



# THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

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## Miscellaneous Articles.

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### PROPOSED UNION OF PRESBYTERIAN AND U. P. CHURCHES.

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*To the Editor of the U. P. Magazine,*

SIR,—It may be thought unbecoming in one, like myself, so recently come to the country, to take part even to the slightest extent, in the discussion of the proposed Union between two of the Presbyterian bodies in the Province. Reasonably perhaps it might be judged that my position ought to be that of the silent, though not uninterested on-looker. My words cannot come with authority; my opinions are unquestionably of little importance, and can carry with them little if any influence. On the other hand, however, the very fact of being but “new” to the country, its sectional differences, and ecclesiastical keennesses, may lead a very insignificant brother to state what might not occur to one indefinitely his superior, but whom long residence in the country had rendered familiar with its ways, and thus perhaps unconscious of certain peculiarities which “strike a stranger” at once with astonishment and regret.

I do not know, sir, what may be the general feeling among the ministers of our church in reference to the proposed Union. I should trust heartily favourable, and I should hope that the same may be said of the ministers in the sister church, with which we propose to unite. I am quite sure that the feeling among the people in both churches is strongly in its favour. At the same time I should hope that the discussion in present circumstances, of every point which afterwards might come up as a root of bitterness to disturb the peace of the United body, will not be regarded as intimating a feeling of hostility to union, but rather a desire to have that union real and hearty, whenever in the providence of God it may come. For myself, I increasingly see the desirableness of such a Union, for the sake at once of Christianity, and Presbyterianism in the Province; yet I am thereby, only the more led to trouble you with some difficulties and questions, which may have perplexed others of the brethren, and which, if possible, should be obviated and answered as speedily and satisfactorily as possible.

Will you permit me then to say, as a comparative stranger and on-looker in this matter, that nothing has struck me as more singular, and I will say more offensive, than the tone of arrogant superiority assumed by a very large number of our friends in the Free Church. To be sure it may be urged that in all considerable bodies there are always “weak brethren,” who have a peculiar faculty for arrogance in the absence of anything else. This to a certain extent is the case; but it does not appear fully to explain the phenomenon. The idea

seems prevalent that the United Presbyterian Church is asking a favour,—is pleading to a certain extent *in forma pauperis*, and that therefore every poor lad who happens to have got into the ministry in the Free Church, has a right to ask with the air of a master, “Where are your certificates of good character?” I may be mistaken. I am merely stating the impression made upon my own mind as comparatively a spectator, and neutral person. Now it is surely unfortunate if there is any ground for such an impression. Arrogant assumption is not the way in general to bring round harmony and union, especially when, as in this case, there is not even the shadow of an excuse for its indulgence. I believe indeed some of our brethren urge that they are more thoroughly educated than we are; but surely this is too absurd, and scarcely to be entertained by even the most juvenile members of the Synod. If such however, be the feeling, let it be distinctly stated. One could wish thoroughly to understand if possible, the reasons of a bearing so thoroughly inexplicable. Of course when union is proposed between two ecclesiastical bodies, it is not merely desirable but necessary that a full understanding should be come to in reference to doctrine and discipline; and that questions should be asked, calculated to elicit the opinions of one or the other in reference to particular points. No one could possibly object to such a course, or express any unwillingness to give full and frank explanation in regard to any matter, which might be involved in obscurity; but surely such enquiries should be made as brother to brother, and not as master to slave. I frankly and gratefully acknowledge, that what I have said does not in my opinion apply to all the members of the Free Church Synod, yet so far as I have seen the proceedings of their church courts, their official documents, and their periodical literature, their general tone of sentiment and feeling seems, at least till very recently, very much what I complain of. Now positively, Mr. Editor, our friends ought to understand that such superciliousness is at once an impertinence and a nuisance, which ought to be abated as speedily as possible. For my part I feel as uncomfortable as did Mrs. Quickly, when either the word or the thing “swagger” makes its appearance in my presence; and no doubt, many of the brethren of the U. P. C. are animated by the same feeling. By all means let our Free Church friends use their best endeavours to ascertain the opinions of those with whom an ecclesiastical union is proposed; but let them do it at least in the spirit of Izaak Walton, “as if they loved us.” What for instance could be more offensive than some references made to “marriage with a deceased wife’s sister,” and the supposed opinions of the U. P. Church thereanent. I forget the name of the gentleman, who more particularly referred to it; but it was done in a manner calculated to insinuate a suspicion of something very bad. And I understand that it is still brought up as a stumbling block, as if we poor U. P’s, were on that and some other points thoroughly tainted. Now, Sir, I need not tell you that any man in the most superficial manner acquainted with the literature of that question, knows that Dr. Eadie, who has been quoted very often as on the side of those who wish to legalize the relationship in question, has never published one single word in reference to the matter IN THE CHRISTIAN CHURCH, except you may take a synodical speech as a publication in which he strongly condemned the proposed innovation. All that he has published on the subject, has a reference to the Jewish economy and to the Levitical law. His interpretation may be erroneous, just as the interpretation of Dr Chalmers may, which happens to be substantially the same; but Dr. Eadie speaks for himself, and is the representative of the U. P. Church, neither in Scotland, nor in Canada. It may be also as well to remind those whom it may concern, that perhaps the ablest and most satisfactory discussion of the matter, *on the other side* happens to be, by a brother Professor of Dr. Eadie’s, so that as far as the general body is concerned, the one publication may be set off against the other. If our friends in the Free Church know all this, and are to any competent extent acquainted with what has been said and done on this somewhat vexed question, we wonder at

the enquiries they make ; if they are not so acquainted, we should, with feelings of the greatest brotherly kindness, recommend them to cultivate modesty and silence.

But, Sir, I wish for my own satisfaction and guidance to go further, and in *my* turn, to make some enquiries in reference to what may be the opinions and practice prevalent in the Free Church on certain points of some considerable importance. I freely acknowledge that it may be even my culpable ignorance which makes it necessary thus to enquire ; but I feel sure that you or some other kind friend, either in or out of the Free Church, will take pity on my darkness and afford the desired and much needed information. I understand that in a good number of churches there are somewhat different terms of communion for office-bearers, and for private members. This may, or may not be right. I should feel that there would at any rate be some difficulty in finding a defence for such a practice from the word of God. Be that as it may, however, there must be a certain limit to such distinction : there must certainly be *some* essentials the denial of which would close the door to the communion table, as well as to the pulpit or the elder's seat. Would you tell me then, Mr. Editor, whether or not, so far as you know, our Free Church friends regard this question of the Headship, as of a character so important, that any individual holding and avowing what may be called the general U. P. view of it, would according to the law and practise of the body be subjected on that account to discipline, and upon non-retraction be liable to excision ? If it be said *No*, I must be allowed to hold my own opinion in reference to many of the speeches which have been delivered ; if *Yes*, I cannot but wonder, at much of the practice which is being every day pursued. Still further, Sir, what am I to understand in reference to such a question as the extent of the atonement ? If there is one point upon which more than another our Free Church friends are in the habit of pluming themselves because of their unimpeachable orthodoxy it is this. I believe they cast out one of their number for holding what are called Morrisonian views, and ever and anon, the weaker men of their number in Scotland at any rate, have been ready to hint, and often very broadly, a doubt about the "soundness" of the U. P. Church on this very point. Now, Sir, is unsoundness on this subject, avowed and gloried in, defiantly obtruded on the notice of ministers and elders, regarded by the law and practice of the Free Church, as a sufficient bar to the communion table, as well as to the office of the ministry ? I should like that there be no uncertain sound on this subject, for I am quite sure that in some instances, at any rate, there is uncertain and somewhat questionable practice.

Will you allow me a word more ? No one can help being pained and saddened at the sight of the hideous prostitution of infant Baptism in many communions in this country. It seems as if it had its counterpart only in the wholesale baptisms of the man of old, with his mop and pail. Do the ministers of the Free Church adhere to the law of the subordinate standards, and baptize only, the children of such as are members of the visible Church ? If they do, do they regard all as members, who have themselves been baptized in infancy ?

Just another question, in the meantime, and I have done. Is it the law and practice of the Free Church to have in every case certain individuals legally bound for minister's stipend ? If so, with what object in view ? Supposing a congregation should fail to implement its engagements, are those men to be prosecuted in a court of law ? If not, what is the use of this legal bond ?

If I know my own heart, it is with no captious unbrotherly feeling I make these enquiries ; with no desire to retard or prevent a union which I think might be followed by results most notable and glorious, crushing down petty rivalries, and rendering impossible much proselytizing weakness ; giving a mighty impulse to evangelistic effort, and under the blessing of God, incalculably strengthening and consolidating Presbyterianism in the Province ; but because I feel that unless it be fully understood that the overtures for union made by

the U. P. Church, were not and are not an appeal *ad misericordiam*, and that both churches need to *give*, as well as *receive* explanations, a union is not practicable, and if it were, would not be desirable.

From the little I have seen of the country and its necessities, I am convinced that, indefinitely more could be done by the two bodies united, than in their separate state. But if this *at present* cannot be accomplished, by all means let us rather have "union" than "disunion." Let us seek more than ever to cultivate a feeling of mutual respect, and let us all act as substantially occupying a position of Presbyterian parity. So that if we cannot see eye to eye on all subjects, perhaps our successors may, or even ourselves, at some not very distant period.

W. I.

Westminster, Sept. 1857.

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## UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

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In addition to the memorial of the United Secession Synod, addressed to Lord Melbourne and other members of the British Government, on the subject of their opposition to additional endowments for the Church of Scotland, they appointed a Deputation to proceed to London to enforce their views on the subject. The gentlemen appointed were the Rev. Drs. Beattie, King, Harper, and James Peddie Esq. Early in Spring, 1838, this Deputation proceeded to the metropolis to enter on their duties. Here they met with Drs. Heugh and Wardlaw of Glasgow, who had been appointed with Dr. Harper, by the Central Board for the same object, and also the Rev. Dr. French of Edinburgh, appointed by the Relief Synod in the same work. These gentlemen representing different Bodies, agreed to act in concert. The selection of these individuals was most judicious, as none better qualified could be found; and by their talents, urbanity, and persevering zeal, they were instrumental in counteracting the object of the friends of establishments. In their energetic movements they were aided by many Dissenting ministers in London, as well as influential laymen, and even several members of Parliament favourable to their views.

Whilst this joint Deputation were in London, a Deputation on the opposite side arrived, to use their influence in behalf of the Church of Scotland in favour of the additional endowments. The Government felt as if they must do something for the Scotch Establishment, but seemed determined to do as little as possible. Their intention was soon known; and the following is an outline of what Lord Melbourne stated as the design of ministers in regard to religious instruction in Scotland.

"1. That the Bishops' teinds shall be applied in providing for the religious destitution existing in certain Highbland and rural parishes, having no unexhausted teinds.

"2. That an alteration shall be made of the Act, 17      respecting the division of parishes in Scotland, so as to afford increase of faculties for the application of the unexhausted teinds in the hands of private proprietors, to relieve the destitution of such rural parishes as have unexhausted teinds belonging to them.

"3. That nothing shall be done for the Towns; that no grant shall be made from any source to provide additional means of instruction for them."

This proposal was displeasing to both parties. The Dissenters considered it too much, and objected to it because it recognised the principle of the Government having power to grant endowments to a greater or lesser extent. Their opponents, however, thought it too little, and objected because it was not commensurate with what they expected, and what they thought necessary.

This scheme of Government was never carried into effect. Although Sir Robert Peel in the summer of 1838 declared his intention in the ensuing Session to call the attention of the House to the claims of the Church of Scotland, for additional endowments, yet when the Session came, there was, during 1839, a profound silence on the subject. Nor has it ever since been mooted. No reason is given. The Dissenters had expressed their willingness to supply, with the means of grace, on their own responsibility, and on their own principles, all the destitution of religious instruction which could be pointed out to exist in Scotland, which would make all additional endowments unnecessary, and they have been since ably doing it. It was also thought by some that the Church of Scotland gave offence to Government by opposing the decisions of the civil Court in the Auchterarder and Lethendy cases; and likewise by certain unguarded and uncharitable language, which some of the ministers employed in reference to the Church of England, in celebrating the second centenary of the famous General Assembly of 1638; and that from these causes they lost the favour of Parliament.

But from whatever reasons the many earnest petitions for additional endowments, by the Church of Scotland, were very properly rejected by the State. Providence was over-ruling this for the Divine glory, and for promoting the freedom and extension of the Christian church. Had they been granted the vast amount of good, by the speedy formation and triumphant progress of the Free Church, would have been prevented. God in his wisdom prospered the firm but friendly opposition made by the United Secession Church and others to these unrighteous demands, because in his mercy he had in view, for the very men who made them, a glorious deliverance, which they sought not, from the fetters of a civil establishment of religion in the approaching organization of the Free Church; and therefore he blessed our Christian efforts in opposition to their favourite scheme, that he might make us instrumental in elevating them above the rank of ecclesiastical paupers, to the independent and honourable position which they were designed soon to occupy.

Soon after this they were unavoidably brought into greater difficulties, and at length into that dilemma out of which the Free Church arose. Our brethren thought us their enemies because we told them the truth, and they have never yet seen and acknowledged their obligations; but are still hugging their former chains in professing their antiquated views, and especially their establishment principle, which did them so much evil. We were really among their best friends, although the more we loved them the less we were loved. They were our virulent opponents before their deliverance came, and although we forgave all, and our hearts warmed towards them at the Disruption as our brethren in Christ, and rejoiced on that happy occasion which brought them, as we thought, almost over to ourselves, yet they have not responded to our friendly feelings, as we hoped they would, and still hope they will. They stood and still stand too much aloof, and in some instances have rewarded good with evil in the misrepresentations and calumnies by which they have endeavoured to injure us. And what is strange and inexplicable, they still cling, as we have said, to the anti-Christian principle of a civil establishment of religion, which occasioned all their difficulties, but which we trust they will yet see it to be their duty generally and publicly to condemn, like many of themselves in private, with as much firmness and faithfulness as ourselves.

But to return from this slight digression, the petitions for additional endowments being rejected, the non-intrusion parties began to fear that their hopes of thorough reformation in the Establishment were not to be realized, and that they were to be involved in endless difficulties by the collisions which were occurring between the civil and ecclesiastical courts. Sympathizing with them in these entanglements the Dissenters at this time (1840,) maintained a respectful silence on the Voluntary Question generally. It was indeed unnecessary to argue this question now, for this party in the Establishment were undesignedly, and perhaps unconsciously strengthening the Voluntary cause by

doing the work of Voluntaries, in erecting chapels in every part of the country which were soon supplied with ministers, and supported by the free and liberal contributions of the people. Excepting therefore, their continued opposition to additional endowments, of which there was now little or no expectation, Dissenters, from an amiable feeling of delicacy, refrained from publicly advocating their principles, as it might appear harsh and unseemly to do so, with the same eagerness as formerly, amidst the embarrassments with which the non-intrusionists were surrounded, and especially when the tendency of measures in the Establishment was so much in the right direction. This Christian spirit seems to have been appreciated, in some degree by the non-intrusionists themselves; and, therefore, they looked with a more friendly eye towards their dissenting brethren, and expressed something like a desire for their co operation. The great controversy of the day was now, in 1841, much intermingled with political matters; and the agitation between churchmen and dissenters was likely to have its influence in an approaching election of members for Parliament. Several important pamphlets were written as to the question of duty in these circumstances, and especially how far dissenters could consistently support such candidates as the non-intrusionists would wish to return. Among others Dr. Brown of Edinburgh published a tract showing the impossibility of the dissenters consistently co-operating with electors in the Establishment who wished to secure such as would advocate the cause of non-intrusion and independence,\* since these were demanded by churchmen on grounds and for objects, with which Dissenters could have no sympathy. The Central Board published an address for vindicating the rights of Dissenters, in which the principles of Dr. Brown were homologated and enforced.

"On the other hand," says Dr. Heugh's biographer, "those able and earnest christian men who were then pressing their views of non-intrusion and independence, by giving a supremacy to the will of the church, over that of the patron, in the settlement of pastors, held it to be a narrow and invidious not to say an unprincipled procedure, for Dissenters to refuse a helping hand to measures of reform, confessedly in the direction of their own principles. The question with Dissenters was one of considerable delicacy; this arose partly, but not chiefly, from the fact that it involved the proposal of aiding one party in the church against another. The one of these parties they viewed as acting most in accordance with the spirit of the New Testament; the other as most in harmony with the genius of a National Establishment, and with the terms of that covenant by which the church and the civil government were bound to one another. It appeared, to persons who did not consider the matter in all its bearings, to be inexplicable, that those who enjoyed ecclesiastical independence, should seem to decline aiding others in their efforts to acquire it. In these circumstances the procedure of Dissenters was peculiarly liable to misapprehension. They had, as they justly contended, sufficiently demonstrated their repugnance to patronage, to the intrusion of ministers on congregations, and to all ecclesiastical dependence on the civil power, and had shown in what way these evils could, as they believed be most effectually avoided. Immediately after they had given forth a declaration to this effect in an official publication, 'A Friendly Address to the Dissenters of Scotland, by ministers of the Established Church' was put into extensive circulation. The result was an amicable controversy, the 'Friendly Address' being followed by 'A Friendly Reply from Dissenting ministers,' and this by a 'Second Friendly Address' and a 'Second Friendly Reply.' It had been well for the cause of charity if the whole controversy on the question of Establishments had been conducted in that spirit of manly candour and Christian forbearance which distinguished these brief publications. The Addresses, it was well known, were from the hand of one who held no second place of influence in the management of those

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\* That is the right which, in the view of some, an Established Church has to be independent of State supervision.

practical measures which issued in less than three years afterwards in the formation of the Free Church. The Replies proceeded from the pen of Dr. HUGH. On perusing the first Address, he says, in acknowledging the request that he should answer it, 'I did not read the paper till a few minutes ago. It is well put and imposing, but both admits of, and gives favourable opportunity for an answer, which I agree with you it must have.'

Not being in possession of the Addresses from the established ministers, we can only gather their tenor from the Replies, from which we make the following quotations:—

"We have perused the Address (the first) with care, and with no small measure of satisfaction. It is simple and luminous; its tone is courteous and mild; and it evidently proceeds from Christian men, desirous of acting faithfully to their own convictions, to their brethren and to their Master. We have no reason to regard it as an expression of the sentiments of the clergy of the Established Church in general, but of a few, and these not the least estimable of the body; and we have no doubt it harmonizes with the views and feelings of many of the very best among the private members of the church.

"1. You must give us credit when we assert, that we sincerely desire your deliverance from your present embarrassments; or, if this avowal be deemed by you too strong, we shall put it in a form less liable to suspicion:—We own our obligation by the law of love, to desire, to pray, to endeavour that you may be as completely exempt from all these troubles as we ourselves happily are. We would not impose these hardships on you, or on any Christian church; we would not retain you under them for an hour, could we possibly effect your release; and we trust, that when the period of your liberation arrives, we shall be found rejoicing along with you. We entirely concur with you in thinking that if there are Dissenters who feel a malignant pleasure in your distresses, or who would take advantage of your circumstances to revenge the wrongs which they have received, or imagine they have received, from the Established Church, they are deeply culpable. Should your present troubles prove, as you think, God's means of instructing, correcting, and humbling you, neither you, nor we, dare disapprove of the treatment, as administered by his holy and wise yet infinitely gracious hand; but it is for us to sympathize with you under the paternal chastisement, not to be willing agents in your sufferings, nor to help forward the affliction. We cannot even approve of that unfair stratagem in logic, of which you seem to suspect us, of first preventing the right working of the Establishment, and then appealing to its bad working as an argument from fact against the soundness of the institution. For however erroneous you may think we are, you may believe as when we assure you, that we do not consider the Voluntary Question as depending for its solution, in any degree on the result of your present struggles. We do not believe that the Voluntary principle is an experiment, that it is undergoing a trial, and that it must be accepted or rejected according to the issue; we are persuaded that it is as fixed for Christians as the authority of Scripture can make it, as any other ordinance of our Lord Jesus.

"2. But you will readily grant that as there is a right and a wrong in all measures, a well-principled and an ill-principled way of promoting them, so there must be in the case under examination. You do not expect, you do not wish, that we should help you by wrong, but by right means; and, as regards us, by means which, to our conscientious judgment, appear to be right means. In your own efforts to rid yourselves of patronage and State-control, we do not wonder that, with your present light, your measures and designs should all be subordinated to the consolidation and permanence of the civil establishment of your church. But with the disposition to judge righteous judgment in regard to us, which you avow, you cannot expect that we should adopt or favour measures designed and calculated to accomplish an end, which we honestly believe to be a bad one. You kindly bid us God speed in our endeavours to promote the kingdom of our common Lord, and we will not question your sin-



cerity. The civil establishment of religion in this country is, in our conviction a principal obstacle to the success both of your endeavours and ours in this cause; but with the knowledge of your sentiments, we should think it worse than futile to urge your kind regard as a reason why you should assist us in our constitutional attempts to have that establishment withdrawn. We cannot but persuade ourselves that thus far we commend ourselves to your impartiality and candour.

“3. See then, in what position we conceive we are placed, in regard to your favourite measures. 1st. As to anti-patronage and non-intrusion movements, we are persuaded that there is no hope of your succeeding in removing those evils, while you retain your connexion with the State, and your pecuniary dependence on its bounty. You may succeed in obtaining from the State some modification of patronage, and the placing of it in other hands than those that hold it now,—or you may yourselves invent checks for its abatement, but whether we look to the history of patronage from the Reformation to this hour, or to the Act of the Legislature under which your establishment is constituted, or to the vast majority of your clergy who are its abettors, or to an avowed design of your late Veto Act which was to preserve it, or to the determination of the secular powers and the other parties with whom you have to transact, or, finally, to the constant acceptance of patronage, even by those among you who are the loudest in its condemnation, we are persuaded that the attempt to exterminate patronage and preserve the Establishment, is a mere waste of time and pains, a tantalizing of public expectation, and in reality little better than an expedient (though it may not be so meant by some,) to reconcile many to the yoke, by keeping alive the vain hope of its being soon broken. If we are to help you, it must be in something which we see to be practicable; you can hardly expect us to wage a conflict along with you, in which we cannot be animated with the slightest hope of victory, especially when we are as sure as we are of our existence, that we know a short, an infallible, a scriptural road, by following which you may grasp the prize as soon as you will—the peaceful path we ourselves have taken. 2nd. In regard to the spiritual independence, to which you justly attach so much importance, we are, if possible, still more certain that you never can have it in your position as an Established Church. Our conviction is, that if you will depend on State-pay you must be subject to State-control. Is the State to pay the Clergy, preach and live as they may? you do not think so. They are paid to give bread; must they be paid for giving poison? With your whole hearts you say, no. But must not the State then, which concerned itself with the creed and constitution of the church, in order to see that all was sound before it gave its sanction, concern itself still that the creed be not corrupted, or the constitution invaded or set at nought; or otherwise desert the duty it undertook in taking care of it at the beginning? And if so, is not this, effective supervision, and control, beside the pecuniary influence. And is that body independent over which this power is stretched? Ought the spiritual Church of the Redeemer to be thus subject to a foreign or secular power? We feel some surprise, we must say, that this should be questioned; particularly by those who, like you, have honestly and unreservedly, subscribed the Westminster Confession. In defining the duties of the magistrate in regard to religion, it is not a little remarkable, his endowing the church is not included, the money check is not thought of, but sufficient powers of a different sort are assigned to him. “He hath authority and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions or abuses in worship and discipline prevented, or reformed, and all the ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God.”

“4. Such are our convictions respecting the situation which you choose to

occupy, and will not abandon. How, then, can we, as honest men, assist you in that position? You would not wish us to assist you in a dishonest way, and you know we would not do it in that way. There are two forms in which we conceive our assistance might be given, 1st. We might append our signatures to your petitions, in favour of the abolition of patronage, and of the independence of the church; that is, we might mingle ourselves with the avowed friends of church-establishments, and for the declared object of supporting, extending, and perpetuating the establishment of the church, we might petition along with you. Would you yourselves wish such an exhibition of dishonesty? or would the legislature have the least respect for such glaringly dishonest representations? Every petition having dissenting signatures would be held a fallacious petition. 2d. Or we might have petitions of our own. In these we should necessarily have to declare that we sincerely believed civil establishments of religion to be unscriptural, unjust, and impolitic; and that a church supported by the money must be placed under the control of the State. Now could we, from such premises, ask the State to withdraw the control, while it continues the pay, and at the same time do what else it can to strengthen the institution? Would you thank us for such petitions? Suppose we should prepare them, do you think our people would append their names to them? or, if they were prepared and subscribed, would they be otherwise treated by the legislature than with merited derision?

"5. You refer to your character as a church of Christ,—a character which, you justly remark, you cannot suppose we altogether deny you. We believe that very many members of your churches are genuine followers of the Redeemer—that many of your pastors are men of God,—and that your society forms a part of the professed visible kingdom of our Lord. But you overlook the fact that you sustain another character; you are a civil institution as well as a Christian church. The one character we agree with you, you ought to have; the other, in our judgment, you should not have; the former you might retain, as you admit, although you should renounce the latter; and in proportion as we seek your good, and because we seek it in the first character, we desire your entire abandonment of the second. Of this fact there is no dispute, that all your present troubles arise exclusively from this second and adventitious character; and you have been well told, not by us alone, but from the Bench and the Woolsack, and within the walls of your own house of Assembly, that if you choose to divest yourselves of this second character, and to become a Christian church only, as the church was in the beginning, you can at once terminate your perplexities.

"Nor will it answer your purpose, (Reply II), to plead, that being a Christian church, you ought, in your present position, to be independent. Should a man sell himself into bondage, for the purpose of obtaining support and wages, his claim to independence, founded on the assertion, '*homo sum,*' would avail him little. His master would but laugh at his logic, and tell him you may be a man, but you have made yourself a slave, and if you would escape from subjection, you must be a man only, and not a slave also.

"Permit us to notice some mistakes into which we think you fall when looking at the possibility of your effecting your deliverance in this way, namely, by your separation from the State. You remark that, suppose you were compelled to separate from the State, you would not on that account change your principles, but would hold then, as now, that the magistrate ought to endow the church. The separation might not affect your convictions, but it would materially affect your relations with your neighbours. By placing you on the common level of the other churches, you would feel towards them fraternal sympathies which are considerably repressed in your present position. Besides, receiving no annoyance from the State, you would give it none, by which both parties would be gainers; the State, disencumbered by you, would have more leisure to mind its own affairs; and you, having neither hopes to be encouraged, nor fears to be excited, by the State, and no transac-

tions with it as a church, would have more time for your proper duties, and would grow rapidly in spirituality and usefulness.

"You seem to us to form very exaggerated apprehensions of the evils you might suffer by separation from the State. You speak of 'suffering the loss of all things.' Dear brethren, of what are you afraid? We have no State endowments, and we have not suffered the loss of all things. Leave the State when you may, you will live and be useful, like your dissenting brethren; you will resemble the members of the other learned professions, who live honourably by the fruits of their own diligence; and you will tread in the footsteps of the apostles and other Christian teachers in the purest age of the church.

"You seem to think, that our fathers in the Scottish Church laid a foundation sufficiently ample and unexceptionable for the union of all consistent evangelical Presbyterians within the pale of the church, as she was then, and is now, constituted, we do not think so. Indeed, neither you nor we occupy exactly the position of our fathers; neither of us can stop where they stopped. We have both advanced, though not to the same point. Neither you nor we hold at this day, all the sentiments which our fathers of the first, or even of the second Reformation, would have almost died to maintain. The principles of religious liberty were utterly veiled from these good men. The excellent Reformer himself, would have repudiated you as well as us, for suffering a papist or a witch to live. And even the bold and leal men of the Covenant, who, in 1639, and the years subsequent, struggling so hard, and so successfully, to break their own fetters, would have placed others not less ponderous on their neighbours,—extirpating, prelacy and schism, as well as popery, by the civil, not less than the ecclesiastical hand; and anathematising toleration itself. Light has risen upon you and upon us, in regard to these matters; and neither of us have been unwise enough altogether to shut our eyes against it. As to our fathers of the Secession, whom you, as well as we hold in honour, it is true that they did not leave the church because it was established and endowed; they did not become Seceders that they might be Voluntaries. The necessary connection betwixt State endowments and State control was then hidden from the most of them; otherwise with their love of Christian liberty, they would, irrespective of other evils, have renounced the endowments, on account of the bondage which they entail. These excellent men were, by God's good providence, set right in practice, ere, even by the light of his word, they became right in principle. God thus fulfilled to them the promise which in a similar way, he may fulfil to you,—'I will bring the blind in a way that they know not, I will lead them in paths that they have not known, I will make darkness light before them, and crooked things straight.' We dare not now return to the views of 1732, any more than you can resume those of 1639, or 1560. The light of Christian liberty has been rising to its primitive brightness, and it were unwise to wish to return to the obscurity of its dawn, even were it practicable. Forgive us for reminding you, as we perpetually need to remind ourselves, that there are fathers more ancient and venerable than those of the Secession or Reformation, even the holy Apostles of our Lord and Saviour. These are the only true and infallible preceptors; at their feet let us learn; from their lips receive the law. In this we are happily united, that, were we both, with child-like simplicity and with the leading of the Holy Spirit of God, to surrender ourselves to the authority of their doctrine and practice in the matters that unhappily divide us, we should quickly 'see eye to eye;' the churches should enjoy in common the liberty bequeathed to them by Christ, and 'with the voice together they would sing.' Till then, may we both be kept from the many temptations to which our divisions and disputes too certainly expose us. May we 'renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully,' 'but speaking the truth in love, grow up into him in all things, which is the head, even Christ.'"

These are beautiful sentiments breathing the kindly affectionate spirit of Christian love. Our brethren will excuse us in saying that we know that

notwithstanding all the wrongs which the non-intrusion party in the Establishment, and afterwards, we are sorry to say, the Free Church have done us, the same Christian spirit has been always cherished by us as a body, whatever occasional, yet provoked out-breakings may be considered as exceptions. We have wished well to the party both before and since their separation from the Establishment. We wish them not only, 'almost, but altogether such as we are.' We hope the time will come when existing revivalships will melt down under the influence of Christian principle and Christian love.

It is not our intention to follow minutely all the steps of the extraordinary process, which now followed in rapid succession, and which issued in the propitious organization of the Free Church. We shall only touch on these so far as they have a bearing on the history of our own church.

(To be continued.)

### THE LATE REV. JOSEPH SCOTT, BLANDFORD.

The late Rev. Joseph Scott was born in Selkirk, Scotland, on the 30th Oct., 1799, and departed this life on the 22nd of May, 1857, in Blandford,\* C. W., in the 58th year of his age.

The deceased, having obtained the rudiments of his education in the Grammar school of his native town, entered the University of Edinburgh, in 1815, and went through the usual literary and philosophical course, under Professor Dunbar and others. In 1818, he entered the Theological Hall at Selkirk, under Professor Lawson, after whose lamented death in 1820, he completed his studies in Glasgow under Dr. Dick, and was licensed to preach the Gospel in 1822 or 23, probably by the Presbytery of Selkirk. Shortly after this he accepted a call from the United Associate Congregation of Lochgelly, in Fife, where he remained about a dozen years. He then opened a school in Pennycook, and afterwards in Gorebridge for the space of two or three, and six years respectively. In 1845, he settled in Hawick, where, besides adhering to the profession of teaching the young, he preached occasionally, and also held the office of Inspector under the poor law.

Amid all these changes however, he never could divest himself of an earnest wish to preach the doctrine of the cross in some foreign field. Accordingly we find him landing in New York, on January 1st, 1854, and in October of the same year, inducted into the pastoral charge of the U. P. Congregation of Blandford, C. W. Here he laboured till his death with much acceptableness, and saw his divine Master's work advance in his hands. The congregation, of which he was the second pastor, continued steadily to increase in number and in power, and last summer had begun to occupy a handsome and commodious brick church, which they had just erected. He loved his position and his people, and his people loved and respected him, and it might not unreasonably be expected that years of mutual Christian offices awaited them. But God seeth not as man seeth. Our lamented brother was destined soon to be removed to another sphere.

Since February last, he had been complaining of an affection of the liver, complicated however by the presence of other troubles. In the fulfilment of a Presbyterianial appointment to a new station in the Township of Mornington, at the time when travelling was slow and uncomfortable, he was necessarily much exposed, and returned home decidedly worse. For a few weeks he continued to perform his pulpit duties, with great inconvenience and weakness, sitting as he delivered his discourses. He did not even during this period relax his carefulness of pulpit preparation, as it was with a melancholy interest that the writer saw a half-finished lecture, headed, "for Sabbath the 19th of

\* Really in Blenheim, with a public road of separation from Blandford, in which the church is situated.

April." In the meantime he kept sinking, and rather unexpectedly breathed his last on the 22nd of May, having always expressed his firm trust in the righteousness of a precious Redeemer. Mr. Scott had never married, but had his wants carefully attended to by his nephew and family.

The mind of our deceased brother was of a superior order, and its range had been enlarged by careful culture. When popular lecturing was not so common as it has become, he delivered at Pennycuik and Gorebridge, some well received addresses on Geology, Chemistry, Natural Philosophy, and Political Economy. And although he never published any thing, it is yet thought that selections from his numerous manuscripts on scientific and theological subjects might be made, which would extend his name, and benefit the public.

As a friend and companion, Mr. Scott will be long remembered by those who knew him. His fund of anecdote, and remarkable vivacity of manner, his large heartedness, fidelity and constancy, and his well-timed introduction of grave remarks, constituted the principal groundwork of his social nature, and made him always amusing and instructive.

As a Christian minister the deceased was faithful, but owing to heaviness of body, and consequent difficulty of locomotion, he was debarred from visiting privately as often as he would have wished. It was in his study especially, however, that he laboured unceasingly, and his pulpit exhibitions gave faithful witness to the fact, when with emphatic lively manner he preached Christ crucified, and delivered according to a good old custom, not so common now as it should be, his weekly lecture in course.

In a word, the piety of our late brother, was substantial rather than ostentatious: his views were broad, rather than deep: his method tended to the doctrinal; his charity was of the stamp embodied in the Evangelical Alliance whose movements he watched with deep interest; and his heart which beat for all mankind, was firmly anchored on his Saviour. While the church feels and mourns over the loss of an able workman, let her cheerfully submit without answering a word, and may we who have lost a fellow labourer, hear his death proclaiming in our ears, Cry aloud and spare not while it is called to day.

[For the above article we are indebted to a member of the Presbytery of Brant. Mr. Scott was the author of two very good papers in this Magazine, (August and September, 1855,) on Faith and Works. Such exploits being rare ought not to be unacknowledged.]

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## Reviews of Books.

DISCOURSES AND MISCELLANEOUS WRITINGS: BY THE REV. JAMES JARVIE, *Kelso*. Fourth Edition, small 12mo., pp. 365. A. & C. Black, Edinburgh, 1857.

We have pleasure in introducing this respectable volume to the notice of our readers. The Author is a minister of the U.P. Church in Scotland; and his work has attained, what is not common with books of the same class, a fourth edition. We give the following as a specimen from a sermon on Jonah i. 6. The extract is the illustration of the second head of method:—*What meanest thou, O Sleeper? Art thou ignorant of thy danger?*

It is a fearful thing to be in such peril as Jonah and his shipmates were, but it is still more fearful to be unconscious, as the former was of the danger. We shudder at the idea of the sleeping inmates of a burning house awakened only by the devouring element, to a sense of the impossibility of escape. Who can imagine the anguish of that mother, of whom it is related, that she beheld her sucking child playing on the brink of a precipice? What restless

anxiety filled the mind of Mordecai the Jew, when he learned that, through the intrigues of Haman, the scattered thousands of his countrymen in the kingdom of Ahasuerus were to be slain, by concert, in one night? As Jesus predicted the utter destruction of Jerusalem, then sleeping in apathetic unconcern, he wept holy tears of pity.

It was but their lives that chiefly interested Jonah's shipmates, although probably with the fear of death, were also mingled apprehensions of some future evil. And what a feverish anxiety does the preservation of this brief, troublous, and sinful existence excite in the bosom of mortals, while the fate of their immortal part causes them little or no concern? By the law of their nature, in common with other animals, men use, and rightly, all means for the prolongation and comfort of their present life, except, indeed, when blinded by their lusts, they follow those inordinate affections of sense which work death. For this end they toil from day to day, prosecute the most arduous journeys, submit to the most cruel pains, put themselves under the hand of physicians; when the symptoms of dissolution appear, strongly cry for preserved existence; and in prospect of death, inevitable as it is, lament and weep. This is natural.

But then it suggests the sad reflection, in contrast with it all, that man has become nearly insensible to the value, and unconcerned about the safety, of that better and enduring part of himself, which we have seen is in greater peril. Yet how much more excellent is it in substance; being spiritual and eternal! How much more noble is it in its faculties; being endowed with sensibility, and memory, and reason; with a power of voluntary movement—of control over the corporeal frame; of inward meditation upon itself, and apprehension of objects the most exalted, places the most distant, and times the most remote! How exquisitely fitted is it to be the seat of the purest feelings and finest emotions! Even now, through the organs of sense, it can derive high satisfaction and delight from the harmonies of sound, the fragrance of smell, the feelings of touch and taste, and the still more varied and elevating prospects of vision. But much more god-like yet are its capabilities and attainments of a purely spiritual kind, such as consist in divine knowledge, and true holiness, whereby it may enter into the most endearing relations and fellowship with saints, and angels, and God.

For it is this immortal, this sensitive and spiritual, this rational and divine offspring of Deity, which is in danger of perishing; in danger, not of a loss of being, which, surely, were a sore evil, but in danger of the loss of bliss—in danger of a life of misery for ever. Yes, the evil which threatens it may well be denominated its death, since it is inclusive of the destruction of all its sources of pleasure, of all its original capabilities of good. It will retain under this loss the former powers of sensation, but they will no more convey the apprehension of sweet sounds, but of horrid cries: not of delicious flavours, but of intolerable odours; not of soft impressions, but of racking tortures. In the appalling figures of the Sacred Volume, its bed shall be a lake of fire, its atmosphere the blackness of darkness, illuminated only by endless inextinguishable flames. It will retain its identity, its consciousness and memory; but as a reptile entwines around its prey, so the undying worm of remorse shall for ever, unremittingly, infix its stings in the conscience, turning every recollection of the past into maddening sources of self-upbraiding, while all the history of its earthly duration shall be recalled without the liberty of resistance or the power of excuse. It will have social desires still, but oh! they will unite the spirit of the condemned in a wicked and treacherous league with the devil and his angels. It will be capable still of speculation on things divine, but with the awful sense of their being things unattainable by it. God will be there, but there only to impart the knowledge of his gracious absence. The associates of its crimes will be there, but only to imbitter each other's existence with mutual upbraidings. In a word, all that is excruciating in bodily pain, with all that is tormenting in mental distress; all that is intolerable in

want, with all that is agonizing in actual and positive suffering; all that is bitter in past recollection, overwhelming in present wretchedness, and solitary and hopeless in future prospect—wrath—wrath to the uttermost—shall constitute the fate the eternal condition of the lost soul. Oh! “what will a man give in exchange for his soul!”

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THE PROTESTANT THEOLOGICAL AND ECCLESIASTICAL ENCYCLOPEDIA, *Being a condensed translation of HERZOG'S REAL ENCYCLOPEDIA, with additions from other sources*, BY REV. J. H. A. BOMBERGER, D.D. *Pastor of the First German Reformed Church, Philadelphia.* 2 Vols., large 8vo. Lindsay & Blackiston, Philadelphia, 1856.

Of this great work, now in course of publication, we must content ourselves with a very short notice. It is not a book calculated for the people, but for ministers, students of Divinity, and educated persons. The original has a very high character, and the substance of it is here given, with valuable additions. It is of the same class with Kitto's Cyclopediæ, but more comprehensive in its plan. Indeed it treats, more or less, of nearly all the subjects which fall within the range of the professional theologian. No man can be satisfactorily learned, whose studies are confined to such compilations; but, as a book of reference, it is fitted to be exceedingly useful, especially where large libraries are inaccessible. There is in it certainly an immensity of learning, yet it is not on all points perfectly correct. For example, in the article on the Rev. Hugh Blair, D.D., Author of the *Sermons*, &c., it is said that he died in 1800, which he did on the 27th of Dec., but it is added that he wrote for the *Edinburgh Review*, which did not commence till 1802. Though we are not prepared to homologate every sentiment it contains, it is proper to state that the work is not neologian in its tone. The Editor says in his Preface that “Evangelical Protestantism may rejoice that this noble work, instead of being the product of the age of skeptical and destructive rationalism was reserved for the period of the penitent return of German Theology to the only living foundation of all knowledge and wisdom.” The publication is taking place in parts of 128 pages each, and the price of the whole will be \$6.

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## Missionary Intelligence.

### JAMAICA.—MONTEGO BAY ACADEMY.

The following account of the half-yearly examination of the Academy is taken from the *Cornwall Chronicle* for 16th June:—

“The dunces seem all expelled from this school.” Such was the remark of a stranger from Scotland, at the close of the second day's examination on Wednesday. The remark was just. If one thing is more pleasing than another in the conduct of the school, it is in the manifest attention that is paid to every pupil. No feat is attempted, but the visitor leaves with the impression,—‘The lads there get justice:’ and we know of no higher recommendation. The parent has the satisfaction of proving that, at such a school, whatever his talents may be, his boy will be attended to.

“It is a great misfortune in a community, when persons attempt to teach, who are disqualified for the work, either by want of ability, or by attending to other avocations at the same time. The education got at such hands, is worse than useless. Nothing is well taught, and nothing is well learnt. Habits, too, of *sham-*

ming and indolence are formed, that prove ruinous for life. We are sorry to say that not a few schools in the island are of this class. Why do parents and guardians blunder on and encourage such? Why do they not judge for themselves? The Montego Bay Academy, we can assure them from experience, is *not* of this class. The master there (a thoroughly competent one) gives his whole mind and heart to his work, and makes conscience obviously of doing his best by every pupil committed to his charge. What higher guarantee can parents have?

“At the examination, on Tuesday and Wednesday, we noticed, besides the members of the Board, namely: the Rev. W. Carlile (chairman), A. Renton, A. Thomson, and W. Lawrence; the Rev. Daniel McLean, recently arrived from Scotland: Rev. James Robertson, Falmouth; J. Clarke, Brownstown; George and J. E. Henderson; Mr. Cruickshank, of the Free Church of Scotland; Rev. William Hodgson, and others; most of whom publicly expressed the high gratification they had experienced from being present. Several ministers present stated, that they had sons at the institution, and this was the best proof they could give of their confidence in it. With such a school in the island, they felt less need for sending their children home. The Rev. Mr. Clarke and others thanked the Presbyterian Church for the boon it afforded them, and congratulated the directors and teacher on the entire absence of sectarianism.

“The improvement of character in the youth of this town, since the establishment of the Montego Bay Academy, appears to us very perceptible. We have three young compositors who were instructed there, and we have no hesitation in saying, that they are infinitely more accomplished, and better informed, than those who have been trained, or rather sent untrained and uninformed from other schools.”

The Rev. W. Carlile says, in a letter dated 3d July:—“We have had, as usual, a most satisfactory examination of the Academy. We had several ministers present, who had never before attended any of our examinations, and who all expressed the utmost satisfaction with the appearances made by the students. I confess, it appears to me very surprising to see black lads successfully competing with as clever white boys as the island can produce, and that, too, in branches of education which I feared they could never have been taught, such as mathematics, algebra, and mental arithmetic. You may be assured that Mr. Miller, the teacher, is one of the most valuable agents of the mission.”

#### OLD CALABAR.—IKOROFIONG, ON THE CROSS RIVER.

On the 3d of March the missionaries visited Ikorofiong, a town a few miles above Iku-netu, on the Cross River. As this place may yet become a station, we shall give some account of it.

The Rev. H. Goldie says:—Last evening the brethren from Duke Town and Creek Town came up the river, and to-day we took boat to visit Ikorofiong, the farther Ekrikok village, about two-and-a-half hours beyond us. We found the people, as we passed, busy at their small plantations, which skirted the river's brink, and they turned out, as we passed to gaze on the unwonted sight. Our principal men have commonly two or three plantations scattered in different places, to give them an influence throughout the country. The more important of these are inland, as the soil immediately by the side of the river about this district is not so well adapted for growing yams; but as the river is the highway of the country, they like to form small farms on the margin, chiefly for plantains and coconuts, where they put two or three people to look and get information of all going up and down. Towards Ikorofiong the soil on the river side gets better, and two or three of the head men of that village have the largest plantations there. When we arrived, we found the village almost empty, the people being in their farms. One head man we found in the town, and another followed us as he saw us passing up the river. They both received us in a very friendly manner, and manifested all the readiness we could desire to receive a missionary. The town is situated on a beautifully open part of the river, superior to Iku-netu in size and in location, and one of the principal oil markets is held in it. The Egbo slavery country lies immediately behind it, and it is a convenient distance from this station, the next step towards the interior. I trust we may soon have it in our power to commence a station there, and so fulfil the request which has been repeatedly made to us by people from that village.



The Rev. W. Anderson says:—On March 3d, in company with all the brethren, I visited Ikorofiong, or Upper Ekrikok. I had never been up the river farther than Ikunetu, so that the scenery was new to me. We had a very hearty reception from the people of the town, who expressed themselves as quite willing to have a mission-ary to reside among them. There are several excellent sites for missionary premises in the immediate vicinity of the town, or rather towns. A station here would form a fine stepping stone to the Egbo slavery country, on the confines of which, I believe, the town we visited stands. Probably the agricultural population of that region would be more ready to receive the word of truth, having less to distract their minds than their commercial brethren in *Old Calabar*.

And the Rev. Z. Baillie says:—I had a trip a few weeks ago to Ikorofiong or Ekrikok, which is situated on another branch of the river. In company with Messrs. Waddell, Edgerley, and Anderson, I went up to Ikunetu (Mr. Goldie's new station,) and next morning we all set out for Ikorofiong. The country improved greatly as we proceeded up. The number of plantations (or farms) increased very much. Hundreds of people also were to be seen looking eagerly at the boats containing so many white men. About half-past eleven A.M., we neared Ikorofiong, and after going up a steep ascent reached the town. The place is of considerable size, but has rather a straggling, half deserted looking appearance. We passed a native blacksmith at work. He used native bellows, which consisted of two circular parts, like bladders, covered with large leaves. These were fixed in the ground, with an upright stick in each. An assistant held one of the sticks in each hand, by alternately raising and depressing which he filled the one during the time he was blowing the air out of the other, and kept up a pretty constant stream of air. The blacksmith, when he wrought, sat down on the ground. He did not, however, do much while we were present. We were very kindly received at the houses of several of the chiefs. They listened very attentively to some statements of divine truth, and gave us every encouragement to send a missionary amongst them. On leaving, they presented us with a goat and a number of yams. Indeed, wherever we go here, we are generally treated with great civility and kindness. At the same time, one cannot help lamenting over that kind of indifference with which most of them hear about the great concerns of the soul

#### CAFFRARIA.

The Governor, Sir George Grey, gave in his speech at the opening of the Cape Parliament on the 7th of April last, a very lucid and graphic account of the remarkable delusion which had wrought so much misery among the Caffres. We shall submit an outline of the Governor's statements:—

At the close of the late Caffre war, the Caffres were, at a public meeting informed that they should, for the future, be placed under the government of their own chiefs, to be ruled according to Caffre laws and usages. The Caffre laws and usages, which were thus made paramount institutions of the country, made provision for legalising the indulgence of the chiefs and great people, in every vice, of which the most depraved nature is capable, and for subjecting the whole nation to the worst and most degrading tyranny, upon the part of a few. The Governor felt that to allow such laws to be administered, was to prevent, hopelessly, the introduction of civilisation and Christianity into the country, and to permit a few vicious, ill-disposed chiefs, to defeat, with certainty, the manifold attempts which were being made, on so great a scale, for the improvement and social advancement of their race; whilst to assist in the administration of such laws, was not to rule, but to be the servant of vicious barbarians—to aid the bad in oppressing the good. To counteract this evil system, the Governor located a European magistrate in each district of British Caffraria; the fines and fees formerly taken by the chiefs, became a part of the public revenues of the Crown, and the chiefs received for a duty which they had to perform, a fixed stipend from the Government. The result of this change of plan, it is said, was, that all the worst points of the Caffre polity began to break down, and the influence and the authority of the chiefs to decline, whilst life and property became more secure, and the well-disposed among the Caffre race evidently began to regard the government with confidence and hope. It was not long after the chiefs felt that power was slipping from their hands, and that their influence was declining, till reports arose that a powerful combination was being formed among the Caffres for

casting off the British rule. These reports at length assumed a definite shape, under the teaching of Umlakaza, a prophet who arose on the other side of the Kei, and who, under the patronage of Kreili, the paramount chief of Caffraria, revived the ancient predictions of the race, which had before been uttered by Lynx and Umlongeni, and who announced the final success and triumph of the black race, the resurrection of their ancestors from the dead, and the total destruction of the whites.

The people were directed to destroy all their cattle and other live stock, as also their corn in store, to get rid of their ornaments, and to refrain from cultivating the ground, so that they might, at the usual time of harvest, be utterly destitute of all means of subsistence. This destruction, it was alleged, would propitiate the spirit of their ancestors, who would rise from the dead, and at the same time, an improved breed of cattle would, in countless numbers, spring from the ground—the earth would be covered with the richest and most abundant fruits—the British would be destroyed—and the happy Caffres would possess the land. Two parties arose. The one party believed and obeyed the predictions of the prophet. The other party—consisting of those who were attached to missionary stations, or who were retained in the pay of the Government as a village police, or who had adopted European customs—disbelieved the prophet, and spared their cattle and their goods. These, as well as the Governor, were convinced that, under the prophetic teaching, was concealed a preparation for war, and that the cattle were being destroyed in order that the people, unincumbered, might more resolutely pursue hostile operations. The Governor saw that the course they were pursuing was suicidal—that it would destroy their entire polity, and place them prostrate and helpless at the feet of the British; but as this would be accompanied with immense suffering, he personally visited every influential chief, and in the presence of his people, pointed out, in the strongest terms, the certain destruction towards which they were advancing, and neglected no means within his power, or in that of the authorities and missionaries in the country, to deter them from the course they seemed resolved to pursue. But all this was done without effect—the work of destruction went on. The Governor felt also, that any attempt to seize the false prophet, or any show of violence, would restore at once the authority and influence of the chiefs, unite and inflame the people, and wake the flames of war. Having done what he could to convince them of the folly of their conduct, he wisely and carefully augmented the army, strengthened all the defences, and prepared for war, should that unhappily arise. In this attitude he waited the result of their destructive measures, ready to repel any assault, or to do what he could for their relief, when famine and suffering should bring them to their senses.

The catastrophe is thus described:—"The believers gradually destroyed all their corn and live stock of every description, and would not cultivate their land—one part of them apparently hoping, month after month, that they would be attacked, and that a war would be brought on; the other part of them, whose superstition led them faithfully and truly to believe in the prophet, earnestly trusting, day by day, that his predictions might be fulfilled. At length matters drew towards a crisis. The means of subsistence of the Caffre race had, by the month of February last, so far diminished, that it was requisite that some decisive step should be taken by their chiefs. Their prophet, therefore, fixed upon Wednesday, the 18th February, as the day upon which his predictions were to be fulfilled. When the sun rose that morning, after wandering for a time in the heavens, it was to set again in the east, and a hurricane was then to sweep from the earth all who had not believed in and obeyed the prophet, whether Europeans or Caffres. Then the dead ancestors of the Caffres were to rise from the dead, with countless herds of cattle of an improved breed, and with quantities of property of every description, all of which were to be shared out amongst the followers of the prophet, who were at the same time to be restored to youth and endowed with beauty. During the few days preceding the 18th February, the believers on the prophet laughed at all their remaining cattle and live stock, and destroyed what means of subsistence they had left. They had previously re-thatched their huts in the most careful manner, that they might resist the expected hurricane, and shut themselves up in them, awaiting the events which it had been predicted would take place." One may imagine the intense anxiety with which these Caffres, sitting in their huts, would watch the progress of the sun, as it slowly proceeded along the heavens, and the feeling

of despair which would seize their hearts, when they beheld it set calmly in the west. The result was, adds the Governor,—“The 19th of February found them disappointed, destitute, and in many places prepared to commit any outrage. So complete was the state of destitution to which the followers of the false prophet had reduced themselves, that one of the greatest chiefs, who had formerly owned immense herds of cattle, had not a single head left; none of the greatest chiefs had preserved more than three or four; one of the leading chiefs has been obliged to work upon the roads; whilst in many parts, the country was covered throughout the day by crowds of women and children digging for wild roots, as the only means of subsistence left them. Bands of marauders soon collected together, and began to attempt pillage indiscriminately, either upon Europeans or on their unbelieving countrymen. Many robberies were committed by armed parties, and some unfortunate persons were barbarously murdered. It was evident that the long anticipated crisis had at length come, and the Government at once took measures to provide employment within the colony, or upon public works, for all destitute persons who might apply for work—to make such arrangements as might prevent bands of marauders from passing into the colony—to render safe the principal high-roads in British Caffaria—and to organise the unbelieving natives, who still preserved their cattle and property, so that they might be able successfully to resist and put down their marauding countrymen.”

“Wisely used,” says the Governor, “the existing crisis may produce permanent advantages for the whole of South Africa. A restless nation, who for years have harassed the frontier, may now, to a great extent, be changed into useful labourers. Those who have hitherto destroyed the resources of the colony, whenever they appeared about to expand, may now be made the means of giving to those resources, by their industry, a greater development than they have ever hitherto attained. The influence of the chiefs for evil having, to a great extent, been swept away, there is now a greater hope than at any former period, that civilisation and Christianity may be successfully introduced among the Caffre race.” The Lord grant that this hope may be fully realized.

#### EXTRACTS FROM A LETTER OF THE REV. MR. CUMMING.

The following extracts from a letter of the Rev. J. F. Cumming, dated Glenthorn, 15th May, give interesting details, both with regard to the results of the Caffre delusion and to the progress of the mission work, at his own station.

“I hope you have received a copy of the Governor’s speech at the opening of the present Parliament, which contains a lucid history of the remarkable delusion by which the Caffre nation has been carried away. The spell is now broken. As a nation, the Caffres declare themselves to be destroyed, and that by their own hand. The most recent intelligence realizes, in a great measure, the anticipations entertained respecting the result of their infatuation. Famine and disease are now occupying the place where health and plenty formerly prevailed. Dust to dust is the end of disease; while thieves or servants are abundantly furnished to the colonists, by the prevailing famine. At this distance from the scene of distress, thieves have not yet appeared, but lank, emaciated creatures, are in hundreds being engaged by all who stand in need of servants. In this and the surrounding neighbourhood, great numbers have found employment. Amongst these are the four sons of chiefs, formerly belonging to the Igqubigha station in Eno’s tribe. Glad they are to accommodate themselves to their changed circumstances.

How marvellous is this Caffre delusion. The potatoe-rot solved the Irish difficulty; and providentially this delusion will do the same to the Caffres. Like Israel of old contemplating the combined tribes destroying themselves, the Government, though well prepared for war, has only been called to look on and see how wonderfully the battle has been fought without their striking a blow. Entreaties, expostulations, and warning, were all treated with neglect; they would believe in a lie. And it was only when forced to contemplate their empty kraals, their uncultivated fields, or famine digging roots, or causing them to leave their country, that their eyes were opened. And those who hoped against hope, amongst the counsellors and Galena chiefs, wept, when they heard the declaration of the false prophet—“*The spirits under the ground refuse to speak any more.*”

But good will come out of evil. Crestfallen, the proud Caffres now acknow-

ledge themselves to be the authors of their own miseries. The white man for once is *exculpated*. Among the mass, the chiefs are looked upon as being as *great fools* as themselves. Living beyond their influence, their ancient customs will lose their hold upon the humiliated nation, and thus prepare the way for the more free and general reception of Gospel truth.

In this place the Lord's Supper was dispensed to dark and fair. There were ten of the latter present, and 35 of the former. Such a number for such a purpose has never been assembled here before. In spite of many disadvantages, the native church has steadily continued to increase beyond my former experience in Kaffirland, and much to my own surprise. There was a new feature connected with the native service on this occasion. A small sprinkling of Hottentots caused the service to be carried on in Caffre and Dutch. Whilst labouring amongst those who understand the Caffre tongue, my attention was directed to the melancholy fact, that very many Hottentots around were as sheep without a shepherd. The crumbs of instruction which I was enabled to give them at first, seemed only to whet their appetite for more substantial food, and from their increasing numbers, I have been induced to hold a separate service for them every Sunday; so that besides other supplementary services, there are the three—for English, Caffre and Hottentot. Of the latter class, some have been members of churches now too far removed for them to attend; some are the children of members, grown up unbaptized. Of the six enquirers under my care, two have recently been baptized. Including these, seven Hottentots sat down to the table of the Lord on the occasion referred to.

Since last I wrote you, seven Caffre inquirers have been baptized and added also to the church. Of those that remain, several are so hopeful, that at no distant period they may be entrusted with the same privileges.

What I have now stated is connected with this place alone, and is independent of the usual services, which are held at Cowie and Eildon respectively, twenty and twelve miles distant. At one place I hold service once a month, and at the other once in two months. Of these things, however, I may write more definitely on another occasion. At present I can only express my gratitude to Him, who in many respects has prospered his own cause in this quarter, far beyond my most sanguine expectations.

#### MADRAS.

The following letter from Mr. John Murdoch, who is agent of the United Presbyterian Church in the East Indies for supplying Christian School Books, writes as follows under date 9th February 1855.

I left Ceylon for Madras by steamer, on the 14th October 1855. The south-west wind was still blowing, and we had a pleasant passage, though, when we reached our destination, the flag-staff was struck in preparation for the coming monsoon, which often sets in with severe thunderstorms. Madras has no harbour, and the violent surf renders landing at times very difficult. Communication with the shipping is kept up by small rafts, called *catamarans* *tree*, composed of three logs of wood fastened together. On these the natives venture out, even in the worst weather, soon regaining their position if washed off by the waves. Passengers and cargo are landed by very strong boats, built of thick plank laced together, the seams being coated with pitch.

Madras is a large unwieldy place, consisting rather of several detached towns than one city. The population is estimated, in the last almanac, at 720,000. Hindus form the great bulk of the inhabitants. They are divided mainly into two sects, the followers of Vishnu and Siva. The former are distinguished by perpendicular marks on their forehead, somewhat like a trident; the latter are generally known by three horizontal lines, made with ashes, the rubbing of which is said to remove all sin. Sometimes the votaries content themselves with a round spot, an emblem of the third eye of that deity. It is deeply painful, therefore, as you walk through the streets, to see nearly every forehead bearing marks of open rebellion against Jehovah. How long would such a state of things continue were Christians zealous for the honour of their God?

Next in number to the Hindus are the Mohammedans. They are taller and more athletic than the former, to whom beef is an abomination. Many of them wear skullcaps on their shaven heads. On casting the eye over the city, the grace-

ful minarets of the mosques mingle with the towers of the Hindu temples, while early in the morning, and about sunset, the summons of "the faithful" to prayers precede the harsh music of their neighbours. Bloody feuds have sometimes arisen between the two religionists. The Hindus have roused the Mohammedans to arms by throwing a dead pig into a mosque; and the Mohammedans, in their turn, have committed an outrage of equal magnitude, by killing a cow within the precincts of a Hindu temple.

Roman Catholics are numerous, especially among the fishermen. In some respects they differ little from the heathen. They fire guns, let off crackers at their festivals, and are sticklers for caste. Some of their missionaries will not take water, except from the wells of high caste people; and a priest has been known to refuse an invitation to dinner from an old school-fellow, because the latter had a low caste cook. I recollect reading some time ago an article in the *United Presbyterian Magazine*, in which Romish missionaries are held up as models of self-denial. The perusal of such works as Butler's "Lives of the Saints," has doubtless stimulated some to copy the austerities and brave the hardships endured by those therein described; and Rome knows well how to make use of them. But it is a mistake I think, to suppose that such is their general character. When last at Cotta, I was taken into Colombo, the principal town in Ceylon, by a missionary of the Church of England, in a small cart, drawn by a single bullock, with a covering of tarred cloth, and a part of an old sheet to keep off the sun. We saw a fine horse and carriage driving past, with a coachman in front, and an attendant standing behind, while inside was the Romish priest, in starched ecclesiastical costume. At another town on the western coast of Ceylon, the priest has a better house than the highest officer of Government. Many such instances might be mentioned. Popery is still unchanged; and the history of the time when Romish priests held the fairest portions of Scotland, will bear testimony to the fact, whether self-denial was one of their characteristics.

There are several churches in Madras for the use of Europeans and Indo-Britons. When I first visited the city, it was pleasant, after ten years' interval, to hear the church clocks striking the hours, thus reminding one of home.

Various forms of Christian agency are at work in Madras. Some missions, as those of the Church of England, are devoted chiefly to preaching. Those from Scottish churches have given their strength to education and the raising up of a native ministry; others, as the London Mission, combine both. Space will not permit more than a few passing notices of one of them at present—that of the Free Church of Scotland.

When I went to Madras in 1854, the founder of the mission, John Anderson, so he was always called, was still alive, though much enfeebled from the effects of the climate. I found him reclining on a couch, but he received me with great kindness and showed me over the institution. Many an interesting tale was connected with the students. The first conversions almost annihilated the school for a time. He would sometimes stop the lessons, and with the few remaining pupils sing the forty-sixth psalm. It sounded sweetly, said he, in the empty halls. The institution had been besieged by the heathen to carry off converts who had taken refuge in it; and once, in open day, on the public road, an attempt was made to seize a youth in a carriage with two missionaries. One of the missionaries, a stout Highlander, grasped firmly the two doors; the other urged on the horse, whose head was held by some of the mob, and the animal rearing, frightened the assailants, and thus an escape was effected. Of all the classes, I was, perhaps, most struck with the girls under the care of Mrs. Anderson. Among the Hindus, the only females taught to read are the dancing women attached to the temples, who chant the obscene songs so common in their worship. When I heard instead, the hymn, "How sweet the name of Jesus sounds," beautifully sung, the contrast was so touching, that I was compelled to turn aside to conceal my emotions, John wondering what had become of me.

One great object of the institution is to raise up a well educated, efficient native ministry. The studies of the Divinity, class include Greek, Hebrew, and such works as Calvin's Institutes. The progress made is shown by the fact, that the native ministers preach in turn, in English, with the European missionaries, and I have seen civilians and military officers of high rank listening to their discourses.

This is the more remarkable, from the contempt generally felt by the English in this country towards "black fellows," second only to that of a free American to a "nigger." The missionaries seek to avail themselves of every means of usefulness that occur. I was present one evening at a meeting of a Young Men's Association, the members of which, however, were for the most part avowed heathen. The subjects generally discussed were of a purely literary character; but on the occasion referred to, the question was likewise connected with the moral condition of the country. The Rev. A. B. Campbell, one of the Free Church missionaries, presided calmly and impartially. John Anderson too, was there. He sat with his knees crossed, his back bent, leaning on his arms, with his head down; but the keen glance now and then from underneath his shaggy eye-brows showed the interest he felt in the scene. Once or twice he got up, urging on the combatants, but the arguments were left to his students. And they did the work effectually. They mauled their opponents so terribly, that the champion of idolatry, the editor of a native newspaper, was seized with sudden indisposition at the meeting, and could only apologize for his silence.

The only Mohammedan converts I remember to have ever seen belong to the Free Church Mission. Abdul Khader, their Mohammedan preacher, is a noble fellow. During one of my visits to Madras, while he was preaching Christ with great boldness and faithfulness, his blinded and bigoted countrymen replied by a characteristic argument—a shower of stones and brickbats. The Mohammedans of South India belong to the same sect as the Turks, who are much less liberal than the Persians. A missionary friend once asked a Mohammedan in Madras why no refutation was attempted of a work published against his religion? With a look of contempt he said, that the only proper answer was the sword. Notwithstanding the obstacles in the way, there were now about 350 Mohammedan children attend the Free Church Mission schools in the Madras Presidency. Very surprising is the fact, that a number of them are girls. Many people in Scotland are unaware of the feelings of the Hindus with respect to female education, but most know that women, among the Mohammedans, are both strictly immured and kept in the grossest ignorance. It was very cheering, therefore, at the last examination of the girls' schools, to hear a Mohammedan class read the Scriptures. The sparkling eyes of the children, many of whom were decked out in their "braws," and wore wreaths of flowers, showed that they were equally pleased.

As a proof that India is open to the gospel, the Rev. J. Braidwood mentioned that a school had been successfully commenced in Salay Street, the worst part of Madras, where for years meetings had been held to burlesque the preaching of missionaries, and pour contempt upon Christianity. I deeply lament the slight interest apparently taken by members of the United Presbyterian Church in this vast country. It has been remarked, "Of every six infants, one sees the light here: to what instruction is it born? Of every six brides, one offers her vows here: to what affection is she destined? Of every six widows, one is lamenting here: what consolations will soothe her? Of every six orphan girls, one is wandering here: what charities will protect her? Or every six men that die, one is departing here: what shore is in his eye?" Since I landed in India as your agent, little more than a year ago, about *double the entire population of Scotland* have passed into eternity, a very small proportion of whom ever heard of the name of Jesus. The soldiers of Christ on the plains of Hindostan are striving to reduce a mighty empire to subjection to its rightful Lord. Let the supplies forwarded be proportionate to the magnitude of the enterprise.—*U. P. Missionary Record.*

#### ANEITEUM.

The following is from the Annual Report of the Board of Foreign Missions of the Presbyterian Church of Nova Scotia, it gives a summary of the progress of the Mission during the past year:—

Twenty native teachers were formerly reported under Mr. Geddie's care, now twenty-six are stationed within the bounds of his district. Of these 22 are married persons. Twenty-four young persons residing with the mission family, and several married persons living in the neighbourhood, are studying with a view to become teachers. The teachers sent to Tana and Fotuua now number (January, 1856)

nine teachers with their wives, and one young man— three on Fotuna and the remainder on Tana. It was not considered desirable to engage the staff of native teachers on the islands until a European missionary be placed on each. However zealous and successful the labours of these pioneers, up to a certain point, may prove, any farther progress has been found impracticable under their agency.

The Church membership at the communion season in December, 1855, amounted to 60; about the same date in 1856—our latest date—it was as nearly as can be ascertained, 100.

The Church was organized in 1852, but remained without any office-bearers, but the missionary, until last year, when five deacons were elected by the Church-members, and solemnly set apart to their important office. While the barbarous custom of the strangulation of the widows has been abolished, there exists an urgent necessity, to provide for their maintenance. In strict accordance, therefore, with the original design of the Deaconship, the Church at Aneiteum has assigned to some of its membership the duty of serving tables. The election and ordination of Elders has been delayed in order to qualify such as may be chosen for their high spiritual duties, by a more extensive acquaintance with divine truth. It may be, too, that this delay may afford opportunity to the deacons already in office to purchase to themselves a good degree, by the exhibition of such qualifications as may declare their fitness for the higher station. In the meantime, Mr. Geddie feels his hands greatly strengthened by the appointment of trust-worthy men to take care of the temporalities of the Church. By a re-distribution of the population of the island 2,100 are assigned to Mr. Geddie's district. By latest account only 50 of these remained in heathenism. The schools, he says, are attended by the entire Christian population, from childhood unto 70 years of age. In addition to the common schools, which are conducted by the native teachers, there is a common class conducted by Mr and Mrs. Geddie, composed of young men and women of promise. The number of attendants on this class is 60. Some of these are married persons, and the branches taught are reading, writing, arithmetic, and to these was about to be added Geography.

The press has continued in active operation during the year reported. Natives do the work under the supervision of Mr. Geddie, and prove to be excellent compositors and pressmen. The new press and type from Scotland have produced the happiest results. The natives are quite delighted with Matthew, nine chapters of which had been printed in June, 1856. "Oh!" they say, "it is so clear, so light, so large, it is the best of all", and they are learning to read this much faster than any book yet put into their hands. Luke has been translated and sent home for publication by the British and Foreign Bible Society. Under date of March 26, 1857, the Assistant Foreign Secretary of that truly Christian Society, writes to the Pictou Auxiliary Bible Society in the following terms:—"Your esteemed Society will doubtless be interested in learning that we are now printing 4000 copies of the Gospel of Luke in the Aneiteum language, the MSS of which have been forwarded to this country by Mr. Inglis; and that our Committee have again voted fifty reams of paper to aid Mr. Inglis and his colleague, Mr. Geddie, in preparing other portions of the Scripture for the use of the natives of their island." According to Mr. Geddie's late advices, the Gospel of John and the Acts were in readiness to be put to press, and with the greatly increased facilities for printing it may be supposed that these books are now found in the Aneiteumese New Testament along with the Gospels printed. A copy of the book of Jonah has been forwarded to your Board, also a copy of Almanac and various school books. The book of Genesis was under translation and the first half completed, June, 1856. In the course of a few years, we may safely anticipate, the entire bible will be printed in the dialect of the Papuan tongue.—Elementary books have been also prepared for the Tanese and the Fotunese, so that from the press of Aneiteum the whole group of islands may, in a comparatively short period, be supplied with the necessary implements for an education, both secular and religious.

The Teacher's Institute, at Mr. Inglis's station, has not made rapid progress on account of the preference which the natives very naturally, in the mean time, give to common schools; and this preference Mr. I. very prudently indulges.—A large building, 70 by 40, was in course of erection, and must, by this time, be completed. From Mr. I's well known abilities, to superintend this institution, the highest hopes

of success may, under the Divine blessing, be warrantably entertained, so soon as it has been fully established.

Your Board feel assured that the Presbyterian Church of Nova Scotia regard Mr Inglis with an interest only subordinate to that which they entertain for their own missionary. It is therefore with peculiar pleasure that they would now invite attention to the following statistical table as prepared, and sent home to the Reformed Presbyterian Synod, Scotland. From this it will appear that the success of Mr. Inglis has been, from the date of his accession to the Aneiteum mission, "pari passu" with that of Mr. Geddie.—To use Mr I's own language, "The work on the two sides of the island continues to occupy the same relative position that it has done for some years past. Mr. Geddie's being the oldest station continues still proportionally in advance of mine.—In all other respects, however, the mission presents the same general appearance on both sides of the island." Statistical Table, Jan. 14, 1857 :

Entire population on this side of the island, 1900; professing Christianity, 1700; professed Christianity during the past year, 400; Heathen, 200; Church members, 44; admitted during the past year, 18; marriages solemnized during the mission, 44; marriages solemnized during the past year, 11; Schools, 29; enrolled as scholars 1400; average attendance on public worship, 1100; births among Christian natives, past year, 34; deaths among Christian natives, past year, 25. Two principal stations, and three out-stations where public worship is conducted on the Sabbath.

To this most encouraging statement Mr. I. adds: "If the Lord help and prosper us as he hath hitherto done, by another year there will not remain a professed heathen on Aneiteum. Indeed, heathenism is virtually extinct already; there is now little or nothing of that obstinacy so prevalent among the heathen a year or two ago. Their joining us now appears to be, humanly speaking, only a question of time. A great work," he adds with the thoughtfulness of a true missionary, "has been done in their being brought about from heathenism to Christianity, but a greater has still to be done to bring them from sin to holiness."<sup>\*</sup>

It must ever be a matter of lively congratulation with all the well-wishers of the Aneiteum mission, that the two missionaries, though under allegiance to different churches, are so perfectly harmonious in plan and operation—that each acknowledges the superior excellence of his brother; and thus the lively picture of brethren dwelling together in unity is ever present to the observation of the Aneiteumese. With all the apparent harmony and solid success of these devoted missionaries, however, the demand for farther mission labour, so far from abating, gathers strength at every additional step. The islands of Tana and Fotuna have for some time been white unto the harvest, and even from the blood-stained shores of Erromanga, the cry has become both loud and deep—"Send us Teachers." Not only does the blood of the MARTYR MISSIONARY cry from the ground, but the benighted inhabitants of that island are urging their claims for Christian teachers. On every hand our missionaries hear the same soul piercing lamentation—"No man careth for our souls." it is not wonderful then that they should devise and put in execution every lawful expedient to attract the attention of the rising ministry of their respective churches to the claims of New Hebrides.

#### LA TOUR.—WALDENSIAN COLLEGE.

The Children of the U. P. Church, Scotland, have again contributed the sum of £60 sterling for the maintenance of a Professor of the Italian language in this College, and we give from the *U. P. Juvenile Missionary Magazine*, the letter of thanks returned by the agents of the College who this year visited Scotland. The Waldenses are most successfully carrying on a work in the North of Italy. Some of the advantages of encouraging the young to contribute for missionary purposes are well pointed out in the letter. It would be a great matter, if by such means, some in this country could be induced to turn their thoughts towards the ministry.

Dublin, 6th July, 1857.

Dear Friends,—It was our intention, and indeed we promised, not to leave Scot-

\* It ought to be observed that the word "christianity" is here used in a peculiar sense.



land, without addressing a letter to you, which might find its way into the hands of each one of you; but we have had so little leisure during our sojourn in your country, and we had so much need to take the full advantage of our moments of rest, that it has not been possible for us to fulfil the promise which we made. It is from Ireland that we write, but we hope that although our letter arrive a little late it will not be the less welcome.

We have received from you, by the hands of our common friend, Dr. Andrew Thomson of Edinburgh, the sum of £60, which you have contributed for the second time, as the salary of the Professor of the Italian language in the Vaudois College of La Tour. The object to which your attention has been drawn, and in which you take so lively an interest, is of the greatest importance; it is intimately connected with the glorious work of evangelisation which the Vaudois church has commenced, and which it desires to follow out with energy and fidelity. It is in good Italian that the Gospel ought to be preached to Italians—it is necessary, therefore, that our ministers, our teachers, and our colporteurs should possess that tongue, and it is most advantageous for them to be able to acquire a knowledge of it at a small expense, and without leaving the country.

It is then with the most lively gratitude, that we have received the means of sustaining in our college, a professor of the Italian language. But if we are grateful for the assistance itself, we are doubly so, on account of its being Christian children who have afforded it to us. We rejoice because the Lord has put it into your hearts to work actively, even to impose sacrifices on yourselves, in order to assist in the advancement of His Kingdom and in the progress of His Gospel in our country. The great German Reformer, Luther, whose name is well known to you, was one day greatly encouraged, and relieved from his despondency, by the prayer of a child that he heard when passing; the child was praying for the triumph of truth, and the prayer for truth could not fail to triumph. We can well say also, if children themselves engage in the work of evangelising the world, that work will prevail in spite of the efforts of the adversary. These children, when they are become men, will be each one, in the place that the Lord has assigned to him, as faithful witnesses of the truth—several will be missionaries and ministers: let all be Christians—the salt of the earth and the light of the world.

May God bless you, dear children, and make you grow in knowledge, in wisdom, in faith, and in charity; may He bless the church to which you belong, the country in which you live; may He bless your family, your relations, your friends; and may He give you to be His well-beloved children, walking in the truth which is in Christ our hope;—this is the prayer which we address to Him, in your behalf, from the bottom of our hearts, and we are with the most cordial affection, your devoted friends, the deputies of the Vaudois Church.

P. LANTARET.  
LEON PILATTE.

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## Ecclesiastical Notices.

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### LETTER FROM OUR CORRESPONDENT AT HOME.

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Glasgow, September 1st, 1857.

MY DEAR SIR,—I have been prevented by various circumstances from writing to you for some time past, but I have read carefully the newspapers and magazines which have been sent to me from Canada, and have looked with deep interest on your ecclesiastical movements. Along with many of the brethren here, with whom I have conversed on the subject, I am much interested in your proposed union with the Free Church, and earnestly desirous that you may be guided wisely in this matter. I called the attention of two of our Professors of Theology, and several other influential ministers of the U. P. Church here to the Committee's resolutions which were published by you in a late number of your magazine, and I found as I anticipated that there was fear excited lest our friends in Canada should, in their zeal for union, be led into a false position. With the resolutions relative to the Headship of Christ

and Liberty of Conscience, I am not disposed to find much fault, but that regarding the province and power of the Civil Magistrate is painfully indefinite, and would certainly, if union were effected on such a basis, lead to jealousy and recrimination. If union between the U. P. Church and the Free Church in *this* country is to take place, *only on such terms*, I am persuaded it will never take place, and I should be grieved to think otherwise.

After all that has been written on the subject, it is lamentable that such confusion of thought prevails about the power of the Civil Magistrate, and especially is it lamentable that professed Voluntaries should frequently be making statements inconsistent with their fundamental principles. How often do they forget, or speak as if they forgot, that civil government derives its power from the people, and that all the authority that it possesses, is held by delegation! If this be true, and there are few at this time of day who will hesitate to give the principle stated the rank of a political axiom, it is obvious that the authority of civil government can legitimately extend only to those things for the maintenance and regulation of which, national society exists. According to Locke, "the end of civil society is civil peace and prosperity, or the preservation of the society and every member thereof, in a free and peaceable enjoyment of all the good things of this life that belong to each of them, but beyond the concerns of this life, this society hath nothing to do at all." This statement will be endorsed by sound Voluntaries who should see the inference actually flowing from it—that it is no business of the civil ruler to determine and propagate divine truth. Besides, the only means which the civil ruler as such possesses for the enforcement of his authority is force,—his only weapon is the sword, and we have been told that the weapons of the Christian's warfare are not carnal.

Many persons who admit these general principles stumble greatly when they begin to apply them; and on no subject has there been more of this stumbling in recent years than on the question of Sabbatical legislation. If the civil ruler think that a day of rest, every week, from physical labour, is conducive to the health and general welfare of the community, he may ordain it and enforce it, just as he may a Ten Hours Bill, but if he enjoin and enforce rest on the First day of the Week because he believes the First day Sabbath to be a Christian institution, what in point of principle is to prevent him enforcing his own views as to the way in which the Sabbath is to be sanctified,—nay what is to prevent him enforcing any part of his particular creed? Ought he not to protect Christians in the exercise of their worship on the day which they deem sacred? it may be asked. Assuredly, but so ought he to protect Jews in the exercise of their worship, and in the enjoyment of their Seventh day rest.

Between ourselves and our brethren of the Free Church, there is on the subject of the Civil Magistrates power a difference of opinion, and no good can come of ignoring it. There are, indeed, Voluntaries among them, just as there are those among us who hold the Establishment principle, but the majority in the one denomination are opposed to the majority in the other on this question. Difference of opinion, however, on this subject has never been found in the United Presbyterian Church a serious inconvenience, and I see no hope of a union that will prove cordial and safe except one in which the difference is recognized and made a matter of forbearance. I cannot help thinking that the resolutions which excited here the terror and indignation of Professor Gibson, and the discussion of which, in the Free Church Assembly, was cut short by the arrival of Lord Panmure, were more judicious and likely to effect the object than those of your Committee.

The subject of union is, I am persuaded, making progress on this side of the water, and the state of things in the Free Church is likely to promote it. The sway of a few individuals,—easily accounted for by their eminent ability and their services at the time of the Disruption,—is felt by the new generation as an intolerable bondage, and things are now freely canvassed, about which half-a-dozen years ago men did not dare to peep or mutter. „

We are all, as you may imagine, excited greatly by the state of affairs in India. It seems as if, having sown the wind, we were now made to reap the whirlwind, and as if that system of rule which aimed at the enrichment of the few, at the expense of the many, were about to be followed by a terrible retribution.

I am, Dear Sir,

Yours sincerely,

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U. P. PRESBYTERY OF TORONTO.

This Presbytery met on the 4th June. The Rev. Mr. Fraser reported that he had moderated in a call in the Tecumseth Congregation, when there was a call given by the Congregation to Mr. John M. King, Preacher. The Presbytery met again on the 4th August, when a letter was read from Mr. King declining said call, and it was therefore set aside. At this meeting Mr. Donald, Student, was transferred to the bounds and inspection of the Presbytery of Grey. On petition from the members and adherents of the U. P. Church in the village of Orangeville and vicinity, the Presbytery appointed the Rev. Messrs. Glassford and Pringle to form them into a Congregation. The Presbytery heard discourses and essays from some of the students under their inspection. Mr. Hall delivered a lecture from Ephes. i. 3-6, and read an Essay on the Divine Legation of Moses. Mr. Stewart delivered a discourse from 1 Cor. xv. 7, and read an essay on the Divinity of our Lord Jesus Christ. Mr. Hanran read an essay on the Personality and Divinity of the Holy Spirit. The Presbytery approved and sustained these exercises, and adjourned to meet on the first Tuesday in November, at 11 o'clock A.M.

RICHMOND HILL.

The congregations of Richmond Hill, Thornhill, and King, at their annual Missionary Meeting, distributed their funds as follows:—

To the Home Mission Funds.....	£17 16 7
“ French Canadian Mission Funds.....	10 0 0
“ Students’ Aid Fund .....	8 0 0
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	£35 16 7

Of the above sum the Richmond Hill Congregation collected for	
Home and French Canadian Missions.....	£10 1 7
Students’ Aid Fund .....	3 16 3
Thornhill Congregation—Home and French Canadian Missions	10 0 0
“ “ Students’ Aid Fund .....	1 1 11
King Congregation—Home and French Canadian Missions.....	7 15 0
“ “ Students’ Aid Fund.....	3 1 10
	<hr/>
	£35 16 7

ORANGVILLE.

For some time past several families in this village and its immediate vicinity have been receiving supply of sermon in connection with our Caledon Centre Road congregation. At a meeting of the Toronto Presbytery, held in the beginning of August last, application was made by thirty-five grown up persons residing there, and approving of our principles to be formed into a congregation in connection with the United Pre-byterian Church. On Monday, the 24th of the month, the Rev. Mr. Coutts who supplied them with sermon on the Sabbath previous, and the Rev. Mr. Pringle who was appointed to congregate, received the persons thus applying in the usual way, into the fellowship of the Church, and formed them into a congregation, to be called the United Presbyterian congregation of Orangeville. According to intimation given on the Sabbath next preceding, a congregational meeting of the members was held immediately thereafter, when four pious, zealous, and devoted individuals of their number were nominated and recommended to the Presbytery to be by them set apart to the office of ruling Elders, to watch over the spiritual interests of the congregation and to seek its “peace and prosperity.” In the evening a lady with a family, having made a public profession of her faith in Christ, like Lydia of old, “was baptized, and her household.”

The new congregation here has been formed in very favourable circumstances. Orangeville appears to be a thriving, business-doing little village, containing many inhabitants with a populous district of country around it; and when the Owen Sound Central Railway is made to pass through it, the population of the village will undoubtedly greatly and rapidly increase. In these circumstances there is reason to believe that the congregation, composed as it is of some warm-hearted, zealous, and devoted men, will, when once they get a Pastor of a kindred spirit settled amongst them, not only increase and prosper, but by the grace of God will prove a great blessing to the place. May they in union with the Caledon Centre Road congregation, who have long and firmly stood by the cause amid many discouragements, soon be blessed with such a Pastor, one "according to God's own heart, who shall feed them with food convenient for them." D. C.

#### OPENING OF THE U. P. DIVINITY HALL, EDINBURGH.

The session of the Hall was opened in the Synod House, Queen Street, on the 1st Tuesday of August, at 12 o'clock. There were present, 39 ministers, including the 5 Professors. The Rev. Dr. Brown read the Introductory Lecture on "Scripture difficulties; or, the things hard to be understood." These he divided into three classes:—1st. Things incomprehensible; 2d. Things apparently contradictory; 3d. Things apparently useless; and met the objections of infidelity in reference to each. The Lecture also set forth the uses which Scripture difficulties are fitted, and probably intended to serve:—exciting gratitude for plain passages; stimulating inquiry; exercising humility; testing sincerity; furnishing occasion for Christian forbearance; corroborating the genuineness and authenticity of Scripture; and finally making Christians long for the time when they shall no longer see through a glass darkly, but face to face. The number of students who enrolled was 193, viz., of the fifth year, 34; of the fourth, 36; of the third, 33; of the second, 50; of the first, 40. The U. P. Church by its sound evangelical doctrine, its advocacy of the great principles of civil and religious liberty, and its thoroughly liberal and non-sectarian constitution is fast commending itself to the more enlightened and advanced portion of the population; and if it continue faithful and steadfast, is likely, under the Divine blessing, to gain the ascendancy in the country. The following notice of the opening of the Hall by a Scotch newspaper, has been handed us by a friend:—

"The only exception in the general cessation of professional life is in the case of one of the Theological Halls, which opens when other seats of learning close, and closes when others open. We refer to the Theological Hall of the United Presbyterian Church. The Session commenced last week in the usual place of meeting, Queen Street Hall, Edinburgh, and, as is customary on such occasions, an introductory lecture was read by one of the Professors, the duty being discharged this year by the venerable and venerated Dr. John Brown. Strangers there were not a few, and among them many of the leading ministers of the body. The Professors, as usual, were all present, and, as some of our readers may feel interested in such men, we may give them a passing notice of each. In the chair we have said was Dr. Brown, who not only wears the name but inherits the blood, and many of the gifts and graces of the Browns of Haddington and Whitburn. He is an old man, now bordering on four-score if he has not reached it, \* but still straight and active; a fine-looking old man too, as Mrs. Stowe testified when she met him on her visit to Scotland; with long white locks, keen piercing eye, ruddy countenance, and finely formed features. His labours are now nearly at a close, but long ere this he has enriched our Theological literature, especially in the department of Biblical criticism and exposition, with many valuable contributions. Since the death of Dr. Pye Smith and Moses Stuart, of Andover, he is justly entitled to the honour of being the first Biblical critic out of Germany. Next, there is Dr. Lindsay, of Glasgow, who is Professor of Hermeneutics—one of the most amiable of men—a plodding and accurate scholar, and a clear and cautious expositor of Divine truth, who, moreover, has earned the honour of having written the most satisfactory work on that *questio vexata*, "Marriage with a deceased wife's sister." Next there is the no less amiable Dr. M<sup>c</sup>Michael of Dunfermline (an Ayrshire man by the way), who is Pro-

\* He will reach it if he live seven years longer.

fessor of Church History, and the History of Doctrines—a subject to which he has devoted his life, and which he knows extensively and accurately. Then there is the Professor of Systematic Theology, Dr. Harper, of Leith, a man of clear and sound judgment, of dignified bearing, and who, in his late tussle with the Lord Advocate, shewed himself a bold and fearless champion of the truth. And, last—only because youngest, for, while the rest are by virtue of their age looked up to as the fathers of the Church, he is still in his prime—there is Dr. Eadie, the pet of the junior students, and a man of vast learning, of great Biblical knowledge, of wonderful enthusiasm. The physique of the man is in keeping with his mental powers, and with the great labours he has sustained—he is as strong and sturdy as a Highland drover. He has read on all subjects, within his own special province he has written on almost everything; history, biography, antiquities, criticism, exposition, &c., having been graced by his pen.—*Ayrshire Express*.

DISTRIBUTION OF THE PROBATIONERS OF THE U. P. CHURCH.  
OCTOBER TO DECEMBER, 1857.

Names of Probationers.	October—4 Sabbaths.	November—5 Sabbaths.	December—4 Sabbaths.
Rev. David Allison..	T. 1, 2; G. 3, 4.	G. 1, 2, 3; W. 4, 5.	B. 1, 2; L. 3, 4.
“ Patrick Greig..	L. 1, 2, 3, 4.	L. 1, 2, 3; B. 4, 5.	T. 1, 2; C.E. 3, 4.
“ Alex. McPaul..	B. 1, 2, 3; L. 4.	L. 1, 2, 3, 4, 5.	L. 1, 2, 3, 4.
“ Daniel Todd...	L. 1, 2, 3; B. 4.	B. 1; F. 2, 3; T. 4, 5.	T. 1; G. 2, 3, 4.

Presbyteries.	Names of Presbytery Clerks.	Names of Vacancies.
L.—London .....	Rev. J. A. Proudfoot, London ...	1, Woodstock; 2, Kincardine; 3, Nissouri North; 4, Nissouri West; 5, Grey; 6, Turnberry; 7, Downie; 8, Fullarton; 9, Florence; 10, Norwich; 11, Tilberry; 12, Brucefield; 13, Grant County, Wisconsin.
B.—Brant .....	“ A. Drummond, Brantford...	1, Norwich; 2, Blanford; 3, Mornington; 4, Grant's Corners; 5, Mount Pleasant.
F.—Flamboro' ..	“ J. Porteus, Kirkwall.....	1, St. George.
W.—Wellington.	“ R. Torrance, Guelph.....	1, Garrafraxa.
G.—Grey.....	“ R. Dewar, Leith P.O., Owen Sound .....	1, Sullivan; 2, Normanby; 3, Bentinck.
T.—Toronto .....	“ J. Dick, Richmond Hill.....	1, Caledon and Orangerille; 2, Tecumseth.
C. E. — Canada East .....	“ W. Taylor, D. D., Montreal	1, Lachute; 2, New Glasgow; 3, Hemmingsford.

JAMES DICK, C. C.

U. P. PRESBYTERY OF DURHAM.

The above Presbytery met according to appointment, at Manilla or Mariposa, on 29th of July.

Besides other matters of routine, the demission of the Rev. Gilbert Tweedie, which was before the previous meeting was finally disposed of.

The Committee appointed to visit the Stations embraced in his pastorate, reported that the conviction in the minds of all they met was, that the field was greatly too large for any minister to occupy; that in the event of the present relation being dissolved, the congregations of Lindsay and Verulum, desired

to be united as before, and supplied on the same Sabbath, and that in view of the whole case the Committee recommended that Mr. Tweedie's relation to these places be dissolved. The people in Fenelon and Mariposa Stations had held meetings, and made special efforts to retain Mr. Tweedie, and he intimated his readiness to comply with the arrangement, should the Presbytery judge it best. It was at length agreed to release Mr. Tweedie from his connection with Lindsay and Verulum, and agreeably to his own convictions of duty in the circumstances, continue him Pastor of the congregations of Mariposa (or Manilla) and Fenelon. Appointed Mr. Ewing to preach at Lindsay and Verulum on the 2nd Sabbath of August, and intimate this decision.—*Communicated.*

#### COLEMBUS.

Mr. John M. King, A. M., Probationer, has accepted the call given him by the U. P. Congregation here. On coming to Canada, Mr. King resolved to devote a year to the service of the church as an itinerant, and notwithstanding a number of tempting calls, has adhered to his resolution. He now enters on a field of labour where there is every prospect of comfort and success.

#### BRANT AND WALKERTON.

We understand Mr. Robt. C. Moffat, Probationer, has signified his acceptance of the call from the U. P. Congregations of these places. The sphere of labour is said to be exceedingly interesting and

important; and we trust Mr. Moffat, a Canadian student, will worthily occupy it.

#### SUPPLY FROM SCOTLAND.

The Mission Board at home have accepted Mr. Robert Hamilton, Mr. David Allison (son of the Rev. David Allison, of Stewartfield, Aberdeenshire) and Mr. George Riddell as Missionaries for Canada. Mr. Allison has arrived. Mr. Hamilton, we believe, may be expected immediately. Mr. Riddell, we understand, does not intend coming till spring. The Rev. Joseph Young, late of Haddington is also in the province, and is labouring in connection with our church. Let us be thankful for so many; tho' a glance at the list of vacancies will satisfy any one that the destitution is still great.

#### COLLECTION FOR THE THEOLOGICAL FUND.

The Committee on Funds would remind the Ministers Sessions and Congregations, that the collection for the Theological Fund is appointed to be taken up this month. It is to be hoped that all the congregations will, *this year*, contribute to this fund, and thereby shew the growing interest that is felt in the procuring of a native ministry. If *each congregation* will only do its part, there will be no lack of means to carry out all the schemes of the church. Forward the collection to Robt. Christie, Esq., Rosebank P.O.

A. A. DRUMMOND.

*Convener of Committee.*

## Gleanings.

#### INDIAN MUTINY.

Our readers have doubtless had their attention directed to the appalling disturbances which have taken place in our Indian empire. Speculation as to the causes of these commotions, or their probable consequences, would be somewhat out of place in our pages. Unquestionably, however, the subject has a moral and religious aspect in which it ought to be contemplated. We see from an English paper, that on Sabbath the 29th August, Bishop Carr preached a sermon with reference to it, in St. Mary's church, Brighton, taking for his text Isaiah, xxvi: 9—“For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.” “He alluded with deep feeling to the lamentable events now transacting in India, the fearful sufferings to which Europeans were exposed, and to the awful bereavements which had fallen upon so many families. These were to be regarded as the judgments of God; and might it not be acknowledged that the sins of England against India, have justly brought down upon us the righteous judgments of God?—the countenance given to the idolatrous customs of heathenism—the unscrupulous usurpation of territory, and the high-handed oppression exhibited,

in too many cases, towards those whom we had subjected to our sway. The Bishop dwelt especially upon the iniquities of the opium traffic. He described the horrible ravages, both upon life and morals, caused by the use of this pernicious drug, which, however, we unscrupulously supplied, not only to the natives of India, but to the Chinese, thus destroying thousands of lives annually for the sake of gain. Allusion was made to the examples of drunkenness and licentiousness so lamentably prevalent among the European population of India, and the inference was drawn that for these sins—national and individual—the judgments of God were now abroad in the earth. He implored his congregation not to let these judgments pass unheeded. It should be the prayer of every Christian that these judgments might be blest to us, and that they might lead the people everywhere to learn righteousness.”

No person of Christian or humane feelings, can reflect on the massacres, not only of men, but of women and children, which have been perpetrated and may be still going on, together with the obstruction to the labours of missionaries which has taken place, without being deeply and solemnly affected, and feeling prompted in earnest and persevering prayer, to entreat the gracious interposition of the great Ruler of the universe. The Committee of the London Missionary Society have issued a recommendation, that in congregations and prayer-meetings special supplication for India should be offered up. The *Christian Times* has the following remarks on the mutiny:—

“When this insurrection shall have been put down, Christianity will stand on a higher vantage-ground in India than it ever occupied before. As the Irish famine proved the sharp and painful discipline through which that country was called to pass to a higher state of internal prosperity and social tranquility than it had ever known before, so we believe that this outbreak will remove many an obstacle to the work of the missionary in India, which was before thought all but immovable.—One great obstacle to the spread of Christian truth, was the institution of caste; and now we find that caste will be no longer recognised by the British Government. Whatever other changes may be determined on, all parties are agreed on this, that a Brahmin in the eye of the British Government, shall in future, rank no higher than a Soodhra; that the great principle must be established in India, as in England, that religious opinions and religious rank shall form no bar to civil office. How tenderly the Government has dealt with this superstition, and what an obstacle the Government countenance has formed to the work of the Christian missionary, those who are conversant with our missionary reports can best tell. This misplaced reverence has been found to hamper our civil as well as our religious movements: for the Government which accepted the service of a Brahmin could hardly be allowed to accept the service of a man of inferior caste, so much did the pride of religious privilege keep them apart. All this will be altered now; and if a preference be not in future given to the employment of what has hitherto been deemed the outcast population of India, at all events, the principle will be proclaimed, that whatever distinctions Hindoos may choose to keep up in their social relations, in the eye of the Government all men are equal. Such a policy steadily pursued for a few years, we believe, would prove the death-blow to caste and to Hindooism.

Those who agree with us in taking this view of the revolt will respond with more than usual cordiality to the summons to united prayer which the London Missionary Society has put forth. We cannot doubt, indeed, that this call has in many quarters been anticipated. The Established Church, we know, has through the mouth of her prelates called her people to penitence and prayer; and we believe there is not a Dissenting congregation in the kingdom where the struggles of our countrymen have not been remembered at the Throne of Grace. We may approach the Throne of the Almighty in this matter with a good conscience. We know there is much to mourn over. As a people, we have both abused our privileges and our power. Our tenure of India could not stand a searching investigation even from human eyes; and the original defect has not been repaired by subsequent benefits. Still, with all our faults and shortcomings, we have not played the tyrant. The people there, even now that they are in full rebellion, dare not say that we have ruled them with an iron rod. They rest the justification of their revolt on religion. This ought to give us confidence; the contest is, by their own confession, one between Christ and their gods; we are warranted, therefore, in a

degree which could hardly be said of any other war, to regard our cause as the cause of Almighty God; and in that confidence to invoke His blessing on our efforts, to entreat Him to shield our countrymen and countrywomen exposed to such new and horrible dangers, and to grant victory to our arms."

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NEW SCHOOL CHURCH, SOUTH U. S.

The Convention of those who separated from the New School General Assembly, on the subject of Slavery, was held at Richmond, Virginia, on the 27th of August. Only three members from Free States were present, and not one of them represented a Presbytery. A resolution was adopted to form "The United Synod of the Presbyterian Church in the United States of America," and its formal organization is to take place in Knoxville, Tennessee, on the third Thursday in May, 1858. There was a great deal of speaking respecting Slavery, not a little of which would have disgraced a heathen. Dr. Ross said:—"There are three theories on the slavery question:—the sin theory, the toleration theory, and the ordained theory. The sin theory, is the theory of the abolitionists. And I here say that the abolitionists are more honest than the conservative men of the north. The next theory is that the relation of master and slave is not a wrong or sinful relation, but that somehow or other the system of slavery, built up on that relation, is a system of natural evil, never approved of by God, but only tolerated. That is the conservative theory. It is the toleration theory. And it is the theory of the Old School Assembly. But it is not the theory of the Bible. I defy any man to prove from the Bible that God regards the relation of master and slave as a thing half-right and half-wrong, to be neither adopted nor rejected, but only tolerated. The theory is false. Now what is the true theory? Here it is. That Slavery is ordained of God as a good to the master, to the slave and to the community. That is what the Bible asserts. That I affirm to be the Bible doctrine. What follows from the adoption of this theory? Why, it follows that the master is not a man-stealer; that he is not an outcast: that he is not a tiger. It follows that he is not a man to be apologized for, or looked upon with pity, or that which is next to pity—contempt. It follows that the master is invested with patriarchal dignity and power, and is the representative of God in a good work of benevolence. That is the only true theory. Neither of the others can give peace to the South—to the North—to the world. Every other theory will foster in the North a conscience antagonistic to the South; and between people that have opposing consciences, there is no hope or possibility of harmonizing. The only argument then is the sword!"

What disgusts us as much as anything is the lenient, apologizing, and almost approving tone of some Old School papers. One says:—"We wish them, as such, just as cordially as we do the New School North, the Divine protection and guidance and the out-pouring and in-dwelling of the Holy Spirit. May they enjoy fraternal love, and grow in all grace, and be the heralds of saving truth to myriads. Though they may be a small body, we ask that they may be rich in faith, and may abound in good works."

Our prayer for them and their apologists is that God may give them repentance to the acknowledging of the truth, and may teach them what that meaneth, All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. It will be recollected that in June, 1853, the Synod of our Church deliberately adopted a series of resolutions, expressing their "unqualified and unmitigated abhorrence of Slavery," and declaring their opinion "that decided, practical testimony borne by the religious portion of the community against the great enormity of Slavery, is likely to prove one of the most effectual means of its suppression; and that there is little hope of that object being accomplished, so long as that testimony is withheld."

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EXETER HALL SERVICES, LONDON.

During the summer, a series of sermons to the working classes, have been delivered under the auspices of the Bishop of London, in this large Hall. The preachers have been men of distinction; and the audiences, consisting chiefly of persons not in the habit of attending religious ordinances, have been crowded. The last for the season was delivered by the Bishop of Ripon, on the evening of Sabbath 9th



August. The Earl of Shaftesbury, and a number of the higher classes were present. At the conclusion, the Bishop said :—

“ I have been requested to state that this is the last of the present series of services in this place ; but arrangements have been made—and I thank God for it!—by which these services will, if not here, at all events elsewhere, be continued at a time not far distant. I thank God that he has put into the hearts of so many to avail themselves of these most precious opportunities ; and I should think that if a single doubt could have lingered upon the mind of any one as to the importance of establishing services such as these, that doubt must have been altogether dissipated as well by the numbers of those who have taken advantage of them, as by the singular attention which those who have been present at them have invariably shown. I trust, and I fully believe, that the seed which has been here prayerfully, and faithfully sown, will not be lost. May it be our privilege to see many golden sheaves, the fruit of this seed, in the great harvest at Christ's appearing, on that glorious day when both those who have sown and those who have reaped shall rejoice together.”

#### LAY PREACHING IN SCOTLAND.

On Tuesday evening, 1st Sept., Captain Hull, late of the army, who has for years past been devoting himself to the work of preaching the Gospel, addressed a large and most attentive meeting in Albion-street Chapel, Aberdeen, on “ The Gospel in Turkey.” On Wednesday evening Captain Hull, accompanied by Mr. Gordon of Parkhill, took his stand on a platform in front of the cross, and preached for more than an hour to a very large concourse of people, who were most attentive throughout. He was followed by Mr. Gordon in a very earnest and practical address from the Scripture, “ Lovest thou me ?” and although the proceedings were protracted until nearly nine o'clock, the most perfect order prevailed. Mr. Macdowal Grant, of Arndilly, preached in Mr. Arthur's Chapel, George-street, in the morning, and in Albion-street Chapel, in the evening of Sabbath following.—*Aberdeen Journal.*

#### POPERY IN THE BRITISH EMPIRE.

The following summary of the Catholic Bishops in the British dominions is taken from an authorized source, and (says the *Tablet* may be relied on as correct :— England (including Bishop Morris and coadjutor bishops), 15 ; Ireland, 31 ; Scotland, 4 ; Mediterranean, &c., 4 ; India and other parts of Asia, 15 ; Africa, 3 ; British North America, 19 ; West Indies, 4 ; Oceanica, 8. Total, 103. The *Tablet* announces that several zealous priests have offered themselves to Cardinal Wiseman to go as chaplains to India. The cardinal is invested with the necessary powers from the Holy See to give faculties to such chaplains for India as well as China.

#### CANADIAN U. P. MAGAZINE.

The Editor feels it exceedingly disagreeable to advert to money matters ; but being free from pecuniary responsibility himself, he cannot refuse for behoof of those who have generously come under obligation, to make an appeal to the justice and honour of the readers. The list of subscribers is amply sufficient to meet all the outlay connected with the publication, provided payment were generally made. But the amount of arrears is so great, that funds are now positively wanted. Upwards of £200 is due on account of the magazine since its commencement. It is hoped that nothing more need be said on a subject so unpleasant. It may be added, however, that it will depend on the payments made before 1st of November, whether the magazine will be continued beyond the present year. The Church seems to require a denominational periodical, and the conductors of the magazine are willing to put themselves to some trouble for the accomplishment of such an object, but there are limits which prudence forbids them to exceed.