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THE CANADIAN United Presbyterian Magazine.

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Miscellaneous Articles.

SECTARIAN SCHOOLS AND COLLEGES.

It excites no astonishment that principles of recondite character and of secret, though, far-reaching, influence, should be ill understood by the multitude. But it does awaken wonder and regret that a principle patent to all—lying as it were on the very surface of thought and of things, and practically and painfully forced on public attention from year to year, should remain utterly unapprehended by very many of the comparatively wise and really good in Canada at the present time. The religious and political agitation just now in progress, by a large and worthy portion of the protestant population of the Province, to secure the governmental endowment of a sectarian or denominational college is a striking illustration of the ignorance to which we allude and which we sincerely lament.

Those who have a personal or party interest in Victoria College, at Cobourg, have been holding meetings of late in various parts, at which the averred claims of that excellent Institution to share in the funds of the unsectarian University at Toronto, were zealously urged by the speakers, and in general cordially sanctioned by the hearers. It is very far from our wish to impugn the motives, either of those who spoke or of those who assented to the sentiments advanced at these meetings. We are anxious to believe that both parties were prompted by zeal for the interests of learning, morality, and religion in the land. But, though in charity bound to admit all this, we have no hesitation in saying that their zeal was not according to knowledge—that their judgment was lamentably at fault. The resolutions adopted at these meetings are, in spirit and tendency, antagonistic to a great and an important principle,—a principle very little attended to, although it intimately concerns God's glory, the Church's purity, and spiritual

power, and the peace of society. The principle referred to consists in keeping apart, (and as widely severed as the Saviour has placed them) the Church and the State,—the kingdom of Christ and the kingdoms of this world. Every amalgamation of these dissimilar and divinely divided interests has invariably resulted in the most disastrous evils, and has often brought ruin on both. In proof of this we appeal to the ecclesiastical and civil history of christendom. All dalliance between the Church and the State has ever been injurious to the vast interests of both. The Church has no need of State favours; indeed she cannot accept of them without being guilty of gross infidelity to her Divine Lord and Law-giver: and the State can do no service to the Church, either in the shape of funds or favouritism, without a manifest betrayal of trust,—without doing glaring injustice to society. The heathen adage "*Ne sutor ultra crepidam*," (let not the shoemaker go beyond his last) has pointed and potent applicability to the duty of the State in regard to the Church. The endowment of Victoria College from University, alias provincial, funds would be an undeniable prostitution of these funds; and what is sadder still, it would be to degrade and prostitute the Wesleyan Church. It is true that such harlotry is common, but it is not the less disgraceful and criminal because of that.

Victoria College is a sectarian Institution. To deny this is absurd, and all attempts to disguise it are worse than silly—they are insulting to the intelligence of the people. Was not the College originated by Wesleyans, with the lawful and very laudable design of promoting the interests of Wesleyanism? Is it not still owned, controlled and conducted by Wesleyans? If so, who can deny its sectarian character? It is in vain to tell us that it has no theological chair, and that no sectarianism is taught within its walls. So say the conductors of some of the crack Catholic seminaries in France and other continental countries, that have wrought such havoc among the lady-youths of Britain, who were unsuspectingly sent thither with the view of getting a superior education. But granting that no sectarian tenets are ever taught in the college, which we are willing to believe is the case, we ask, are there no sectarian advantages derived or expected to be derived from the institution? If not, then why, in the name of wonder, do Wesleyans so tax and trouble themselves to keep it up? If it is not sectarian,—if no sectarian advantages are expected from it, then let Wesleyans wash their hands of it; if they cannot support it, let them give it up, or hand it over to the civil government, who as regards their legislative and administrative functions, are or should be, essentially unsectarian. Till this has been done, let us hear no more of its non-sectarianism or of its claims to governmental support.

The scheme that is agog to have the sectarian college at Cobourg, endowed from provincial funds, is a most unfortunate affair for civil and religious liberty, which has been struggling for long years towards a healthful existence in Canada. And the movement places the

Wesleyan Church (perhaps the most influential for good of all the churches in the land) in a most pitiable position, in the estimation of enlightened christian men. That pre-eminently evangelistic church is looked on, and with good reason, as abetting Papists in their unscrupulous efforts to have their seminaries of every name pensioned by the Province. Indeed we would like to know on what grounds, and with what grace, the Wesleyan Conference could now demur, to the endowment by government of a Popish, Mahommedan, or Mormon College? For these most sinister of all sectaries would in all probability discard sectarianism, as the fashion goes, and assert that a superior education was to be obtained within their respective halls. The only conceivable ground on which the Wesleyan Conference could now object to the endowment, with public money, of any sectarian college or school, is that supremely selfish and silly argument which sectaries have mouthed from time immemorial, viz: "*We alone have the truth*" — "*We are the men, and wisdom will die with us.*"

The public are generally aware that it is a portion of the ample funds appropriated by Parliament to the Provincial University at Toronto that the Wesleyans covet and claim for their College at Cobourg. It may be, for aught we know, that a goodly portion of these funds might with advantage be awarded to Colleges of a non-sectarian character, were there such in the Province; if there are such in Upper Canada, out of Toronto, we have yet to learn their localities. But Victoria College is essentially sectarian, and this fact will prevent any enlightened and just Government giving entertainment for a moment to the presumptuous and unchristian claim of its proprietors. Religious principle, as well as political justice, should have prevented the presentation of any such spurious claim. As if to cast dust in the eyes of the people, and hide if possible the real merits of the matter, it is asserted with no little dogmatism and grandiloquence, and with something like gratulation, that the envied funds of the University are being culpably squandered, and that the tutors or professors are not all what they should be as regards orthodoxy, &c. These grave charges may have some truth in them; and if so the more is the pity. Though they were true, what then? Why, have them remedied, of course, without delay; but on no account make the existence of one evil a pretext for the perpetration of another, and, as it would be in the case before us, of a far greater.

Were the Government to grant the pseudo-claim of the Wesleyans in behalf of Victoria College, they would be guilty of that most malign of all political scoundrelisms, viz., *paying religious sects to compete and contend with each other.* We have had more than enough of this disgraceful and disastrous work in Canada, as her history for the last thirty or forty years will abundantly and sadly tell. Indeed the evil to a certain extent still curses the Province, — the fruit of not very remote legislation. It was hoped that this unprincipled and ruinous policy had been arrested—that the evil would not increase,

if it could not be altogether removed. But the recent and extraordinary conduct of the Wesleyan Conference and community causes that hope to darken apace. It is indeed very sad that the largest and most energetic of the evangelical denominations in the land should so forget their duty as christians, and citizens, as to tempt the Government—scant enough of conscience at best—to commit a grievous political wrong, and thereby give countenance to that foulest of all calumnies, viz., that christianity cannot stand and progress without being propped up and propelled by the State! The early history of Wesleyanism itself goes far to rebut the charge, if it does not wipe the calumny clean out. The Wesleyan type of our common christianity never spread faster or enjoyed more spiritual prosperity—never exerted more living, saving power, than when State pay and patronage were neither proffered nor sought. Then their hands were clean that bore the vessels of the Lord and that ministered at His holy altar. The desire and endeavour to clutch a portion of the public property for Victoria College is cause of great grief to many—not that they are the enemies of Wesleyanism; by no means!—but because they are the sincere and ardent friends of religion, and of common justice and of social peace.

We know that there are many enlightened and liberal men among the ministers and members of the Wesleyan Church, and we wonder why they do not raise their voice and solemnly protest against the wrong to their church, to christianity, and to the country, that pends perpetration in consequence of Conferential proceedings. These proceedings the world says (whether truly or otherwise we wot not) were initiated and directed by one who has long ago graduated in the School of scheming—a man in whom the wisdom of the serpent is greatly in excess of the harmlessness of the dove. Are they willing to be dragged as religionists through the political gutter, by a master mind, for the accomplishment of ends of which their enlightened judgments cannot but disapprove. It is generally believed that the Wesleyan Conference and community are being played off for political purposes against the interests of Christianity and the country. If so, how the Papists and their accomplished Protestant agent must chuckle over the noodleism of the followers of John Wesley in Canada. It is to be hoped that the enlightened and self-reliant among them will without delay take steps to escape from their false position, and to vindicate, as far as in their power, the endangered, if not already damaged, character of the denomination.

In Britain there is perhaps no question that so pesters and puzzles the government as the Educational question. And no wonder. It must ever remain a problem incapable of satisfactory solution in accordance with the theory of a church establishment. And the policy at present practised in Britain, (viz., of giving largesses to all and sundry—to every sect, we believe, that will accept of them) is the most insane and suicidal, and in fact working future woe for that highly

favoured country. There the government pays for the propagation of creeds the most opposite in character,—pays for the inculcation of truth and error in common,—a fact so monstrous as may well cause wise men to stand aghast in melancholy amazement. Is this the policy that our Wesleyan brethren would like to see adopted and carried out in Canada? Surely not! Then we earnestly and affectionately conjure them to withdraw their petitions to Parliament, for money to aid their denominational College at Cobourg. If they do not, they are most assuredly and effectively giving countenance and aid to the “Man of Sin—the son of perdition” in his ceaseless and vigorous efforts to cover Canada with the pall of spiritual night and death. A.

MEMOIRS OF SCOTTISH SCENES AND SABBATHS MORE THAN FORTY YEARS AGO.

The aged are proverbially, but pardonably, garrulous. There are few so intolerant as not to bear with, and forgive, their garrulity. Even petulant youth will give place to patience when listening to stories of the olden times, from the lips of the grey-headed. This statement is warranted by my own experience. I can well remember that despite the impetuosity and waywardness of my juvenile years, the wordy and winding narratives by the aged, of incidents and events that occurred when they were young, had a witchery over me, that I could not resist, though, let the truth be told, I was infidel and daring enough to laugh at the absurdities and silliness, that not unfrequently constituted the warp or the weft of the tales I heard told. But it was happily often mine to hear narrated, by the old and truly wise, the pious practices and religious contentings of those who had gone before to inherit the promises. “Of those simple but solemn recitals, I never could make light. No! they not only constrained my gravity and secured my attention, but their subjects commanded the approbation of my mind and won the affection of my heart. And the benefit, the mind-moulding, that resulted from this source of early instruction, I value not a little. Another kindred fact may be here stated, viz., that of all my reading in early life, and it was very varied, nothing pleased or profited me so much as biography,—as life, specially christian life,—depicted with its joys and its sorrows, its trials and its triumphs. And I am not sure that long years and a varied experience have divested biographical writing of any of those attractions it presented to me when young. In looking through a Library or a book store my eye is arrested by, and my hand, as if instinctively, grasps the volume labelled “*The Life of ———*,” some worthy of whom I had heard, but whose memoirs I had not read. Am I singular in this? Or is it a bend or taste common to many minds? Taking it for granted that not a few of the young in these parts, are, as regards mental constitution and tastes, very much what I was forty or fifty years ago,—fond of stories of the past, especially

of narratives that embraced the experience of the narrator—what he did, saw or heard long years ago, I therefore take leave to depict in simple style some scenes, chiefly Sabbath scenes, in the land of the Covenant, such as I witnessed and enjoyed from infancy to manhood—a privilege not then so highly valued or so well improved as I have often since sorrowfully wished it had been. Still, its influence for good is not all gone from me; its grateful shadow rests on my declining years and exerts at once a prompting and restraining power on my heart and actions.

The scene where my life's morning was spent is rural in the fullest sense—far from the city's hurry and bewildering hum. A stream not unknown to story and to song, flows close by the farm-house that was my home,—a very common-place, though comfortable dwelling, as things went then and there. Now it would be thought too plain and humble by a great deal, as outward appearance has become of far more importance than in days of yore. But in that thatched and lowly-like dwelling were to be found worth and piety, of the highest order and intelligence, far beyond the common range. There was not enough of wealth to “cause wit to waver,” though quite sufficient for the purposes of comfort, benevolence, and piety. The head of that household was no common man and no common christian. In mental grasp, and in general information, and theological knowledge, the result of extensive and thoughtful reading, he was far superior to his compeers in social status throughout a wide extent of country. Often have I envied him his powers and his large and well arranged stores of knowledge. But his piety was his greatest gift and highest adornment. It was no holiday garb with him, worn only on sabbath and at sanctuary solemnities. No! It was his every day wear, and it fitted him well. It never hung loosely about him, and I never saw it tarnished or torn. Piety more unobtrusive and all-pervading it has never been mine to witness. I thank God for the argument in favor of the christian faith afforded me by his life. It was a continuous and commanding illustration of the purity and power of the gospel of Christ.

The partner of this worthy man was worthy of him. As wife, mother, and mistress, it were well for the world that she had more imitators. Her energy and decision of character were very marked indeed, and found field for beneficial exercise in training her children and guiding her household. Some of the former have not forgotten her imperative commands, her stern reproofs, and her affectionate counsels, and believe that they have been blessed and hope to be still further blessed in answer to her prayers. Her husband at a good old age, has long ago been called away to the better land. She, past the bourn of fourscore years, still presides in the same home, though new-modelled, in which, more than half a century ago, I was privileged to enjoy her righteous rule and benignant ministrations. May God abundantly bless her, and make the evening of her days joyous by the

light of a sure and blessed hope. Assuredly He will not forsake her, now that she is "old and grey-headed." Again to grasp her hand, to hear her voice, to look into those now dimmed but once speaking eyes, and to kneel with her at a throne of grace, would yield me pleasure of a very pure and sacred character. But—I shall not write the rest. Indeed to have written so much in the spirit of dotting admiration and affection, may to some seem very weak. But the large-hearted reader will readily excuse such weakness or failing, because it surely "leans to virtue's side," and has some compatibility with the sear and yellow season of life, at which the present writer has arrived.

But let me briefly describe the scenes of an ordinary Sabbath at that farm-house on the banks of the N—— and at the house of God, some five miles distant, in the small town of C——, to which the household weekly and with unbroken regularity, went to worship. Saturday evening came round, closing a week of varied but uninterrupted toil, a character that pertained to every week in the year. No one ate the bread of idleness at that ample and healthful household-board. Out of door matters were all so arranged as to prevent, as far as possible, attention and solicitude on the coming Sabbath. And within doors preparation work was also carefully attended to. Kitchen stuffs were brought in and prepared; fuel and water housed; shoes cleaned; Sabbath day dresses prepared; and beards shaven. To allow this last—a very necessary piece of toiletwork—to stand over till Sabbath morning was never dreamed of. To have done so would have been deemed a positive sin. And so indeed it would, under the circumstances, as it was thought amply sufficient for the purposes of comfort and decency to attend, at most, but twice a week to that matter.

All possible worldly preparations for the Sabbath being concluded, a scene ensued that is truthfully and touchingly depicted by Burns in his "Cotter's Saturday night," when he says,

"The sire turns o'er wi' patriarchal grace
The big ha' Bible, &c."

But let it not be supposed that the family worship was observed only on Saturday night and on the Sabbath. It was never omitted, but daily observed at, "morn and e'en," no matter how pressing the worldly business on hand might be, the family altar was never allowed to cool,—no, nor the sacred fire thereon to be extinguished,—twice a day the sacrifice of praise and prayer was laid on it. Around that altar, every morning and night, the whole family assembled, and it was large, averaging from fifteen to twenty, composed of the father and mother, their children, and servants. These solemn and most salutary scenes can never be forgotten by those who took part in them. They were blissful in their influences then, and it is to be hoped are so still in the happy experience of those who yet survive—for the grave has closed on *some* that were favoured to be members of that numerous and religiously trained family. Family worship is an

all-important and benign institution. It promotes domestic peace, generates piety, as well as nourishes the life divine. It is a Heaven-patented protecting rod that will shield the dwellings and the dwellers from wrathful judgments;—and not only so, but it will most surely bring down into the hearts of the inmates the vivifying and sanctifying influences of the Divine Spirit—it is a telegraphic medium for the daily transaction of family business with Him that sits upon the throne. They that neglect it forego a precious privilege and a pure pleasure, and blessings manifold and rich. Would that the time were come—a happy time—when from every habitation on earth the “in-cense and a pure offering” of prayer shall ascend daily to Heaven.

But to proceed, for we are unwilling to linger. Worship concluded, the injunction was peremptory to get to bed be-times, that there might be no loitering in the morning; and the “*guidman*” on winding up the clock for the coming week (an invariable practice on Saturday night) might be observed helping *furrit*, by perhaps fifteen or twenty minutes, the minute index of the household chronometer, with the laudable view, no doubt, of preventing late rising and late arrival at church on the coming day,—practices utterly disallowed, and for which no apology was accepted from any one in health. There were secret supplications presented by some, if not by all, then—

“Tired nature’s sweet restorer, balmy sleep”

sealed up all eyes, and “silence and darkness” reigned undisputed.

The Lord’s day dawns, and at no late unseemly hour all the members of the household are up, and are either seated with the Bible or some sabbath-day book in hand, chosen from the well selected and comparatively ample library, or are quietly attending to the wants of the cattle for the day. In, and all around, that dwelling there reigned a solemn stillness. Indeed to the young untutored imagination it seemed as if irrational nature, animate and inanimate, sympathised in, and felt unwilling to disturb, the sacred rest and quiet of God’s blessed day. It was not difficult to conceive that the river that ran close by gurgled and murmured softly and suppressedly, yea even whisperingly on that day, and that the notes of the birds in the neighbouring bush and on the bent were all of minor keys and more mild and mellow in tone than on other days. Such imaginings were no doubt childish, but they were harmless and *may be* aided the young dreamer in sanctifying the Sabbath.

After family worship and the morning meal, all (except one, or at most two, who remained to see that nothing went wrong at home) set out for church, distant five long Scotch miles, the athletic on foot, and the aged and the very young in a somewhat rude but not uncomfortable conveyance. The youthful and the strong felt the walk to and from the Church—equal to ten miles—to be nothing more than pleasant exercise, indeed in their pride of strength they would have deemed it rather derogatory either to ride or drive such a short journey. Very pleasant were these Sabbath morning walks to the

house of God. They were a delight, and not a drudgery; even though the weather should be wet and stormy, there was much sweet and profitable counsel enjoyed by the little bands that moved solemnly along, and increased in number as the roads connected. Seldom was worldly talk or *country clatter* heard in any of the groups that were wending their way to the hill of Sion. Often it has been mine to hear subjects of the most sacred character, and of the deepest interest discussed on these occasions, and in such style and tone as to do honour at once to the head and the heart of the speakers. But I shall here stop in my simple story, at least till another month. R. Y.

THE REVIVAL IN LONDON, ENGLAND.

[The following letter appeared in a late number of the *Presbyterian* (Philadelphia.) The author seems to be an American Minister, at present in London. The article is of considerable length, but we are persuaded our readers will not deem it too long.]

You are aware that I spent some time in England, more than a year since, indeed while the American revival was perhaps at its height, and was often called upon to speak of that wonderful work. British Christians heard with wonder and amazement, but seemed always greatly staggered at the apparent suddenness of conversion, and some of the best Christians with whom I have ever met seemed to shrink from the rashness and even impiety of shutting the sinner up to immediate repentance and faith in Christ, and exhorting him, then and there, to give his heart to Christ.

But now there is a total change, and Christians generally pray with just as much earnestness for immediate conversion, and seem to expect it just as much as the most earnest and devoted of God's dear people in my own land. Within the last eighteen months a most extraordinary change has come over the preaching, and the praying, and I would say the faith of God's people here, especially in regard to prayer and the duty of immediate conversion on the part of sinners. That blessed week of prayer for the conversion of the whole world has been followed already, in this land, with most precious results. The conviction here is deep and general that it will be followed by more glorious and precious results than the world has ever witnessed. In this great city the work deepens and widens day by day in a most remarkable manner. The crowd had been so great in Freemason's Hall during the week of prayer, and the interest so deep, that it was determined to continue the meetings once a week in Exeter Hall for four weeks, and then decide as to their continuance by the attendance and the willingness of the people to defray, by their voluntary contributions, the heavy expenses of the Hall.

The weather was exceedingly unpropitious for the first two meetings, still the audiences were large, the meetings deeply solemn, and the contributions at the door much more than covered the expense of the Hall. Last Tuesday the fourth meeting was held, and the Hall was crowded—there could not have been less than four thousand people. Lord Shaftesbury presided and read the Scriptures, and it was truly a deeply solemn and affecting meeting. An earnest devotion was manifested, not only by those who led in the exercises, but by the whole of that vast audience, that could be witnessed by no beholder without awe and reverence. At the close of

the meeting a Church of England minister rose and said, that with the present indications, the meetings must be continued, and it was heart-cheering to see a noble lord conducting that meeting, the platform crowded with a large number of ministers of all denominations, with hearts sweetly mingling in those delightful services, and to look over that vast audience and see the deep solemnity which pervaded the great congregation as they bowed in prayer. The daily prayer-meetings increase in number and in interest, and numerous conversions are constantly taking place.

Great efforts are making to reach the masses of this great metropolis. There is, perhaps, no place in all Christendom like London. It is the richest city in the world, and yet it swarms with almost countless myriads of the most wretched poor. It contains, perhaps, a larger number of truly godly men and women than any other city on earth, and yet an amount of awful infidelity, atheism, irreligion, and utter ignorance of Divine things, unknown in any Christian and Protestant land. Vastly greater efforts are now making to reach these long-neglected masses than were ever made before. Additional theatres and places of amusement are thrown open weekly for the preaching of the gospel. I believe there are now eight or ten of these opened every Sabbath evening for preaching, attended by crowds varying from fifteen hundred to five thousand, according to the capacity of the place; and in these temples of Satan numerous conversions are occurring. I do not learn that much seriousness or concern has been manifested in the upper circles of irreligious society; but in regard to the lower class, they seem not to be gospel-hardened, but to be ready to receive the truth as soon as it is brought to them in love and kindness. God seems wonderfully to have prepared their minds. There are now labouring in London about four hundred plain, honest-hearted, holy Christian men, as city missionaries, preaching and talking to the people, and in every possible way labouring to lead the masses to Christ. Deeply interesting and encouraging are the daily records of these laborious and self-denying servants of Christ. Already, in the districts of not a few of them, precious indications of revival are enjoyed, and many souls are converted to God.

The Ragged Schools also are accomplishing wonders in London. In these schools there are now about twenty-five thousand of these poor, ignorant, destitute children, receiving Christian instruction from a body of the most devoted and self-denying men and women I ever saw. The revival has already reached some of these schools. Among these children, who but yesterday were the most hopeless and degraded, numbers have been plucked as brands from the burning; and in several schools deeply interesting prayer-meetings are held, in some cases by the boys themselves. But the good accomplished by these schools stops not with the children; their wretched, drunken parents are also looked after, and as many of them as possible are gathered together in the evening, two or three times a week, to receive religious instruction. I have several times addressed large numbers of the mothers of these children, many of them with infants in their arms, in one part of the forenoon; then at the Ragged School; and at the close of the school, have addressed the parents and children together; and a more deeply interesting audience it is difficult to imagine. With many of these schools are connected night refuges for the homeless poor, where comfortable sleeping provision is made for large numbers. Lord Shaftesbury is the great patron of these Ragged Schools, and by his noble and untiring efforts in this direction has reared for himself a monument more durable than brass. Intimately connected with the Ragged Schools are the Shoe Black

Brigades, numbering now three hundred and eighteen, whose aggregate earnings the last year was over twenty thousand dollars. These all met a few evenings since in St. Martin's Hall, and it was truly a most interesting sight, all dressed in their respective uniforms, happy, hopeful, and manly. Lord Shaftesbury told me himself that this was one of the most wonderful transformations in London—that these boys had been taken actually from the very lowest depths of London degradation and misery.

There is a mode of doing good here which I believe is unknown in my own country. Christian ladies get up tea parties in some plain and suitable place, near or in the midst of the habitations of the poor, and invite them to the tea-meeting; the poor women come in numbers, and sometimes many of the men, and this kindness of the ladies wins their confidence; and after tea there are prayers and addresses adapted to their circumstances, which are often followed by blessed results. I attended one such tea-meeting, furnished in a large plain building, by a pious Church-of-England hotel keeper, where there were more than five hundred of these poor people, and it was a very precious meeting. In one locality a poor woman, through the prayers and efforts of a Christian lady, was brought to Christ. Soon several of her own class around her became deeply anxious. The Christian lady made a tea-party, got them all together, and after tea she and other Christian friends present conversed separately with all who were there, and it pleased God to glorify his rich grace by bringing at least six burdened souls that night to the Saviour.

The most extraordinary tea meeting perhaps ever held took place this week at one of the most fashionable restaurants in Regent street, London. A number of persons connected with the various refuges and reformatories for fallen women were moved with compassion for the condition of these poor unfortunate, guilty creatures, thronging the street at night, and resolved to try to gather some of them together for prayer and addresses. They accordingly issued a neat card and enclosed it in an envelope, and distributed several hundred of them to these poor creatures in the streets and *casinos*, worded as follows:—"The pleasure of your company is requested by several friends, who will meet in the St. James' Restaurant, 69 Regent street, to take tea and coffee together, on Wednesday night, February 8, at twelve o'clock precisely." About thirty gentlemen connected with the above societies, including some six or eight of the most prominent ministers in London, were present. About two hundred and fifty of these wretched creatures attended, in the most genteel and respectful manner; and when tea was over they were addressed in a kind, earnest, and affectionate way, by the Hon. and Rev. Baptist Noel, a grey-headed clergyman of the Baptist Church. This was followed by a number of most earnest prayers, all breathing the deepest affection for the poor lost creatures, a large number of whom buried their faces in their handkerchiefs and sobbed aloud, while many had to be carried from the room in an almost unconscious condition.* Blessed be God, there are no depths of wickedness to which Christian efforts will not reach, and no sinner so far gone as to be beyond the reach of infinite mercy. In such a movement every benevolent heart will rejoice, when it is known that in this great city there are not less than eighty thousand of this wretched and heretofore almost hopeless class.

But one of the most interesting of all the agencies now employed in

*A considerable proportion of these degraded women readily availed themselves of accommodation provided for them, where it is hoped reformation may be effected.

England, or in London, is "The Bible Mission," as it is called. It is a mission conducted by poor—I was going to say the poorest—women who have been truly converted to God, for carrying the Bible to the poor and destitute of this great metropolis. Its beginnings were small. About two years ago a devoted Christian lady met with a very poor woman in a wretched locality, saved by grace, and anxious to do something for those as poor as herself around her. The lady encouraged her to visit every house in a given district, and see how many were without the Bible. She found most of them destitute, and many would be willing to pay a penny a week to buy. She was furnished with Bibles. She sold large numbers, calling weekly for the penny. Soon the confidence of the people opened a mission room in the district, where she would meet and pray with all who would come; and once or twice a week would get the mothers to come to that room and mend their children's clothes, and make new ones for them out of materials furnished by benevolent friends. In a little while most astonishing changes occurred, and in many cases saving results were witnessed. Other women came forward and offered their services; the noble christian lady who started the enterprise was able to serve her Master with her pen as well as with her lips, and she wrote, "The Book and Its History," then "The Book and its Mission," then "The Missing Link." These attracted great attention, and though no *society* was formed, funds flowed rapidly in to her. Suitable women offered their services, and she has now over sixty women labouring in this blessed work, and eternity alone will discover the full results of the labours of these poor and devoted women. Each one receives three dollars per week as superintended and directed by a lady in the district where the Bible women labour. The "Missing Link" is a most intensely interesting little volume.

Though we have in America many most devoted women, yet I must say, while I do it with sorrow, English women far excel the American ladies in laborious, self-sacrificing labours for Christ, and they also far excel the men of England. Our christian men, however, in America, as a general thing, are far more abundant in labours for the good of souls than their brethren in England. Some of the young men here in their christian associations are most laborious and devoted, but I do not think they at all equal in zeal and activity the young men of America. I hope my countrymen will pray for England. O, it is delightful to hear British christians in almost every meeting praying for America. How this strengthens the bonds of brotherhood, and must tend to prevent the possibility of a hostile collision ever taking place between the two great nations.

The disorganized state in our country creates much uneasiness here. How sad to exhibit such a spectacle to the world! My confidence, however, is in God. I believe he has a great work for us to do, and I cannot think he will suffer us to be rent and torn asunder now. Great events are just before us. May we all be prepared for them. A great meeting for prayer on behalf of Israel is to be held in Freemason's Hall next Monday. God's people here are greatly moved to prayer for the Jews. Is not this a hopeful sign?

Truly yours.

Reviews of Books.

THE POWER OF CHRIST AND THE POWER OF PREACHING; *A discourse preached on the 28th August, 1859, in Myddleton Hall, at the Commencement of the U. P. Church, Islington, London.* By JOHN MACFARLANE, LL.D, *Glasgow.* 12mo., pp. 33. Bristol: Henry Hill, 1859.

The title of this sermon indicates the occasion on which it was delivered. It has long been matter of painful reflection that while there are such multitudes of Scotchmen in England, so very few of them seem to attend public ordinances. It is understood that there are more Scotch in London than in Edinburgh, and the usual proportion of them may be supposed to have been connected with our church, yet we have long had only three, not large, congregations in the metropolis, and great numbers who might have been expected to be members seem to be living in entire neglect of religious observances. The causes for this are probably various, and some of them of a kind that will not be easily reached. It is believed, however, that one reason why many have ceased to frequent the house of God on Sabbath is that there is no place of worship, of their own denomination, within a reasonable distance of their residence. The Synod in Scotland taking this into consideration have resolved to attempt the erection of congregations in different districts of the city. A commencement has been happily made in Islington. Dr. Macfarlane so well known as an able and popular writer and preacher was sent up to officiate at the inauguration, and the able discourse now before us came very appropriately from the newly instituted pulpit of the U. P. Church.

We cannot at present enter on a minute criticism of the sermon, which, we may say, is quite worthy of its author and will sustain his reputation. The subjoined extract will serve as a specimen. Dr. Macfarlane is animadverting on a class who are dissatisfied with the old fashioned mode of preaching, and continually clamouring for something new. He thus exposes the insidiousness of their demand:

“But,” say our modern refiners, “it is not any change in the substance of the gospel that we desiderate, so much as a complete change in the phraseology which is employed, to make it intelligible and palatable. Our congregations,” they say, “have got sick of the old modes of expression—they have gone to sleep over them—they perish under them.” Well it must be admitted, that if the gospel is independent for its success of the intellect of man, it is much more so of the mere words used in its service. Assuredly our language is opulent enough to afford a complete set of new phrases in this grave business—we do not quarrel about this—it is a simple matter of taste. Be it so—we object not, provided the new philology give no uncertain sound on the things most surely believed among us. On examining, however, this new dictionary of evangelical phrases, we are grieved to discover that the very stamina of Christian doctrine and ethics

are no where to be found. The new words look like the fig leaves which a fallen theology has sewed together, to hide the shame of its spiritual nakedness. In perusing some of the specimen volumes of this modern pulpit, we find it difficult to discover where they have put the Saviour; we do not say that they have taken him away entirely—but only, we know not where to find him. To account for his resurrection, the soldiers were instructed to say that his disciples had come, and stolen his body by night. So is it here, and now. Some calling themselves his disciples have, during the night of their own making, taken down his body from the cross, and have denied that any atonement for sin was ever there made. Can it be possible that, under all this, there lies a deep dislike to those gospel principles that strike a fatal blow at human pride?

THE COMPENDIOUS COMMENTARY. *The Holy Bible with an original Commentary.* By the Rev. J. R. MCGAVIN, D.D., Minister of the U. P. Congregation, Tay Square, Dundee. 12mo. Edinburgh, 1860.

This elegant publication, which is coming out in parts, will contain, besides the commentary, the whole of the sacred text and the Psalms in metre, yet will be thinner than an ordinary pocket Bible, and only a little larger in the page. It is printed in three columns, the central one being occupied by the Commentary. Most of the verses have two or three well selected references to parallel passages, and the marginal readings are given at the foot of the page. Our friend Dr. McGavin, has established his reputation by some previous productions, and is admirably qualified for his present undertaking. We trust, that under God's blessing, it will prove good for edification. The subjoined is the whole of the Commentary on Genesis xxii.

The trial of faith recorded in this chapter is one of the most grand and decisive on record. To *tempt* is here used in the sense of trial, for "God cannot be tempted with evil, neither tempteth he any man." The time of this trial was remarkable. When the son of promise, long deferred, was not only given to this old man's heart but was grown to manhood, this sudden and stunning summons came to surrender—to sacrifice him. Everything in this stroke embittered and aggravated it. The very terms of the command are heart rending, "Take thy son, thine only son Isaac, whom thou lovest, and go and offer him for a burnt-offering." Was not this the child of promise, the son of his old age? and was he to dash all domestic joy, and to destroy God's own covenant-promise by this most monstrous and unnatural murder? Yet the obedience of Abraham is silent, un murmuring, and alert. He rises early to fulfil the divine command, and his preparations for compliance are prompt and complete. Who would not tremble for that aged father under the agony of this dreadful three days' journey? and torture of that victim's scrutiny, "My father, behold the fire, and the wood, but where is the lamb for the burnt-offering?" But we look with wonder and awe at that noble old man who goes, with trembling yet trustful reliance, to surrender his heart's dearest affections at the command of God; and there is no more heroic spectacle on earth than to see the patriarch bind his son, and stretch forth his hand to slay him. Why is that gleaming knife arrested? but because faith had fulfilled its triumph in

its willingness to surrender; and to prove that, when we are heartily willing to give up our dearest blessings to God, God is not unwilling to restore them to our keeping. We wonder not that this scene of sacrifice should be turned into the "mount of vision" (ver. 14 in Hebrew). Could it be that in vision the sacrifice of God's own Son was here foreshadowed, and Abraham thus saw Christ's day afar off, and was glad? Hence let us learn implicitly to obey every call of God. Difficulties disappear before prompt compliance, which changes most fearful afflictions into sublime deliverance.

Missionary Intelligence.

JAMAICA.

In the University of Edinburgh there is a U. P. Students' Missionary Society, and they have received the following letter from the Rev. Daniel McLean of Hampden:—

MY DEAR SIRS,—I exceedingly regret that your letter in the name of the U. P. Students' Society should have lain so long unanswered, but the delay has not arisen either from forgetfulness or from want of interest in your society. I was aware that you would have no meetings till the winter, and, amid the many other engagements, postponed writing, fully intending to do it early in the season. This intention was frustrated, however, by domestic and personal affliction; and I have only now recovered from a sharp attack of fever, which laid me aside for several weeks. I have to return cordial thanks to the society for their expression of kindly and prayerful interest, and only regret that the shortness of my residence in the island, and limited experience of the work, should so far incapacitate me for worthily complying with the request for information which they have done me the honour to make. In fact, to those who have the monthly *Missionary Record* in their hands, it is difficult, in reference to such a field as this, to communicate anything new and strange.

As regards physical aspects, the island, as is well known, is most picturesque in scenery. Some of the views we had in crossing from the south to the north side were overwhelmingly grand: high mountains, clad to the summit with rich variegated verdure; cliffs and crags, hundreds of feet perpendicular, covered with intertwined roots of trees and shrubs, sucking up water from some stream far below; deep ravines, presenting the evident appearance of immense rocks having been rent asunder by some violent convulsion; or again, after a slow winding ascent of several miles, looking from an eminence of some 2000 or 3000 feet above sea-level, you overlook a magnificent expanse of valley, covered with luxuriant herbage, bounded by a vast amphitheatre of heights. On this, the north side, the scenery is milder and softer. Still the view from our own windows, e.g., is exceedingly rich and beautiful, especially in the calm sweetness of the morning and evening twilight, and the eye never wearies looking on it. Those, too, who have a taste for astronomical study have a fine opportunity for cultivating it under our bright nocturnal sky, although the heavy dews and unhealthy vapours, especially in some localities, make it dangerous to linger much out of doors after darkness has come on. Nature, whether smiling or frowning, is altogether on a grand scale with us. Deluging rains, overawing thunder-storms—these and other similar phenomena are, at certain seasons, everyday occurrences, and help to vary the monotony of perpetual summer.

As regards healthiness, localities greatly vary. The more inland and upland, the temperature is the cooler; a great deal depends, too, on the dryness of the atmosphere, which varies considerably at different places. But with proper care as to diet, exercise, and habits generally, in which respects one cannot use quite the same liberties as in Scotland, there is not, in most localities and in ordinary seasons,

much greater risk to life or health than at home. At the same time, in common with all tropical countries, a series of years will in general tell considerably on the constitution. Diseases, when they do come, are, ordinarily, exceedingly rapid towards either decease or recovery, and it is of importance to watch the first symptoms.

As regards education, a good deal has been done, while much remains undone, in great measure through the fault of the people themselves. In connection with our mission there are somewhere about forty schools, where, I suppose, between 2000 and 3000 children are receiving the elements of learning. These schools, with hardly an exception, are taught by coloured persons, who have been trained at our excellent academy in Montego Bay; and they are generally, I believe, in most efficient working condition. In connection with Hampden church there are at present four schools, with an average attendance of about 250. I have had reason to be pleased with the manner in which they are conducted—the teachers are intelligent and diligent. Two of them have been in the habit of coming to me once a week for a little Latin and logic; and in the former, they have read through very satisfactorily the two first Books of the “Æneid.” One of them is exceedingly fond of reading. He has, during the last few months, gone through D’Aubigné’s Reformation, and some other books, and is now at the fourth volume of Macaulay’s England. While a good deal is thus doing in the matter of education, there is still a lamentable amount of indifference on the part of parents. Many children in the neighbourhood, and in all parts of the island, are growing up in ignorance, being often sent out to work when they should be at school; and the general complaint is, that things are worse in this respect than they were a number of years ago, which may be accounted for chiefly by the circumstance that the novelty has now passed away. A compulsory education bill, which would be rather indigestible perhaps with you, would be more easily swallowed by our missionaries here, I dare say.

In reference to religion and morality, there is something to be said that is favourable, and not a little that is unfavourable. On this point one is apt to fall into either of two extremes, the inclination to the one or the other being considerably influenced by the mood in which he writes, and the experience of negro character he may have lately passed through. On the one hand, it is difficult generally to know the negro thoroughly. As the natural effect of having been nurtured under oppression, and the natural defence of weakness against strength, cunning is a prevalent feature in their character, and enters too much into their religious profession and practice, so that a superficial and limited observation may readily deceive one into too favourable an opinion. On the other hand, by not making due allowance for their training and circumstances, one is ready to try them by too high a standard, and hence pronounce too severe a judgment. We may perhaps take their position in this respect as somewhat analogous to some of the early patriarchs; and allowances must be made in their case which cannot be made in the case of persons and races more favourably situated. In my own congregation my mind can rest with pleasure on not a few who, I confidently believe, are sincere disciples of Christ, and who, in circumstances of great difficulty and temptation, are maintaining a steady consistency of character. And along with cases of decided conversion, we must take into account the more widely extended leavening influence which the gospel has produced and is producing; and if in reference to some parts no more can be said than that matters are being maintained *in statu quo* for the present, even this is something. With the powerful elements of evil, which have been actively at work on every side, nothing but the proclamation and diffusion of gospel truth could have prevented the whole land from becoming a very Sodom and Gomorrah. Let me only say, in closing these incomplete and hasty remarks, that there is abundant room and earnest call for self-denying effort and fervent prayer. These, if persevered in, will assuredly not be in vain. Let us still have an interest in your sympathies and prayers, to sustain our hands and strengthen our hearts, and to draw down quickening and sanctifying influences on this long accursed and benighted land.

I cannot but feel a deep interest in your Society, being myself fresh from similar scenes, into the midst of which it gives me pleasure in this far-off land to throw myself back. It will delight me in future to communicate to the Society every information that I can. I trust God will raise up many from among you who shall be "burning and shining lights" in the church militant, both in home, and in foreign fields, and who, having "turned many to righteousness, shall shine as the stars, for ever and ever."—*U. P. Missionary Record.*

INDIA.

Our readers are aware that there are already two U. P. Missionaries in India, and the Board has been advertising for other two. We are glad to learn that Mr. John Robson, Probationer, son of the Rev. Dr. Robson, of Glasgow, has offered himself. He is said to be a highly acceptable preacher.

Ecclesiastical Notices.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, March 8, 1860.

MY DEAR SIR,—I have been prevented by a succession of pressing engagements from writing to you for some months past, though several very interesting topics have been engaging our minds on this side of the water,—topics too in which you as Christian dissenters cannot but take a lively interest. There is the question of Church Rates in England which is obviously approaching its settlement, and that a settlement satisfactory to non-conformists, viz., the abolition of the rates. For some months a keen agitation has been kept up in several parts of England, by the clergy and their friends, with a view either of defeating Sir J. Trelawney's bill altogether, or of getting what several members of the House of Commons are known to be favourable to, a compromise, but the Liberation Society has been continually on the alert and Miall, Burnet and their friends have shewn that their tact and zeal and energy are not a whit impaired by a twenty years struggle. The House of Commons has again condemned the rates, and though the Peers may resist for a while, yet, as in the case of the Jews' Exclusion Bills, must soon give in. The resistance to Trelawney now is without doubt the death spasm.

The Edinburgh Annuity Tax has also been exciting its share of attention, and there have been some circumstances which have invested a subject somewhat stale with a little novelty. A respectable citizen of Auld Reekie who was not disposed either to go to jail, or pay the Annuity Tax, was accused of attempting to deforce the officers of the law, and the presiding judge intimated pretty significantly in his charge to the jury that he thought the accusation well founded, but the jury refused to convict, and the panel left the bar amid the cheers of the assembled multitude. If the Edinburgh clergy were not as deaf as door nails, they would have heard in these cheers a summons to set their house in order. Mr. James Moncrieff too, the Whig Lord Advocate and Member for Edinburgh, has tried his hand at legislating on the vexed question, and has introduced a bill on the subject as he has done on a great many other subjects during the last few years, a bill which coming from the Whig Lord Advocate is of course supported by the *Scotsman*, but which has deservedly met with the opposition of all who, in former days battled earnestly and conscientiously against the hateful impost. It is too late in the day to fancy that the capitalizing of the tax, and the withdrawal of the College of Justice exemption, instead of the annual and restricted levying of it, will satisfy those who are opposed to the tax itself, and are convinced that the history of it has been marked by a number of gross and flagrant jobs.

Our Free Church friends too have been in great trouble about the Cardross Case. I believe many of your readers will have made themselves acquainted with the facts, but I may shortly mention them. Mr. M'Millan, minister of the

Free Church in Cardross was tried before the Presbytery of Dumbarton for drunkenness and lewdness, and was found guilty of the former, and not guilty of the latter charge. He appealed to the Synod of Glasgow and Ayr against the Presbytery's decision finding him guilty of drunkenness, and no appeal was taken in regard to the other finding. The Synod sustained the appeal, and thereby absolved M'Millan. An appeal was taken by some members against the Synod's decision, and M'Millan appeared at the bar of the Assembly to support the judgment of the Synod acquitting him of the charge of drunkenness. The Assembly entered on the whole case and found M'Millan guilty both of drunkenness and lewdness and suspended him. He applied to the Court of Session for a note of suspension and interdict, and the General Assembly at once, and on the ground of his application to the Civil Court, deposed him. The case proceeded in the Court, the Church virtually refusing to plead as the matter was purely ecclesiastical, but the judges commanded the assembly to "satisfy production"—to give authorized documents shewing not only the agreement into which ministers enter on their ordination, but also all the steps that had been taken by the courts in the case of M'Millan, reserving however the Church's preliminary plea that this was a purely ecclesiastical matter, for after consideration and judgment. After due consideration among themselves and conference with other dissenting bodies the Free Church agreed to comply with the command of the Court of Session, and in this position matters stand at present. It is obvious at a glance that the importance of the case can hardly be overestimated. If it be declared unlawful for persons to form themselves voluntarily into a religious association and to say we agree that in this association the decision of the office-bearers shall be final and that there shall be no appeal to any Civil tribunal, whatever be the temporal consequences that any decision may directly or indirectly produce,—if such an agreement be declared illegal, I say, then there is an end to everything like religious freedom, and congregations and Churches are at the mercy of every conceited and ill-tempered man who is dissatisfied, and may have ecclesiastical sentences reviewed either on their form or merits. I have no great fear of such doctrine being recognised, at the same time I am persuaded there are many in Scotland who long to see Churches "cribbed, cabined, and confined" in the exercise of discipline, and that Church power in its spiritual and New Testament sense is very offensive to many who would hardly call themselves Erastians.

I see by the "*Globe*" of Feb. 23, which arrived here to-day, that you are cherishing the thought that possibly Mr. Wilsou of Moffat, Murray & Co., might not be on board the *Hungarian*. Alas! he was without doubt on board the ill-fated ship, as I know from a letter from him dated two days before she sailed, in which he made positive mention of having taken his passage. It will be interesting to you to know that in that letter he has several statements relative to the condition of religion and of the United Presbyterian Church in Toronto and throughout the Province generally.

The Australian union has not given very great satisfaction to the friends here. *The Synod appointing a Committee* to manage the State grants which some of the Churches receive is a pill which many have great difficulty in swallowing. Let friends in Canada take care.

I am dear Sir, yours sincerely.

SYNOD FUND.

Congregations and Stations are respectfully reminded that by the minute such collection has been made in all the congregations and stations within their bounds.

Synod Fund is to be made some time in April; and Presbyteries are to bear in mind that by the same Synodical appointment, they are required to ascertain at their first meeting thereafter, whether such collection has been made in all the congregations and stations within their bounds. Out of 118 Congregations only 58 made any collection for Institute Fund in the course of 1859; and only 41 for the Synod.—*Communicated.*

TREASURER'S ACCOUNTS.

Charge against the Treasurer.

1860.		Mission Fund.	Institute Fund.	Synod Fund.
	In Fund 20th January, 1860	\$817 42½	\$9 46½	
Jan. 25	Received from Chippewa for 1859	19 00	....	\$18 55
" "	Do Crowland	4 38		
" "	Do Oshawa Students \$12	30 00		
" "	Do Missionary and Benevolent Soc., U. P. Church, Bay St., Toronto	46 84		
" "	do Sabbath School Society.	12 18		
" "	Do Walkerton .....	....	....	3 00
" 28	Do 1 Church, Tecumseeth	8 00		
" "	Do 2 do do	2 00		
" "	Do a friend to Missions	2 00		
" "	Do Chippewa	7 00		
" "	Do Crowland	2 87		
" 31	Do Ayr Presbytery Fund \$4.48 ...			
" "	Do Beverley " " 3.00....	36 00	....	3 00
" "	do Juvenile Mission Box	3 73		
Feb. 4	Do Mount Pleasant	8 12½		
" "	Do Elora Missionary Society	96 00		
" 6	Do Galt for 1859	7 00	12 00	
" 9	Do Westminster Boys' Sab. School	10 00		
" "	Do Dunbarton and Canton	30 00		
" 13	Do Toronto Gould Street Con....	60 00		
" "	do Sabbath School	29 00		
" "	Do Arnprior	3 25		
" "	Do Pakenham	7 57		
" 17	Do Eramosa	13 00		
" 20	Do St. Mary's, 1 Quarter	19 00		
" "	Do Donation from Adam L. Argo, a deceased child, 11 years old	9 00		
" 23	Do Montreal U. P. Congregation ..	120 00		
" "	Do the Home F., per Rev. F. Christie	65 00		
" 28	Do Clarke	90 00	30 00	8 00
Mar. 3	Do Chatham	29 00		
" "	Do Newton, Library \$4	164 00	26 00	20 00
" "	Do Newcastle, Library \$3	40 00	....	8 00
" 6	Do Smith's Falls	23 00		
" 9	Do Hibbert	20 00		
" 15	Do Huntingdon and Atherton	36 00		
" 20	Do Hamilton	234 00	24 00	
" 24	Do Pakenham	19 05	5 60	
		2123 42	106 46½	60 55
	Paid since last report	502 00		
	In Fund 24th January	1621 42		
	Due on Institute Fund	\$152 50		
		204 15		
		306 65		
	Arrear of Synod Fund .....	....	....	89 11½

UNITED PRESBYTERIAN CHURCH.

TREASURER'S ACCOUNTS FOR THE YEAR ENDING 31ST DECEMBER, 1859.*

Collections and Contributions from Congregations, to the different funds of the Church.

N.B.—Those in brackets, under the same Pastor.

	Synod Fund.	Mis'n. Fund.	Institute.	Total.
1. LONDON.				
English Settlement .....	.....	\$72 53	\$5 58	\$78 11
Proof Line .....	.....	86 23½	.....	86 23½
Harwich .....	.....	13 00	.....	13 00
Westminster	\$10 00	70 59	9 00	98 59
Do Sabbath School .....	.....	9 00	.....	9 00
London .....	.....	45 34	.....	45 34
St. Mary's .....	.....	68 00	12 25	80 25
Chatham .....	.....	58 00	.....	58 00
Adelaide .....	.....	.....	.....	.....
Warwick .....	.....	.....	.....	.....
Hibbert and Kirkton .....	.....	80 37	9 55	89 92
Downie and Fullarton .....	.....	135 00	.....	135 00
Woodstock .....	.....	.....	.....	.....
Carlisle .....	.....	.....	3 00	3 00
Detroit .....	.....	.....	.....	.....
Windsor .....	.....	.....	.....	.....
Florence .....	.....	.....	.....	.....
Nissouri, West .....	.....	.....	.....	.....
Nissouri, North .....	.....	.....	.....	.....
Fish Creek .....	.....	.....	.....	.....
Grant Co. Wis. ....	.....	.....	.....	.....
Lambeth .....	.....	.....	.....	.....
	\$10 00	588 06½	39 38	632 44½
2. FLAMBORO.				
Flamboro', West	6 00	24 00	10 00	40 00
Flamboro' Presbytery, 2	8 50	28 50	8 50	45 50
Caledonia	3 00	21 00	3 00	31 00
Do Sabbath School .....	.....	4 00	.....	4 00
Oneida	3 00	23 50	3 00	29 50
Indiana	3 00	23 24½	3 00	29 24½
Ayr	5 00	91 10	7 00	119 60
Do Juvenile Society .....	.....	16 50	.....	16 50
Beverly	2 87½	30 00	28 03½	60 91
Chippawa	10 28	72 67	6 00	88 95
Crowland	2 66	10 50	3 00	16 16
Thorold	3 00	29 00	.....	32 00
Drummondville .....	.....	18 00	.....	18 00
Hamilton .....	.....	217 00	88 00	305 00
<i>Amount carried forward</i>	\$47 31½	609 01½	157 53½	813 86½

* The Brother who sends us these accounts suggests that we should, this month, give an extra half-sheet, and charge it to the Synod. Of that we have not thought; but we must beg the indulgence of our readers, who may feel that we are, in successive Numbers, occupying too much space with mere tables of figures, not to speak of the portion,—alas! too large,—left entirely vacant. We have heard it remarked, however, that the blanks will probably be the most eloquent part of the paper.—Ed.

FLAMBORO'—(Continued.)	Synod Fund.	Mis'n. Fund.	Instituto.	Total.
<i>Amount brought forward...</i>	\$47 31½	\$809 01½	\$157 53½	\$813 86½
Ancaster Village	3 00	27 70	2 75	33 45
Ancaster West	3 43	19 29	2 69	25 41
Ancaster East	5 31	15 60	4 60	25 51
St. George	5 00	37 23½	7 00	49 23½
Dundas	.....	12 00	1 25	13 25
	\$64 05½	720 84	175 82½	960 72
3. TORONTO.				
Toronto Second	12 00	40 00	40 00	116 00
Do Sabbath School	.....	24 00	.....
Dunbarton, &c.	28 00	20 00	18 00	64 00
West Gwillimbury	3 00	64 00	5 63	72 63
Essa	5 00	67 00	6 52	78 52
Chinguacousy First	.....	6 35	.....	6 35
Do Second	.....	.....	.....	.....
Toronto First	.....	21 35	.....	21 35
Vaughan	3 00	11 00	7 00	21 00
Albion	2 00	7 00	5 00	14 00
Richmond Hill	.....	54 00	9 50	63 50
Thornhill	.....	.....	2 75	2 75
King and Laskey	.....	.....	9 75	9 75
Ebenezer Church	24 00	.....	.....	24 00
Claremont	.....	.....	.....	.....
Tecumseth, First	4 00	8 00	5 00	17 00
Do Second	.....	.....	3 00	3 00
Brampton, and Tor. Townsp.	3 00	31 00*	.....	34 00
Caledon and Orangeville	..	16 15	.....	16 15
	\$82 00	369 85	112 15	564 00
4. CANADA EAST.				
<i>* Two Years.</i>				
Montreal	20 00	200 00	20 00	240 00
Madrid	.....	72 53	.....	72 53
Huntingdon	1 80	.....	2 04	3 84
Lachute	.....	.....	.....	.....
New Glasgow	.....	.....	.....	.....
Athelstane	1 45	.....	3 13	4 58
	\$23 25	272 53	25 17	320 95
5. DURHAM.				
Amherst Island	4 00	25 80	4 00	33 80
Whitby	.....	10 00	10 00	20 00
Port Hope	.....	40 00	.....	40 00
Clarke*	8 00	80 00	32 00	120 00
Smith's Falls	.....	85 00	12 00	97 00
Prince Albert	2 75	7 00	3 00	12 75
Emily	.....	40 00	10 00	50 00
Perrytown	.....	.....	.....	.....
Napanee	.....	16 00	4 00	20 00
Columbus, &c.	23 15	47 00	24 60	94 75
Newton	8 00	90 00	20 00	118 00
Newcastle	4 00	20 00	12 00	36 00
Pakenham, &c.	.....	.....	.....	.....
Fitzroy Harbour, &c.	.....	.....	.....	.....
	\$49 90	460 80	181 60	642 30

* Clarke contributed \$60 to the Foreign Mission Fund, making in all \$180.

	Synod Fund.	Mis'n. Fund.	Institute.	Total.
6. WELLINGTON.				
Eramosa	\$16 00	\$100 13	.....	\$116 13
Guelph .....	.....	132 08	\$12 00	} 157 08
Do Juveniles .....	.....	13 00	.....
Elora .....	.....	.....	29 00	} 29 00
Alma .....	.....	.....	3 50	
Galt .....	.....	85 00	11 00	} 96 00
Esquesing .....	.....	5 00	.....
Eden Mills .....	.....	.....	.....	5 00
	\$16 00	335 21	55 50	406 71
7. BRANT.				
Brantford	8 00	.....	.....	8 00
Paris	15 00	55 00	60 00	130 00
Stratford .....	.....	11 30	.....	11 30
Shakespeare .....	.....	13 40	.....	13 40
Mornington .....	.....	.....	8 30	8 30
North Easthope .....	.....	18 00	6 70	24 70
Ingersoll	5 25	32 00	8 00	} 47 25
Do Sabbath School .....	.....	2 00	.....
Tilsonburgh .....	.....	22 00	.....	22 00
Culloden .....	.....	12 00	.....	12 00
Glenmorris	13 00	25 00	7 00	45 00
Blandford .....	.....	.....	.....	.....
Norwichville .....	.....	.....	.....	.....
Mount Pleasant .....	.....	.....	.....	.....
	\$41 25	190 70	85 00	316 95
8. GREY.				
Owen Sound	18 50	142 14	8 47	169 11
Kincardine .....	.....	.....	.....	.....
McKinney's Corners .....	.....	.....	.....	.....
Lake Shore	1 75	13 00	21 00	35 75
Walkerton .....	.....	12 25	6 00	18 25
West Brant .....	.....	.....	.....	.....
North Brant and West Bentinck .....	.....	19 75	.....	19 75
Southampton .....	.....	.....	.....	.....
Riversdale .....	.....	.....	.....	.....
Culross .....	.....	.....	.....	.....
Meaford .....	.....	.....	.....	.....
Euphrasia .....	.....	9 00	.....	9 00
	\$20 25	196 14	35 47	251 86
9. HURON.				
Warrensville .....	.....	39 00	.....	39 00
Thames Road .....	.....	11 00	.....	11 00
McKillop .....	.....	92 57	3 25	95 82
Rayfield .....	.....	.....	.....	.....
Goderich	9 70	26 00	15 07	50 77
Grey .....	.....	.....	.....	.....
Turnberry .....	.....	.....	.....	.....
Howick .....	.....	.....	.....	.....
Brucefield .....	.....	.....	.....	.....
	\$9 70	168 57	18 82	196 59

MISCELLANEOUS CONTRIBUTIONS.

	Synod Fund.	Mis'n. Fund	Institute.	Total.
A Lady in Madrid Congregation.....	\$110 00	....	\$110 00
A Friend. Ayr.....	6 40	....	6 40
Do Do	5 00	....	5 00
Do Tecumseth.....	1 00	....	1 00
Home Fund, Scotland	780 00	780 00
....	\$122 40	780 00	902 40

GENERAL ABSTRACT.

Balance, 1st January, 1859 .....	....	490 48	....	490 48
London	10 00	583 06½	39 38	632 44½
Flamboro'	64 05½	720 84	175 82½	960 72
Toronto	82 00	369 85	112 15	564 00
Canada East.....	23 25	272 53	25 17	320 95
Durham.....	49 90	460 80	131 60	642 30
Wellington	16 00	335 21	55 50	406 71
Brant	41 25	190 70	85 00	316 95
Grey	20 25	195 14	35 47	251 86
Huron	9 70	168 57	18 32	196 59
Miscellaneous.....	....	122 40	780 00	902 40
Interest.....	....	73 70	13 00	86 70
		\$316 40½	3984 28½	1471 41½
				5772 10½

At the beginning of 1859, there was in the *Foreign Mission Fund* }
 \$630.60. The Congregation of Clarke have contributed \$60. These }
 sums, together with interest, \$62.75, make that Fund amount to.. }

\$6525 45½

Expenditure in connection with the Mission Fund, &c., given in Magazine for last month, for the last half of the year, and the payments during the preceding six months, as stated in Synod's Minutes, are very much to the same individuals and Congregations. The above table is compiled in accordance with the Resolution of the Committee on Funds, from the Synod's Minutes for 1859, and the various acknowledgments in the Magazine, especially in the one for March of this year. The only Return from any Presbytery sent to me, viz., from Wellington, gives some items different from what are in the Treasurer's acknowledgments. A few of the entrances are differently given in the Synod's Minutes, from what they are in the Magazine: the Returns of the Minutes have been taken. It is quite likely that some mistakes may have been made in collecting the scattered items for each Congregation. It will be in the power of all more easily to make the correction for themselves, when they see their contributions in one sum. As the Treasurer could not check the various accounts, without being subjected to all the labour from which the Committee wished to relieve him, they have not been sent to him for review, and, consequently, are not strictly official.

WILLIAM INGLIS.

CLARKE.

On Monday Feb. 13th, missionary Station was held at 2, p. m., and was meetings were held at both of the stations addressed by the above mentioned of the U. P. congregation here. That Smith of the Free Church, Bowmanville. On both occasions the attendance was and was addressed by the Revs. Messrs. very large, evincing the increasing King and Riddell, and at the front interest which is being felt by the people

in the cause of missions. The excellent and appropriate addresses delivered, were listened to with much gratification and will, it is to be hoped, be productive by the divine blessing of the best results, in stimulating to increased efforts, to extend that kingdom which is righteous-ness and peace and joy in the Holy Ghost.—The contributions of the congregation during the past year for mission-ary purposes amounted to £87.—*Com.*

U. P. PRESBYTERY OF GREY.

This Presbytery, met at McKinney's Corners, Durham line, on Thursday, 8th March; Rev. Walter Inglis, Moderator, Rev. R. C. Moffat, Clerk, *pro-tem.*

The call from Owen Sound, to the Rev. T. Stevenson of Stratford, was un-animously sustained and forwarded with necessary papers to the Presbytery of Brant. A petition was laid on the table from the congregation of Dunblane, near Southampton, and lately in connection with the Free Church, to be received into the U. P. Church. Read said peti-tion, and carefully considered its request, as also heard their commissioner, Mr. James Rowand, in support thereof. It was moved, seconded, and carried unan-imously that in consideration of all the circumstances, the prayer be granted. This station is to receive supply in the forenoon, and Southampton, in the after-noon or evening, and together they open a fine field for any zealous labourer. Pres-bytery also instructed their Clerk to write the Distribution Committee, asking reasons why some Probationers have never been sent to Presbytery of Grey,

while others have been sent two and three times.—*Communicated.*

NEWTON AND NEWCASTLE.

The U. P. Congregations of these places have devoted their funds for Missionary and benevolent purposes, as follows:

Newton.

Synod's Mission Fund	\$164 00
Theological Institute	26 00
Presbytery Fund	25 00
Synod Fund	20 00
Proudfoot Fund	14 00
Theological Library	4 00
French Canadian Missions	6 00
Tract Society	8 00
	\$265 00

Newcastle.

Synod Mission Fund	\$40 00
Presbytery Fund	25 00
Proudfoot Fund	12 40
Synod Fund	8 00
Theological Institute	8 00
Theological Library	3 00
	\$96 40

Adopting a subscription list, in the former Congregation, the above Funds have, as compared with last year, in-creased more than one half. Aud, taking the plan recommended by the Synod's Committee,—Collectors calling monthly,—in the latter Congregation they have, according to the same comparison, been more than doubled. May He who sits over the Treasury of His Church, bless the Givers and sanctify their gifts.—*Communicated.*

DISTRIBUTION OF PROBATIONERS OF THE U. P. CHURCH. APRIL—JUNE, 1860.

<i>Names.</i>	<i>April, 5 Sabbaths.</i>	<i>May, 4 Sabbaths.</i>	<i>June, 4 Sabbaths.</i>
Rev. W. Clark	D. 1, 2, 3, 4, 5	D. 1, 2, 3, 4	D. 1, 2, 3, 4
Rev. W. Donald	F. 1; D. 2, 3, 4, 5	B. 1, 2, 3, 4	B. 1; G. 2, 3, 4
Rev. James Howie	L. 1; B. 2, 3, 4, 5	D. 1, 2, 3, 4	G. 1, 2, 3, 4
Rev. George Kennedy	L. 1, 2, 3, 4, 5	L. 1, 2, 3, 4	L. 1, 2, 3, 4
Rev. Donald McLean	G. 1, 2, 3, 4; H. 5	H. 1, 2, 3; L. 4	L. 1, 2; H. 3, 4
Rev. Geo. Murray	L. 1, 2, 3; B. 4, 5	B. 1, 2; L. 3, 4	L. 1, 2; F. 3, 4
Rev. John Paterson	D. 1, 2, 3, 4; F. 5	F. 1, 2; G. 3, 4	G. 1, 2, 3; B. 4
Rev. John Scott	G. 1, 2, 3, 4, 5	G. 1, 2, 3, 4	B. 1, 2, 3, 4
Rev. Walter Scott	D. 1, 2; C. E. 3, 4, 5	C. E. 1, 2, 3, 4	D. 1, 2, 3, 4

Vacancies, 22: Viz, London, 4; Huron, 1; Brant, 3; Flamboro', 1; Grey, 6; Durham, 6; Canada East, 1.

Richmond Hill, 15th March, 1860.

JAMES DIOK, C. C.

Gleanings.

TRICENTENARY OF THE REFORMATION.

Office of the Scottish Reformation Society,
6, York Place, Edinburgh, 13th February, 1860.

DEAR SIR,—You are aware that the Tricentenary of the Reformation in Scotland occurs during the present year, and that in the month of August next, the precise day occurs on which, 300 years ago, Popery was formally abjured by the Scottish people, and abolished by the civil authorities in Scotland. Every Scotchman is interested in perpetuating the memory of that great event, as well as in seeking to secure a continuance, to the latest generation, of the vast blessings which it has been the means of conferring upon Scotland. And this is all the more necessary at the present time, as Popery is making unparalleled exertions to regain her lost ground, and with striking success.

Such another opportunity will not occur during our lives, of gathering together a representation at Edinburgh of the scattered sons of Scotland; and as Scotchmen in foreign lands must be even more deeply convinced than those at home of the immense blessings which their native country has derived from the overthrow of the Popish system, and the universal education of the people introduced by the Reformers, it is specially desired that deputies representing them shall appear at Edinburgh in August next.

We are also anxious to call your special attention to the Programme of the Protestant Institute of Scotland, herewith enclosed, and to ask that you will kindly aid us in establishing upon a permanent basis this suitable monument to our Reforming ancestors. Subscriptions are being received from all parts of Scotland, and it is hoped that donations will be forwarded from Scotchmen resident in all the British colonies, as soon as possible, in order that the whole sum may be complete before the meeting in August.

This communication is addressed only to leading men, of whom you have been selected as one, including Presbytery Clerks in the different colonies, and, as we must trust to those thus selected, we shall esteem it a special favour if you will take some pains to make the object of it known to Presbyteries, to Kirk Sessions, Congregations, and to the public generally through the press, and thus to secure the sending of deputations and donations, and the promotion generally of the objects aimed at in the enclosed papers. The words of the Psalmist are specially applicable to our present circumstances:—"We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make known to their children; That the generation to come might know them, even the children which should be born, who should arise and declare them to their children; That they might set their hope in God, and not forget the works of God, but keep his commandments."—PSALM lxxviii., 4, 5, 6, 7.

I am, dear Sir, very faithfully,

JAMES BEGG, Convener

THE PROTESTANT INSTITUTE OF SCOTLAND.

The effort to establish a Protestant Institute for Scotland has met already with considerable success. Upwards of £2000 have been raised, which has enabled the Committee to purchase, free of debt, one of the most venerable buildings in Edinburgh, to wit, the Magdalene Chapel in Cowgate. In this venerable building some of the first General Assemblies of the Church of Scotland were held,—there John Craig, a converted Dominican monk, and colleague of John Knox, preached after the Reformation, and there the dead body of the Duke of Argyle was laid after his execution, and previous to its interment.

A building surrounded with such historical associations cannot fail to interest every true-hearted Protestant, while its position in the great centre of Romanism

in Edinburgh makes it the fittest that the Committee could have purchased, for carrying out the object for which the Institute is being established.

With the view, however, of rendering the Institute efficient and permanent, additional premises, contiguous to the Magdalene' Chapel, and having an access from George IV. Bridge, have been secured by the Committee, and, at a reasonable expense, a suitable building, with a frontage to the Bridge, and standing midway between the two Colleges, may be erected, by which the Institute will be equipped with an office, a hall for meetings and lectures, a consulting library, and other accommodations. All this the Committee have now resolved, by the blessing of God, to accomplish. This will enable them to carry out fully the design of this Institute, viz.,—(1.) As the head-quarters of a Mission for Roman Catholics in Edinburgh, and a means of establishing and superintending Mission operations wherever Romanists are found to congregate throughout the country; (2.) As a centre of information on the Romish controversy in all its aspects; (3.) As a training-school in all the peculiarities of Romanism for students attending our Universities and Halls, teachers, and the rising youth generally; (4.) As a means, by publications, lectures, &c., to maintain a healthy spirit of Protestantism in the country; and (5.) As an effectual agency, to expose and counteract the secret and increasing aggressions of Rome.

To effect these all-important objects, however, the Committee will still require a considerable sum of money, probably not less than from £3000 to £4000; but from the great interest already manifested in the Institute in England and Ireland as well as in Scotland, and its success in the training of Students, under the able direction of Dr. Wylie, the Committee confidently hope that the necessary sum will be realised and probably before the end of next year. They cannot help thinking that, as 1860 is the Tricentenary of the Scottish Reformation from Popery, which took place in 1560, and, as it is to be specially commemorated, this would be a most fitting time to complete the whole buildings, and to present the Institute, free from all encumbrances and feu-duties, fully equipped, as a lasting memorial of the great Reformation in Scotland, the most important event which ever occurred in this country.

The need of such an Institute is every day becoming more apparent, for there never was a time since the Reformation when so loud a call was addressed to Protestants to be up and doing. Whilst our Reforming fathers have gone to their rest and reward, a new generation has grown up in comparative ignorance of the principles of the Reformation, and of their sufferings and struggles. Rome has meanwhile been stealthily acquiring great social and political power. A large number of the English clergy have gone over to her ranks. Many of the great and noble of the land, have been caught in her snares. The Government now trains her priests, pays her teachers, employs her emissaries in almost every department at home and abroad. A number of Jesuits have lately settled in Edinburgh, in addition to all the previous agents of Rome, and, from the large sums placed by the Romish Propaganda at the disposal of the Scottish Bishops, it is evident that a great struggle to subvert the Reformation is about to be made. To expose and resist all such attempts, and to seek to hand down the blessings of the Reformation in increasing measure to the latest posterity, must be regarded as a paramount duty and great privilege by the people of God. Rome is uniting her forces to support any and every Government that will comply with her ever-increasing demands.

At the present rate of progress her complete triumph in Britain must be regarded as only a question of time, whilst the experience of every continental nation proves that she is as deadly an enemy as ever to the blessed Gospel, and to every form of human liberty and progress. Woe be to Britain if she ever again becomes supreme. In these circumstances it is surely high time that our future Ministers should be thoroughly versed in the old controversy of the Reformation, and that all our people should be prepared for the struggle to which they must be inevitably exposed, unless all that is dear and that was so dearly purchased is to be resigned without a struggle. In order to awaken the people we must first awaken

and inform the future Ministers of our land. This can only be done by means of such a machinery as is about to be secured in the Protestant Institute, and the securing of this again will depend on the liberality of Protestants.

The plan of establishing such a head-quarters of Protestant training should interest the entire kingdom, as well as the Colonies and the Continent. For, as Edinburgh is the seat of the metropolitan University, students from all quarters are yearly attending our classes, and going forth again as professional men over the whole world, and our training classes will be open to all. Ministers going to the Colonies will thus be fully equipped in the Popish controversy, where a knowledge of it is so much required. In all our Colonial dependencies Rome is most vigorous in labouring to corrupt the faith of our people and to subvert our Churches.

The operations of the Institute are being carried on already, as has been hinted, with great success. With the kind co-operation of the Scottish Reformation Society, upwards of 200 Students have been trained in the Popish controversy during the past year, partly by the systematic and able lectures of the Rev. Dr. Wylie, which have been most acceptable to the Students, and partly by competitions for prizes. A Mission and School have also been carried on, and a training class for young men of the middle classes has been recently organised. It is hoped that very soon there will issue from the Institute sound Protestant histories and other literature for schools and the people generally, an object which is at present all-important, seeing that our periodical press is becoming corrupted with false liberalism, and our histories with falsified facts.

The Committee therefore earnestly hope that every Protestant will aid them in this important undertaking, already so auspiciously commenced, both by contributing themselves, and inducing others to contribute. Collecting cards may be had from James Moir Porteous, Agent for the Institute, 6 York Place, Edinburgh; by whom, and by Mr. Peter Robertson, Treasurer, Commercial Bank, Edinburgh, contributions will be received.

The Committee would also earnestly solicit the prayers of the people of God for the success of the important work in which they are engaged. They are deeply convinced that "except the Lord build the house, they labour in vain that build it." If the old spirit of Reformation is to be revived—if we are to prove ourselves worthy of such a noble ancestry and such precious privileges, our hearts must be touched as with a live coal from the altar of God, and for this He must be enquired of by the House of Israel to do it for them. Let our prayers, therefore, ascend with our contributions before God. Let us now, in no spirit of faction, but of Christian love and enlightened patriotism, seek to enlighten those that sit in darkness, to perpetuate the preaching of the glorious Gospel which Rome would silence, and to hand down our privileges unimpaired to our children's children. It has been well said, "If the Reformation was worth securing, it is worth maintaining," and we shall prove traitors to the truth of God and the God of truth if any effort for this end which we can make is left unattempted.

JAMES BEGG, D.D., Convener.

[We beg the attention of our readers to the above. In our No. for Jan. p. 82, a general statement will be found respecting the proposed mode of procedure in commemorating the Tricentenary at Edinburgh. It is in contemplation we understand that there be a commemoration, in connection with the meeting of our own Synod at Hamilton in June next.]

EPISCOPAL SYNOD OF SCOTLAND—CASE OF THE BISHOP OF BRECHIN.

Matters seem to be progressing rapidly towards some disruptive issue in the Episcopal Communion of Scotland. That branch of Episcopacy has always had a strong high-church leaning, and sharp collisions have taken place already more than once on the points involved. At present there is raging such a civil war in the very heart of the church, as is likely to lead to important results. The Synod has been holding sessions of late, for the purpose of trying the orthodoxy of the Bishop of Brechin, who has been cited before them, to answer certain charges of false doctrine, at the instance of the Rev. W. Henderson, incumbent of St. Mary's, Arbroath, and two vestry men of that church.

The charges relate to the doctrine of the Eucharist—"the real presence" and the "adoration of the host" being the principal matters of charge. More particularly the first head of the accusation brought against him is, that he had maintained that "the Eucharistic sacrifice is the same substantially with that of the cross." The second, that he had taught "that supreme adoration was due to the body and blood of Christ, mysteriously present in the gifts." In reply to the "presentment" against him, embodying these and some other minor charges, the bishop read printed defences extending over about 300 pages, any analysis of which is here totally out of the question. It is enough to say that after all his explanation, he leaves the charges still undenied,—contenting himself with the asseveration, that he holds and has taught nothing but what is consistent with the thirty-nine articles: and that while he may take a somewhat different view from some of his brethren, he has not sought to impose that view upon others, nor in any way to rebuke or punish those under his jurisdiction, because they differed from him on the points in question. It is evident, in short, that the Bishop of Brechin holds something very like the Popish doctrine of transubstantiation,—so that it was not without reason that his presbyter, Mr. Henderson, instituted a process against him. The former complains indeed of the ungracious position assumed by the latter, in raising a process against his bishop; but the reply of the presbyter is worthy of note, who admits that the relation he holds to his bishop is very ungracious, inasmuch as it is the position of one who looks to his spiritual father for bread, and receives only "a stone." Mr. Henderson's reply occupied almost a whole day; and as the bishop, who has the right of speaking a second time, craved time to prepare his answer, the Synod adjourned till the middle of March, when final judgment will be given.

It is not easy to see how the decision, whatever it may be, can leave the Episcopal Church in Scotland in the position it found it. If hostile to the bishop, he will be shut up, of necessity, to take one step further, and find refuge in Rome; and in that case it is to be feared that not a few will feel constrained to follow his example, so that, for half-secret abettors, the Popish Church may obtain some open and declared friends. While, on the other hand, should the decision be exculpatory, those who lean to the less pronounced Puseyite views, will be sadly at a loss to know what to make of the articles of their faith, which will thus have been declared perfectly compatible with the dogmas referred to. It is difficult to see how two parties so far from being agreed, can continue to walk together. It is greatly to be hoped that they will not attempt it, since it is perfectly evident that such a conjunction could never be maintained without a prostration of conscience and of self-respect on the one side or other. It is cheering to know, that from all such struggles, truth invariably comes forth in the end, clearer in its evidence, and greater in its power, for the regeneration of the world.

[The above is from the *U. P. Magazine* (Edinburgh,) for March. What follows is from a Scotch Newspaper since published. We may just add that the complaint against the Bishop is founded on a Charge delivered to his clergy, and published several years ago. It seems reasonable that as a minister of the Scotch Episcopal Church, he should be tried by the formularies. But it is well known that the Scotch Service-Book leans to Popery much more than the Prayer Book of the Church of England.]

The Bishop of Brechin's reply to the pleadings made by Mr. Henderson on behalf of the presenters at the last meeting of the Scottish Episcopal Synod has now been published, and copies have been furnished to the Bishops and to the presenters, to allow time for consideration of the document previous to the meeting of the Synod on Wednesday the 14th March, for the decision of the case. In his reply, the Bishop of Brechin refers to the presenters declining to examine the quotations he had made from the Fathers in his defence, remarking that "it may certainly be said that this procedure is more like that of the Puritans in South's time, who averred that 'God has no need of human learning,' than that of Scottish Churchmen conducting a grave theological question before the Scottish Episcopal Synod, at a period of great activity and research in the various portions of the

field of sacred knowledge." He reminds his judges that the question they have to decide is not whether his doctrine is right or wrong, but whether it is a deprivation or contradiction of the formularies, and he maintains that his accusers have failed to prove that.

REVIVAL IN PEEBLESHIRE, SCOTLAND.

During three or four weeks about the beginning of this year a remarkable religious revival took place in the lower part of Newlands parish, and the adjoining parish of Kirkcud. Its manifestation is seen in an increased earnestness in prayer, in an intense desire after spiritual things, and in the gentleness and meekness of the follower of Christ being evinced in the conduct of the greater part of those awakened. Where complaints have been constant regarding the behaviour of servants, now all is peace and order, and the language of reproof is never heard. The churches at Mountaincross and Blythbridge are open every night alternately, and are filled with a solemn and attentive audience. No storm or severity of weather keeps the people from assembling together. One night recently, about three hundred met at Mountaincross, although the evening was most tempestuous. Many of the people must have walked miles; yet they sat patiently, enjoying the various exercises for two hours, although it is believed they must have been perfectly drenched. There is usually a great unwillingness to go away, and numbers remain for private conversation. On the occasion alluded to, two of the converts took part in the proceedings, and prayed with a fervour and sincerity which had a marked effect on those present. The Rev. Messrs. Rutherford and M'Gregor* have been very devoted and zealous in their endeavours to deepen the salutary impressions which are visible, and to lead the enquiries of the awakened in a proper channel. It is very startling to hear of all this in our immediate neighbourhood—to see the shower falling, as it were, within the range of our own vision—and it brings home more forcibly to us the wonderful accounts we have read of the doings in Ireland and other places. Whatever may be the ultimate result, we are bound to consider, at present, the future as hopeful. A tree is known by its fruits; and we may surely augur well of what is likely to follow, when we hear of the change of life, the deep conviction of sin, the new language, and the peace and love, which are now witnessed in numbers who were formerly strangers to these things. One feature in those awakened, is a strong perception of the personality of Christ: He is the living object of their affection, their preserver in temptation, their constant friend, and they are happy in communion with Him.

It is difficult to ascertain the origin of the manifestation in this quarter. It rather appears to have begun in several places at once, and been fanned until it has broken into a bright and steady flame. We have heard of one young man having been for some time under serious impressions, and at last constrained—he scarce could tell how—to go and speak of Christ to one of his neighbours. He went, but his heart failed him, and he left the cottage without accomplishing his purpose. A youth accompanied him to the door, and to him, in the course of a few words of conversation, he put the important questions, Did he ever think of his soul? Did he ever pray? These had been as barbed arrows in the heart of the careless boy, who became filled with alarm. He followed his friend on the way home, and got him to pray with him. After twice returning to seek the comfort of his friend's prayers, he went home in great anxiety of mind. This continued until he finally realised Christ and peace, and found a tongue to tell what had been done for his soul. In another instance, two young women, farm servants, were affected in a remarkable manner. On Friday, they had been quarrelling with each other, and even using violence, so fierce had been their angry passions. On the Monday, one of them was struck down, and became unconscious. She was carried to bed, when, on her consciousness returning, they proposed sending for the doctor, deeming her seriously ill. It was not the body but the soul which was affected, and she cried out, 'No! No! send for Mr. Rutherford.' Her mental agony became very great but at last she found peace. Mr. Rutherford had repeated interviews with her

* Mr. Rutherford is U. P. Minister at Mountaincross in the Parish of Newlands, and Mr. M'Gregor Free Church Minister at Blythbridge in the Parish of Kirkcud.

and speaks to the blessed change which he believes has come over her. Her fellow-servant was also the subject of a similar awakening; and these two girls, who the week previously had been quarrelling with each other, were now spending much of their time in prayer together to the throne of grace: Numerous other instances of conversion might be quoted; but our limits forbid this, and it is better at present merely to draw attention generally to this outpouring of the Spirit, than to enter fully into details. These we hope to be furnished with, and will make known as may appear expedient. Let us, in the meanwhile, pray that the effects may be permanent and abiding, that the wilderness and solitary place may be made glad through the salvation of our God, that the domestic altar too long down-trodden may be reared in every household, and that the refreshing streams of Divine grace may water our own borders, causing righteousness to run down our streets like a river, and many to bless and magnify the Lord.

[The above is taken from *Feebleshire Tracts* for February. We have no doubt that the interesting statements are quite authentic.]

DR. GUTHRIE ON THE SLAVERY QUESTION IN AMERICA.

(To the Editor of the *Presbyterian, Philadelphia, U. S.*)

EDINBURGH, 27th February, 1860.

SIR,—In your paper of the 28th January you have an article headed, “Drs. Candlish and Guthrie.” Had that article appeared in any other than a religious journal, professing the highest orthodoxy, I would not have thought of noticing it or of asking, as an act of simple justice, that you insert this reply. And, indeed, I am not so anxious to defend myself as to seize the opportunity of lifting up my voice on behalf of the poor slaves, and of vindicating religion from the scandal to which it is exposed by your silence and that of others, on the shame and sin of your otherwise noble country.

You say that “for my sentiments, temper, and language,” at the meeting convened here to protest against American slavery, and to sympathise with Dr. Cheever, “there can be no apology.” I will relieve you at once from any hesitation about accepting and inserting an apology by saying, that I do not write to offer one. Bad as, according to your account, my temper is, and capable as I am, in your opinion, of taking “leave both of my senses and piety,” it so happens that, much as I have been engaged in keen public controversies during the last thirty years, I have never yet had to apologise to any one; and I thank God from the bottom of my heart that I have not now to go down upon my knees to any slave-breeder, slave-dealer, slave-holder, or to one I reckon more guilty than many slave-holders, one who, called to watch and give warning against crimes and sins, is, in regard to slavery, “a dumb dog that cannot bark.”

I write, not to make an apology, but to ask one. There are small charges in your article which are as untrue as they are contemptible—they are beneath my notice. So I pass on to statements equally false, but of a graver kind. You seem to have proceeded in this attack on Dr. Candlish and me upon “private information from an American gentleman.” I presume your informer, the spy in our camp, is the person who was pointed out to me as a minister from the slave States. I beg his pardon if I am mistaken; but if I have hit the nail on the head, let me tell him that it would have more worthy of a gentleman and of a minister had he, instead of sneaking away to write a letter you have been too ready to believe, come forward to the platform like a man, and meet us face to face. However that may be, in your anxiety to damage, I do not say us, but any influence which our protest against slavery and its abettors might have, you have lent him a too willing ear, as I now proceed to show.

You state that I “spoke of the American eagle as polluted with blood.” Now, that may or may not be the case; but I never used these words; nor said, indeed, a word, good or bad, about your eagle.

You state, also, that I wished the next negro insurrection, to succeed, “though they might have to fight to the knees in the blood of the white man.” How can

I deny that ? for in your article are not the offensive words, "fight to the knees in the blood of the white man," set within inverted commas, the usual sign of a quotation and the pledge of accuracy ? Alas for the credit of inverted commas and certain religious newspapers ! There is not a word of truth in your statement. The wronged and down-trodden negro may or may not be justified in doing for his personal what your own fathers did for their national liberty ; though a man, he is black, and notwithstanding that an old-fashioned book, called the Bible, says that God made of one blood all the families of the earth, he may no more have rights than the cow he is sold with ; yet I never used the words, nor spoke of blood either on black men's knees or on American eagles. I felt confident, on reading your paper, that I had not employed the expressions you put into my mouth. Still, having a deep abhorrence of slavery, and feeling profound grief that such a system is allowed to live in such a country as yours, and that Churches of Christ and ministers of the gospel have in so many instances failed to testify against it as they should, and God's old prophets would certainly have done, I thought it possible that my indignation might have exploded in some such terms. So I have appealed to the recollection of parties who were present, and I have carefully examined the report of the meeting in the three principal Edinburgh newspapers ; and I have the satisfaction of informing you that neither the one nor the other give the shadow of a foundation for your charge. So, in the hope that henceforth you will be less ready to take up an evil report against your neighbour, and more slow in trusting to "the private information" of such an "American gentleman" as attended our meeting, I pass on to other matters.

You say that I "was bloodthirsty." A horrid charge to bring against any minister of the gospel ! If you mean, by applying this abusive language to me, that I delight in the shedding of human blood, or would have recourse to arms rather than suffer any wrong, I deny your charge ; and appeal for my veracity to those who know me, and know how I abhor the cruelties inseparable from war. Perhaps, you mean something else. Perhaps you mean that I would regard the slaves, if they had a fair prospect of success, as justified in rising to recover their freedom, and, as a last resource, meeting arms with arms in the battle for liberty. If so, I plead guilty to the charge ; guilty, I must add, as were our Wallace and your Washington. Washington and his compatriots thought not liberty only, but independence even worth fighting for. In the days of the struggle which you yearly commemorate, ministers preached up resistance ; pulpits as well as drums sounded to arms. You laud the men who did fight, and were ready "to fight to the knees in the blood of the white man," merely for the right to tax themselves ; and have you the assurance to hold up your hands in horror at the bare idea of poor Africans, ground to the dust, doing the same to save themselves, their wives, their children, from bleeding under the brutal lash, and being sold like cattle to the highest bidder ? What were the wrongs your fathers suffered from Britain compared with the untold wrongs your slaves suffer on the same soil ? Let the great Jonathan Edwards answer that question. He says,—"We all dread political slavery, or subjection to the arbitrary power of a King, or of any man or men not deriving their authority from the people. Yet such a state is inconceivably preferable to the slavery of the negroes. Suppose, that in the late war we had been subdued by Great Britain, we should have been taxed without our consent. But these taxes would have amounted to but a small part of our property. Whereas the negroes are deprived of all their property ; no part of their earnings is their own ; the whole is their master's. In a conquered state we should have been at liberty to dispose of ourselves and of our property, in most cases, as we should choose. We should have been free to live in this or that town or place ; in any part of the country, or to remove out of the country ; to apply to this or that business ; to labour or not ; and, excepting a sufficiency for taxes, to dispose of the fruit of our labour to our own benefit. But the unhappy negroes in slavery can do none of these things. They must do what they are commanded, and as much as they are commanded, on pain of the lash. They must live wherever they are placed, and must confine themselves to that spot on pain of death. So that Great

Britain, in her late attempt to enslave America, committed a very small crime indeed in comparison with the crime of those who enslave the Africans." Your great Jefferson also speaks out his mind as strongly and as truly. "One hour," said he, "of American slavery outweighs whole ages of the oppression we rose against England to shake off!" You cannot deny that; and though a violent termination to slavery is not one that any reflecting and right thinking man would wish, the system, as one of cruelty, of immorality, of robbery, and of murder, is accursed both of God and man. It is the plague-spot of your State; the plague-spot of your Churches; and should its end, which God forbid, be one of violence, on the heads of those who are not straining every nerve to bring it to a speedy and bloodless termination will lie the guilt of all the fearful crimes that shall accompany its dying struggles. When these come, and the slaves are fighting for their rights, your disasters may recall the fearful words of Jefferson, "What attribute of Jehovah would allow him to take part with us?"

You sneeringly represent many of us as being much more concerned for the slaves in the United States than for the degraded and wretched in their own land. "Those who know us know that that is not true. Let me tell you that our concern extends to others besides the slaves in your country. Your informant concealed, or you have omitted in your article, all reference to the hearty admiration which I expressed for your countrymen and country—its greatness, its noble missions, its network of schools, its evangelical Churches, but this ungenerous treatment shall not prevent me from expressing the deep interest we feel in the prosperity and character of your nation. Because of that, we are grieved to see the contrast between what is now passing in Russia and passing in the United States. Looking across Europe, we see a mighty despot, the Head of a Church where the light of the gospel shines dimly through many an error, bending his giant strength to break the chains of serfdom; while in free, in Protestant America, States are driving—shame to see it—innocent and free men of colour from their territories; a man is sentenced to the gallows for no other crime than aiding, in obedience to the dictates of religion and humanity, a poor enslaved brother in his fight; and many, calling themselves free men and Christians, are seeking to restore the accursed slave-trade, and rivet the chains of bondage. The very report of these things makes our blood to boil. And when such things are done, many of you keep silence, who ought to "cry aloud and spare not," while some wickedly and profanely attempt to justify them from the Word of God. No wonder, when Scripture is perverted to such horrid purposes, that some Abolitionists have been sent by the recoil over into infidelity.

Let me say, in conclusion, that no lasting peace nor true prosperity can be yours till the evil thing is put away. I believe that God will not continue to bless a nation which continues to maintain a system that is opposed to the religion of Christ, and tramples in the dust its golden precept, "Do unto others as you would have others do unto you." Without this spot, how bright your sun would shine! What a noble ancestry you had, and, rid of slavery, what a noble people you would be! Little did the Pilgrim Fathers, who fled for liberty to your soil, expect the day when others for liberty would flee from it—in holds of ships, or by journeys in the dead of night, with the north star for their guide, and God for their protector, and bloodhounds on their track, glad to escape from a land that prayer and piety once consecrated to freedom. But we cherish the hope that, in the very confusion into which the question of slavery has now plunged your country, we see "the beginning of the end." We rejoice in the bold front, the onward movement, the increasing numbers, and the growing power of the antislavery party. May God bless their banners, and speed on their cause, till, dark skin and white, your whole nation, amid universal rejoicings, hold a fast, even the fast that God hath chosen, the best evidence of a true religious revival, "to loose the band of wickedness, to undo the heavy burdens, and to let the oppressed go free."

I am, yours truly,

THOMAS GUTHRIE