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Miscellaneous Articles.

FAITH AND WORKS.

A SHORT EXPOSITION OF JAMES II. 14-26.

(Concluded from page 227.)

The Apostle proceeds now to illustrate and confirm the principles he has laid down, by referring to the case of several Scripture characters; and his argument being about faith and its results, he begins with the Father of the faithful.

Verse 21. "Was not Abraham, our father, justified by works, when he had offered Isaac his son on the altar?" The first enquiry here, which demands our attention, and in which the whole difficulty of the passage consists, is to determine in what sense Abraham was justified by works. Now we contend that he was not justified by works, in the peculiar or proper sense of the term, that is, delivered from guilt and condemnation, and received into the divine favor; for we are expressly told in Genesis that "he believed God, and it was counted to him for righteousness;" in other words, he believed the divine promise, and by his faith he was justified; and this declaration of Moses is quoted by Paul once and again, as a proof that his justification, properly so called, was entirely gratuitous—that it was by faith and not by works. Besides, Paul informs us that he was justified in the strict or proper sense, "not when he was in circumcision, but in uncircumcision," in other words, that he obtained this blessing, not by merit, but as the result of free and sovereign favor—not by circumcision, or by any other act of obedience, but when he was yet uncircumcised. Long before Isaac was born, and at least thirty years before the memorable event here referred to, God had assured him that the Messiah, "in whom all families of the earth were to be blessed," was to descend from him. The patriarch believed this gracious promise, and his faith "was imputed to him for righteousness;" he was therefore justified, received into God's favor, and regarded and treated as a righteous person. Now, when a believer is once justified, his title to the divine favor and eternal life is complete, and he cannot again be justified in the same sense as formerly. This is the grand crisis, or turning point in his history, when he is delivered from a state of guilt and condemnation, and obtains the divine countenance and favor; when from

the darkness and bondage of spiritual death, he is translated into the light and liberty of spiritual life, and becomes an heir of God, and a joint heir with Christ. The sentence once passed, is never afterwards repealed. "It is God that justifieth, who is he that condemneth?" As Abraham, therefore, was in a justified or gracious state already, he could not again be justified in the same way, by offering up Isaac on the altar. Accordingly our Saviour declares, "he that is once washed, needeth not save to wash his feet," intimating thereby, that though the believer may fall into sin, and consequently stand in need of cleansing and pardon, yet being already in a gracious state, he is not again justified in the same sense as he was at first. In what sense, then, was Abraham justified by works? In answer to this we reply, that James seems to refer in the passage before us, not to justification in the strict and proper sense of the term, but to the manifestation or proof of it, as given in the character and life; and this corresponds to the ordinary meaning of the word—the meaning which is not unfrequently given to it in Scripture. When I say that "I am justified in adopting a certain line of conduct," I mean, that I am clearly in the right, that my conduct can easily be vindicated or defended. When Job said to his friends, "God forbid that I should justify you," his meaning was, "it is impossible that I should vindicate you, or approve of your conduct." So when we read, that "Wisdom is justified of her children," we are taught that the divine wisdom, in the various arrangements of Providence, will be perceived and appreciated by those who are taught of God and made partakers of His grace; they will be ever disposed to cry out, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

Now Abraham, as we have seen, had been long in a gracious or justified state; but this had not been openly certified to the world until now—the reality and eminence of his faith, and the depth of his piety, in the most trying and difficult circumstances, had never until now been fully and decisively put to the test—never before had his character stood out so prominently amidst the ungodliness and profligacy that prevailed around—and never before could he appeal to so triumphant a refutation of the charges of insincerity and hypocrisy which his adversaries could bring against him. No one could now charge him with dissimulation or falsehood in his religious profession; for he had given the strongest evidence of the eminence of his piety, and the uprightness of his heart; and his character was completely justified in the sight of God, of angels, and of men. Thus have we endeavoured to show in what sense Abraham was justified by works. His character was established and vindicated; he was proved and declared to be a righteous man. He was not made or constituted righteous, by offering his son upon the altar, but he was made out, or proved, to be a man of eminent faith and piety; for if he had not been a good man previously—a man full of faith and of the Holy Ghost—he neither would, nor could, have been willing to obey a command so contrary to natural feeling and reason. And what was it that led him so cheerfully to obey? for the Apostle speaks of Isaac as actually offered up on the altar. And he was offered up in the intention of Abraham; it was by no fault of his that his hand was stayed. It was just his eminent faith. He believed that God was able to raise up Isaac, even though his body were reduced to ashes on the altar. Accordingly, the Apostle adds—

Verses 22, 23. "Seest thou how faith wrought with his works, and by works his faith was made perfect. And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness; and he was called the friend of God." The faith of Abraham, like that of other saints, was eminently fruitful. Of the worthies referred to in the 11th chapter of the Hebrews, it is recorded that "through faith they subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed

valiant in fight, turned to flight the armies of the aliens." And the strength of Abraham's faith enabled him cheerfully to part with his son, his only son, Isaac, and lay him on the altar to be offered as a sacrifice in obedience to the divine command. Thus his faith wrought with his works, or manifested itself by his works, and by works was his faith perfected or completed, and yielded fruits of righteousness to the praise and glory of God. This Apostle has been accused of teaching "another Gospel" than that of Jesus Christ and the Apostle of the Gentiles. But of this we have no proof; we have, on the contrary, found hitherto that he holds exactly the same views of divine truth, in reference to the worthlessness of a merely nominal profession, and the efficacy of true faith in purifying heart and life; and he here declares that the justification of Abraham by works, for which he contends, is so far from being inconsistent with the doctrine of grace, that it actually confirms it. This is an additional proof, if further evidence were wanted, that James treats not of justification, properly so called, but of the proof or evidence of it. He affirms that the justification of Abraham by works is a confirmation of the divine testimony that he was justified by faith. Now, how can the one be a confirmation of the other, if the term "justified" has exactly the same meaning in both cases? The thing is impossible; for faith and works are here directly opposite to each other. If we are justified by the one, we cannot, from the very nature of things, be justified by the other. The two are just as opposite to one another as light and darkness, truth and error. Hence the Apostle declares "if it is of grace, then it is no more of works, otherwise grace is no more grace; and if it is of works, then it is no more of grace, otherwise work is no more work." Thus it appears that justification by faith, or by grace, is absolutely incompatible with justification by works, using the term in its proper or peculiar sense, and cannot be confirmed or established by it. But if we understand James to employ the term in its ordinary acceptation, the sense it usually bears in common language—as denoting not justification, strictly so called, but the manifestation or proof and evidence of it—the justification, not of our persons, but of our character—then his doctrine is both perfectly consistent with the scheme of grace, and tends to confirm it. By this act of obedience, the faith and piety of Abraham were gloriously displayed, and God honored him more highly than ever by renewing his covenant with him, and admitting him to most intimate fellowship, so that he was called the Friend of God.

Verses 24 to end. "Ye see, then, how that by works a man is justified, and not by faith only. Likewise, also, was not Rahab the harlot justified by works, when she had received the messengers and had sent them out another way. For as the body without the spirit is dead, so faith without works is dead also." After what has been said, these verses require no explanation. The Apostle's design, we have seen, was to vindicate holiness or good works from the aspersions of careless and immoral professors, who would exclude them entirely from the scheme of Christianity, because they do not constitute the ground of our acceptance with God. Now, to show that they occupy a place, and a prominent place, in the system of revealed truth, he selects the example of Abraham, who had been renowned in all ages for his faith, and shows that he was no less distinguished for his piety and cheerful obedience to the divine will, in the most trying circumstances; in other words, that his faith was fruitful in holy obedience—not a mere speculative opinion, or barren profession, but a living principle of action, working by love, purifying the heart, animating and regulating the conduct. And from this instance he draws the conclusion that a man's character is to be estimated by his conduct and not by his professors—the latter being so often hollow and insincere. Further, to show the necessity of good works in every station of life, he adduces the example of one who had no pretensions to that eminent faith by which the "father of the faithful" was distinguished, but who, according to the measure of the grace given her, walked in his steps. Rahab, the harlot, showed the sincerity of her faith

in the God of Israel by concealing the spies that had been sent to Jericho, and sending them away in peace, though at the risk of her own life. And wherever true faith exists, whether it be great or small, it will not be barren or unfruitful, but will induce its possessor to "walk in all the commandments and ordinances of the Lord blameless." The Apostle concludes his argument with a statement he had already made, once and again; but it is a truth which cannot be too deeply impressed on our hearts—"For as the body without the spirit is dead, so faith without works is dead also." A corpse, or dead body, has the form, the appearance, and the features of a man, but being destitute of life, it is a man no longer; so a faith without works, while it may greatly resemble the faith of God's elect, has nothing in common with it but the name, it is dead, being alone, and it is utterly unprofitable either to one's self or to others.

In conclusion—How worthless and contemptible, not to say criminal, is a mere profession of Christianity! And what does the formalist or hypocrite gain by it? He may pass for a Christian in the opinion of men, he may lull conscience asleep for a season. But does he gain the approbation of God? No, verily. And the day is at hand when the mask shall be plucked off, and he shall be covered with confusion and shame. How absolutely necessary is personal holiness! "God hath not called us to uncleanness, but to holiness. Be ye holy, for I am holy." The blessedness of heaven consists in conformity to the divine image, and nothing that is impure can enter into it. None but the pure in heart can see or enjoy God. But apart from the favor and enjoyment of God, there can be no true and permanent happiness. It follows, therefore, that an unholy, a bad man, cannot be happy here or hereafter; and that a regard to our own welfare, no less than a sense of duty, should induce us to "cleanse ourselves from all filthiness of the flesh and of the spirit—perfecting holiness in the fear of God." "Blessed," then, "are they that do his commandments, that they may have right," or privilege, "to the tree of life, and may enter in through the gates into the city." J. S.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

Besides the case of Mr. Carmichael, there were, about the same time, other cases of persons holding and publishing views which were contrary to the standards of the Church. In particular, the erroneous tenets which were professed by Messrs Wotherspoon, Marshall, and Pirie, students of divinity, called for Synodical investigation and action.

It would be tedious, and it is unnecessary to enter on particulars as to the opinions of these individuals. They arose, in a considerable degree, from youthful incaution, and a disposition to give way to vague speculation, without remembering that "to the law and the testimony" all our sentiments on matters of religion should be conformed. For, as we formerly noticed, it was found that the young preachers of the Establishment, about this period, were in the habit of affecting philosophical refinement in their discourses; and a disposition in some of the cases above referred to in the Secession, to imitate their pernicious example, made it necessary for the Synod to check the evil in the bud; and, with this view, to adopt an overture on the subject, of which the following is a copy: "That the Synod caution those under their inspection, who may be pointing towards public work in the Church, against an affected pedantry of style and pronunciation, and politeness of expression, in delivering the truths of the Gospel, as being an using the enticing words of man's wisdom, and inconsistent with that gravity which the weight of the matter

of the Gospel requires, and as proceeding from an affectation to accommodate the Gospel in point of style, which, if not prevented, may at length issue in attempts to accommodate it also, in point of matter, to the corrupted taste of a carnal generation; and that they recommend to all the ministers of this Church to show a suitable pattern in this matter, in endeavouring, in their public ministrations, by the manifestation of the truth, in plainness and gravity, to recommend themselves to every man's conscience in the sight of God; and, at the same time, that the Synod give caution against all such meanness and impropriety of language, as hath a tendency to bring discredit upon the Gospel; as also against using technical, philosophical, and learned terms, that are not commonly understood."

It may, in general, be remarked here that this part of the Secession, like the other, were most particular in the training they required of their candidates for the ministry. "There was no part of the administration of this Synod," says Dr. McKerrow, "more commendable, than the mingled affection and strictness with which they superintended the candidates for the ministry, throughout every stage of the course of study marked out to them. Those of them that were poor, but deserving, they assisted with occasional donations from their funds. They maintained in connection with their Divinity Hall, as we have said, a class for instructing their young men in the knowledge of philosophy. The curriculum prescribed to those who attended this class, consisted at first of two sessions, but was afterwards extended, in 1767, to three. The teacher was enjoined to spend a portion of these sessions in instructing the students in the knowledge of the languages, and, in a particular manner, he was to spend a considerable part of the first upon Greek and Latin. When any person made application to be admitted to this class, the Presbytery was enjoined to be strict in examining him with regard to his religious experience, his motives in seeking to be admitted as a student, and his fitness for the sacred office. Repeated instances occurred of persons making application, who had not received a regular preparatory education at any other school, and of their being rejected on this ground. Every year the Synod appointed a Committee to examine the students attending the Philosophical Class, and to report to the Synod the progress which each had made. According to the report thus made, they were admitted to the study of Divinity under the Theological Professor; or if found deficient, they were continued for some time longer in the Philosophical Class. The points on which they were usually examined, were their knowledge of philosophy, their soundness in the faith, their acquaintance with experimental religion, and their motives for prosecuting their studies."

The effects of such training upon that and future generations were most salutary. A learned and efficient ministry, through the divine blessing, was secured; and probably no Church, in proportion to its numbers, could ever furnish so strong a phalanx of ministers distinguished for general literature, as well as profound theological attainments and general piety. In general, the ministers of this Church were accustomed to furnish themselves with extensive libraries, such as were best fitted to enable them to prosecute their studies with the greatest advantage to themselves and to their people. Indeed, the Presbyterian ministers of Scotland of all denominations were noted for erudition; and, in particular, the Established Church of Scotland would have regarded it as a stain upon their character to have any exception to this distinction among their ministers. But without any disparagement to other denominations, or any invidious comparison, the anecdote may be mentioned that one of the most prominent booksellers in Edinburgh was accustomed to say, in reference to the encouragement of his trade, that he would not give the Anti-burgher Synod for the whole General Assembly.

Not only was much attention paid in this branch of the Secession to the training of young men for the holy ministry, but much attention was given to

the religious education of youth in general. Long before Sabbath Schools were introduced, the ministers of this denomination were at great pains in instructing the young under their charge, and in insisting on, and aiding parents in, the regular discharge of this all-important department of parental duty. With a view to this, in his own charge, the Rev. John Muckersie, of Kinkell, published the Children's Catechism about the year 1750; and in a short time it was found to be so highly valuable, and so well adapted for the religious instruction of youth in general that it was widely circulated. Its author had found in his own charge, that much ignorance prevailed among the youth, of the first principles of the oracles of God, and that even parents, in many cases, were but imperfectly acquainted with the doctrines of religion, and thus not well qualified to instruct their children. In consequence, feeling it incumbent on him to do something for the benefit of the rising generation in his own very numerous congregation, he composed this Catechism with an immediate reference to them, believing, at the same time, that even parents would be benefited thereby, and that whilst they used it, as he enjoined in the instruction of their children, they would find it the instrument of improving their own religious knowledge. The result was, that not only did the youth in his own congregation become well acquainted with the truths of Christianity, but this excellent Catechism came into demand in the congregations around, and soon was sought after and employed, with great effect, over the whole country, not only in this branch of the Secession, but among other evangelical denominations. Many editions of it were published, and it was very extensively circulated. Editions, too, and even stereotype editions of it were thrown off in America, where it was in great demand. It is less known now, when so many Catechisms have been published. But for simplicity, perspicuity, orthodoxy, and systematic arrangement, it has been often said that it has never been surpassed. The author acquired fame by this brief but valuable work. It had even some effect in checking the growth of Arminianism in the Established Church. One anecdote has been preserved in the family of the author, who, as before mentioned, was the writer's maternal grandfather. A worthy student attending one of the Theological Halls of the Establishment had availed himself in framing his discourses, of the strictly evangelical phraseology of this Catechism. The Professor, who was of the Arminian school, in criticising the sermon, remarked, rather jeeringly, that the young man would do better to consult his Bible more, and (somewhat mistaking the name) to make less use of John *McCurdie's* Catechism!

We are now to notice again, the zeal of this Synod, and their success in sending the Gospel to this side of the Atlantic.

"Notwithstanding," says Dr. McKerrow, "the widening circle of the Synod's operations both in Great Britain and Ireland, the transatlantic missions continued to occupy a considerable share of their attention: and if the zeal which they displayed on behalf of their American brethren, had only been seconded by a proper degree of missionary spirit on the part of the students and probationers under their charge, the number of their congregations on this western side of the Atlantic would have increased rapidly indeed. Few meetings of Synod took place for a number of years, at which they did not appoint one or more students to be licensed, with a view to the Pennsylvanian Mission. But considerable difficulties were experienced by the Synod in carrying their benevolent intentions into effect, in consequence of the persons they appointed refusing to comply. With a view to secure compliance with missionary appointments, Presbyteries were prohibited from licensing young men, unless they should express their willingness to go on any missionary enterprise to which they might be appointed. Preachers were to be deprived of their licence, and were not to expect any employment from the Synod, if they should refuse to fulfil any missionary appointment which they might receive, even though it should be to a foreign land; and those who were under such an appointment

were declared not to be eligible to any of the vacant congregations in this country. It was scarcely possible for the Synod to do more, in this matter, than they did."

We think they did rather too much, and that there was a hardship in thus obliging individuals to leave their country against their will; and an undue severity in punishing their refusal as they did. It was scarcely in keeping with that Christian liberty which the Gospel proclaims, and it was a stretch of ecclesiastical authority which we cannot think was warranted by any principle of religion or precept of Christ. But it proves the eager and honorable zeal of this Church to extend the cause of Christianity to the distant places of the earth.

We have already noticed that Mr. Mason and his companions were sent to America in 1761. Mr. Mason, afterwards the celebrated Dr. John Mason, was settled in New York, but was a member of the Pennsylvania Presbytery. He repeatedly corresponded with the Synod, stating their condition and prospects, and urgently requesting the aid of other missionaries. The Synod were exceedingly anxious to afford all the aid in their power, but found great difficulty in inducing preachers to embark to a foreign land. There were so many openings at home, that preachers were soon called, and preferred remaining. The laborious nature of the foreign mission, particularly at that period, seemed to deter many from setting their thoughts on it. It was considerations of this kind that led the Synod to make it imperative on preachers, when appointed, to submit to the authority of the Synod. This law could, however, seldom be enforced; and although in some instances the preachers appointed declined going, and were, in consequence, deprived of their licence; yet so many excuses could be adduced that, for the most part licence was restored, and the unwilling preachers allowed to remain and settle at home. Mr. William Jameson (grandfather to the late Jamaica and Calabar missionary of the same name) was appointed, in 1762, to go to Pennsylvania; but a call being given him by the congregation at Kilwinning, he was settled there. In the same manner, Mr. John France and Mr. James Ramsay were appointed to Pennsylvania; but were prevented from going by receiving calls, and being settled at home—the former at Bucklyvie, and the latter at Glasgow.

At this period, however, with great difficulty they succeeded in sending out two or three preachers to labour in Pennsylvania, by whom the Presbytery was re-enforced. In the meantime, negotiations had been proceeding with missionaries in Pennsylvania belonging to the other side of the Secession, and with these a union had been effected. But of this union the Synod at home highly disapproved; and, in consequence, refused to acknowledge any as their corresponding brethren who entered into it; and they recognized only such as stood out against it as belonging to them. We are surprised and disappointed to find at this period (twenty years after the unhappy rupture in the Original Associate Synod) that the keenness of prejudice had not diminished, and that the Burgher brethren were still looked upon as "heathen men and publicans."

The Rev. Mr. Telfer, who was afterwards settled at the Bridge of Teith, had been sent out on a mission to Pennsylvania, and having returned at this time, was entrusted to communicate to the Synod the fact of the union that had taken place in Pennsylvania. He did so, in a letter to the Moderator, as follows:—

"REV. AND DEAR SIR,—As the Presbytery of Pennsylvania lately sent a petition to your Synod, which was given in to your Committee of Bills, by Alexander Mowbray, merchant in Edinburgh, this morning, before I came to town, it is expected that it will meet with an agreeable reception. As I was a member of that Presbytery, I am better able to inform you of their affairs; and if you are disposed for peace and agreement in the Lord, I will be exceedingly fond to give you such information, by any number of members you may appoint, and prosecute the ends of agreement. And may the Lord grant us to see eye to eye, and to be perfectly united in the same mind. Please commu-

nicate this to the Synod, and favor me with your answer as soon as convenient, addressed to me at Alexander Mowbray's, in Foster's Wynd. I am, Rev. and Dear Sir, yours respectfully,
 (Signed) DAVID TELFER.

"Edinburgh, 6th April, 1768."

We cannot but regret that to this conciliatory letter an answer was returned, repelling the advances which are here made, and sternly declining all correspondence with the writer, excepting in the way of his giving satisfaction for his conduct at the Breach, and having the censure then inflicted removed. One would think that by this time, after twenty-one years, the censures would have been considered as proscribed. But no; the feelings of the brethren of the General Associate Synod were still much the same as they had been, towards the opposite party, and from their high notions of ecclesiastical authority, they could not dispense with the necessity they considered themselves under to have the authority and dignity of their court vindicated. As to the terms of agreement, in Pennsylvania, referred to by Mr. Telfer, the Synod could not take them into consideration.

After this the Synod restricted their communications to those in Pennsylvania, who declined entering into this consociation and refused all correspondence with the others. And on some missionaries being sent out, on a subsequent occasion, they associated themselves, as they were instructed, with those who, having declined the union, were of sentiments similar to themselves.

The Presbytery of Pennsylvania, through the accession of ministers which they soon received, embraced congregations in other States; and, afterwards, it has all along remained distinct. It now forms what is known, we believe, by the name of the Associate Synod of America. The others, who joined with Burgher brethren, and their associates, have passed, we understand, through different changes, and now form the Associate Reformed Church of the United States. Both these bodies are respectable for numbers, and for evangelical purity and efficiency. But neither of them have kept pace, in enlightenment of views and Christian liberality, with the United Presbyterian Church, of which they are off-shoots.

These American Churches, it is pleasant to remark, have preserved, in a high degree, the evangelical character of the Scottish Secession Churches. The Associate Reformed Church seems to have considered itself as more connected with the Burgher Associate Synod, because, although they had Anti-burghers as one of their constituent elements, they were recognized by the Associate Synod of Scotland as a sister Church, whilst the General Associate Synod declined corresponding with them. On the other hand, the Associate Synod of America steadily regarded the General Associate Synod in Scotland as their prototype. But during the Revolutionary war, these Churches were in a great measure lost sight of, and ceased to feel the same close connection with, and deep interest in, the Churches at home. Still they never altogether lost sight of their origin; and after the war with America ended, intercourse was revived, and has been occasionally carried on to our own times. It is thought that these Churches will soon be one in the States; and in that case, there may be a revival of close fraternal connexion between them and the United Presbyterian Church.

(To be continued.)

COLPORTAGE—AN IMPORTANT PART OF THE WORK OF THE CHRISTIAN CHURCH.

"Many shall run to and fro, and knowledge shall be increased."—DANIEL.

This is one of the highly commendable enterprises of the present times, in which our Christian brethren of America have set an example well worthy of imitation. Some beginning has been made in following the example; and it is

the earnest desire of the writer of this paper to give an impulse to the movement. He attempts this the more readily, and with some share of experimental knowledge, as being actually engaged in the work, and feeling deeply concerned that the labourers may be multiplied, to meet the demand for them. He solicits consideration of what he has to say on the subject, both in the way of statement, and of pointing out the course of active duty. He would humbly use the language of an Apostle, "I speak as to wise men; judge ye what I say."

Colportage is a scheme intended, by suitable agencies, to carry into the dwellings of the people religious reading of the best kind, in the form of books and tracts. It proceeds upon the wise principle laid down by our divine Lord, in his great commission to his servants, that they are to go with Gospel truth to men, setting it before them, and shutting them up, as it were, to give some earnest heed to it—thus affording the divine Spirit, from whom it emanates, occasion to operate on their hearts by means of it. It is teaching them by the printing press, as preaching is from the pulpit; and it is taking the choice products of the Christian press, and dispersing them among the inhabitants of a country. In this way it is fitted to increase greatly the *probabilities* of spiritual good being done to many precious souls.

Obviously adapted, then, as the plan is, to be of vast serviceableness to the people, it is evident that, to extend its working as much as possible is highly desirable. Unquestionably there is a very great necessity for it. Everywhere ignorance, especially spiritual ignorance, is natural to fallen humanity; the removal of this ignorance, and the substitution of true and saving knowledge, requires the appliance of all the means that can be brought to bear upon it. In our own country here, as a new country, in which means of instruction in religion have been very scanty hitherto, there is a special call for labouring to diffuse instruction in the truths of Christianity. To take an active part in giving this instruction has been our professed object as a Christian Mission; we stand solemnly pledged to it; we should feel bound to make use of all available helps that can subserve the purpose; and it takes but little reflection to see that useful religious reading is a help next in importance to Gospel preaching itself. Accordingly, in all missionary enterprises, the press, as powerfully assistant to the living voice of the preacher, has been called in as speedily as possible. The seasonable era for attempting this in Canada has fully arrived. And the writer can state, from extensive acquaintance with this country, that there is a very general want of really good books even among those who make a profession of Christianity; and this is the case, because they have had few opportunities of procuring such books. The result has been a sad lack of suitable employment to their minds, in their leisure hours, especially on Sabbath. And until this destitution be done away, neither Christian knowledge nor piety can prevail as they ought. Now, to meet and overcome this great evil, the scheme of Colportage, in connection with, and auxiliary to, the preaching of the Gospel, has been found by experience to be the most effective that has been thought of.

Shall we not, then, as a Church, lend a vigorous hand to apply the scheme to this country, which we have chosen as the field of our labours? There are two ways by which this might be done. 1. By our getting up a Publishing Scheme of our own. But, in present circumstances, this is quite too great an undertaking for our pecuniary resources. If so, then, 2dly, we may avail ourselves of the ample materials afforded us by large benevolent Societies, for the express purpose of publishing and disseminating religious books of a high standard of excellence. But without pointing out the rich and varied resources which they severally supply, and are scattering widely in many lands, we would advert particularly to the now well-established and prolific Board of Publication belonging to the good Old-school Presbyterian Church in the United States; because its issues will be found peculiarly suited to our operations as follow-

Presbyterians. For while it puts forth a great variety of general evangelical truth, from the pens of a diversity of eminent authors, both of the former and present times, it moreover furnishes much that is admirably fitted to unfold and elucidate *Presbyterian principles*, which, the more they are properly studied and understood, will be found marked by Scriptural truth and simplicity.

Here, then, is a large storehouse of rich Christian literature, *made ready to our hands*, and accessible to us on terms which will be found not only liberal but generous. Let us gladly take advantage of it. In urging this suggestion, he who does so would state the following things, from his own observation and experience:—

1. In his operations he has found among Presbyterian people an encouraging readiness to appreciate and purchase the books he has introduced to their attention. Principally among them he has, within little more than eighteen months, put into circulation 3760 volumes of Books, besides a large amount of Catechisms and Tracts, many of which are valuable treatises on momentous subjects. The people have hailed with an eager welcome these silent but impressive instructors and monitors, brought to their firesides, and recommended to them by a friendly voice. It is an honorable distinction of the Presbyterian people generally, that in this respect they are superior to much of the population in Canada; thus showing that they retain that thirst after knowledge for which their progenitors in their fatherland stood pre-eminent—a disposition which it is of very great importance that we should cherish and cultivate, both for their own sake, and the sake of generations yet to come.

2. Our people are now in much better circumstances for availing themselves of the means of mental improvement presented to them. They are able to buy books; they are also willing, provided they have opportunity. What a pity would it be, to see them—as many are now doing—raising good houses, replenished with neat furniture, abounding with the material comforts of life, but with a meagre family library, or nothing deserving the name! Let steps be taken to have in each dwelling a book-case, selectly filled with pious works of great and good men, to give food and enjoyment to the souls of the household. Happy is that minister whose congregation is so furnished. His intercourse with them will be intelligent, and delightful, and mutually profitable.

3. There are very strong reasons why we should cultivate this momentous field of usefulness. If it is not cultivated, we shall have a people but imperfectly enlightened; and the means of education spreading over this country, and mingled with some elements tending to make it merely secular, and therefore requiring, on the part of the Church, a careful infusion of religious teaching—will be turned to but little account as to the main object to which education should be subservient, viz., religion; which is only what it should be, according as it is founded upon, and directed by, sound Christian truth. Again, if we do not, in this land of conflicting opinions, make special efforts to spread and perpetuate what we believe to be Scriptural Christianity, our religious creed will be in danger of waning, instead of increasing in the land; and room will be open for reading not beneficial, inasmuch as the people will read something, and are in hazard of being flooded with a great deal of reading which is not good for them. We should take care that in this respect the children of the world are not wiser than the children of light. It may be added, that while township libraries are very laudably being established by our Municipalities, it is particularly seasonable that the Church take steps for replenishing the houses of the people with proper *Sabbath reading*; otherwise, there can be no question that these libraries, which are made up of books for the most part not directly religious, will prove a great temptation for spending the sacred day in reading not suitable to it. Unappily, there is already in this country, a habit of occupying the Sabbath with the perusal of newspapers, and whatever of a light character comes in the way. How incumbent, therefore, is it upon the watchmen on Zion's walls to counteract this palpable evil, by offer-

ing to the people books which will obviate it, and, by the divine blessing, establish them and their families in the love of the truth and in righteousness.

A very important view of the subject, which might be dwelt upon largely, is the moral and philanthropic obligation which lies on us to use all the endeavours in our power to leaven the masses of society beyond the pale of church-membership, and the regular influences of Gospel ordinances, with the leaven of Bible truth, pure from the inspired volume itself, or exhibited in the writings of Christian authors. But our limits forbid this, and it must be left as a topic demanding conscientious reflection. All that shall further be done at present, is to give a few necessary hints as to how the work which has been advocated may be carried out.

1. Certainly it would be best done by multiplying regular Colporteurs, labouring steadily from place to place. The services of a considerable number are wanted, even within the bounds of our own Church—one, at least, in each Presbytery. 2. If regular Colporteurs cannot be speedily procured, in sufficient number, a good deal of the work might be done, by Ministers and their Sessions setting themselves to raise congregational contributions for the purchase of books; and by individuals in the congregations ready to employ part of their time in so good a work, taking a suitable way for disposing of the books among the people around them; and by such a procedure they might keep up and enlarge the benefit, until they had sent forth a large amount of the best Scriptural light throughout their neighbourhood. 3. A very effective way for promoting the desired end is the encouragement of Congregational and Sabbath School Libraries. Every congregation should have its library well sustained and made use of, and at least one Sabbath-school, with its staff of diligent teachers and its supply of books, suited to interest and instruct the young. The Presbyterian Board of Publication has a great many excellent books, specially adapted for both of these purposes; and accessions could be made from other sources, according to pleasure. It is the long-entertained conviction of him who now addresses his Christian brethren, a conviction which he acted on with gratifying success, that it is by putting good books of real merit into the houses of the people, and by fostering a taste for such reading in both our adult and juvenile population, that religion will continue and advance amongst us, and true glory characterise our land. Such a course, along with, and subsidiary to, the Sabbath ministrations of the sanctuary, and pastoral visitations of the week-day, would promise well, under the blessing of the Father of lights, to sustain and augment our congregations, and to make them shine as the lights of Christ in the world; thus fulfilling the great work which lies near his heart—that the moral darkness with which sin has thickly mantled human minds everywhere may be removed, and knowledge, holiness, and pure enjoyment be restored to them—bringing on the high excellence and felicity of the millennial latter days, when “the earth shall be filled with the knowledge of the Lord; and they shall not teach every man his neighbour, and every man his brother; for all shall know Him from the least to the greatest.”

Finally, the writer of this communication would again claim for it the deliberative attention to which it may seem entitled. He believes that it relates to a department of duty greatly important indeed, to the exercise of which there is a loud call, as well as an open and wide door. He is persuaded that much of the future well-being of the Churches in these lands depends, under God, who “is a God of knowledge,” upon the manner in which the work for which he pleads may be taken up. And he subjoins his name, because, in the office which he fills, he will be very glad to give all the information and aid in his power, that may be asked from any quarter, towards taking action in the premises.

London, C.W., August 7th, 1855.

ANDREW KENNEDY.

Reviews of Books.

THE COMING OF THE KINGDOM; A SERIES OF TRACTS BY JAMES DOUGLAS OF CAVERS. NO. 1.—PRAYER AND THE WAR; Constable and Co., Edinburgh, 1855.

We hope most of our readers know something of Mr. Douglas of Cavers. He is an extensive landed proprietor in the South of Scotland; a man of family—the lineal descendant, we believe, of the Black Douglas; a man of high education and distinguished talent; and what is of greater importance, of pre-eminent piety. He takes no part in the usual pursuits of the gentry around, and mingles but sparingly in their society. His time is in a great measure, devoted to study, to the preparation of works in literature, philosophy, and theology, and to a variety of kindred objects immediately connected with the political, social, and religious improvement of the community. The small publication before us is the first of a series, regarding which, we entertain sanguine expectations; and the best thing we can, at present do, is to extract a considerable portion of it for the benefit of our friends:—

“Prayer should be the habitual language of the believer, for it is the cry of want addressed to the source and centre of plenty and power. But we do not feel our deep need in any adequate degree, till we are brought by pain and misery to cry out for relief. Hence, in order that God’s people may be a praying people, they are also a poor and afflicted people, whose faith is stimulated into constant exercise by adverse events. And thus, though war, pestilence, and famine be judgments upon God’s enemies, they also serve as most merciful remembrancers to stir up God’s people to a fervour of prayer unknown to their more prosperous days. We have an apparent example of this in the present war; the chief revivals which we at present experience are connected with that war. The danger of relatives and the losses of friends have evidently raised up an earnestness of intercession which has had power with God, and has prevailed. The careless in many instances have become thoughtful; the doubtful have been brought to decision; and those who have already been in the faith, but weak in the faith, have waxed strong. The war, however, bears evident tokens of God’s judgments, as well as of his mercies. In many respects it has been most disastrous for Britain; and though these disasters may be traced to human incapacity, they have not less to be regarded as signs of God’s displeasure. In the spirit of Prayer, we would desire to observe, but with humility and sorrow, the points in which we appear to have failed.

“In the first place, Britain is more careful of the affairs of foreign nations than of her own, at least more sensitively so. She guarantees the integrity of the Ottoman Empire without taking sufficient measures for guaranteeing the integrity of her own dominions. Both army and navy had confessedly been too much reduced, and, in several not improbable contingencies, were not adequate for the defence of Britain. But the integrity of Turkey seemed more an object than the safety of Britain. We are apt to take the place of Providence, or rather to supersede it, with respect to foreign nations, while we have a blind unscriptural reliance for our own preservation, without using the proper means. * * * * The first duty of Britain is to favour, not violently but continuously, the cause of civil and religious liberty; and acting thus consistently, and upon principle, we should obtain allies secret or

avowed in every nation. There are two great divisions of the world; the cause of Right and the cause of Might; and we should always be of the party of the former. Might may triumph for a moment, but the right has both earth and heaven on its side, and will ultimately prevail. All our failures and disasters may be traced to the neglect of the simplest rules of prudence: we had an army scarcely sufficient for a peace establishment, and we have plunged without plan or preparation into war. * * * * We passed from a state of inactivity into a spasmodic energy, and without knowing the strength of the country we were about to attack, and its unhealthy climate, or regarding the lateness of the season, we fatally, without sufficient preparations or foreknowledge of the resistance we were to meet with, attacked the Crimea.

The passage is too frequent and easy from inactivity to temerity. Something required to be done in order to meet expectations; and yet the time for attacking the Crimea was past. Two months earlier, and there might have been a different result. We gave the Russians time for preparation, and we did not use the time in gaining information. * * * Neither the Russians nor the English, as far as the art of war was concerned, had anything to boast; but death reigned without employing a sword. The pestilence and famine—the want of all things—of food, raiment, and shelter, reduced what was called the finest army that Britain ever sent forth, and alas! the only army that Britain possessed, to the mere remnant and skeletons of the regiments which had marched so freely and fearlessly to the war. Human armies they had overcome, but the frown of the God of armies melted them away. The judgments of the Almighty are sore upon us; and if ever there was a time that called for prayer, it is now. It is not only the evils that we suffer, but the consequences of these disasters that we have still most deeply to dread. The governments of Europe are weighed in the balance, and most, if not all, it is to be feared, will be found wanting. Britain, it might have been hoped, would have formed an exception; but judgment is beginning with us, and the stroke is most heavy upon Britain. The loss of forty or fifty thousand men, though a severe calamity, might be easily reparable by other nations. But it is our all—we have no second army to bring into the field, and are chiefly garrisoned by a raw militia. All the errors that have been committed, are recoiling upon our heads with a fearful impetus of danger, if not of destruction.

“ Britain may look back on a long train of misconduct and disasters; for though the people are among the most intelligent in the world, its governments have not been in general distinguished for success. We abound generally in fluent and lengthy speakers, but whose actions seldom correspond with their words. The very facility of forming a plausible excuse being generally the accompaniment as well as the cloak of a propensity to blunder. The name of *Sebastopol*, even should it ultimately fall, will form the continuance of a long line of shame and disgrace which we had hoped had terminated with *Walcheren*. But God has seen fit again to humble us under a still severer stroke of his afflicting rod.

“ There is a striking contrast between our public and private affairs. The private are admirably managed by individuals, and are prosperous beyond example. The public affairs are evidently under the direction of heads of a very different classification. In many countries, the governments may be superior to the people; in Britain, the people are evidently superior to their rulers. The cause is not far to seek. Asking a Savoyard the reason of the reputation of their troops, the answer was ready, “ Our nobles are extinct; every man rises by merit.” In Britain, on the contrary, we have an exclusive aristocracy—an aristocracy which has the additional disadvantage of being both new and narrow. There are only about five hundred families, and few of these possess historic names. The choice among these is not great, and it becomes more limited still. It is not all even of this very narrow aristocracy that have any

chance of office. A few families divide among them the offices of government, to the exclusion of many of their peers. As far as administration is concerned, the aristocracy has degenerated into an oligarchy, and that oligarchy is split into separate and hostile factions; as in a company of provincial play-actors, the parts cannot be recast without putting the rôle of hero or heroine into still more incapable hands; so in our ministry, any pretended change only sends the office-bearers from one office of which they know little, into another office of which they know less.

"The reputation of Britain is lowered throughout Europe. The people, like the Greeks, still remain the first of men. But what Napoleon the First could not do, our ministry can easily effect—tarnish the reputation of the country, and exhaust its armies and its resources.

"We must look for the remedy higher than man. Our appeal must be, in the first place, to God. He has raised up in former days a Marlborough, a Nelson and a Wellington, who overbalanced the incapacity of former ministries, out of weakness waxed strong, and put to flight the armies of the aliens. "I therefore exhort," says St. Paul, "that supplications be made for all men, for kings and for all in authority." Prayer should therefore arise for the Queen morning and evening. None of our misfortunes are attributable to her, who still has the cause of Britain at heart, and who still possesses the hearts of her subjects. May she never lose them! Prayer should be made continually for the Queen's ministers. May God deliver her from hollow-hearted or weak-headed men, and surround her with those who are fitted for as arduous a situation as man ever occupied!

Wise, upright, valiant, not a venal band
Who are to judge of danger which they fear,
And honour, which they do not understand.

"Prayer also should be made for both Houses of Parliament, lest they be weighed in the balance and found wanting, when they come up in remembrance before God, with all other bodies to whom political power has been intrusted, before the angel pours out the fulness of his vial into the political heavens, and before the storms are let loose which will shake to their centre all the institutions of the world. Above all, prayer should be made for the people, the true heart of Britain, whence all that is vital circulates to the remotest branches of the political body, that they may maintain integrity of purpose and firmness of resolution. They have the real and ultimate power in their hands, as far as they possess the power of election and the choice of Members of Parliament. Let them never intrust men with the affairs of the nation to whom they would not commit their own private affairs. Let the elected at least be honest, and if possible religious—men who fear God and hate covetousness, and who will ask counsel of the Most Wise before they give advice or instruction to others, and with God's blessing all will yet be well.

"The tropical tornado has begun. It is attracting all the elements of storm and destruction within its vortex, as with an ever-widening eddy it sweeps over land and sea. We may guarantee the Turkish Empire, but we cannot prevent the mystical Euphrates from drying up. In prosperity as well as in adversity, amidst victories as well as defeats, the Turks are disappearing from the lands they have conquered, and their strength through their very successes is wasting away. They have no great mass of population to fall back upon. They are a large army, but an inconsiderable people, and have no funds either of men or money to sustain a long protracted war. This was foreseen by our great Harrington even in their palmiest days. The Turkish Emperor can only retain the sword in his grasp by the assistance of his Christian allies. But have these allies the right to place and retain the sword in his enfeebled grasp when that sword must be used to strike off the head of every Moslem who renounces the imposture of Mahomet? Are we well advised also in the strictness of our alliance with the Anti-Christian and Papal powers? A cup is in

the hand of the Lord, and it is red with the mixture of the wine of his wrath. All these nations must drink of it. And if we identify ourselves too closely with them, may we not also in some measure have to drain the bitter dregs along with them?

"It is a time of judgment. Let us humble ourselves before the Lord. It is a time of partial revival. Many, according to the best accounts, have passed through those judgments into the realms of endless peace. Death reigns, but grace reigns likewise. May those partial revivals become universal; and while the outpouring of the vials of wrath is restrained at the voice of prayer, may showers and showers of blessings descend both upon our own country and upon distant lands! The Euphrates is drying up. No expression could more correctly describe the gradual wasting of the Moslem powers. The Papal Beast was to descend "alive" into the abyss of destruction. After wasting away for a time, it has become fully alive again, and is therefore prepared for its *sudden* and opposite doom. It has fully defied the Virgin, and completed its circle of blasphemies. What waits it but the end? The Northern Hailstorm is descending, and men feel its oppressive and deadly weight. From the Icy sea to the burning sands of Africa, there is mourning and lamentation and woe. The powers of Europe are to be shaken. Britain has received a shock which will long be felt. The "representative system is on trial," and in danger, according to Lord Lansdowne. In our opinion, it is the oligarchy, the place-hunter, and the bureaucracy, that are in danger. Few aristocracies now remain; those which remain will be put upon their trial. If an aristocracy degenerates into an oligarchy, it must perish inevitably in the general ruin which is overtaking antiquated institutions. But if an aristocracy ceases to be exclusive, and becomes entirely national, it will stand erect among the crumbling edifices of former days.

"Our final appeal is to the people. Form prayer-meetings. Form associations for sending fit members to Parliament, and the representative system, in spite of Lord Lansdowne, will be no longer upon trial. It will justify itself and save Britain. Much, if not all, will depend on what men are sent to Parliament during the next ten or fifteen years. May God be our refuge and strength! a very present help in this time of trouble."

These Tracts are published in an expensive style—the object of the author apparently being to get access to the higher classes, who doubtless, greatly need such an instructor and monitor. It is desirable, however, there were a cheap edition for the masses. We earnestly recommend our readers to keep an eye on the series as it proceeds.

THE ESCAPED NUN; OR DISCLOSURES OF CONVENT LIFE; AND CONFESSIONS OF A SISTER OF CHARITY, 12mo., pp. 344: New York, DeWitt & Davenport; Toronto, Maclear & Co.

This volume, we are glad to understand, is enjoying a considerable degree of popularity. The subject to which it relates is one of deep and solemn interest, and the prevalence of popery, with all its adjuncts, in this Province and in the States, loudly demands our attention to so subtle, so potent, and so momentous, we might add, so portentous, an element in the constitution of society. Its importance in a religious, a social, or a political, point of view, cannot easily be overestimated. As voluntaries, advocates for the liberty of conscience, and the right of private judgment, we are, of course, opposed to all assaults on Popery, otherwise than by the armour of righteousness on

the right hand and on the left—by manifestation of the truth to every man's conscience in the sight of God. To say nothing of persecution, it is obvious, that railing, vituperation, and insult, besides being disallowed by the religion we profess, can never be reasonably expected to produce any other effect than riveting more firmly what we are seeking to dislodge, probably at the same time rendering any hostility which may already exist more rancorous, and not unlikely, provoking retaliation in kind. In perfect consistency with all this, however, we must express our astonishment at the direct, and by no means inconsiderable, countenance which many professed Protestants give to Popery. We refer in particular to such things as the following:—taking part in Popish worship and observances, sending young ladies to nunneries for education, and legislating in favor of Romish institutions. Surely it would deserve but negative praise to abstain from all this, and much more of the same sort.

But we are losing sight of the volume before us which, is of an interesting and exciting character, and well fitted to awaken reflection on the subject of which it treats. With our true-blue Presbyterian readers it would be a work of supererogation to enter on a discussion of the topics which it handles. We may say, however, that, while the work to a considerable extent carries its own evidence along with it, being characterised, as we think, by no small degree of verisimilitude its great want, in our estimation, is something in the shape of authentication. If that could be supplied the value of the book would be vastly enhanced.

Missionary Intelligence.

OPEN-AIR MISSION—ENGLAND.

WHAT unity underlies the discords, what sweetness subdues the bitterness of the Christian sects, in England! The world is quick to note and prone to exaggerate the rancour of religious controversies, but is slow to appreciate the concords which are yet more manifest in all the practical activities of the Church. The worldliness and selfishness which too often mar her most Christian endeavours are fully noted and sharply condemned, but what worldly observer tells us anything of the profound agreements which reveal the depth and oneness of her life? The oneness of the Church is far more richly developed in action than in speculation. Indeed, action is the home of unities, speculation of diversities. The claim of a common duty binds many a band of men in hearty accord, who, if they had leisure to develop their speculative tendencies, would find it hard to agree. Let the Church have work on hand, and she feels and manifests her oneness; let her hand grow slack and her heart faint, and how swiftly dissonances ripen into discords, and discords into strifes. The compactest common-wealth which has ever existed upon earth was the theatre of the most furious party conflicts; but patrician and plebeian quickly forgot their enmities, and were blent as the heart of one man, whenever an enemy was thundering at the gates of Rome. The Christian Church more nobly reveals her unity, not only or chiefly when *danger* threatens, but when *work* is wanted for the world; love and duty are her bonds of communion, not a common peril and dread.

There is a singular one-mindedness of all bodies of Christians, at the present time, on the subject of open-air preaching to the poor. We call the attention of our readers to the street-pulpit, and commend the subject to their thoughtful consideration. We have before us the report of the "Open-Air Mission," in which clergymen and laymen of the Church of England unite their forces to gain the ear of the masses

who will not, or cannot, attend the more formal worship of the sanctuary. We have before us also an appeal from the Christian Instruction Society to the Nonconformist ministers in London in the same strain, and we know that many of the most earnest of the Nonconformist ministers of the metropolis, and the best of the students in the colleges, are exercising themselves diligently in this most Christian, most Christlike, work. All parties in the Church are of one mind about this matter. The same idea has possessed them, and without concert or formal co-operation, all are bending their energies to the same great work. The report of the Open-Air Mission states that since the mission commenced, about 200 clergymen, ministers, and laymen, have been preaching out of doors, and reckons that some 72,000 persons have thus been brought within the sound of the Gospel. "The society consists of *laymen* sending forth *laymen* to teach *laymen*." The *italics* are in the report, and are significant. The voluntarism of Christianity is expressing itself every year more fully in the Church of England, and just as that element predominates will the Church of England be drawn into vital union with the Churches which, with less pretension and power of opportunity but at least equal simplicity and singleness of heart, have been, and are, preaching the kingdom of God. The street-pulpits are not likely to become sectarian. The arrangement, furniture, and form of a sacred edifice mostly stamp the name of its sect upon it, but he must be a keen critic who can detect in these laymen in the street-pulpit the bage of any party but CHRIST'S. The oneness of the Church must come out into the fairest clearness, as all parties combine in these Christlike ministries. The moral and religious state of the millions of our countrymen, after ages of Christian teaching, has filled all Christians with dismay and shame, and all parties seem to feel that it is God's call to them to lay aside their parti-coloured vestments, and clothing themselves with the pure white robe of the love of JESUS, present to the world the spectacle of a unity which shall convince it that JESUS came forth from God.

We have but one word of caution to add to the expression of our hearty sympathy with this work. There has been, we conceive, a tendency to undervalue the qualifications necessary in a preacher of the Gospel to the poor. A warm Christian heart and a fluent tongue have been conceived to be the chief endowments needed. It is a great mistake. It may become a fatal one. A warm, living, genial heart is indispensable, but a sound and disciplined understanding is needful, too, and in an equal degree. There are men of thoughtful and even powerful minds in any assembly of the working-classes which can be got together in London, [or elsewhere,] and men, too furnished with difficulties and objections to the Gospel, which it is easier to laugh at, than to grapple with, and overthrow. Our working folks are no children. We have talked to them too long in a childish fashion. Let MEN go forth who can speak as unto MEN, and ask boldly for a verdict of a manly judgment upon the truths they teach, and this street-pulpit may become an unspeakable blessing to the Church and the world. If we send forth crude and incompetent teachers (and competency in this matter depends rather on character and experience than on formal training,) we shall but render the alienation of the working-classes more absolute, and change indifference into hate or scorn. We believe that all societies engaged in the work are alive to the subject. We press it on them as one which has a vital relation to success.—*Christian Times*.

[For a considerable time, Open-Air preaching has been countenanced and practised by persons of the highest respectability in Scotland. Several years ago some of the most influential ministers of our own, and other denominations, in Edinburgh and Glasgow, engaged in it, and were pleased with the success apparently attending it. Not to speak of such men as Whitefield, nor yet to refer to the first preachers of Christianity, the Apostles, and our Blessed Redeemer himself, it is well known that almost all the splendid oratory of the ancient heathen world was poured out *sub dio*. The following notices from English papers will be read with interest:—]

During several weeks, the Rev. Newman Hall, of Surrey Chapel, London, has delivered open-air addresses to working-men, between eight and nine o'clock, on Monday and Thursday evenings, at the Obelisk, in Blackfriars-road. On Thursday, July 5, as he was beginning to preach to a crowd of not less than 800 persons, a police sergeant, supported by several of the force, requested him to desist. In reply

to a question, the officer admitted that the thoroughfare was not stopped, but that there were other reasons. The crowd manifested marked indignation at this interruption; but Mr. Hall begged them to leave the place quietly, promising to appeal to the authorities, and then continued the service in an adjoining street. It was afterwards ascertained that no orders had been issued from the police station to stop the services; but that the keeper of a neighbouring tavern, whose benches had been cleared on several previous occasions by his customers going to hear the preacher, had sent for the police on his own responsibility, and had urged them to apprehend the offender. Lord Shaftesbury kindly interested himself in the case, and wrote to Mr. Hall as follows: "I saw Sir R. Mayne on Saturday. He spoke in high terms of open-air preaching, and gave orders that you should not be interrupted by the police in any way. You may safely resume your station and your work, and may God be with you in preaching the Gospel to the poor!" On the following Monday three services were held instead of one. While the usual prayer-meeting was being held at Surrey Chapel, Mr. Cranfield, a member of the Church, and one of the celebrated pioneers in Ragged-school labour, addressed a congregation outside, and then invited the people to the prayer-meeting within. After the service, the Rev. E. G. Cecil addressed a very large concourse of working people who had been attracted while passing along, and who crowded the Chapel yard and pavement. Meanwhile, Mr. N. Hall, at his old station at the Obelisk, addressed a large concourse of people without any interruption.

On Sunday, 8th July, a large crowd assembled on the Exchange-flags, Liverpool, it having been announced that the Rev. Dr. M'Neile (son-in-law to the late Bishop Jebb, and one of the most popular ministers in the Church of England,) would deliver an open-air address. The head-constable fearing that such a display might lead to a breach of the peace, had, however, written to the reverend doctor, requesting that he would abstain from provoking such a result, and Dr. M'Neile though under protest at what he termed an unconstitutional interference with his duty and obligations as a Christian minister, had complied with his wish. On Wednesday, however, he forwarded a lengthy communication to the head-constable, stating that he had no sympathy with his apprehensions; urging the example of Jesus Christ as a justifiable warranty for street preaching; deprecating any intention to indulge in controversy, his wish and purpose being to preach the Gospel; and concluding by declaring that, feeling the cause in some measure on its trial, and the public as a body being with him in the matter, it was his intention on Sunday, the 15th inst., the weather proving favourable, to go to the Exchange-flags, at three o'clock, "not to engage in controversy or to utter one word calculated to wound the feelings or irritate the temper of any human being, but simply and affectionately to proclaim God's love to a perishing world, manifested in the person, and gift, and work, and grace of His only begotten and beloved Son, Jesus Christ our Lord."

In accordance with his published intimation, Dr. M'Neile made his appearance on Sunday afternoon, upon the area of the Exchange, where from 6,000 to 7,000 persons were assembled. The preacher stood and was heard with tolerable distinctness over most of the area. His discourse was fervent, simple, and divested of all matter bordering upon the polemical or controversial. At the close of the service the crowd quietly dispersed, and the ladies and gentlemen who had witnessed the somewhat unusual scene from the windows of the news-room over-looking the square, retired also.

[It is, perhaps, scarcely necessary to say that the open-air preaching here referred to, has almost no affinity to camp-meetings, nor to protracted meetings. We must judge of each of these things by its own merits.]

DEFICIENT SUPPLY OF MISSIONARIES—RESPONSIBILITY.

M. Wylie, Esq., in an address before the London Missionary Society, at its late anniversary, when speaking of the great want of more missionary effort in India said, "I do not disparage what the Society is doing. It is what it is *not* doing that I complain of. It is doubtless well to think and speak, often, of what we *are* doing. In the missionary work, it excites our gratitude, it increases our faith and hope, it stimulates us to increased exertion, to look at what has been done within the last

fifty or sixty years, and at what is now doing to cause "Christ crucified" to be preached among all nations. But it may be also well, not for the London Missionary Society alone, but for all Christians, to look sometimes at what we are *not* doing. Taking into the account the whole Protestant Christian world, we are supporting in Hindostan something more than 400 ordained missionaries, say 450. If it be thought that one missionary may be enough for 10,000 of the heathen population, (and is not this giving to one preacher a sufficiently large parish?) then we are sending missionaries to about four and a half millions of the people of India; but there remain probably thirty times that number, (135,000,000,) to whom we are *not* sending missionaries! We are supporting less than 100 preachers in China. If, in round numbers, we say 100, then, on the same calculation, we are preaching the gospel to 1,000,000 of the people of that vast empire; but according to the most reliable modern statements, there must be more than 350,000,000 to whom we are *not* preaching the gospel. Or if it be supposed that in a country so densely populous as China, one missionary for 50,000 souls may be regarded as a supply—then we are preaching to 5,000,000 of the Chinese; but there will still remain, at the least, 340,000,000 to whom we are *not* preaching! In Africa the population is much less dense, and there certainly, one man cannot be regarded as a missionary to more than 10,000 persons. There are less than 300 missionaries in all, and so we are publishing the love of Christ to less than three millions of the people of that wronged and benighted continent; while to, we know not how many scores of millions, we are *not* publishing that love. Thus we might go over the whole world. We are, by all our present foreign missionaries, on the same basis of computation, more or less directly, pointing it may be 15,000,000 of the unevangelized portions of the human family to that salvation which is in Christ Jesus; but there remain near 900,000,000 whom we are *not* pointing to this salvation, or leading in the way to life! All these too are perishing, but we are giving them no light. And let us look a moment at some other aspects of this matter. Occasionally we do heed a call that comes from some worn brother toiling in our stead at some foreign post; or from those who, by his labors, have been brought to feel how urgent is the need of preachers that others may be led to Christ, and saved—occasionally we do heed a call—and send a few missionaries; but how many are the calls which we do *not* heed! some of them calls which ought to soften even a heart of adamant. A few among the younger members of our churches do listen to these appeals, and say, "Here am I, send me;" but how many turn a deaf ear, and will *not* listen. A few professing Christians do give of their substance liberally, "as the Lord has prospered them," to support this and other great operations of Christian benevolence; but alas, how much larger is the number of those who do *not* thus give. Some do gather, from time to time, in the monthly concert of prayer for the world's conversion, and do bow in their closets, and at the family altar, pleading earnestly for God's blessing on the missionaries and on all their work; yet even among the professing followers of Christ, is not the number much larger of those who do *not* even thus pray for such an object?

And now, is there no solemn, fearful responsibility with these *nots*, and many more which might be added? Another day is coming when we shall be called to consider not only what we have done, but also what we have *not* done.—"*Inasmuch as ye did it not to one of the least of these, ye did it not to me.*"—*Journal of Missions.*

WALDENSES.

A few months ago, there appeared in the Magazine, a letter from the Rev. Dr. Thomson of Edinburgh, giving some account of this interesting people, setting forth their need of an additional Professor in their College at La Tour, in Lucerne, and making an appeal to the children of the U. P. Church at home, in behalf of that object. We expressed a hope at the time, that the children would raise the sum requisite for the maintenance of the Professor; and we are glad to learn that they have done so. This may be regarded as an additional proof, though on a small scale, of the non-sectarian character of our church. For religious objects, not denominational, we are persuaded, it contributes about as much as all the other denominations in Scotland.

A meeting of the Synod of the Waldensian Church was held, in May last, at La Tour. Among a number of delegates from other churches, the Rev. Dr. Duff was present, and desired to be recognized as the *Representative of Christ's Church from among the Heathen*. He was cordially welcomed in that capacity, and addressed the Synod in an interesting and impassioned speech of about an hour and a half. It is gratifying to learn, that he suffered less from the effort than might have been apprehended, considering his feeble state of health; and his success is eagerly regarded as a hopeful symptom in his case.

A reconciliation between the Rev. Dr. De Sanctis and the Synod, was brought about during the Session, of which the following account is given in a contemporary journal:—"Dr. De Sanctis made his submission by appearing on the second day of meeting, and declaring his regard for the Vaudois Church, and his willingness to submit to her; he sat, deliberate, spoke, and voted as a member; and during the course of the Synod, a good deal of private intercourse had taken place between him and various ministers of that church. Finally, a proposition was made to him, by the Table and Synod, that he should accept the post of one of the Professors of Theology in the new Faculty about to be established at La Tour; and on the last day of meeting, he rose in the Synod, and after stating the proposal made to him, replied, that he had no difficulty in accepting it; but as he was at the head of a congregation, he could not give an answer that day; without reserve, he must have time to consult with them. Meille, whom he had used so ill, immediately rose and thanked God for having given them to see so joyful a day, and going over to where De Sanctis was, took his hand and warmly embraced him. The whole Synod experienced deep emotion; and a Romish priest in the gallery could only hide his tears by leaving the church during the solemn prayer of thanksgiving which M. Milatte of Nice offered up."—It appears from a subsequent account, that Dr. De Sanctis has seen fit to decline the appointment, and will continue, in an independent position, at Turin.

FRENCH CANADIAN MISSIONARY SOCIETY.

We earnestly call the attention of our readers to the following Circular, from the Secretary of the French Canadian Missionary Society:—

MONTREAL, July 10th, 1855.

REV. AND DEAR SIR,—

The Synod of the Presbyterian Church of Canada, in connection with the Free Church of Scotland, having appointed a collection on Sabbath next, the 15th inst., in behalf of the French Canadian Missionary Society, I would request you to urge upon your congregation the importance of sustaining that cause at the present juncture.

You may state that in order to meet the increased demands of the work, two new labourers have just been engaged, and four more in France and Switzerland have been called to join the missionary ranks of the Society. A new station is now being opened in the vicinity of Chateauguay, where, through the instrumentality of our colporteurs, several families have left, or are on the eve of leaving, the Church of Rome to follow the teachings of the Gospel.

While the Lord has prospered our efforts for the direct evangelization of the people, through Ministers, Catechists and Colporteurs, the Educational Institutes at Pointe aux Trembles, in which French Canadian youths are prepared as a haven to spread through the country a knowledge of saving truth, have been remarkably blessed, as will be seen by the following letter, recently prepared for transmission to friends of the mission in Britain:—

Pointe aux Trembles, April 16, 1855.

DEAR SIR,—At your request, I write down a few particulars in respect to the religious awakening which has recently taken place among the youth of our establishment at Pointe aux Trembles, confining my remarks, however, to the boys' Institute, and referring you for that of the girls to its Director.

It is worthy of remark, that this outpouring of the Spirit of God among us was quite unexpected, and took us by surprise. Human foresight would rather have

anticipated the reverse, but the mercy of God led us to such happy results as we dared not have hoped for. This awakening has extended its influence more or less among most of our pupils. Seven have already made a public profession of their faith in Jesus, by joining the church, and taking the communion for the first time. Over thirty of the pupils met together for private prayer, the younger in my presence, and the elder ones entirely by themselves. This meeting for prayer is wholly spontaneous on their part, and is well kept up, quite a number of them praying alternately. At the regular church prayer meeting, which takes place each Wednesday night, and at which it is optional for the pupils to attend, their number has recently more than doubled, and is every time increasing. On Sunday several of them met together for the especial purpose of entreating God to change their hearts, and of seeking for conversion. During the week several are so anxious to meet for devotional purposes, apart from the regular hours of worship, that I am often compelled to deny them the privilege for want of time, and to prevent its trenching upon their regular duties. Every night before retiring, the new converts seek together the throne of mercy, and many join them, impelled by the hope that they also might find in their company the peace of the Saviour.

There are now two thirds at least of the establishment under serious impressions, engaged in praying, reading the Word of God, asking questions in regard to the welfare of their souls, and making the house resound with hymns in praise of the Lord. On Saturday night, the 24th of March, seven of our eldest and best young men called after supper to see me in private. To my surprise, they came to ask for admission to the Lord's Supper. I proceeded to question them severally, and to examine them on the fundamental truths of the Gospel. Their answers being satisfactory and their behaviour in the Institute without reproach, I acknowledged in them Christian brethren. I knelt down in prayer, and after embracing them, dismissed them to make their application to the pastor, the Rev. Mr. Tanner. Scarcely had these left the room, when more than twenty lads, between twelve and sixteen years of age, came with the request that I should preside for them at a religious meeting. I assented and the occasion was a very interesting one, while at the same time all the rest of the youth in the establishment, with scarcely an exception, attended in an upper room a prayer meeting led by two of the senior pupils. Thus the entire school had become turned into a house of prayer. Oh! what a delightful season it was, and what a blessed Sabbath followed!

This revival has extended to the neighbouring Girls' Institute, a few of whom have been converted and received into Church membership. Besides the seven young men admitted to the Lord's Supper, six or seven more followed in their footsteps, and are not far from professing the same faith, while many have become serious and have acquired the habit of prayer; such are the ostensible fruits of this revival. Since it began there has been a very general and marked improvement in the behaviour and application of the pupils. What is most rejoicing is, that amongst the seriously disposed and earnest inquirers, although not yet converted, are to be found those whom I considered formerly as the cases which gave me the most trouble and required my constant watchfulness. The Spirit of God, like the wind, bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh or whither it goeth.

It is well to state that those who are converted or mostly under the influence of the Spirit are the flower of the establishment. The seven who were received into the church are all young men of prepossessing appearance, 18 to 24 years of age, robust, active, hard students, and now full of zeal for the salvation of souls. I should not wonder that all become useful in the missionary field, whether as teachers or catechists, while one might study for the ministry. They all wish at least to labour in the work of God, and inasmuch as according to my practice in such cases, I have not influenced them to follow that course, I am inclined to see in this the finger of God. Among those not yet converted but serious, are also several promising young men, whom I recommend to the prayers of the friends of the Society. If, after God, this religious awakening may be traced to human energy, I would ascribe it principally to the prayer meetings established of their own accord, by two of our young men whose Christian influence and zeal have been greatly blessed to this revival. Besides this, the death of Mrs. Tanner, that of a young girl from

Montreal, the regular preaching of the Word, the Sabbath-school, and the lessons of religion, have all undoubtedly contributed to this happy result.

But let us not forget to ascribe all the praise to the Lord of the harvest; for the good work that has been done among us is emphatically His. Human agency has had less than usual to do with it. It has taken place amid the display of our weakness, and many infirmities, and in days of trial. May God continue and extend the fruits of this season of grace, and make it instrumental to the salvation of many and to the forwarding of the interests of this mission.

Your affectionate friend in Christ,

CHARLES ROUX.

In view of the above facts, and of the inadequate means of the Society to carry on this great work; and especially of the solemn duty incumbent on Canadian Christians to supply the light of the Gospel to their numerous French fellow citizens, the Committee trusts to receive from your congregation all the help which may be in their power to bestow.

With Christian regards, I am, on behalf of the Committee,

Yours in the Lord,

PHILIPPE WOLFF, *Secretary, F. C. M. S.*

[The preceding is extracted from the *Free Church Ecclesiastical and Missionary Record* for August. The U. P. Synod at its meeting in 1854, received a verbal communication from the Society expressing gratitude for the increased liberality of the Congregations of our Church, and soliciting the Synod to renew its recommendation of a collection. Accordingly the Synod unanimously recommended all the congregations to make a collection. This year, the Synod received no sort of recognition whatever, and gave no recommendation. The cause, however, we believe, is a good one; and we hope that in many of our Congregations there will be a disposition to take into consideration whether a collection may not be made this year also

Ecclesiastical Notices.

HONORARY DEGREE.

The College of Princeton, New Jersey, U.S., has conferred the degree of Doctor in Divinity on the Rev. Andrew Somerville, Mission Secretary to the United Presbyterian Church, Scotland. Dr. S. besides occupying a very important and influential position in the U. P. Church, is a man distinguished for his theological attainments, and well merits laureation in the College of Jonathan Edwards.

TORONTO REGULAR BAPTISTS.

The Baptist Congregation of Bond Street here have invited the Rev. R. A. Fyfe, of Milwaukie, Wisconsin, to be their Pastor, in room of the Rev. James Pyper, D.D., who has resigned. Mr. Fyfe, who was formerly Pastor here, has accepted, and will re-commence his labours on the 14th of October next.

WHITBY.

The Rev. R. H. Thornton, of the U. P. Church being to set out, last month, on a visit to Scotland, accompanied by Mrs. Thornton, a number of friends in his Congregations, along with some others in

the vicinity, resolved to present him with a sum of money in token of their respect and esteem for his character, and of their appreciation of his long, faithful, and laborious services as a minister of the Gospel. His departure having taken place earlier than was anticipated they had very little time to make arrangements; but to their credit and his, upwards of £170 was obtained. This handsome testimonial, amply merited though it was, says not a little for the liberality of the donors, and, along with some similar things we have been observing of late, encourages us to hope that, in the matter of contributing for the support of the Gospel, Canada is taking a pretty sharp turn, and that the reproach of stinginess and dollar-worship will speedily be wiped away. We sincerely trust that the trip will be the means of re-invigorating Mr. Thornton's health, which his indefatigable labours had in some measure impaired; and we entertain no doubt that his visit to Scotland will be of vast advantage to our church in the Province. No person is better able to furnish full and reliable

information respecting the progress, position, and prospects of the denomination in Canada. The safe return of himself and his excellent partner will be earnestly longed and prayed for, by numbers of the worthiest inhabitants of the district, without distinction of sect or party.

U. P. PRESBYTERY OF BRANT.

This Presbytery met at Paris on the 24th of July, when Mr. William Clarke was licensed as a Preacher of the Gospel; and Mr. Joseph Whyte, a member of the Congregation of Paris, passed his examination for admission to the Hall as a first year's student in Divinity.

PREACHERS FROM SCOTLAND.

Messrs. James Caldwell and Thomas Watson, Probationers, and the Rev. Walter Inglis, formerly a Missionary to the Bechuanas, in the south of Africa, who have been sent out by the Mission Board

of the U. P. Church in Scotland, have arrived in Canada, and entered on their labours.

PRIMITIVE METHODIST CONNEXION, ENG.

The thirty-sixth Conference of the Primitive Methodist Connexion held its sittings in West-street chapel, Hull. The services were numerously attended. Temperance meetings were also held, and were attended by a large concourse of people. A camp-meeting was held in the Corporation Field. Three preaching-stands were occupied by delegates from different parts of the country; it is estimated that from 8,000 to 10,000 persons attended the services.—Travelling preachers, 585; local ditto, 9,981; class-leaders, 6,852; chapels, 5,214; schools, 1,579; children, 126,680; teachers, 23,352; members last year, 107,813; this year, 105,907.—*Exchange.*

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

I am very sorry to see from the Canadian papers that so little progress has been made in the matter of Union between the Free and the United Presbyterian Churches at your late meetings of Synod. It is obvious that the minds of many, particularly of the Free Church brethren, among you, are not yet prepared for so desirable a step; and that before they can go heartily into it they have some things to learn, and not a few to forget. From men trained and educated as some of them were, we expect to see strong opposition to Voluntaryism, and we certainly are not disappointed. Yet I cannot help wondering that after experiencing such treatment in the Church of Scotland as forced them to leave it,—treatment which, in its essential elements, will be given to all bold and conscientious men in all established Churches,—and after seeing the excellent working of practical Voluntaryism in the Free Church here during the last twelve years, they seem still so much in love with the old system. I am glad, however, to observe that the motion of Dr. Burns was rejected, and that one not so offensive in its terms was adopted by the Free Assembly. By the bye, is that Mr. Inglis, who supported the motion that has carried, a son of our late minister in Greenlaw?

Among your Free Church brethren, there is obviously a good deal of confusion and bewilderment on what is called Christ's Headship over the nations. The Free Churchmen here, particularly that portion of them that belonged to the Old Lights or Original Seceders, are to a considerable extent under the influence of a similar bewilderment. What they mean by the phrase, it is not very easy to determine, and until a definite conception is got of the terms employed, men may ring changes on them till doomsday. If they mean to assert that our Lord Jesus Christ as mediator and incarnate God has been invested with the government of the universe; that he knows the circumstances of every community, and every individual in our world; that he guides, directs and controls the affairs of providence; and that he renders all events subservient to the purification, extension, and triumph of his Church, there is not I suppose an evangelical voluntary Churchman on either side of the Atlantic who would for a moment hesitate to declare that he holds the same doctrine. If they mean that the rulers, and the majority of the inhabitants, of a country

may be guilty of certain varieties of wickedness,—national sins,—and that severe judgments may come upon such a country in consequence; very few Voluntaries, if any, will hesitate to admit that they also believe this. If they mean that the inhabitants of a country,—all of them both rulers and ruled,—ought to be regulated in all their conduct by the principles and precepts of Christianity, there will be no dispute. A legislator in making laws, a judge in interpreting them, and a policeman in executing them, is forbidden, as much as in any of the ordinary affairs of life, to travel a hair's breadth beyond the limits of christian truth and duty. I apprehend, however, from statements made in your Free Assembly, that the notion is entertained by some of your Free brethren that Christ's headship over the nations means the obligation of rulers to compel those under them to profess and practise in religion what they themselves think true and right. This, it is obvious, is what no intelligent Voluntary can for a moment admit. It would be to constitute a fallible man or body of men the judge of what is truth, and allow the use of the sword, in the maintenance and extension of the Gospel, which our Lord and his Apostles most unequivocally repudiated.

You will have seen by the newspapers that the Scottish Education Bill has been defeated in the House of Lords. No party, with perhaps the exception of the Free Church, will, I think, greatly regret this. The bill had in it provisions most objectionable to dissenters, and the indiscriminate endowment of all sects, which it covertly contemplated, had awakened strong feelings in the bosoms of many Protestant Churchmen.

Mr. McLeod, of Strathaven has been called by the U. P. Congregation of John Street Glasgow, as colleague to Dr. Anderson, and Mr. Middleton of Kinross, has been again invited by the congregation of Gordon Street, as colleague to Dr. Beattie. It is thought that both of these calls will be accepted; and I doubt not an accession of strength will be given to our ministerial force in Glasgow. Mr. McLeod is known as an able and accomplished man, and Mr. Middleton as a highly popular preacher.—Two of the new places of worship in connection with the U. P. Church in Glasgow are considerably advanced, and will probably be opened in a few months.

Glasgow, 1st August, 1855.

[In consequence of the recent postal arrangements of the Home Authorities we have received last month, only a small portion of our usual Scotch newspapers and other periodicals. In common with almost all who sincerely desire the continuance of British connection, we deeply deplore these new and illiberal regulations. Let Canada be obliged to receive her intelligence respecting Britain and Europe generally, through such poisoned channels as a large portion of the American press must (we grieve to say) be called, and in less than ten years, annexation will be the sure and certain result. It will be much to be regretted for the sake of our own Church, if communication continue thus restricted. We are glad to hear that the late ill-judged enactment has been reconsidered, and hope that matters will speedily be in at least as good a position as formerly. There is room for improvement even on that.]

CALEDONIA, INDIANA, AND ONEIDA.

On the evening of the 26th of July last, a deputation from the U.P. Congregations of these places waited on their minister, the Rev. Dr. Ferrier, and presented an elegant covered Buggy for his use, in prosecuting his ministerial labours among them; which donation is the more creditable to the people, as they lately made a respectable addition to the annual stipend. The following is a copy of the Address by the deputation on the occasion:—

REV. SIR,—The members and adherents of the U. P. Church at the different stations under your pastoral charge, with a desire somewhat to alleviate your weekly toil, have joined in contributing for the purchase of a Buggy, which we have been deputed to present for your acceptance.

We would avail ourselves of the occasion to congratulate you on the uninterrupted harmony which has so long prevailed among your people, which, under the divine blessing, we attribute to the faithful and zealous discharge of your ministerial duties.

Rev. Sir, you came among us at an early period of the settlement of this interesting section, and have participated with us in the hardships incidental to a new settlement. Providence has blessed our honest industry, and we would wish you to participate in the blessings which we enjoy, and trust that we may still be enabled to contribute to the comfort of your declining years, as well from our worldly means, as by our walk and conversation as a community of professing Christians.

In conclusion, we desire to express our best wishes for the present and future happiness of yourself, Mrs. Ferrier, and family.

(Signed) Andrew Murray, William Macpherson, Adam Goldie.

Caledonia, 26th July. 1855.

The following is the substance, for the precise words cannot be given, of Dr. Ferrier's reply :

DEAR BRETHREN,—This elegant and valuable gift I receive as a token of the considerate and generous kindness of you and your constituents; and I hereby return my sincere thanks to you, and, through you, to all who have co-operated in this gratifying movement. I must, however, be permitted to say that the sentiments you have been pleased to express in reference to me, in presenting this gift, are too flattering, and I would be thinking more highly of myself than I ought to think, were I to assent to them. I doubt not they are spoken from the heart, and that your indulgent friendship leads you insensibly to over-rate those imperfect services which I have endeavoured to render. I trust that this special mark of your kindness, whilst it conveys me round among you with more ease and comfort, will excite me to greater diligence and zeal for your spiritual and everlasting benefit. You affectionately speak of your hope of being able to minister to my comfort not only by your means, but by your walk and conversation; in reference to which I will only reply in the words of the beloved disciple, "I have no greater joy than to hear that my children walk in truth." I can assure you, dear friends, that my heart's desire and prayer to God for all under my ministerial charge is, that they may be saved. I wish to spend and be spent for Christ, and thus give myself wholly to my people, as an humble instrument in promoting, through God's blessing, their best interests. They have all along shown a decided interest in the cause of Christ, we advocate; and especially since our new and more Scriptural organization, as you have hinted, there has been perfect tranquillity among us—our prosperity has been visible, and, with the help of the Lord, will more and more increase.

May God bless you, my dear brethren, and your families, and all the professing Christian people with whom we are connected. Let us be of good comfort, of one mind, and continue to live in peace, and the God of love and peace shall be with us.

I again acknowledge, and I am sure that all my family cordially unite with me in acknowledging, to you and your constituents, this very valuable proof of your friendship.

FUND FOR AIDING STUDENTS.

During the past month, a few more congregations have been visited with reference to the above Fund; and we are glad to say that everywhere an excellent spirit has manifested itself. The people seem quite alive to the importance of providing an indigenous ministry; and being very able, they appear very willing, to make the experiment whether their contributing a little money will secure so momentous an object. We have no doubt that the requisite sum will be obtained; and if there be any surplus, it will, of course, be carefully husbanded. The sub-Committee on Theological Education propose that twelve Exhibitions should be offered to the students—three in each of the four years—one of £11, one of £10, and one of £9; and that if all those in any one year should not be taken up, they may be awarded to students of a different year. The sub-Committee propose also that, at the opening of the Hall, there should be an examination for Exhibitions; and that with the view of imposing no unnecessary burden on students, the subject of examination, for those of each year, should be the portion of the curriculum prescribed by the Synod for

examination in the Presbyteries. It is hoped that this arrangement, while it will not materially affect the amount of money each student might otherwise have received, will operate beneficially as a stimulus to exertion, will divest the scheme of everything that might have been unpleasant to a sensitive mind, and will still leave an Exhibition within the reach of every student whom it is at all desirable to encourage. We subjoin the entire curriculum as recommended by the Theological Committee in 1853, agreeably to a remit from the Synod of that year, and sanctioned by the Synod of 1854. We know that there is a difficulty sometimes in procuring copies:—

“The Committee are of opinion that the standard of requirement ought to be considerably elevated; but that this ought to be done gradually and cautiously; and they beg respectfully to recommend that the following be now the *minimum* which Presbyteries should faithfully and rigidly demand:—

I.—BEFORE ADMITTANCE TO THE DIVINITY HALL.

1. *English*.—A good Education, *i.e.*, a correct knowledge of the principles of the Language; Geography; Arithmetic; and History.
2. *Latin*.—The Grammar; Cæsar’s Commentaries; and Virgil’s *Æneid*, Books I–II.
3. *Greek*.—The Grammar; Gospel by John; and Xenophon’s *Anabasis*, Book I, Chaps. 1–6.

II.—BEFORE ENTRANCE TO THE HALL THE SECOND YEAR.

1. *Latin*.—Calvin’s Institutes, Book I, Chaps. 1–5; and Cicero de *Amicitia*.
2. *Greek*.—Galatians; and Homer’s *Iliad*, Book I.
3. *Hebrew*.—The Grammar; and Genesis, Chap. 1.
4. *Logic and Moral Philosophy*.—Whately’s *Logic*; and Stewart’s *Outlines of Moral Philosophy*.
5. *Mathematics*.—Algebra, including Quadratics; and Euclid’s *Elements*, Books I–IV.
6. *Divinity and Church History*.—The portion of each studied at the Hall during the preceding Session.
7. *Composition*.—An Essay; and a Homily—the latter to be delivered (not read).

III.—BEFORE ENTRANCE TO THE HALL THE THIRD YEAR.

1. *Latin*.—Calvin’s Institutes, Book II, Chaps. 12–17; and Cicero de *Officiis*, Book I.
2. *Greek*.—Romans; and Septuagint, Psalms, I–XL.
3. *Hebrew*.—Joshua, Chaps. I–V.
4. *Mental and Moral Philosophy*.—Upham’s *Mental Philosophy*; and Wardlaw’s *Christian Ethics*.
5. *Mathematics*.—Euclid’s *Elements*, Books V–VI.
6. *Divinity and Church History*.—The portion of each studied at the Hall during the preceding Session.
7. *Composition*.—An Essay; and a Lecture—the latter to be delivered.

IV.—BEFORE ENTRANCE TO THE HALL THE FOURTH YEAR.

1. *Latin*.—Calvin’s Institutes, Book III, Chaps. 11–16; and Horace’s *Odes*, Book I.
2. *Greek*.—Hebrews; 1st Peter; and Septuagint, Isaiah, Chaps. 40–66.
3. *Hebrew*.—Psalms XLI–LV.
4. *Natural Philosophy*.—Mechanics; and Optics (Chambers’ Educational Course).
5. *Divinity and Church History*.—The portion of each studied at the Hall during the preceding Session.
6. *Composition*.—A Critical Exercise; and a Popular Sermon—the latter to be delivered.

“The Committee also recommend that Presbyteries give Students every encouragement to avail themselves of the opportunities they may have for becoming acquainted with such Branches as the following, *viz.*:—Natural Philosophy generally, including Astronomy; Chemistry; Natural History (Mineralogy, Botany, and Zoology); Geology; Anatomy; Physiology, &c. And it is respectfully submitted that in the case of Students who may be attending University College, Toronto, or any other

approved Academical Institution, or who may be preparing for such Institution, Presbyteries should dispense with the Literary and Philosophical portions of the above Curriculum, and should accommodate their Examinations, in these departments, to the course of study pursued in the Public Institution.

“By order of the Committee on Theological Education,

“JOHN TAYLOR, *Convener.*”

“Toronto, October 6th, 1853.”

CANADA BAPTIST UNION.

A meeting of Baptist ministers and brethren, fourteen of the former, and six of the later, was held in Toronto, on the 13th and 14th of June, and formed into an Association under the above designation. The Rev. John Gilmour, Moderator; and the Rev. A. Lorimer, Secretary. A number of articles were adopted as the basis of Union. Of these the following are the most important:—

“That this Union, shall be composed of such ministers and brethren or churches of the Baptist denomination as agree in holding the sentiments commonly called Evangelical, such as:—1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures; 2. The right and duty of private judgment in the interpretation of the Holy Scriptures; 3. The unity of the Godhead and the Trinity of persons therein; 4. The utter depravity of human nature in consequence of the Fall; 5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign; 6. The justification of the sinner by faith alone; 7. The work of the Holy Spirit, in the conversion and sanctification of the sinner; 8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked; 9. The Divine institution of the christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's supper; it being fully recognized that no bond of any kind shall be considered as entered into, by which any one church is bound to conform to the usages of the rest; but it is a principle distinctly understood and agreed on that every separate church has, and ought to retain, within itself, the power and authority to exercise all church discipline rule and government, and to put in execution the laws of Christ necessary to its own edification and to extend or limit the terms of the communion of saints at the Lord's table according to its own views, independently of any other church or churches whatsoever. Nevertheless to guard and maintain its Christian character, this Union shall have power to reject such Ministers and brethren or churches as, in its judgment, dishonour the name of Christ.

“That the objects of this Union shall be:—1st, the increase of brotherly love and friendly intercourse. 2nd, the promotion of united exertion in whatever may best advance the cause of Christ, especially the following operations (to be entered on as God in his Providence shall point out the way) viz, the instruction of pious young men who appear to have gifts for the Christian ministry, the support of ministers in poor and destitute places while engaged in preaching the gospel, the distribution of the Scriptures and religious books, accompanied with the communication of religious instruction. 3rd, the securing of statistical and historical information relative to Baptist churches and the state of religion in this Province and elsewhere.”

One brother was added to the list as a Baptist minister, and five young men were reported as studying for the ministry. The following were elected as office-bearers: Revs. J. Gilmour, President; and A. Lorimer, Secretary; S. Heakes, Esq., Treasurer; Revs. Dr. B. Davies, Superintendent of Education; W. H. Landon, do., of Missions, and R. Dick, do., of Colportage. Mr. Gilmour subscribed \$100 yearly for Education, and Dr. Davies \$20 yearly for Missions and the same for Education. The Union adjourned to meet again in Toronto, on the 20th Sept., next.

The above was, by accident, omitted in our last.

PRESBYTERY OF WELLINGTON.

This Presbytery met, according to appointment, in Eramosa, on Wednesday, 22d August. Among the business transacted, Mr. Barrie gave in his report of his fulfilment of the appointment he had received to the Owen Sound District, stating that

he had visited the several congregations, in compliance with the instructions of Presbytery at their last ordinary meeting, and dispensed the Lord's Supper in each, besides baptizing children, and setting apart Elders in the town of Sydenham, and in the congregation of Brant. Mr. Barrie also reported that he had moderated in a Call in the Lake Shore Congregation, after preaching from 1st Peter ii. 10, which had come out unanimously in favour of Mr. Robert Dewar, Preacher of the Gospel, and was now laid on the table, signed by fifty members and thirteen adherents. It was agreed that the Moderator's conduct be approved, and that the Call be sustained as a regular Gospel Call, and the Clerk was instructed to notify Mr. Dewar of the same.

Mr. Barrie next gave a narrative of the steps he had taken in the matter anent Mr. Devine, which he had been instructed to investigate, by a special meeting of Presbytery held on 12th July. After hearing the voluminous evidence he had collected, read, and deliberating upon it, it was moved by Mr. Torrance, seconded by Mr. William Armstrong, and unanimously carried, "That the Presbytery, having heard Mr. Barrie's statement of the mode in which he had proceeded to investigate the origin and foundation of the *fama* that had been raised against the Rev. J. A. Devine cordially approve of his whole conduct in the matter, and tender him their thanks for the energy and prudence he has displayed." Entered upon the case of Mr. Devine. He being present, and being asked if he had any remarks to make on the evidence read, rose, and called attention to certain discrepancies in the testimony of Mrs. Wylie, and made some general observations. Heard Mr. Barrie and the other members of the Presbytery; after which it was moved and carried, "That the Presbytery, having heard *seriatim* the evidence taken by Mr. Barrie in his investigation of the *fama* clamant against the Rev. Mr. Devine, said evidence having been taken upon oath and duly subscribed by the parties giving it; the Presbytery having also heard Mr. Devine in his own defence, and Mr. Barrie on the whole case, were unanimous in their judgment that Mr. Devine is a somnambulist, and that if he entered the bed-room of Mrs. Wylie at all, it must have been while he was in a state of somnambulism. It is also their unanimous judgment that Mr. Devine has acted injudiciously in not letting families with whom he might be stopping know that he was given to sleep-walking: but, in view of all the circumstances, the Presbytery feel bound to remove the sentence of suspension, and restore Mr. Devine to his full standing as a minister in the United Presbyterian Church, yet deem it their duty to notify the Committee for the Distribution of Preachers that, on this account, they do not consider it prudent that he be any longer employed as a travelling missionary." Mr. Devine having expressed his concurrence in the finding of Presbytery, craved extracts.

A petition from the congregation of Garafraxa, praying for a Moderation, was read and granted. Granted a petition from the congregations of Euphrasia and St. Vincent, for £16. 9s. 9d., as supplement of stipend for the half-year ending with 25th July last. After hearing some missionary reports, and transacting some other business, the Presbytery closed, having appointed the next meeting to be held in Eramosa, on the Tuesday after the fourth Sabbath of September.

Gleanings.

A SALUTARY IMPULSE CASUALLY COMMUNICATED.

The following passage from the Speech delivered some time ago by the Rev. Dr. Guthrie, Edinburgh, at the annual meeting of the Original Ragged Schools, shows how he was led to take an interest in such institutions, and contains some wholesome teaching besides.

"My interest in Ragged Schools is an example of how in Providence a man's destiny,—his course of life, like that of a river,—may be determined, and affected by very trivial circumstances. It is rather curious, at least it is interesting to me

(I don't know that it may be to others), that it was by a picture I was at first led to take an interest in ragged schools—by a picture in an old, obscure, decaying burgh that stands on the shores of the Firth of Forth (Anstruther). I had gone thither with a companion on a pilgrimage; not that there was any beauty about the place, for it has no beauty. It has little trade. Its deserted harbour, and silent streets, and old houses, some of them nodding to their fall, bore all the marks of decay. But one circumstance has redeemed it from obscurity, and will preserve its name to the latest ages—it was the birth-place of Thomas Chalmers. I went to see this place many years ago, and going in to an inn for refreshment, I found the room covered with pictures of shepherdesses with their crooks, and sailors in holiday attire, not particularly interesting. But above the chimney-piece there stood a large print, more respectable than its neighbours, which some skipper,—the captain of one of the few ships which now trade between that once busy port and England,—had probably brought to the town. It represented a cobbler's room. The cobbler was there himself, spectacles on nose, and old shoe between his knees, that massive forehead and firm mouth indicating great determination of character; and from beneath his busy eyebrows benevolence gleamed out on a number of poor ragged boys and girls who stood at their lessons around the busy cobbler. My curiosity was awakened, and in the inscription I read how this man, John Pounds, a cobbler in Portsmouth, taking pity on the multitude of poor ragged children left by ministers and magistrates, and ladies and gentlemen, to go to ruin on the streets,—how, like a good shepherd, he gathered in these wretched outcasts,—how he had trained them to God and to the world,—and how, while earning his daily bread by the sweat of his brow, he had rescued from misery, and saved to society, not less than 500 of these children. I felt ashamed of myself. I felt reproved for the little I had done. My feelings were touched. I was astonished at this man's achievements; and I well remember, in the enthusiasm of the moment, saying to my companion,—and I have seen in my calmer and cooler moments no reason for unsaying the saying,—“that man's an honour to humanity, and deserves the tallest monument ever raised within the shores of Britain.” I took up that man's history, for I found it afterwards animated by the spirit of Him who had “compassion on the multitude.” John Pounds was a clever man besides, and, like Paul, if he could not win a poor boy any other way, he won him by guile. He would be seen chasing a ragged boy along the quays, and compelling him to come to school, not by the power of a policeman, but by the power of a potato. He knew the love an Irishman had for a potato; and John Pounds might be seen running holding under the boy's nose a potato, like an Irishman, very hot, and with a coat as ragged as himself. When the day comes when honor will be given to whom honor is due, I can fancy the crowd of those whose fame poets have sung, and to whose memory monuments have been raised, dividing like a wave, and passing the great, and the noble, and the mighty of the land, this poor, obscure old man stepping forward and receiving the special notice of Him who said, “Inasmuch as ye did to one of the least of these, ye did it also to me.” I think it is a blessed providence that this cause did not begin with the great of the land, but with a poor man; for I think the higher classes have plenty of honours, and I like to see the common people sharing these honours with them. The poor's best friend is often the poor man; and it is refreshing to see Prince Albert, dukes, earls, baronets, and ladies and gentlemen, walking at the old cobbler's heels—(applause)—and the 500 children singing to his praise—

“The rank is but the guinea stamp,
The man's the gowd for a' that.”

Besides this, there is another reason why I rejoice that this cause began with poor John Pounds, who had not your time nor money. And I address to every person in this room a speech, which I will put in that old dead cobbler's voice:—“I have done all this; you can do the same. Go, then, and do likewise.” And how are we to do this? Why, it is clear that as the cause was founded by one John Pounds, it should be, as it may be, supported and carried on by many pounds. Let John have a large family, and we will all go by the name of Pounds.”

[It is distressing to see a man of Dr. Guthrie's standing, giving countenance to the vulgar error, that Paul acknowledges (2 Cor. xii. 16) that he sometimes accom-

plished his purposes by "guile," or, as some say (making the matter worse) by "holy guile!" Had such been the case, what right could he have had to say (2 Cor. i. 12), "For our rejoicing is this, the testimony of our conscience, that, in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward?" The true sense of 2 Cor. xii. 16 is given in almost every popular Commentary—Henry, Doddridge, Scott, Barnes. Whitby brings out the meaning well enough in his Paraphrase, thus:—"But be it so, I did not burden you (*myself*); nevertheless (*it may be suggested by some that*) being crafty I caught you with guile (*getting much from you by the means of others*). I ask, therefore, Did I make a gain of you by any of them whom I sent unto you? I desired Titus (*to go to you*), and with him I sent a brother; Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?"—As to John Pounds, it is alleged he was a Socinian. If so, let those who hold a sounder creed outstrip him in works of faith and labours of love.]

PRAISE TO GOD.

BY SIR ROBERT PEEL, BART.

<p>Oh! worship the King, All glorious above; Oh! gratefully sing His power and His love! Our Shield and Defender, The Ancient of Days, Pavilioned in splendour, And girded with praise.</p>	<p>Thy bountiful care, What tongue can recite? It breathes in the air, It shines in the light, It streams from the hills, It descends to the plain, And sweetly distils In the dew and the rain.</p>
<p>Oh! tell of His might, Oh! sing of His grace, Whose robe is the light, Whose canopy space; His chariots of wrath Deep thunder-clouds form, And dark is His path On the wings of the storm.</p>	<p>Frail children of dust, And feeble as frail, In Thee do we trust, Nor find Thee to fail; Thy mercies, how tender, How firm to the end! Our Maker, Defender, Redeemer, and Friend!</p>
<p>This earth, with its store Of wonders untold, Almighty! thy power Hath founded of old, Hath established it fast By a changeless decree, And round it hath cast, Like a mantle, the sea.</p>	<p>Oh! measureless might, Ineffable love! While angels delight To hymn Thee above, The humbler creation, Though feebler their lays, With true adoration Shall lisp to Thy praise!</p>

STELLAR ASTRONOMY—LOST STARS.

Captain Jacob's revision of a portion of the British Association's Catalogue of Stars has brought out results which will amaze the public, and produce no small sensation among astronomers. The catalogue mentioned was published in 1854, and contained the places of 8377 stars, brought up to 1850. Capt. Jacob's observations were made at the Madras Observatory from 1849 to 1852, and were confined to 1503 stars, between North Polar distance 40 degrees and 155 degrees, embracing all the stars within the range that had not been observed by Mr. Taylor. Of the 1503 stars examined, *no less than 55, or deducting 11, supposed to be duplicates, 44 are missing.* What momentous consequences are, or may be, involved in the three little words, "a missing star!" Astronomy teaches us that every star is a sun, and our own system tells us that suns were made to dispense light and heat to globes which

are the theatres of organic life. The disappearance of a star from the firmament, therefore implies the extinction of a sun: and, as a consequence, the virtual annihilation, in all probability, of many worlds like our own, peopled with millions of sentient and intelligent beings. Are we prepared, then, to admit the *extinction of forty four suns, which may be equivalent to the destruction of twenty times as many inhabited worlds!*—and this too only in a part of the heavens, and within a limited period, and exclusively among stars from the first to the seventh magnitude? How many would be found missing if we could examine the whole heavens and all the stars down to the sixteenth magnitude? The Association's catalogue was compiled from the older catalogues of Flamsteed, Bradley, Lacaille, Mayer, Piazz, &c., and can contain no entries dating further back than those of Hevelius, about 170 years ago. If so many stars have "shot madly from their spheres" in that short period, how many more must have vanished from the sky in the 1800 years between Hevelius and Hipparchus? Changes on so grand a scale, threatening to dispeople the sidereal heavens of their hosts (at least to the naked eye) within some thousand years must tax the faith of astronomers, and cannot fail to give a powerful impulse to inquiry and investigation. Practical astronomers are the only competent judges of the phenomena; and we cannot help wishing that Professor Smyth, deeply skilled as he is in the science, in sending Captain Jacob's abstracts to the *Edinburgh Philosophical Journal* had accompanied it with a more ample commentary. In the meantime we learn from the excellent "Outlines" of Sir John Herschel that phenomena of an analogous character are not unknown in astronomy. First, he gives a list of more than forty "variable" stars, which undergo a marked change of magnitude; and among these there are sixteen which *become periodically invisible*, and after remaining so for a certain number of days, months or years, reappear. Secondly, eight or ten cases are on record of "temporary stars"—that is, of stars which appeared suddenly, blazed for a while, and then vanished. Three such were observed in the years 945, 1264, and 1572, and as they were all in one region of the heavens, the second and third are conjectured to be reappearances of the first at an interval of 312 years. Thus the stars described as "temporary" and "missing" may be merely *periodical*, like those of the "variable," but with long terms of obscurity. It would be too much however to say that all the stars which have disappeared belong to the periodical category. "On a careful re-examination of the the heavens," says Sir John Herschel, "and a comparison of catalogues, many stars are now found to be missing; and though there is no doubt that these losses have arisen in the great majority of instances from mistaken entries and in some cases from planets being mistaken for stars, yet in some it is equally certain that there is no mistake in the observation or entry and that the star has really been observed, and as really has disappeared from the heavens." It will probably turn out that nearly all the missing stars are variable ones, with long periods of invisibility. The study of their changes, however, their appearances and disappearances, their variations of lustre, colour or place, cannot fail to give us new insight into the architecture of the heavens. In this as in some other branches of physical science, what were at first puzzling anomalies, may become the harbingers of grand discoveries.—*Scotsman*.

[There are more things, even material things, in heaven and earth than are dreamt of in our philosophy. As science goes on expanding (and perhaps it is as yet only making a beginning) the more is unfolded to us of the boundless meaning of such passages of Scripture as these:—Great and marvellous are Thy works Lord God Almighty. O Lord how manifold are Thy works! in wisdom hast Thou made them all. The earth is full of Thy riches. The heavens declare the glory of God, and the firmament showeth His handy work. When I consider Thy heavens, the work of Thy fingers, the moon and the stars which thou hast ordained. What is man that thou art mindful of him, and the son of man that thou visitest him?]

DURHAM.—PERILS IN THE WILDERNESS.

The Editor of the *Free Church Ecclesiastical and Missionary Record*, giving an account of his recent tour to the Owen Sound district, says, under date 13th Aug. : "We left the stage about seven miles from Durham, and preached on the following

day at eleven o'clock. There is in the neighbourhood a large body of Gaelic speaking people, chiefly from Argyleshire, although there are some from Strathspey. The audience was principally composed of English-speaking people, of whom there are also a good many. From all that we saw and heard, we felt satisfied that soon this station alone would be able to support a minister. For the present, however, it is connected with Durham. We preached at Durham in the evening. Owing to several causes, the congregation was not large, but before leaving Durham we had opportunities of seeing the principal supporters of the cause in the place. Durham will soon be, indeed it is now, a very important post—the centre of a large and rapidly improving country. It cannot too soon have a faithful minister. In coming along the Garafraxa road to the north of Durham, we had pointed out to us the scene of a most providential escape, experienced by Dr. Burns on a recent tour to Durham. The horses in the vehicle in which the Doctor was travelling, ran off, the driver having left the carriage, and taken the bridles out of their mouths to let them drink more freely. After running two miles or upwards, over one of the roughest roads we ever travelled, they stopped at no great distance from a fearful descent, at what is called the Rocky Saugeen. The Doctor, providentially, was but slightly injured; but if the horses had not been arrested by the unseen hand of God, at the place where they stopped, it is difficult to see how serious, or, indeed, fatal consequences could have been avoided."

THE FATHERS.

The mass of the first Christians were an unlettered people; this is plainly marked in the epitaphs from the catacombs, by their defective spelling, and still more defective Latin. Many of them were scarcely even a reading people, as the names of Asinius and Porcius, having an ass and pig appended to them, for the benefit of the unlearned, but too sufficiently demonstrate. The Christian writers, to borrow a phrase from Dr. Chalmers, were oftener "*ab extra*, than *ab intra*"—new recruits who brought their taste for literature with them, from the heathen Bar, or the heathen schools of philosophy; and were prone to teach, before they had thoroughly learned their lesson. The title of "Fathers" is not very applicable to such writers, but antiquity, and imperfect acquaintance, render every thing that is recondite venerable. The lives and writings of the Fathers in moderate compass, containing specimens both of their excellences and defects; just to their merits, generous to their unavoidable short-comings, would do a very great service to the cause of truth. They certainly, with rational men, would not stand high as authorities; even as witnesses they are inaccurate, as well as injudicious—their chief excellence is their frequent quotation of Scripture, but their interpretation of Scripture is inferior and fanciful.—*Douglas of Cavers.*

OBITUARY NOTICE.

PRESIDENT BISHOP.

The Rev. Robert H. Bishop, D.D., President of Farmers' College, Ohio, died on the 29th of April last, in accordance with a remarkable presentiment of his approaching dissolution. On Sabbath, 22d April, he preached in the College Chapel, and told his audience that the sermon would be his last. He taught his classes till the Friday following, when the Session closed. On the Saturday he selected a spot for his grave, and bade farewell to some of his friends, as he felt he was just leaving them. Next day—Sabbath, 29th—his anticipations were realized, by his passing into eternity. President Bishop belonged originally to the Burgher branch of the Secession Church. He left Scotland, with the celebrated Dr. Mason, in 1802, and was successively, Professor or Principal in the Transylvanian University, Kentucky—the Miami University, Ohio—and Farmers' College, in the same State. Professor Cooper, in communicating intelligence of the death to an old friend and fellow-student in Scotland, now a Professor in the U.P. Church, says, "he has left behind him a name more venerated than any man who ever lived in that State." (Ohio.) Mrs. Bishop, an excellent person, who accompanied him from Scotland, died on the second Sabbath of May. For such there remaineth a rest.