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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. I.

TORONTO, DECEMBER 1, 1854.

No. 12.

Miscellaneous Articles.

REFLECTIONS ON DEATH.

“The records of time are emphatically the history of death. A whole review of the world, from this hour to the age of Adam, is but the vision of an infinite multitude of dying men. During the more quiet intervals, we perceive individuals falling into dust, through all classes and all lands. Then come floods and conflagrations, famines, and pestilence, and earthquakes, and battles, which leave the most crowded and social scenes silent. The human race resembles the withering foliage of a wide forest; while the air is calm, we perceive single leaves scattering here and there from the branches; but sometimes a tempest, or a whirlwind, precipitates thousands in a moment. It is a moderate computation which supposes a hundred thousand millions to have died since the exit of righteous Abel. Oh! it is true that ruin hath entered the creation of God! that sin has made a breach in that innocence which fenced man round with immortality! and even now the great spoiler is ravaging the world. As mankind have still sunk into the dark gulf of the past, history has given buoyancy to the most wonderful of their achievements and characters, and caused them to float down the stream of time to our own age. It is well; but if, sweeping aside the pomp and deception of life, we could draw from the last hours and death-bed of our ancestors all the illuminations, convictions, and uncontrollable emotions with which they have quitted it, what a far more affecting history of man should we possess! Behold all the gloomy apartments opening, in which the wicked have died; contemplate first the triumphs of iniquity, and here behold their close; witness the terrific faith, the too late repentance, the prayers suffocated by despair, and the mortal agonies! These once they would not believe; they refused to consider them; they could not allow that the career of crime and pleasure was to end. But now truth, like a blazing star, darts over the mind, and but shows the way to that ‘darkness visible’ which no light can cheer. Dying wretch! we say in

imagination to each of these, Is religion true? Do you believe in a God, and another life, and a retribution? 'O yes! he answers and expires! But 'the righteous hath hope in his death.' Contemplate, through the unnumbered saints that have died, the soul, the true and inextinguishable life of man, charmed away from this globe by celestial music, and already respiring the gales of eternity! If we could assemble in one view all the adoring addresses to the Deity, all the declarations of faith in Jesus, all the gratulations of conscience, all the admonitions and benedictions to weeping friends, and all the gleams of opening glory, our souls would burn with the sentiment which made the wicked Balaam devout for a moment, and exclaim: 'Let me die the death of the righteous, and let my last end be like his.' These revelations of death would be the most emphatic commentary on the revelation of God. What an affecting scene is a dying world! Who is that destroying angel whom the Eternal has employed to sacrifice all our devoted race? Advancing onward over the whole field of time, he hath smitten the successive crowds of our hosts with death; and to us he now approaches nigh. Some of our friends have trembled, and sickened, and expired, at the signals of his coming; already we hear the thunder of his wings; soon his eyes of fire will throw mortal fainting on all our companies; his prodigious form will to us blot out the sun, and his sword sweep us all from the earth; 'for the living know that they shall die.'"

"I know not, I wonder how I shall succeed in mental improvement, and especially in religion. Oh, it is a difficult thing to be a Christian! I feel the necessity of reform through all my soul. When I retire into thought, I find myself environed by a crowd of impressive and awful images; I fix an ardent gaze on Christianity, assuredly the last best gift of Heaven to men; on Jesus the agent and example of infinite love; on time as it passes away; on perfection as it shines beauteous as heaven, and alas! as remote; on my own beloved soul which I have injured, and on the unhappy multitude of souls around me; and I ask myself, Why do not my passions burn? Why does not zeal arise in mighty wrath, to dash my icy habits to pieces, to scourge me from indolence into fervid exertion, and to trample all mean sentiments in the dust? At intervals I feel devotion and benevolence, and a surpassing ardor; but when they are turned towards substantial, laborious operation, they fly and leave me spiritless amid the iron labour. Still, however, I do confide in the efficacy of persistive prayer; and I do hope that the Spirit of the Lord will yet come mightily upon me, and carry me on through toils and suffering, and death, to stand in Mount Zion among the followers of the Lamb!"—*John Foster.*

U. P. DIVINITY HALL.

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

Rev. Sir,

In last number of the Magazine, I observe a brief report of the late session of the Hall, upon which I beg leave to make a few remarks; and, perhaps offer a suggestion or two, simply with the view of directing the attention of the members of our Church to the subject, in the hope that some plan may be devised at our next meeting of Synod, which will increase both the re-

sources and the number of the Students of our Theological Seminary, in a degree somewhat commensurate with the position and wants of the Church.

It appears that the entire number of Students is fifteen,* a number which, though far from being adequate, is by no means discouragingly small; and, had they all been in attendance, would have presented an aspect both respectable and hopeful. But more than half of the number were absent during the session which has just closed. For this, two reasons are assigned,—sickness, and the prosecution of other branches of study. The latter reason, is, on some accounts, a matter of congratulation rather than of regret, as it is of the highest importance that our students be respectable scholars, as well as able Theologians. But why so many should be kept away, or compelled to leave on account of ill health, is as the report says “a reasonable subject of enquiry.” The proportion is not less than one fourth of the whole number. The causes may be various; one however, I am persuaded, is the fact that some of the students are overtaken in endeavouring to accomplish too much in a given time. Having entered the Hall before they were very well qualified—some of them with the merest elements of classics, and alike ignorant of science and philosophy, they are necessitated to prosecute these branches and their theological studies at one and the same time; and besides this not a few, the greater part of the year discharge the onerous and exhausting duties of common school teacher. And I would add that during the session of the Hall, circumstances induce some of them to pay more attention to economy than either health, comfort or inclination would suggest. These causes, combined with the peculiarly unfavorable season of the year in which the Hall meets, will account for much of the sickness, and, of course, the absence of so many of the students last session, to say nothing of the fact that during the time the Hall was in session, cholera was prevailing in the city.

In view of these things I would respectfully suggest, that as recommended by the synod, efficient measures be immediately adopted for increasing the stipend of ministers. The present rate of salaries is utterly inadequate to the support of an efficient ministry and exerts anything but a favorable influence in inducing young men of piety and talent to engage in the work. Even as a laborer, a mechanic, or a common school teacher,—not to speak of the professions—any young man of energy and industry would secure for himself a far more comfortable competency than is now afforded in the ministry of our church. This, with the views which as a church we hold, and promulgate, is wrong and ought to be corrected, and indeed *must* be, if we would see any considerable number of young men of talent attending our Hall. To effect a material change in this respect must be the work of time. Meanwhile might not something be done in the way of assisting students to defray their expenses in attending the Hall, either by so far increasing our contributions to the Theological Fund, as to leave a surplus for this purpose—which indeed might very easily be done. The trifling sum of one quarter of a dollar from each member would be sufficient. Or, if that cannot be attained may not some congregations, or individuals, or both be found, at once able and willing to offer annual bursaries say of £10 each—for the purpose of encouraging students. And would not the Hall be more attractive and more profitable too, if large additions were annually made to its Library.

*One, however, only a hearer.

In reference to the prevalence of illness among the students, the only suggestion I can offer, in addition to what is implied in relieving them somewhat from the pressure of dispiriting anxiety and exhausting toil, is that the time of commencing the Hall—the month of August, certainly the most unhealthy one of the year—should be changed to some time more conducive to health and more favorable to study.

Hoping that all interested in the welfare of our Zion may make the school of the prophets a subject of careful consideration, and do something for its support.

I am, &c.

X.

Reviews of Books.

A SUFFICIENT MAINTENANCE AND AN EFFICIENT MINISTRY.—BY THE REV. THOMAS GUTHRIE, D.D.—8vo. pp. 31. *T. Constable & Co. Edinburgh, 1852.*

It is always a pleasure to us to introduce to our readers anything from the able, honest, racy, hearty, author of this Sermon; and the task is generally an easy one. It is, in fact, the work, not so much of the pen, as of the scissors; and these may be pretty freely applied and almost at random. The discourse before us was delivered at an ordination of Deacons, which naturally led the preacher to speak of that department of ecclesiastical duty which is specially assigned to them—namely, the financial. On this topic most ministers feel it disagreeable to enter. Dr. G., however, says, at the outset, "I do not feel that the introduction of this matter to the pulpit needs any apology. The only apology I need to make—the only fault which I have to confess—is that you have heard from me, so little on so great a duty." He also adverts to two considerations which relieve him from all delicacy. One is, that he is independent of the sustentation fund for which he pleads; the other is that he has been urged by his people to stir them up to their duty on the point in hand. Now these advantages have, doubtless, been secured without preaching directly about stipend, and always crying money, money. But we venture to say that they are the result of much excellent preaching, in which it is incessantly, forcibly, and solemnly, inculcated on the hearers that they are not their own, but bought with a price—that they themselves and all that is theirs, their bodies and their spirits, their talents, their influence, their time and their substance belong to Him who gave himself for them an offering and a sacrifice unto God. So every man must preach who would be in Dr. Guthrie's comfortable position. But let us hear himself,—

"The first respect in which I feel myself standing in happy circumstances is this, that I have not taken up this subject altogether at my own choice. I have been solicited to do so; and by whom? By those who get from the fund? No. Many of these, I believe, are patiently and submissively bearing, no common hardships; but theirs, though severe, are silent sufferings. It is those who give, not those who get, who have urged me to embrace the opportunity, which the ordination of Deacons offers, for addressing you on the support of a Christian ministry. I regard this circumstance as an omen for good, as indicating not only a desire that more should be done, but a determination that more shall be done. What may we not anticipate, what harvests may we not expect to reap, when, so to speak, the soil itself opens for the seed, and as in summer drought thirsts and gapes for rain: when the minister goes not to his people urging them, but they, taking the initiative, taking the matter into their own hands, come and urge him to stir them, and their neighbours up to more generous efforts in the cause of Christ?"

"One knows not what sort of people may be in an assembly such as this: and anxious as I am to clear away every obstacle, to remove every obstruction from my path, let me also remark that, for another reason, I feel myself to-day standing on vantage ground. This, although more of a personal, is not less of a pleasant kind. For it, I desire to be grateful to man, but especially to Him who chooses our lot—the pulpit for the minister, and his place in life for every man; to him who, in leaving superior men to obscurity, and raising others to posts of eminence and comfort, not seldom verifies the saying, "The race is not to the swift, nor the battle to the strong." So it is that through your kindness, and the providence of Him to whom we commit our ways, whose rod faith bows to in every trial, and whose mercy gratitude owns in every blessing, I am placed in circumstances that raise me above all suspicion. Even the basest and most selfish man, he whose only aim is his own aggrandizement, and who betrays the meanness of his own mind in his unjust and unfavourable judgment of others, even he cannot suspect that, when I plead the cause of this fund, I am animated by any selfish motive, for to me personally it matters little or nothing whether this fund prosper or fail.

"I do not mean to say that the unworthy suspicion of unworthy motives can excuse any minister for shrinking from his duty, or that however much his circumstances expose him to unjust suspicions, or his faithfulness to the slanderer's tongue, he is in this, or in any other matter, to fail in declaring the whole counsel of God.

"In urging on his people the claim he has upon their support, a man in my place has no reason to be ashamed; that claim is not of generosity but justice; and I say it frankly, plainly, confidently, that the minister of the gospel has the same moral claim on his people for an adequate stipend, as the lawyer has on his clients or the physician on his patients, for their fees; as the merchant has to his profits, the soldier to his pay, the labourer to his hard-earned wages. Do you ask our authority for a claim which some may think so high and too confidently made? It is no human authority. We draw it not from the musty records of earthly courts, the pages of council, assembly, synod, or presbytery. We open the divine word, and there, in 1 Cor. ix. 14, inspired of God's Spirit, and engrossed in the very deed and body of Christ's last will and testament, I read these words: 'It is ordained of God, that they who preach the gospel should live of the gospel.'"

While thus contending for the rights of official ministers to temporal support, he maintains at the same time that it is the privilege and the duty of all the people of God to be workers together in the cause of Christ:—

"I have never thought that the preaching of Christ and him crucified is to be left wholly to ministers. This is not our exclusive privilege and pleasure. "This honour have all his saints." While it is the official privilege of some to preach with the lip, it is the duty of all to do so with something more persuasive even than the lips of eloquence. You, you are to preach with the life,—"Let him that heareth say come," that is your vocation. And this should encourage you to engage in it and pursue it, that these silent sermons—preached from no pulpits, but delivered amid domestic scenes, in the place of toil and business, within the social circle, and on the public streets—are often the most effective. This is the best of all street-preaching, when people say, 'Ah! there goes a Christian, an Israelite indeed, in whom there is no guile a man who would rather be the injured than the injurer, a man who would not tell a lie nor commit the smallest fraud to gain the greatest advantage, a man who goes about doing good, who has a big heart and open hand, a heart to love all and a hand to help all he can, who takes the Bible for his rule, the Saviour for his model, and loves his Lord in heaven so well that he loves Him better than all else on earth.' The pulpit preaches no sermons more effective than such a life and conversation. This clear, constant, beautiful, heavenly, lustrous light is in some respects calcu-

lated to do more good than a pulpit, even when it is irradiated by the flashes of genius, and sounds with the thunders of noblest oratory.

"In a still broader sense, the preaching of Christ is open to others besides those who have been set apart to the work by the hands of Presbytery or otherwise. And not excepting ministers, indeed excepting no one, there are none in my eyes worthy of higher honour than those who, as Sabbath School teachers or district visitors, seekin to do good, devote themselves to the work, carry salvation to the perishing, and bring the living and the dead together. Instead of looking on such with jealousy, we say with Moses, "Would God that all the Lord's people were prophets." Were it so, then might we hope to drive back the flood of iniquity which is now rolling down so foul and fearful upon us, and rising higher, and higher still, threatens at length to engulf our cities, and sweep away all that is valuable in our land. If Dorcas, who plied her needle making garments for the poor, was worthy of the honor paid to her cold remains, when Peter found the room where benevolence lay dead, crowded with weeping widows, who shewed him, as their tears fell fast on her work, "the coats and garments she had made for the poor," holier are the tears that water the flowers which spring on the grave of her, of him, of those whose feet, now bound by death, cold and confined in the tomb, were wont in other days to carry them to the abodes of misery and of sin,—or Sabbath Schools, that they might wash the foul in Jesus' blood, and clothe the ragged with fairer robes than ever angels wore. Whatever was their sphere, high or humble, elevated or obscure, 'blessed are the dead that die in the Lord, they rest from their labours, and their works do follow them.'"

"We do not look to ordained ministers only for carrying on Christ's work; yet the experience of the Church has proved the advantage, and the word of God indeed has distinctly laid down the duty of not leaving that work to what may be called the occasional or unofficial efforts of Christian love. The necessities of the church require, and the ordinance of Christ enjoins a regular ministry, a body of devout and able men, who shall give themselves wholly to the Lord and to the word, and of whom it may therefore be said in the language of my text, that 'they dwell before the Lord.'"

The author next brings under notice the sort of maintenance ministers ought to receive—the relative position they ought to occupy in society—not one of affluence and luxury, but of respectability and comfort; and referring to the language of his text, Isaiah xxiii, 18, says:—

"Let us attend to the provision which is to be made for ministers of the gospel—they are "to eat sufficiently" and "have durable clothing." Although they have no claim, and make none, to the affluence of Dives, to be clothed with purple and fine linen, and fare sumptuously every day, the words of our text manifestly imply that ministers should have a competent provision, and be placed in pecuniary circumstances suitable to the position which they hold in society; that thus they may exercise the hospitality enjoined on Bishops in the management of their households and families, maintain a decent and respectable appearance, and live free from the dread, the distractions, and the disgrace of debt. This much is in my text, and this, I think, will be admitted by all who honestly look at the words and are able to understand their meaning,

"Now, in pleading that a provision such as this should be made for ministers, I plead not so much for their gains as for their people's good. This matter involves more than their comfort—the honor of Christ and the welfare of His Church are identified with the decent and comfortable maintenance of His servants. Let me speak out, and speak frankly on this subject. We have no sinister object to attain, we have nothing to conceal; there has been too much and too long concealment. I know what it is to sit in the study, and collect and arrange materials for the pulpit; I know what it is to go and stand by the bed of death, and minister to a mind diseased; and he is ill fitted for such

trying and tender offices whose mind is harrassed with household cares. The situation of that man is far from enviable who is expected to maintain certain appearances in society and has not the power of doing so; who is thrown with a large and generous heart into scenes of distress, only to have it wounded by his inability to relieve them; who often feels himself exposed to the suspicion of meanness, when in point of fact he and his partner pass many a bitter hour considering how they shall not disgrace the manse, the ministry and their Master, by standing debtor in the world's books; and whose steps to the house of sorrow, to bridal and to burial scenes, to his study and his very pulpit, are haunted by a spectre, that spectre—debt. The man who has his back loaded with the burthen of debt, or the energies of a once elastic mind pressed down by the fear of it: who is called to be respectable in appearances, to be generous in his charities and hospitable at home, and is denied the means of being so, is cruelly used; he is called to make bricks and refused straw. Feeling that if he had carried to any other market, devoted to any other profession, his industry and unblemished character, his long years and weary nights of study, the genius and talents which God has given him, he would have secured for himself both comforts and affluence—that man may be, as I hope he is, ready, with God's grace, to carry his Master's cross; yet harassed and distressed, the black shadow of debt upon his path, with accounts on his table he does not know how to meet, and with children round him, haply in their ignorance of a father's difficulties, he does not well know how to feed and clothe and get out into the world—believe me, that such a man is not in the fittest state to write a sermon, or meditate a prayer, or go with sympathizing mind to kneel by the bed of death, and weep. It is wrong to conceal it; I know that there is a great deal of suffering of this kind the world never hears of. You have not heard of it, because there are men, let me tell you, who bring to a better work than his, the courage of the Spartan boy, who, rather than expose his shame, suffered the fox that he had stolen and wrapped in his cloak, to devour his vitals.

“I come not here to plead, that you should place ministers in wealthy or affluent circumstances. By no such bribes would I tempt an unworthy man to enter the ministry; but let me warn you that there are dangers in poverty as well as snares in riches, and that it is possible to scare away fit and worthy men from this office by offers of a poor and inadequate maintenance. Make a minister's life one prolonged and painful struggle with straitened circumstances, and you will find that talents, although associated with piety, will set in another direction, away from the pulpit; and that the parents who would otherwise have reared some hopeful youth for the Church, will shrink from devoting their Samuel to a life of hopeless hardship; satisfying their consciences with this—that he may serve God in another profession. They are short-sighted indeed, who fancy that poverty provides any protection against unworthy ministers. When you have reduced the stipend down to the wages, or, below the wages of an expert tradesman, what have you gained?—what is your security worth? Do you forget that there is a class beneath the status of a tradesman, beneath even the condition of a common labourer? To these the most miserable provision for the ministry promises advantage. Men have sought the priest's office even “for a piece of bread,” and there will always be men ready to seek it and take it for that. The meaner you make a provision for the minister, you come the nearer to verify the weighty saying of Mathew Henry, “A scandalous maintenance makes a scandalous ministry.”

My wish, is to place my brethren, in the exercise of a commendable frugality, above worldly cares—cares that mar their usefulness, and impair, if not paralyze, their power for good; to save them from sufferings, the bitterness of which is the best known to them who have had the cup to drink. In such happy circumstances, in the situation for which Agur prayed, Let every minister go to the house of poverty with some bounty in his hand—let him go and meet

his friend, a brother in the Gospel, and an old and tried acquaintance, with welcome and an offer of hospitality—let him go and walk these streets unscared by that frightful apparition, a needy creditor—let him go to the pulpit, and, without a blush upon his honest face, look round on his congregation and preach, "Owe no man anything"—let him go to his knees and his study with a mind calm and unruffled by pecuniary cares—and, last of all, when his work is done, and, like the Apostle, he has fought the good fight, and kept the faith, let the man of God stretch himself out on his dying bed, without fears that the children he blesses and leaves behind him, shall be cast out as beggars on a cold and ungrateful world."

The following is the peroration of the discourse:—

"Our Church ought to bear this motto upon her banner, "An Efficient Ministry, and a Sufficient Maintenance." If this cannot be done, then God's will be done; let his servants work on, and when worn out in their Master's service, commit those they leave and love to Him who hears the young raven's cry. But the thing can be done. Within the last eight years, our Church has laid at the feet of her only Head and Lord, nearly three millions of money, and her people are none the poorer; and seeing that the labourer is worthy of his hire, seeing that the ox should walk unmuzzled that treadeth out the corn, seeing that it is ordained of God that they who preach the Gospel should live of the Gospel seeing that they who really love the Master, will love the servant for the Master's sake, I entertain the highest confidence that God's people, taking on themselves the heavy end of the tree, will not desert God's servants, but remember the Levite that dwelleth in the land. I may be wrong, but what I believe is chiefly needed to bring this Fund up to its proper mark is, that false delicacy be thrown aside, that truth be unveiled, and that the circumstances, and cares, and claims of her ministers be fairly and frankly revealed to the members of the Church. Ignorance more than indifference is to blame for the past.

"Now, brethren, I do not know your circumstances. As I have no right, I have no wish to know them. We assume not the office of inquisitors, far less judges in this matter. Our office is exhausted when we have laid down, and by the love, not of us but Christ, enforced the rule, "Give as the Lord hath given to you." I am aware that owing to their peculiar circumstances some have little or nothing to give, but what, flowing from a warm and Christian heart, is above all money and money's worth, their prayers. I also know that some are giving to the utmost of their power, and let me mention how it refreshed my heart when lately examining our District Lists, to meet what I may call the munificent donations of some domestic servants. And yet, although sitting in judgment on no man's means, I am sure of this, that if you will take the matter to God in prayer, and look at it in the light of conscience and eternity, there are many whose contributions will be increased, and some, who never having had the subject fully before them, will now put their hand to the plough. It is a use of money that you will never repent of. Like the seed cast away in spring, it is a sacrifice which harvests will reward. "Honour the Lord with thy substance, and thy barns shall be filled with plenty, and thy presses shall burst out with new wine." But I will not tell you that you shall suffer no loss by liberality here. Although putting little faith in feelings of self-interest, yet in lack of better motives, I might have appealed to your love of self. I take higher ground—I would carry you with me to a purer region—I appeal to a nobler principle, and, standing by the cross of Calvary, I appeal to nothing lower, nothing less than your love of Him, who, putting himself in these men's place, has said, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. Inasmuch as ye did it unto one of the least, of these my brethren, ye have done it unto me."

The subjoined passage from the appendix shews that the evil of neglecting

the due support of ministers is not confined to our country nor to churches unestablished. Dr. G.'s anecdote does not surprisè us. We knew a young medical gentleman who resided for some time in Rochester, England, close by Canterbury, the capital of the most richly endowed establishment in the world; and he told us the lady in whose house he boarded was one of a society instituted for collecting the old clothes of the gentry for the inferior clergy of the Church of England and their families:—

“Even in the Church of England, with its adequate but ill-distributed funds, many of the ministers have to eke out their wretched living by keeping boarders, and conducting educational establishments. Some are exposed to the severest privations, and most humiliating necessities. We remember of arriving at the door of a friend's house in London, just as a large bundle was handed out from a carriage; and our friend, as he laid it down in the passage, turning to us said, “You won't guess what that is? that,” he added “contains cast-off clothes, which I receive for the families of the poor good ministers of the Church of England. Each year I send out a vast number of old coats and gowns, and I assure you, they are most thankfully received.” This opens up a sad state of matters—one degrading to the ministers, and disgraceful to the Church. It is still worse—worse for the pastors, worse for the people, and worse for the interests of religion, in Ireland and America, where the ministers of the Gospel, in order to obtain a decent livelihood, have to be take themselves to farming, and give to *soils* what they should give to *souls*.”

The following passage, also from the appendix, is striking and instructive; but may be misunderstood and perverted. Paradoxical as it may seem, we say that the “law of Providence” referred to, ought, in many cases, to be disobeyed. There are many propensities and tendencies in our animal and moral nature which were doubtless implanted for wise and good purposes, and which may be called “laws of Providence,” which nevertheless we are bound in many cases to resist. For example, it is such a law that every man should seek his own; and hence, property and the manifold advantages and blessings therewith connected, instead of the swinish wretchedness of socialism. But were this law to have unlimited sway, where were many of our most obvious and not least important duties to both God and man?

“People complain of poor preachers, and poor sermons. The remedy is near at hand; it is in their own hands. Place the ministers of the Church in better circumstances, and with no less piety, you will attract much more talent to the profession. It is vain to fight with a law of Providence; depend upon it that God is wiser than men, and had good reasons for establishing the law whereby talent flows in the direction of those professions where it meets the readiest and largest reward. Norway presents a remarkable example of this. Lang, who resided for some years in that country, mentions that, by arrangements which we cannot indeed approve or justify, the profession of a clergyman is more lucrative than that either of a lawyer or a physician, and the consequence is, that instead of being found either at the bar, or in the hospital, the highest talent of Norway shines in the pulpit and adorns the Church. We have no desire to see our ministers placed in affluent circumstances, far less aiming at lucrative objects; but avoiding the extremes both of poverty and riches, for the sake, not so much of them, as of religion and the cause of Christ, we have a strong desire to see them placed in circumstances of competency and comfort, to see the ministers of our Church drawn from all classes of society, from the highest to the lowest, and that the provision made for them and their families should be such as not to scare away any well-inclined and right-minded men from engaging in the duties of the ministry.”

SELECT WORKS OF THOMAS CHALMERS, D.D. LL.D Edited by his SON-IN-LAW, the Rev. WILLIAM HANNA, LL.D. Vol. I, crown 8vo. pp. 526. Edinburgh T. Constable & Co. 1854.

The volume before us is the first of a new edition of the Works of Dr. Chalmers, in

which are to be comprised the whole of his writings published during his life-time, except such as were of a purely local and temporary interest. It is, at the same time, the first volume of his Lectures on the Epistle to the Romans, and contains exactly what is in the first and second volumes of the former British edition of that work—just one half of the whole. Being furnished with a distinct title page, additional to the one we have given above, the Lectures are obviously intended to be sold separately, as, we suppose, is the case with all the other pieces included in the edition now announced, and which is to consist of twelve volumes similar to the one on our table.

We will not enter on a task so uncalled for as a critique on the works of Chalmers at large, or his Lectures on Romans in particular. Suffice it to say that while the latter contains innumerable ingenious, eloquent, and effective passages, it cannot, upon the whole, be recommended as a satisfactory exposition of the Apostle's marvellous epistle. Exegesis was not the author's *forte*, as his warmest admirers readily admit. The book, nevertheless, abounds in matter, both doctrinal and practical, which may be perused, especially by a well-grounded student, with great advantage. Its theology, as is sufficiently known, is by no means ultra-Calvinistic. Our chief object at present, however, is to apprise our readers that an attempt is now made to realize the idea lately broached by us in our notice of the Collected Works of Dugald Stewart—namely, to offer for sale in Canada, British editions of British books at such prices as shall render it unprofitable to issue pirated editions in the States. We are informed that a number of the most popular Edinburgh publications are now to be had on such terms in Toronto. To say nothing of justice to authors and publishers, nor yet of legality so far as this province is concerned, surely no person of the smallest sense or taste can fail to prefer these correct and beautiful original editions to the wretched caricatures got up on this side of the Atlantic. Chalmers' Works, we understand, will be published in Britain at 6s. sterling per volume, and will be sold here at 5s. currency, fully as cheap, considering the quantity of matter in each volume, as any edition in the States, while in point of paper, typography, and general execution, comparison would be ridiculous. Besides, we believe there is no uniform edition to be had in the States, the volumes being of different sizes and some of them in double, others in single columns.

SHALL WE HAVE A PROHIBITORY LIQUOR LAW?

By William Smith.

TEMPERANCE TRACTS FOR THE PEOPLE, Nos. 1 and 2.

Each of the above three articles is an eight page tract, written as a prize essay, and the first of the three gained the first prize. The excellence of them all, may be inferred from the distinction they have obtained. The object they aim at—the suppression of intemperance is, by universal consent one of paramount importance; and discussion through the press, is a most legitimate method for ascertaining the means most proper to be used. *Lege et intellige* is a motto worthy of a good cause. The Tracts may be had from the Secretary of the Prohibitory Liquor Law League at the reasonable rate of \$5 per 1000.

Missionary Intelligence.

From the U. P. Missionary Record.

OLD CALABAR.

CREEK TOWN.

CALABAR.

CREEK TOWN.—BAPTISM OF TWO ADDITIONAL CONVERTS

THE following extracts from a letter of the Rev. H. M. Waddell convey the gratifying intelligence that he has baptised Eshen Eyo, the younger son of King Eyo, and Egbo Jack :

"In my last I mentioned the baptism of Eyo HOGAN or rather Eyo Okan Nyamse, a young man of about 28 years of age, known and approved by us all ever since the mission work began in Creek Town by Mr. Jameson. I am now happy to inform you, that since then I have received into the church, by baptism, ESHEN EYO HONESTY, younger brother of Young Eyo, baptised in October last, and also EGBO JACK, who for almost seven years past was my faithful house boy. The latter, like the former, is free and of good family, and both about 17 or 18 years of age. Egbo Jack has long been one of the most advanced, it not indeed the first of our scholars, and is now helpful to me in the school. Before I went home, two years ago, he spoke to me of giving himself up to the Lord and being baptized. While others were thinking and speaking of it, he said he was quite willing to be the first to step forward. But while I commended and encouraged him to persevere, I felt bound to explain to him fully the nature of the service, the self-denial it would require, the separations it would effect, and the probable hostility it would incur. His youth, and inexperience in these and other respects, together with my being soon to leave Calabar, prevented me pressing the matter further at that time. I left him, when he had more fully considered the subject in all its bearings, to confer with M. Goldie about it. It would not have been difficult at that time to have brought forward him and others of our house and school-boys to join the church ; but I sired rather that they should be well prepared for such an important engagement than prematurely involved in it; their Christian instruction and training going on all the while with unabated care. I was desirous, as a measure of Christian prudence, of having a certain number ready, when the time came, to receive baptism together, that they might at once form the nucleus of a native church, watch over and comfort each other in the way and work of the Lord, and support each other under the opposition or persecution that might arise. "Two are better than one, for if one falls the other can help him, but woe two him that is alone when he falls, for he hath not another to help him up. And if one prevail against him two shall withstand him ; and a threefold cord is not easily broken."

The other youth, *Eshen Eyo Honesty*, was drawn, I hope, by God's Spirit, to attach himself to the missionaries here from the very beginning. When I was only visiting this town in 1846, during the building of the school-house, he would meet me on the beach, take my hand like a little son, and walk with me wherever I went through the town. In like manner he clung to Mr. Jameson during his brief but valuable sojourn here in 1847, who, I have heard, asked him of the Lord. Afterwards he lived half a year in the house with me as a son before I went home in 1848. Evidences of youthful piety and zeal have all along appeared, and though a lad of tender feelings and diffidence, he has proved himself not wanting in moral courage. His progress in ordinary edu-

cation and Christian knowledge has been for the most part steady and satisfactory, though not without interruptions. He was one of the first two who offered themselves as candidates for baptism in October 1852, but hesitated and drew back a year later, when the other was received. Whether his declension then arose solely from deference to his father's authority, who insisted on him delaying joining the church, or partly also from weakness of faith and fear of consequences; or in some degree also probably, as his father now affirms was his design, that he might well understand what he was about to engage in, and not hastily do what he might wish afterwards and be unable to undo; whatever were the motives, he soon regretted having yielded to worldly influences what his conscience told him was his duty to God, and ere long he took a public opportunity of declaring that he was on the Lord's side still, and was resolved to join the family of God's people. He rejoined the baptism class in March last, and came to me immediately on my return to make known his mind to me. He again made known his design to his father, resolved, however, not to be withheld, and his father made no further objections. When the day came, I told King Eyo, after the forenoon meeting, that I purposed receiving his second son into the fellowship of the church in the afternoon meeting, by baptism, and he said simply that he knew of it. I added, that the Lord had greatly honoured his family in taking his two eldest sons to be his own children among the first in Calabar, and it would be well if he and the rest of his family would come to the Lord and be saved. He smiled, but made no reply. In the afternoon public meeting these two interesting youths were addressed both in English and Efik, as they understood English well, and our audience is mixed, and the questions of the formula prepared by Mr. Goldie in the Efik tongue, which I think very good, were put to them, after which they publicly received the sign and seal of the Christian faith in the divinely appointed ordinance of baptism. I preached on the occasion from the words, "I love them that love me, and they that seek me early shall find me." It was a happy and important occasion to me as well as to them. My children were joined to the Lord. These are first fruits, if not the first, of the children the Lord has promised us in this country, instead of those, which, for his sake, we have left in a distant land. Yet we tremble while we rejoice, for I know what is before them. I reflect with deep grief on some disappointments in former years, when the youthful promise turned out like the morning cloud and early dew, which soon passed away; and I dread a renewal of those pangs which our hopes deferred and at last broken. May the Lord in great Mercy preserve them and me from such sorrows.

One other member has been lately introduced, but before my return, much to my satisfaction—my faithful servant George. I got him out of a captured slaver a small boy, nearly 15 years ago. After he had been some years with me, and was instructed in the things of God, and proved himself obedient thereunto, and to me as his only earthly protector, I baptized him as one of my family into the family of the Lord's people. He was then 12 or 14 years old. Except in one instance, five or six years ago, he has been faithful, and strictly moral and religious, as well as most useful in my family and in the mission. I expected to have received him to communion two years ago had I not left the country, but am better pleased that one of the brethren performed the duty who would not be swayed by partiality. Mr. Anderson after repeated examinations, was much satisfied with him. I baptized him as one of my own family. Had he been the son or the slave of an heathen I could not have done so at that time. But his father and mother were dead to him, being in Africa, and God had given him to me in Jamaica to bring up for him.

LETTER FROM EGBO JACK, ONE OF THE CONVERTS MENTIONED IN THE PRECEDING EXTRACT, TO A YOUNG MAN IN EDINBURGH.

Creek town, Old Calabar. Mission House, July 6, 1854.

DEAR WILLY, —It is very long since I had the pleasure of writing you, yet

I thank God that I am spare at this time to write you even these few lines to let you know how I am doing. I am glad to say that I have received your letter, and I was very very thankful for to get it, and hear from you again.

Dear friend, although I never have seen you yet, I am happy to address you now as friend; and if God spare both of us, we may yet be more intimate, though we shall not have the pleasure of seeing each other in this world, yet I hope we will meet in yonder world of joy, where we shall meet to part no more.

I am also happy to mention that I was very glad to see our minister, the Rev. Hope M. Waddell, back again in good health. I thank God that he was spare to return to us again, to take up his labour of love amongst us. I hope the Lord spare him long for much usefulness in this land. I have no doubt but the Lord have a great deal to do here. I have seen the hand of the Lord working amongst us, and I have seen it even with myself, for many here have join the Church of God, and I will come forward with King Eyo's son this Sabbath, to take upon us the vows of the Lord. I thank God much that my paryer have been answer, to bring me now thus far to see my sin, and to seek Jesus, who is the only Saviour of mankind.

Dear friend, as you have had Christian mother and father, is a thing you should thank God very much for, your parents will make their best effort to set you on the right way of God; but for us it is not so, our parents trys all they can to keep us back, trys to take our attention from the word of God; but I am thankful the Lord has many way of dealing with men, and a thing may be impossible with men but with God all are possible.

I may tell, let you know, my dear friend, that the time I mention to my family that I was going to join the Church of God, all of them began to speak very hard to me, and some threaten to do me so and so, but I thank God it does not make me a bit afraid; but I told them I expected this ill-treatment and more for Christ's sake. It is a happy thing that we know what the world should do unto me. I know, says the Apostle Paul, in myself I am nothing, but in the strength of the Lord I am able to face anything. Remember us all in your prayers to God. I hope many shall be added to the Lord daily, such as shall be saved. I know and believe that, notwithstanding all their hindrances to work of God, it will prevail and increase more and more. Farewell, remember me kindly to your mother.

My dear friend, I feel very much oblige to you for your kindness to me in sending me such excellent book, I feel much thankful to you for it; kind regards to all.—I am dear Willy, yours affectionate friend, EGBO JACK.

P.S.—Please write me as often as possible, and I will do the same to you.
E. JACK.

Yes; we trust the day is breaking
Joyful times are now at hand;
God, the mighty God, is speaking
By his word in every land;
Mark his progress,
Darkness flies at his command.

Let us hail the joyful season,
Let us hail the morning's ray,
When the Lord appears there's reason
To expect a glorious day;
At his presence
Clouds and shadows haste away. EGBO JACK.

TRINIDAD.

AROUCA.

The following letter from the Rev. George Lambert, dated 24th August, shows how zealous the Popish priests in Trinidad are in keeping their ignorant adherents away from the influence of the gospel:—

REV. AND DEAR SIR,—I have long proposed writing you for the purpose of

giving you some information as to how the good work progresses in this corner of the Master's vineyard, but have hitherto been kept from doing so, from the consciousness that I had nothing very interesting to communicate. We have much reason to feel grateful for the excellent health, which both Mrs. Lambert and I have enjoyed since coming here. With the exception of a very slight attack of fever, which I had a fortnight ago, and which confined me to the house for three days, both of us have enjoyed uninterrupted health. We have reason to feel grateful also for the fact, that while cholera has been, and is still making sad havoc among the inhabitants of some of the other islands, we have hitherto been exempted from it. I have heard it stated that some of our medical men are of opinion that the fact of Trinidad lying out of the hurricane range, renders it less probable that it will visit our shores. May the good Lord hide us under the shadow of his wings, until these calamities be overpast. In the end of June we had a day of humiliation, on account of cholera. The attendance on that day was the largest we had since coming to Arouca. We had a collection for the sufferers in Barbadoes, and raised 15 dollars, a very creditable sum, considering the circumstances of our people. Our audiences on Sabbath, up to the commencement of the rainy season, continued pretty much the same as when I first wrote; now they are smaller, and we have usually from 50 to 70 in the forenoon, and from 100 to 130 in the evening. To many, such an attendance may seem very small, and yet to those who are intimately acquainted with the state of matters here, I have no doubt it would seem encouraging.

Your missionaries in this island labour amid greater discouragements, and have much greater obstacles to contend with than their brethren in Jamaica. Popery holds in bondage more than one-half of the population, and exerts a blighting influence indirectly upon those who make no profession of religion at all. Though I believe there are comparatively few in this neighbourhood of those who adhere to the Romish Church that know anything of its doctrines, yet to the negro, naturally fond of show, its forms and ceremonies are much more attractive than our simpler form of worship. Scarcely a week passes but we have something to remind us that we are living in the midst of a popish population. On days of special religious services we have a flag hoisted over the gate of their chapel—an extra ringing of bells—and invariably a plentiful firing of guns, though what connection this can have with special religious services, it is difficult to perceive. On the evenings of such days, sounds of music and dancing are invariably heard in some of the negroes' houses—even Trinity Sunday was not an exception to this statement. When we think for a moment of how popery adapts itself to the inclinations of the depraved human heart, it is not to be wondered at, that among an ignorant population such as this, it should find many admiring followers. On first coming here we used to have many of the Romanists, especially on the Sabbath evenings, but the priests hearing of this, warned the people from the altar not to come, and threatened to give no absolution—no visit in sickness—and no funeral to those who did attend our meetings. Any who do attend now do it more secretly; still there are a few who attend our evening school very regularly. Our efforts to get the children of Romanists to our Sabbath school, or Wednesday class, are met with the excuse, that the Abbé would quarrel with them. There are many families living in the immediate neighbourhood of this class, who are as ignorant as any in the heart of Africa, and who are much less accessible. They were christened in the French church—that's all they know or care about the matter; and they seem deeply impressed with the idea that, it would be something fearfully wicked to leave the church in which they were christened. Knowing that the negroes generally are said to be fond of money, I sometimes wonder how so many of the people here cling to the Romish church. Eight, ten, or twelve dollars is not an unusual sum for the services of a priest at a funeral of a comparatively poor person. And what are

these services? The chapel bell is tolled—the priest, preceded by three boys carrying a crucifix, and two lighted candel, chaunts the service for the dead in front of the funeral procession. Of course, the dress, etc., can be suited to the amount of money paid. Or should the friends be too poor to pay much, the priest contents himself with meeting the funeral at the door of the chapel.

Though I have spoken of discouragements, and confess that I feel less sanguine about extensive and immediate success, than I did at first, it is not because I feel in the slightest degree dissatisfied with my sphere of labour, but simply because better acquaintance with the people enables me more correctly to estimate the difficulties to be overcome. These may be, and are great, but not insurmountable. Our God is omnipotent; his promises are all yea and amen. Some of our people here are crying for God's blessing on this wilderness—and it will come. May we have ere long Pentecostal showers of divine influence. Though the attendance on Sabbaths is not so good at this season, the attendance at our evening school and prayer meetings is steady and most encouraging. Nor is evidence wanting that good is being done. In reading, writing, and arithmetic, many are making very gratifying progress. Through the liberality of the Missionary Society, of Campbell Street Congregation, Glasgow, (Mr. Ramage's), I got lately a box containing 100 United Presbyterian Hymn Books, and 50 Bibles and Testaments, the proceeds of the sale are designed by them to aid in the extinction of the debt on our church here. A good number of both have been sold, and are greatly prized by the people. Singing always forms part of our exercise at the evening schools, and now the singing in the church is greatly improved. I often hear both children and old people singing hymns, that are special favourites with them by the way side. Since coming here I have admitted two persons to the fellowship of the church. We had an election of elders the other week; the person chosen was at one time hero of the Sabbath brawls in the village. He has been for some years a consistent member of the church. His ordination takes place on Sabbath next. I rejoice heartily at his election; and hope that now when we have a session, we shall be better able to devise and work out plans for the good of the congregation, and of the whole district.

At *D'Abadie's village*, two miles beyond this, and which is a thoroughly popish village, the meeting are in the meantime very good. I went there first in the month of March, on the Friday afternoons, and preached by the road side. I did this to avoid stirring up opposition at once, by having the meeting in any of the people's houses. I continued this until the rain interrupted me. I then told the people that I would require to discontinue coming until the rainy season was over, unless they could furnish me with a house. I changed the meeting to the Sabbath afternoon, and had at once a larger attendance. I have also begun a school for adults there on Tuesday and Friday afternoons, at an hour which leaves me time to be home for our evening school here. About three weeks ago, the priest went, stopped in the middle of the village, and denounced me for coming, and all who encourage me to come. I felt afraid at first that, as the meeting had been so short time established, it might break it up altogether. However, it has had the opposite effect in the meantime. It has had the effect of taking away a number of children, but has brought a larger attendance of young men. These few Sabbaths we have had about forty present, and from twelve to twenty at school. The young men are very anxious to receive instruction, and interested in the success of our meetings. I have sold there about a dozen Bibles, and fondly hope that good may be done there.

[The Rev. G. Brodie, in a letter dated Port of Spain, 25th September, states that cholera was then raging in that city and vicinity, carrying off fully 100 daily from a population of 20,000.]

SCOTTISH U. P. STUDENTS' MISSIONARY MEETING.

The annual public meeting of the United Presbyterian Divinity Students' Missionary Society was held in the Synod Hall, Edinburgh, on Tuesday evening, 19th September, Professor Eadie in the chair. Professor M'Michael opened the meeting with prayer. The chairman, in a few opening remarks, stated that he now looked upon this as one of the institutions of this seminary, and referred to its past labours, and the efforts it proposed for the future. Mr. Pirret then gave the report of the society, stating that, for the last five years, it had devoted its efforts towards the support of Montego Bay Academy, *during which time* it had collected upwards of £1600. This year the sum raised was about £312, which, considering the number of meetings held, was smaller than on any previous year. The society had this year determined to change its scheme of effort, and to devote the money it might collect to *send out* ministers to Australia. In an able speech, he removed several objections which might be raised against the scheme, urged the claims of Australia, and pointed out the men who were needed for this field—men of standing and experience in the church. An elder in Edinburgh had already come forward and headed the subscription list with 30 guineas, and he expressed the hope that several other members of the church would follow the example. The meeting was then addressed by the Rev. Dr. Andrew Thompson, who gave a very interesting account of a recent tour upon the Continent, of the position of Protestantism in France, and of the Waldensian church. Mr. David Cairns gave an eloquent address, upon recent enterprise and discovery in relation to the progress of Christianity. The Rev. Mr. Crawford of Burntisland, in a short and impressive address, pointed out the object of missionary effort, its means, and its motives, The chairman having pronounced the benediction the meeting separated.

The following Statement, just issued, explains the special object of the Society's operations next year:

"The above Society have agreed to direct their efforts during the next Twelve Months to the raising of money for sending out ministers to Australia.

The peculiar claims of this object will be fully laid before the various congregations of the Church, by the deputations appointed from time to time to visit them. It is necessary only to remark here, in general terms, that, considering the vast and rapidly widening extent of the field—the great spiritual destitution which at present exists, and which is advancing with the increase of population—the numerous and powerful temptations to which the colonists are exposed—and considering especially these are "brethren according to the flesh," many of them near relatives or beloved friends of members of the churches at home—the scheme proposed must be admitted to have the strongest claims on general sympathy and support.

It will be observed that the money to be raised is to be expended chiefly, if not entirely in *sending out* agents, not in supporting them while there. The circumstances of the colony are now such as to give good grounds for believing that those ministers or probationers who may go out will be able at once to gather around them self-supporting congregations. At the same time, the expense of sending each agent to Australia is necessarily much greater than would be incurred in sending him to an ordinary mission field.

In proposing this new object for the ensuing year, the Society have the full concurrence of the Mission Board, as is shown by the appended extract from the Minutes of the latter:

The Society are aware that agents are needed as well as money; but it is obvious that one means of securing a supply of the former is to have those who are to be the future ministers meanwhile occupied in pleading the claims of this important field; and nothing is more likely to induce many of them to offer themselves as agents, than their seeing the members of the Church giving encouragement and support to their present efforts.

In addition to holding meetings throughout the various churches of the denomination, the Society have agreed to solicit Subscriptions from such as may be disposed in this way to show their interest in the scheme; and in order to facilitate the latter object, Treasurers have been appointed in each of the principal towns."

Extract from Minutes of Mission Board, 5th September 1854.

"The Committee agreed to state that, having all along felt a deep interest in the mission to Australia, they are happy to receive the co-operation of the Missionary Society of the Hall in raising funds to send out suitable agents to that important and interesting field; and they have to express their earnest hope that the congregations of the Church will liberally respond to the appeals which the Students may make on this subject."

[We are glad to learn that the Rev. A. D. Kinninmont, Leith, and the Rev. James Ballantyne, Edinburgh, have offered themselves for Australia, and have been accepted by the Board. We trust it may be regarded as a token for good that Ministers are willing to make the sacrifice of resigning such situations for the mission field. However much friends at home may be disposed to smile when they hear that men of talents and energy are specially required for the colonies, and outposts of the Church, it is nevertheless true. Sending inferior or worn-out men, is a misapplication of money, and something unspeakably worse, as generations yet unborn, will experience. What blessings is not the U. P. Church in Scotland, continuing under providence to derive from the fact that its founders were all men of mark.]

MISSION AT DAMASCUS.

The Associate Reformed Presbyterian Church have established a mission in this ancient city, the oldest in the world, memorable, among other things, as the place where Saul of Tarsus first "preached the faith which once he destroyed." A letter was recently received by the *New York Observer*, from Mr. Paulding, the missionary, bearing date August 8th, which gives pleasing intelligence of the results of this mission. He says:

"The attendance on our Sabbath services has been larger during the last six months than at any time preceding, and an increased interest has been manifested by the audience to understand the truth. The success thus far has exceeded even our most sanguine expectations. We have had in our school twenty four pupils, all of whom have made rapid progress in their studies. The institution is fast growing into public favor, and promises to be an efficient agent in enlightening and evangelizing the community. The primary school has recently been placed more immediately under the supervision of the mission than ever before; and being taught by a member of our native Church is doing much good. Between thirty and forty boys, Christians, Jews, and Moslems, are receiving instructions in reading, writing, arithmetic, geography and grammar. Dr. Meshakeh has had another contest with the Greek Catholic Patriarch and come off victorious as usual—and what was worse for them, he printed it. Thus notwithstanding all the excitement about the war, we are making progress, we trust, against the powers of darkness in this benighted city. We would give God thanks and take courage."—*Presbyterian Advocate*.

ITALY.

The intelligence of the progress of the gospel in northern Italy continues to be highly encouraging. The new hall, which has been obtained in a central situation in Genoa—much better than the former one—for the Waldensian congregation, is crowded. The spirit which the bishop and priests had evoked against them among the bigoted portion of the Roman Catholics, and which

forced them, from motives of policy, not to take possession of the old church they had bought, has had the effect of enlisting many on their side; and the only thing now wanted to give stability and permanence to the footing they have acquired, is a suitable and commodious place of worship. This, it is confidently expected, they will soon be in possession of; but, in the meantime, they depend upon England and Scotland for the funds to enable them to erect such a building.

The sitting of the triennial Synod of the Vaudois Church lasted from Monday the 29th May to Friday the 2d June. The Madaï were present, several Italian priests, converts from Popery, Dr. Stewart of Leghorn, Mr. Hanna of Florence, with others from England. The Synod gave decided proofs of progress since the last meeting in 1851, when it held its first free Assembly under the new Constitution in Piedmont. Several practical measures were proposed, and resolutions passed to carry them into effect. Among these was one that Elders should be examined previous to ordination, and that, in place of being elected, as hitherto, by the district in which they resided, and of which they were to have the oversight, they should be chosen by the suffrages of the whole parish. The establishment of a Home Mission for preaching in destitute places, and for colportage, was another favorable step of progress. The returns made to the Synod showed that there are 4421 scholars at the schools,—about one-fifth of the population. In the college at La Tour there are 93 students under eight professors, who fill the chairs of ancient and modern languages, philosophy, and natural science; and it was resolved, by the unanimous vote of the Synod, to render the course of study complete, by the establishment of a theological faculty. But thereupon a long and warm debate ensued, whether the new professors of theology should hold their classes at La Tour or at Turin, the capital. The former was carried. Official communications, received from the Free Church of Scotland, the Reformed Dutch Church of New York, the Associated Churches of America, and the Synodical Commission of the Union of the Evangelical Churches of France, were read to the Synod, which passed resolutions to maintain fraternal communication with these Churches.

The Synod resolved to hold an extraordinary meeting in May 1855, to discuss the code of an ecclesiastical constitution, which a commission has been charged to prepare; as well as a new catechism for the use of the Church, the want of which, in Italy, is greatly felt.

Napoleon Roussell has been visiting the Valleys, and preaching almost every day for a fortnight to large audiences. On the 6th, 7th, and 8th August, he preached in the new church at Turin. The Waldenses held their annual festival this year on the 15th August, at the Balsille, at the head of the Valley of St. Martin. This spot has been chosen on account of being so famous in their history, for the resistance made by the 800 to the united armies of France and Savoy, composed of 22,000 men; to which noble daring, humanly speaking, the Evangelical Church of Italy owes its existence.

A new publication in defence of Protestant truth has been started in Turin, under the title of "La Luce Evangelica." It is published once a fortnight.

Persecutions continue in Tuscany, and in the Neapolitan States. Many are now lying in dungeons for no other crime than the possession and reading of the Bible. Jansenism has been making some partizans at Naples, which has been followed by the arrestment and imprisonment of the parties. At Ancona and Bologna there are more than 400 in prison, under suspicion of having renounced the errors of Rome. Two of those, who have been confined for many months in Tuscany, have been brought to trial at last, and sentenced to ten months' imprisonment. These poor people have not the advantage which the Madaï enjoyed of being known to the English.

Another trial has just taken place in Florence for the crime of reading the Scriptures. The prisoners were Pietro Baldi, a mason, and Michele Manguoli, a shoemaker, and both are arraigned for holding religious meetings in their

house, and circulating copies of an Italian translation of the Bible; or, in the language of the indictment, "committing impiety by means of proselytism."

The trial resulted in the sentence of these two men to ten months' imprisonment. The sentence, judged of according to Tuscan justice, is somewhat lenient. The prosecutor appears to have been afraid to push matters to extremity. The defence of their counsel, the advocatè Ermillo Marchioni, is said to have been the boldest and most eloquent exposition of civil and religious liberty yet heard in the Tuscan law courts. Even the witnesses produced against them were compelled to admit the blamelessness of their private characters; and the result of the trial is said to have been, that thousands in Sesto, the village where they live, are anxiously seeking for copies of the Bible.—*Edinburgh Witness.*

AFRICA.

EPISCOPAL BOARD.—A greegree doctor has sent in about a peck of greegrese to Bishop Payne at Cape Palmas, with the message that he had had them for many years and they had not kept him from being sick, and he would keep them no longer. Many others in the towns around have lost confidence in these charms.—At a meeting in the largest Half Cavalla towns, to consider the subject of the observance of the Sabbath, it was decided by a very large majority that it is expedient to rest on this day.—An aged man by the name of Freeman, who has been under conviction of sin for two or three years, is giving evidence of conversion and desires to be baptised. It is his practice to relate everything that he learns, to his people.—Two adult natives were baptised, December 11, in the largest native town.

AMERICAN MISSIONARY ASSOCIATION.—The intelligence from the Mendi mission is very encouraging. Mr. Brooks has opened a school at Mo-Tappan with twelve pupils. In April a church was formed, consisting of himself and three boys, who took letters from the church in Kaw-Mendi. In the afternoon two more were examined for admission, one of whom was received. The boys afford Mr. Brooks much comfort from their good behavior.

CHURCH MISSIONARY SOCIETY, (ENGLAND.)—At Wilberforce, Sierra Leone, Mr Schmid baptised, November 11, twenty-nine adults. Many of them are individuals liberated from slavery, and are now able to read the Bible. More than eight hundred were present at their baptism.—April 10, 1853, the bishop confirmed one hundred and thirty-three individuals, at Hastings and ten at Grafton, and the following June, Mr. Graf baptised six persons at Grafton and sixteen at Hastings.—April 14, the bishop confirmed about seven hundred and fifty individuals at Regent, many of whom, however, belonged in several of the neighboring towns. When Mr. Frey first went to Benguema there were four communicants and twenty hearers; now the regular attendants are two hundred, and the communicants one hundred and forty-seven.—The number of inhabitants in Bathurst is about three hundred and eighty, the number of communicants is one hundred and twenty, the candidates for baptism and the Lord's supper one hundred and twenty, the school children one hundred and fifteen.

UNITED BRETHREN.—The missions of the United Brethren in South Africa are favored with much success. At Groenckloof, three adults were baptised in November; and eleven in February and four in April at Genadendal. Many heathen besides are seeking admission into the church. At a conference meeting previous to the Lord's supper, about seven hundred communicants were present.

LONDON MISSIONARY SOCIETY.—Mr. Moffat reports a continued improvement in the appearance of the people at Kuruman, South Africa. Twelve have of late been added to the church, and further additions are expected. The people

in general have made praiseworthy exertions towards the comforts of civilized life. On the Sabbath, the congregation has an imposing appearance to strangers. A number of the young women have committed whole books of the New Testament to memory, and some of Mrs. Moffat's Bible class mastered the 119th Psalm in a short time. The first volume of the Old Testament, it is expected, will soon be placed in the hands of the Bochuans, who are incessant in their inquiries as to when the book will be ready.

CHINA.

The Rev. W. C. Burns, son of the venerable Minister of the Free Church, Kilsyth [and nephew of the Rev. Dr. Burns of Toronto,] has just arrived in Scotland from China, having come home with Dr. Young, one of his colleagues in the Mission, whose health has given way. One of the converts from Amoy, a Chinese nurse, in charge of Dr. Young's child, has accompanied them to this country. Mr. Burns, in his late letter, spoke of the great encouragement that he has latterly had in the mission work at Amoy, reminding him of the former days of the Lord's power in his native land, and will have much to tell Christians who take an interest in the great work of the evangelization of China,—*Edinburgh Witness*.

[The days of the Lord's power," in Scotland referred to, are those of the Revivals which took place a few years ago at Kilsyth and several other places at home.

WESLEYAN MISSIONARY SOCIETY, (ENGLAND).—Great advances in civilization are making at Faku's Mission in the Port Natal Colony. During the greater part of the year, the people have been very active in erecting for themselves black cottages. Several are already completed, and others are in the process of erection. They are about thirty feet long by fifteen wide, divided into two rooms, with a fireplace. The people are also anxious to obtain other comforts of life. At the annual missionary meeting, about seventy dollars were contributed; every child seemed anxious to contribute something, and the mothers do not feel satisfied till they can give something in the name and on behalf of even their babes. God is also blessing his word. A short time ago twenty-five were added to the church, after a trial of from twelve to eighteen months. After the ordinance of baptism, which was witnessed by a crowded house, the Lord's supper was administered to ninety-five communicants; six years ago the number was only six or seven.—*Journal of Missions*.

Ecclesiastical Notices.

BRANTFORD.

A Soiree was held in the U. P. Church, here, on the Eve. of the 7th ult., for the purpose of enabling the congregation to liquidate the remainder of the debt, incurred in the erection of a substantial and commodious *Manse*, for their pastor an act, alike expressive of their regard for him, and their zeal for the cause. Upwards of 400, partook of Tea, Coffee, and other innumerable, which a lady's ingenuity only can contrive, and for which a lady's vocabulary only can supply names.

The Rev. A. A. Drummond, having taken the chair, offered a few appropriate remarks, and then introduced to the meeting, Rev. J. Dunbar, of Glenmorris, who delivered a neat, sparkling and tell-

ing address on the influence and efficiency of Woman, especially in the Mission-field. The Rev. J. Hogg, of Hamilton, was the next speaker; his subject was the *Catacombs of the East*, on which he spoke with his usual vigor and eloquence and succeeded in interesting the audience in a subject little known, and shewed how the early christians, tho' dead, still speak and roll back as in panoramic view the chariot wheels of time. After which the Rev. W. Ormiston, of Toronto delivered in his usual happy and enthusiastic manner, a most powerful and soul-entrancing speech on the *Sociality of Religion*, to a delighted and applauding assembly—a speech highly characteristic of the man, and most appropriate to the occasion. He was followed by Rev. P. Muir, of Paris,

who delivered, in a very affectionate and pleasing manner, a pointed and practical address on *Congregational Progressive Effort*.

In the interval, between the addresses, a select choir present for the occasion, delighted the audience as well as agreeably variegated the exercises of the evening with some beautiful pieces of sacred music. The Meeting upon the whole was a happy one; and we greatly mistake if it do not bear some fruit, which will yet appear in the growing prosperity of the congregation.—(Communicated.)

PORT HOPE.

On Sabbath, 1st October, the U. P. Congregation, here opened their new place of Worship; which is large, commodious, and handsome. The Rev Mr. Thornton, Whitby preached in the forenoon, the Rev. Mr. McLeod Cobourg, in the afternoon and the Rev. Mr. Young Newton Clarke in the evening. The sermons were excellent, and the audiences large, notwithstanding that the weather was unfavorable. On Monday evening there was a splendid Soiree, at which Dr. Perks presided. The speakers who interested and delighted the large company were, besides the chairman, the Rev. Messrs Cassie, Baird, Ewing, Young, and Thornton. An elegantly bound Bible with an appropriate address, was presented to the Rev. Mr. Cassie, by the ladies of his congregation, and he made a suitable reply. The ladies also presented a handsome Psalm book to the Precentor. On the following day the Sabbath Scholars, upwards of 70, received an entertainment, and addresses were delivered to them by Mr. Cassie and the worthy Superintendent Mr. Bennet. The Collections on Sabbath amounted to £66 17 4, and the proceeds of the Soiree to £36 3 9, in all £103 1 1. The occasion seems to have been an interesting one and highly creditable to our Church in that locality; and we should have been glad to give a more detailed account of it, had the intelligence not been so remarkably late in reaching us.

PROPOSED UNION OF THE PRESBYTERIAN CHURCH OF CANADA, AND THE UNITED PRESBYTERIAN CHURCH IN CANADA.

We understand that the Committee of the Presbyterian Church of Canada, on Union, met at Toronto on the 31st October, and adopted the following motion, viz:—That the Committee having read the resolutions of the Committee of the United Presbyterian Synod in Canada,

agree to express their deep regret at the decision come to by the last named Committee, which seems to preclude, for the present, the hope of a joint-meeting of the Committees; and declare that while not disposed to modify, in any degree their estimate of the importance of the principles referred to in the deed of their Synod, they are nevertheless of opinion that such a joint-meeting might be productive of beneficial results in the way of removing any possible misunderstandings that may exist, and of facilitating the progress of a union on a basis mutually satisfactory.

AMHERST ISLAND.

The U. P. Congregation here, have unanimously called the Rev. James McIntosh.

HARWICH.

The Rev A. W. Waddell, has been inducted to the Pastoral charge of the U. P. Congregation here, by the Presbytery of London.

INGERSOLL.

The U. P. Congregation here, have unanimously called the Rev. Archibald Cross.

U. P. PRESBYTERY OF TORONTO.

The Presbytery met at Toronto, on Tuesday, 7th November, when the Rev. Mr. Dick, reported that the Congregation of Albion and Vaughan, had deemed it inexpedient to go forward to the moderation of a call, and that therefore no proceedings in that matter had taken place. There was no other business of public interest.

EUPHRASIA.

The U. P. Congregation here have given a unanimous call to the Rev. Mr. Fayette.

U. P. PRESBYTERY OF WELLINGTON.

This Presbytery met in Elora, on the 7th of November. *Inter alia*, a Petition signed by 38 heads of families residing in Garafraxa, was read, setting forth the spiritual destitution of the locality in which they lived and their desire to have a Church organized among them, holding voluntary principle, and praying the Presbytery to take the necessary steps for having them congregated, and to send them a preacher of the United Presbyterian Church. Mr. Torrance stated, that he had gone to Garafraxa, after receiving the Petition, and preached on a Sabbath, in a School-house, which was crammed to the

door, and from which many had to go away, unable to find accommodation, that he had made inquiry as to the religious circumstances and wishes of the people, and that in his opinion, a favourable opportunity was presented, and one which the Presbytery ought to embrace for forming a congregation. Mr. Torrance's conduct having been approved, Mr. Barrie, was appointed to Gatafraxa, in the beginning of December, to preach and congregate as he shall see cause. Several reports by Missionaries within the bounds were read. On motion it was resolved that a vote of thanks be given to Mr. Waddell, for the zeal and diligence he had displayed in fulfilling his appointments, and for the care and attention he had bestowed in preparing the report he had sent in.

BAYFIELD.

The Rev. Mr. Logic has resigned the pastoral charge of the U. P. congregation here, solely, as we understand, on account of his finding it impossible to do justice to it, and his other charges. The congregation of Bayfield, we are glad to hear, is large and flourishing; and we trust will soon obtain a Pastor of its own.

BRECHIN, SCOTLAND.—UNION OF FREE AND UNITED PRESBYTERIAN CONGREGATIONS.

The United Presbyterian congregation, City Road, Brechin, and the South Port Free Church congregation there, having both been for some time without a minister, had held various meetings separately to consider the propriety of joining together, so as to form one church. A proposal to this effect having been deliberately adopted by both congregations, their union was consummated on the evening of Tuesday, 5th September, by a very interesting ceremony in the South Port Church. The United Presbyterian Presbytery of Arbroath met in the session-house—the Rev. Joseph Leckie of Muirton moderator—and transacted some prelimi-

nary business connected with the union. They then adjourned to the church, where a numerous and respectable congregation was assembled, embracing the members and adherents of the two churches. After devotional exercises, the Rev. James Gibson of Brechin, delivered a most appropriate discourse. He took occasion to refer, with a feeling of deep regret, to some hard statements which had been uttered in reference to the union now so cordially effected. He regretted these, because, they were opposed to the true spirit of Christian charity, and much calculated to retard that catholicity and unity which all professed Christians so much desired. Mr. Gibson read from the recently published pamphlet of Sir George Sinclair, Bart. a statement by the Rev. Dr. Guthrie,* showing that that distinguished clergyman did not regard as a calamity the union of a Free with a United Presbyterian congregation; also from the same production, a similar opinion expressed by the hon. baronet who penned it. The discourse throughout breathed the most kindly and conciliatory spirit. The moderator then briefly narrated the steps which had been taken by both congregations in forwarding the union, also those taken by the presbytery; and read to the meeting the basis of the union which had been previously approved by the sessions. He then called upon the members of the South Port Church present to signify their approval of the proposed basis, which was cordially done; and on making a similar request of the City Road Church they signified the same—the show of hands in both cases being quite unanimous. The moderator then declared the two congregations one, under the superintendence of the Arbroath Presbytery of the United Presbyterian Church. The Divine blessing was then implored on the union; and after a suitable address to the united congregation, the benediction was pronounced, and the meeting separated.—*Scot. U. P. Mag.*

*Dr. G. is a native of Brechin,

Gleanings.

CHRISTIAN HARMONY.

The circumstances in which the Free Church congregation of Jedburgh, Scotland, have been placed for upwards of a twelvemonth are peculiarly interesting. The place of worship erected for them shortly after the Disruption, having proved to be very uncomfortable, and ultimately to threaten the health of their beloved pastor, they were compelled to abandon it before another, and a better, church could be erected for them. The resolution of erecting a new place of worship was taken in the spring of last year; and not long afterwards they applied for accommodation to the congregation of the Rev. William Barr of the United Presbyterian Church. The request was rather a

novel one, tried by the usual intimacies existing between the two denominations, and required no little consideration. A fear was expressed by many in connection with Mr. Barr's church, that any such arrangement of mixed congregations as was proposed, would destroy the individuality of the church granting the favour. The subject having, however, been carefully discussed, and unanimously entertained in the affirmative, the Free Church congregation commenced to assemble with their brethren of the United Presbyterian body, and the connection at once ripened into one of the closest cordiality and religious concord. All distinctive predilections were overlooked—the sacramental services were conducted at one time—the two ministers preached on alternate Sabbaths—the United Presbyterian hymn-book was used—the collections were managed by a plan agreed on—and everything proceeded with the greatest propriety and good will. On Sabbath week the Rev. John Purves preached a farewell discourse on the occasion of the anticipated dissolution of the connection, and took occasion to express his warm and heartfelt gratitude for the favour of Christian fellowship that had been extended to his congregation, and indulged in sentiments suited to the circumstances of the case.

The new building was begun at midsummer last year, and on Wednesday, 4th Oct. this new edifice was opened by the Rev. Dr. Guthrie of Edinburgh, whose high popularity attracted a crowded congregation, assembled from a wide circle of country,—not made up of one denomination, but representing all shades of the Christian Church, not excepting the Established Church. The reverend Doctor chose for his text, Rom. xiv. 7,—“For none of us liveth to himself, and no man dieth to himself.” In the outset he took occasion to plead for union among the Churches, and showed the need of all sections of the Christian Church combining to further the one grand end and aim of the Christian profession. He took an illustration from the character of the expedition of the allies, and pointed out how a calamity more disastrous than defeat would come to us in the intelligence that those who were marching in all-conquering and united action, had turned on each other and plunged their bayonets in each other's bowels, instead of laying waste the common foe. Making application of this illustration, he showed how all the weakness and disaster of the Christian Church arose from dissension, which had paralyzed it in the overthrow of the evil powers that were leagued against it. He pointed out the distinction between unity and uniformity, and drew from outward nature the lesson of a common purpose and common beauty, though arranged in the endless variety of form and hue. In the religious application of the text he gave a deep and searching analysis of that principle which was in antagonism to the gospel, that of selfishness, and in a strain of language, fervour, and strength of illustration, which the orator is alone master of, he discoursed of those things that constituted a fulfilment of conditions of service to the Lord and Master. The discourse was in some parts delivered with thrilling pathos, and with an effect altogether that will not pass away.

The afternoon was set apart for the holding of a public dinner to mark the occasion which was attended by the leading members of the Free Church, and of other denominations of the town and neighbourhood. The meeting took place in Mr. Cleaver's Inn, and upwards of sixty gentlemen partook of dinner. The Rev. John Purves occupied the chair. A number of interesting addresses were delivered on the occasion, and the meeting was characterized by great cordiality of feeling. Mr. Purves, in proposing as a toast the subscribers to the building, narrated several interesting instances of liberality. His first plan, he said, was to secure two subscribers of £150 each to make a start with. One morning a worthy neighbour and member of his church called upon him, with something in his look. He felt nervous as to what the result was to be, or whether his friend looked to going on with the scheme at all. His friend at last confessed he had earnestly turned the matter over in his night-thoughts, and was prepared to contribute £150. He (the Chairman) had then a duplicate of the same sum to find for the next subscription. He waited on another member of his church, and found him resting in an after-dinner nap. He said to him he hoped he had risen from his right side, as he was about to make a heavy demand on him, at the same time tabling his mission. His friend sprung up, and, with an off-hand air, said he would stand good for £150 also. The names of these two gentlemen were Mr. Elliott, writer, and Mr. John Johnstone, farmer, Crailing Hall. From all his members a cordial co-operation was received. Twelve servant girls had each subscribed a half-year's wages. A member of the Established Church subscribed £100.

At the close of the meeting a gold watch and chain,—the gift of a number of the members of the Free Church congregation,—was presented to Mr. Barr. The watch bore the following inscription:—“From the Free Church congregation of Jedburgh,

to the Rev. William Barr, minister of the High Street United Presbyterian Church, in token of their grateful sense of the kindness and brotherly love displayed by him and his people, in admitting them to a full and cordial participation in all their religious ordinances, from May, 1853 to October, 1854."

Mr. Barr, in acknowledging the gift, said he had never been fond of personal ornaments, having been born a poor man's son, and not with a silver spoon in his mouth, but he would wear the gift as a memorial of transactions from which he had derived great and unmixed pleasure. The principles he had got credit for acting on were not new to him, for he and the Church with which he had commenced his career had always held the free communion of the saints of God. Never had he witnessed a finer spectacle than the mixed communion services. He had never met the man who had spoken ill of that union.—*Edinburgh Witness.*

THE WILBERFORCES.

The Wilberforces have, for some years past, kept themselves with sufficient prominence before the ecclesiastical world; and in their case, at least, ample evidence has been furnished that a love for evangelical truth does not run in the blood. What a melancholy history is that of the family of the distinguished William Wilberforce, the friend of the down-trodden children of Africa—the friend of Bible Societies and Gospel Missions! We remember reading with a painful interest the memoir of this good man, which was written by his sons. It was remarkable for two things. First, the unworthy attempt to depreciate Clarkson, who devoted his whole life to the cause of the slave, and who justly holds the first place among those who accomplished the great achievement of negro emancipation. And second, there was the high-churchism with which it abounded. The sons were at great pains to show that their father had much less sympathy with dissent and dissenters than he was generally supposed to have; and that, notwithstanding some suspicious circumstances of friendly intercourse with this sect, he was still a staunch supporter of the church established by law. And to what has this high-churchism tended? We have it in the history of his family.

Wilberforce had four sons. They were all educated at Oxford, all became clergymen, and all rapidly obtained good livings in the Anglican church. William the eldest, has, for some time back, withdrawn altogether from public life; and his wife has renounced the Protestant faith, and become a devoted adherent of the degrading superstitions of Romanism. Harry, a second son, was vicar of East Farleigh. After enjoying this benefice for some years, which is of the annual value of £1000, he resigned his living, and sought repose, like his sister-in-law, in the bosom of the Papal church. He made the discovery that the English church was not universal—it was a mere naticnal church—that it was not apostolic—it was cut off from the ancient trunk of the Roman church by the sacrilegious hands of the eighth Henry—that it was not infallible, having no one to decide with unerring judgment in disputed matters of doctrine and practice. The Gorham case, settled by the Privy Council, confirmed those suspicions, and he immediately embraced the communion of that church which professed to satisfy all his doubts. Much as one must deplore the conclusions to which he came, we cannot but admire his honesty and integrity. He did not remain in a church, and eat its bread, while he did all in his power to undermine its principles. He sacrificed an annual income of £1000 when he fled from the domination of the Privy Council, and surrendered his power of judgment to the successor of St. Peter. And a man who carries out his convictions of duty at such an expense as this may be pitied; but he is at least entitled to our respect for honest and straightforward conduct.

A third son, Robert, was Archdeacon of York. He has been publishing rather extensively within the last few years. He published a work on the Incarnation, the leading idea of which is, that it is through the humanity of Christ we become partakers of his salvation; that, for this purpose, there must be a kind of physical union with the humanity of Christ, and that this union is formed and sustained through the medium of the sacraments. The treatise is a goodly octavo, and there is thus plenty of space for an explanation of the opinions brought forward; but the author has not been over successful in making his meaning clear. Then followed a slim volume on Baptism, in opposition to Goode's work on the same subject; and about a year and a half ago appeared another book from his pen, entitled "The Doctrine of the Holy Eucharist." The works on Baptism and the Eucharist are merely an expansion of the

sacramental doctrine laid down in the original volume on the Incarnation. The Archdeacon's opinions on the Lord's supper have occasioned much excitement and agitation in the Church of England. It is supposed that he has advocated the two Romish doctrines, Transubstantiation and the Mass,—that is an actual transmutation of the bread and wine into the body and blood of Christ, so that the elements, after consecration, are no longer bread and wine; and a real sacrifice for sin—not a memorial of it—and a true propitiation for human guilt. At all events, Roman Catholic periodicals have accepted this treatise as an exposition of the views of their church on this subject. *The Dublin Review*, for April, 1854, says of it: "We cannot but rejoice to find Mr. Wilberforce establishing the whole system of Catholic doctrine, with respect to the Holy Eucharist, as at present received by the church in connection with the see of Rome. With one or two exceptions, it is the ancient Catholic doctrine of the church, set forth once more in almost the very terms of the Tridentine definition." It was supposed that proceedings would be instituted against him for publishing doctrines opposed to the symbolic books of his church; and many were looking forward with much interest to a second discussion, which might possibly prove, still more than the Gorham case, how much the Reformed Church of England stood in need of a second Reformation. But the archdeacon has put an end to this dispute by resigning his preferments. The Archbishop of York accepted the resignation very readily, and no doubt he was thankful that the controversy could be so easily settled, which, had it been entered upon, would have shook the walls of the ancient Establishment. The reason assigned by the archdeacon for his resignation was the Queen's supremacy in spiritual matters; and the grounds of his objection to the royal supremacy "in all spiritual things or causes" will shortly be given to the public. It is probable enough that this is but the beginning of the end, and that he will soon follow his brother to the Romish church. He ought to have been there long ago.

We have not yet done with the Wilberforces. There is a fourth son, Samuel, who is at present Bishop of Oxford. Possessed of fine talents, excellent powers of oratory, and of a most fascinating manner, he exercises a large influence over the young men of Oxford. But his career has not been one of unsullied honour. His fellow-students called him Slippery Sam, and it would seem as if his future conduct has rather strengthened than weakened the impression, which was formed of him in his early years. Talent without principle, decorated with a great affectation of spiritualism, appears to be his characteristic. He has never yet convinced the world that he is a thoroughly honest man, one who can be depended upon when the hour of danger comes. Well, the bishop has got into an unpleasant controversy with the Rev. Mr. Brock, of Bishop's Waltham, regarding his brother the archdeacon. Mr. Brock writes the bishop to this effect:—"I have been told that you have expressed it as your opinion, that the views which have been propounded by Archdeacon Wilberforce, in his book entitled 'The Doctrine of the Holy Eucharist,' are the only views which can save the Church of England from the dangers which beset her at the present crisis." The bishop answers in the negative. He never said so. He adds, however, "that he agrees with the work in question in so far as it maintains, enforces, and illustrates that view of the reality of the sacrament of the Lord's Supper, which Richard Hooker mentions in the fifth book of 'Ecclesiastical Polity' as the doctrine of Holy Scripture and our Reformed Church," and then, under the mask of great piety, he accuses Mr. Brock of uncharitableness, of bringing railing accusations, of using inflamed and exaggerated language, etc. Mr. Brock, however, is a man of too much vigour to be so easily put down. He answers him, keeps him close to the point at issue, and meets his personal accusations by referring to some of the crooked policy of the pious and tearful bishop himself, with regard to Bishops Hampden and Gobat. We do not enter upon the lengthened correspondence. One thing is certain, that the bishop appears here in his true character, shuffling and slippery, that he has come off only second best in the battle, and that he himself is quite conscious of the unpleasant fact. It would not grieve us much, should the Bishop of Oxford become a Papist. He would do infinitely less damage to the interests of Protestantism were he an avowed Jesuit, than he does in his present position. There is no fear of Popery in this country, except that Popery which exists in the Episcopal Churches of England and Scotland. It is the traitor within the walls, not the enemy without, that occasions any apprehension. And not the least dangerous of those traitors, in our opinion, is Samuel Wilberforce, Bishop of Oxford.—*Scottish U. P. Magazine*.

[We see it reported that Robert Wilberforce has actually joined the Papists; and being a widower it is thought not improbable he may take orders in the church of Rome.]

REV. MR. ONCKEN'S RETURN TO GERMANY.

Having labored more than a year in his visit to America, spreading before the churches what God is doing in the revival of evangelical religion in Germany, and raising funds, Mr. Oncken reached Hamburg at the close of August; and, October 5, wrote the American Tract Society.

"1st September," he says, "we had our triennial conference, when all our devoted colporteurs and missionaries, about 70 in number, were here. Our meetings were of the most edifying character, throughout marked by a spirit of union and real brotherly love. The great Master of assemblies was in the midst of us, presided over our deliberations, and shed forth his Spirit upon his poor, but happy and honored servants.

"Of the powerful support your excellent Society has given to our mission, for many years past, honorable mention was made in the conference, and the assembled brethren passed a unanimous vote of thanks to the American Tract Society.

"You will rejoice to learn that our Tract operations have extended greatly. Our issues this year amount already to upwards of 530,000 copies, and at least 200,000 copies more must be issued. But alas, not a cent is left in our treasury, or rather, I have already advanced \$600, and we are thus compelled to make an unusual appeal to our American brethren, certain they will help us if they can."

He proceeds to state, that out of 150,000 souls in Hamburg, not over 8,000 attend public worship on the Sabbath, while great multitudes devote the day to amusement and revelry; and that in the grand duchy of M——, a clergyman of high standing publicly stated, that in three districts, within one year, *two hundred and twenty-eight* cases had occurred, when the ministers had to leave their places of worship without officiating, because not a single hearer was present.

"Let me repeat," he says, "the appalling fact, that millions in these so-called Christian lands will pass into eternity without having ever had the way of life, through faith in a crucified Saviour, pointed out to them plainly and faithfully, if this is not done by good religious tracts.

"Last Lord's day I met, for the first time, our noble and devoted band of tract visitors, in our school-room. The facts which they related were intensely interesting and touching, both in reference to the fearful condition of the masses of our people, and the blessing with which the Lord accompanies these arduous and important labors.—*American Messenger*.

[It may be recollected that, in the beginning of this year, Mr. Oncken spent some time in Canada, and delivered very interesting addresses in Toronto and elsewhere. Besides dwelling on the indifference to religion which prevails in Hamburg and the adjacent countries, he stated that the Lutheran Church there, has relapsed into something little short of popery.]

CHRISTIAN KNOWLEDGE AMONGST HINDUS.

The Bishop of Victoria, describing his late tour in Southern India, says there is now a Brahmin in the Judge's Court, and educated in the Madras University, who gained the prize for the best essay on the evidences in favor of the Christian religion, and who yet remains a heathen.—*American Paper*.

[It is well known that great numbers of Hindus have an extensive and accurate knowledge of the Scriptures. Upwards of twenty years ago, a returned Missionary from India informed us that hundreds of young persons there, educated at schools with which he was connected, were as well acquainted with both the histories and doctrines of the Bible as the generality of Sabbath scholars in Scotland. He said also, that he had often observed that if at a school examination a question was put, about which a child was at a loss, its father would whisper to it a perfectly correct answer, both parent and child, however, continuing heathen. Just so the boys at our grammar schools learn the details of Greek and Roman mythology, while they well know it to be purely fabulous. The case affords a good illustration of the difference between simple knowledge and belief, or faith.—It is obvious that the diffusion of so much sound religious knowledge among the Hindus is something, and not a little, towards the dissemination of Christianity. It is quite conceivable that, in such circumstances, conversion might, on a very large scale, suddenly take place. Surely there is the strongest reason for believers in the necessity and the efficacy of divine grace, earnestly importuning God that the good seed of the word, which has been so plentifully

own and which is manifestly not dead, may, under the genial influence of His Spirit, bring up and bring forth abundant fruit.]

CANADIAN MARRIAGE LAW.

HAVE THE CLERGY OF THE ROMAN AND ANGLICAN CHURCHES IN CANADA WEST ANY SPECIAL RIGHTS AND PRIVILEGES IN REFERENCE TO SOLEMNIZING MARRIAGE?—The Marriage Act, as we understand it, makes no exception in favour of the ministers of any denomination. Every person duly set apart or ordained a Minister according to the rites of his Church, is authorized to solemnize marriage in Canada West, upon condition of filing a certificate of his ministerial standing, with the Registrar of the County, and taking the oath of allegiance. And if Ministers of the Churches of England or Rome neglect or refuse to comply with this condition, they solemnize marriage in violation of the law. We are informed that the Ministers of these two Churches consider themselves as exempted from the obligation to observe this condition of the Marriage Act; but upon what ground we are not aware, nor can we ascertain it from the reading of the law. This is a subject which we think demands an investigation by legal authority. The day is past in Canada when Ministers of one Church will be allowed to assume a legal superiority over others, and claim an exemption from the operation of a common law which is obviously intended to apply equally to all. If Ministers of the Churches of England and Rome are permitted to set themselves above the authority of the law in this matter, we are certain that the Ministers of other denominations will not quietly acknowledge their legal inferiority by a compliance with its requirements. Or if the law in question does really make the exceptions which the conduct of the above-named parties implies, then an unequivocal demand should be forthwith urged for such a modification of the law as will place all Ministers on common ground with respect to their legal recognition.—We have no objections to the provisions of the existing Act if they are made to apply alike to all; otherwise we enter our solemn protest against the injustice of its partial application. And we here suggest whether this is not a subject of such importance as properly to claim the attention of the House of Assembly?—*Christian Guardian*.

If the law be as above stated, then it is obvious that the marriages solemnised in this province by the Roman and Anglican clergy are, in the eye of the law, null and void; and the rights of children springing from such marriages, as respects succession to property, must be seriously imperilled. We say nothing of the position occupied by females so mis-married. If, again, the law be not as above stated, but as assumed by the clergy referred to, then the ministers of all other denominations here, are held by the body politic, to be mere hewers of wood and drawers of water. How long is this to be endured? We submit that whichever horn of the dilemma be preferred there is something calling loudly for immediate rectification.]

THE BEST FOR BOTH WORLDS.

The family motto of the learned and pious Dr. Doddridge, was, *Pum vivimus vivamus, Let us live while we live*; and he founded on it the following, which is characterized by true wisdom as much as by poetical ingenuity:—

“Live while you live, the epicure would say,
And seize the pleasures of the present day;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies;
Lord! in my views let both united be,
I live in pleasure, when I live to thee.”

RELIGION OF THE AMERICAN PRESIDENTS.

The religious belief of the fourteen persons who have filled the Presidential chair in the United States, as indicated by their attendance upon public worship and the evidence afforded in their writings, may be summed up as follows: Washington, Madison, Monroe, Harrison, Tyler, and Taylor were Episcopalians; Jefferson, John Adams, John Quincy Adams, and Fillmore were Unitarians; Jackson and Polk were Presbyterians; Mr. Van Buren was of the Dutch Reformed Church; and President Pierce is a Trinitarian Congregationalist.—*Christian Inquirer*.

RELIGIOUS LIBERTY IN HARVARD UNIVERSITY.

The Undergraduates here are, by the rules, obliged to attend church on Sunday, and if the parents or guardians do not wish them to attend service at the College Chapel,

they state where they wish the student to worship, and the College pays for the rent of the seats occupied by those who worship at the Cambridge churches. In accordance with this arrangement, the following payments have been made to the several religious societies in Old Cambridge for the present academic year: Baptist Society, \$52; Unitarian Society, \$70; Episcopal Society, \$135; Orthodox Society, \$183 20. Total, \$440 20.—*Christian Inquirer*.

Editorial.

THE MAGAZINE.

In sending forth the last number of this volume, we have nothing of very special importance to say. But we suppose that, for form's sake at least, a few words will be expected. We have not, nor do we affect to have whereof to boast. Yet we are not willing altogether to shut our ears to the whispers which, sometimes reach us, from quarters rather respectable, that we have, in divers ways, contributed in some small degree, to the welfare of our church. Conscience, at all events, tells us that that main object for which our labours were commenced, has been kept steadily, disinterestedly, and honestly, in view. And it is satisfactory to reflect that, whatever instrumentality God may have blessed for the purpose, our church is in a less hazardous, and more hopeful condition than it was when we first reluctantly undertook the task, and the responsibility of this periodical.

In so far as we have fallen short of what may have been expected of us, (and we have most signally failed in realising the *beau idéal* we proposed to ourselves,) we, by no means, throw the whole blame on circumstances. But circumstances have been, as every candid person duly informed will admit, exceedingly unfavourable. Not only did we start under disadvantages so great and manifold as almost altogether to deter us, but we have had twice, amidst uncertainty and hurry, to make all the arrangements for a commencement, in a year when even the best established concerns found it difficult to get printing executed in Toronto. Though no such embarrassment had been in the way, every one who has a just idea of what it is to introduce a new denominational journal, in such a country as this, and with so limited a circle from which support could be expected, will easily believe that our post has been no sinecure, and that our claims to indulgence are considerable.

Our best thanks are most justly due, and are most cordially and respectfully offered to all who have given us their countenance and aid—to our subscribers, especially to friends who have procured for us subscribers, and above all, to the kind and able contributors, alas! that they have been so few, who have favoured us with valuable literary co-operation. Nor must we omit to acknowledge our obligations to the numerous and excellent exchanges which have been so frankly afforded us.

To our worthy Publisher, who does all for love, and nothing for reward, is due the credit of not having obtruded the Magazine consciously on a sin-

gle individual who was not supposed desirous to have it. At both of our commencements a few copies were sent, unordered, and *uncharged*, to persons who it was hoped would be willing to aid our circulation, but with this exception, no one in the province has received the Magazine who was not understood to have ordered it, either by himself or another. It may here be remarked, that it would materially facilitate the publication of such periodicals as ours, if the postal arrangements of the province were based on the same liberal principle as those of Britain. At home, a publication which is not strictly a newspaper, if it bear a newspaper *stamp* is allowed the privileges of a *stamped* newspaper, provided it weigh less than three ounces, no matter though it have a cover attached and be printed on several sheets. Why should not a similar publication here have, *unstamped*, the privileges of an *unstamped* newspaper? Were such the case a Magazine like ours, tho' doubled in size and weight would be subject to only half its present postage.

It would be inexcusable to take leave of our readers without congratulating them on the passing of the bill for Secularizing the Clergy Reserves, The measure may be not unexceptionable, but it is surely a vast boon; and we earnestly hope that, under the Divine blessing it will contribute largely to the civil, and ecclesiastical—the social, and religious wellbeing of the community. The course of public opinion and of legislation is manifestly and strongly in the direction of the distinctive principles of our church, which seem destined to a speedy and glorious triumph. Oh! that we had wisdom, energy, and zeal duly to improve an opportunity so favorable and auspicious.

It only remains that, admonished by the season, we solemnly advert to the lapse of time with its dread responsibilities. When a few years more are come, the privileges and duties, the joys and sorrows of the present shall be no more; and for weal or for woe, an entrance must be made on the awful endless future. O! that we were wise, that we understood this, that we would consider our latter end. Behold now is the time of acceptance, behold now is the day of salvation. Let us give diligence to make our calling and election sure. Let us redeem the time and do with our might whatsoever our hand findeth to do. And humbly and devoutly recognizing the absolute need of succor from on high, let us pray: So teach us to number our days that we may apply our hearts unto wisdom. Return, O Lord how long? let it repent thee concerning thy servants. O! satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.