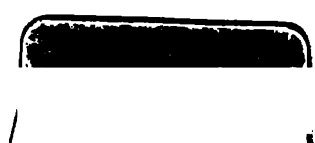


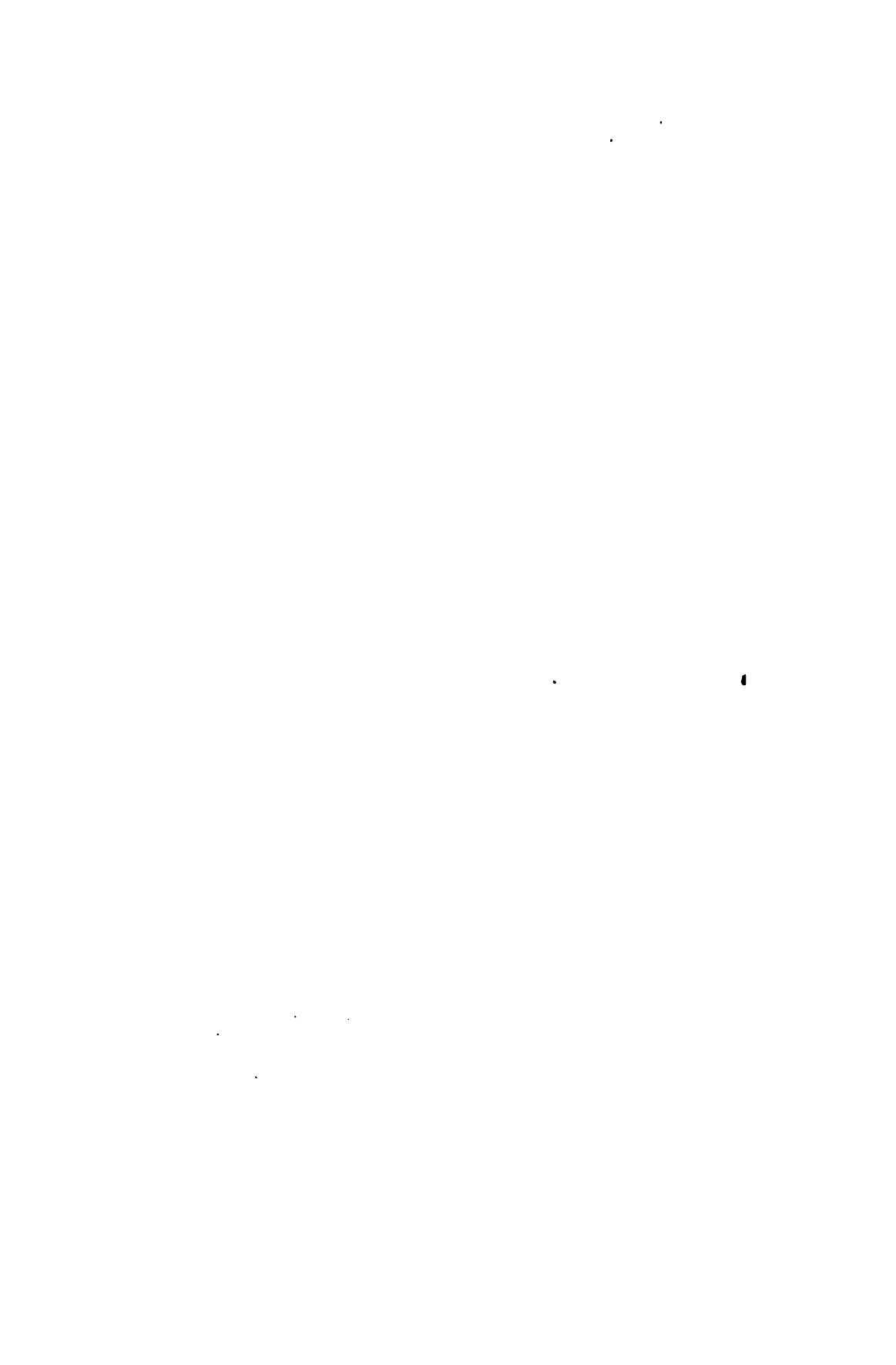


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THE
SCOTTISH
CONGREGATIONAL
MAGAZINE.

NEW SERIES.—VOL. VI.



GLASGOW:
JAMES MACLEHOSE, 83 BUCHANAN STREET.
MDCCCXLVI.

GLASGOW:
PRINTED BY BELL AND BAIN, ST. KNOCH SQUARE.

P R E F A C E.

THE first year of the Cheapened Magazine has come to a close—not lowered, we hope, in any other quality than that of price. With a circulation double that of preceding years, its sphere of operation for good has been greater than in any former period of its existence as an Organ of the churches. In the enlarged measure of support which the Periodical of the Denomination has secured, there is reason for congratulation; there are grounds of hope. In this age of cheap literature, the Church of Christ should not be slack to employ the Press; and if instead of employing the Press to disseminate scriptural principles and truths, the followers of Christ be found inert in its use even to instruct and fortify themselves, the failure and reproach of the cause of truth is certain, and so far as their conduct is concerned, deserved. Our people have not yet fully learned the true use and value of their own press. Let them not slacken but increase their progress in this work of patriotism and Christian beneficence. Various powerful agencies are in full activity, impregnating the popular, and especially the youthful mind, with principles defective, sensual, and antichristian. A half-hearted, indolent encounter with this pernicious array of worldly talent and anti-spiritual zeal, which the prevailing literature of the day presents, will only turn to our confusion. It is our earnest hope, therefore, that the ensuing year will witness a much more general and intense conviction, that truth expects every man to do his duty. With this volume our own labours are concluded; happily to be succeeded by the editorial superintendence of one, whose place and reputation in the Denomination, and in the religious world, are a guarantee of the ability with which he will perform his task. His varied gifts, added to his former experience of editorial work, supply encouraging prospects for the Magazine under his

management. For ourselves, we part with the work with extreme satisfaction, which is greatly owing to the sincere conviction, that whatever the Magazine may gain, it loses nothing by the change. During our brief career, we have experienced no small pleasure in serving the churches;—not unmixed with pain, on account of the imperfections and deficiencies of that service, of which none were more observant than ourselves. For all our faults and failings we confidently look for the indulgent forgiveness of our readers. With thanks to our many friendly helpers, and a general ADIEU to all, we cheerfully quit command, and fall into the ranks.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

JANUARY, 1846.

“THIS YEAR THOU SHALT DIE.”—JER. xxviii. 16.

By the good providence of God we have been brought to the commencement of another year. The events which it holds in store are concealed by a veil of impenetrable darkness. *This*, however, we know, that every day of it we shall be liable to the stroke of death; and before its termination, some who read these pages will assuredly have gone to the place whence they shall not return.

The average length of human life is estimated at about forty years, consequently, out of every forty persons, one dies in the course of each year. Supposing four thousand persons to read these pages, (a very moderate estimate,) it may be expected, according to this calculation, that one hundred of these shall die ere this year has closed. But we shall take a still lower estimate. We shall suppose only that one individual who peruses these lines shall die during the present year, and to that *one* individual, unknown to us, but known to God, we address ourselves.

“This year,” my friend, “*thou shalt die* ;” and thou art either a converted or an unconverted man. I shall take each side of the alternative.

First. You are a converted man—a child of God—an heir of glory. “This year,” my brother, “*thou shalt die*,” and think not that I am about to cast dust upon my head and bemoan your fate. No; I congratulate you on the cheering prospect which lies before you. Your *night* is far spent; your *day* is at hand. Rejoice, my brother, rejoice.

“*This year thou shalt die*” and be for ever beyond the reach of all suffering and sorrow. It may be that, like your Divine Master, you have been “a man of sorrows,”—that many days and nights of pain and heaviness have been appointed to you—that you have been subjected to the reproach and persecution of ungodly men—that your friends have forsaken you, and become your enemies—that you have followed to the grave, one after another, those who shared your heart’s warmest affections; and once and again, when the hand of the Lord lay heavy upon you, you have been forced to exclaim, “O that thou wouldst hide me in the grave, until thy wrath be past.” But be of good cheer, brother, *you are going home*. “Life’s fitful fever” will soon be over. *This year* thou shalt bid an eternal farewell to all the ills of life, and enter on that

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A

blissful land where sorrow is unknown. *There*, there is no reproach of the enemy, no separation of friends, no alienation of hearts, no anguish of spirit, but all is perfect peace and unmingled joy.

“*There* pain and sickness never come,
And grief no more complains;
Health triumphs in immortal bloom,
And endless pleasure reigns.”

“*This year thou shalt die,*” and be for ever freed from sin. The consciousness of sin within you has been the chief source of your grief since you knew the Lord. You have been longing, and striving, and praying for deliverance from it; and though you are gratefully conscious that you are not now as once you were, still you feel that you have not yet attained, neither are already perfect; you have daily to lament the prevalence of indwelling corruption. Entire freedom from sin is beyond all comparison, that of which you are most earnestly desirous,—that, for the sake of which you would willingly sacrifice all your dearest earthly enjoyments. Rejoice then, my brother, for *this year* thou shalt enter on a sinless world. *There*, no unholy thought shall ever harbour in your breast; *there*, no wayward affection shall ever draw you away from the service of your God; *there*, no law in your members shall ever war against the law of your mind; you will be holy, even as God is holy.

“The soul from sin for ever freed,
Shall mourn its power no more;
But clothed in spotless purity,
Redeeming love adore.”

“*This year thou shalt die,*” and be with the Saviour. The whole of heaven’s bliss is summed up by the Apostle in these words, “So shall we be ever with the Lord.” And oh! what a soul-gladdening prospect is this! To enjoy throughout eternity the society of Him, who, though He was “the brightness of the Father’s glory,” took part with us in all the infirmities of our nature, and became obedient unto death, that he might redeem us from the curse of the law, and raise us to a participation in his own infinite blessedness. “*For ever with the Lord!*” There is something overwhelming in the thought. It baffles all our calculations; it sets at nought all our earthly imaginings. “*For ever with the Lord!*” It seems as if it were too good to be true; but it is his own blessed promise:—“Father, I will, that they whom thou hast given me be with me where I am, that they may behold my glory.” “*For ever with the Lord!*” O Believer, is not this enough to satisfy the most ardent longings of your soul? Enough to enable you to meet even the last enemy with a calm and cheerful spirit; to convert your last expiring groan into a note of praise; and to cause you in the very embrace of death, to exclaim, “O Death, where is thy sting? O Grave, where is thy victory?” Once more, then I say, rejoice, my brother, *this year* thou shalt be in the palace of the great King—the dwelling-place of Him whom thy soul loveth.

“There on a throne (how dazzling bright!)
The exalted Saviour shines;
And beams ineffable delight
On all the heavenly minds.”

We turn to the other side of the alternative. It may be that you who are to die this year, are an unconverted man, living without God in the world. Oh! how different are your prospects, my friend, from those of the child of God! You are totally unprepared for death; for "except a man be born again, he cannot see the kingdom of Gods" In addressing you, I proceed on the supposition that you will die in *your present state*. God grant, however, that it may be otherwise!

"*This year thou shalt die,*" and have done for ever with the means of grace. These you have long possessed, but you have possessed them in vain. With the Bible, the Sabbath, the sanctuary, you have been familiar from your earliest years; but neither the Bible, nor the Sabbath, nor the sanctuary, has profited your soul. Times without number has the gospel trumpet sounded in your ears, but it has sounded in vain. The threatenings and the promises—the commands and the invitations—the warnings and the entreaties of the God of heaven, have been all alike disregarded. The word of God has been neglected; the Spirit of God has been resisted; the blood of atonement has been trampled under foot. And now, behold! the axe is laid to the root of the tree. *This year* you are to be cut down, and cast into the fire of hell. *There*, the gracious invitation of the friend of sinners shall no more be heard, "Come unto me all ye that labour and are heavy laden, and I will give you rest." *There*, no sound of mercy shall ever salute your ear, no ray of hope ever cheer your heart. The day of your merciful visitation is past, the day of God's righteous vengeance has commenced.

"*This year thou shalt die,*" and give an account of thyself to God. And oh! what an account it will be! An account of time mis-spent, of talents misemployed, of privileges abused, of warnings unheeded, of invitations rejected, of love despised, of a God insulted, of a Saviour rejected, of a Spirit resisted. Oh! what an account! But it *must* be rendered! Nothing can be concealed, nothing forgotten, nothing extenuated. Of every profane or idle word you have spoken, of every sinful action you have performed, of every religious privilege you have misimproved; of every sermon, every warning, every admonition, you *must* give account. Can you *stand* in the judgment before the holy, holy, Lord God? Oh! you feel that you cannot. Out of your own mouth you will be condemned, and if God condemn, who is he that will justify? You may put away from you the *thought* of judgment now, but you cannot put away the *reality*. You *must* meet with God; and as certainly as you are to be judged, you will be found wanting.

"*This year thou shalt die,*" and be "*cast into the lake of fire, to be tormented day and night for ever.*" Oh! the anguish of a lost soul! A soul shut out for ever from God's gracious presence—shut up for ever in the prison-house of despair! I dare not dwell upon it, even in thought. Suffice it to say, that the inspired writers, in alluding to the subject, seem at a loss for expressions strong enough to represent the torments of the damned; and all the epithets and figures they employ are of such a nature, as to impress on the mind with an almost paralyzing force, the truth of the apostolic declaration, "It is a fearful thing to fall into the hands of the living God."

"What harp of boundless, deep, exhaustless wo,
Shall utter forth the groanings of the damned,

Or sing the obsequies of ruined souls,
 Or wail their plunge in the eternal fire?—
 Hold, angels! hold your hands, for God laments,
 And draws a cloud of darkness round his throne;
 The organ of eternity is mute,
 And there is silence in the heaven of heavens."

Such, unconverted reader! is to be *your* portion *this year*, if you die in your present state. But, blessed be God, there is still hope concerning you. You have yet a little moment given you, that you may flee from the coming wrath. Oh! be persuaded to improve that fleeting moment. Cast your guilty soul on Jesus. He died that sinners might live. Come unto the Father through Him, and you will in no wise be cast out.

J. C.—D.

SKETCH OF THE LIFE OF WILLIAM E. PHILIP, MISSIONARY AT HANKEY.

A RELIGIOUS periodical contains many instances of premature mortality. Little as men think of death, and brief as the impression which it makes is, there is enough in a sudden removal to strike for a season, and lead to serious thought. In looking over the pages of a magazine for a series of years, we can discover not a few memoirs by the same writer, and by and bye our eye lights upon one of himself. It is instructive to dwell on this. We are taught by it the unutterable importance of having the heart right with God, and the preciousness of that hope which maketh not ashamed. It not unfrequently happens that the survivor anticipated the record of his own death before that of his friend, and that he who is gone would have discharged that duty he is now called on to perform. But Jesus has the keys of death. They could not be in better hands than in *His*, who has deprived the enemy of his sting. He may use them at a time and in a way, perplexingly mysterious to us. Still, he does use them; and however baffling the employment of them in a particular case (such as the one we have now to record) is, we may rest assured that it is our ignorance which makes us doubt, and that when it shall be dispelled in the land of light, we shall gratefully acknowledge the kindness which we saw not on earth, and bow to the wisdom with which that kindness was blended.

William E. Philip was born in Aberdeen, on the 31st of July, 1814. His father, Dr. Philip, was at that time pastor of the Congregational church which meets in George-Street chapel, there. It is well known that for many years he has occupied the highly responsible situation of superintendent of the London Missionary Society's missions in Africa. He has achieved much for the degraded Hottentots, and his memory will be embalmed in their affections as their emancipator from a brutal thralldom. Every reader of missionary intelligence is able to tell the superiority of his mother's mental powers, and the very efficient aid she has lent her husband in his unwearied labours of benevolence. The energies of his parents being consecrated to the cause of Christ, they dedicated William to the same service, from his birth. His temper was naturally impetuous, and his daring spirit occasioned them much anxiety. But though often hurried by his rashness into mischief, he had a warm

affectionate heart, and a remarkable tenderness of conscience, which caused him bitter regret and many tears on account of his foolish conduct. Trusting in the promise, "I will be a God to thee, and to thy seed," his parents continued instant in prayer in his behalf, and persevered in their efforts to train him up in the nurture and admonition of the Lord.

When in his eighth year, he was sent to England, and remained there at school for nearly six years. During a part of that time his parents were in England, and he spent his holidays under their roof. On their return to the Cape in 1829, he was sent to his native place to pursue his studies at college, and qualify himself for the medical profession. While there he was deprived of that influence which had hitherto controlled him, and finding himself free, plunged into a career of youthful folly and unsteadiness. Losing all relish for the quiet acquisition of knowledge, he abandoned his studies and embarked on a sea-faring life. It is unnecessary to detail the sorrow of heart which the step occasioned to his parents,—none could enter into but such as have been tried in the same way,—and it is equally unnecessary to relate the anxiety—the wretchedness—the bitter remorse which it entailed on himself. His own expressions, in after years, when recounting the mercies of the Lord, and mourning over his sins, will convey a sufficient idea of both. "In John Newton's works I have found much comfort; I feel a kindred sympathy with such a man, for I, too, am one of those astounding instances of the long-suffering and mercy of God. In my rashness and filial impiety I have exceeded him far."

On his second voyage he touched at the Cape, and his parents considered it to be their duty to detain him at home, in order that he might receive that education which would fit him for the calling he had entered on. He accordingly studied navigation, and in a few months Providence favoured him by an introduction to Captain Brown of "The Duke of Roxburgh," who was in want of a third officer. Captain Brown was a truly good man, who kindly watched over him, not only on the passage, but during the whole time he was in London, and acted towards him the part of a Christian father to a beloved son. His attention and care were blessed of God in leading him to the Saviour, so that by the time he again embarked, his mind appeared to have come under the power of religion, and to be resolved to serve the Lord, and follow him fully. He always spoke of the captain with much gratitude, and his parents deeply feel that they never can repay the debt of obligation they are under to him, whom God made the instrument of turning their tears into joy. They thought all things were against them when he went to sea, but they were mercifully taught that an unerring hand was following His own plans of love. Captain Brown did not return to sea, but found him a place in a South Sea Whaler. During the voyage the captain died, and William's religious convictions making him desire to quit a sailor's life, he left the vessel at the Mauritius, and the first intelligence he heard respecting it was, that it was wrecked six days after leaving that island.

A very striking change took place upon him at his conversion, and it was easily seen that a total alteration had been made upon all his views and feelings. His wish now was to be employed in the mission; but

although his parents praised God for the change effected upon him, they could not immediately comply with his desire. They felt that time was required to test the reality of his conversion, and prudently advised him to turn his attention to some other profession. Land-surveying seemed most congenial to his tastes and previous studies, and, after a few months' application, he passed his examination with great credit to himself, and was licensed as one of the government surveyors. He entered on the discharge of his duties with all his constitutional ardour, and soon gained the approbation of his superiors in office. It will be seen hereafter of what essential use these acquirements were in his future career.

His father, after a sufficient time had elapsed, finding that he continued steadfast in the faith, and unchanged in his resolution to devote himself to missionary work, brought him to England in 1836. In that year he began his studies at the University of Glasgow, and also at the Theological Academy, under Dr. Wardlaw, and the late Mr. Ewing, and Mr. MacKenzie. Before coming to Glasgow he had made considerable advances in various branches of study. His acquaintance with history, philosophy, and belles-lettres, was far beyond the average, and gave him a position in the estimation of others which few in his circumstances attain. He pursued the study of metaphysics with avidity, and was a passionate admirer of such poetry as that of Wordsworth, Coleridge, and Shelley. While he attended the University Classes he did not bend his mind much on classical or scientific acquirements. His medical studies were all in all with him, and he so elevated his study of, and desire for, medical knowledge, as to cast every thing else into the shade. In 1840 he took out his diploma as surgeon. Although he thus completed his studies, he had turned his attention to the principles of the Homoeopathic system, and spent much time in the investigation of them. The result was that he embraced the system with enthusiastic ardour, and determined to practise it.

His mental powers were superior. His intellect was strong, but not acute. He could see a principle, but could not trace all the subordinate facts which bore upon it, and made it so. He could comprehend the force of an argument as a whole, but, unless it as a whole was weak, he could not meet it. The tendency of his mind was to get at a general law, and if he could not find this, he was apt to throw away, as untrue, what seemed to require to have some ultimate element to which it could be traced. This he did not struggle against, and from it flowed many of the defects which were visible to others. He could not bear to wait at the gate of the temple of truth until she opened it, when he had become quite prepared to receive her. He would knock, and, if she came not out soon, he would turn away after some form which appeared to beckon him on to what was real, away from the false position to which he was looking. This disposition tempted him to leap to conclusions which he abandoned in maturer years. It made him ambitious, made him run down any opinion or any author without qualification, and made him less condescending and sympathising with men of inferior mind than he ought to have been. This, too, made him apparently careless of what others said regarding him. He did not labour hard to get a prize, because he estimated at a low rate a prize itself. The only two which he gained

were, the 4th prize in the first division of the logic class; and a prize "for the best comparative remarks on the most distinguished English poets of the 17th century." Yet there was not a closer student in the University at the time. He generally sat twelve hours a-day in his study, most of which, when not occupied with medical pursuits, he spent in perusing the best English writers, and, having uncommon facility in assimilating what he read, he was constantly amassing knowledge, which he thought would be of more service to him in future life than those acquisitions which would have secured him many a prize, had he given his energies to their attainment. Fully aware that the Hottentots, among whom he was to pass his days, could derive but little benefit from his being minutely versed in the nicer shades of a critical acquaintance with the ancient languages, he deemed it to be his duty to keep them in remembrance, and get as extensive an amount of general information as was within his reach. His heart was fixed, with firm purpose, on the elevation of that people in religion and civilisation; and this made him sacrifice the study of certain branches of knowledge, on which, in other circumstances, he would have felt it to be right to bestow the utmost diligence and attention.

He was not communicative to strangers; he did not open his heart at once; and only thorough acquaintance ever got his backwardness overcome. This produced a bad impression of him in the minds of many; yet he was free and hearty with those who knew him, and indulged sometimes in an exuberant buoyancy of spirit.

Truth compels the writer to mention these things, which seem to give an unfavourable view of the deceased. But he does so, in order to furnish a warning to students. His early college days were better than his last—there was more humility, more earnestness, more simple-mindedness. He latterly disrelished books of practical divinity, this had an unfavourable effect upon his piety, as it had no means of nourishment so much needed at college. Eminent piety would have made all his powers and qualities produce a holy influence. A life at college is a time of danger. With the light which subsequent experience sheds upon spiritual things, many ministers shudder at it, and wonder that they were kept from falling away. In looking back on the thoughtlessness, the prayerlessness, the self-seeking, the only relief they have is in the prayer, "Remember not the sins of my youth nor my transgressions." The writer would with all affectionate earnestness beseech students to practise prayer, to secure time for devotional reading, and to maintain right views of the solemn work that is before them. The deadening influence of their pursuits is a real evil, and sure he is, that no one could speak more emphatically on this point than his departed friend would do now.

With all these short-comings, he had a heart gushing with benevolence towards man, and longed for the time when he would be on the mission field, saying, "Let us work hard on the mission field, and no matter though we die all the sooner for that, we shall have accomplished something." Even when away for a brief space of time from study and its influence, this feeling gained strength. When in Arran, it delighted him on a Sabbath morning to go from house to house before service, to talk with the people and urge them to come and hear the gospel. During his attendance at the hospital, he rescued a poor unfortunate girl from a

life of infamy, interested himself in her behalf, got her sent to the country, frequently visited her, and manifested a strong desire for her eternal welfare. These circumstances gave promise of what he would be and do on the missionary field. The beautiful and the good in man he often expatiated on, and he lingered with rapture on the themes of man's immortality and the Almightyness of God. When engaged in prayer, there were the profoundest awe and the richest pathos—his soul seeming to be absorbed in the glories of the character of the Eternal. His tone of general conversation was elevated, and he entertained the most profound contempt for any thing approaching to slander.

In the spring of 1840, he became united in marriage to Miss Alice Bell, eldest daughter of the late Mr. Walter Bell, jun., Merchant, Glasgow, a union which was the source of great happiness to both, and eminent assistance to him in his labours. Shortly after, he sailed for the Cape, where he remained about six months. During his stay there he delivered a sermon on the occasion of a Missionary Anniversary, which the congregation solicited him to publish. It is fraught with sound thought, and presents a brief epitome of God's dealings with the Church. The state of mind in which he entered on his work may be learned from a brief extract; "If there is one thing to be feared more than another in the present prosperous state of Christ's Church, it is depending too exclusively upon its own power, and forgetting the arm on which it leans and by which it is shielded; nothing but prayer, constant prayer, will gain us the victory." In a letter to a friend he said, "I have adopted the most simple kind of reflection and expression, as I am quite convinced simplicity alone is suited to the character of gospel truth."

(To be continued)

PASTORAL RECOLLECTIONS.—NEW SERIES, No. I.*

It was the grateful acknowledgment of a saved sinner, "I have obtained mercy." That inestimable boon he had been taught to prize by a discovery of previous transgression, which was brought to remembrance, and exhibited in its enormity, by a startling dispensation. Thus, in the experience of many whom God was preparing for glory, has the recollection of past delinquencies been revived by their alarming results; and the depressed and agitated mind been mercifully constrained to have recourse to the gospel for relief and consolation. Yet, with the well-founded hope of forgiveness from a pardoning God, and that iniquity shall not prove the cause of eternal perdition, there have sometimes been associated painful regret and harassing remorse, ever kept alive by the present disastrous consequences of previous misconduct. An affecting illustration of this came under my observation many years ago, the description of which may convey salutary instruction and admonition to various classes.

By the bounty of a benevolent gentleman there had been established, in a village within a few miles of this, a charity-school, for the instruction of fatherless and destitute female children in the common branches of education. To the office of teacher an individual was appointed, whom I shall

* We congratulate our readers on our having successfully *pinched* the memory of an old favourite into activity again.—Ed.

designate Mrs. F. When she came to reside in this neighbourhood she appeared about 30 years of age, of highly polished manners, but wan, wasted, and broken-hearted. She entered on the duties of her station with ardour, performed them with indefatigable industry, and soon won the affections of the scholars. When the weather was favourable she frequently came to our place of worship on the Lord's day, and seemed an attentive and deeply interested hearer. Especially, it was observed, when salvation through the perfect and accepted atonement of Immanuel was exhibited in its attractive freeness and suitableness, presented to all just as they are, without exception or qualification—or when allusion was made to the tranquillizing hope of the better land, as the compensating rest of the desolate and depressed mourner—her eye shone with an almost unearthly lustre, and at times, unable to repress the powerful emotions excited, she burst into tears. But when the service was over she hurried home, sedulously shunning all intercourse with those who travelled in the same direction, and shut herself up in her solitary dwelling, but whether to sigh, or rejoice, none could tell; for she evinced a repulsive reserve, a shrinking reluctance from being addressed, as if afraid to be questioned respecting the cause of the unbroken gloom that cast a dark shadow over her existence, or apprehensive lest she might by any hint divulge what she was terrified she might reveal. Seldom was she seen abroad, unless walking with slow and faltering steps in some sequestered unfrequented spots, never gazing around, and upward, on the animating beauties the surrounding landscapes unfolded, but ever looking on the ground, as if bowed down by some oppressive load. The reports of her general deportment brought forcibly to my recollection the remarks of the wise man,—“The heart knoweth its own bitterness”—“A wounded spirit who can bear.” I thought of the wounded deer that seeks the shade to die alone. It struck me that the interesting stranger, who seemed resolved to remain a stranger, was probably crushed and tortured by overwhelming despair, produced by deep and absorbing conviction of personal guilt and danger, and dark confused misapprehensions of the method of a sinner's acceptance with God. I therefore found means to be introduced to her. We entered on a free conversation concerning her religious sentiments and spiritual hopes. She evinced an enlightened acquaintance with the gospel, a firm persuasion of the matchless character and the finished work of the Lord Jesus, and an entire and joyful reliance on Christ, as her chosen Saviour, for full forgiveness and a blissful immortality. On these subjects she spake with animation, and evident heart-thrilling delight; but when there was a pause in the conversation, the dark cloud visibly returned, and the wo-worn countenance, the sunken eye, the deep-drawn irrepressible sigh, betokened a mental anguish that would not be soothed. What occasioned that unconquerable despondency? It was obvious it was not tormenting anxiety and uncertainty respecting her eternal interests, for she avowed a good hope through grace. Nor could it be some heart-rending bereavement, sent by a wise and good God, for that her love and knowledge of the supreme Disposer would have enabled to bear with placid resignation: but some galling recollection of the past, some deed that could not be recalled, which brought in its train painful remembrances. What was the cause of the mental sorrow, that shrunk from discovery, it was not my duty to

pry into, and our ignorance of her previous history left it enveloped in mystery. We only knew that the patron of the school, who employed Mrs. F., had received ample and satisfactory testimonials not only of her ability, but of her unblemished reputation. By these it was proved she had received a very superior education, far above the sphere she then occupied. She manifested a desire to be useful, taught in her school-room a Sabbath school, and circulated religious tracts among the children, and, by them, in the neighbourhood. Still she looked and spake as one that had resolved to go down to the grave mourning. It seemed to us, who knew her sentiments and conduct, passing strange that a person so well acquainted with the truth as it is in Jesus, so explicit and unhesitating in avowed dependence on Christ as her trustworthy Redeemer, so amiable, and so useful, should be the miserable victim of a habitual melancholy that preyed on the heart's core.

Time passed on, and Mrs. F. was obviously, though gradually, wasting away by the internal, undivulged grief that was destroying the vitals of existence. She attended to her laborious duties after she was very unable to perform them, but at length was confined to bed by universal debility. The physician avowed he could give no aid, for she was apparently dying of a broken heart. Yet she was happy, very happy! She anticipated the approach of death as the visit of a desirable friend. The prospect of heaven, as the rest that remaineth for the people of God, elicited expressions of rapturous delight. Not that she looked for heaven, as I have seen some, who, weary of this world, thought of a future world merely as a release from care and privation, a state of indolent repose. Our enlightened friend knew well, a want of occupation is not rest. To her the grand attractions of that land of pure delights were, that there she would be for ever near and like her God and Saviour, see him as he is, love and praise and serve him as she ought and would. Yet she repeatedly said, the prospect of rest is sweet to the weary, toil-worn pilgrim, who has found this world a dreary wilderness. When expiring, and the attendants around the bed imagined all was over, she opened her eyes, looked upwards, and exerting her remaining strength, exultingly gave utterance to her confidence and peace and joy in these lines:

"The hour of my departure 's come,
I hear the voice that calls me home;
At last, O Lord, let troubles cease,
And let thy servant die in peace.

Not in mine innocence I trust,
I bow before thee in the dust;
And through my Saviour's blood alone,
I hope for mercy at thy throne."

She then heaved her last sigh. The secret sorrow, whatever it was, had rendered the wasted body uninhabitable, and the ransomed, liberated spirit, we humbly hope, was translated to that habitation of unmingled felicity from whence sorrow and sighing for ever flee away, for there God shall wipe away all tears from the eyes. There was present at the funeral a distant connexion of the deceased, in whom I recognised an old school-fellow. Thus the following explanation was obtained of that overwhelming melancholy which had appeared so astonishing to her acquaintance in this neighbourhood.

Our late friend was the orphan daughter of a younger branch of a rich and ancient family. She was brought up with the children of her uncle, and received the same education as his daughters. But her prospects were widely different from theirs, and she soon found herself placed in the anomalous situation of companion and servant to near relations, who made her frequently feel she was a needy dependant. Before she was seventeen she was seduced by the heir of the estate, was driven from the castle in disgrace; and when the child was born, it was taken from her, and she was cast on the wide world penniless and disowned. Some, who had known the poor friendless girl in her brighter days, compassionated the destitute condition of the outcast, and procured for her the situation of a governess. She filled that office for about eight years, in some very respectable families, with great credit and unimpeachable rectitude. Her fall was unknown or forgotten. She had become a beautiful and accomplished young woman. A respectable merchant in the city where the family resided during winter, became acquainted with her, avowed his attachment, and with the cordial approbation of her employers and his relatives, they were married. The day after the marriage, when the father of the husband was on the way to visit them, he was accosted in the street by one of those firebrands whom the scriptures hold up to reprobation as talebearers, who reveal secrets and separate chief friends:—"Is it true," he asked, "that your son has married such a person? for if so, I am sorry to inform you, you are the father-in-law of a woman with a bad character." When the father expressed his unbelief, "Come with me," said the incarnate demon, "I will bring you to the house where her illegitimate child was born, and nursed, and concealed for some time." The father went, was satisfied the report was true, and then rashly hurried to the house of his son, and told him all. The irritated husband summoned the accused party into their presence, and called upon her to confess, or disprove the disgraceful charge. The young wife, struck dumb by conscience, and confounded by the unexpected discovery, stood speechless, and then fainted away. The husband immediately left his house in a state of mind bordering on frenzy. The father was not much surprised at the violent anger expressed by his son, on the discovery of what he deemed a fraudulent concealment, and he expected to find him at his own house. But that night the newly married husband returned not to his deserted bride, nor repaired to the paternal abode. Next day came, and he did not appear. The father then became seriously alarmed, and upon making inquiries after the runaway, he ascertained that, on the afternoon when the young merchant fled from the late home of conjugal confidence and affection, as if fleeing from the plague, he was seen on the outside of a coach on the way to G—. He hurried after him thither, and then to a seaport, where he learned his son had sailed on the previous day for the United States. The now deeply distressed father returned, and visited the deserted wife, whom he found in a state of deplorable wretchedness. The sudden and undeniable charge, the flight of the man she dearly loved, had thrown her into a nervous fever, which shattered both body and mind. When partially recovered she expressed some faint hope that the injured husband would relent and return, or that a letter would soon come from America, inviting her to go after him. But the packets arrived, and

there was no letter;—months passed away, and there was no information. The husband never returned—was never heard of more by his connexions in this country. The uncertainty that hung over his fate, whether he were alive or dead, the hope deferred making the heart sick, the bitter self-condemnation, the heart-gnawing remorse, combined to produce that unconquerable sadness which enveloped in gloom all her future days, and poisoned all the streams of temporal happiness. The now relenting father-in-law endeavoured to console her disquieted spirit. He was a believer in Jesus, and an intelligent Bible Christian. He presented the glorious gospel of Christ to the disconsolate mourner, as the only all-sufficient compensation for blighted earthly hopes, and the only infallible balm for a bleeding heart. She believed through grace, and could say, “I have obtained mercy.” Yet, while cherishing the sweet hope that God for Christ’s sake had freely pardoned all her iniquities, she could never forgive herself for having been the cause of so much wretchedness to so dearly beloved connexions. The thought of having driven the man to whom she was fondly attached an exile from the land of his birth, from a flourishing business to become a penniless wanderer, the suspicion of what he might be suffering as the unhappy result of their ill-starred union; the apprehension of being the object of disgust, if not of hatred, (and conscience whispered, deservedly so,) to him round whom her affections clung, haunted her dreams by night, and seldom were absent from her waking reflections. The father-in-law, when all expectation of his son’s return was abandoned, disposed of his business, and soon afterwards died. She was thus roused from the paralysing lethargy of despondency, by the necessity of doing something to procure sustenance for herself and her infant child. By some kind friends she was recommended to the patron of the charity school, who was only informed that she had been deserted by her husband soon after marriage, and it was not known whether he was alive or dead. Thus, in the providence of God, she was brought to reside in this neighbourhood; and though her settled melancholy, associated with a profession of religion, might prove repulsive to some who were glad of an excuse for their ungodliness, her triumphant death exhibited the supporting power of faith in death’s Conqueror, which can brighten the closing scenes of a troubled life, and fill with holy, heavenly joy, when the solemn realities of eternity are about to burst on the disembodied spirit. So may we die! cheered by the hope of going home,—to a good home—our Father’s house, where our departed friends and brethren dwell, where God our Saviour reigns.

This affecting narrative impressively recommends religion to the young in the days of their youth. Many have proved by experience,—many are the living monuments of the truth expressed in these simple lines of Dr. Watts:—

“Twill save you from a thousand snares,
To mind religion young;
Grace will preserve your growing years,
And make your virtues strong.”

Those who are gay, giddy, and thoughtless in the beginning of their days, may, when past their prime, or on a death-bed, be brought to repentance, and drawn into the refuge from the wrath to come; and it is a glorious truth, that whenever applied by faith, the blood of Jesus

Christ cleanseth from all sin. Yet, what a dreadful risk do they run every day the great salvation is rejected, of dying unsaved! But supposing they are converted to the Lord's Christ after years of reckless impenitence, they, while destitute of religious principles and preserving grace, and passing through a world full of temptations on every hand, may have formed connections which shall prove a source of continual annoyance; they may have helped to ruin companions that have gone along with them in the road to ruin, but will not turn with them into the way of life; they may have done deeds which never can be undone, the bitter fruits of which they shall reap before they go hence; and committed crimes, the recollection of which shall awaken self-condemnation and remorse while memory lasts. Let the young be persuaded, the sooner they give their confidence and affection to Jesus, the better both for this life, and that which is to come.

The experience I have attempted to describe, forcibly warns all to shun temptation, and prompted even by a regard to our present interests, to beware of yielding to the seductive allurements of vice; we know not the disastrous consequences of one false step. In one unguarded hour we may do what shall injure the labours of a life, and send us sorrowing to the grave! Whoever dares do what the benevolent Law-giver forbids, and hopes for impunity, will find himself most miserably disappointed. Thus saith the universal Ruler, "Be sure thy sins shall find you out." And by some righteous retributive dispensation, the evil long forgotten may be brought to remembrance by its legitimate punishment. Let none be seduced to sin by the hope of concealment, for there may be unexpected ear-witnesses and eye-witnesses, conscience is there, and God is there, and events frequently bring it back to the startled recollection. Here, or hereafter, transgression will prove bitterness in the end. Even when the soul is saved in the Lord with an everlasting salvation, the flagrant failures of the professed Christian through life may awaken painful feelings at life's close. Thus, Moses on the day he died and went to heaven, was painfully reminded of an offence committed by him long before, and for which he was excluded from the promised land. What need then have we all to watch and pray, lest we enter into temptation; and carefully avoid all that may plant thorns in our death-bed pillow. But where sin hath abounded, grace hath much more abounded. For that grace of the divine Redeemer,—grace to pardon, and renew, and restrain, and strengthen, let us daily apply,—and on it habitually rely, that when we come to die an abundant entrance may be administered into the everlasting kingdom of our Lord and Saviour, where the weary are at rest, and the days of their mourning are ended.

ABIJAH.

THE ORIGINAL SABBATH.

"The Sabbath was made for man."—MARK ii. 27.

WE wish to set before our readers, in few and simple words, what seems to us to be Bible truth relative to the "Original Sabbath," "the Jewish Sabbath," and "the Christian Sabbath." The subject is of paramount im-

portance. It is second only to those gospel doctrines on which the salvation of the soul depends; and every discussion of it which finds its way into newspapers, and even religious periodicals, elicits the existence of a great deal of crude and mistaken conception regarding it. It is now more than ever necessary that the christian community should be well established in their faith in the authority of the Sabbath, that by an enlightened faith they may be strengthened to resist the increasing temptations to its neglect, and the growing scorn of latitudinarians, who reckon all but themselves narrow-minded bigots.

The proposition which we propose to maintain in this article is, THAT THE SABBATH WAS INSTITUTED ORIGINALLY NOT FOR A PARTICULAR PEOPLE OR NATION, BUT FOR THE HUMAN RACE. In proof of this proposition we appeal—

In the first place—to the words of our Lord Jesus Christ, “The Sabbath was made for man.” We allow that our Saviour’s immediate design was to assert the benevolence of the institution. The Sabbath was not first instituted, and man created to observe it; but man was first created, and the Sabbath instituted for his benefit. But, in the form in which he thus declared its benevolence, he declared its universality. The Sabbath was not made for the patriarchs—it was not made for the Jews—it was made for man, and would have been observed even had man not fallen from his original state.

In the second place—We appeal to the fact, that the Sabbath was instituted at the creation. It is admitted, even by Paley, that if it was, its law “was addressed to the whole human species alike.” Now, let us look at the evidence. Gen. ii. 1—3,—“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.” These words occur in the midst of a simple though majestic narration; and it is to us a mystery how any believer in their correctness, to say nothing of their inspiration, can doubt whether they make the sanctification of the seventh day co-temporaneous with God’s resting from his work on that day.

Those who think the Sabbath was not instituted at the creation, find the first institution of it in Exodus xvi. 22—26,—“It came to pass that on the sixth day they gathered twice as much bread, two omers for one man: And all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord.* * * * Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none.” Will the reader examine this passage carefully, and say whether it does not look very unlike a first and formal enunciation of a law hitherto unknown. It refers to the first Sabbath the Israelites spent in the wilderness. A double quantity of manna descended on the sixth day, and Moses explained that the reason was, “To-morrow is the rest of the holy Sabbath.” The entire narrative would indicate that the Sabbath was already known. But if a doubt on this point be possible, will the reader compare the second chapter of Genesis with this passage, and he will conclude that that chapter cannot be explained, on the sup-

position that this passage contains the first institution of the Sabbath, and that this passage not only can be explained, but can best be explained on the supposition that that chapter contains the first institution of the Sabbath.

If God's resting from his works on the seventh day, was the reason why the seventh day was sanctified, can we conceive it possible that that sanctification should be postponed for two thousand five hundred years; and that, for all that period, the creative power and wisdom of the Almighty should not have its day of celebration? That at such a distance of time, and not earlier, God should appoint a day to commemorate the completion of his works, seems very strange. But that it was not so, is evident from the fourth commandment, as well as from the narrative in Genesis:—"In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it."

In the third place—We appeal to the place assigned to the Sabbath in the moral law. The force of this argument will depend of course on our conviction, that the ten commandments do constitute a law of universal obligation. We cannot do justice to the evidence on which this conviction rests within our present limits, and can only indicate the arguments we should adduce did our limits permit.* (1.) The way in which the ten commandments were given, separates them from all the other laws of Moses, and confers on them pre-eminent honour. They were written by God's finger on tables of stone, yea, written a second time when the first tables were broken. (2.) The position assigned to them afterwards in the most holy place, distinguishes them from all other laws, and identifies them with the law which the human race has broken, and Jesus Christ has magnified and made honourable. The tables of stone were put into the ark; and the lid of that ark was the mercy-seat. Thus was symbolised the combination and harmony of justice and mercy, of law and grace, through the propitiation of Jesus Christ. (3.) The ten commandments are manifestly moral in their nature. The duties which they prescribe are not "positive," arising from the mere appointment of the Lawgiver, like the duty of the Jew to avoid certain meats as unclean. They are moral, arising from the very relations in which we stand to God and to our race. It may seem at first sight, that the fourth commandment itself is an exception to this remark. But it is passing strange, that a merely positive institute should be mixed up with manifestly moral requirements, and have equal honour done to it in the form of its promulgation, and in the symbolical use made of it in the ark. But the law of the Sabbath is *essentially* moral. The duty of worshipping God as manifested in his works is a moral duty; yea, the principle of social worship is moral, inasmuch as it is founded on a law of our nature. The right use of time is a moral duty, and it might be shown that the devotion of some special portion of time to the contemplation and worship of God is a religious necessity of our nature. If there is any thing "positive" in the institution of the Sabbath, it is the prescription of the particular portion of time which is to be appropriated to its purposes. But this surely cannot convert a law which is essentially moral, into a

* The reader will find this subject most ably discussed in Dr. Wardlaw's discourses on the Sabbath. But we regret that that work should be out of print.

merely positive institute. (4.) The New Testament decides that the ten commandments form a law of universal obligation. Will the reader consult Matt. xix. 17—19; Rom. xiii. 8, 9; and James ii. 8—11. These are not full quotations of the ten; but the quotation of a part sanctions the code to which that part belongs. It is the second table of the law that is quoted; and no one will maintain, that the first is abrogated while the second is perpetuated. In calling the ten commandments the moral law, the law of universal obligation, the law which man has violated, we do not mean, of course, that its substance was unknown before its promulgation on Sinai. Its substance was known from the beginning, both by revelation and by the teaching of conscience. And now that God was separating a peculiar people from the nations, to be the depository of his truth and worship, it was fit that a formal announcement of the great law to which they were subject as creatures, should form the basis of their peculiar institutions as a separate people.

In the fourth place—We appeal to its own nature to prove that the Sabbath was designed for the race—not for the Jews. It was instituted to commemorate the creation—not to commemorate an event peculiar to the nation of Israel. It was instituted for the contemplation of the Creator's character as manifested in his works, and for his worship. Now, this was a matter of universal interest. There is nothing local, nothing peculiar in it. The obligation and the privilege of worship belong to *man*; and we joyfully recognise the original Sabbath as his likewise. The importance of this doctrine in its bearing both on the Jewish and the Christian Sabbath will soon appear. Let the reader be fully established in it before he proceeds farther.

THE FELLOWSHIP OF CHURCHES.

“I have known, and according to my measure, have co-operated with great men; and I have never yet seen any plan which has not been mended by the observations of those who were much inferior in understanding to the persons who took the lead in the business.”

THESE were the words of Edmund Burke; and we would shelter ourselves under them while attempting to offer some remarks on a subject of considerable present interest to the churches—their relation to each other, and the rights and duties that arise out of that relationship.

A question has arisen out of existing differences of sentiment on points of doctrine: “*Ought such differences to occasion a breach of Christian fellowship among brethren? or ought they to maintain their fellowship unbroken, notwithstanding such differences?*”

This evidently is a question not admitting of a general solution. It cannot be satisfactorily answered without considering the nature and extent of the matters in controversy in the particular case. It is admitted on all hands, that there may be cases of doctrinal error on points of vital importance, concerning which there can be no hesitation. They who hold them must be excluded from the fellowship of those who are jealous of the honour of God, and of the sacredness of his truth. In regard to life and conversation also, if any should indulge in prac-

tices concerning which the sentence of scripture is—"they that do such things cannot inherit the kingdom of God," all fellowship with them must be denounced, under the penalty of becoming partakers of their sins, and incurring the just judgment of God. It is equally clear that there may be differences of sentiment so trivial, and modes of action somewhat peculiar, yet involving no breach of the rules of morality, and perfectly compatible with a good conscience, so that no one would ever think of such things occasioning the forfeiture of the confidence and fellowship of Christian brethren.

Between the two extremes, however, of manifestly serious and fatal error, and confessedly slight and unimportant matters of sentiment and conduct, there is a middle region of debatable ground; and *there* we may expect to find some men disposed to class certain errors and mal-practices among the trivial, that are to be foreborne with, which others may be disposed to rank with the graver differences to be protested against and frowned upon.

An error of such magnitude as the denial of the special influence of the Spirit of God in the conversion of a sinner, we view as a serious one. It cannot be ranked among the non-essentials of Christianity. That this is **THE** error of the separated churches some of the members of those churches may deny, and many of them may be guiltless of the heresy. But that cannot relieve us from the duty of protesting against the system. The admission on the part of its advocates, that no sinner is saved without the exertion of Divine influence, is found, when thoroughly sifted, to mean nothing more (at least, according to the views of some,) than that preaching, conversation, providential arrangements, and other *means* are *the Spirit's means*, and therefore the influence they exert may be termed the Spirit's influence. If some go farther than this—for there are dark and *darker* shades of error,—no explanation we have heard as made by any of the "new view" party removes the main objection, or amounts to any thing like a fair admission that there is a direct and proper influence of the Spirit of God, rendering the truth effectual to the conversion of each individual sinner, to whom the gospel proves the power of God unto salvation.

We believe that many simple minded disciples, little versed in the technicalities of theology, belong to the churches over which teachers of the "new views" preside, and remain untinged with the real error of the system: toward such we can exercise charity, admit them individually to our fellowship, and esteem them as christian brethren, beloved for the truth's sake.

There is no inconsistency in our "receiving such," and at the same time separating ourselves from the party with which they stand identified. We believe they are cajoled or blinded by the use of plausible phraseology. They take words in their common meaning, and believe that when they hear their teachers speak of the Spirit's influence and of Divine power, they mean what these terms import, and not merely the instrumentality of man and the employment of means.

In dealing with error, we have to distinguish, then, between the individuals holding it, and the *system* to which it belongs. In the one case we may indulge in favourable hopes as to the christian character of the errorist, ascribing the favour he avows for it rather to the fault of his

head than of his heart. It is a different affair when we have to deal with error as embodied in a system. Here we must show it no quarter, but denounce it, and take decided ground in opposing it. Now, we take it that this is precisely the *case* when a *church* professes a scheme of doctrine we hold to be erroneous. Whatever charity we may be able to exercise towards individuals belonging to it, we must testify against their common error; and it will depend upon the enormity of that error whether we can still hold fellowship with them as a church, or renounce that fellowship as the only way of escaping a participation of their sin.

These reflections are suggested by certain pamphlets which have recently appeared, and of which the titles are given below.*

Without presuming to act as umpires between the parties at variance, and without attempting a review of the arguments on either side, we would at present merely offer the following remarks:—

(1.) Supposing the differences between the churches in the west to resolve themselves simply into the points in controversy between Arminians and Calvinists, (a supposition made merely for the sake of argument) then to separate *as churches* from the fellowship—say of Arminian churches, is but to do what is virtually done, and has been done by us as a body from the beginning of our existence as a denomination. We have no communion *as churches* with the Wesleyan methodists, nor have our Congregational brethren in England. Nor have we fellowship as churches with our Calvinistic brethren of the various Presbyterian bodies around us, although their doctrinal views and ours are substantially the same. But this does not imply that we deny them the name and character of Christians; nor is it incompatible with holding fellowship with individual members of those bodies; nor with the most confiding and affectionate intercourse with such Christians of those communions as we may happen to know.† Our brother, Mr. Grant, reaches his conclusion by annihilating this distinction. He forgets that, by ceasing to hold fellowship with churches as churches, we neither deny the christianity of individual members of those churches, nor denounce them as unworthy of fellowship altogether. Let them seek and find communion with other Christians, agreeing with them on the points respecting which we differ from them. We do not unchristianize our Antipædo-Baptist brethren—for instance—because they and we are formed into separate churches. But they and we alike feel and acknowledge that it is more for our edification and comfort that we should worship with brethren of congenial sentiments. To seek a closer alliance would mar rather than promote our real brotherly affection, confidence, and usefulness.

* The Correspondence between the three Congregational Churches in Aberdeen, and the Congregational Churches at Blackhills and Printfield, relative to their views of the work of the Holy Spirit.—*Aberdeen*, 1845.

Letter from the Congregational Church in Cumnock to the Congregational Churches of Scotland.—*Glasgow*, 1845.

Counsel submitted to the Members of the Congregational Church, meeting in Argyle Square Chapel, Edinburgh, by W. L. Alexander, M.A.—*Edinburgh*, 1845.

† There is an obvious distinction between the character of a church, and the character of an individual belonging to it. The one may be condemned for the error it embodies and supports. The other may be worthy of all confidence for his personal piety.

(2.) We readily admit it as an axiom, that we are to receive all whom Christ receives, but we suspect that Mr. G. himself would demur to the application of it, as some might insist upon his doing. Our enlightened Presbyterian friends avow the sentiment—they will admit him to their fellowship. Will he admit them by whole congregations to his? No: he is not satisfied that their scrutiny of character, previous to admission, is such as to inspire him with confidence in the christianity of all the members. Well, this may be the case in churches where other doctrines are taught, and other preachers introduced than those we approve, and other tests of personal Christianity received than those we judge sufficient.

In a word, Mr. G.'s argument is not pointed so much at the particular case on which he would make it exclusively bear, as against the entire existing framework of Christianity as exhibited in the churches of the Reformation. All sects and parties should return to the primitive unity and catholicity. But they are not yet agreed; and, till they are so, they cannot walk by the same rule. It is in vain to think of *forcing* fellowship upon churches; just as vain as to force them to uniformity of creed, formulary, and order. When Christians are not of one mind upon important points, it is better they should mutually concede to each other the privilege of following the dictates of their own judgment and conscience, than to hanker after a visible oneness, which is, after all, not the unity of the Spirit.

3. If, moreover, the points of difference between the churches of Glasgow and Aberdeen and those from which they have respectively separated be so serious as they consider them to be, it is hard to imagine how there could possibly be cordial and confiding fellowship between them; and it is surprising to us that the separated churches should have professed to the very last to desire the continuance of that fellowship. There could be no intercommunion between them without compromising principles and wounding conscience, and endangering the best interests of all concerned.

It is of consequence also to observe, that while the doctrinal views maintained by the separated churches were considered as involving errors so important as to justify the steps that were taken to bring the brethren who had adopted the views objected to, to acknowledge and renounce their error, these brethren were practically assuming the position of another and a different ecclesiastical body,—setting up preaching stations and forming churches where there were already churches of our order, without consulting or recognising them, and seeking fellowship not with their pastors, but with ministers of another communion, in ordination and other services; so that they were at one and the same time professedly seeking to maintain their fellowship with our churches, and *practically* disclaiming it! Professing reluctance to be separated from the churches in Glasgow, they were of their own accord renouncing the fellowship of sister churches in other parts of the country, wherever they chose to form a church, or could succeed in forming one, composed, of course, of persons friendly to their distinctive views.

4. With regard to the concern of *other* churches in the western controversy, we are humbly of opinion that our brethren in Glasgow might very safely have left it to the churches throughout the country to form their own opinion, and act upon it, as occasion might offer. We are per-

suaded they would in general have *practically* homologated the proceedings of the Glasgow churches, whenever the opportunity should arise for their doing so. The churches throughout Scotland *had been* in fellowship with the Glasgow churches. The fact of the five churches in that neighbourhood, after certain steps of procedure, (now published, and before the churches,) having been separated from the fellowship of the former, did not affect the relationship that had subsisted between the Glasgow churches and other sister churches, and it ought never to have been thought necessary to declare formally that the connexion remained unbroken. It was natural enough for the five separated churches to try and find sympathy and countenance by circulating a letter with the view of ascertaining if they might get some church to declare itself favourable to them and their views; or at least to show them pity as having been, in their own opinion, at least, severely dealt with. But the Glasgow churches needed no attestation nor expression of adherence from sister churches to assure them that they still held the place they had always occupied in the affection and confidence of their brethren throughout the land.

The same remarks apply in all their force to the churches in Aberdeen. Their "Correspondence" with the churches at Blackhills and Printfield, and the result of it—the separation of the latter from the fellowship of the former, cannot affect the standing of our Aberdeen brethren with the other churches of the body, except in the way of raising them in the esteem of all who, by the publication of the correspondence referred to, have thereby become acquainted with the stand they have so nobly made for the faith once delivered to the saints. We heartily join them in "praying that what the churches have done in faithfulness and love may prove salutary to those from whom they now part in deep sorrow."

(5.) Conceiving, as we do, that the Glasgow churches did not *need* a formal expression of approval from sister churches; nevertheless, since they, out of deference to the opinion of their brethren, have solicited some expression of it, this might have been given, we conceive, without infringing the rights of the churches so addressed, or compromising any principle of our polity. It was not necessary for every church to enter into the whole controversy, and, after cautiously and carefully mastering it, pronounce a judgment upon the merits. The churches might decline the task, they might object to pronounce on an involved and lengthened controversy; but without doing so at all, it was surely competent to them courteously to answer the Glasgow circular, and at least assure the brethren there of their sympathy and confidence. We regret therefore, exceedingly, that Mr. Alexander in the letter before us addressed to his own church, has taken up the subject as if the circular in question were a gratuitous and unjustifiable interference with the churches—making them parties in questions with which they have no concern, and involving them in foreign disputes they have nothing to do with, and may not be competent to decide. We are the more concerned on this head, because some passages in our esteemed friend's "Counsel" *seem* to have a bearing in favour of views which we know he regards as very remote from sound doctrine. The question, too, of the independency of the churches, is advocated as if a friendly epistle, soliciting an expression of sympathy and a frank declaration of ecclesiastical position, were an infringement

of the liberty of the churches. It is needless to enter into a formal proof of the acknowledged principle, that the independency of the churches is not their isolation. May not one independent church recognise another? Is Independency incompatible with union? Does it forbid co-operation? Does it exclude from sympathy? Must christian affection, confidence, good will and good offices, never stray beyond the walls of our own chapel, or the roll of our own membership? or, if we extend our christian sympathies beyond our own circle, are we to embrace all alike in the arms of our fellowship, be their creed or their conduct, their faith or their works, what they may?

Theorise as we will, and make allowance as we can, for the erroneous opinions—as we deem them—some have embraced, and reduce them if possible to mere metaphysical questions,—still we do make, and must make a practical distinction between truth and error, and between the votaries of the one and of the other. We do so in the case of individuals, we must do so also, *a fortiori*, in the case of churches. And when we have confidence in the soundness of doctrine and purity of life of brethren, may we not express it? May not christian churches give utterance to their sympathy of joy or grief with other churches? Is there not a fellowship of churches, as well as fellowship in a church? Is not all this implied and distinctly expressed in every ordination service, when the pastors and members of neighbouring churches give their countenance and aid? Is not their appearance upon such occasions a tacit and intelligible approval of the faith and order of the church so recognised? Would not such recognition be denied to a society of heretics? Would a Socinian minister and congregation be countenanced by us? If not, why, but because the countenance given would be equivalent to an expression of approval? It would be an act of fellowship and a token of union. Our churches, therefore, though independent, have a uniting bond; and their fellowship in the gospel warrants and demands, upon all fitting occasions, the expression of their love, confidence, and sympathy. Interchange of sentiment by letters or by messengers is an appropriate token of their sacred relationship. We see it exemplified in the churches founded by the apostles, and it was part of their approved practice.

There may occur a difference of opinion among brethren as to the propriety or necessity of some particular question forming the subject of correspondence between churches, but when such difference of opinion does occur, courtesy, forbearance, kind words, and charity, will soften the pain of not being able to see every thing in the same light. If good will to the brethren dictate our addresses to them, and love sweeten our intercourse, such communications can scarcely be too frequent, nor will we be disposed to quarrel with the occasion which invites us to give our brethren a proof of our love and of our desire to promote their welfare.

“There is no word or action (says one) but may be taken with two hands; either with the right hand of charitable construction, or the sinister interpretation of ill will and suspicion.” The circular of the Glasgow churches may be thus treated. We deemed it unnecessary and wish it had never been issued; but we see in it no invasion of our liberties, and can detect in it no principle subversive of our church polity. The churches could treat it as they pleased. Some have taken it with “the right hand of charitable construction,” and as it came with

no airs of authority they have returned to the senders a courteous answer. If the spectre of presbyterianism is to be pointed at to frighten them in one direction, they will beware lest, in fleeing from it, they encounter an evil of equally appalling aspect—the spirit of disunion—scowling upon the intercommunion of the faithful, and disowning the tie which binds together the sisterhood of churches of the same faith and order. This is the ultraism of Independency, professing to recognise true Christians as individuals wherever they are to be found, but refusing to own any society of them as entitled to our confidence and worthy to share our fellowship.

We have already exceeded our prescribed limits, and though we have left many topics untouched, must close our remarks. If in any point we have mistaken the sentiments of friends on which we have animadverted, we shall be sorry for it, but even this may be turned to good account, if it lead to such explanations as may remove all cause for misapprehension.

CONTINENTAL COLLECTIONS AND RECOLLECTIONS.

NO. I.—GETTING INTO BELGIUM.

I LANDED at Ostend on the 24th of July, about 11 o'clock, A.M., after a passage of less than six hours from Dover. As we were too early for the tide, we had to land in small boats—always a disagreeable process, and in our case rendered more so, by the great numbers who were on board the steamer, and who were impatient to get to the shore; for after the anchor was dropped in the roads, the pitching of the vessel became insufferable. No accident, however, occurred; and I believe we all paid the two shillings which the boatmen charged for landing us (albeit an exorbitant charge) very cheerfully; for, let people descant as they please of the pleasures of the sea, I never yet saw a company, however fine the day and prosperous the voyage, who did not manifest the utmost alacrity in placing themselves on *terra firma* as soon as they had the power.

Having seen my luggage conveyed to the custom-house, (and I was not allowed to retain even a small dressing-case which I carried in my hand,) and having yielded up my passport to a very fierce looking officer, "bearded like a pard," who stood upon the steps by which we ascended from the boat, I followed a guide to the Hotel de Flandre. I found this a very comfortable establishment. I was received by the landlady with a curtsy which would have done honour to a Duchess, and was very speedily supplied with an excellent breakfast, of which, as may be supposed, I was by this time very particularly in need. This over, I set out to enjoy a stroll through the town; for as the custom-house officers would not examine the luggage before 2 o'clock, I had at least an hour and a half to dispose of in that way before having to abide their summons. I was agreeably disappointed with the appearance of Ostend. From the sea its look is miserable; but it, nevertheless, contains some very good streets and some handsome houses. It is a favourite bathing place for the Belgians, and consequently in summer great numbers resort to it

from all parts of Belgium, and even from France and Germany. There is an elevated promenade near the beach, which, as the day was fine, I found crowded with persons of all ranks and both sexes enjoying their walk with all that vivacious gaiety which is so characteristic of the French and the Frenchified Belgians. The bathing place is close by the promenade (all the bathers being dressed for their ablutions in light bathing gowns), and one principal occupation of the promenaders seemed to be to criticise the performances of the bathers. Whilst I remained, nothing seemed to amuse the assembled groups so heartily as four great shaven fellows of priests, who were getting bathed, and who roared like children at every wave which approached them; nor ever ventured on a dip without being held by a stout seaman, whom they had hired for the purpose.

On going to the custom-house, I found a crowd of my fellow-voyagers displaying the usual virtues of true Britons under the trying visitations of the Douaniers. The latter were tough fellows, who stuck to their work, and seemed to have left their ears or their hearts at home; for upon no other hypothesis can I account for the unfeeling coolness with which they ransacked the various packages, unmoved by the pathetic appeals or the pithy censures which were incessantly poured upon them. For my own part, I submitted in silence; though it did rather touch me to see articles, which kind hands at home had so carefully and neatly packed, first turned topsy turvy, and then recklessly tossed in again to sort themselves as they best might; but as I saw remonstrance was in vain, I did not offer any, and I really believe I got off, in consequence, somewhat more easily than some of my more eloquent neighbours. Whatever differences of opinion on politics there might be amongst us, I believe for the time being there never was a company more disposed to vote unanimously for free trade and no tariff than we were.

But the worst was to come. After being exposed to this trial, we were no sooner free than a clerk came up with a book in his hand, and politely demanded payment for the *trouble* they had had in examining our luggage! I could not help telling him that, for my part, I should not only have been exceedingly happy to have saved him and his companions all the trouble they had had on my account, but would cheerfully have paid double what he demanded for them not to have taken it at all. "C'est possible, Monsieur," was his reply, as it is the reply of all French clerks when you make any remark affecting the interests of their business, which they cannot rebut and don't like to admit. Though I felt it to be a gross imposition, I found there was no use in reasoning with so imperturbable a fellow; so I paid his demand and walked out of the place.

At the door I found an altercation going on between another *commis* and a sturdy farmer from Derbyshire or Devonshire, I forget which, who had, as he himself expressed it, "come to take a bit of a run thro' Belgium for the sake of an out." He was of course far too much of a genuine Englishman to know a single word of French; indeed I believe he would almost have thought it an act of degeneracy had he so much as attempted to acquire that or any other foreign tongue. There he stood with his hat inclining to one side of his head, his left hand stuck

in his ample waistcoat pocket, his right arm fully stretched out, with the hand resting on the top of a stout oaken staff, his huge limbs cased in drab shorts and top-boots, and his round ruddy face swelling with patriotic scorn and private wrath. Before him stood the little Belgian with his shoulders shrugged up to his ears, holding his book in one hand, and with the forefinger of the other pointing to something written upon the page; whilst as I approached I heard him with strenuous effort ejaculate the words, "Believe me sare, I can assure you, it is absoulument necessaire to pay for de cherching of your bagage." As I had got into talk with my countryman whilst crossing, I no sooner made my appearance than he hailed me, adding, "I say Maester, canst-to tell me what this 'ere jackanapes be saying wi his outlandish lingo?" "Oh yes," I replied, "he wants you to pay a franc for searching your luggage." A wrathful look instantly descended upon the little clerk, which gradually passed into a comical expression of contempt as he exclaimed, "I'm a deal liker to gi'e him a cudgelling; howsomever, I made the dog speak a bit o' English any how, tho' it wor rare stuff, and cam woundy stiff off his tongue;" and inwardly chuckling over the triumph which he had thus exacted in honour of his vernacular, the worthy farmer paid his franc with the air of a man who has extorted from a fraudulent dealer the worth of his money. I was greatly amused with this genuine specimen of an unadulterated John Bull, and meant to have kept by him to enjoy a few more of his adventures. But, unfortunately, we got separated, and I did not again discover him. The last remark with which he favoured me was, "Ha! the rogues they can all speak a bit o' English, only they want to make-believe they can't, to get summut out on you."

I left Ostend for Ghent by the Brussels train, which started at 4 o'clock. There is a very spacious station house for the railway at Ostend; it is quite new, very commodious, and even elegant. The Belgian railways command, I believe, universal admiration for the admirable way in which they are managed. The carriages are very comfortable—those of the second class being immensely superior to the carriages of the same class on the British railways, and those of the first class little short of sumptuous. One never hears of any accident happening on them, nor, I believe, has any loss of luggage occurred. This I attribute in no small degree to the excellent management under which every thing is placed. As all the Belgian railways are under the direct control of the government, all the officers and servants are government men, and go about their duties with military precision. And as all the luggage is registered, paid for, and marked with a ticket of which the proprietor receives a duplicate, which he must produce when he arrives at his destination, one has no trouble with luggage during the transit, and no confusion in claiming it on arrival. How vastly superior this arrangement is to that adopted on our British railways, where no note is taken of luggage, where at every station there is a risk of passengers' goods being left behind or carried off, and where at the terminus there is always a scene of horrible confusion, scrambling, and strife, I need not stop to point out. The fares also in Belgium are exceedingly moderate. Including what I paid for my luggage, I was only charged

for a place in the second class carriage to Ghent, 4 fr. 40 cent., which is equal to 3 shillings and eightpence sterling, the distance being about 50 miles.

The route between Ostend and Ghent lies through a very flat, but well cultivated country; so flat, indeed, that I think there is not a single cutting for the railway beyond the depth of two feet, nor a single embankment above a yard high the whole way to Ghent. The soil did not appear rich, nor the crops which covered it heavy. As far as I could judge, the soil seemed to be of a thin, loose, and sandy texture, and in many places was covered with bent and brushwood. Flemish industry, however, is proverbial, and from this unpropitious soil the inhabitants had forced crops which had a healthy appearance, and were on the whole good. I was struck with the minute subdivisions of the fields; here a patch of corn, there a patch of potatoes, and so on in portions so minute that at a distance the whole resembled nothing so much as one of those ancient coverlids which our grand-dames used to contrive by ingeniously piecing patch to patch of varicoloured stuffs. I could not but notice also a contrivance which I wish our farmers here would adopt. Who that has had occasion on a wet day to follow a footpath through a field of corn has not experienced the annoyance of being continually struck with the pendant and moisture-laden heads of grain on either side? To prevent this, the Flemings have a simple but effectual contrivance. They merely gather the adjoining heads of corn, and tie them together, so that they no longer overhang the path; and thus neither annoy the passengers, nor are exposed to the risk of being trodden under foot by him. This of course costs some labour; but labour is an article of which a true Fleming never grudges the expenditure, if any gain is to be made, or any comfort secured by it. Besides the ordinary produce of the field, the Belgian farmers raise great quantities of chicory, which is used sometimes *with* sometimes *for* coffee.

Had my time allowed, I should have liked to visit Bruges, a fine old town, full of architectural attractions, and surrounded with historical associations. As it was, however, I was constrained to content myself with a passing glance at it during the few minutes the train rested there. We reached Ghent about half-past 6 o'clock, and at the station I found an omnibus waiting, which conveyed me to the Hotel de Flandre. This house I found fully to answer the character given of it in Murray's Handbook—"clean and quiet." After tea I strolled out to have a look at the town. I managed thereby to get a sort of general notion of it, and thus the better to lay my plans for the morrow; for I make it a point never to go trolloping about with a great fellow of a *commissionaire* by my side, but to be my own guide and my own showman. As it became dark before I returned, I had very nearly missed my way; but happily I made the right turn and reached my hotel in safety. Weary and footsore (for, gentle reader, if thou hast never been on the Continent, no language can convey to thee any adequate idea of the sufferings of a genuine British sole, when, for the first time, doomed to tread Continental streets on "pavements fanged with murderous stones," as Coleridge sings in his address to Cologne)—weary and footsore, I gladly sought repose; and in the quiet chamber which I occupied, I soon sunk into as sound a sleep as ever descended to refresh the frame of mortal.

CHURCH PSALMODY AND SACRED MUSIC.

To the Editor of the Scottish Congregational Magazine.

DEAR SIR,—You may not, perhaps, be disposed to begin your FOUR-PENNY with strife, and especially with strife about harmony. Yet even a strife about harmony may be a harmonious strife. At any rate, I can assure my antagonist, that he will find me, in regard to the only point at issue in the following remarks, in the position of one desirous of being convinced that he is wrong; and holding out to him, therefore, an encouraging hope of success, seeing inclination gives such proverbial force to arguments, and what we like we are so prone to approve. The remarks are extracted, substantially, from an exposition of the last of the Psalms.

I am, dear Sir,

Yours cordially,

R. W.

IN the psalm, “every thing that hath breath” is summoned to praise Jehovah,—to “praise Him for his mighty acts.”—to “praise him according to his excellent greatness.” It is specially to the *manner* in which the summons is to be complied with, the manner in which the praise is to be offered, that I now request attention:—“Praise him with the sound of the trumpet: praise him with the psaltery and harp: praise him with the timbrel, and dance: praise him with stringed instruments and organs: praise him upon the loud cymbals: praise him upon the high-sounding cymbals.”

We have in these verses an enumeration of musical instruments, most of which are mentioned in other parts of scripture, but some here only. About more than one of them different opinions have been entertained, into the discussion of which I should reckon it little better than a waste of time to enter with critical minuteness. Of the TRUMPET nothing requires to be said, save that then, it may be presumed, as now, there were varieties of this wind instrument, differing in tone and in the compass of notes in the scale embraced by them. The PSALTERY and HARP were both stringed instruments, of which the cords of the one were struck with the *plectrum* or *quill*, while those of the other were twanged with the fingers. The TIMBREL was a hoop with a cover of parchment tightly stretched upon it, and beat with the fingers to the time of the tune; very much the same with what is well known to you all by the name of the *tambourine*. The word rendered *dance* properly signifies a PIPE; (the idea of the dance being associated or inferred rather than expressed:)—and the timbrel and pipe are commonly connected—the former being beaten to the tune played on the latter. The ORGAN! alack-a-day! how different the instrument so designated by our translators and by those of the Septuagint, from the grand, complicated, and powerful one now known by the same name! The latter instrument was then, and for many a century afterwards—even far down in the Christian era—altogether unknown. The only point of correspondence between it and the humble instrument here called by the same name, lay in both

being composed of a series of pipes or tubes of various lengths. The organ of the scriptures appears to have been little if at all different from what goes by the name of *Pan's pipe*; consisting of seven reeds, of regularly adjusted lengths from the longest to the shortest, placed under the nether lip, and played upon by blowing into them with the mouth. The CYMBALS were what you are all familiar with,—hollow plates or hemispheres of brass, which were struck against each other, with a ringing sound, in time to the instruments of music.

It is deserving of special notice, that neither *heart* nor *voice* is here at all mentioned. Are we to conclude from this that neither was required? Assuredly not. We are rather to consider both as pre-supposed, or taken for granted. There would be no praise without them. Praise implies the utterance of sentiment and feeling. There is no praise otherwise. The instruments enumerated, and as many more as you may imagine added to the list, can produce nothing more than sound. But mere sound is not praise. The mind and heart are the true seat and source of praise. The voice gives it expression. The various instruments are, and can be, no more than mere accompaniments. They express nothing. But praise is the expression or utterance of thought and emotion. The mind conceives the sentiment; the heart feels it; the voice utters it. *That* is the praise. Combine all the possible powers of instrumental music:—it is properly no part of the praise:—it is designed only, as an accompaniment, to give the praise impression and effect.

The question respecting the use of instrumental music in the worship of the New Testament Church, is one which has not a little divided the opinions of good men. The ORGAN has now become so much appropriated to the purpose, as to have almost contracted a kind of sacredness; so that in many minds the argument is hardly ever associated with any other instrument. With such it is simply an argument whether *an organ* may or may not be used in worship. And there can be no doubt that that wonderful instrument, above all that have preceded and accompanied, or are likely to follow it, is admirably adapted for *sacred music*. There is in it so exquisite a combination of power and sweetness, of majesty and melody, of thunders and whispers, of the softest breathings of plaintiveness and the most thrilling and overwhelming grandeur, as renders it incomparably the best adapted at once for the simplicity and sublimity of sacred music. And one of its peculiar excellencies is, that of all instruments its tones bear the closest resemblance to those of the human voice. It breathes;—it all but speaks. Still, however, the argument must needs be a general one. It must respect, without the selection of one instrument more than another, the use of instrumental music in general. I shall briefly state my view of the question,—which, I frankly confess, is somewhat different from what it once was,—in a series of observations.

1. *All music*, as already hinted, is worthless without the heart. It matters not whether it be vocal, or instrumental, or both. If the affections of the heart be not engaged, the most perfect modulation of sounds is not praise. What Paul says of spiritual gifts without love may, with equal truth, be said of it;—it is but “a sounding brass, and a tinkling cymbal,”—that is, a cymbal sounding by itself its monotonous and irksome clang. This observation requires neither illustration nor proof. In

the principle of it, it will be at once and universally granted. There wants nothing but a deeper, more abiding, and more influential impression of it. It is to be feared, that when we are singing, we too often forget it. We see the words in the book; and from the book they pass to the eye, and from the eye to the lip, with hardly a conscious impression on the mind, or emotion in the heart. And this we call our song of praise. Yet, when it is thus, there is no praise in it. Do not we, in this way, too frequently stand chargeable with "mocking God with a solemn sound upon a thoughtless tongue?" Let us beware of it; and remember that our song is a song of acceptable praise, only in as far as the mind and heart are engaged in it.

2. The giving utterance or expression to the sentiments of the mind, and the accompanying emotions of the heart, in musical sounds,—sounds adapted to the state of the feelings,—lively or plaintive, solemn or sprightly, elevated and strong or low and feeble, as one state of feeling or another prevails,—appears to be the dictate of nature. Its universality is sufficient proof of this. And there is, moreover, in musical sounds, an amazing range of influence over the mind; in exciting cheerfulness or melancholy; in lighting up the countenance with the smile of pleasure, or drawing from the eye the trembling tear or the bursting gush of tenderness; in rousing the ardours of martial courage, or melting the hardest spirit to the softness of pity; in changing and controlling the moods of the mind in the most sudden and extraordinary manner, in a degree beyond belief, were it not so amply verified by experience and testimony. The experience, of course, is very various in kind and measure, according to—not only the skilfulness of the musician—but the kind and measure of susceptibility in the listener. Some, who have little or no musical ear, and consequently little or no sensibility to the influence of which I speak, marvel greatly, and smile incredulously, when they witness or hear of the effects upon others. They pronounce it affectation. But this does not disprove it; any more than the insensibility of a blind man, or of a man devoid of taste for the sublimities and beauties of nature, disproves the reality and force of *their* influence.

On all such subjects it behoves us to speak generally. I need not say that music is not devotion; nor are all the feelings which music alone can inspire, devotion:—and it is one of the dangers arising from the influence of music on the susceptible ear and heart, that it is apt to pass itself upon the deceived mind for piety, while it is nothing more than the result of a more than ordinary sensibility to the charms of sound,—a fine ear, and a fine taste. Yet this much is not to be questioned, that good music tends to bring the mind into a state that is, if I may so express it, *congenial* to devotional feeling and impression;—allaying, for example, its little fretting and disturbing passions, and soothing it into tranquillity. Was there no acknowledgment of its power in this way, when the prophet Elisha, moved with indignation by the presence and known character of the king of Israel, said—"Bring me a minstrel?"

3. Instrumental music, it is freely admitted, cannot *in itself* be wrong as an accompaniment and assistant in devotional exercises:—for we know that of old it existed *by divine appointment*. The music, indeed, if such it might be called, originally instituted in Israel, was of a very

limited and simple kind. It was confined to the blowing of trumpets and cornets in connexion with some of their sacrifices and festivals. It has been conceived, however, that the reason of this was simply the adaptation of the institution to the existing state of the art. For, in a later period of their history, we find music introduced in all the variety and excellence to which it had then attained. This was under the administration of David, the sweet singer of Israel. We might have been tempted to think, from his own proficiency in the art and fondness for it, that this was done by David according to his own suggestion and his own taste and fancy. But it was not so. The inspired record expressly tells us, that it was all done by divine order and direction; as, on reflection, indeed, we might previously have concluded to be probable. In 2 Chron. xxix. 25, it is said of Hezekiah — “And he set the Levites in the house of the Lord, with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king’s seer, and of Nathan the prophet: *for so was the commandment of the Lord by his prophets.*” David, then, did not presume to introduce any innovation into the temple worship, of his own mind: what he did was done by divine prescription.

4. In the New Testament, not a single hint is to be found of the use of instrumental music in the public worship of God, under the gospel dispensation:—Nor (we may add for the sake of any whom it may concern) are there any traces of it to be found in the history of the church for at least seven or eight centuries,—and, according to some, for a considerably longer period. Now, for my own part, my present conviction is, that this ought to decide the question with regard to our practice. Even David did not venture to introduce into the Jewish worship what had not the direct sanction and injunction of Jehovah. Are we warranted to do so now? The use of instrumental music appears to have been abolished, or to have fallen into desuetude, along with the other external rites of the former ceremonial,—the system of “beggarly elements.” It is against my will that I have come to this conclusion:—but I am unable to resist or evade it. It is not enough to remind us that the practice in question existed *before the Mosaic law*: and therefore, not forming a part of it, was not necessarily abolished with it:—for so did sacrifices, and so did circumcision. Neither will it do to refer us to the *harps of the Book of revelation*. It is true that these are introduced there in the descriptions of the highest and purest and most spiritual of all worship, the worship of heaven:—but that book is constructed on the principle of symbolical imagery, and is full of allusions to the abrogated rites of the ancient dispensation,—the Levitical system. We have the sea of glass, the ark of the covenant, the candlestick, the altar of incense, and the temple of God itself. *Singing* is, in the Apostolic writings, repeatedly mentioned as a part of New Testament worship—but nowhere is any hint given of more:—and the true and proper description of the praises of the Christian Church is that given by the Apostle Paul,—“In psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord.”

5. This, after all, does appear to accord best with two great distinguishing principles, or characteristics, of the whole New Testament system,—I mean, *simplicity* and *spirituality*. These pervade and

characterise it throughout. Not that we have nothing external,—no outward observances. We have. But still they are distinguished by simplicity and spirituality. Nor is this all. For such as do exist, we have direct divine authority. We can appeal in behalf of them, against Quakers and others, to our statute-book. But as to instrumental music, every thing that is anywhere said of this department of worship teaches us, not the use but the absence of it. The argument, I admit, is more of a negative than a positive character. But there is a harmony between this absence and the nature of that dispensation, of which its divine author himself said—“The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth.” I have nothing to do with the practices and enactments of our forefathers,—with the decisions of councils, and assemblies, and civil judicatories. Some of them we may respect; but to none of them can we concede an atom of authority. I leave them to those churches which fancy they have a right to legislate for themselves, and which own the power of the civil magistrate in matters of religion. We profess to look simply to our New Testaments, and to own no other authority whatever as binding but that of Christ and his Apostles, as we find it there. To this the appeal must come at last. Many plausible things, I am well aware, may be said in behalf of instrumental music, on *general principles*:—but they are things which may be balanced by considerations of a similar description, not perhaps less plausible, against it. But, when we have compared, and discussed, and tried to determine the preponderance, we have done little to the purpose; seeing, after all, we must turn to the statute book for the final settlement of the question. When we have stated and defended our respective plausibilities, and put the best face upon them all, the matter must come in the end to this simple appeal,—He who “knows what is in man,” and who knows too what is most suitable to the nature and ends of the different systems of religious observances he is placed to institute,—must himself decide the point. And on the present subject, the very lowest ground we can possibly take is, that, where he in his inspired record of New Testament facts, and truths, and duties, gives us no command, and no example, we are at least safest to abstain. If any one will prove that mere negation,—mere silence,—is no sufficient ground on which to rest our conclusion, I shall be glad, as I have already said, in the present instance, to be convinced. But I dread precedents. I dread, that is, admitting, or seeming to admit, a general principle which appears so perilous in the lengths to which it might lead, as—that we are at liberty to do, according to our own judgment or fancy, *whatever is not forbidden*.

6. We SING. We have clear authority for this. A question, then, arises, and consequences of practical importance depend upon it—Why have we music *at all*? I answer, for three reasons, all very obvious. 1. Music is one of the natural modes of *uttering* mental feeling. 2. Music is a means, according to the constitution of our nature, of *exciting* and *heightening* such feeling. And 3. Without music there could not well be any such thing as public, social, congregational praise. There

could be nothing but confusion and dissonance, at once grating to the ear and disturbing to the mind.

If singing, then, is the appointment of God, and certainly designed for a beneficial purpose; and if it be the only music that has the direct warrant of the New Testament, as authorized by Him in the churches of Christ,—it surely is no far-fetched and impotent conclusion, that we ought to make the most of it: not, indeed, for the mere gratification of the ear and the taste, but for the proper ends of worship. If we are to sing, we should sing well. If we are to have vocal music, it should be the best of its kind. And mark what I mean by the best: not difficult, intricate, complicated measures, which none but refined amateurs and practised performers can be expected to follow, and even they with not a little of previous preparation and rehearsal. These, for sacred worship—the simple worship of the New Testament, and for a public congregation, would be, not the best, but the very worst.

At the same time it should not be forgotten, how very much here depends upon custom. Not a few tunes, which, to a Scottish congregation, would seem complicated and unmanageable, and would silence a large majority of the audience, are sung amongst our Southern neighbours with perfect ease, familiarity, and harmony. While the general character of the music should be that of grave and dignified simplicity, at an equal distance from lilting and drawling, there should be studied, at the same time, an adaptation of the tunes to the subjects of the praise; solemn to solemn, cheerful to cheerful; yet the cheerful without lightness, and the solemn without dullness.

To “bands,” as they are termed, “of singing men and singing women,” selected for their voices alone, without regard to their characters, and set up to lead the most spiritual, devotional, and delightful part of the worship of God, it were but a feeble expression of my repugnance to say, that I should regard an organ or any instrumental music, as incomparably less objectionable. They are an utter abomination. But when voice and character are united; when a number of the members of a church and congregation, of godly reputation, by sitting together in one pew, or even in knots of smaller numbers in different parts of a place of worship, can give combined aid to the principal conductor of the music, and impart its full effect to the singing, by at once leading and animating the assembly, marking time and infusing spirit; so far from such an arrangement being objectionable, it is, on every ground, most desirable, and the very next thing at least to an incumbent duty. While it is true, and ought never for a moment to be absent from our remembrance, that the main concern is the spirit of devotion, and that with that spirit the very worst music is better than the best without it; yet it cannot be questioned, that in our northern part of the island, a great deal too little attention is bestowed on this part of public worship. Some of the old psalm tunes, like some of the old Scottish airs, are exquisite specimens of “grave sweet melody.” But, oh, what murder is often perpetrated in the singing of them! It would be well if some one of the “chief musicians” of our Israel would sketch out a plan for the general improvement of our congregational singing. I am sure, Mr. Editor, you would give such a plan, were it one that promised at all to be effectual, both room and recommendation.

THE SONG OF PRAISE.

Is there a sound so heavenly sweet,
 A strain devotion loves so well,
 As when harmonious voices meet
 The sacred song of praise to swell ?
 Thoughts of divine emotion dwell
 In the enraptured burst of praise ;
 And feelings—more than words can tell—
 Blend sweetly in the holy lays,
 By love, and hope, and gladness given,
 To fill the listening ear of Heaven.

Oh ! when the mounting soul aspires
 To waft its music to the throne,
 And earthly hopes, and vain desires,
 With all their feverish dreams are gone,
 And sentiments of nobler tone
 Displace the sordid cares of time ;
 Then communing with God alone,
 The spirit breathes a purer clime,
 And Faith surveys with raptured eye
 The face of living Deity.

When evening shuts the dewy flower,
 And shadows veil the mountain side,
 How sweet, from some sequestered bower,
 To hear the strains of Zion glide
 On the calm ear of eventide,
 Diffusing holier peace around ;
 Till fancy, with an angel guide,
 Seems placed on consecrated ground,
 And hearkens from the star-lit sky,
 Sweet chords of heaven's own minstrelsy.

But sweeter far when Sabbath morn
 Its hallowing influence spreads abroad,
 To hear the vocal incense borne
 Serenely in the house of God.
 The seraph, from the land untrod
 By mortal foot, might linger near,
 While, touched by inspiration's rod,
 The tide of praise flows rich and clear,
 And deem the music soft and slow,
 Like that where living waters flow.

The voice of praise ! All nature weaves,
 With myriad tongues, a glorious strain,—
 It whispers in the forest leaves,
 And peals high music from the main !
 The sounding floods—the starry train,
 Unite in minstrelsy divine.
 And shall immortal man restrain
 His gift of song from nature's shrine,
 Nor sweetly blend with nature's lays
 His harmonising notes of praise ?

Amidst the radiant hosts above
 Supreme devotion ever glows ;
 And round the throne of perfect Love
 The mingling tide of music flows.

And when the tale of human woes
 In shade and storm has passed away,
 The heavenly harps that God bestows
 Shall sound his praise through endless day,
 In anthems that shall never die—
 In songs that fill eternity.

T.

HADDINGTON.

 REVIEW.

The Literary History of the New Testament. London: Seeleys. 1845.
 pp. 608.

THE author of this invaluable work has issued it anonymously, which we sincerely regret, as it is fit he should have the public repute of a production in the highest degree honourable to his learning, ability, industry, and judgment. To every competent reader the merits of this volume must have speedily commended themselves, without the *prestige* of a name. But even this *apparent* disadvantage—the absence of a preliminary security for the capability and principle of the author—is supplied by the “introductory recommendations” of the Rev. Edward Bickersteth, and the Rev. Dr. Pye Smith.

Now that critical science applied to the sacred books is so highly cultivated, and obnoxious to the errors and excesses which, in every department of knowledge, a sanguine fervour is sure to create, the educated Christian must have a competent acquaintance with “the literary history of the New Testament,” as a means of reasonable protection from the errors of scripture interpretation which may otherwise perplex and overbear his understanding. This is the more needful, because the taste for sacred criticism which is now happily extending, and much of the discipline by which that taste is cultivated, have come from a quarter in which the uses to which sacred criticism has been applied, and the results to which it has led, cannot receive our approbation equally with the industry and learning which have been expended on it. There are many, too, who either from imperfect early training, or the want of means, cannot come at the voluminous and expensive works out of which a “literary history” of their own compilation might be drawn. The man therefore who condenses the substance of many volumes into one of moderate compass, and consequently of moderate price, and so condenses as to bring his reader nearly, if not altogether, to the certainty and accuracy of knowledge to be attained by a perusal of the works themselves, does a mighty service to the cause of truth. This author has done this good service well. A competent witness, Dr. Pye Smith, says, “I feel it a duty and a pleasure to bear my glad testimony to the learning, in particular sacred and ecclesiastical, the indefatigable diligence, the wide research, the candour and impartiality, and the sound judgment, which characterize this welcome addition to our national literature.” It is no mere compilation. The author is a man who has the ability and materials to judge for himself.

“No man,” says the author in his preface, “is truly religious who does not love his religion, and love, as well as reverence, the sacred books in which that religion

is comprised. Yet, the New Testament is recognized as the rule of faith by multitudes who never have given the divine volume an intelligent perusal, much less have learned to appreciate the internal evidence of its inspiration in the matchless narratives of the Evangelists, or in the profound wisdom and sublime eloquence of the Epistles. There have been critics, it is true, who have admired the books of the New Testament as compositions, and yet have not received the apostolic doctrine. But that believer is the more inexcusable, who, while deferring to the authority of the scriptures, can be satisfied without making himself familiar with all the treasures of wisdom which they contain, and with all the sources of interest which, on a devout perusal, they disclose."

Any thing like an analysis of a work which enters minutely and specifically into the literary history of each of the books of the New Testament is impossible. A specimen or two of the manner of the author will certify all that has been said in its favour, and much more that might have been said.

Thus of the spirit proper to the inquiry:—

"Christianity—and the same may be said of the book of God—never reveals itself fully except to our love. Sympathy is the only key that will put us in possession of the true beauties and full import of the sacred writings. To an affectionate study of the scriptures, a thousand minute indications of the divine Spirit are intelligible, which criticism overlooks, and scepticism could not understand. The wise and the learned stumble over difficulties which the simplicity of a child can easily surmount. There is something absolutely revolting in the spirit of insolent cross-examination which has characterized the treatment of the sacred volume by some christian critics and commentators; as if the veracity and authority of the inspired writers, rather than the faith, or intellectual satisfaction, or piety of the inquirer, were staked on the investigation. Let us remember, we are not to judge the scripture: the scripture is to judge us. Wo to him who comes to the New Testament in the spirit of an accuser, instead of a penitent; not to learn, but to impugn."

Of the specific design and character of John's gospel:—

"The Gospel of John partakes so obviously of a supplemental character—filling up in an exact manner the hiatus left in various parts of the account given by the other Evangelists of our Lord's public ministry, that there can be no reasonable doubt of its having been written after Matthew's, if not after those of Mark and Luke. Clement of Alexandria, speaking of the order of the gospels according to what he had learned from presbyters of more ancient times, says: 'Last of all, John, observing that in the other gospels those things were related which concern the humanity of Christ, and being persuaded by his friends, and also moved by the Spirit of God, wrote a spiritual gospel.' This implies, not only that John wrote last of the four, but also that he had seen the other three gospels. Eusebius gives a similar statement of his having written to complete the accounts given by the preceding Evangelists. But these traditions, which have no historical evidence as their basis, can claim only to be regarded as ancient opinions or conjectures. The distinction which Clement draws between John's gospel and the other three, is by no means accurate or judicious. No Evangelist has portrayed the softer lineaments of our Lord's humanity with so much vividness, delicacy, and beauty as the beloved disciple. No other gospel possesses, if we might be allowed the expression, so strong a biographical interest. While Matthew is the apologist, and Luke the historian, John may be regarded as the biographer of his divine master. The others record his actions, his discourses, his sufferings, in common with John; but it is in *his* gospel only that we meet with such disclosures of the inmost feelings and affections of the Saviour, and such touches of deep pathos, as, to instance two passages: 'When Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them unto the end.' 'When Jesus saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son: then saith he to the disciple, Behold thy mother.' These surely are incidents which concern and illustrate

'the humanity of Christ.' It is true, nevertheless, that the design with which John composed his gospel, was, as declared by himself, to confirm believers in the faith, that Jesus is, in the highest sense, the Son of God."

Most judiciously has he executed his task with reference to the Apocalypse,—“guiding his hands wittingly” where so many have groped blindly. In the tenor of these concluding remarks on this part of the inspired record, we entirely concur.

“In the preceding rapid review of the apocalyptic visions, the writer’s aim has been, to throw out the grand outlines of the prophetic narrative by the light which history casts upon the mystic scroll, in order that the full evidence of its divine inspiration and authority may be at once perceived. Many persons who have been perplexed by the erroneous and conflicting theories of commentators, will doubtless be surprised at finding how large a proportion of the Apocalypse is plainly legible by means of the historic key to the prophetic cipher. More especially will they be struck with the very subordinate importance of those questions which have occupied the principal attention of expositors, and given rise to interminable speculation and controversy, and, above all, with the slender foundation afforded by the sacred text for the visionary schemes of ancient and modern millenarians. Those who adopt the hypothesis, that the millennium, whether understood of a period of earthly happiness or of calamity to the church, is past, are bound to show by historical evidence when it commenced and terminated. But, if it be still future, it is not within the legitimate province of the biblical expositor to supply the interpretation. It is, indeed, strange, that it should not be at once perceived, that the interpretation of unfulfilled prophecy is prophecy; nay, that to interpret what is mysteriously indicated, requires a preternatural knowledge of the future, on the part of the expositor, even superior to that of the prophet himself, who may be unconscious of the precise import of his own predictions. Thus, we find the prophet Daniel unable to understand the visions which were presented to him, till he was ‘made to know the interpretation of the things.’ There would seem to be no difference, in this respect, between a vision or dream, and a recorded prediction. Respecting both the question put by Joseph to Pharaoh’s officers seems equally pertinent, ‘Do not interpretations belong to God?’ In those cases, then, in which the interpretation has not been given, it surely ought to be presumed, that it is reserved to be unfolded by the event, and that all attempts at *à priori* explanation are alike unauthorized and fallacious. Experience tends to establish the same conclusion. There cannot, perhaps, be adduced a single instance in which a prediction relating to a future event has been correctly interpreted before its fulfilment. Were all the volumes that have been put forth upon unfulfilled prophecy, and every word that has been written upon the subject of the millennium, committed to the flames, not a scintilla of scriptural light would be extinguished, not a particle of real information lost. The design for which the Apocalypse was given, does not require that its undeveloped mysteries should be expounded by predictive speculations; nor can the evidence of its divine authority be strengthened by anticipating what time alone can interpret.”

The contents and marginal headings, combined with an ample index, make it of easy reference. It is an able, useful, invaluable book.

CRITICAL REGISTER.

The Cross of Christ: The Call of God: Saving Faith. An Inquiry into the Completeness and Extent of the Atonement, with especial reference to the Universal Offer of the Gospel, and the Universal Obligation to Believe. By Robert S. Candlish, D.D. Edinburgh: Johnstone. 1845. pp. 157.

THE recent discussion of the “Extent of the Atonement” has been accompanied with circumstances which, considering the fundamental importance of the subject, are greatly to be regretted,—circumstances which kept the disputants hovering about the accidents of the question, so that the point of the question, the only point of

any consequence which divides the parties, has been greatly obscured. We exceedingly regretted, therefore, that in the midst of the painful discussion in the Secession Church, a jealous and morbid Calvinism (for in sooth the views of Dr. Candlish on the occasion of the Bicentenary, which were objected to, could not have awakened the alarm of any thing but a morbid Calvinism,) should have been suffered to drag this gentleman into a kind of incidental discussion, such as that which appeared in the Free Church Magazine, of which the present volume is a reprint, with a preliminary dissertation. We regret this, because there seems to us, in Dr. C.'s manner of treating this question—in that kind of *see-saw*, *wriggling* motion betwixt the opposite views of it, a very great resemblance to the same manifest blemish in the first volume published by Dr. Marshall, on the same side of the controversy.

Even if Dr. Candlish had, after maturer examination of this question, retained substantially the same views as we conceive him to hold, he would have probably expressed them in such a manner as more effectually to protect him from the charge of holding sentiments incongruous with, and contradictory to, each other. The universal offer of the gospel may be made, and is made *sincerely*, but not *consistently* or *logically*, by those who hold Dr. Candlish's views of the extent of the atonement. "The universal obligation to believe" is urgently and zealously *pressed* upon sinners, but we cannot comprehend the argument by which those who hold a limited atonement *prove* that obligation. That we do not greatly wrong the respected writer in this statement, will be plain from these words, p. 4, "The third inquiry having reference to the *precise bearing of Christ's death upon the world at large, including the unbelieving portion of it*, is the very question which we declined, and must decline to answer, or at least to answer categorically, or so as to exhaust the inquiry; **IT BEING OUR OPINION THAT HOLY SCRIPTURE HAS NOT GIVEN MATERIALS FOR ANY VERY EXPLICIT DELIVERANCE UPON THAT POINT!**"

While we take these necessary exceptions to Dr. Candlish's theology on this grand doctrine, we joyfully testify to the versatility and vigour of mind which, in the midst of manifold engagements unfavourable to the labours of the student, could produce a work in which so many correct principles of scriptural interpretation are stated; and a doctrinal discussion is maintained with so remarkable acuteness, and general knowledge of the divine word. This volume is valuable as exhibiting in what manner this class of opinions is held by those who mingle much with men, who have attained to what are, in our judgment, clearer and more scriptural, and, without controversy, different views on the extent of the atonement.

Select Remains of the late Rev. Alexander Campbell, Pastor of the Congregational Church, Greenock: with the Sermon preached on the occasion of his death. By the Rev. Ralph Wardlaw, D.D. *And a Memoir.* By the Rev. John Kennedy. Glasgow: James MacLehose. 1845. pp. 359.

HAVING already given the opportunity to our readers of judging by specimen of the quality of this volume; and having given the commendation that was due to the very finely executed Memoir by Mr. Kennedy, we have only now to direct the attention of our readers to the various "Remains" of our beloved friend.

1. *Lectures on the Distinguishing Principles of Evangelical Protestantism*:—Well adapted for the times. A difficult topic discussed with great nicety and vigour of analysis; in which Mr. C. possessed a power which was more than any other characteristic of his gifted mind.

2. *Zion's Claims upon her Children*:—A plea for lay agency, which should secure a perusal by the members of those churches who long rejoiced in the name of "Missionary."

3. *Discourses*:—In number, four. From one on the Marriage of Christians, we have given large extracts. And the one on Intemperance and its Remedy, is worthy of deep consideration, as a calm and temperate discussion of a cause which has been more damaged by its injudicious friends, than its secret or avowed foes.

4. *Poetical Remains*:—Not in the highest style of poetry, yet indicative of the versatility of Mr. C.'s mind.

Dr. Wardlaw's Sermon is characterised by all the pathetic power of his productions on such mournful occasions.

Philosophy of the Plan of Salvation. A Book for the Times. By an American Citizen. Edinburgh: Ogle, and Oliver & Boyd. 1845. pp. 215.

QUITE a book by itself. Somewhat novel, but most wise in method: clear and

forcible in argument; grave in spirit; and most convincing and satisfactory in its conclusions. Its title is faulty, and likely to suggest a false impression of its nature. Its characteristic excellence is, that by a consecutive process, at every step of which the conviction of the reader is secured as by a moral demonstration, the great truth is triumphantly established, that "CHRISTIANITY IS THE TRUE RELIGION, AND THE ONLY RELIGION POSSIBLE FOR HUMAN NATURE." Christians should read it for confirmation: the undecided, to know the reasonable grounds of immediate and cordial reception of the gospel: the scriptural, for the calm and logical settlement of their difficulties and objections. Inspiration itself may be resisted. The living evidence—the demonstrative power—of the WORD itself be perverted: and so this and all such arguments may be ineffectual. But, while a profounder philosophy, and even more faultless ratiocination may be found in other works, we have met with none which is so well adapted for all varieties of mind as this; which unites so much of sound philosophy and logical argument with popular and perspicuous illustration.

May the spirit of truth bless it to many souls!

The Works of the English Puritan Divines. Bunyan. London: Nelson. 1845. pp. 316.

THE unrivalled pre-eminence of the "Pilgrim" has cast into shade many precious works that could have shone alone, but had no brilliancy in such company and competition: and it has done the same wondrous office to other works by the same immortal pen. Yet those righteous readers, who will judge of things upon their own merits, will find, in "the Jerusalem Sinner Saved: the Pharisee and the Publican:" and the two other practical works of Bunyan contained in this volume, much that is worthy of his venerated name. The short life prefixed by the Rev. James Hamilton, has all the genuine characteristics of that gentleman's fine mind and christian spirit, with not so large a sprinkling of those "quaint conceits" in thought and language, from which our friend's maturer taste will doubtlessly deliver him. This volume is a most promising commencement of this cheap series.

Friendly Hints to Female Servants on the best means for promoting their own and their Employers' Happiness. By Mrs. J. Bakewell. London: Snow. 1845. pp. 87.

WE honour Mrs. Bakewell above most female authors, for her "Mother's Practical Guide." This little work is calculated to be even more useful. So much in small compass. Every thing is said, and well said, for the use of this most important and much neglected class. Let every christian mistress hand this as a present to her servant on entering the family. Nothing could be done more friendly to any young servant, than to induce her to peruse and follow these hints. "A fourth edition—fifth thousand." We wish it a fiftieth edition, and 50,000 of each.

The Juvenile Missionary Offering. Edited by James Ballantyne. pp. 138.

The Juvenile Missionary Annual. Edited by James Ballantyne. Edinburgh: Gall. 1846. pp. 132.

CERTAIN of a large sale as New-Year's gifts by christian parents and friends. Illuminated covers, gilt edges, attractive illustrations, are the mere *outside* symbol of the genuine worth within. The articles are all original; and, in general, most suitable for the young. Some of the pieces are perfect gems, and will be universal favourites. The names of Huie, Montgomery, Edmiston, and of the other sex, Sigourney, Gilbert, and Luke, are sufficient to attest the excellence of these beautiful books.

As the editor contemplates a higher style of illustration next year, we hope he will be encouraged to continue in his "Annual and Offering."

MONTHLY RETROSPECT AND REPOSITORY.

[The contents of this department are necessarily limited for this month, through press of other matter.]

STATE OF RELIGION.—The complaint is universal in all denominations that vital religion is not *making way*. There is a want of *aggressive power* on the part of the

Christian church. Christian societies may not be dissolving: their aggregate number may be greater than in times past: the ample resources, the fraternal sentiment, the spirit of liberality, and the public spirit of Christians, are earnest and hopeful features of the time. But there is a want of spirituality, vital earnestness, prayerful energy in the church of Christ. What is to be done? Fellow-Christians, LOOK TO YOURSELVES.

BEGIN THE YEAR WITH THE PURPOSE TO SPEND IT FOR GOD.—Form that purpose deliberately, solemnly, in the presence of God. Seal that purpose with much prayer. Preserve it alive by the same divine method.

And may the Spirit of grace and holiness produce these fruits following, to the praise and glory of God:—More separation from the spirit of the world; more intimate fellowship with God; more diligent and believing efforts to save souls from death, and cover a multitude of sins.

OUR DENOMINATION IN ENGLAND.—A week of special prayer has been appointed and observed for the prosperity of true religion in our churches in England. Many souls have humbled themselves before God, and his promises have not been pled in vain. May the spirit of prayer thus evoked continue to quicken and fill the hearts of our brethren. We would join our payers with theirs. We would ask theirs for us. It is no matter of regret that the revival of true religion has been associated with a desire for greater denominational efficiency. For as denominational distinctions are just the divinely prescribed methods of Christian action, we do well to have our “*house*” as well as our “*soul*” in order. But it is of supreme importance that the subject of the increase of true religion be not mixed up or identified, as certain parties in the newspaper press and otherwise are doing, with mere denominational statistics. The much esteemed and venerated mover in this solemn inquiry, Mr. James, is himself, in some measure, the occasion of this unhappy confusion, by the form of his observations in directing the attention of his brethren to the subject. But it were infinitely to be regretted that this inquiry were to degenerate into a mere return of chapels built, enlarged, multiplied, occupied, or deserted. All this is well in its place. But the inquiry is more delicate and important than this. It is: What amount of religious principle and spiritual efficiency is there in those already gathered under the Christian standard? It were also greatly to be deprecated, that through imperfect reports of the candid observations of Mr. James, it were to be inferred, that there is some morbid lethargy oppressing the Congregational churches in England, such as is not common to other denominations. With the bitterest regret we assert the necessity of a quickening in every part of the Christian Church, as well as in this. “Come from the four winds, O Spirit, and breathe upon these slain, that they may live.”

THE EVANGELICAL ALLIANCE.—The cause of union has been advocated during the last month in different parts of the country, before large and deeply interested assemblies, principally by the gentlemen who were present at the conference in Liverpool. The Provisional Committee have issued a large and able address, expository of the principles avowed at the Conference. Meanwhile the European Continent and America answer to the general call for Evangelical Alliance. May God pre-eminently direct the desires and counsels of his people, and sanctify every effort to make Christians what they ought to be toward himself, for in that degree will they be what they ought to be toward one another.

CANTON DE VAUD.—The collision betwixt the government of the Canton de Vaud and the national clergy has reached a crisis. A large proportion of the clergy, who refused to comply with the injunctions of the government with which they were allied, and by which they were stipended, offered their resignation, which was to take effect after the 15th December. Meanwhile the government reasserts its assumed rights, and offers an opportunity of retraction to any of the resigning ministers if they withdraw their resignation within the specified time. Already forty who had resigned, for reasons assigned most solemn and weighty, and involving important principles, have withdrawn their resignation!! In the present state of partial development, therefore, it would be unsafe to characterise the movement. All true Christians, and all haters of state-authority in religion, will watch the movement with interest and prayer.

ABOLITION OF THE CORN-LAWS.—It is barely creditable to the statesman of different parties, that so long as mere injustice—oppression of the poor—detriment to the prosperity of the trading classes—the general disquiet of the nation, and the righteous law of God, in his general providence, contend with party interest and the influence of political connexions, such iniquitous laws as those which restrict the supply, and raise the price of corn, will not be meddled with. It requires the spectres of famine and misery—the deep murmurs which precede mercantile or political convulsions, to open their eyes to the necessity of blotting out laws from the statute-book, which, apart from all their consequences, are written down in avarice, injustice, oppression, and falsehood. Let us be thankful to a kind Providence, that by the token of some temporary calamity, however severe, it is proceeding to lift from this suffering nation a curse and catastrophe that has rested upon all their interests for thirty years.

DENOMINATIONAL INTELLIGENCE.

CHAPEL DEBT SCHEME.

APPENDED to the present Number, will be found a condensed statement of the reports made by the District Committees to the Central Board, at their General Meeting, on the 29th October last. There is much to encourage the churches to persevere and redouble their zeal in this most important undertaking.

It will be seen that, on the supposition that the churches continue to contribute during 1846 and 1847 to the Free Fund, as they have done during 1845, the £9000 proposed to be raised as a Central Fund will be realized within a few hundred pounds. But there must be no relaxation in our efforts. On the contrary, it is confidently calculated that the general annual collection in January next will greatly exceed the collection in January last; and that those churches, of which there are many, who have made no collection as yet, will not fail to do so on the LAST SABBATH OF JANUARY; and to make up for last year's deficiency, their collection should be double of its probable amount if made at the proper time. The churches, too, which have subscribed nothing to the Free Fund, should do so FORTHWITH, that the £9000 may not only be completed, but far exceeded; the necessity for which must be apparent to every one who looks at the deficiency to be yet made up.

This deficiency arises principally from those churches which are burdened with debt, not having subscribed their due proportion to the Special Fund; i. e. for their own debt. The Board, in the prefixed report, have indicated what that proportion in general is expected to be. Some churches, to their honour, have exceeded it; and a few have nobly determined to pay off their own debt, without assistance from the Board; but at least twenty churches, which have subscribed to pay off their own debt, have fallen far below the mark,—some one-third, others one-half, and a few even more. And what is still more to be regretted, a considerable number, heavily burdened with debt, have subscribed nothing for its liquidation. It ought to be remembered, that the fundamental principle of the Board is, TO HELP ONLY THOSE CHURCHES WHICH HELP THEMSELVES. Unless those churches are determined to sit still under their heavy burden, they *must exert themselves to do their duty*, and that promptly. Were all the churches having debt to contribute any thing like the proportion referred to, for its liquidation, more than £3000 would be added to the sum at present subscribed to the Special Fund; and this, with the Free Fund, would wipe off the debt from all the chapels.

The time is not far distant when the Board will be in a situation to commence the distribution of the funds entrusted to them. Those churches, therefore, which have debt, and expect help, should IMMEDIATELY strain every nerve to be ready with their proportion, that they may share in their distribution.

It is with deep regret and shame we learn, that nearly ONE-THIRD of the churches in connexion with the Union have hitherto taken no part in the scheme. This is discreditable and wrong. Have they no fraternal sympathy with the other churches? What occasion more fit than the present to give it full manifestation? True, many of those churches have no debt of their own. But are they under no obligation to raise others to the same comfort and ease in which they themselves rejoice? We trust they shall instantly escape from this stigma of churlishness.

Others of them have no chapels, but are they not contemplating their erection Do they not expect their brethren to lend *them* a helping hand? **WHATSOEVER YE WOULD THAT OTHERS SHOULD DO TO YOU, DO YE ALSO SO TO THEM.**

The Board has again recommended, that the week preceding the last Sabbath in January be devoted to the collecting of additional subscriptions and donation to both funds. This recommendation has hitherto been very partially acted upon Scarcely in any instance has there been a *systematic canvass of every member of the church and congregation*, consequently many have given nothing, *who would have subscribed, had they been called upon*. Let this not be so in future. Let the poor have full opportunity of doing their part in this noble work. Let the machinery be prepared before hand, and effectually wrought *during the collecting week*, and the sum wanting to complete the scheme shall be forthcoming.

Pastors and deacons, much depends on you! Only take the lead, and throw yourselves cordially into the movement and the work is done.

Sabbath, the 25th of January, 1846, and the preceding week, is the collecting week for the Chapel Debt Fund.

RESIGNATION OF MR. MACLACHLAN, PASTOR OF THE CHURCH IN PAISLEY.

By the all-wise appointment of God, our esteemed brother's health renders him unequal to the labours and anxieties of the office he has long and honourably discharged, as pastor of the church in Paisley. The following letter from his people addressed to him on the occasion, must be the source of elevated satisfaction and pleasure to him, as we are sure it will be gratifying to the many well-wishers of both the parties in this transaction.

PAISLEY, 6th Dec., 1845.

The Church Assembling in Gilmour Street Chapel, to their late esteemed Pastor, Mr. M'Lachlan.

HONOURED SIR,—Your letter addressed to the Deacons, resigning your charge over us as a church, having been read to us, we deem it our duty to express to you our deep feeling of regret at the severing of the tie that has so long bound us together as pastor and people, and with so much advantage to us as a church.

And while we humbly submit to the all-wise appointments of divine Providence, in thus depriving us of your valuable services, we would sympathise with you in your affliction, and pray that God in his mercy may speedily re-establish your health—that you may again be enabled to labour in His vineyard, and be useful, as you have hitherto been, in building up and comforting the souls of believers, and bringing sinners into the fold of Christ. We bear testimony to your faithfulness as a preacher of the gospel, and your steadfast adherence to the truth as believed amongst us. We gratefully remember your disinterested and generous kindness towards us in our pecuniary difficulties—that once and again you have given up of your own accord your just claims upon us, that our temporal comfort as a church might be promoted.

And now that we are as sheep without a shepherd, we have earnestly to solicit an interest in your prayers, and desire that we may still be favoured with your counsel and advice so far as health and circumstances may permit.

We avail ourselves of this opportunity of expressing our heartfelt sympathy with your beloved partner in her severe and long continued affliction, and our deep sense of obligation for the kind interest she has ever manifested towards us. May the Lord abundantly sanctify every trial you have endured, and may He long spare you together as helpers of each other's faith and joy; and when the purposes of His Providence with you are finished here, may you have an abundant entrance into His heavenly kingdom above.

Signed by the Deacons, in name and by appointment of the Church.

ORDINATION AND MISSIONARY MEETING AT FRASERBURGH.

ON Thursday, 13th November, Mr. A. G. Forbes, late of Campbelton, was solemnly set apart to the pastoral oversight of the church in Fraserburgh. Mr. Cook, of Peterhead, preached the introductory sermon, from Psalm cx. 3,—“Thy people shall be willing in the day of thy power.” The usual questions were proposed by Mr. McKechnie, of Stuartfield, and answered in a clear and satisfactory manner by Mr. Forbes, who stated at the same time his reasons for demitting his former charge,

and accepting the call of the church in Fraserburgh. His conviction was, that no pastor could do justice to the field of usefulness presented to him in Campbelton, without a knowledge of the Gaelic language. The ordination prayer was offered up by Mr. M'Kechnie, and accompanied with the laying on of hands by the assembled Presbyters. Mr. Kennedy, of Aberdeen, gave the charge to the newly ordained pastor, from 1 Cor. iv. 1,—“Let a man so account of us as the ministers of Christ, and stewards of the mysteries of God;” and Mr. Murker, of Banff, addressed the church from 2 Cor. viii. 5,—“This they did, not as we hoped, but first gave themselves unto the Lord, and unto us by the will of God.” These services, which occupied four hours, were characterised by appropriateness and solemnity.

In the evening the missionary anniversary of the church was held, Mr. Forbes in the chair. The amount collected for various missionary and educational purposes, exceeded £130, a sum larger than that reported on any previous occasion. In addition to the brethren already named, the Rev. Messrs. Lind and Balfour, of the Secession, and the Rev. Messrs. Donald and Murdoch, of the Free Church, (who had likewise attended the ordination service,) addressed the meeting, which was of a most animating and delightful character. A similar missionary meeting had been held the previous evening at Inveralochy, where many members of the church reside, and was a most exciting and interesting occasion.

The chapel in Fraserburgh was crowded both at the ordination service and at the missionary meeting. The church received their pastor, not with unanimity merely, but with the most devout thanksgiving to God for his mercy to them. The ministerial brethren who had the happiness of meeting with them, were more than gratified by the continued evidence of their steadfastness in the faith, their love to one another, and their undiminished zeal for the cause of Christ. Their trials have been great, but they have redounded, we shall not say to their honour, but to the honour of divine grace. Their prospects are most cheering, and the one sentiment which pervaded their minds was, “We thank God, and take courage.”

ORDINATION AT AYR.

On Wednesday, 3d December, Mr. John Hunter, who lately completed his studies at the Glasgow Theological Academy, was ordained to the pastoral charge of the Congregational Church at Ayr.

The commencing service, consisting of praise, prayer, and the reading of the scriptures appropriate to the occasion, was conducted by Mr. Grant, of Cumnock. An excellent and suitable “introductory” discourse, founded on Acts ix. 34, was delivered by Mr. Swan, of Edinburgh; who also offered the ordination prayer, after the usual questions had been put to Mr. Hunter, and satisfactorily answered. To the young pastor thus ordained, by prayer and the laying on the hands of the assembled pastors, Dr. Wardlaw addressed a solemn charge, founded on that of God to Joshua. The address to the church was to have been delivered by Mr. Weir, of Kilmarnock, but, owing to the length of the previous services, it was postponed to the forenoon of the following Sabbath, when it formed a very suitable introduction of Mr. Hunter to his sphere of pastoral labour.

In the evening there was a public meeting, the pastor of the church in the chair, when interesting addresses were delivered by Messrs. Swan, Weir, and Grant. The attendance on the several services was highly encouraging. Mr. Hunter has entered upon a large field of labour. It is our earnest prayer that he may be greatly blessed of God in gathering souls unto Christ, and building up those who through grace have believed.

DEATH OF MR. REID, OF LERWICK.

It is our melancholy duty to record the death of this veteran labourer in the gospel. This esteemed and venerable minister of Christ entered into his joy on the 10th November. It is two years since he was able to preach. After repeated attacks his enfeebled frame gave way, and without a struggle he yielded up his soul unto God. Our correspondent describes his end as “peace.” Conscious of the approach of death, he was not dismayed, but committed himself into the arms of a gracious Redeemer. Joining in and soliciting the prayers of his christian friends around him, he uttered his emphatic Amen in the memorable words, “Christ is precious.” He had entered on his 74th year. “I do not think,” says our informant, “that any man has ever lived in this country (I mean Shetland) so

generally, I may say, universally respected." His mortal remains were followed to their resting place by a numerous assembly of the most respectable inhabitants, and by nearly all the male members of the church.

We hope to be able to present to our readers at no distant date, a more satisfactory memorial of this venerable man.

MISSIONARY INTELLIGENCE.

THE FRENCH AT HUAHINE.

THE public have been already informed, through other channels, of the attempts of the oppressors of Tahiti to extend the mockery of French protection to the Leeward Islands. According to our latest direct intelligence, this dishonourable project has for the present been defeated by the vigorous determination of the people to maintain their independence; and it might be hoped that no further efforts would be made by a powerful enemy to usurp the rights and destroy the liberties of these feeble but patriotic communities. Our uniform experience of French conduct in Polynesia affords, however, no substantial grounds for such an expectation, but leads us rather to entertain the most painful apprehensions of repeated and successful aggressions on these and other islands, unless prevented by the energetic and decided interference of the governments of France and England. The following details of the hostile visit of the French to Huahine, at the beginning of the present year, with a view to the establishment of the Protectorate in that island, and of the failure of this unrighteous undertaking, are related by the Rev. Charles Barff, a faithful missionary on that island.

January 25, 1845.—A day big with fearful consequences to the island. Captain Maison, of the French steamer *Phaeton*, hoisted the Protectorate-flag. It may be numbered among the strange occurrences of the 19th century, that, unsolicited and even protested against, the Protectorate of Philippe, is forced upon the Huahineans. The circumstances are these:—About eight o'clock this morning, the Captain of the French steamer landed at the Queen's pier, having Haperoa, a native chief, with him in the boat. At the command of the Captain, the men from the steamer proceeded to erect a flag-staff, when Vahoe, one of the seven judges, delivered the remonstrance of the Queen and Governors, and protested against the flag being hoisted; but the Captain replied, that he must hoist the flag: he was commanded to do so by Governor Bruat, and he ordered the men to hoist it accordingly, when the flag was instantly saluted by 21 guns from the steamer.

Nearly all the men were away from the settlement at the time, cultivating their lands. About noon, some of the Governors of districts arrived with their people, and proposed under the impulse of the moment, pulling down the flag; but, on second consideration, they sent for Captain Maison to come on shore to a public meeting, when they repeated their protest against the flag being hoisted, and urged the Captain to take it down, and take it away with him; but the Captain made the same reply as before, namely, that he hoisted it at the command of Governor Bruat, and could not pull it down again—they might do so if they thought proper, but he would have them first consider well. The flag was still flying; and, in the evening, when it was let down, 21 more guns were fired, either to honour the taking down of the flag, or to salute Haperoa and Teraimano, as the heads of the protectorate on Huahine, under King Philippe!

The chiefs of the island happened to be all absent at Raiatea, except these two, the rest having gone down to sympathise with Pomare and her family in their difficulties. Haperoa and Teraimano are first cousins: they have been two of the most troublesome persons in the island, continually opposing the due execution of the laws, and bidding defiance to all law themselves—they are scarcely ever sober, and it is well known that they have no real attachment to the French—the hope of obtaining money, as the means of procuring what they so much like is their only inducement.

Jan. 26.—Lord's-day.—Fifty armed men landed from the steamer to remove the flag-staff from the Queen's pier to Haperoa's house, where the flag now flies! Spent the Sabbath at Mahabu, and preached twice to good and attentive congre-

gations. I found the natives all round the island much depressed in spirits at the new and formidable power forcing itself on them, though under the specious name of protection: they fear it portends destruction to themselves and children! Haperoa very drunk all the day, perhaps in honour of his new dignity.

Feb. 2.—The French steamer *Phaeton* came in this morning, on her return from the leeward. We learned that the Protectorate-flag had been hoisted both on Raiatea and Borabora, but that it was pulled down by the natives immediately after, and sent by the chiefs to Governor Bruat. The steamer left almost immediately for Tahiti, threatening to return soon with one or two more ships of war to blockade the Leeward Islands, and cut off the communication with Pomare and her family on Raiatea.

Feb. 5.—Mauri, the Queen's messenger, arrived from Raiatea, and called a public meeting. He stated at the meeting that he was sent by Teritaria, the Queen of Huahine, to urge them to pull down the flag which they had allowed the French to hoist. The governor and people expressed their readiness to comply with his command, but Haperoa, and certain interested Frenchmen opposed it, and threatened the people, if they should pull it down, with the indignation of France! Haperoa, at the close of the meeting, sent the following impudent message to the Queen:—"If she wished the flag pulled down, she must come herself and do it."

Feb. 12.—Early this morning, Teritaria arrived from Raiatea to pull down the flag herself. About four in the afternoon she assembled the people, and asked them publicly whether they were for the French or for her? when all answered they were for her, and wanted no French. She immediately led them in a body to Haperoa's house; at her command the people chopped down the flag-staff: after repeated demands the flag was delivered to her by Haperoa; and she has since sent it back to Governor Bruat. The Queen talked very severely to Haperoa in daring to seize what did not belong to him, and sell it to the French for a few dollars.

Feb. 13.—The rebels were brought to trial, and easily convicted: they were found guilty of rebellion, in seizing the sovereignty of the island, selling it to the French, in the form of a Protectorate, for a few dollars, entirely supplanting the lawful Queen Teritaria, and putting themselves in her place under Philippe of France. Teraimano and Haperoa acknowledged at the trial that they had received thirty dollars each, and were promised a certain sum monthly if they continued the Protectorate. They were condemned to banishment from the island, with two accomplices, during the Queen's pleasure.

Feb. 15.—The prisoners left for Raiatea. The day was tempestuous, but it abated towards evening, and the Queen was anxious for their departure, lest the French steamer should arrive and rescue them, and support them in their rebellion. Their families were all permitted to retain their lands, houses, &c., and remain at home. What has Christianity done for them? Instant death would have been the punishment in the days of heathenism, both to themselves and families.

March 2.—A French ship of war called off to-day, and the natives were alarmed lest they had come to hoist the *Protectorate-flag by force*. The religious part of the natives attended the worship of God with devout attention; but numbers kept away ready to flee in case an attack was made. The Captain came into the harbour with two large boats, and presented a letter from Governor Bruat to Haperoa and the Governors under him; but, he having been transported for rebellion, the letter was returned unopened, and the ship of war left without attempting to hoist the flag again.

TAHITI.

THE friend of missions will rejoice to learn that, although the liberties of Tahiti still mourn under the hand of the oppressor, the word of God is not bound in that deeply-injured land. Amid the mountain fastnesses in which they have sought security from a powerful and ungenerous invader, and where only they can breathe the air of freedom, the suffering people cleave fast to their holy faith, and enjoy the special presence of Him who is a present help in trouble. The missionary from whose correspondence we derive this cheering intelligence, is permitted to make regular visits to their place of refuge, and he bears testimony that God is with them

in their deep affliction, sustaining their confidence, and manifesting his grace. Though persecuted, they are not forsaken; though cast down, they are not destroyed.

The people (he observes) received me very kindly, and after service mentioned several children of church-members, whose parents were anxious to have them baptized. As they were scattered many miles along the coast, I requested the church-members in the camp to make known in the other districts that I would baptize the children that day fortnight, if the parents would bring them to Papenoo. This announcement considerably increased the number in the camp. I went, as arranged, and after sermon baptized about fifty infants. Some adults applied for baptism, but I did not think it advisable until I had seen the deacons of the districts from which they came, and conversed with themselves upon the subject.

I made arrangements that day with the church in Papenoo for administering the Lord's Supper upon my next visit. As Mr. Darling had not visited Papenoo since the people assembled there, I invited him to accompany me. All previous arrangements had been made by the people, the chapel enlarged, and a very numerous congregation collected. Mr. D., as the senior, conducted the service.

In the afternoon about forty infants were baptized, and some adults. The day altogether was one which neither they nor we shall soon forget. It reminded me of the days of other years, when, under their own vine and fig-tree, the people assembled in peace, none daring to make them afraid. Among the infants were some orphans of the patriots who fell at Mahaena. The adults were all from my old district. One family I knew formerly: at that time they were quite indifferent about eternal things, and continued so up to my departure from the district. On this occasion I was much surprised to see them all present themselves as candidates for baptism. During the most prosperous time of our mission, these parties remained careless and unconcerned, and now that they have few religious privileges compared to what they once enjoyed, they have declared themselves upon the Lord's side.

Since the people in the camp last enjoyed the ordinance of the Lord's Supper, they have suffered much. Then they assembled in their respective districts, each church with its own pastor, and peace and comfort smiling over the scene. How altered now! Many of their companions have fallen—fifty sleep together at Mahaena; for twelve months they have endured the distress and anxiety attendant on war; and their Queen is an exile on a foreign shore. The scenes of this day were truly impressive.

We returned in the evening, leaving the natives very quiet—no wish or thought of war—if they are not attacked, they will not attack. I never saw them more peaceably disposed. Upon such an occasion you may be sure we thought but little of the conduct of the French—we had higher subjects of contemplation. Not one political word was uttered.

IRISH CHRONICLE.

ONE aim of our labours shall be to strengthen the bonds of union betwixt the churches in this country and those in other parts. Already have we commenced a correspondence with some of our Welsh brethren, that we may know more of them, and they of us. The fruits of this correspondence shall appear in due time. With the churches of Ireland, we have long maintained friendly and familiar relations, and have just entered into arrangements for rendering that relation, in the way of mutual knowledge and fellowship, more intimate and beneficial.

More than 100 copies of THE SCOTTISH CONGREGATIONAL MAGAZINE are taken by the friends and supporters of the Congregational Union of Ireland. They are therefore increasing their acquaintance with us. We shall do all in our power, by a corner of our Magazine—"The Irish

Chronicle"—to keep the claims of Ireland generally, and the operations of that Society in particular, before the minds of our readers. ED.

The Rev. A. King, of Cork, thus writes, in answer to a communication of ours:—

MY DEAR SIR,—It is with peculiar pleasure and most pleasing anticipations I comply with your suggestion, in thus introducing the "Irish Chronicle" in connexion with your monthly editorial labours. It is in every way proper and desirable that the proceedings of the Irish Congregational Union should be known to the Independent churches of Scotland. *It is their daughter.* It needs pre-eminently their sympathy and support. It has hitherto received no regular and permanent aid from them. They have not known, and *therefore* have not felt for the peculiar difficulties of its position. *It has no organ of its own.* Its case and claims require to be chronicled for the information of the British churches. The official and accredited records of British Non-conformity have been *virtually*, and some of them *formally*, closed against it. It is now in a position that demands and deserves description and representation in the literature of our body. The condition of the Irish people' and the claims and labours of the Irish Congregational Union, *must* have their organ in the Independent Press. Our Union has been constituted and conducted after the model and upon the principles of your own, as a *Home Missionary Society*; and many of its difficulties have arisen from its uncompromising and undeviating adherence to those views of truth and duty, which you in Scotland regard as essential to the health and integrity of local Congregationalism.

It is therefore consistent, natural, gratifying, that the Irish Congregational Union should seek and receive the countenance and aid of the intelligent, industrious, and *patriotic* churches of Scotland; and that in order to this, it should be publicly and regularly represented in the pages of the *Scottish Congregational Magazine*.

I rejoice, therefore, that I have been permitted, in the kind providence of God, to visit the Scottish churches, and to plead our Irish cause amongst them. And while deeply grateful for the kindness manifested by many dear friends in Scotland, and greatly encouraged by their promises and proofs of sympathy, I can most truly say, I regard as one of the most gratifying results of my visit, this plan, originated by your own suggestion, for having a small department for Ireland, connected with your editorial labours in conducting the accredited organ of the Scottish churches.

As I have undertaken that the wishes of our friends concerning this arrangement shall be complied with, I may venture to promise, that, in addition to the reports of missionary work, extracts from the journals of agents, and incidents of pastoral and evangelical labour, we will supply papers on religious and ecclesiastical subjects, historical sketches, and characteristic notices, so as to present the state and claims of Ireland, and of our body in Ireland, in a variety of aspects and relations before your readers.

From this it may be confidently hoped, that *your readers shall be made acquainted with "Ireland as she is;"* and induced to put forth vigorous efforts to make her "what she ought to be."

To you and to our other friends who recently expressed a deep and intelligent concern for the spiritual condition of Ireland, I beg to offer my best thanks. In the name of the Congregational Union of Ireland, I thank our Scottish friends for their gifts and promises to our work. And once more affectionately urging upon them

the apostolic appeal,—“Brethren pray for us, that the word of the Lord may have free course and be glorified, even as it is with you,”—I beg to subscribe myself, my dear Sir, yours most faithfully, in the bonds of Christian love and esteem,

A. KING.

DESCRIPTION OF A MISSIONARY DISTRICT.

THE providence of God is forcing upon the attention of British Christians the condition and wants of Ireland; and there is every reason to hope the time is not far distant when she will receive the sympathy and help her case demands. We are convinced much of the neglect she has hitherto met with is mainly to be attributed to ourselves. We have not sufficiently made known her state,—we have allowed our brethren in England and Scotland to remain in ignorance of her necessities; and, therefore, the thrice-told tale of heathen woes has wholly absorbed their thoughts. But a better state of things is springing up. Those who have visited the sister countries and laid before British churches our claims upon their consideration, have met with a sympathetic and liberal response. Information alone is wanting to excite on behalf of Erin's sons a portion of the christian zeal they have shown towards other lands. It is proposed to furnish in the following paper, a few general statistics of the moral and religious condition of south-western Ireland.

The district we are about to describe, including the counties of Cork and Kerry, lies within the province of Munster; and in beauty of scenery, industrial resources, and extent of population, is not behind any district of Ireland. It is bounded towards the north by the counties of Limerick, Tipperary, and Waterford; on the east by the Irish Channel; and on the south and west by the long rolling waves of the Atlantic. The population, at the last census, amounted in the county Cork to 854,118, and in Kerry to 293,880, making a total of 1,147,998. Of these, only 215,768 could read and write; 91,979 could read merely; and consequently 840,251 could do neither. And if such be the state of education, it can easily be imagined what *must* be the moral and spiritual condition of the people.

The Protestants form but a very insignificant minority. They are principally confined to the towns, and in most places, for the last fifty years, have been, not only proportionally, but actually decreasing. We could name, for example, one town where, fifty years since, they were the majority, but where now they number only *five families*, whilst the population amounts to nearly three thousand.

The Roman Catholic Church *alone* has done her duty in caring for the religious interests of this mass of immortal beings. She has in the county of Cork, 84 chapels; supplied by 1 bishop, 33 parish priests, 46 curates, and a well trained band of the regular clergy. In Kerry there are 93 chapels, with 1 bishop, 43 parish priests, 44 curates, and the regulars. They have in almost every town, and in many country parishes, their religious societies, christian doctrine confraternities, and circulating libraries; and the priests are active, vigilant, and self-denying in their exertions; setting an example worthy of imitation by those engaged in a more enlightened cause.

To evangelize this district, scarcely any thing worthy of a name has been done by Protestants. By all sects and parties, with perhaps one exception, it has been left in its darkness, uninstructed, uncared for. And unless extraordinary exertions are put forth, thousands must pass away without ever having the opportunity to learn those spiritual truths which alone can free their minds from the abject and degrading superstition by which they are enslaved.

The state of the Established Church is too well known to need detail. Its impotency and inefficiency have been published to the world; and the record will ever remain a testimony against the evils of state churches. It is true that in the extreme west of Kerry it boasts of having within the neighbourhood of Dingle *eight hundred converts* from Popery. But, without for one moment wishing to detract from the merit and reality of the work, we feel it only just to say that, what *real good* has been effected there, we are convinced from personal inquiry has been effected by an agency *extraneous* to the Establishment—that is to say, by the agents of the Irish Society—superintended indeed by two pious clergymen, and patronised by the noble Lord of the Barony—who is a *half dissenter*. Would that Ireland had more such clergymen and more such lords! But with this exception,

if it be one, the Established Church has done nothing, or worse than nothing. It has caused the name of Protestantism to be associated in the minds of the people with all that is indolent, avaricious, and oppressive. And, notwithstanding its princely revenues, instead of making aggression upon Roman Catholicism, it has scarcely been able to retain its ground.

The efforts of the Presbyterian body are of very recent date, and as yet have been but contracted. It has a church in C— in a somewhat respectable condition; one recently revived in B—, but still very small; a promising interest at C—, quite in its infancy; and is making an attempt with some prospect of success at F—. To these must be added the cause at M—, where there have been several conversions from Popery, and much good done under the ministry of an active and zealous young man who preaches occasionally in the Irish language. But we believe this is all the Presbyterian Church has effected for this district.

The Wesleyans,—all praise and christian respect be to them,—are the only body who have done any thing here towards the spread of evangelical religion that deserves to be named. In most of the towns, and some of the villages, they have meeting-houses; and whatever of spiritual life and of christian character and zeal are to be found amongst the poorer Protestants of the south, must be mainly attributed, under God, to their zealous and untiring efforts. In connexion with most of their chapels they have schools, and in two or three places day schools. But still they have deemed their Mission to be principally if not solely to the Protestants. The Roman Catholic mass of the people they have left almost untouched. In the face of bitter opposition they have laboured to give life to Protestantism, and God has blessed their labours. But they have not as yet been able to extend their exertions beyond it. And alas for those who dwell beyond!

The Congregationalists are the smallest and weakest of all the evangelical bodies. They have an old Established Church at C—; a small one at M—, recently taken under the care of the Irish Congregational Union; one at T—, ready to expire, under the shadow of another society, and a general agent engaged by the Congregational Union twelve months since, who extends his labours over the greater part of this district.

Such are the affecting aspects of Cork and Kerry—such is their spiritual destitution. There are indeed two or three minor sects, to which we have not alluded. But they are so small, their number is not worth taking into the account. The people—the *thousands*, are left, or have been left, in all their ignorance to the almost undisputed control and dominion of the Romish Priesthood. A considerable number, who reside in the wilder and more mountainous districts, and upon the sea coast and the islands which surround it, can speak only the Irish language, and therefore require a peculiar agency. A pious and devoted company of *Scripture readers* seem the only instrumentality adapted to their case. The Irish Society (connected with the Established Church) have attempted something in this way; but their labours cover only a small space, and would prove more effective were their agents all pious men.

From these general statements we trust our readers will be able to form some conception of the miserable condition of this district. But it must be seen in order to make an adequate impression. The wretched mud cabins must be entered, and the inmates, clothed with rags and half-famishing, must be conversed with, in order to realize their spiritual wants. The effects which a mind acquainted with the history of Roman Catholicism, in its relation to the lower orders of society, would suppose likely to be produced upon an unenlightened and susceptible people, are here fully developed. And a race of men with fine capabilities, and an aspiring natural genius, are prostrated and withered by the blighting superstition by which they are enthralled.

To their enlightenment the Irish Congregational Union has directed its attention; and has, in the spirit of philanthropic Christianity, resolved that the present generation shall not pass away without an effort for its renovation. The details of the plans it has adopted will be given elsewhere. It now only awaits the funds necessary to carry them out. And where is the Christian, with the love of the Divine Saviour shed abroad in his heart, who will not come forward to aid in so holy, so benevolent a cause?

J. C.

TO THE EDITOR OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

MY DEAR SIR,—A couple of months ago I published a small pamphlet containing the substance of certain "Counsels," which I tendered to the church under my pastoral care, in reference to the course which I deemed it most expedient for them to follow regarding the circular letter which had been addressed to them amongst the rest, by the pastors of the four churches in Glasgow, and the representatives of the churches at Hamilton, Bellshill, Cambuslang, Ardrossan, and Bridgetown. The reasons by which I was induced to publish that pamphlet are stated in a note prefixed to it; and they still appear to be of sufficient weight to justify the step I so took. From various parts of the country, however, I have recently received communications, from which I have learned with grief that uses have been made of that pamphlet which I never contemplated, and which seem to me to render it necessary for my own sake that I should offer some disclaimer of what I understand has been attributed to me. Will you, then, favour me with a few lines for this purpose.

1. I am told it is said that since April last, I have changed my views in reference to the doctrine of divine influence in the conversion of sinners. This I declare to be untrue; and I defy any man to prove it. What I held in April last, I hold now: viz., that the doctrine of divine influence as taught by what are called Moderate Calvinists, is the doctrine of scripture, the doctrine of enlightened philosophy, and the doctrine of the Congregational Churches of Scotland *as such* from the first until now.

2. I am told it is said that I am now prepared to co-operate with Messrs. Kirk, Ferguson, Mather, and their adherents as brother ministers. This is a grand mistake. So far is this from being true, that had my opinion been followed, these individuals had long ere this time been deprived by their brother ministers (the only competent authorities in my opinion in such cases,) of that rank and office which by the imposition of the hands of these ministers in ordination they receive. The grand error from the beginning, in my humble opinion, has consisted in making that a *church* question which ought only to have been a *ministerial* question. There is surely a mighty difference between the conditions of church fellowship, and the conditions of ministerial standing.

3. I am told it is said that I regard the opinions taught by Mr. Kirk and his colleagues as harmless. I am not prepared to say so. In one sense, perhaps, they may; for if there be any truth in the old adage, "*de non apparentibus et non existentibus eadem est ratio*," one may truly say, that these are as harmless as if they did not exist at all; for I would defy any man to find out from any thing these gentlemen have written, what their peculiar opinions really are. Assuming, however, that their views incline to Arminianism; i. e., that if they understood themselves they would be Arminians, I do not think such views harmless. But I cannot think them *so* harmful, as that our churches must needs make the non-holding of them a term of communion. I am sure had Richard Watson, or Arminius himself, been alive now, and were they to seek fellowship with my church, the admission of them would be a greater benefit to us than it would be to them. I remain, yours ever truly,

W. LINDSAY ALEXANDER.

EDINBURGH, 13th Dec., 1845.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

FEBRUARY, 1846.

SKETCH OF THE LIFE OF W. E. PHILIP, MISSIONARY.

(Continued from page 8.)

THE time having now come when Mr. Philip had to enter on the proper work of a missionary, he left Cape Town, and spent a few months in visiting the different missionary stations. When the long process of preparation through which, in the Providence of God, he had to pass is considered, it must be interesting to ascertain the impressions produced on his mind in the course of his tour. In a letter to the writer he says, "I cannot give you any adequate description of what the missionary work has effected in this colony. I have been surprised with all that I have seen; and so entire a change upon the character of a people in so short a time, has not, I think, been witnessed in the history of the world. Most of the members of the church meet together in the chapel every morning before day-light for prayer, and every evening a meeting is conducted by the missionary. Since I have seen the prosperity of the missionary work, I can from my heart say, that I would not exchange it for the best bishoprick in England or Scotland. But I cannot convey to you my views and feelings with regard to the glorious work in a letter. I only wish you were out here to see for yourself, then would you believe."

Having completed his survey of several of the stations, he remained for a few months at Cambria, which was then the out station of Hankey, where he was permanently located. Immediately on his arrival at Cambria, the small-pox broke out among the people, and he had above twenty patients continually on his hands. He treated them all *homoeopathically*, and was so successful, that he only lost a *sixth* of his patients, whereas, in other places, there was the fearful mortality of a *third*. The poor people suffered great distress, as during this sickness they had been unable to get work among the farmers, and three or four deaths occurred from the want of proper nourishment in their convalescent state. He had applications for food every day, and, in many cases, so far as his means permitted, he had to feed the sick, which, of course, was attended with difficulty. The drought which caused the famine continued for two years after his removal to Hankey, and entailed much misery on the

people, while it compelled many of them to leave the station, and thereby took them beyond the reach of his missionary labours. These circumstances deeply affected his benevolent heart, and he set his mind to devise some means of alleviating evils which told so sadly alike upon spiritual and temporal well-being. He could not bear the idea of confining his labours to two or three hundred poverty-stricken and depressed people. Nothing can be done in that part of the colony without irrigation, and this led him to consider the practicability of getting more ground put under water. He accordingly formed a water-course which was carried in many parts through the solid rock, and thus brought under cultivation a very extensive and valuable piece of ground. Perceiving, too, the advantage of turning the Gamtoos river over several hundreds of acres of the most fertile land, to which naturally it had no access, he was struck with the happy idea of piercing the mountain itself, which separated the soil from the stream. The conception once formed, he entered on its execution. Mention has been made of his early daring, and of the somewhat too independent spirit in which he latterly indulged. But mark the providence of God in locating him where a directing mind, and a mind conscious of its own powers, was alone fitted to carry out an undertaking so vast, as to cut a tunnel of 780 feet in length, and about six feet high, and four wide, through solid rock. The Hottentots had never seen such a work before, nor been engaged in any mining operations. He infused his own spirit into them, and got them to continue day and night at the hardest work, although they had to accustom themselves to the forced position, the confinement, and the night work, not to speak of the natural dread of being buried alive. Notice has been taken of his education as a land-surveyor. All his measurements proved so accurate, that the parties from opposite sides met exactly in the middle. For sixteen months did he continue unostentatiously labouring, till at length on the morning of the 14th June, 1844, his perseverance was crowned with success, and he was delighted at seeing the water rush out of the tunnel. The reader will find a full account of its completion and manifold advantages in the last year's Magazine, p. 42—44.

This work, which will remain as an enduring monument to his abilities and philanthropy, being finished, he was glad to get a relief from the anxiety he had had regarding it, and paid a visit to his parents. It was a source of mutual comfort and enjoyment. They were cheered at the evident mellowing of his character, the more simple dependence upon the influences of the Spirit, the casting off of speculative opinions he had imbibed at Glasgow, and the simplicity of his style of preaching, in which all his intellectual powers were used to simplify truth as much as possible to the capacities of the people. He told his mother that he found the style used by our Saviour was the most suitable to them, and that he had got more into the way of preaching from the parables or discourses of the Saviour. There was one address which he gave at the Wesleyan Anniversary which produced a most powerful impression upon all, particularly upon the ministers. It gave a solemn tone to the meeting. He enlarged on the necessity of the missionary living near to God, in order that he might find strength to prosecute his various labours. He described, in a most touching manner, the danger to which he was

exposed from the want of a religious atmosphere around him, from the secular affairs to which he was obliged to attend—from his own mind sinking to a level with the people; and being deeply convinced that it was only by living alone to God, and enjoying the influence of the Spirit, that he could rise above these temptations, he entreated the prayers of the people for missionaries, that they might be preserved in a right state of feeling. A missionary, above all men, needs the prayers of the people of God. Constantly employed as Mr. Philip was, yet he keenly felt the separation from much loved friends. "I enjoy," he says to a friend, "many blessings in my family and in my work; but you will easily comprehend me when I say, that the day often lags heavily with me. No society, no change, one dull monotonous round of duties and occurrences, no one with whom we can interchange sentiments, nothing to stimulate the mind to action;—books have lost their charm, from the loss of sympathy and communion of ideas fostered indeed by the remembrances of the dead, but inherited and maintained only by intercourse with the living." The chastening of his mind is beautifully seen in a brief allusion to the lamented death of Mr. Morell Mackenzie. "Above all his qualifications as a scholar, he possessed, what in my opinion is without price, an eminently simple and humble spirit, and it is in this respect that I should more earnestly cherish his remembrance as a friend." His parents were delighted at his piety maturing for increased usefulness, never suspecting that he was ripening for heaven.

He returned to Hankey with his comprehensive mind filled with plans for future labours. He had now room for five or six times the population the land could maintain before, and every thing had to be adapted to such an increased number. He was anxious to erect a corn mill, as it was very much needed, and to cut roads to join the line of road to Cape Town and Algoa Bay, then undertaken by Government. He had also in view to build a new chapel and schools. But while these undertakings occupied much attention, they were not carried on at the expense of the spiritual care and advancement of his flock. Early in 1844, his father, and his brother, Mr. Durant Philip, left the Cape for the purpose of visiting some of the stations. They were accompanied by John Fairbairn, a son-in-law of Dr. Philip's, a boy of unusual promise, and beloved by all for the sweetness of his disposition, and the superiority of his understanding. He was in his twelfth year. Tenderly beloved by his father, Mr. Fairbairn, he consented that, for the sake of improving his health, he should be for a time under his uncle's charge. When they arrived, they were much gratified by the spirit of progress manifested among the people, and with the peaceful and happy spirit of industry which pervaded them. They were exchanging their huts for well-built cottages, many of which are finished, and would do credit to any English village. It was interesting to see a company of poor despised Hottentots taking their seats, on the Sabbath-day, with such order and devout demeanour in the house of the Lord, and listening with attention to the word of life. The tears were frequently seen streaming silently down the cheeks of the men as Mr. P. expatiated on the wonders of redeeming love, and poured forth the rich stores of his powerful mind. In this department of labour he felt the importance of the very comprehensive course of reading which he had been privileged to

pursue, as he was enabled to preach even for two hours at a time without wearying his audience. He had a regular meeting for inquirers, at which he was accustomed to listen to them unburdening their minds, and it charmed his heart to see "first the blade, then the ear, after that the full corn in the ear." His father observed these promising indications of good with sincere delight—a delight which was much enhanced when he saw that occasionally his son was roused from his bed at midnight to meet with some sinner whose conscience had been awakened.

On Sabbath the 29th of June, he administered the Lord's Supper at a station called "Kruis Fontein," where Mr. Clarke labours, who writes thus regarding the service:—"Mr. Philip administered the Lord's Supper at this station to-day, and was particularly solemn and heavenly-minded in his addresses, and more than usually faithful to sinners, full of love and compassion. He slept in my house that night, and our hearts seemed somehow knit together, and our conversation on spiritual things."

After his father and brother left Hankey, John Fairbairn became an almost constant companion of his uncle in his walks to the tunnel, and in his study, where they were in the habit of reading together. On Tuesday morning, the 1st of July, immediately after family worship, they, as they had often done previously, left the house to visit the tunnel, which is about two miles distant on the other side of the Gamtoos river. After spending two or three hours there, they left about one o'clock, in order to return home. About two o'clock, one of the people who had been in search of cattle came to the river side, and while looking about for the boat, saw a cap, and boots, and socks, which he recognised as Mr. Philip's, floating upon the water; and on looking more carefully, he discovered the boat full of water, with the edge just above the surface. Alarmed at these circumstances, he ran immediately back to the tunnel, and having ascertained that Mr. Philip had been there and left, he made all possible haste to discover whether he had reached the village. There his worst fears were confirmed, and a number of the people (with Mr. Kelly, the schoolmaster,) proceeded at once to the river side. All endeavours to find the bodies that night were unsuccessful, on account of the depth of the water, but drags having been made, they were both found next morning lying near one another, not farther than eight yards from the shore. They were recovered without any blemish or injury, and appeared as if they had been in a calm sweet sleep. How the fatal catastrophe occurred no one can tell. On Friday, July 4th, they were interred side by side in one grave, in a retired corner of the missionary garden, which Mr. P. had found so much pleasure in beautifying, and where he was wont to meditate. The mournful exclamations of the people on the occasion were most harrowing. His widow has been most graciously sustained, and still remains on the spot, where, to use her own heart-affecting words, "she can have more communion with the spirit of the deceased, where every thing bears the stamp of his character, than she could any where else, and that she was only half separated from him, while she could continue in the work which engaged the energies of his mind, and which she doubted not, he looked down upon from heaven." Many a pious heart will unite in commending her and her two little boys to the care of the

widow's stay, and the father of the fatherless. It would touch the hardest heart to see the anguish of his bereaved flock lest she too should now leave them. They have often made tears to flow as they have plaintively uttered the words, "The Lord has taken away our father, and our mother will leave us also, but we must remain, what shall we do? The Lord will make it right."

The stunning suddenness of his removal afforded no direct opportunity for him to give utterance to his feelings in the prospect of dissolution; and in the absence of this it is truly gratifying that such ample testimony has been borne to the estimation in which he was held. We do not sufficiently value our blessings till we are deprived of them. "Men of business and of the world," writes Mr. James Read, "declare him to have been an honourable man in all his transactions, and a gentleman in sentiments and manners, as well as a consistent Christian and minister of the gospel. His poor afflicted people have spontaneously declared to me, with eyes streaming with tears, and hearts heaving with distress, that they had now lost their best friend, father, and benefactor. One man said, 'Sir, taking every thing into consideration, viewing Mr. Philip's usefulness in connection with the cause of God, the prosperity of this place, and the present and eternal welfare of the people, I would rather, though I dearly love my children, have lost one of them than our beloved pastor. He was strict (he continued) as it respected worth and moral conduct, both among the people generally and in the members of the church, but he had a kind and feeling heart; he had the heart of the lion with that of the lamb!'"

The writer refrains from much comment on the preceding sketch. Readers will make their own reflections, and he trusts will reap profit from considering the brief career of Mr. Philip. He gave himself up to the work. In June 1844, writing to his mother-in-law, he says, "We would like very much to see the faces of our old friends again, but this is no world for wasting time in holiday jaunts, and the improbability of seeing you again this side of the grave, seems even greater now than it appeared at the time of parting. Man is a very peculiar animal; let him migrate where he will, he soon makes interests to occupy him, and fix him where he had chosen his new locality. I am in the moral world awakening affections, and in the physical planting trees, both of which I perceive will only prove ties to bind me for life to the place of my exile." His being bound to that place was for a brief space of time. Activity was his life here, it will be so where he now is. The repose and rest of heaven have in them nothing like sluggish indolence. "His servants serve him." We mourn his departure from a most inviting field of usefulness, but we see not the glorious field of service in which he now acts a part. It is looked upon as an honourable thing for a soldier to step into the post just filled a moment before by the friend who lies dead at his feet. Let young men who know the Lord fill up the gaps which are frequently made in the mission field. They may thereby lose opportunities of amassing wealth after many years plodding in business; they may thereby lose much of the lust of the flesh, the lust of the eye, and the pride of life which, in our day, *fashionable* Christians gratify themselves with; they may thereby deprive themselves of the means of rising to distinction in any of the liberal professions:—but they may be

honoured to send to glory wealth in the form of saved souls, an enduring substance; they will enjoy the communion of God in their pilgrimage, and rise to the lofty distinction of immortality—that of shining as a star for ever and ever. Mr. Philip might have continued at the sea till able to retire, and pass the remainder of his days as a wealthy ship-owner; he might have followed land-surveying, and, ere this time, might have been high in influence at the Cape in that line of business; and he might, had he chosen, have been engaged in the medical profession in the metropolis of Britain, and doubtless would have risen to eminence;—but he “suffered the loss of all things, and did count them but dung that he might win Christ, and be found in him.” If ever a lingering regret came across his bosom that he had thus relinquished the world’s paths to wealth, pleasure, and distinction, that thought perished in the river, and ere his earthly tenement was raised from it, his soul had joined in the chorus, “Worthy is the Lamb;” his ideas of having made a sacrifice had fled; and, ravished with the sublimities of the land of light inaccessible and full of glory, he had recounted the wilderness scenes through which he had travelled homewards, and been satisfied that he had been guided in the “right way to the city of habitation.” Reader, art thou a pious young man? has thy God granted unto thee mental power? what are you doing? Will you remain at a secular pursuit when heathen lands call for Missionaries? Can you do so with a clear conscience? Realise your position, circumstances, responsibilities. Ask guidance from God. Make conscience of the matter, and confer not with flesh and blood.

GLASGOW.

D. R.

LUKEWARMNESS.

MANY who are blessed with a religious education, for a time they neglect or stifle the convictions which they occasionally experience, are at length awakened to serious concern respecting their souls, see the necessity of attending to religion more than they have done, and begin to be in some measure earnest about their souls. And then, if they have not done so before, they make a profession of religion.

Many others, who have not received a religious education, come at some period in their history to be awakened to concern respecting salvation; they see things in another light than they were wont to do; they turn from sins to which they were addicted; they attend to duties which they neglected, and think about Christ and salvation. Trusting now that they have come to the Saviour, they too enter on a profession of religion, if they have not done so before.

In many cases, however, this lively concern gradually subsides, and they become lukewarm. They do not turn away from religion altogether, but their heart is not in it; they do not make it a serious business, and mind it as their grand concern. May not this be the case with many who read this paper?

It is intended then to consider the common causes and the evils of this lukewarm state of mind.

I. The causes of lukewarmness.

1. There is reason to fear that a common cause of lukewarmness is

the *want of conversion*. Many of such persons as we have referred to, though they have been aroused to serious concern, and when they thought of Christ and the invitations of the gospel, have had some hope, and even joy, have rested satisfied without that real faith in Christ which produces an entire change of soul. The understanding was partially enlightened, the conscience touched, the affections impressed, but the will was not renewed. They have not come to Christ that they might have *life*. Such persons could not but become lukewarm. Outward causes may contribute to this result, but, even without outward causes, the natural issue must be, that not having spiritual life they droop and wither. Henceforth they may have the form of godliness, and nothing more. Professors, are you **LUKEWARM**? Take care! Perhaps you are **UNCONVERTED**.

2. Another common cause of lukewarmness is *false security*, connected with mistaken views of the nature of the christian course. The language of the Bible is "Fight the good fight of faith; lay hold on eternal life." "Hold that fast which thou hast, that no man take thy crown." "He that endureth to the end shall be saved." "If any man draw back, my soul shall have no pleasure in him." The christian course then, according to the word of God, is a course of vigorous activity from first to last. Religion calls for serious concern all along,—for fighting against enemies within and without,—for pressing on to the end. But many do not consider the subject in this light. They connect together faith in Christ at conversion and heaven at death, and leave out of view all the arduous course between. And thus, after some concern about their souls at first, and a hope that they have entered the strait gate, and passed from death to life, they imagine that they are safe now for eternity, and may proceed at ease; that there is no necessity for the same watchfulness and concern as at first. Overlooking all the warnings in the word of God about difficulties and temptations, and the need of diligence to the end, they think that all is right with them now, and never can be wrong. Some, in this way, settle down in a careless profession for life. These are unconverted. But even believers are in danger of settling here for a time, till God arouse them anew. Are any, who read this, lukewarm through trusting in something that is past? Friends, consider the warnings in the word of God. Nothing past will avail you without **PRESENT FAITH** and **PRESENT ACTIVE HOLINESS**.

3. The last cause of lukewarmness which we shall mention is, the *languid example of fellow-professors*. Professors of religion have a mighty influence on each other. They meet together and hear each other's conversation, and mark each other's spirit. They observe also the common way in which all professors around are acting. Now all this is very much fitted to impress the soul. If the professors with whom we are more immediately connected were very spiritually minded, and eminent for vital godliness, their example would serve to quicken us and keep us from being lukewarm. And if in addition to this we found that very many professors around us were very holy and devout persons, this would affect us in an extraordinary degree, and stir us up to diligence. But is this nearly the real state of things? We fear that among ourselves there is too much formality, without much spirituality of soul, and ardent devotedness to God. We believe that we are not singular in

this respect, but that the most of professors around us are lukewarm as it regards vital godliness. Now this has an awful effect. There is much here to deaden the soul. Where some holy fire exists, the chilling influence of cold professors is in danger of extinguishing it. And where there is a want of ardour, there is nothing here to arouse by exhibiting the deformity and hideous nature of lukewarmness. Professors are ready in this way to keep each other in countenance, and thus the sin advances. This is an awful consideration. May each professor be concerned for his own soul, and anxious also that he may not swell the current of lukewarmness by his example.

II. We proceed to notice the *evils* of lukewarmness in religion.

1. This sin is the *most inconsistent thing* in the world. Every thing in religion calls for ardour and energy. Look at the Son of God sojourning in this world for our sakes. Was there lukewarmness in his soul towards us when he was sweating in Gethsemane? Was there lukewarmness when he bore our sins in his own body on the tree? Did not ardent love animate him in all that he did and suffered? Will that Saviour then acknowledge cold and languid feelings on our part? Can it be religion to spend days in the form of ordinances without our souls glowing in them, and to have rare and lifeless thoughts of Jesus on other occasions? Again, look at the lukewarm professor *praying*. He pleads for the pardon of sin, for eternal life, and for all the blessings of heaven, with scarcely an earnest desire for the mercies he asks; when prayer is ended he scarcely remembers what he was praying about, and afterwards he scarcely thinks about the subject. How inconsistent! Did ever a criminal petition for his life in this way from an earthly sovereign? Again, look at the lukewarm professor's spirit as it regards heaven and hell. He believes that there is a state of happiness beyond the grave for some; happiness that will satisfy the soul to the utmost, and last as long as the immortal spirit. He believes that misery beyond the grave will be experienced by others,—misery beyond conception dreadful—misery that will last as long as sin shall continue to deserve it. He believes that one or other of these two states is not far remote from him, is near him, is just before him. And religion means that he must flee from the one and press to the other. Yet he takes the thing in a calm and an indifferent way. He is less concerned about it than about his worldly plans and prospects. How inconsistent! Readers, let us be aroused. Lukewarmness is awful.

2. Lukewarmness is an insidious evil. Natural consumption is a fatal disease, yet how often is it far advanced before the patient believes that he labours under it? So is it here. The Laodiceans actually imagined that they were prospering in holiness, at the very time when Christ said, that on account of their lukewarmness he was ready to spue them out of his mouth. This was fearful: but the same evil is connected with the same sin still. As we have said, there is reason to fear that many professors are at this day lukewarm; going the round of ordinances without much humility, much spirituality, much fear of sin, much love to Christ. But how few see that **THEY** are lukewarm? They may be sensible that lukewarmness prevails, but they are not conscious of it in themselves. Thus the disease goes on, because not observed. Open sin would be noticed, and would startle professors;

but this is a latent, lurking malady, and therefore it is singularly dangerous. Readers, let us examine ourselves. For the last month have we prayed much in secret, and have our prayers been warm and devotional? Or has it been otherwise? Are we lukewarm or not?

3. Lukewarm professors will perish, if they continue in this state. Christ has said, "Because thou art lukewarm, I will spue thee out of my mouth."—If we saw the pit of wo open at present, what would be the character of multitudes, perhaps of the most, who enter into it from *our land*? That of persons, who had read, and heard, and prayed, and gone all the round of ordinances, but who were *lukewarm*. Awful thought!

Let every reader then be stirred up. Let none rest without spiritual life. Let the diligent be more diligent. Let fire and energy appear in our religious exercises and in all that we do for Christ.

J. T.

INDEPENDENCY NOT ISOLATION.

Few things have contributed more to retard the progress of our denominational principles of church polity, than an ignorance or misunderstanding of their true character and relations. By many they are regarded as essentially hostile to real and profitable union among the respective churches which hold them; and not unfrequently when those churches have been co-operating towards the attainment of a general good, has the charge of a departure from our principles been made against us. Whether the *manner* in which the co-operation of independent churches has in every instance been carried on, and whether the *objects* aimed at by their united efforts have always been such as supply no just grounds for that charge, is another question. What we are at present concerned to show is, that the independency of separate churches can be maintained, and yet those churches enjoy the most entire and cordial intercourse with each other:—Or, in other words, that Independency is not necessarily Isolation.

That the churches which were formed and nursed by the apostles of Christ, managed each its own affairs of worship, instruction, and discipline, without the arbitrary interference of the members or office-bearers, either singly or conjointly, of any other church, and that each separate congregation of Christians was called, and regarded as an entire church, are facts attested in the New Testament records, and admitted by ecclesiastical historians of all denominations, Episcopalian, Presbyterian, Romanist, and even Infidel. It will here be sufficient to establish the independency of the early churches, merely to refer to the fact, that the apocalyptic epistles addressed to the seven churches in Asia Minor, contain different charges made against each church respectively, without a solitary allusion to any supreme ecclesiastical head or court, which, had such existed in that province, would have been as deserving of reproof as the several communities under its jurisdiction. But each of the seven churches is charged separately, (and we never find mention made in the New Testament of more than *one congregation* of Christians existing in the respective places named in these epistles,) therefore, each

church was amenable for the state in which its doctrine, discipline, and practice, were found, and it could only in justice be so, by having within its own assembly the means by which these could be maintained in their purity; and if so, then each church must have been without the interference of any other body in the management of its own internal affairs. And that is all we mean by the *Independency* of a church.

But though each separate church was competent to conduct its own concerns within the pale of its own membership, still there was nothing in its principles of government to prevent it from associating with other churches; and in its doctrines there was much which naturally led to associate with others. These doctrines breathed and inculcated a spirit of love to every disciple of Christ, which could only be shown by visible intercourse; and the enjoined maintenance and propagation of these doctrines presented an object sufficiently definite and grand for a union of churches to be formed and continued. Indeed, a union of churches for any other object could not exist, without either compromising their principles of *Independency*, or stepping beyond the spiritual bounds within which Christ has prescribed his kingdom. And such a union is by the arrangements of providence, and the social and benevolent principles of Christianity rendered imperative. There are some churches whose members are few and poor, and who, therefore, could not enjoy divine ordinances, and present to the locality around them the light, and the purifying and uniting influence of the gospel, unless aided by wealthier brethren. And there are some churches whose members have the means, beyond supporting the gospel among themselves, of helping others, and therefore, could not show the brotherly love of Christianity, unless they assisted their poorer brethren in maintaining the truth in their neighbourhood. Nor is the expression of this fraternal affection and confidence confined to pecuniary aid, but is shown also in asking and giving counsel in matters of a perplexing character, and in recommending and receiving members from each other on the testimony of the church from which they came. An association of churches for such objects as these, can exist, without in the least degree interfering with their internal and independent government. The *principle* of such an association is found among the churches which the apostles formed and directed in all their useful operations. Hence, we read in 2 Cor. viii. 19, of Paul sending to Corinth to receive aid for the poor churches in Judea, one "who was also chosen of the churches to travel with this grace." This shows that the churches in Macedonia associated with each other, inasmuch as they chose the same person to carry the bounty of all the churches to Judea, and did not send a separate messenger from each church; and it also evinces their intercourse with the churches in Judea in transmitting thither pecuniary help.

The same principle of union appears in the church in Antioch sending a deputation to the church in Jerusalem respecting the continuance of the rites of the Mosaic economy; and the deliverance of the church whose direction was sought, along with that of apostles and elders, also shows the connection in which these churches stood to each other. The brethren in Antioch evince their confidence in the superior knowledge of their Jewish brethren, forming the church in Jerusalem, on the matters in question; and the latter manifest their deep interest in the prosperity of

the former, and through them, in all the Gentile churches, by giving the question their most devout consideration, and availing themselves of the help of inspired men in coming to a decision. There was in this, the recognition of a tie between these christian communities sufficiently palpable and strong to prove that they were not isolated though independent churches.

When Apollos was about to leave Ephesus "to pass into Achaia, the brethren wrote, exhorting the disciples to receive him;" and on this commendation he was received. Acts xviii. 27. This brings out the good understanding existing between the church in Ephesus and the church in Corinth. An understanding founded on mutual confidence in each other's piety, as manifested in a strict adherence to those great doctrines of faith, and those pure principles of government which were given them by inspired apostles. The church in Corinth might have examined Apollos for themselves before receiving him, but such a procedure would have betokened a want of confidence in the purity of their Ephesian brethren's fellowship; and consequently there could have been no real union betwixt these churches. But the brethren in Achaia acting as they did, demonstrated that they were linked to Ephesus by bonds of confidence and love which wore a visible and definite shape.

That independent churches of the same faith and order should unite to support and spread their principles, is thus not only shown from the spirit and injunctions of the doctrines of Christ, and the varied allotments of providence, but is also inculcated by positive example in scripture. It is true, there is no *prescribed form* in the New Testament, which such an association of churches shall take, but there is exemplified the *principle* of it; and in what form soever that principle may be embodied, its functions are necessarily defined and bounded by the very nature of the polity of the churches forming the union, and by the limits which Christ has set to the province of his spiritual kingdom on the earth. Such churches can neither seek nor sanction any interference with the internal management of each other's affairs, by associating for the object of upholding their principles; because such interference would be a palpable and culpable frustration of the very design of their union. Nor does such a union require any surrender of right or privilege on the part of the churches constituting it, beyond what scripture requires of individual Christians in joining a church, or what is, from the very nature of the case, needed in order to confer greater benefit on the parties forming the union. It is no sacrifice of right and privilege for a church to receive members on the testimony of another church, in whom it has confidence, or to refuse their admission when they can produce no certificate of character from the church in whose communion they last were. Nor is it so for one church to answer satisfactorily any inquiries made by another church with whom it holds fellowship, as to the truth or falsity of a rumour, that the former has departed from those principles to uphold and spread which was the object of their union, and the faith of which is the sole foundation of all their christian intercourse. Neither is it a compromise of christian liberty for an erring church to accept and profit by the faithful and affectionate expostulations of a sister church. And this is all the surrender that is required; which is virtually a giving up of no privilege, but is a receiving of invaluable

favour. The adage, "Union is strength," holds good in this case also. How many weak but worthy churches have been upheld and gladdened—how many abler ones have been honoured and blessed—and how much good has been done to perishing sinners, by the adoption and working out, by the churches of our denomination in Scotland, of this principle of union, exemplified in the scripture history of the primitive disciples! Comparatively few and feeble as our churches are, they would have been more so had they not at an early period of their history formed an association by which their sympathies with each other were more fully drawn forth,—receiving a more tangible form, and giving a stronger practical expression than they could otherwise have done. It is the bounden duty of our churches to cultivate a closer acquaintance with each other, and to show a deeper interest in each other's welfare. The spiritual health, activity, and concord which would spring from such sympathy would be such as, under the divine blessing, would enable each church more efficiently to spread the gospel in the regions around it, and to bear unflinching testimony to the purity of its scriptural principles of communion; and by the fellowship and co-operation of the whole of our churches in this good work, a practical demonstration would be given to all of the truth, that Independency is not Isolation.

G. S. I.

THE EQUITY OF THE SINNER'S DOOM.

"That every mouth may be stopped."—ROM. iii. 19.

It is important to show the *equity* of the sinner's condemnation, on the ground of the divine law, and quite independently of the gospel.

This is necessary in order to exhibit the *freeness* of grace in the justification of those who believe. If the sinner's condemnation be not equitable, his justification cannot be free. The apostle's object in this passage, then, is not merely to prove the awful *fact* that all men have sinned, but also to teach that the transgression of the law of God *deserves* the condemnation to which it exposes. And thus his way is cleared for stating the gospel method of justification, 19—24 verses. It may often be found that a man will admit the fact that he is a sinner, while he demurs to the equity of his condemnation; instead of submissively acknowledging that he deserves to die because he has sinned, he opens his mouth in self-justification; and so long as this is the case, he will not rightly entertain the gospel.

We propose to argue the case with such an individual, with a view to convince him, by the blessing of God, that he has no proper reason to exclaim against the equity of his sentence.

In the first place,—YOU CANNOT PLEAD IGNORANCE OF THE LAW. If an accused person could show that he had no opportunity of becoming acquainted with the law, with the violation of which he was charged, the plea would be good. But this cannot be said even of the heathen, (i. 32,) and still less of those who know the written law, (iii. 19). It is admitted that there is much ignorance concerning the law of God. But this ignorance is wilful, and therefore *criminal*. And how many are there who are *not* ignorant?

Again,—YOU CANNOT PLEAD A WANT OF PERSPICUITY IN THE REQUIREMENTS OF THE LAW. It is necessary that laws should be free from obscurity and ambiguity, and in so far as they are unintelligible, criminality is lessened. It cannot be said that the commands of God are hard to be understood. They are not only level to our understanding, but conscience assists us in ascertaining their meaning, (ii. 14).

Again,—YOU CANNOT PLEAD A WANT OF RIGHTFUL AUTHORITY IN THE LAWGIVER. If you could show that He has not a right to command you, it would excuse your disobedience. But the authority is supreme and unquestionable. It is such as not only to take away all excuse, but also to manifest the evil and *heinousness* of transgression. The obligations under which we lie to love, honour, and obey God, are so great that the conduct which violates them has in it a criminality that cannot be estimated.

Again,—YOU CANNOT PLEAD THAT WHICH GOD REQUIRES IS UNREASONABLE. The sum of His requirement is that you love Him supremely, and your neighbour as yourself. Is this unreasonable in itself? If we refer more particularly to the things enjoined or prohibited, is there one thing enjoined which, in its own nature, ought to have been prohibited or forbidden, which ought to have been commanded? “Wherefore the law is holy, and the commandment holy, and just, and good.” But it may be objected that, though right enough in their own nature, the things required are unreasonable in *degree*. To this we reply, God does not require more than is due to Himself, or more than man has strength to render; Mark xii. 30, “Thou shalt love the Lord thy God with all thy strength.” But this does not mean our moral strength or inclination. It would be a strange law which accommodates itself to our inclinations. Our strength means our faculties and powers, and it is right that these should be the measure of our duty.

Again,—YOU CANNOT PLEAD YOUR DEPRAVITY AS AN EXCUSE. It is admitted that man is so entirely depraved that he never *will* obey the law of God, and it is allowed that this depravity is inherited. It is thought by many to excuse transgression. The subject is not without its difficulties. That it does not, however, constitute a sufficient plea, may appear from the following considerations:—*First*, If an injury be *voluntary*, this is what constitutes it faulty without reference to the origin of the inclination. It cannot be denied that all sin is voluntary. *Secondly*, Depravity is never represented in *scripture* as an excuse, but, on the contrary, as showing the guilt of man. It is thus the apostle argues in this passage, proving the inexcusableness of men from the evidences of their depravity, (1—3 chapters). And, *thirdly*, When we receive an injury, we do not regard the wicked disposition of him who does it as an excuse, but as an aggravation of his fault. Depravity, therefore, cannot be pleaded as an excuse.

Lastly,—YOU CANNOT PLEAD THAT THE MOTIVES TO OBEDIENCE ARE NOT SUFFICIENTLY STRONG. We mean, sufficient to be proper to prevail on such a creature as man. Eternal life and eternal death, presenting, on the one hand, all that is desirable, and on the other, all that is naturally the object of aversion, and in connexion with his everlasting existence, are motives than which we can conceive none more appropriate or powerful. If it be objected that the penalty is *too great*, the reply is,

if too great to be endured, why is it not great enough to *restrain* from sin?

Thus, then, every mouth must be stopped, and all the world become guilty before God, and if this be the case when the law has been but once transgressed, how is the conclusion strengthened when we think of the numberless and aggravated transgressions with which we are all chargeable!

DALKEITH.

G.

CONGREGATIONALISM.

To the Editor of the Scottish Congregational Magazine.

SIR,—As the Periodical placed under your superintendence is partly intended to illustrate and defend our denominational principles, I beg leave to direct the attention of your readers to a few brief essays on the following question:—

Are Scottish Congregationalists in general, faithful to their professed principles?

This question has been suggested by a conviction that there is room for reformation,—I am aware that it refers to a delicate subject, and would therefore be glad to assure your readers that, in directing their attention to it, my object is not to criminate, but to produce reformation when that is necessary; in other words, to enforce the doctrine presented to us in the following text:—"Let us hold fast the profession of our faith without wavering; for he is faithful that hath promised." Heb. x. 23.

J. M. K.

WHAT ARE THE DISTINCTIVE PRINCIPLES OF CONGREGATIONALISTS?—

No. I.

In order to hold fast the profession of our faith, it will be necessary to keep in memory the principles we do profess. Although we have no Confession of Faith composed by uninspired men, (the scriptures being our only standard,) our union and fellowship as churches, owe their existence to certain understood and acknowledged principles, regarding which there is a mutual agreement. Our doctrinal sentiments are known to be what are generally denominated evangelical. In respect to these we are essentially one with all who love the Lord Jesus Christ in sincerity; and cordially willing to walk with them in love, (so far as we are agreed) without any compromise of principle, either on their part or on ours. The question proposed for discussion relates to the principles by which we are distinguished as Congregationalists. Among these, the following seem to me the most essential.

I. *The qualifications requisite for church membership.* That none but such as appear to be new creatures in Christ Jesus—in other words, visible saints should have a place in the churches of Christ, is a principle which we esteem of very great importance. We neither pretend nor attempt to search the heart; but taking the scripture for the test, and our Lord's rule for our guide, (by their fruit ye shall know them,) we form our estimate of character.

That the churches planted and watered by the apostles of Christ were

exclusively composed of visible saints, seems to us abundantly manifest, both from the Acts of the Apostles, and the inspired Epistles addressed by them to the churches. To recognise visible sinners as Christians, and give them what are called church privileges, we cannot but esteem criminal and cruel in the extreme; and we know nothing that has such an unhappy tendency to mar and prevent christian union and fellowship. No consistent Congregationalist can countenance such conduct, in whatever denomination it may be exemplified.

II. *The government which Christ has instituted in his churches.* We are aware that church government is subordinate to church purity—but it has a relative importance. The present imperfection of genuine Christians renders strict and impartial attention to it indispensably necessary; and eternity alone will fully manifest the fearful consequences which have resulted from substituting the inventions of men for the government instituted by Christ.

It is difficult to conceive any thing more simple than the government which we find exemplified in the primitive churches; and as we know that that form was ordained by inspired apostles, we take it as our pattern, and we find it perfect and entire, wanting nothing. But in it we find no reference to any thing like ecclesiastical courts, supreme or subordinate. On the contrary, we find that those churches who had been regularly organised, were taught by the apostles to observe all things which Christ had commanded without the interference of any other church or individual in the world. While there was union and co-operation, and occasional fellowship exemplified among all the primitive churches as they had opportunity, there was nothing like combined legislation. The following statement published by the English Congregationalists in 1658, will be found correct:—"Every particular society of visible professors agreeing to walk together in the faith and order of the gospel, is a complete church, and has full power within itself to elect and ordain all church officers, to exclude all offenders, and to do all other acts relating to the edification and well-being of the church."

The history of the legislation of ecclesiastical courts, both Popish and Protestant, will go far to demonstrate that they are not of God. For the most part, but with few exceptions, it will be found to be a history of clerical usurpation and lordly dominion over God's heritage, utterly inconsistent with cordial, undivided, and voluntary subjection to the authority of Christ.

III. *The ordinances which Christ has instituted in his churches.* The only emblematical ordinances which we find sanctioned by the New Testament, are Baptism and the Lord's Supper. The former of these is intended to represent the work of the Divine Spirit in regeneration, the latter represents the death of Christ, the only adequate atonement for sin. With few exceptions, Scottish Congregationalists esteem it their duty and privilege to observe the Lord's Supper every first-day of the week; in other words, to commemorate the death in connection with the resurrection of their beloved Lord. It is generally admitted that this accords with the example of the primitive churches. When the disciples met on the first-day of the week, a principal object for which they came together was to *break bread*. See Acts xx. 7. 1 Cor. x. 16, 17, and xi. 20.

It is unnecessary to specify these ordinances which Congregationalists observe in common with their brethren of other denominations. They wish to be found imitating that church regarding which we have the following honourable testimony;—"And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii. 42. A few remarks on the authority by which the churches of Christ are governed, will form the subject of our next essay. In the meantime, I would request the reader to listen to the following inspired aphorisms:—"Prove all things: hold fast that which is good: abstain from all appearance of evil."

THE CHAPTER OF THE POETS.

OUR valued poetical correspondents have taken considerable *license* with regard to space. Even if we were at liberty to quarrel with that *genus irritabile*, we have scarcely any disposition. Each piece is excellent—diverse from all the others—and the entire combination is such as we are proud to have it in our power to present to our readers. We have, therefore, changed the Poet's Corner into the Poet's Chapter.—ED.

A PASTOR'S MUSING.

GOLDEN crowns and royalties,
 Pass ye all before me;
 Sceptered monarchs round me rise,
 Palaces arch o'er me!
 Fancy! round me stretch a realm—
 Round me call my millions,
 And let conquest roof my helm
 With flaunting war's pavilions.
 Come, ye bays of poets' song,
 Let me think ye've crowned me—
 Earthly glories in a throng
 Crowd and glitter round me;—
 Come, but pass,—your bliss is hollow,
 Empty is your honour;
 Truer voice my soul shall follow,
 Holier spells are on her.
 Not with sceptre—not with chain,
 But with utterance burning,
 And with snatches from the strain
 Of the heavenly learning,
 I would hold the hearts of men
 While the Spirit healed them,
 With God's weapons gird, and then
 Teach their hands to wield them.

Let their souls rest on my words,
 Like flames upon Thine altar;
 Give me wings that glory-wards
 Shall lift them and not falter.
 Jesus! who didst hush the roar
 That round thee dared to gather,
 Thou didst say we should do more
 When thou wast with thy father;—

Kneeling, weeping, lowly laid,
 Thy mantle let me borrow,
 Give me calm from heaven to spread
 Over hearts in sorrow.
 Where the soul at fears hath languished,
 Let my words alarm her,
 Let thy breath direct my shaft
 Through the bosom's armour.
 When thy people wander, then
 Give me grace to guide them,
 To their rest beside thee, when
 Thou hast fully tried them.
 With love's lamp through earth's night burning,
 Loving, hoping, hasting,
 Daily learning, daily yearning
 For a fresh foretasting,—
 Keep the day-star bright in each,
 Till, its earth-cloud riven,
 The stars that shone on earth to teach
 Shall shine to praise in heaven!

R. A. VAUGHAN.

 NEW YEAR'S HYMN FOR CHILDREN, FOR 1846.

STRIKES the clock! the turret bell
 Twelve times has its clang repeated,
 Tolling forth the Old Year's knell,
 Telling that its hours are meted.

Once again our wondrous planet
 Has revolved around the sun—
 Onward still it speeds, nor can it
 Pause, for a New Year's begun.

Winter, with fast dark'ning hours,
 Has been here; and Spring has fled:
 Summer has been crowned with flowers—
 Autumn has the hungry fed—

All the glory and the gladness
 They have witnessed, could not last;
 All the wo and all the sadness
 They have seen, at length are past;

All their lost and misspent time—
 All their sinful care and sorrow—
 Every unrepented crime,
 Wasted past, and trifled morrow,—

Have gone up far out of sight,
 And stand black upon the roll,
 Where the hand of God doth write
 Every sin of every soul.

When we stand before the throne,
 On the last and dreadful day,
 They shall claim us as their own,
 In their terrible array;—

Trembling, we shall then be taught
 All their sumless, vast amount;
 And for even each idle thought,
 God will call us to account.

The Chapter of the Poets.

Through the past year he has spoken,
 Saying, " Let there be repenting,
 Or ye soon shall see a token
 I grow weary of relenting."

Fear has been among the nations ;
 Famine, with his bony hand,
 Has writ down anticipations
 That with terror fill the land.

Death, upon the pale horse riding,
 Filling every shore with weeping,
 Round the earth in triumph striding,
 Has been out his harvest reaping.

Lord, we are a sinful nation,
 Old and young are sinful all ;
 Justly might thine indignation
 In its anger on us fall.

Unto this year's coming days
 We look forth with fear and wonder ;
 We may see thy lightning's blaze,
 And the ear expects the thunder.

Only of thy mercy, is it
 We are here in life to-day ;
 With thy grace and pity, visit
 Us, and guide us on our way.

Heavenly Father, we adore thee,
 Seated on thy throne above ;
 In thy mercy, we implore thee,
 Fill our hearts with childlike love.

God ! thou Holy Spirit, teach us
 To be holy like to thee ;
 May thy blessed influence reach us,
 And from bondage set us free.

God ! thou great and glorious Saviour,
 Like to whom there is none other,
 Heed not our perverse behaviour—
 Be to us an Elder brother.

Thou, who in this world didst take
 Little children in thine arms,
 And with loving smile didst make
 Light of their unjust alarms.

Thou who special love dost show
 To the lambs amongst thy flock,
 Lead us where the waters flow
 From the everlasting rock.

On that rock may we be built,
 On its firm and sure foundation,
 Washed from every stain of guilt,
 And made sure of our salvation.

May we all, throughout the year,
 Set our thoughts on things above,
 And find every sinful fear
 Cast away by perfect love.

When the last new year is ending,
 At the awful trumpet's sound,
 And in clouds Christ is descending,
 May we all in joy be found—

With his chosen people there,
 Standing on the heavenward shore;
 When the angel's voice doth swear
 That time shall be no more.

U. U.

 DAVID.

THE sun was down; the wan-faced moon arose,
 Like the pale spectre of a former sun,
 Revisiting by night his wonted walk,
 And looking sorrow on the sleeping earth.
 The winds were not,—no sound was on the air,
 Which moved not, as if loath to break the quiet
 That now an all-pervading spirit seemed,
 Filling the universe. The desolate street
 Half in deep shadow, half in brightness lay,
 And the light was more death-like than the dark,
 Which seemed a place of refuge from the look
 Of the moon with her ever-staring eye.
 Within the shade, and treading noiselessly—
 So noiselessly, his footsteps reached not
 The ear of Echo; shivering in the silence—
 With upgirt robe King David walked, but king
 Who would have deemed him now? He started off,
 And with quick look gazed fearfully around,
 As if that hand which erst the sceptre filled,
 Had grasped the hilt of the assassin's blade,
 And conscience, from its den of guilty thoughts,
 Had whispered to him what his fear mistook
 For sound, where sound was none.

And on he went,
 Till he stept forth from out the shade, and stood
 Full in the moon's cold light. On either cheek
 A tear-drop glittered, but he wept not now.
 His face was pale—pale like the silvery hair
 That shaded his high forehead, and as calm
 As the still radiance that enlightened it.
 Now that he trode not, waking 'mid the sleeping,
 Like solitary ghost among the tombs,
 And he had left the haunts of men, no fear
 Swept in dark shadows o'er his settled brow.
 His step was firm, and fixed purpose sat
 Upon his lips compressed; but a slight quiver
 Betrayed at times the heart *would not* be still.
 Across his breast his folded arms were thrown,
 But they could not conceal the tide of sorrow
 That now and then would heave his bosom, with
 Half-checked, convulsive motion; as the wind,
 Arousing from its couch upon the deep,
 Raises with movement short, irregular,
 The restless water, quickly swelling, falling,
 In half-filled cave upon the ocean-shore.

And on he went, till o'er his head the moon
 Cast on his path the thickly mingled shadows
 Of leaves and branches; for the forest trees
 Now o'er him spread. They were far older than
 Their lord that walked beneath; but yet old age
 Had not cast hoariness upon their heads,
 On which the moonbeams lay; for man decays,

And generations fall, ere many things,
Sprung like them from the earth, begin to feel
The weight of years hang heavily upon them,
And bow them to the dust.

But now the moon
Shone cold and clear upon a monument.
A fit light for the tomb. Who sleeps beneath?
'Tis Absalom. Is this the pillar then
He reared in youthful pride, to keep his name
In long remembrance? No, 'tis but a heap,
A careless heap of stones; but yet his name
Shall be remembered—and with foul dishonour.
He gazed upon the grave. He came to weep,
But he wept not; for here was nought to move
The floodgates of old feelings and old thoughts;
And the cold loneness at his heart froze up
The fountain of his tears. Without a sigh,
Amid the unmoving trees, which silently
Stood round him, as they had been sorrowing
Along with him, and o'er the grave unblest
Weeping, not for the son, but with the sire,
He slowly sat him down by a huge trunk,
That gently o'er him stretched its aged arms,
And burying his face within his hands,
He thought upon his son; but for a time
He could not think; for all within his soul
Seemed a dim vacancy; but slowly light
Dawned in upon him, and shone gently on
The form of Absalom; as when a child
He sat upon his mother's knee, whose brow
Bent cloudless over his upturned cheek
And laughing eyes,—then with a burst of glee,
Hid his bright face upon her bosom. Next
He saw him as in youth his father's hand
Taught him to bend the bow, and grasp the spear,
While his eyes sparkled, and his face grew pale,
When listening to the deeds that hand had done
Upon Philistia's Dagon-worshippers.
On, on, his thoughts did follow him through life,
Till the clear stream of laughing youth grew dark
And turbulent;—dark with a brother's blood,
And turbulent with many a passion-whirl;
But still his love did follow it through all,
Like a poor wearied bird, with drooping wing,¹
Hoping the troubled waters yet would clear,
That it might drink again,—and following still.
Sudden his dream was gone, and consciousness,
With the chill feeling of reality,
Withdrew his hands, and opened his eyes.
Why sat he there? Oh! Absalom was dead,
His own, his beautiful, his glorious boy!
And he lay there, but yet he could not see him;
And there the father's hopes of him did lie,
Buried with him,—and his tears gushed like rain,
Watering the flowers by his son's early tomb.
And then a solitary gust of wind
Swept o'er the trees, and they did moan with him;
And a lone cloud, that just then past o'erhead,
Wept o'er the grave a few big drops of rain.
And then he slowly rose, and hasted home;
And ne'er a word with his bright tears there fell,
Save, as he turned, "Oh! Absalom, my son!"

THE SAINT'S DEATH-BED.

DEATH's shadows descend o'er the pilgrim saint,
 'Midst stillness prevailing around,
 While the sunbeam of even falls sweetly, though faint,
 As if lingering, with farewell radiance, to paint
 This portion of holy ground.

But sweeter than sunbeams, joy radiant within,
 Is brightening his soul's inmost cell;
 For with heaven at peace, all is tranquil and calm,
 As with tremulous accents he whispers a psalm,
 The love of his Saviour to tell.

Yet he loved the blue sky and the bright orb of day,
 And earth's beauties, far stretching abroad,
 That gladden each valley, in foliage and flower,
 Where oft he would wander at twilight's calm hour,
 To muse on his Father and God.

And the loved, and the loving, that hover around,
 'Midst the tender endearments of home,
 Might well lure him back from those regions of love,
 But he leaves them in faith, to a Father above,
 To guide them while here they may roam.

And this is a saint's dying hour—how serene!
 Where, where, lurks the dark phantom death?
 I mark not the spectre, his form, or his dart,
 Nor aught to appal—not a fear quells the heart,
 Tho' the quivering lips yield the last breath!

Absorbed in delight, on his visage I gazed,
 Where a smile, sweet as angel's, did rest;
 His eye, softly beaming, was heavenward raised,
 And he seemed as entranced, or with rapture amazed,—
 Was it Jesus his vision that blessed?

Even now, o'er his face, pale as moonlight, and soft,
 That sweet placid smile seems to play,
 Tho' the spirit has heavenward flown to its rest;
 As if, while departing, one kiss it impress'd,
 Ere it rose to the regions of day.

It has gone to the land where no shadow may fall,
 To cast a dim veil o'er the eye,
 Whence the doubts, and the fears, and the griefs, are all fled,
 That time, as it rolled o'er life's pathway, had shed—
 All quenched in the light of the sky.

Immortal! with seraphs to wing round the throne,
 A spirit pure, sinless, and bright;
 Or with choirs of the blest, thro' those regions of love,
 In the train of his blessed Redeemer to move,
 Filling heaven with songs of delight.

I muse on the patriarch seer who arose
 From earth in a chariot of fire;
 And oh, 'twere to life a delightful close,
 In a chariot of light to ascend from its woes,
 'Midst the splendours of heaven to expire!

But why long my soul for a chariot of light,
 If Jesus the dying hour cheer!
 Though dark o'er my pillow death's gloomy shades meet,
 Eternity opening, with glory replete,
 Shall brighten the valley of fear.

In a chariot of light! Oh, if angels be there,
 To bear the blest spirit above,
 How glorious the convoy, the chorus how sweet,
 As upward ascending, till, low at his feet,
 We bathe in an ocean of love.

GLASGOW.

H.

THE JEWISH SABBATH.

“It is a sign between me and you throughout your generations.”—Ex. xxxi. 13.

WE have already shown that the Sabbath was instituted originally, not for a particular people or nation, but for the human race. In support of this proposition we have appealed to the words of Christ,—“the Sabbath was made for man;” to the fact that the Sabbath was instituted at the creation; to the place assigned to it in the moral law; and to its own nature as commemorative of creation, a matter not of national, but of universal interest. We proceed now to show, that THE JEWISH SABBATH WAS THE ORIGINAL, THE OLD OR GENERAL SABBATH, ADAPTED TO THE JEWISH OR LEVITICAL ECONOMY.

The institutions which Moses gave to the Jews were not all new. Circumcision, for example, was not of Moses, but of the fathers,—it had been given to Abraham. And sacrifice was as old as the first worship offered to God by *fallen* man. But as incorporated in the Jewish ritual, the law of sacrifice was much more circumstantial than it had been before; minute prescriptions were given in reference to kinds, and modes, and seasons, each of which was as binding on the Jews as sacrifice itself was on the fathers. It was even so with the law of the Sabbath. That law had been given before the fall. The fall did not cancel it. When the moral law, whose separate requirements had been known before a *written* revelation of it was given through Moses, was given to the Jews, the law of the Sabbath was embodied in it, but without any Jewish peculiarity, except that, indeed, which was common to the whole moral law—the preface which declared the special relation of Jehovah to Israel as their deliverer “out of the house of bondage.” But while, as embodied in the moral law, the Sabbath had no Jewish peculiarities attached to it, we find such peculiarities elsewhere; and in these alone does it differ from the law of universal obligation.

1. The Jews had peculiar and additional reasons for its observance. In the fortieth year of their wanderings in the wilderness, we find Moses reciting “the statutes and judgments of God” in the ears of the people; and to the fourth commandment he added these words: “Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.” Deut. v. 15. There is no room for the supposition that this was the only reason for which the Jews were commanded to keep the Sabbath. It might be argued as well that the only reason why they were commanded to keep the moral law was, because “the Lord thy God had brought them out of the land of Egypt, from the house of bondage.” Besides, the six days creation and the seventh day’s rest are distinctly

specified in the law itself, when given to the Jews, as the grounds of its institution, and therefore as the reasons of its observance. The redemption of Israel out of Egypt by the mighty hand and outstretched arm of God did not then supersede this primary reason, but laid them under an additional obligation. And in this character it possessed peculiar significance. Their deliverance was a great work of God. Their establishment in Canaan was a promised rest. So that the weekly rest of the Sabbath was a most fit commemoration of the special mercy of God to themselves, as a people.

We find another reason given for the observance of the Sabbath by the Jews, or the same reason in another form : "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever ; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." *Exod. xxxi. 16, 17.* Whatever be meant by the Sabbath being a sign between God and Israel, it is obvious that in this character it did not supersede the original foundation and reason of the institution, for these are declared in the very passage which designates it a sign. Nor does the appointment of this sign imply that the Sabbath had not previously existed, any more than the appointment of the rainbow as a sign implies its previous non-existence as a natural phenomenon. But God chose an institution which had existed from the beginning, and which his redeemed Israel were bound to observe in common with all mankind, as a sign (not the only one) of the special relation to himself into which he had brought them by his mercy and power. And it was a most appropriate sign. In being to them a commemoration of the work of God in their deliverance and of the rest which they enjoyed in Canaan, as we have seen it was, it "showed forth" their relation to God. But especially was it a fit sign of that relation in being the special season of that worship of which the world had criminally lost the knowledge—a knowledge which was restored to them by peculiar favour. With the Sabbath was thus associated all that was peculiar in the privileges of the Israelites ; and the spiritual observance of it would be the perpetual evidence of their "standing in the grace" into which they had been so mercifully introduced.

2. There were more minute directions given for the observance of the Jewish Sabbath. This was in the spirit of the economy with which that institution was now incorporated. The fourth commandment required merely general cessation from ordinary employments, and described these employments in language borrowed from the domestic circumstances of the Jews as a pastoral and agricultural people. But in other parts of the Mosaic code we have more particular instructions, though fewer than is commonly imagined. The condemnation of carrying burdens, in *Jer. xvii. 21*, and of buying and selling, in *Neh. xiii. 15*, was founded not on specific requirements, but on the general law. The command to rest on the Sabbath, even in earing or seed time, and in harvest, *Exod. xxxiv. 21*, was likewise involved in the general law, but was specified to prevent the urgency of labour at those seasons from being made an apology for the violation of the law. The only instructions properly specific and additional to the general law were these :—the appointment of a special

ritual for the Sabbath, "On the Sabbath day two lambs of the first year, without spot," &c.—"this is the burnt-offering of every Sabbath beside the continual burnt-offering, and his drink-offering," Numb. xxviii. 9, 10—and the prohibition to kindle fires on the Sabbath, Exod. xxxv. 3, the obvious import of which was that no fire should be kindled for ordinary purposes. The fire on the altar was kept burning perpetually—fires might doubtless be kindled, as any other work might be performed, for purposes of mercy—and it was not commanded that fires already kindled should be extinguished, so long at least as the fuel already upon them might keep them alive.

3. There was a special penalty attached to the violation of the Jewish Sabbath:—"Whosoever doeth any work in the Sabbath day, he shall surely be put to death," Exod. xxxi. 15: xxxv. 2. And we have an instance of the execution of this penalty in Numb. xv. 32—36. No one will question the right of God to maintain his law by such a sanction. It was far within the requisition of justice. Eternal separation from God is the due reward of sin. And it is for the Divine wisdom to determine, in each case and circumstance, what visible brand he shall put on particular sins in the present dispensation of mingled mercy and judgment.

These were the peculiarities of the Jewish Sabbath. There were peculiar and additional reasons given for its observance—there were more minute directions given as to the mode of its observance—and there was a special penalty attached to the violation of it.

There is a very prevalent error on this subject. It is commonly thought that the Jewish Sabbath was an institution of excessive austerity and gloom. And those who plead for a strict observance of the Christian Sabbath are very often answered, and sufficiently in the esteem of many, by the taunt that they are Judaisers. This is a great mistake. The Jewish Sabbath was a day of rest and joy—not a fast, but a feast—not a day for a man to hang down his head as a bulrush, but to lift it up joyfully and hopefully to God and heaven. There was no sadness in any of its requirements. All the recollections, and all the anticipations connected with it, were of a joyful and grateful character. The saints "called it a delight, the holy of the Lord, honourable," and welcomed its weekly return as an earnest of a better state.

The mistake to which we have referred, has originated probably, in a misunderstanding of the conversations of Christ and the Pharisees. It is thought that the Pharisees insisted merely on the strict observance of the Mosaic institute, and that the drift of Christ's acts and sayings was to abate its rigour. This, however, is quite incorrect. Let us look at the facts. Christ's disciples passed through a field of corn, and being hungry, plucked a few ears and ate them. Matt. xii. 1. Christ healed a man who had a withered hand. Matt. xii. 10. He healed a woman who had "had a spirit of infirmity eighteen years." Luke xiii. 10. He cured a man at the pool of Bethesda who had been diseased for eight and thirty years. John v. 9. The Pharisees said it was not lawful to do these things on the Sabbath day, and sought to put him to death. John v. 16. And what was Christ's vindication? Did he admit that the Pharisees interpreted the law of Moses correctly and plead for his own exemption from its obligations? If he did not, then the Pharisaic Sabbath was not the Jewish, and whatever austerity was connected with it,

was of the Pharisees, not of Moses. And he did not: on the contrary, he appealed to the law of Moses itself for his defence. "If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the Sabbath day?" John vii. 23. "Have ye not read what David did when he was an hungered, and they that were with him, how he entered into the house of God and did eat the shew-bread, which was not lawful for him to eat, neither for them that were with him, but only for the priests? or have ye not read in the law, how the priests in the temple profane the Sabbath and are blameless? But I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord of the Sabbath day," Matt. xii. 3—8. The facts and principles thus appealed to by Christ in his vindication were old. (1.) The priests did common work in the temple on the Sabbath, such as killing sacrifices and performing other manual labours which were necessary in performing the service of God. And their conduct in so doing, was not inconsistent with the law which required cessation from labour. (2.) There was a great, and it was an ancient principle, which ought always to be taken in connection with the law of Moses, "I will have mercy and not sacrifice." On this principle, David was justified in violating the prescribed ritual when he entered into the house of God and took possession of the shew-bread which was the peculium of the priests. How much more did the same principle justify the hungry disciples to pluck the ears of corn on the Sabbath day.

The sum of this defence was, that the eating of the ears of corn and all the acts of healing, which were reckoned violations of the Mosaic Sabbath by the Pharisees, were not so. That works of necessity and mercy were not prohibited by the law, was no new principle introduced now to suit the occasion. Christ argued that it was recognised and acted on from the beginning. Yea, he charged the Pharisees with the inconsistency of recognising and acting upon it themselves when it suited their convenience and interests,—“What man shall there be among you, that shall have one sheep: and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out?” Matt. xii. 11. “Thou hypocrite, doth not each one of you on the Sabbath day loose his ox or his ass from the stall, and lead him away to watering?” Luke xiii. 15.

We have thus an exposition of the Jewish law from the great Teacher himself. He claimed to be “Lord of the Sabbath day,” and as such he gave on these occasions an authoritative declaration of what the law really was. The Pharisees had corrupted it by their mingled superstition and selfishness. He condemned their perversion of it, and asserted the benevolence of the institution, and the consistency of works of necessity and mercy with its original requirements. Whatever changes were afterwards introduced by his authority, there were none in the course of these conversations—there was no abatement of its alleged rigour—no softening of its alleged austerity—no permission granted to other works than those of necessity and mercy. The glosses of the Pharisees were rejected, but the law of Moses was maintained in all its integrity, and as interpreted by him—and who will challenge the soundness of the inter-

pretation?—it was an institution of the utmost benevolence, a day of rest and joy to all who served God and waited for the consolation of Israel.

THE SCRIPTURE ARGUMENT FOR THE DEITY OF CHRIST,
BROUGHT TO THE TEST OF COMMON SENSE.—No. I.

THE doctrine of our Lord's proper Deity is the foundation and corner stone of the structure of Christian faith, from which all its parts spring by a natural and living development, and separated from which they can neither cohere nor exist. But the fact which it asserts is of so astounding a nature, and confessedly so mysterious and foreign to our experience, that to receive it on its simple announcement, without any feeling of hesitation, argues either culpable indifference or irrational fanaticism. The whole inquiry therefore concerning the grounds on which we receive it, and the examination of their soundness and strength, claim at all times the profound interest and attention of every believer who would maintain the honour of his faith and his Lord, by being able to give a reason of the hope that is in him. Nor is it the professed believer only that is interested in the question: from its very nature it claims the interest of all men. It concerns "every man that cometh into the world" to know what Jesus Christ was—whether a mere man like himself, or "God manifest in the flesh,"—to know this, not on the dictum of a fellow-creature, but by personal conviction, the result of personal inquiry. The more therefore that the inquiry can be divested of all that is technical in theology and critical in learning, and reduced to those simple elements of common sense reasoning, that serve plain men for the decision of the most important problems of life, and which to all men are most satisfactory and convincing, the better is it for the discharge of this imperative duty. In this inquiry there are only two theories that are really worthy of our attention; the one which maintains the doctrine of the union of the divine and human natures in our Lord, and the other—commonly called the Unitarian—which reduces him to the level of simple humanity. The latter we now propose to put to the test of common sense reasoning, founded not on particular passages that are liable to dispute, but on the general tenor and bearing of scripture statements.

The Unitarian offers us his system as a religion, enforced by divine authority, and drawn from historical documents, which must be received as at least consistent and credible. Now, if it can be shown that, upon his theory, there arises such a repugnance between the religion and its historical basis, that in holding to the former we are compelled to reject the latter as monstrous and incredible, what becomes of the proffered religion when, its historical foundation being thus swept away, its professed Founder is struck down from his position? That there is such a repugnance, and that consequently no consistent alternative is left between the rejection of Christ as a teacher and the admission of his Divinity, is forcibly proved by the following arguments, founded on the testimony which our Lord bears of himself in the account which the Evangelists have given us.

I. "*He distinctly asserts his celestial origin.*" If a mere man, he would naturally refer to Joseph and Mary as his parents; as a man of lowly disposition he would delight to do so; but *he never does*. He evades the claim of parental connection on some public occasions, and, what is most important, in the very agonies of death, he virtually disowns it. If he had been only a man, how natural and sweet would have been the expression in his lips, when, from the cross, he saw the sword piercing the soul of her who bore him,—“Mother!” but no—it is, “Woman!” After the miracle related in John vi., the multitude at once hailed him in the very character which the Unitarian assigns him as his exclusive claim; “this is of a truth that Prophet that should come into the world.” If a mere man, what more can he desire? They admit him to be a *Prophet*, inspired to teach; they regard him as “*that Prophet*,” the subject of predictions, and intended to be a king—therefore, undoubtedly, the Messiah. It is true their ideas are rude and worldly; they would make him an *earthly* king, but these were the views of his own disciples; and, therefore, now that his Divine mission was recognised, which for the time it certainly was, he had only to instruct them better in the things of God’s kingdom, in its spiritual nature, and its claims upon the heart. But does he do this as a mere man would have done it, and ought to have done it? Why, he spends the time in asserting again and again that *he came down from heaven*, in opposition to their assertion that he was the son of Joseph and Mary; and in dealing forth such “*hard sayings*,” as that he himself there standing before them, was the bread of life,—that he gave his flesh for the life of the world, &c. If he was divine, all this is intelligible and consistent; but if he was only a man, it is not merely unintelligible, but such conduct is monstrous and inexcusable trifling—trifling with the spiritual welfare of poor ignorant men. No wonder, then, that they were disgusted and alienated from him. Could Unitarians themselves have patiently listened to such teaching? Can they expect us to receive and reverence a merely human teacher like this?

II. "*He distinctly avows himself to be the Son of God.*" It is quite evident, that he himself assumed this title as one by which he was distinguished from all other men, and in particular, from the messengers who preceded him, so that his enemies were quite justified in the interpretation which they put upon it, and the more so, since he both tacitly admitted the truth of their interpretation, and confirmed it by various acts and explicit claims. But his conduct upon his trial puts the matter beyond a doubt. It is a very remarkable circumstance—it should strike a Unitarian as being particularly so—that the chief charge on which our Lord was arraigned, and the one only charge on which he was condemned (and that solely by his own admission), had nothing to do with his instructions, nor with his terrible assaults on the corruption of the ruling parties, but related exclusively to a term descriptive of personal nature and origin. The high priest asks him if he claims to be the Son of God. He assents. It is taken as a confession of blasphemy, and he is adjudged to be guilty of death. He makes no remonstrance on this point, though he had done so on others, and gives no explanation. In like manner, when the Jews urged it on Pilate as their main appeal against the prisoner, that by their law “he ought to die, because he

made himself the Son of God," he yields to the accusation. He had exculpated himself by explanation from the charge of conspiring against Cæsar, but from this charge he will not clear himself. Yet it was a far more serious and important charge, better sustained by evidence, and, if false, calling more loudly for self-vindication. On this charge he is condemned and crucified, and taunted with it in the midst of his agonies. "*If thou be the Son of God, come down from the cross.*" Now comes the question—if he did not mean to claim such a Sonship as involved participation of the divine nature and honours, *equality with God*,—if he meant to claim nothing more than a mere man may properly claim, *why not say so?* Why not repel the foul aspersion of blasphemy? When adjured by the most High God to say what he professed to be, why give an answer that was at the least ambiguous and misleading, if not absolutely such as conveyed a wrong impression? And, then, "he dies and gives no sign;" no sign that he has been so cruelly, so fearfully misinterpreted. Rather than surrender a favourite figure of speech—rather than exchange it for a term plainer and less objectionable, he surrenders his life, and what is more, his reputation. He chooses to die not for the truth, not for a great and divine reality, but for a high-sounding name. Will a death so idle, yea, so criminal as this, benefit the world? Let Unitarian sagacity tell us how. Consider farther, what powerful reasons there were which should have induced our Lord to give the necessary explanation, and show that he had no intention to usurp the throne of Deity.

1. *His regard for the honour of God* should have induced him to do so. Contrast the conduct of Paul and Barnabas when similarly situated. Acts xiv. 11—15. Did he not on all occasions manifest a profound reverence and jealousy of the honour of God? Was he not bound as the messenger and servant of the Most High, to show that he had not violated it, especially at such a crisis, and when appearances were so much against him? Nor is he merely silent; he uses such language as necessarily confirms the previous impression. What can "sitting on the right hand of power" mean, according to the Hebrew idiom, if it does not mean—"sharing the authority and government of God?" When a mere prophet—one who is a servant not in form only, but in nature and origin also, has to defend himself from a charge of blasphemy, is this a reverent or becoming defence, however plain or innocent the truth which he veils under these magniloquent terms? Again, passing over a *regard for the honour of his own character*, consider what a strong reason for explanation there was in

2. *The regard for the social and eternal welfare of others* which he had always professed and shown. No life was ever so valuable as his, for never was such power bestowed on man. "The benevolence of his spirit was equal to the omnipotence of his power—he went about doing good. His was a life, in which every child of misfortune and of crime had a deep interest; and it ought to have been the last of all lives to be sacrificed by the malice of others, or tamely surrendered by personal negligence." Either mode of losing it he was able to prevent: the latter mode he was especially bound to shun. Such negligence was a criminal and cruel indifference to an oppressed people and a suffering race. Though the murderous purpose of his foes might not have been turned

aside by the explanation, still he should have given it, in order to remove all the blame of so destructive a loss from himself, and leave them without excuse. If he was but a man, how well might their conduct be defended, not only then, but even still! How much stronger does this reason become when we consider that the eternal salvation of man was the primary design of Christ's mission; and fatally, indeed, would this be affected, if he left behind him such a misconception of his claims. Again and again had he asserted, that the final condition of all men depended on their reception or rejection of him as their Saviour. To mistake his claims could, therefore, be no light matter for any man; it involved eternal condemnation. He felt this, felt it deeply; with the most poignant grief did he weep over the nation for their sin in rejecting him; yet he knew perfectly all the time that the cause of their offence was his assumption of this title. This stumblingblock he could easily remove, if he pleased; he might explain or surrender the obnoxious term; but he does the very reverse—he uses expressions still more startling (*e. g.* John x. 38), clings to the last to his favourite assumption, and sooner than abandon it submits to death, leaving a nation to perish in its sin. If a mere man, is he not responsible for the unbelief of his countrymen, and the temporal and eternal ruin which it brought upon them? But, then, we are involved in two difficulties. A man who would act thus we cannot reverence as a teacher at all—much less as “a teacher come from God;” and thus the most meagre fragment of Christianity becomes untenable as a revealed religion. The faith of the Unitarian cannot meet the world in the field—it is driven off with disgrace at the first attack of reason. Farther: the conduct of Christ is thus made so fearfully inconsistent, that his very history is incredible, and must be condemned as a clumsy fabrication, presenting a character deficient in the first principles of unity.

It is easy to see how, by the same process of reasoning, the inconsistency of such conduct may be shown with a regard for his personal responsibility to God, so that, if a mere man, he must stand convicted of unfaithfulness in reference to the sacred deposit of life which every man is bound jealously to guard until God who gave recalls the gift. If an accused person, who wilfully suppresses the evidence of his innocence, is in fact guilty of self-murder, so was our Lord, unless he really was what his enemies charged him with claiming to be; for he never sought to rebut the charge. The conclusion, therefore, to which we are brought, is evident. The record of our Lord's actions and testimony must either be altogether set aside, as presenting us with what is repugnant both to our reason and moral perceptions; or the alternative must be adopted, of admitting our Lord's proper deity.

The foregoing line of argument is an abstract of a portion of one of the Lectures in Mr. East's excellent work on the divinity of Jesus Christ.

A. T.

To the Editor of the Scottish Congregational Magazine.

WHAT ARE THE NEW VIEWS?

MY DEAR SIR,—It is with extreme reluctance that I adventure a remark or two on a portion of Dr. Alexander's letter in your last Number. The development of the new views with which my brethren and myself have had to deal in the north, throws considerable light on their true nature; and I think some of us are bound, in fidelity to the truth, and to our churches at large, to overcome those feelings which would induce silence in so important a matter, especially as no statement of the *form* of doctrine which we have had to discuss has yet appeared in your pages. An anonymous communication would be liable to serious objections, and therefore I have no alternative.

The questions raised by Dr. Alexander's letter resolve themselves into two:—What are the new views? and, What is or was the proper method of dealing with those ministers and churches who have adopted them? On the latter I differ *toto cœlo* from our friend and brother; but I leave it in other hands, because I wish to confine myself to the single point, which our northern controversy has placed in a peculiar light.

What, then, are the new views? "I would defy any man (says Dr. A.) to find out from any thing these gentlemen (Mr. Kirk and his colleagues) have written, what their peculiar opinions really are. Assuming, however, that their views incline to Arminianism; that is, that if they understood themselves they would be Arminians, &c." Will your readers now weigh the following extract from the introduction to our published correspondence with the churches at Blackhills and Printfield:—"At the quarterly meeting of a local ministerial association, held in June, 1844, Mr. Laing of Printfield, by previous common consent, read a statement of his views on the work of the Holy Spirit in conversion. That statement consisted of an exposition and defence of these three propositions: *

"I. The scripture doctrine is, that the Holy Spirit (personally) is given to them that believe, and given to them when (or after) they believe.

"II. That it is not taught us any where in scripture, that the Holy Spirit (personally) is 'given' to the unbelieving sinner *directly*, to enable him to believe, or to prepare his heart for the reception of the truth, or to convert him—but,

"III. That, nevertheless, the Holy Spirit is the great agent in the conversion of sinners—of every sinner; and his influence is exerted on the minds of sinners for this purpose, *through the instrumentality of his own people in whom he dwells, and by means of the truth of the gospel*; while at the same time he controls and directs the varied dispensations of Divine Providence, and brings these to bear on the minds and hearts of sinners, for the purpose of opening their hearts, and disposing them to attend to and receive the truth when presented to them."

The apparent inconsistency of the second and third of these propositions will strike the reader at once. The Holy Spirit is not given to the sinner to convert him, according to the second; nevertheless, according to the third, the Holy Spirit is the great agent in the conversion of the sinner. The agency thus ascribed to the Spirit must include in it much less than is commonly understood when that expression is employed. It was to remove all ambiguity, and to ascertain distinctly what

* "It may be proper to state, that these propositions are given from a copy furnished subsequently by Mr. Laing himself, and italicised according to that copy. The words within parenthesis were not in the original statement."

those mean who deny that the Holy Spirit is given to the sinner to convert him, and yet say that He is the agent in conversion, that the first question in our published correspondence was proposed:—"When the Holy Spirit dwells in the preacher, and enables him to declare the truth of God with purity and with all right affection and feeling, and when the truth of God is so presented to the sinner's mind, in the midst, it may be, of many co-operating providential dispensations,—is there still necessary an accompanying energy or operation of the Spirit on the sinner's mind to make the truth effectual to conversion?" Although the churches declined to answer our questions, their pastors had already answered this question in the negative. I beg the reader to pause, to read the question again, and to observe that the ministers with whom we have had to do in this quarter have replied to it, "No." On receiving this answer, the question was put (as our minutes bear)—"Is the agency of the Spirit in sanctification of the same kind with his agency in conversion?" And the immediate reply was, "It is." "What, then, do you mean," it was asked, "by saying that the Holy Spirit dwells in the believer?" "I don't know what it means," was the reply; "but I accept it as a Bible fact."

Now, take another illustration of these new views from our first letter to the church in Blackhills:—"Mr. Munro says, (in a published sermon on Zech. iv. 6,) 'various interesting questions might here suggest themselves, connected with the doctrine of the text as we have illustrated it. Is the way described, the only way in which the Spirit's power is put forth in conversion? Does he never produce results by means of providential dispensations, in such a way as to require that these results should be ascribed to his special power, in contra-distinction to the mere power of means? Does he never act in a direct mysterious way upon the heart of the sinner, in order to conversion? From the discussion of these and similar interesting and important questions, we, in the meantime, purposely abstain: our object being to concentrate due attention upon that work of the spirit which, in connection with the text, has been brought under consideration. [And what is it?] *Let the important practical doctrine be deeply impressed upon every christian mind, that the energy of the Holy Spirit is put forth efficaciously for the conversion of sinners, in the way of strengthening those whom he employs to preach the gospel to all nations for the obedience of faith.*' From the questions in the beginning of this extract, (our letter continues) and from the whole argument of the discourse, it is evident that Mr. Munro conceives that, ordinarily, the Holy Spirit converts sinners not by 'his special power in contra-distinction to the mere power of means:' and that, ordinarily, he does not 'act in a direct mysterious way upon the heart of the sinner, in order to conversion.' How the Spirit ordinarily converts sinners, he states in the last part of the extract. He 'strengthens' the preacher of the gospel, and the strength thus imparted to the preacher is 'efficacious for the conversion of sinners.'"

These sentiments of the pastor suggested the following query to the church:—"If you hold according to Mr. Munro's sermon, that, in order to the regeneration of the sinner, it is enough that the Holy Spirit strengthen the preacher—is this enough, likewise, in order to the sanctification of the believer? Or, in addition to all the means employed, including the truth and providence of God, is there necessary a distinct inward operation of the Holy Spirit on the believer's mind?"—The question remains unanswered.

Now, Mr. Editor, are the doctrines propounded in these extracts Arminianism? Do they not look like Puseyism? If the men who hold these doctrines "understood themselves," would they be Arminians—Arminians of the school of "Richard Watson and Arminius himself"? If you will turn to the 35th page of the narrative

of the Proceedings of the Liverpool Conference on Union, you will find the following:—"On the question that the Report of the Committee (containing a doctrinal basis) be adopted, being put from the chair, the Rev. W. M. Bunting said,—I venture to suggest, Sir, that the clause which runs,—'The work of the Holy Spirit in the regeneration and sanctification of the sinner,' be amended thus,—'The work of the Holy Spirit in the *entire conversion* and sanctification of the sinner.' Having cordially concurred in committee, in the basis as it now stands, I only wish to add, that I feel it to be of great importance, *especially in present circumstances*, to put forth a distinct acknowledgment of the sovereign and direct operation of God the Spirit in the *initial stages* of salvation." Now these are the very things which our late brethren most resolutely deny. They will not admit that there is any operation of the Holy Spirit which is either sovereign or direct, in the initial or in any other stages of conversion. And here is a leading Wesleyan and Arminian minister, in an assembly consisting mainly of Calvinists, volunteering a protest against these views, and asking his Calvinistic brethren to "put forth a distinct acknowledgment (in the doctrinal basis of the union) of the sovereign and direct operation of God the Spirit in the initial stages of salvation." He will not symbolise with the doctrine that the Spirit works on the hearers only through the preacher, and that when he is in the preacher he is working on all the hearers alike. So important does the matter seem to him, that he is not satisfied with a doctrinal statement which does not imply a rejection of the very cardinal points of the new system.

I intended to have appealed to Arminius himself, and to have quoted from him, but I perceive that to do so would encroach too much on your space. Let me just remark, that if we must identify the new views with any "*ism*" already in existence, it must be with "Campbellism;"—bating, of course, the Campbellistic notions of immersion. I could establish this without travelling beyond Campbell's defence of himself, in the American Biblical Repository for April, 1845. The similarity is such that it is very difficult to account for it otherwise than by connecting the two systems in the relation of parent and child. There are points in common, it is true, between Arminianism and the new views,—the denial of election, of any speciality in the atonement, and of what is called, but improperly, the irresistibility of divine grace. But there are none who hold more strongly than devout Arminians that the grace or influence or operation of the Holy Spirit is a direct inward energy accompanying the word and rendering it effectual: and this is the main point denied by the promoters of the new views, and the denial of which is reckoned, not by us alone, but by intelligent Arminians who have looked into the matter, as a denial of the work of the Holy Spirit, properly so called.

I have confined myself, according to my intention, to the views propounded to us in the north. It would be easy to show, out of the Glasgow Correspondence, that the views propounded in the west are substantially the same. That there is a great diversity among those who go under the same name may be readily admitted: and that many of the *followers* of the party are merely bewildered, I am willing to hope and believe. But we must deal with the error in the shape in which it has been publicly avowed both by ministers and churches; and we must no more "extenuate," than "set aught down in malice."

With the greatest respect for Dr. Alexander, and the fullest confidence in his own sentiments on the work of the Holy Spirit, but with a deep conviction that his "Counsels," in this instance, are neither wise nor safe, I remain yours very truly

JOHN KENNEDY

ABERDEEN, January 9, 1846.

CONTINENTAL COLLECTIONS AND RECOLLECTIONS.

No. II.—GHENT.

HAVING in my former paper introduced myself into Belgium, and to the notice of my readers at the same time, I beg to say, that I mean henceforward to drop, to a considerable extent, the style of personal narrative in which I have commenced, and to occupy subsequent papers rather with information regarding the places and persons I visited, than with my own adventures in visiting them. Not that I mean to lose sight of myself altogether, but that I intend to use personal narrative rather as a means of giving variety to my details, than as forming to any extent the "staple of my argument."

In the present and following paper I will put together a few notices regarding some of the towns in Belgium which I visited during my late tour. Some of these I visited in going, some in returning, and some in intervals, so to speak, between the two; so that a connected narrative of my own wanderings among them is simply impracticable. I begin with GHENT, in which town the reader may remember I spent my first night in the dominions of King Leopold, and where I was left sleeping at the close of the last Report.

Ghent, or as it is now generally called after the French fashion, Gand, is, as every body knows, one of the famous old free towns of Flanders, whose "merchants were princes," and whose sturdy burghers maintained a bold contest against the usurpations of feudal seigniors, at a period when nearly all Europe beside (excepting, of course, the maritime states of Italy,) was ignorant of any art but that of war, and of any liberty but that which the stronger chose to exercise over the weaker. As early as the 9th century its weavers were famous for their skill and industry; and they soon made themselves no less famous for their turbulence and their boldness in resisting the claims of the Earls of Flanders, and others their liege lords. In the time of Charles V., Ghent was perhaps the largest and most populous city in Europe; and that emperor used, in his wars with Francis I. of France, to boast that he could put all Paris in his "glove." (*Gant*.*) At present its population is considerably diminished, and its importance in every respect has decreased. Still it is a place of weight, and to the tourist of no small interest. Its manufactures even now are such as entitle it to be regarded as the Manchester of Belgium—its architectural and pictorial treasures are of great value—and its historical associations are many and striking. Here Charles V. saw the light; here our own John of Gaunt, Duke of Lancaster, and protector of Wicliffe was born; here was the scene of the

* This seems to have been rather a favourite pun with the great emperor, for on a famous occasion he repeated it, and that under circumstances greatly more honourable to his character than when he used it in boasting over France. When Charles had captured Gand, the cruel Duke of Alva tried to persuade him to exterminate the inhabitants, and raze the city to the ground. Charles replied by taking his blood-thirsty counsellor to the summit of the Belfry Tower, which commands a view of the whole city, and asking him, as he gazed on the crowded dwellings below, "How many skins of Spain would it take to make a *glove* of this size?"

exploits of the famous "brewer of Ghent," Jacob van Artavelde, who was murdered by the citizens, for his design to transfer the sovereignty of Flanders to the King of England; here, too, lived, thought, and reigned, his less famous, but really greater son, Philip, the hero of some of old Froissart's most graphic pages;* and here, in more recent times, have occurred events which the muse of history has not disdained to chronicle. In such a city one can be at no loss for pleasant and profitable occupation.

To ascend the Belfroi or Belfry Tower is usually the first exploit of the visitor. This building was erected in 1185; it is of considerable height, and commands a complete view of the town and the surrounding country for many miles. It is square, and at the top are five towers of wood, in the centre one of which is a bell, said to weigh 11,000 lbs.; in the other four are *carillons*, which are reputed the best in the country, and the music of which is certainly very beautiful. From the Belfry, one usually goes to the cathedral and other churches. Indeed, in Belgian towers, the churches are always the chief points of interest; and every visitor at least looks into them. Of some visitors, it might rather be said that they gallop through them. At Ghent, I met one worthy who boasted he had "done all the churches" between breakfast time and twelve o'clock, and I heard of another (who, if not an *auctioneer*, must have surely belonged to the sect of the Iconoclasts), who declared that he "had knocked off fourteen churches in a forenoon." I can boast of no such exploits. As I did not go to Belgium either to make a toil of a pleasure, or to have it merely to say I *had* been there, I took things rather more deliberately. If, in consequence of this, I visited fewer objects, I venture to say I saw more of those I did visit.

Besides the cathedral, the only church I inspected in Ghent, was that of St. Michael. I went to this, in order to see Vandyke's painting of the crucifixion, and also to see the place which the French consecrated as the temple of Reason, and in which they set up the statue of Liberty, when they took possession of Ghent, at the time of the Revolution. There is little else to attract the stranger. The exterior of the building is plain, and the internal decorations are comparatively few and inferior. Vandyke's painting also disappoints, for it is so faint from repeated cleaning and ill usage, that one can hardly make it out at all. At the time I visited this church, service was going on. The priest was officiating at one of the altars, and from the circumstance of a coffin being placed on a settle behind him, I suppose he was celebrating a mass for the dead. A few females, chiefly of the poorer classes, were kneeling before the rails of the altar participating in the service; and throughout the church, several persons were engaged at their private devotions, whilst some were, like myself, strolling about, and some were begging. I marked two of those at their devotions, who struck me as specimen representatives of two classes of worshippers, between which the followers of Romanism may be regarded as pretty nearly divided,—the *fanatical* and the *formal*. The one was a man apparently in very humble circumstances, with pale and emaciated features, as if want, or disease, or grief, had

* The place where Van Artavelde's house stood is still pointed out to strangers. It rejoices in the euphonious name of "Padden Hoek," or Toad's Corner.

made him its prey; he was on his knees on the stone floor, before a hideous representation of our Saviour on the cross, on which his eye was intently fixed with a wild but earnest gaze, and his hands were held up in the peculiar attitude appointed by the Romish ritual for the act of adoration. There he was, motionless as a statue, not a muscle of his countenance, or a member of his body (his eye excepted), giving the slightest sign that he was a living being; even the play of his lungs seemed suspended, for though I narrowly watched him, I could not detect the slightest movement of the chest. How long he continued in this state I cannot say; but, for at least ten minutes, I perceived no change, and when I left the church, at least half an hour after, his attitude was still the same. What was passing in that apparently entranced spirit, only the Omniscient can tell; but I could not help indulging at least the hope, that such absorbed devotion might really, notwithstanding the manifest superstitious fanaticism with which it was associated, be fixed on that unseen Saviour before a representation of whose wounded body the poor suppliant was kneeling. At any rate, I sincerely felt that such intense earnestness of worship loudly rebuked my own cold and feeble devotions, and I am sure I did no wrong when I lifted up my heart to the Redeemer, and prayed that one who seemed so anxious a worshipper, might find mercy of the Lord. The other individual who attracted my notice, formed as complete a contrast to the one I have just described, as can well be conceived. He also was a devotee after his own fashion, and seemed to spend much of his time in prayers, for I met him in the evening at another place, where he was as busy as I had seen him in the morning. He was not one, however, on whom the concerns of eternity seemed to lay any very heavy burden. He was a fat, comfortable looking man, who had a nice soft cushion to kneel on, and a tastefully bound missal; and whose sleek well-to-do sort of aspect from head to foot, gave evidence that he had no notion of neglecting the good things of this life, in his zeal for that which is to come. His face betrayed no depth of feeling of any sort, and he was not the man to get into ecstasies, and throw himself into constrained or inconvenient postures. But he worked away, nevertheless, very hard at his spiritual task, and appeared to me to accomplish an amazing number of prayers in a very short time. He uttered no distinguishable words, but his lips moved in an audible mutter with wonderful rapidity, and every now and then he stopped to draw breath, when he would give a sort of complacent smack, as if gratified with the pleasing gusto of what he had been doing. And then he shook his head so solemnly, and turned up his eyes so orderly, and pressed his book to his bosom so warmly, and looked at the Virgin so beseechingly, that every true Catholic must I am sure have been edified. At the rate at which he proceeded, he was not long in getting over the ground, and when at length he rose from his knees, and, putting his book into his pocket, prepared to leave the church, he cast around him a look—which said as plainly as words could have done, “Now I have put something worth while to the balance in my favour in my account-current with heaven.” I followed him out of the church, musing as I went, on the “cunning craftiness” of that system which thus adapts itself alike to the fervid enthusiast and the callous formalist, which offends neither, and deceives and enthalls both.

The *Cathedral* of Ghent has externally little to boast of, but within its artistic treasures are both numerous and valuable. Over the chief door of entrance is a statue in stone, of St. Bavon, to whom the building is dedicated; it represents him in a knight's dress, with a hawk on his wrist, and is intended to commemorate his early pursuits before he became an ecclesiastic. The walls are lined on the inside with black marble, before which a range of pillars, in white or streaked marble, run with strikingly fine effect. I was much pleased with the pulpit; it is partly of carved oak, such as one sees only in Flanders, and partly of marble. It rests upon a piece of marble statuary, representing an angel who holds an open Bible in his hand, on which are inscribed the words "Awake thou that sleepest, rise from the dead, and Christ shall give thee light," while before him is the figure of a man apparently rising from the tomb, awakened by this summons. It is a very striking piece of art, and has, above its artistic merits, the great spiritual advantage of preaching the gospel in the sentence which it presents to the eye of the beholder: so that whatever may be proclaimed by the priest from above there is at least this much announced by the marble below. Over the high altar, which is very splendid, there is another representation of St. Bavon in ducal robes; and before the altar are four immense copper candlesticks, each, I should think, above six feet high, which were once the property of Charles I. of England, and are said to have been sold to the Gantois by Oliver Cromwell; they still bear the royal arms of England. Near the altar, on each side of the choir, are marble statues of four deceased bishops of Ghent; they are all very fine; the best is said to be that of Bishop Van Trieste, but there was one on the opposite side which I liked much better. In the side aisles there are 24 chapels, and in these are contained the chief treasures of art belonging to this Cathedral. I shall not attempt any catalogue of them, which would only weary the reader, without serving any good end; but one or two of the paintings I must notice. Of these the most curious and valuable is that by Van Eyck, representing the adoration of the Lamb, taken from the Apocalypse. In the centre of the picture is a Lamb, and before and on either side are the assembled saints of the Old and New Testament, in the act of adoring it; the former being on the right, the latter on the left of the picture. Not fewer than 300 figures have been introduced into the picture, several of them portraits of contemporaries of the painter. What renders this painting so curious, is not the excellency of the conception or the skill of the grouping, or the accuracy of the drawing, for in all these respects it is deficient, but its antiquity, its minuteness of finish and the extraordinary brilliancy of its colouring. It is the oldest oil-painting in existence, and yet its colours are as clear and fresh as if laid on within a few days; while several paintings near it, by first-rate colourists, and painted centuries later, look faded and faint. Van Eyck, it is said, had discovered some secret in colouring, which enabled him to produce most extraordinary effects, and which unfortunately died with him, or at least has not reached our times. This picture is now 400 years old. A painting by Porbus, *Christ among the Doctors*, is remarkable as containing cotemporary portraits of Charles V. and his son, afterwards Philip II.; it is, besides this, valuable as a painting. In one of the chapels is a *chef-d'œuvre* of Rubens, representing the reception of

St. Bavon into the Abbey of St. Amand, after he had renounced his secular occupations and honours. The picture is very large, and has an upper and a lower part; in the former of which appears St. Bavon at the gate of the monastery, received by St. Amand, and in the latter the train of his attendants. The picture is full of life and action; the drawing is splendid; the colouring skilful and brilliant; in short, the whole is worthy of Rubens. Another striking picture is *the Raising of Lazarus*, by Otto Vennius. In the *Descent from the Cross*, by Honthurst, there is a face of a woman weeping, which struck me as the most wonderful piece of painting I had ever seen of the kind; but the general effect of this picture is, I think, sadly marred by the artist's having introduced a parcel of little winged urchins, meant I suppose for cherubs, who are in various attitudes around the cross weeping; they look, for all the world, like boys who have been well whipped, and are determined not to be good.

Below the Cathedral is the crypt, which is the original church of St. Jean, and is of very great antiquity. There mass is celebrated in certain of the chapels, and in others of them are places of sepulture: there also are the confessionals.

Ghent is the site of a University. The building bearing this name, or rather the more imposing name of *Le Palais de l'Université*, is a modern structure in the classic style of architecture, and possessing many claims to admiration for its purity and elegance of construction. Unfortunately, however, it is placed in a sort of back street, where it is very ill seen. At the time I was at Ghent the classes were dispersed, and the University closed. It happened, however, that in one of the halls there was an exhibition of paintings, antiquities, curiosities, &c., for the behoof of the poor of the town. To this I went, and so had not only an opportunity of seeing the internal arrangements of the University, (which are altogether in keeping with its external attractions) but also the advantage of inspecting a very curious and valuable collection of articles of virtue and antiquity, formed by the contribution of the greatest treasures of all the private collections in Ghent. Of the pictures and objects of general curiosity I shall say nothing, for my attention was engrossed by the manuscript treasures of the collection, and to them I gave nearly all my time whilst in the room. They were placed under a glass cover, and ranged along both sides of a very large table. Among the most curious were the following, all on vellum:—*Le Roman de la Rose*, a manuscript of the fourteenth century; *La Vie de St. Amand premier apôtre des Gantois*, a manuscript of the eighth century; a splendid copy in two volumes folio, of Gerson's (Thomas a Kempis) *Diatessaron*, or Harmony of the four Gospels, written by orders of Raphael de Mariatelle, Abbe de St. Bavon, from 1480 to 1499, illustrated by beautifully illuminated pictures; two Latin Bibles, the one of the thirteenth, the other of the fourteenth, and written in exceedingly small letters, so that, though in manuscript, and on vellum, their size does not exceed that of a small pocket bible of the present day. There were also some valuable and curious historical documents, supplied from the archives of the city. Altogether it was a gladdening sight to bibliophilic eyes. I tried very hard not to break the tenth commandment; but I cannot venture to say that, after all, such a collection did not make my mouth water.

The last object of curiosity in Ghent which I shall notice is the Beguinage, or convent of Beguin nuns. In this extraordinary establishment about 600 females reside, not altogether withdrawn from the world, for they take no vow of seclusion, and mingle freely with general society as occasion requires, nay, are at perfect liberty to forsake the order, and go back to the world if they please; but so far a distinct community that they live all in one locality, are governed by their own laws, wear a particular costume, and give themselves to exercises of devotion and deeds of charity. The houses in which they live form three sides of a large square, and part of the fourth, the rest being taken up with the chapel and its appurtenances. Each house is dedicated to some patron saint or saintess, whose name is inscribed upon the door; I saw one, and only one, inscribed to the Holy Ghost, the rest bore the names of Sta. Catherina, St. Ignatius, Sta. Anna, and other worthies of the Romish Calendar. Every evening at seven o'clock, there is public service in the chapel, and as the scene is peculiar, most strangers go to witness it. It is singular to see such a body of females all dressed in black, with a sort of white linen veil over their heads, pinned close under their chins, and covering their shoulders. It is singular also to listen to the chanting performed entirely by female voices—it is, at the same time, very beautiful and touching. The only awkward part was, when the whole relapsed into a long continued silence, broken only by a disagreeable sort of snorting or snuffing noise, in which the older nuns seemed especially to indulge,—can it be that the holy sisters profanely take snuff? At the close of the service they all rise and pull off their veils, which they fold together like a towel, and then place on the top of their heads as if they were going to carry some burden; after which they march off in order to their respective dwellings. As I was near the door, I stood till they had all passed me, at least all who made their egress on that side;—they seemed very comfortable looking personages, healthy and happy though (with reverence!) I don't think that any whom I saw had (if I might judge from their faces) relinquished any very brilliant prospect in a matrimonial way, in devoting themselves to celibacy. To do their justice, I believe they conduct themselves with great propriety, and are extremely useful as nurses in the hospitals, and as almoners for the poor. Besides this, the Grand Beguinage, there is another called the Petit Beguinage, intended for young persons whose poverty prevents their entering the cloister, for a poor nun has no charms in the eye of Romanism. Here there are 400 inmates. Both establishments were founded by the Countess Jeanne, of Constantinople, in 1234.

REVIEWS.

Clark's Foreign Theological Library, Vol. I: Hengstenberg on the Psalms, Vol. I. 8vo. p.p. 539. Edinburgh: 1846.

WE notice this publication at present not with any intention of reviewing it, but for the purpose of calling the attention of our readers especially those of them who are in the ministry, or engaged in theo-

logical studies, to the important undertaking of which it is the commencement. Mr. Clark, the enterprising proprietor of the *Biblical Cabinet*, instead of issuing his volumes at uncertain intervals, and at the price which a slow and uncertain sale rendered necessary, now proposes to adopt the plan of the Parker, Wodrow, and Spottiswood Societies, and to issue his volumes by subscription at one-third the ordinary market price. This he can do only by receiving a great number of subscribers, and as his scheme appears to us most admirable, and as it offers advantages to the biblical student *never before placed within his reach*, we feel constrained of our own spontaneous and unsolicited purpose, to urge *every one* of our pastors and students to subscribe immediately. The subscription is £1 per annum; and for this the subscriber will receive *four* volumes in the year, each of which will average 500 pages of closely printed letter-press, and be worth in the market about 15s. When we add that these volumes are to contain the writings of such men as Hengstenberg, Neander, Hävernick, &c., the best works of the greatest biblical scholars and church historians of the day, we need surely say nothing more to induce every man who has any wish to keep up with the advancing spirit of the day in theological learning, to avail himself of this valuable medium of enriching his library and furnishing his mind.

Let Mr. Clark be supported. We see a society announced which intends to occupy much the same field as he has hitherto occupied. This is not fair. Mr. Clark has done much for the cause of biblical learning in Britain: he has done it at his own risk, and we fear to his own loss; he has in no small measure *created* that taste for biblical literature in this country which alone gives such a society a chance of succeeding: and under these circumstances, we say, it is ungenerous for any society to come in and try by an imposing array of names, to overshadow the claims and disappoint the just expectations of an individual to whom sacred literature owes so much. To all our readers, then, we say—support Mr. Clark!

Historical Memorials Relating to the Independents, or Congregationalists, from their Rise to the Restoration of the Monarchy, A.D. 1660. By BENJAMIN HANBURY. Vol. III. London: printed for the Congregational Union of England and Wales. 1844. pp. 652.

PERPETUAL honour to that energetic body, the Committee of the Congregational Union of England and Wales, for undertaking this great work. Not the most popular, it is one of the most permanent productions which the press has issued under their sanction. It contains a glorious history, on which, as the world grows in wisdom, it will look back with increasing interest. The men who constituted the chief distinction of the period which it describes, and their might, must be had in everlasting remembrance; and this noble work will facilitate the payment of the tribute which their virtues demand. The originators of this work saw "the man and the hour." Few men were equal to the task. For the patient labour of abridging the innumerable productions of this period, unknown, inaccessible to the many, and liable to be lost

sight of and perish, at the very moment when the eyes of men were opening to decypher their treasures and appreciate their excellence—for the patient labour of ranking these productions, and exhibiting their substance in relation to the history of the time, few men were qualified. Mr. Hanbury is pre-eminently so. Providence had evidently prepared him for the task, and has graciously spared him to complete it. Should he undertake to scan, in like manner, a more recent period of the history of the Independents, we earnestly pray that the mellowed maturity of his mind may find its recreation in the work, and that without detriment to his health, or the shortening of his days, he may raise yet another monument to the heroes of Congregational Nonconformity. Little in comparison of his desert would be the highest pecuniary recompense of his labours. That little he is not likely to receive. He has, however, the reward and recompense which he sought, that he might display a banner because of the truth. Right manfully has he done it; and as it waves over this and other generations of instructed and well-principled Congregationalists, the name of him who has displayed it shall be honoured with affectionate admiration.

Of the whole period through which these Historical Memorials extend, the portion embraced in this volume is of intensest interest. It was the battle-hour of religious liberty. And if any cannot otherwise discover the worth of the civil and religious freedom which these our heroic fathers conveyed to us as an inheritance, they might learn it from the pains and labours which they counted little for even the partial attainment of it.

The facilities of reference in the contents of each chapter, the index of names, and index of matters render the work perfect.

Elements of Mental and Moral Science. By GEORGE PAYNE, LL.D.
Third Edition enlarged. London: Gladding. 1845. pp. 456.

THIS work has truly arrived at a stage beyond review, and above critical censure, when within a very few years a "third Edition enlarged" is called for. Expounding a department of science, which is not reputed or cultivated according to its importance; and ushered upon the public view without the recommendation which the possession of a Chair in one of the national universities has been known to give to works on similar branches of science; it has established its claim to be ranked as one of the standard productions in mental philosophy. It, therefore, *has* a character. It needs letter of recommendation from none, especially as the learned author "has not seen reason to modify any of the great principles taught in the last edition;" at the same time, that "very numerous alterations—he hopes improvements, have been introduced: and the work is enriched by a large accession of notes, occupying about forty pages, scattered throughout the volume, and forming a considerable appendix." The price, too, we learn is "below that of the former edition—*itself* remarkably low." This work, which the name of its author, and its own great success, render it altogether superfluous to recommend, is thus brought within the reach of every student of mental and moral science. And when we remember how generally this science, kindred

to the knowledge and belief of divine revelation, has been insidiously and determinedly divorced from it, the lucubrations of a truly christian philosopher acquire a higher value. We therefore wish for this volume the widest possible circulation.

CRITICAL REGISTER.

The Doctrines and Practices of the Church of Rome truly Represented. By Edward Stillingfleet, D.D., Bishop of Worcester. With a Preface and Notes, by W. Cunningham. A new Edition. Revised. Edinburgh: Johnstone. 1845. pp. 381.

A **TIMELY** publication, bringing out in distinct and prominent form, the anti-christian and corrupt character of the papal system. Bishop Stillingfleet's work is brief, emphatic in its proofs, and conclusive. The Preface and Notes may be said to modernise and *adapt* it. The argument is expounded and illustrated in relation to the phases which the system and its defences have assumed in later times. Few men are better acquainted with the Popish controversy than Dr. Cunningham. The Notes and Preface more than sustain his high reputation. That controversy has yet to be maintained anew; we know not under what circumstances. It becomes every one to be familiarly acquainted with the leading points, that in the day of trial he may not fail through weakness, or in the hour of engagement not have proved his armour. This is a book which deserves general perusal.

Stories of the Primitive and Early Church. By Sophia Woodrooffe. *With an Introduction.* By G. S. Faber, B.D. London: Seeleys. 1845.

BEAUTIFUL tales, told with a primitive simplicity, not more admirably harmonising with the subject than contributing to their instructive effect upon the mind. A wise and timely antidote to the false and foolish fables of Popish and Puseyite tradition.

The Sick Visitor's Companion: consisting of Selections from the Sacred Scriptures, Short Addresses and Prayers, suited to the Sick of different characters, &c. By John Corbin. London: Snow. 1845. pp. 66.

THERE is too little *premeditation* by visitors of the sick. Dr. M'ALL, of Manchester, *studied* his case like a physician on his way to watch and follow up the effect of previous treatment. We have no idea of persons either preparing an address or a prayer for such occasions; yet the perusal of the very appropriate and simple sections in the Sick Visitor's Companion might put the mind into that train that would be suited to the occasion. We are greatly pleased with this volume, and believe it may be very useful to those who visit the sick with a view to the benefit of souls.

Confessions of a Convert from Baptism IN Water to Baptism WITH Water. London: Snow. 1845. pp. 130.

How this contemptible effusion of prejudice, spite, self-conceit, shallowness, and sophistry, came to steal the respectable livery of Mr. Snow, we know not. Surely this, its only chance to a reputable circulation was not "honestly come by". We utterly repudiate it. It is more base than the basest things which it rakes out of oblivion and obscurity concerning the temper and practices of proselytising Anabaptists. Notwithstanding some indications of a capacity for more than vulgar gossip and the vain conceits of a puffed-up mind that cannot walk without admiring the beauty of its own shadow, and is so fully occupied with its mighty self, that the wide world seems to be contained within, and to be but a part of the august and admirable whole, we sincerely think that as a wise man *could* not have written this book, none but a fool *would* have written it, still less have counted it worthy of general perusal. "Who is the Author of the Confessions of a Convert?" is a question which the humble imagination of this writer hears whispered in awful mystery on every hand. Let him keep himself perfectly at ease in his obscurity. We scarcely think even curiosity shall ever be so idle as to put the question, and should he be so impatient of fame as to make the unasked for, and uncared for discovery,

he shall only emerge from the obscurity which is "his own place," to be sent back with a stigma already written on his conscience, then burned visibly on his brow. If, haply, which we cannot conceive, a hand of which better might have been expected has indited this, we trust the burst of christian indignation elicited by such a scandalous tampering with the gravity of religious discussion and the demands of christian charity will deliver him from the evil spirit by which he must have been ridden during the period of his task, and bring him to another form of "confession" than this. If, as we do not believe, party-spirit and sectarian rancour can have taken such possession of any pædo-baptist minds that they could find pleasure in such an outrage of the decencies of christian controversy as this, we can only say Of two evils, the spirit of malediction, or the spirit of proselyting, give us the latter as the less odious.

We are not blind to the indications of offensive sectarianism by which the profession of Anabaptist sentiments is often tainted; nor are we ignorant of the unworthy efforts which have often been employed by Baptists to proselytise the members of Independent Churches to immersion, rather than to proselytise the ungodly to holiness. But this is an evil we should meet *where it exists*, and *openly*; not charging against the innocent the misdemeanours of the guilty; or charging the whole with the fault of a part. But it is the deliberate design of these "Confessions" to act this iniquitous part. If this assassin-war were tolerated, there must be reprisals. Al Christian charity will be stifled, and in its room the canker of envy will corrode the spirit of those who should love as brethren.

None would be more ready than we to reprove the spirit of proselyting in Baptist or any other sect; but never under any pretext shall we seem to be party to such a piece of unmanly poltroonery as these "Confessions" are.

The Psalmist: a Collection of Four Hundred Psalm and Hymn Tunes, suited to all the varieties of Metrical Psalmody; consisting principally of Tunes already in general use for Congregational Worship; newly harmonised for four voices. Edited by Vincent Novello, Esq.

The Vocal Score.

The Psalmist, &c. The Treble Part or Air. Second Edition.

Select Hymns, adapted to all the different Metres &c., of the Tunes of the Psalmist London: Haddon. 1845. pp. 96.

It is nothing more than in music do "doctors differ." If, therefore, the "ignorant and unlearned" proffer an opinion, it will increase the discord where all should be sweetest harmony. We are consequently tremulous in the present discharge of our critical office. It may surely, however, be permitted to affirm, that though we have not actually executed the four hundred, we have, in our poor way, taken a sample and although a slight admixture of the pleasure may have been owing to our own execution, as well as to the excellence of the melody, and the perfection of the harmony, *we were perfectly satisfied.* Happily for Mr. Novello, the same verdict is echoed from many quarters, and even if here and there an exception be taken to his merit, it only illustrates the truth that *harmony is the combination of discord.* For through and beyond all exceptions, the general merit of his musical arrangement shines unquestionable and pre-eminent. We only regret that with so many "help to sing," our congregations should in singing seem so helpless.

The Biblical Review and Congregational Magazine No. I. January, 1846. London: Jackson and Walford.

THE old "Congregational" stepping into a somewhat new department. We shall not be thought insensible to its former reputation and services when we say, we are glad the change has been made. As the non-conformist spirit of the old "Congregational" is to be combined with a more biblical and scientific character under the new management, our only regret is, that Mr. Blackburn should have seen it his duty to withdraw himself entirely from the conducting of a work for which his great talents, industry, and high moral worth had acquired a reputation so high in the literary world. Otherwise, the change is most desirable. The new field is unoccupied. The old is overrun. We anticipate the most important benefits from the *Biblical Review*; and if its future Numbers verify the promise of the first, these anticipations will not be disappointed.

MONTHLY RETROSPECT AND REPOSITORY.

DEATH OF THE REV. W. KNIBB.—This is a world-bereavement. The stern and fearless advocate of human rights, had his work amidst dangers and difficulties which would have dismayed feebler spirits. We know not how or what to speak. The event is awfully mysterious at this moment. The Christian churches in Jamaica which hung upon him as their earthly friend and counsellor, are in circumstances peculiarly critical, arising from their recent transition into freedom. But "It is the Lord." Into His hands we submissively commit His own cause. Fowell Buxton, Elizabeth Fry, William Knibb—how rapidly have they followed each other into the eternal world! But while the godly one faileth, the Lord liveth! This mournful event took place on 15th November. He died after four days illness, caught in the discharge of his pastoral duties. We cannot now even allude to the tokens of universal respect, which were offered to this Christian Hero, and Friend of man.

NICOLAS OF RUSSIA AND THE POPE.—These gentle monarchs have embraced each other. Much sweet converse had they of toleration and mercy. Highwaymen, they say, are just and honourable in their mutual division of the spoils. So we learn that these august personages said,—We must be honest toward one another, although rogues toward all the world beside; and while we give each other all liberty to do with the heretic world what each likes, you must leave me to oppress my victims, and I shall not meddle with your prerogative in the same line.

ANTI-POPISH EFFORTS.—The National Club, established 17th June, 1845—to maintain the Protestant constitution—to preserve the Church of England and Ireland in its truth and integrity, is inviting dissenters and voluntaries to adhere!! The Reformation Society has become suddenly catholic in spirit! And a combined movement of churchmen and dissenters, has been for some time proposed in Edinburgh, at the expense of much labour and sincere zeal. The experience of the last year speaks as clearly as any thing can speak, that it is inexpedient for dissenters and churchmen to act in a combined movement against popery, even religiously considered. Let them act co-ordinately, and co-operatively if it seem good, but let not dissenters, under any pretext, abandon their vantage-ground, which neither those who adhere to a Protestant establishment, nor those who *approve* of it, can ever have.

MUFFLED DISSENT—MODERATE DISSENT—EXTREME DISSENT.—The first is that most inconsistent and absurd form of dissent (?) which says, Do not speak about separation of Church and State for a year or so. Please the churchmen. Give them a fair chance of behaving themselves charitably. See whether the Evangelic Alliance will not work wonders in opening your eyes and theirs. This is *muffled dissent*.

The next is *moderate dissent*,—which stands much on the defensive—is very prudent—would not speak too loud or too ardently, or work too hard in the way of agitation, lest it should be supposed by the great enemy—the Establishment—that it means to do something—to do more than merely exist. Any thing like popular agitation, or direct measures to diffuse anti-state-church principles is its greatest terror. This is *moderate dissent*; the *sign* of much feebleness of principle in the dissenting community, and the *cause* of more.

The third is a very ardent, active, sanguine, disputative, loud-speaking thing. In facts, it is strong; in argument, impregnable; in expectation, ardent; in purpose, energetic; in action, bold even to rashness. Occasionally its temper is censorious, its tone unaccommodating; it scorns when it should forbear; it derides and drives away when it should conciliate and win. But with all its faults of temper, it is simple, straightforward, manly, independent. This is what is called *extreme dissent*. If we must choose, we say—**WE ARE FOR THE LAST.**

CANTON DE VAUD.—The steadfastness of the Seceders will, in unison with sympathy with without, probably bring the tyrant democratic government to better terms. Already the reins of despotism are beginning to relax.

CONTINENTAL REFORMATION MOVEMENTS.—What mean the true Dissenters of this country in not occupying themselves more distinctively with these intensely interesting movements? From first to last, how many illustrations have been given of the importance and necessity of the church standing separate from and altogether independent of the state! Is it probable that a church in the Canton de Vaud constitutionally distinguished by anti-state-church principles, would ever have been subjected to such demands on the part of the civil power? No more than our Scottish brethren would have ever suffered the interference which they call government persecution, had they stood by the side of their voluntary brethren. Is it wise to let these facts pass without supplying a commentary by which our continental brethren may be enlightened? Is it wise that it should be taken for settled that it is a Free Church movement, and *no more*?—that those who, at such sacrifice, are escaping from the yoke of state connection should be left exposed to overtures of false peace, to the craft and treachery of governments, that will deceive them into a renewal of their alliance? The Free Church deserve credit for their zeal and promptitude in sympathising with and sustaining their continental brethren. They are right. In so far as they are satisfied with themselves, they must congratulate the Free Churchism of their brethren. But have Dissenters no reasons of peculiar sympathy and interest? Why then should they be silent? Do they not see the necessity of anti-state-church societies for such work as this, if there were no other? The want of thorough organisation and activity at home will be followed by want of influence abroad.

GOVERNMENT CONNECTION WITH IDOLATROUS OBSERVANCES IN INDIA.—"That is all over," say our readers. No, it is not all over. British residents and British troops are ordered out, and are present on idolatrous occasions; of this the proof lies before us. How long is the British nation to be deceived on a matter on which it has extorted so repeated, so solemn promises and pledges? Yet why marvel that those in high places are not zealous in this matter! Any and every form of religion will be supported by the national money of Britain, if a British government can serve any temporary purpose by the measure.

WAR AND PEACE.—Few even of educated men have a defined idea what the Oregon territory is. Britain and America must, however, if the American President is to be believed, have a war about some worthless and unknown corner of this self-same territory. Happily in other quarters a more pacific spirit is manifested; and we still hope that the good sense, commercial interests, and humane sentiments of the two nations, will stand in the way of such a calamity. Lord John Russell sees no prospect of war. Lord Morpeth characteristically unites with that excellent body—the Peace Society—in appealing to the better principles of these nations, to prevent a renewal of that barbarous crime, a needless war. May the God of Peace destroy all contrary counsels!

EVANGELICAL ALLIANCE AND THE MANCHESTER CLERGY.—The clergymen of Manchester, 26 in number, have laid before their several flocks nine reasons for not joining the "Evangelical Alliance." Our readers will remember the Liverpool clergy's deliverance on the eve of the conference in October last. With their hesitating or declining to join the "Alliance" we have no fault. We can conceive of various kinds of difficulties with which the amplest charity may be beset, as to the merits of this movement. But the reasons given, which we have not space to quote sufficiently, prove—

1. The intolerant spirit which the Establishment principle, combined with Episcopal assumption, has produced in them. They cannot "consistently strengthen the hands of men who declare on the very platform of 'The Alliance,' that they consider 'the anti-state-church principle as among the essentials of their christianity'!"

2. That the principle of *disunion* is involved in every civil establishment of religion; and so long as there is a fragment of such institutions, or a lingering desire after them, so long shall the seeds of suspicion and alienation be sowed amongst the followers of Christ.

DENOMINATIONAL INTELLIGENCE.

ORDINATION AT DUNDEE.

On Thursday, 20th Nov. Mr. Thomas M. Reekie was ordained to the pastoral charge of the Congregational church, Lindsay-Street, lately vacant by the removal of Mr. D. K. Shoebottom to Kidderminster.

On the Wednesday evening a preparatory sermon was preached by Mr. Tait of Blairgowrie, from John vi. 31.

On Thursday morning the devotional exercises were led by Mr. Hugh Hercus of Montrose. Mr. Swan of Edinburgh delivered the introductory discourse from Acts ix. 31.—“Then had the churches rest,” &c.; after which, he put the usual questions, which were answered in a distinct and exceedingly satisfactory manner. The ordination prayer was offered by Mr. Tait, accompanied by the laying on of hands by the brethren present. Dr. Wardlaw delivered the charge, from 1 Cor. iv. 2.—“It is required in stewards that a man be found faithful;” and in a deeply impressive manner exhorted the young pastor to zeal and steadfastness in the service of the Lord. Dr. Russell addressed the church from 1 Cor. xvi. 10, pointing out faithfully but affectionately the duties that devolved upon them, and urging them to countenance and support their pastor in every good work. The meeting was numerously attended by the members of the three churches and others, and a deep devotional feeling pervaded the whole of the exercises.

In the evening a public soiree was held, at which Dr. Russell presided: the chapel was nearly filled by an attentive audience. Suitable addresses were delivered by Dr. Wardlaw, Mr. Tait, Mr. H. Hercus, and Mr. Just of Newport—there were also present Mr. Swan, Mr. H. Smith, Falkland, Mr. F. Dick, and Mr. Morrison of Newburgh, as well as several other brethren from a distance. The proceedings throughout were calculated to make a deep and lasting impression upon the minds of all present, and must have been highly encouraging to Mr. Reekie as well as to the members of the church in Lindsay-Street.

On Sabbath Mr. Reekie was introduced to his charge by Dr. Wardlaw, who preached an eloquent sermon suited to the occasion. Mr. Reekie preached in the afternoon, and Dr. Wardlaw again in the evening, to crowded audiences.

DIPLOMA TO MR. ALEXANDER.

It affords us high gratification to announce, that, on the 10th of January, the University of St. Andrew's unanimously bestowed the degree of D.D. on the Rev. W. L. Alexander, M.A., Edinburgh. Coming from the University in which Dr. Alexander pursued his early studies, and acquired his former degree, this cordial token of respect for his talents and learning, is highly creditable to our gifted brother. Few men of his time deserve such an honour more, or will wear it more becomingly.

IRISH CHRONICLE.

Mr. KING has resigned the pastorate of the church in Cork, and removed to Dublin, to take the oversight of the old “mother church” of Irish Independency at Plunket-Street,—as also to occupy an important position in connection with the operations of the congregational union.

The church at Cork unanimously voted a farewell address to Mr. King, and a present of books as “a parting token of affection and regard.”

While expressing their high feeling of personal attachment to Mr. King, and their “painful emotions” at his removal from them, the members of the church yet concur in his views of duty, although maintaining that their own “position is one of very great importance in reference to the interests of religion” in Ireland.

Mr. King's address in reply, expresses the strongest attachment to the people of his “first pastoral charge,” and the deepest solicitude for their prosperity; and concludes by stating his conviction, that “Cork is in some respects the most important post in Ireland for the exhibition and diffusion of the great principles of

simple, scriptural Christianity," exhorting his former flock there to "seek a missionary pastor, and to be a missionary church."

We earnestly hope this very interesting sphere may be soon and suitably occupied.

RE-OPENING OF PLUNKET-STREET MEETING-HOUSE, DUBLIN.

THE re-opening of Plunket-Street Meeting-House took place on Sunday, June 4th, with circumstances of the most gratifying and encouraging character.

A special prayer meeting, attended by ministers of different denominations, was held in the morning. Sermons were preached, at noon by Mr. King, and in the evening by Dr. Urwick, and collections were made to liquidate the debt on the building. The congregations were numerous, and the collections liberal. A soiree took place in the school-room on the Monday evening, when the card collection received evinced the zeal of the collectors, and the generosity of the friends of this ancient cause.

A series of services in connexion with Mr. King's recognition followed; and the large attendance of members of the several Protestant churches, but especially the warm and earnest congratulations of the ministers of all the evangelical dissenting bodies in Dublin, must have been peculiarly encouraging to the "tried and faithful" friends of Protestant Nonconformity in this its "oldest home," in Ireland.

The altered and enlarged chapel is a neat and commodious place of worship; and as it is placed in the midst of a dense and destitute population, we trust and pray that the church may continue and increase in zeal and usefulness.

The recent enlargement of the chapel makes the total building-debt amount to over £800, for which a comparatively poor and feeble community must seek the contributions of christian friends to aid their own efforts.

EXTRACTS FROM THE JOURNAL OF A MISSIONARY LABOURING IN PARTS OF THE SOUTH AND WEST.

* * * I STARTED at 6 P.M. for D——, a town on the extreme western coast of Kerry. It was a cold rainy night; the distance 30 English miles, which took us five hours on a single horse car. The road lay over the tops, and around the side of the mountains, and is exposed for the most part toward the sea. The cloud veiled the moon, excepting now and then they would roll away, when her pale beams falling upon the sides of the mountains, revealed their dim and sombre outlines, and the streams of water rushing down the eminences, and bounding along the plains, giving to the whole a sublime effect. Solemn feelings stole over me as I drove along that road, where the lofty mountains which had raised their head long before the land was peopled with men, stood like giant sentinels watching the coast; and where the Atlantic rolled upon the beach its dark waves, in unison with the deep hollow-toned wind which moaned and raged around. We reached the town a little after eleven, wearied and wet. But the next morning was delightful, fine, and as soon as I had breakfasted, I started towards the beach. I here found a few people, with whom I fell into conversation upon their best interests; other soon collected to the number of 40,—and I launched forth more fully upon the all important theme of a Saviour's love, and the all-sufficiency of his atonement. They listened for the most part attentively, and I felt glad that I had this opportunity of saying a few words; especially as I could find no place of shelter to preach in. It is a small, dull town,—built upon a bold, rocky coast. The people still retain, prominently marked, the traces of their Spanish ancestry. They were then in a very excited state, arising from religious animosities. There have been 800 reputed conversions from Popery within the Barony. The Catholics were mad with rage. All intercourse with the converts had been forbidden by the priests. Friendly intercourse and trade were no longer to be carried on with them; and unless charity had prevented, they must have starved, or "returned to the bosom of the church." But Lord V—— interposed, and protected them and provided potatoes at a reasonable price for the poor outcasts. It was, however, at the peril of his life he did so; for he received an anonymous letter threatening him, that unless he withdrew his protection and discharged his chaplain, (a convert from Popery, and a very zealous man) he would be shot. He, however,

weathered the storm, and, I believe, still shields the persecuted. Of course, all the 800 cannot be considered as genuine Christians,—far from it. But many of them are. May the Lord add to their number.

* * * Started for L——, a thoroughly Popish town; no dissenters of any sort; population about 2000. Finding no house to preach in, I went to the market place, and attempted to enter into conversation with a few people who were standing by. They became very violent and abusive; imprecations, oaths, and threats poured forth in abundance. I was at last obliged to desist, and retire for my safety. Next day I went on to T——. The worst road I have seen in Ireland; nothing but endless bog stretching out on either side, black, wet, and barren; except here and there a recovered spot is cultivated, after a certain fashion, and sown with potatoes. The cabins are low, and in some cases built only with turf, without windows or chimney. To get at the door you must wade through a pond of refuse—a lake of filth, exhaling miasma, stench, and disease,—and then within—but I must withhold. The inmates correspond with the dwellings,—haggard, half-fed, idle, discontented, hungering for political rights which they dream will feed them without work, completely priest-ridden, and fiercely bigoted. Oh, that we had a band of hardy and devoted scripture readers to send forth upon those wilds, to lead the bold spirits of those men to him who alone can give balm for their woes, and satisfy the cravings of their hearts.

Went to K——. Held a service in the court-house; had several Roman Catholics to hear me. Preached from Acts iv. 12. One of them in coming out said to a friend of mine, after asking who I was, &c., “Well! I believe thoroughly what the gentleman said, *Christ is the only Saviour*; and I should like often to hear Protestant ministers; but (with a sigh) we are under such *restrictions*—only you know they are *good* for us—we should go astray if it were not for them.” Alas! poor souls, “they fancy music in their chains.” Some little time after, a fellow-labourer went there, and had *sixty* Roman Catholics to hear him, who listened very attentively. I followed in two or three weeks, and had *not one!* Upon inquiry, I found the priest had heard of it, had visited every one of them, and strictly forbidden them to repeat their visits: and they, of course, were obliged to obey. Who could help thinking of the Saviour’s words addressed to similar characters of old—“Ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered.”

Our brethren across the Channel little know the difficulties and discouragements we have to encounter in this land of darkness. First, there is the indifference of the people, occupied with the cares of the world, or regarding us with religious bigotry and political animosity. And then, when this is overcome, and some interest seems excited in our ministrations, down will come the parish parson, if they be Protestants, and the parish priest, if they be Catholics, and disappoint all our hopes, by sternly threatening with their severe displeasure all who do not withdraw from us. Before I entered upon the work I could not believe that a man in this enlightened age, simply by his ecclesiastical position, could obtain over the minds of his fellow-men so much influence as the priests have over their flocks. In a place where Protestantism exerts but a feeble counteraction to the spirit of Popery, their power is still supreme, and men of intelligence bow the neck to their authority with all the submission of past ages. Would any one unacquainted with Roman Catholic countries be able to credit the following anecdote? and yet I have every reason to believe it true:—In the town of — a man had two bailiffs put into his house to take charge of the goods. He endeavoured to get them out, but in vain. The priest fortunately coming in, the man appealed to him for help, who, taking his breviary out of his pocket, turned to the men and said, “So you won’t leave this man’s house? What then, will you be *turned* into *Turkey cocks* or *geese*?” The men, alarmed for their humanity, immediately made off as fast as their legs could carry them. Now, I do not say that in this instance the priest wished to inculcate an idea of his supernatural power; he only took advantage of the men’s credulity, which any one else might have done in the same circumstances; and he himself afterwards told the tale as a good joke. But this I say; it indicates a prostration of mind which it is truly painful to contemplate, and which must prove an insurmountable barrier to the progress of the gospel while it lasts.

But we must not allow ourselves to be quite disheartened. The truth, when blessed by God, must prove eventually triumphant over all opposition; and even

Ireland shall be given to the Redeemer as a part of his inheritance. Already the gospel won many trophies, and they are but the pledges of what it is destined to obtain.

OPEN AIR PREACHING.—A MISSIONARY TOUR.

On a fine morning in Autumn, I started from C—, in company with Mr. Both of us having *resolved* before setting out, to preach to crowds before returned.

At B— we applied for the court-house, but in vain, as the sessions were then being held. We inquired at the Inn, but found that no suitable place could be procured. It was the evening of the market day. Thousands of people thronged the streets—many of them were Roman Catholics; and all seemed eagerly intent on worldly pursuits, and forgetful of better things. We determined to address them. On a slight eminence near the market gate, we perceived a cart as placed there for our use; we occupied it as a most convenient pulpit. On the first sounds of our voices, a large number assembled around us; and in succession preached to a crowded and attentive audience, the glad tidings of salvation, in long as strength permitted us to proceed. Many seemed deeply interested and affected; some followed us to inquire when we would preach again. And it was hoped, that of the seed thus sown broad-cast, some may bring forth fruit to the eternal.

Next day we proceeded to S—, and addressed, as before, an immense multitude in the main street. During the whole time of our engagement, the crowd continued to increase. An eager attention was manifested by many, and no inclination to violence appeared. At one time some boys attempted to make disturbance, and threw some turnips at the preacher, but on being informed that *we did not eat vegetables*, they desisted, and the serious attention of our congregation was soon restored. Most of our hearers were Roman Catholics, and many of them were poor ragged islanders from the north-west group, speaking the Irish tongue, and scarcely knowing enough of English to enable them to understand us, yet they listened with serious interest, and, by the deep working of their feelings, as evinced by the expressions of their countenances, made us long to be able to address them in "the language of their hearts." But, alas! we were to them almost barbarians and we sighed to think of their hopeless state.

At D. our efforts were still more interesting and successful. We got a bell-bearer with one of our placards pinned to his breast, to go through the streets to announce our preaching. He could not read, and having forgotten the connexion of the *designation*, and not knowing its meaning, he made a version of his own, proclaiming that two gentlemen would preach at the market, "*Independent of any one!*" A large crowd assembled. We relieved each other in addressing them successively. All listened with apparent anxiety to hear and understand. A travelling showman twice or thrice passed us with his music playing, and attended by a crowd, but on each occasion he left us his followers, instead of diminishing our audience. In the evening we preached in a large school-room, which was filled before the time appointed, and several persons remained to speak with us about the subject of our addresses, and the time of our next visit. In several other places, scenes equally encouraging and exciting presented themselves. Oh, that we had a host of men fitted for this important work! "The harvest truly is great, but the labourers are few." Yea, "the fields are white unto the harvest."

J. H.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

MARCH, 1846.

THE LATE MR. JOHN NICHOLSON, OF ZETLAND.

JOHN NICHOLSON, late pastor of the Independent Church at North Mavise, was born in the parish of Sandaling, in the county of Shetland, in the year 1800. His parents, who were members of the Established Church of Scotland, were distinguished from many of their neighbours for their strict attention to the ordinances of worship, and the religious instruction of their children according to the means in their power. From his childhood John appeared to be of a serious turn of mind, and was often heard, even when under ten years of age, to reprove sin, and to remind the offender of the threatenings contained in God's word. When about the age of sixteen, Baxter's Call to the Unconverted fell into his hands, and was the means, under God, of showing him the exceeding sinfulness of sin against God's righteous law, which, he now learned, extended not only to the outward actions of the life, but to the thoughts and intents of the heart. He now became greatly distressed in mind. His inquiry from day to day was, "who shall deliver me from the body of this death." Some friends to whom his case was made known, told him that his fears were groundless, reminding him of his former morality and good principles; assuring him, that if any one in the neighbourhood were Christians, he must be one. They advised him to become a partaker of the Lord's Supper in the parish kirk. To this he agreed, and, to use his own words, went about to establish a righteousness of his own, and remained ignorant of the righteousness of God, saying, Peace, peace, to himself, while God had not spoken it. God was pleased to strip him of his false refuge, by means of a sermon preached by a Baptist minister about a year after his first awakenings. He was now led afresh to see that all his fancied righteousness were only as filthy rags in the sight of God, and that by the works of the law no flesh shall be justified in his sight. In this state he remained for a considerable time, expecting to find that in himself, as he used afterwards to say, which was only to be found in the Lord our righteousness. Through the teaching of the divine Spirit he was at length enabled to trust in, and cast his burden on the Lamb of God, who taketh away the sin of the world. This was the beginning of a new life with him. When he found Christ and his gospel to be precious to his own soul, he sought every opportunity to recommend the

same great blessing to others. He accordingly commenced a meeting in his neighbourhood, on stated evenings of the week; read portions of God's word, and exhorting these who attended to flee from the wrath to come, and believe the gospel. On Sabbath forenoon he had the distance of two miles to travel, and an arm of the sea to cross to enjoy the ordinances of the gospel along with the little church under the pastoral care of Mr. Tulloch, yet he always returned in the evening so as to collect the young people together for Sabbath school instruction. As the late Mr. James Garioch, and others in the neighbourhood of Reawick, members of Mr. Tulloch's church at Bixter, had four miles to go to that place of worship every Lord's day, and had to leave behind them their neighbours, and part of their own families destitute of public means of grace, they proposed stopping at home on the Sabbath days, provided John Nicholson would address them and others who might attend, from the word of life. Although this step operated against the interest of the church at Bixter, yet the loss was more than made up in the adjacent neighbourhoods of Reawick and Sand. Many in those places had an opportunity of hearing the gospel, who would not have gone to a greater distance to hear it; and to not a few it came not by the word only, but also in power, and in the Holy Ghost, and by the assurance, so that by this time there are in Sand and Reawick commodious places of worship erected, and a church occupying the site of upwards of sixty members. Not having had the advantage of liberal education in his youth, he now began to devote as much of his time as could be spared to the acquisition of literature; and, by the assistance of the Rev. Messrs. Kerr and Peterson, he made considerable improvement. In 1835 he was, "through the efforts of the above mentioned ministers," sent to Edinburgh that he might obtain further preparations for the work of the ministry; and, after going through a certain course of study, and preaching in that city and in other parts in Scotland, he was approved of as a suitable workman in the vineyard of the Lord, and was sent back to labour in his native islands under the direction of the Congregational Union. He had not been long engaged in this capacity till he received an invitation to take the place under the oversight of the church which had been previously formed at Sand. In 1838, he was ordained over that church, on which occasion Mr. I. from the Glasgow Theological Academy,—Mr. Murdoch, then pastor of the church at Anstruther,—and Mr. Peterson, pastor of the church at Walls, officiated.

The Rev. Alexander Kerr, who had for many years laboured throughout the Shetland islands as an itinerant, "by appointment of the Union had now been called to his final rest; and, having in the course of his labours formed a church in North Mavine, and also two smaller ones on the North Isles, at his death they were left almost without any pastoral support. This rendered it necessary for Mr. Nicholson to remove from North Mavine, but as no dwelling-house could be obtained in the place where the chapel stood, he had to take up his residence in the adjoining parish of Delting, at a distance of two miles from the chapel, where the water could be crossed, and seven when that was impracticable. On his journey, every Lord's day when he was at home, together with occasional visits to the North Isles and other places, soon told on his w

constitution, and, along with other causes, laid the foundation of a complaint which it was found beyond the power of medicine to remove. Yet through the goodness of God he was enabled to attend to his stated labours, in Sullam chapel, up to the second Sabbath before his removal from this world.

Most who knew John Nicholson will agree, that although he was not what might be called a brilliant preacher, yet he was a useful, profitable preacher; his talents were suited to the sphere in which his lot was cast. His preaching was calculated to inform the judgment, and to warm the hearts of his hearers, in regard to the all-important doctrines of the glorious gospel of the blessed God. He made no pretensions to eloquence, and never attempted to amuse or bedazzle the minds of his audience. But his plain and clear exhibitions of the ruin of man by sin, and the remedy which infinite love has accomplished for our salvation, the faithful warning, the heart touching appeals, and the warmly pressed invitations which he addressed to his hearers from place to place, will be held by many in grateful and lasting remembrance. His great aim in preaching was to awaken the dead in trespasses and sin, and to bring the awakened to the Lamb of God that taketh away the sin of the world. He was often heard to lament that so few were brought to the Saviour through his instrumentality, and from his own lips one would scarcely have heard of a single instance. Yet many who are now members of christian churches, refer to him as the instrument in the hand of God of leading them to repentance, and some who are just now requesting fellowship with the church over which he last presided, date their first saving impressions from almost the last sermon he preached.

He was a man who suffered affliction above many. Soon after he removed to the parish where his body is now interred, he had to witness the sudden death of his second wife, who had been a beloved and useful partner to him for more than six years, and the tender mother of two young children. This heavy bereavement made a deep impression both on his physical and mental constitution; yet at the same time it was borne with christian patience and resignation to the will of God. He ever seemed to regard the prosperity of Zion above his chief joy of a temporal nature. Although the evening of his short and afflicted life was spent far from his former friends and relations, yet the Lord did not leave him friendless. Great was the kindness he experienced in the parishes of North Mavine and Delting, both from the members of the church and congregation over which he presided, also from the pious of other denominations. His friends cannot but look back with grateful feelings on the kindness shown by James Hosseason, Esq. of Mossbank, Arthur Cheyne, Esq. of Ollabery, Miss Ann Henderson of Bardaster, and Mr. Robert Leask of Hillswick, with others of the higher ranks, who made their houses his home when on his rounds through their parishes, publishing the glad tidings of salvation.

In the winter of 1844, he was frequently laid down with a violent headache and retching, (such as to threaten a speedy dissolution,) yet in the following spring he was so far recovered as to be able to attend the anniversary of the Congregational Union, held in Dundee. Through the influence of several kind friends there and in other places, money was collected for the purpose of building him a dwelling house near his chapel.

On his return from Scotland his health seemed so far recovered as to give his church and congregation cause to hope that he would yet be spared for some years to labour among them, but he in whose hand are the issues of death had otherwise determined. He was enabled to go through his stated labours at home throughout the remainder of the year, although with much difficulty, until the first Sabbath of April last; when after having preached in Sullam chapel in the morning, he retired to the nearest cottage, so as to preach again in the evening, but on entering the house he requested that some friends should assist in bringing him to his own home. His request was speedily granted. By the help of two men he reached his own house that night, and went no more out until the end of nineteen days, when the immortal part was released from a body of sin, suffering and death, to enter a house not made with hands. During the short period of his last illness, he was the subject of much pain and suffering, yet he was never heard to murmur or repine. He also suffered occasionally from the accuser of the brethren; who, if he cannot prevent our going to heaven, will make our way thither as rough as possible; but in all these things the Christian is more than conqueror, through Christ his living head.

The severity of the disorder completely prostrated the strength both of his physical and mental system, and rendered him incapable of any exertion either of thought or of speech. Hence he did not say a single word, or give a single direction regarding the two young children he was about to leave as orphans. He had so often in the day of health borne testimony to the importance and value of religion, that a comparatively silent death-bed is the less to be regretted. On one occasion, however, when suffering excruciating pain, he said, "When I get to heaven, there will be an end of all distress." On another occasion he quoted as an expression of his hope,

"The time draws nigh when from the clouds,
Christ shall with shouts descend,"

and then, unable to proceed, whispered to his attendant, "And what more?" On another two lines being repeated to him, he again said, "And what more?" till in this way the whole piece was repeated, to which he seemed to listen with evident satisfaction. Not long after this the weary wheels of life stood still, and the happy spirit took its flight to those happy regions where those who have turned sinners to righteousness shall shine as the brightness of the firmament for ever and ever.

May his sudden removal in the midst of his days, and from a most important and encouraging field of labour, stir up all his fellow-labourers in the kingdom of Christ to work the works of Him who has sent them into his vineyard, while it is called to-day, for the night cometh in which no man can work.

COUNSEL TO AN ANXIOUS INQUIRER.

MY DEAR YOUNG FRIEND,—I have read your letter with much interest—the plain and candid manner in which you open your mind, and speak of your spiritual state, has endeared you so much the more to

me. The question to which your mind has of late been so much led, as to what is your real spiritual state, and whether you are truly a servant of Christ, is a question paramount to all others. I am truly glad your mind has been drawn to the subject, and I pray that the spirit of God may speedily fill your heart with filial love to him, and thereby give you to experience the sure proof of being a child of God.

I know your present state of mind is not a happy state. It cannot be. You are in doubt upon the most important point that can concern any of the human family. But allow me to tell you, you will remain in doubt, and continue destitute of real comfort, so long as your mind is occupied with the question in the manner it appears to be.

Do I understand, my dear young friend, the real state of the case to be this,—that if you could but discover a great deal less of that selfishness in your heart and motives, of which you complain, and some more evidences of real godliness than you yet discover, you would then feel more at ease, and settled in your mind, as to your being a Christian, and as to the duty of devoting yourself to the service of Christ.

If I am right in this supposition—and I think I am—then, what is this but a wish to find *within yourself* the ground of that safety, and comfort and assurance, which is to be found nowhere but in the *bleeding Lamb of God, who taketh away the sin of the world.*

When the mind sets out on the inquiry which now occupies yours, it almost invariably becomes entangled in the meshes of self-righteousness in some way or other. The inquirer is kept from the joy and comfort he would certainly possess if he looked only to Christ. The cross of Christ, which alone can inspire with right and pure motives in serving Christ, is eclipsed from his view.

You ask my counsel. Willingly and affectionately do I give it you. It is simply this:—Think *less* about *yourself*, and think *more* about the LORD JESUS CHRIST. Fix your mind on the *cross*. Dwell frequently in contemplation on the *glorious perfection* of that work Jesus there completed when he said, "It is finished." Reflect how fully and completely the *doing* and *dying* of Emmanuel meets the divine law on behalf of the sinner. Let God's testimony concerning the virtue of Christ's blood, and the sufficiency of his righteousness to save the soul, have the fullest credence of your heart. Dwell upon the grand gospel theme till you see its perfect adaptation to your own state as a guilty helpless sinner before God; till you feel that you could enter the eternal world without desiring aught else to secure you from future wo, and to ensure you of eternal glory, but the atoning sacrifice and accepted obedience of the Son of God.

It is thus, my dear young friend, that the selfishness and the inordinate ambition of which you complain will be overcome,—that love to God, the want of which you deplore, will be kindled and promoted in your heart,—that the evidences and assurance of your being a child of God, which you are at present seeking to find, will spring up and be found without much seeking: and it is thus, by concentrating the mind upon the grandeur of redemption, upon the divine love which appears in the cross of Christ, that the Holy Spirit inspires with the faith of the gospel, kindles spiritual emotions in the breast of the believer, and leads him to engage in the service of Christ.

You have pious parents. Lay your mind open to them. If you feel any diffidence in doing so personally, do it by writing. If your pastor has properly conducted Bible classes, avail yourself of these opportunities; they are excellent nurseries for young men who may afterwards be useful in the cause of Christ. Be humble and prayerful and the Lord will give you light and direction. With sincere desires for your spiritual welfare and future usefulness,

I am, my dear young Friend,

Yours affectionately,

W. L.— F.

THE FORMATION OF THE CHRISTIAN CHARACTER.

THE word CHARACTER has been adopted into our language without any change whatever from the Greek. It primarily signifies a *graving tool*, the instrument employed by the engraver in his art. Hence, by metonymy, it comes to signify *something graven, cut in, stamped, or impressed*; as for example, the letters of a printed book are the character formed by the types; the impression on the melted wax is the character formed by the seal. When employed in reference to an intelligent moral agent, it signifies the predominating principle or principles by which he is actuated; and these principles are called *character*, because they are impressed, as it were, on the mind, by the operation of some extrinsic object—extrinsic, we mean, to the mind itself—even as the letters of a book are formed by the impression of the types. Thus, a man of good character, is a man in whom good principles predominate, so that the man is governed, or habitually actuated thereby. A man of vicious character, is a man in whom vicious principles have the preponderance, so that the general tenor of his life corresponds with the nature of these governing principles.

It is, perhaps, too obvious to require remark, that personal character is *internal*, not *external*. We sometimes, indeed, speak of *external* character, but this is only in accordance with a loose, popular mode of speech. The character is the *internal* moral state of the man; the conduct is the *external* manifestation of that state. The conduct bears a similar relation to the character that the hands on the dial of a watch bear to the machinery within. According to the state and working of this internal machinery, will be the indications given externally on the dial-plate. Or to use a figure employed by our Lord, the conduct is to the character as the fruit is to the nature of the tree. "Every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Our specific subject is *the christian character*. But it will be at once perceived, that before we are in a condition to affirm what this character is, we must ascertain what are the verities of that system of religious belief which we term Christianity. To treat of the substance of the christian character, without distinctly defining the christian truth, would be like setting about the construction of an edifice without attending to the foundation on which it was built. When the work was

completed, an opponent might say, "True, 'tis a fair and goodly structure; the parts are all well proportioned; the apartments are spacious and handsome;—but 'tis a pity you have been at so much pains, for I am sorry to say, you have reared this superstructure on a quicksand; and it is only necessary that I lay bare the substratum on which your mansion is built, in order to convince you that your skill and pains have been utterly thrown away."

The necessity for distinctly defining what we consider to be the christian truth, arises from the fact, that internal principles are formed and nurtured by the operation of truth, or what is received as such, on the mind and heart. Whatever we receive as truth will produce effects corresponding with its nature; and it is only the pure unadulterated truth which the New Testament itself exhibits as the christian *doctrine*, that can produce the true christian *character*. *God's* truth will work *God's* work;—it will cleanse us, sanctify us, fit us for His service. On the other hand, if we receive *that* as *God's* truth which is not so, *it* also will produce principles corresponding with its nature; but they will not be the principles which go to form the genuine christian character. It is with the mind in this respect as with the body. According to the nature of what we eat or drink, will be the effect produced on the corporeal frame. If we partake of a medicinal draught, it will heal; if of a nutritive draught, it will nourish; if of a poisonous draught, it will kill. So in the other case. The truth of God, as we find it pure and unadulterated in the sacred oracles, is medicinal truth, it heals the soul; it is nutritive truth, it nourishes the soul; it is saving truth, it saves the soul. But all error is, in a greater or less degree, poisonous; and if received as the truth of God, its tendency is to vitiate, debilitate, and ultimately to destroy.

Hence we perceive the folly of those who tell us that it is of little consequence what a man believes, provided only he is sincere in his belief, and conscientious in acting according to it. As wisely might we say, it is of little consequence what a man eats, provided he sincerely believes it to be wholesome food. Such a man may, in his ignorance, partake of poison, sincerely believing it to be wholesome food, but his faith and sincerity will not change the nature of the poison, or hinder its effects. So in the other case, a man may imbibe deadly error, sincerely believing it to be soul-saving truth; but neither will *his* sincerity prevent the disastrous consequences. The moral poison will work its own deadly work. Or to vary the figure, truth deposited in the mind is as seed sown in the field—it springs up and produces fruit; and as is the seed sown, so is the fruit produced; like invariably producing like. Thistle seed will not produce wheat, neither will wheat produce thistles.

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

So says Alexander Pope, and so, in a certain sense, say we. *His* faith cannot be wrong whose life is right, for it is only a right faith that can produce a right life, as it is only good seed that can produce good fruit. But who is to be the judge of what constitutes a right life? Are *we* to set up a standard of our own, and pronounce a life of mere outward decency to be a right life, heedless of the decisions of Him who is at last to judge the world in righteousness? Assuredly not. A truly right

life, must be a life which is right, not in the sight of man only, but in the sight of the Supreme Governor of the universe; and what constitutes *such a life* we must learn from the inspired record of *his* will. The meaning of the poet, as appears from the context, evidently is, that a man may be a truly good man, whatever be his religious belief; and such a sentiment we repudiate as the offspring of the weakest infidelity.

In affirming that moral principles are formed by the operation of truth, we do not foreclose the question respecting a direct operation of the Spirit of God on the mind, in that moral change which is designated in scripture *regeneration*. Indeed, to those who are acquainted with the subject, it will be evident, that this is a question which, properly speaking, does not even approach our present path. We are treating of the effect of the truth of God, *when received*—not of the manner or of the efficient cause of its reception. To prevent misapprehension, however, we may say, that we most firmly believe there is a direct and special operation of the Divine Spirit in the human mind, in order to the reception of the truth of the gospel, in every case in which the gospel is received; and if *in order to* the reception of the gospel, then, consequently, *anterior* to that reception, at least in the order of nature. We cannot conceive of the gospel finding access to the heart of *any* man without this. We hold it to be philosophically absurd, as well as theologically false, to affirm that the faith of the gospel is in any case self-originated; or that the natural man, being such as the word of God represents him, can regenerate himself. The tendency of the depraved creature, left to himself, is always *away from* God, never *towards* Him. Just as when a stone hurled from the mountain top rushes forward with impetuous career, and continues, with a constantly accelerating force, to move farther and farther from the point at which its downward progress commenced,—even so does the soul of man, when it has once departed from the living God, continue to move, with a constantly accelerating force, away from the Holy One. And just as soon might we expect that stone of its own accord to arrest the force of gravitation by which it is borne onward, and reascend to its original position, as expect that the wandering soul of man shall arrest its downward progress, and return again of its own accord to the God from whom it has departed. The law of physical nature by which, in the one case, the stone, left to itself, will inevitably descend to the valley, is not more certain in its operation, than the law of our moral nature, by which, in the other case, the sinful soul left to *itself*, will continue to move downwards in the path of alienation from God. Let it be observed, that we speak only of *the certainty of the result*. There is a great difference between the operation of physical and that of moral causes, but so far as the certainty of the result is concerned, the analogy is perfect.

It is necessary, therefore, that the Divine Spirit open the heart for the reception of the truth of the gospel, else will that truth never find access. But, at the same time, the scriptures plainly and unequivocally teach, that, while the heart is thus divinely opened for the reception of the truth, its subsequent renovation into the image of God, or, in other words, the full production of the principles which constitute the christian character, is effected, *instrumentally*, by the operation of the truth itself on the mind. In the production of these principles, the Holy

Spirit is the agent—the truth, the instrument by which he operates. Thus does the Apostle Peter write to the dispersed Christians :—“ Ye have purified your hearts in obeying the truth, through the Spirit, unto unfeigned love of the brethren.” And thus does the Saviour pray for his disciples :—“ Sanctify them through thy truth, thy word is truth.” To quote the language of Thomas Scott, the well known commentator, “The scriptures always represent divine truth as *the seed* in the believer's heart of every holy disposition; *the graft* which makes the tree good and its fruit good; *the mould* into which the soul is cast, and from which it receives its form and exact impression, as the metal is fashioned by the artist's skill. We are, therefore, sanctified by faith (Acts xxvi. 18); and the doctrine of Christ dwells in the regenerate soul, as an operative transforming principle, producing a peculiar state of the judgment, dispositions, and affections, in proportion to the degree in which it is understood and believed. This may be called the christian temper; it is the exact counterpart of the truth by which it is produced; it discriminates the real believer from all other men, and it constitutes the standard of our proficiency in vital godliness.”—(Theological Works.)

If it is true, then, that the character is formed by the operation of the truth received, and, if there is a distinctive kind of character which we may call *the christian character*, there must be a distinctive kind of truth which we may designate *the christian truth*, and by which, instrumentally, that distinctive character is formed. But there have been put forth under the name of Christianity, systems of doctrine as different from each other as light is from darkness, yet each claiming for itself to be received as the true and apostolic faith, to the exclusion of all others. If it is asked, Who has authority to decide between these contending systems? we frankly reply, No man has authority to decide *for others*. We repudiate *all* human authority in matters of faith, whether civil or ecclesiastical, whether of kings or popes—of priests or pastors. God has revealed the christian truth in his word. That word is patent to all. Every man to whom it comes is bound *by the authority of God*, to search and examine it *for himself*, and to receive, *for himself*, as he shall answer to God on the great day, that which, after mature and prayerful deliberation, approves itself to his own judgment as the declared will of God. We speak not of the *right* of private judgment—we speak of the *duty* of private judgment, that is to say, the duty of every man *personally* to examine the sacred record in order to conviction of the truth, and *personally* to receive that truth on conviction; and, instead of saying that this is his *right*, and no man can deprive him of it, we should say, this is his *duty*, and no man can absolve him from it. If we view private judgment in matters of faith merely as a *right*, we shall be apt to feel as if we were at liberty to exercise it or not, according to our pleasure; and experience shows that men may glory in what they call their *right* of private judgment, who never feel themselves pressed with the *duty* of personal examination, conviction, and reception of the truth. This glorying is not good. It is not enough that we be Protestants (that is to say, *Protestants*); we must be Christians, which is something higher. Strictly speaking, Protestantism is a mere negation; it is but protesting against the errors of others, and though this, on

certain occasions, becomes a solemnly imperative duty, yet a man may protest all his life long against the errors of others, without embracing the truth for himself.

The reader will, of course, be prepared to expect that the system of doctrine which we hold to be the christian truth, is that which, by general consent, has received the name of *evangelical*. Its great central doctrines may be expressed in two sentences—justification by faith in the atoning sacrifice of the divine Redeemer; and regeneration by the efficacious influence of the Holy Spirit. These we call the central doctrines of Christianity, because all the other doctrines peculiar to Christianity seem to us either pre-supposed by these, or implied in them. The first, viz. : justification by faith in the atoning sacrifice of the divine Redeemer, pre-supposes the universal condemnation of the human race on account of sin—their inability to deliver themselves from this condemnation—the infinite mercy and love of God in providing a way of deliverance, by which the glory of his own righteous character is manifested, even while he justifies the ungodly. It implies the essential divinity of Jesus Christ—the perfection and sufficiency of his atoning sacrifice—the eternal security of those who are united to him by a living faith, and the entire freeness of divine grace in the salvation of the sinner. The second, viz. : regeneration by the efficacious agency of the Holy Spirit, implies the personality and divinity of the Spirit—the entire and universal depravity of the human race—the sovereignty of God in the bestowment of his grace on whom he will—the certainty of those who are in Christ being at length completely restored to the divine image. Besides these, there are other doctrines, which, though embodied in Christianity, cannot be said to be peculiar to it; to these we do not think it necessary to advert.

Such we consider to be the leading truths of the christian system; and we trust it will not be deemed the result of uncharitableness towards others, but the result simply of our own deep conviction of the truth of these doctrines, when we say that they stand out so prominently in the very foreground of revelation, that there seems to us no consistent resting place between the admission of them as *the christian truth*, and the entire rejection of the scriptures as the divinely inspired record of God's will. We say *consistent* resting place, for we are well aware that many *have* found a resting place at some point intermediate between these two; but our firm persuasion is, that their resting at any such point is the effect and the evidence of the unsoundness of their logic, and that they have only to follow out to their legitimate consequences, the principles by which they have been led to reject the evangelical peculiarities of christian truth, in order to land themselves in the dreary regions of Infidelity. Let it be borne in mind that we do not charge those who hold by anti-evangelic systems of doctrine *with* Infidelity, nor even with any conscious tendency to Infidelity; we state only our own conviction of the *natural tendency* of such systems *if consistently followed out*. The conclusion is *ours*, not *theirs*, and we do not hold any man responsible for a conclusion which *we* may draw from his opinions, unless he himself homologate that conclusion. In examining any system, however, for one's self, it is fair enough to view it in connexion with the conclusions which seem to us legitimately to follow from it, though we do not charge

these conclusions on the supporters of the system, if they themselves disavow them.

If we are correct in assuming that the doctrines we have named are the true type of Christianity, then are we constrained to mark off, by a broad line of demarcation, two great systems of error, which usurp that sacred name. These are Popery and Socinianism. The former, by the admission of the sinner's own works into the ground of his justification, effectually sets aside our first leading doctrine; while, by its dogma of divine grace physically communicated by the sacraments, it as effectually sets aside the second. Its whole spirit and tendency are utterly opposed to the gospel of the grace of God. It is a solecism in language to call it Christianity at all. It is the burial of Christianity under the rubbish of Romish Paganism. The whole controversy with Popery resolves itself into this one question:—are the doctrines by justification by faith alone, and of regeneration by the Spirit alone, true, or are they not? Establish the affirmative of this question, and Popery, with its priesthood and its sacrifice of the mass; its penances and its purgatory; its auricular confession, priestly absolution, and sacramental grace; its adoration of saints, images, and relics; its human mediators, and its vicar of Christ on earth, stands confessed, a monstrous diabolical imposture—a Christ-dishonouring and soul-destroying delusion—possessing not one element of pure apostolic Christianity.

And as Popery has set aside the christian truth by burying it under a heap of Pagan rubbish, Socinianism has accomplished the same result by the more summary process of putting an extinguisher upon it. It is a bold and frank denial of all that can render the revelation of God's will a gospel—an announcement of glad tidings; leaving man, so far as his prospects for eternity are concerned, much in the same condition as if no such revelation had been made. Socinianism has been termed "the half-way house to Infidelity;" but it would appear that even this is not doing it full justice; for its most eminent expounders are not disposed to rest at the *half-way house*. Mr. Belsham declares that "the scriptures are not the word of God;" and Dr. Channing informs his readers, that "it is no crime to believe with Mr. Belsham."—(See Stuart's Letters to Channing, Letter 5th.)

J. C.—D.

(To be concluded in our next.)

THREE SABBATHS AMONG THE PEASANTRY OF SWITZERLAND.

In order to get a correct insight into the practical working of any system of religion connected with the state, it is necessary to go into the country parishes and attend the ministrations of their clergymen. Every one knows that nearly all the talent and much of the piety to which our religious establishments can lay claim, is concentrated in the large towns; consequently, an individual may live for years in them and still be unable to form a true estimate of those whom the national church has called to minister in word and doctrine. A stranger visiting Scotland would hear very different theology preached in some of the "kirks" in Inverness-shire from that which was current in the metropolis.

Let me remind our friends who laud so much the ministers of the Canton de Vaud, that they all do not echo the sentiments of Professor Vinet of Lausanne. Whatever may be said to the contrary, I am persuaded that political considerations have had their weight with the new protesters. They bear an old grudge to the individuals composing the present cantonal government, and, without questioning the sincerity of the majority, I venture to remark that certain clergymen who sided with the Jesuits of the Vallais and the oligarchical despots of Berne, are not just the very best men to protest against a violation of the principles of civil and religious liberty. As to the non-adhesion of the people, there need be no mystery about that. The inhabitants of the Canton de Vaud have not forgotten the part which many of their pastors took in the late struggle in the Canton Vallais—a struggle between the liberals and the Romish priests—a struggle between the friends of education and the abettors of ignorance—a struggle fomented by the emissaries of the king of Sardinia, hovering, like so many birds of ill omen, around the towers of Sion and Brieg. Neither have they forgotten the identity of the men who preached up tyranny when the Bernese revolution broke out; to come nearer home, neither have they forgotten the state of parties when the monopolizing oligarchs were expelled from Lausanne. Far be it from me by these remarks to cast *general* discredit upon the motives of those who head the movement in the Canton de Vaud, much less to justify the despotic acts of their little-minded persecutors. I only wish to make known one or two facts of which few in this country are aware, but which ought not to be lost sight of while reasoning upon what is at present going on. Apart from these considerations, there cannot be a doubt that great and permanent good will result from the Swiss disruption. Not only has state-churchism in Switzerland received a violent blow—a blow the echo of which all Europe has heard; many zealous preachers of the gospel have been loosed from the trammels of civil jurisdiction, and sent abroad to proclaim in various regions of the continent the unsearchable riches of Christ. The circumstances of the case are very similar to those which scattered the members of the church at Jerusalem, and impelled them to go every where preaching the word. May the consequences likewise be similar. May many be added unto the Lord.

But I hasten to give an outline of the Sabbath services at Chateau d' Oex, in the Pays d' en haut Romand, or valley of upper Saane, and within the limits of the Canton de Vaud, at which secluded village I spent Sabbath, the 10th August, 1844. At nine o'clock in the morning while standing at the window of the humble inn, I perceived, from the parties of neatly dressed peasantry carrying their hymn-books in their hands, and bending their steps towards the village church, that the worship of God was about to commence. I followed the others to the sanctuary and there found a large and respectable congregation assembled listening to the clerk who was reading a portion of the scriptures. Soon after the minister entered, and began the service by the form of prayer used in the Swiss Reformed Church. He then gave out a psalm, which was sung by the people to the music of a small organ. The text was "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii. 14. The intelligent and attentive countenance

of the men around me, betokened minds which certainly deserved a more instructive and practical sermon than that which was preached by the minister from these words. The sermon was only a short exhortation to keep the peace, and do nothing immoral, a species of composition which I have heard very appropriately termed "a sermonette." He never attempted to explain what holiness was, nor what it was to see the Lord. Another psalm followed, sung to the beautiful tune called "Luther's Hymn." I almost fancied myself in some Highland sanctuary of Scotland, when listening to the strains of that well-known air, as they proceeded from the melodious voices of the Swiss peasantry at Chateau d' Oex. About an hour after the dismissal of this assembly, the pealing of the bell again summoned me to the house of God, in which were congregated a considerable number of people. The exercises of prayer and praise being concluded, the minister read the fourth chapter of Genesis, commenting upon it briefly as he went along. A class of girls was then called before him, whom he proceeded to catechize upon that portion of scripture. The answers of the scholars were, however, few and far between, and those which they did hazard were not the most correct and satisfactory. In fact the examination consisted of little else than a series of replies to the difficult question, "N'est-ce pas." The clergyman, nevertheless, took some pains to explain the meaning of the verses read. A short prayer concluded this examination, and with it the services of the day; after which the reverend officiate adjourned to take a walk in his garden and smoke his cigar. Such is a specimen of the Protestant Swiss parochial system.

Leaving this simple pastoral region, I proceeded to wend my way up the toilsome ascent of a path which leads over the mountains to the shores of the Lake of Geneva. The road lay up a wild and rocky glen, inhabited by a few poor shepherds. The walk was fatiguing; but when I reached the summit of the Dent de Jaman, what a glorious prospect burst upon my view! Before me was the whole expanse of the classic Lac de Genève, stretching away to the base of the distant Juras; to the north and west were the thriving vineyards and villages of the Pays de Vaud, with the dimly outlined steeples of Lausanne; to the eastwards were the rugged peaks of the Canton Berne; while towards the south rose, in majestic grandeur, the gloomy mountains of Savoy, backed by the snow-clad pinnacles of the Dent de Midi!

"Above me were the Alps,
The palaces of nature, whose vast walls
Have throned eternity in icy halls
Of cold sublimity."

Immediately below were the towns of Vevay and Villeneuve; between them the far-famed castle of Chillon; and a few miles farther on I could distinguish the glacier waters of the Rhone, as they dyed the blue lake with their milky hue. At the village of Veytaux, situated in the midst of this fairy land, I resided for ten days, and, whilst there, attended on two successive Sabbaths the parish church of Montreux. On the first of these Sabbaths the congregation was miserably small for a parish containing 4000 souls. Only about 60 men were present. One of the curates preached from the words, "His name shall be called Wonderful." (Isaiah ix. 6.) The service at Montreux, like that at Chateau d' Oex,

was conducted in the French language, but the prelections were, in any thing, superior both in substance and style. The gospel was, however not preached, and the congregation remained together little more than an hour. Considering that, with the exception of an examination of children at 2 o'clock, this was all the weekly instruction given to the parishioners of Montreux, we have great cause to lament the low state of religion in that district of Switzerland. The second Sabbath which I spent at this lovely residence was a communion one, and very different was the appearance of the church on that day. The Sabbath before, it was nearly empty; now it was perfectly full. The circumstance proves that the awful desecration of the Lord's table, so common in Scotland is not less common in Switzerland. Many were there who never attended the house of God on ordinary occasions, and yet these men were allowed to commemorate Christ's dying love. Oh, marvellous, self-deluding system!

The incumbent of Montreux is an aged man, respectable in character but not pious. He employs two curates of like feelings with himself but notwithstanding all this machinery, little is done for the people's eternal interests. The only prayer-meeting in the parish is conducted by a godly peasant, who collects his neighbours on the Sabbath evening in a small room, where he expounds unto them the scriptures. Here is a fine field for the labour of the protesters. We hope to see a "Free Church" among these vineyards when we again visit that never-to-be forgotten spot.

W. E. B.

WHAT ARE THE DISTINCTIVE PRINCIPLES OF CONGREGATIONALISM?

No. II.

The authority by which the churches of Christ are governed in all their operations.—"Moses verily was faithful in all his house, as a servant;—but Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 5, 6.

"And Jesus called them and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." Mat xx. 25, 26.

Much has been spoken and written, of late, regarding the headship and authority of Christ "in his own house;" and a number of the best ministers and members who belong to our Scottish ecclesiastical establishment, have left it on behalf of what they esteem the headship and authority of Christ. We give them full credit for their integrity to their professed principles, and due honour for the sacrifices they have made. But, taking the scriptures for our guide, we cannot help thinking that, in a certain degree, they have only transferred the authority claimed by the civil magistrate to their own supreme ecclesiastical court. Or rather that for the time they have rejected the authority of the civil magistrate, because he would not sanction and enforce, by his authority, the laws enacted by their supreme court.

With Congregationalists it is a fixed principle that human legislation in the kingdom of Christ, whether by civil or ecclesiastical rulers, is antichristian usurpation: but it is otherwise with our brethren who have separated from the Scottish establishment. They tell us that they still hold the establishment principles, as defined in the Scottish Confession. By consulting that volume, the reader will find, that it sanctions *legislative* and *executive* authority on the churches of Christ, by civil and ecclesiastical rulers. For example, "It belongeth to synods and councils *ministerially* to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering the public worship of God, and government of his church; to receive complaints in cases of mal-administration, and *authoritatively* to determine the same; which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the *power* whereby they are made," &c. (See Confession, chap. xxxi. 3.)

The above article was composed by an assembly of church rulers, and the reader is entreated to pause and examine the claims they advance in behalf of their church courts. It is no less than authority to enact laws for regulating the faith, the conscience, the worship, and the government of Christ's house, and to enforce the laws they make "NOT ONLY for their agreement with the word, but also for the *POWER* whereby they are made." This lordly dominion is grounded on a claim which Congregationalists cannot admit, namely:—"To these (Church) officers the keys of the kingdom of heaven are committed; by virtue whereof they have power respectively to retain and remit sins," &c. &c. (See Conf. chap. xxx. 2.)

Congregationalists feel assured that the keys of the kingdom of heaven were committed, *exclusively*, to the apostles, and that the only keys of the kingdom of heaven on earth, since they finished their course, are the holy scriptures; and that these are given to the meanest member in Christ's house, that his faith may not stand in the wisdom of men, but in the power of God.

It now remains to advert to the authority assigned by our church rulers to the civil magistrate in the church of Christ. It is what may be called executive. They deny the civil magistrate the power of making laws for the church; but they bind him or her by solemn oath to enforce the laws they have made on all their subjects. For example:—"The civil magistrate may not assume to himself the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed," &c. &c. (See Conf. chap. xxiii. 3.)

In the exercise of the keys of the kingdom of heaven, the authors have decreed that the church establishment of Scotland is the only true religion. They have bound the civil magistrate to compel all his subjects to profess the same, to search out all gainstanders and to *root* them out of the realm. "All kings and princes at their coronation shall make their faithful promise, by solemn oath, in the presence of the eternal God, that enduring the whole term of their lives they shall promise, to the uttermost of their power, to the kirk of God, true and perfect peace in

all time coming, and that they shall be careful to root out of their empire all hereticks who shall be convicted by the true kirk of God." (See the National Covenant, or the Confession of Faith.) Such is a specimen of the authority which, by the Scottish Confession, the civil magistrate stands bound to exercise in the church of Christ; and because those who hold what is called the voluntary principle have rejected the doctrine root and branches, they are publicly accused of writing "*No Religion on civil government.*"

In the following propositions the reader will see at one glance, wherein Congregationalists differ from their brethren of other denominations, and especially from their Free Church brethren, regarding the subject of this essay.

I. By the doctrine of the Scottish Confession, Christ hath empowered church courts to frame laws for regulating the faith, the conscience, the worship, and government of his subjects, independent of the civil magistrate; and to enforce the laws they make by the authority from which they emanate.

II. That the civil magistrate stands bound to compel all his subjects to obey the decrees of their ecclesiastical courts.

III. On the other hand, Congregationalists maintain that neither civil nor ecclesiastical rulers have any authority from Christ, either to make any laws for the government of his churches, or to enforce on his subjects the laws which he hath ordained, by his inspired apostles and prophets; and that nothing can be accepted in the service of his subjects, but that which proceeds from a willing mind.

I trust that none of your readers will imagine that the above remarks are intended to be any bar in the way of christian union among the truly godly of all denominations. They are rather intended to prepare the way for that truly desirable object. In order to steadfast and permanent union, it is necessary that the parties know distinctly wherein they differ, as well as wherein they agree, that they may walk together in love, in as far as they are agreed, and exercise mutual forbearance regarding their respective distinctive principles.

To the Editor of the Scottish Congregational Magazine.

DEAR SIR,—The following address (which I lighted on accidentally the other day, in looking over some papers,) was delivered, as one of a series by the pastors of the churches in Glasgow, to the teachers connected with the Congregational Sabbath-School Society there, at their own request, on the evening of the 11th of March, 1845.—If you think it at all suited to your pages, and likely to be of any service in the interesting department of christian benevolence and duty to which it relates, you may give it a place, if not, please return it.—Yours cordially, R. W

ON THE OBJECT WHICH SABBATH-SCHOOL TEACHERS SHOULD PURSUE, AND THE IMPORTANCE OF ITS BEING KEPT STEADILY IN THEIR EYE.

Without the remotest intention, from any feeling of vanity, to

"magnify mine office," but rather with an abasing impression of the incompetency of any human agent to discharge its functions in such a manner as its own intrinsic importance demands, I presume I not only may, but by scripture authority *am bound* to say, that, among human occupations, the ministry of the gospel, on account at once of its *subject* and its *object*, stands first. And among all that remain, I know not one more honourable, more useful, or more sacredly responsible, than that of an instructor of youth. Whether it be viewed in reference to the subjects of the tuition themselves, to the families and domestic circles with which they stand connected, to civil communities, or to the church of God, the instruction of the rising generation must hold a high place in the estimation of every considerate and benevolent mind. It is not on the present only that it tells. It bears directly on the character and the happiness of future ages. The next generation will, to a large extent, take "its form and fashion" from the existing one, and each that shall follow from that which preceded it—so that there is no certain limit to the influence we put forth, for good or for evil, at the present moment, but the close of time.

Nature—or let me rather say, the God of nature—imposes the duty of providing for the mental training, as well as the bodily aliment and comfort, of children, upon their parents. If what the apostle says be the divine verdict in regard to their corporal and secular maintenance and well-being,—“If any man provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel;”—with still greater emphasis surely may the verdict be applied to the mental, moral, and spiritual provision required for them. Even as to the mind compared with the body, this is true—true to the extent in which the parent has the power to make the provision; which, in either case, of course, is the limit of the responsibility. And if it be true even of the *mind* considered simply as the subject of intellectual cultivation, the repository of knowledge,—what shall we say with reference to the *soul*, the immortal spirit, the subject of high moral responsibilities, the seat of the principles and affections of piety, and whose condition, infinitely blessed or infinitely wretched, for an eternity of existence, depends upon the character that is stamped upon it here? Surely he by whom that soul, that spirit, is neglected, in those whose happiness the highest authority has made it his duty to seek, may well be said to have “denied the faith, and to be worse than an infidel.” Of christian parents the first and most sacred of duties, and that which ought to be the cause of their deepest solicitude, is the *spiritual* instruction of their offspring.

And this too, my friends, is *your* special province, as Sabbath-school teachers. In not a few of the Sunday-schools in the south, the *art of reading* is taught. And if this be done only in cases where there is really a necessity for it, that is, where there exists no possibility of its being acquired otherwise, it would be hard to condemn it. But in all cases in which, by the institution of evening schools during the week, or in any other way, this important means of acquiring knowledge can be imparted without trenching on the sacred hours of the Sabbath,—it becomes an imperative duty to keep those hours devoted to spiritual tuition alone. And happily, in almost all cases, this is the practice in Scotland. It is

your special province, then, to communicate to the mind, and to impress upon the heart of childhood, the lessons of God. Of these lessons the inspired volume is the depository. And that volume, therefore, is your great text-book,—your standard and ultimate appeal in all that you teach. Whatever other vehicles of instruction you employ, their contents are all tested by it; and you use them only as vehicles, not as authorities. You teach the Bible, and the Bible alone; and the faith which you require for your lessons, is faith in its divine author—faith in God.

There are teachers of the young in all the various departments of ordinary or secular learning. They are all useful, useful in proportion to the importance and the applicability to practical and beneficial purposes of their several branches. I cannot give my sanction to the principle considered as a general one, that such education, unless accompanied with the inculcation and the actual infusion of genuine religious principle, is a curse to society, instead of a blessing; only qualifying unprincipled men, as has often been alleged, to be the more dexterous and successful villains. There is no doubt, that, if a man is bent on villany, and devotes his acquirements to the practice of it in one or more of its various departments, he will be all the better qualified for such practices by those acquirements. But these are the exceptions, not the rule. Where education is generally diffused, there will ever be much larger numbers of persons to whose minds it will supply occupation of a more rational kind, and over whom it will exert an elevating and humanizing influence, such as may preserve them from the lower and grosser descriptions of wickedness, and make them emulous of honourable self-advancement, and of social improvement in the arts of life, than of those who prostitute their education to the more successful perpetration of crimes that bring the doers of them to the jail and to the gallows. It will be found, as a general fact, independently of the power of true religion, that an unprincipled man *without* education, is a worse and more dangerous member of society than the unprincipled man *with* it; and that of the criminals who become amenable to the punitive laws of the country, a far larger proportion rank with the grossly ignorant than with the educated.

But still, all such education, when considered as the training of an immortal and accountable agent, is miserably defective. It is defective for such agent himself, viewed simply in his own insulated and individual prospects; and it is defective for him, viewed as the associate of fellow immortals,—as one whose influence in such society, ought to be considered as affecting the members of it according to this high estimate of their condition and destinies, and not as the mere creatures of a passing day,—the “tenants at will” of an earthly tabernacle. It is of immense importance that every other department of education should be connected with the highest of all; that the principles of true religion settled in the mind and heart, should regulate the application of all the rest; and, valuable as the rest is, in all its branches, it is still a truth—(you will regard it as such, whatever men of the world may think or say)—that he who has the highest of all, though destitute of all the rest, possesses that of which, by all the rest, even in its richest variety and largest amount, the want cannot be compensated. For of no part

of the rest, nor of all the rest combined, can that be said, which the faithful Witness has said of the other:—"This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

"Yon cottager, who weaves at her own door,
Pillow and bobbins all her little store,
Content though mean, and cheerful if not gay—
* * * * *

Just knows, and knows no more, her Bible true
A truth the brilliant Frenchman * never knew,
And in that charter reads, with sparkling eyes,
Her title to a treasure in the skies.
O happy peasant! O unhappy bard!
His the mere tinsel; her's the rich reward:
He, praised, perhaps, for ages yet to come;
She never heard of half-a-mile from home;
He, lost in errors his vain heart prefers,
She, safe in the simplicity of her's."

The leading counsel which I now wish to press upon your attention, is one which, I am verily persuaded, you are all already endeavouring to follow. What I may say, therefore, is not meant as recommending a new course, but rather as encouraging you in the prosecution of the one you have hitherto pursued.

I have said that THE BIBLE is your text book. There is a light in which I would hold up the Bible as your pattern; as, at any rate, furnishing a *principle* on which my counsel may be founded and vindicated. The Bible is a book of great extent,—very comprehensive and endlessly varied in its contents,—in its lessons themselves, and in the mode of their communication. And yet the Bible has *one great subject*, and *one great end*. Do you ask me, what is that subject, and what is that end? The answer may be very short; and it is one which you will all anticipate. The great subject is CHRIST, and the great end is SALVATION.—To the great *subject* all its parts, more or less directly or remotely, bear reference:—its histories, its prophecies, its promises, its typical institutions, its inspired devotions, its evangelical narratives, its apostolic epistles. The *first promise* gives the key to the whole that follows,—being that which all that follows was meant to unfold, till it came to be completely fulfilled. And this, while it is the pervading subject of the sacred word—running through the whole texture like a thread of fine gold,—became too, from the first, the leading star of providence in its administration towards our fallen world.—And the *one object* naturally corresponds to the *one subject*. Were I required to say in one word, what, with regard to mankind, is the great leading object of divine revelation, I should take for my answer the terms of the pythoess, who followed Paul and his associates, crying—"These men are the servants of the Most High God, *who show unto us the way of salvation.*"† This, which was indeed the true end of apostolic preaching, is, in an important sense, *the one great end of divine revelation*:—this is THE LESSON of the Bible:—SALVATION THE END,—CHRIST THE WAY.

Here, then, you will discover the *principle* to which I would have you conform your teaching. Take a high aim. Let the *salvation* of your

* Voltaire.

† See Acts xvi.

pupils be that aim. Seek to bring them to salvation; and to bring them to salvation by bringing them to *Christ*. As the apostles in the preaching were never satisfied with any thing short of this,—neith should you be in your teaching. I do not mean by this, that you should be always repeating the same things,—harping incessantly on one string with monotonous and tiresome sameness,—tiresome to anybody, special tiresome to children. This would be just as unlike the Bible, as any other thing could be unlike another. The Bible, as has been already said, full of variety, notwithstanding its having one great subject and one great end. So should your instructions be. In imparting the variety of Bible lessons, you will have plenty of opportunities, without any unnatural straining, of introducing both this subject and this end. As you are never to imagine, that you must first succeed in bringing them to Christ and salvation, before you begin to store their minds with the contents of the scriptures. While you are seeking, with all simplicity and earnestness, to effect “the one thing needful,” by all means let their memories be exercised in storing up as much of the Bible as they possibly can. No matter, though it be not understood at the time. Should your endeavours ultimately prove successful, and your prayers be answered, in their being made to feel the attractions of a Saviour’s love, and the preciousness of their souls’ salvation; or even should that happy change take place in later life, long, it may be, after they have left you; think with what an advantage they will start in their Christian course, having such a store of scripture in their memories, to which their saving knowledge of the principles of the gospel will supply them with a key, and of which their love to Christ and to souls will direct the proper use. The dead letter (for though the word is not such *itself*, but “living and powerful,” yet as such it may have been in their minds) will then be quickened, and will work in them and by them with its living energy. They will be like a vessel loosing from port, with her stores complete; or like a man entering on a new employment having all his implements in readiness, instead of having them all to make.

Let me encourage you to take the high aim I have mentioned, in the *first place, for the children’s own sakes*. Never forget, that if this end is not effected, they fail of the grand essential object for which the benefit out of which you teach them has been given. Whatever you succeed in making of them, if they are not made *Christians, believers, saints*,—they are not brought to Christ and to salvation, what have you done for them? In some respects, it may by many be thought, much: but if their souls have not been brought into a state of safety for eternity, how sad the deficiency! If benefited at all it is only for this world and for time; and in the Christian’s estimate, what is this? You are not believers in the soul-deluding absurdities of *baptismal regeneration*. You have no idea that the baptized children committed to your care, have their baptism been made Christians or children of God? And yet, when you think of the merely formal manner in which baptism is administered while the parents, in multitudes of instances, are thinking of nothing but of their children getting their names, and paying no more regard to obligations under which they seem to bring themselves, than if the minister were repeating to them a portion of the *Koran*,—you might w

wonder, if there be no virtue in the mere *opus operatum*, what is the good the poor children can have got from it. To many such children it falls to your lot, in the kind providence of God—kind to *you*, as well as to them—to supply the lack of service of such careless and ungodly parents. And if, even in one instance, God is pleased to bless you with success, think what you have effected—think what you have gained. You have effected (I need not say to *you*, that I mean *instrumentally*) the *salvation of a soul*; and you have gained the everlasting gratitude of that soul, and a portion in the reward of those who turn many to righteousness; and to you, as much as to an apostle, that saved soul itself shall be your “joy and crown” in the great day. And to *save a soul*—what is it? what is it saved *from*? what is it saved *to*? You must have before your minds all the woes of hell, and all the joys of heaven,—of the second death, and of everlasting life—and in order to your having either, you must be able to grasp *eternity*—before you can fully comprehend or satisfactorily answer the one question or the other. There was no motive which the apostle James could think of more powerfully persuasive to the use of every means for reclaiming backsliders, and for “turning sinners to God,” than this—“If any of you do err from the truth, and one convert him, let him know, that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.” James v. 19, 20. You may possibly think that the last of these expressions does not apply with any great force in the case of *children*; for where can be the *multitude of their sins*? But you must not forget that *every sin* involves in it the forfeiture of the divine favour, and that although the actually committed sins of the young cannot of course be so numerous and aggravated as those of the grown man that has lived long in a state of estrangement from God, yet all the sins of which the commission has, by early conversion, been *prevented*, may, with perfect propriety, be numbered amongst sins “covered,”—even all that the child, remaining unconverted, would have committed, and the fearful amount of guilt and death he would thus have treasured up unto himself. Oh, what a thought, then, to a benevolent spirit—to be the instrument of *saving a soul*,—such a soul as, in the estimate of Him who best knew its worth—having himself both made it and redeemed it, outweighs the world in value! for, “what is a man profited, if he should gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?” Matthew xvi. 26. And what a motive, too, is here for the spirit of grateful piety! You add a jewel to the Saviour’s mediatorial crown,—you add a son or a daughter to the blessed family of God. The Redeemer, to whom you are yourselves so deeply, so inconceivably indebted, “sees,” through your instrumentality, “of the travail of his soul, and is satisfied.” How delightful the thought! What a stimulus to the pious soul, feeling its own obligations to the grace of the Lord Jesus Christ, to self-denial and persevering labour! “Be not weary, then, in well-doing; for in due season you shall reap, if you faint not!” And what shall be the harvest? the blessedness to yourselves of saving from death and bringing to life—happy life—eternal life,—a deathless and yet death-doomed soul; nay, it may be, many such!—and the rearing, in the conversion and salvation of each, of a trophy to the grace and glory of Emmanuel,

and adding to the satisfaction of that soul which "made itself an offering for sin," and whose benevolent delight is in the fruits of its own mediatorial expiation.

Then—there is another reason by which I would urge it upon you to take this high aim—the bringing of your young pupils to Christ, to conversion, to salvation. It is this,—that it is *the shortest and most direct process for accomplishing every other end you can seek to attain*. Take a high aim; because, if you succeed, you take in all that is below it; whereas, if your aim be low, even were you in it succeeding, you miss all that is above it. Suppose that, by a mere system of moral instruction and discipline, you were to accomplish all you wished in making the child a well behaved, respectable, and, as to this world useful member of society,—alas! what have you done, compared with what you have "left undone?" The child is not saved. All its mere outward morality, worldly virtue, leaves it still "in the gall of bitterness and bond of iniquity;" uninstructed in Christ, unreconciled to God unjustified, un sanctified, a "child of wrath!" Can *this* satisfy you? Not if you think and feel as a Christian. On the other hand, observe if you succeed in *converting* the child,—in bringing it to believe in Christ and love Christ,—in thus making its young heart, by the grace of God's spirit, the seat of the principles of evangelical godliness,—of "faith working by love," all the morality follows,—and follows, far truer in kind, and far richer in amount. You make the heart the seat of the only true moral principles, when you have made it the seat of the religious affections. For I would have you impressed deeply with the conviction that all right morals—all that the blessed God can look upon with approving complacency—must be *founded in religion*. The religious principle must be its basis. There can be nothing that deserves the name of virtue, that does not spring from the great elementary principle of divine law—the *love of God*. While the heart continues in its state of native enmity against Him, there can be no true or acceptable obedience. You begin at the wrong end, then, when you commence with virtue, and leave out godliness:—you cannot make either child or man really virtuous, in the divine acceptation of the word, without making him godly. You may labour to inspire the love of his neighbour, the love of man: and you may fancy you have succeeded. But love to man, that is not based in love to God, is, at the very best, awfully defective. And supposing you succeeded to the utmost of your desire, this love to men will not engender love to God. It will thus leave the heart "without God"—unholy. Whereas, by following the process we are recommending—by aiming high—by seeking to bring the heart under the power of love to God, you insure the introduction with it of love to man. All the moral virtues, personal and social, will follow in the train of the principles of true godliness. What I some years ago said to young men as to the formation of their own character, I may now say to teachers whether young or old, as to the formation of the character of their pupils "In nature we find, in very many instances, certain simple principles, or laws, which draw after them the most extensive and complicated series of results. It is by an inductive observation and comparison of facts, indeed, that we ascertain the law. But when we have ascertained it, we know that we have only to bring the principle of it into operation,

to insure the results we want. Now, it is in morals as in physics. The great matter is, to get *principles* into operation. If we labour to bring about results, without fixing in the mind the working principles, we shall labour in vain. And, if there be any one principle, which experience proves to be comprehensive of all the others we wish to establish, with all their respective effects,—that is the principle, which, in the formation of character, we should be most solicitous to fix and enthrone in the heart.

* * * * In the constitution of our nature, apart from all questions about the depravation of their exercise, there are various appetites, affections, passions, and desires, which will work regularly or irregularly, beneficially or injuriously, according to the principle that is dominant in the bosom which is their seat. Every thing depends on the rectitude of that dominant principle. If it be of the right sort, and in adequate amount of power, holding the seat of government with sufficient authority, and its reins with a sufficiently energetic and steady hand, all will go on well. These appetites, passions, affections, and desires, held in due subordination, directed to their legitimate ends, and acting in their several places, with harmonious concurrence, will work out the great and diversified results of personal and social happiness, and glory to God. "This," says Mr. Foster, "is the great secret in the history of character; for it is scarcely necessary to observe, that as soon as the mind is under the power of a predominant tendency, the difficulty of growing into that form of character which the tendency promotes or creates, is substantially over."* To you, my beloved christian friends and brethren, it is quite superfluous to insist on *what that dominant principle must be*. I have, indeed, already mentioned it. It is the religious principle. It is *faith in Christ*; it is the *fear of God*. I join the two together. In the bosoms of sinful creatures, it is from faith in Christ that the true fear of God must spring. It is the fear of love,—filial, affectionate fear: and it is only as he is seen in Christ, that God can by sinners be *thus* feared,—feared, because loved. Again, then, here must be your aim; the bringing of the hearts of your pupils under the power of this principle; the bringing of them to *faith in Christ*, and the *fear of God*. If, by the divine blessing, you effect this, your work is done. The highest authority says, "The fear of the Lord is"—not wisdom only, but—"the *beginning of wisdom*." It is the beginning of it in the man of gray hairs as well as in the child. Get this principle into the bosoms of your young charge, and they are wise—truly wise—divinely wise—wise unto salvation. And all else that you can wish will follow—flowing thence as from a fountain, all whose waters are sweet. "No character is duly formed, whether for time or for eternity, for this world or the world to come, till the paramount claims of this principle are recognized, and the government of the heart and life has been surrendered, without reserve, to its enthroned and rightful power. And when this has been done, all else that is "excellent and comely," all else that is to be desired in the character of such a creature as man, will spontaneously appear. "Every virtue will spring up and flourish under its sway."† There is nothing you can wish your young pupils to be, which you may not, with assured confidence, leave to be

* Lectures to young men: pp. 20, 21.

† Ibid.

produced by the fear of God. Act, then, upon the principle, that in imparting instruction to immortal creatures, your chief aim must be to fit them for immortality. If you fit them for immortality, you fit them for time; if you fit them for the world to come, you fit them for this world,—for acting their part in it well, honourably, usefully, in all its relations and all its departments. But never contract your minds, and shrivel your hearts, to the inferior task of merely fitting the subjects of your tuition, to get decently, and what the world may call respectably and virtuously, through life. Oh, this is little. Expand your minds, enlarge your hearts. In seeking their well-being, limit not your view to the mere span of their present sojourn on earth; but take in the whole extent of their existence. Do as God does. Fit them for time, by fitting them for eternity. Fit them for earth, by fitting them for heaven! “We say,” exclaims Dr. Winter Hamilton, in his own forcible manner, “We say, educate man as man, for what he is, for what he can only be, as accountable and immortal man. Incline your instructions to his probable pursuits and duties on earth. Give not, however, to these your stress. They are comparatively little matters. Chiefly awake the moral sense. Draw out the soul. Enthroned the conscience. Leave out of your consideration for a while, every consideration of earthly circumstance, condition, lot. Eternity must be your mark. Here is the man. He is only great in his intellectual and moral nature. He stands before you with all his awful capacities. Educate him! Your process must answer to him. Your purpose must answer to him. Teach him aright, and every incidental relation and function of earth will be included: but that being shall be seen unfolded in its unearthly greatness, and travelling on in the way everlasting.”

I must have done. “Consider what I say; the Lord give you understanding in all things.” From your experience in teaching the young, not a few amongst you are far better qualified to counsel me on such a subject, than I am to counsel them. Your work and the work of your pastors are only different departments of the same service. It is the service of the Lord. He will bless and prosper you in it, in proportion as you depend upon him and acknowledge him in the prosecution of it. Ever look to him for direction. Ever implore his blessing. Ever rely upon him for a right spirit—a right aim—a right practice—a right issue. I rejoice to hear that the interesting little seminaries committed by providence to your superintendence, are in a prosperous and promising condition. May their prosperity increase, and their promise be more than realised! Saved souls will then bless you; the church of God will bless you; and you, with them, will unite at last in blessing the God of your own and their salvation, for the work of Christ, and for the work of his Holy Spirit.

“I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.”

MARRY "ONLY IN THE LORD."

To the Editor of the Scottish Congregational Magazine.

MR. EDITOR,—It is my lot to have the pastoral charge of a pretty numerous church, the members of which are scattered over a large rural district. A considerable proportion of them are young females, while we have very few young men connected with the church, as members, owing chiefly to want of employment in the place, which obliges the youth of that sex, very generally, to go to sea, or remove to large towns in the south in quest of a livelihood. In these circumstances, our young female members must, with few exceptions, either remain in a state of "single blessedness," or be united in marriage to men who have given no satisfactory evidence that they are partakers with them of like precious faith. They, however, generally choose the latter alternative; and during the last two months or so, more than half-a-dozen of our young friends have violated, what appears to be the christian law, "To be married only in the Lord." There is some diversity of sentiment in the church as to the question, how such cases ought to be treated. Some are of opinion that the offenders ought at once to be excluded from christian fellowship, as the most suitable means of bringing them to repentance for a sin which, however, they cannot forsake; while others cannot see their way clear to the adoption of such extreme measures, especially when the husband is moral in his conduct, attends public worship regularly with his wife, and is, in all other respects, a suitable husband, only that he is not a member of the church, nor probably fitted to be such.

Now, Mr. Editor, it would give great satisfaction to many of your readers, as well as to myself, to see, in an early number of your valuable miscellany, a paper on this subject, either from your own pen or from that of one of your able correspondents, who have had some considerable experience in the management of the affairs of a New Testament church.

In such a communication I would wish to see an answer to each of the following queries:—

1st. Does the phrase, "only in the Lord," (1 Cor. vii. 49,) mean that the person whom the christian widow was at liberty to marry must be a person in union with the Saviour, or are the words fairly capable of any other meaning?

2d. Supposing the apostle's words, just quoted, to be capable only of one meaning, still, is there not a great difference betwixt a female member of one of our churches marrying a member of the same congregation, or a member of a church or congregation of another denomination, but who has given no good evidence of possessing real piety, and that of a female member of the church in Corinth marrying a heathen idolater, who would have resorted to every means within his power to bring her back with him to the idol temple?

3d. Is a church warranted to deal otherwise with a member who marries an immoral person, than with one who marries a person of fair moral character, but is not "in the Lord?"

4th. Has a church of Christ any authority from its Divine Head to exclude from its fellowship a member whose conduct in all other respects has been consistent, but only in the matter in question?

5th. Is it not plainly the will of Christ, revealed in the New Testament, that no member of a church shall be expelled from its communion unless for conduct which destroys all christian confidence in its subject?

23d January, 1846.

A PASTOR OF A COUNTRY CHURCH

PASTORAL RECOLLECTIONS.—NEW SERIES, No. II.

BEFORE the influence of years began to tell on the bodily frame, I was better able to take occasional extensive circuits of visitation. When thus employed, I have, in a few memorable instances, heard mentioned affecting discoveries of the wonderful ways whereby the God of providence and grace turns moral wanderers to the Shepherd and Bishop of souls. The following incident may be presented as a specimen.

On a beautiful summer day, soon after the general peace which followed the murderous conflict at Waterloo, I walked to a seaport town, situated on a navigable river, to pay a friendly visit to a few families connected with our church, who resided in that place and its vicinity. In the house of a pious widow, whose late husband, a captain of a vessel, had visited many distant ports, I found a select library, in which I discovered a Roman Catholic publication, containing directions to prepare for a happy eternity. Desirous to consult it at leisure, I begged the loan of the book. As one family whom I was especially desirous to meet with were from home, and were not expected to return for some time, I sauntered into the churchyard at the end of the town. All around combined to shed a tranquillizing influence on the mind. The descending sun gilding the tops of the western mountains, the calm expanse of waters, unruffled by a single ripple, the ship gently borne along by the ebbing tide, or anchored with their sail furled, the almost total absence of sound from human voice or labour, the unbroken silence of the sleepers in the narrow house; all tended to recal the thoughts from the turmoil of earth-born agitations, and suggest topics for elevating and solemn reflection. As I walked slowly up and down the grassy lanes of this city of the dead, it was reviving to observe, from the inscriptions on tombstones, the frequent reference to, and the unhesitating belief avowed of, the momentous discovery for which we are wholly indebted to revelation, the resurrection of the body. There were some touching allusions to the anticipated universality of that event, so soothing to the bereaved mourner. One stone recorded a son or husband had fallen overboard, and been drowned; or died on the voyage, and his body been committed to the deep: another told such a vessel had been wrecked, and that the bodies of a few of the mariners had been interred on a far distant shore, while the mortal remains of relatives named had not been found, and might still be engulfed in the unexplored depths of the ocean: a third reported a whaler had sailed for the South Sea, but for half-a-score of years no accounts had been received from, nor of, the ship and crew; and after prolonged and

torturing uncertainty, attached connexions had abandoned any expectation they would ever return. Yet though long lost, they were not forgotten, as these memorials were erected to testify. Mingled with these melancholy records of severed humanities and blighted earthly comforts, there was prominently brought forward the assured hope, that the hour is coming when all in their graves shall hear the voice of the Son of man, and come forth, and when the sea shall give up the dead that are in it. Those are professions of faith and hope most suitable to any graveyard, especially to one designed to be the long home of seafaring men and their families. They were derived, as the texts of scripture engraven on the monuments announced, from that invaluable gift of heaven to mortal immortals—the Bible. Had it not been for that book of wonderful discoveries and animating prospects, all beyond death and the grave would have been a dark unknown, enveloped by clouds impenetrable. Whereas by enlightened and strong confidence in the revelations and engagements of the divine word, the bitterness of death is past to the dying, and the bitterness of separation soothed to survivors. Precious Bible, what a treasure! Teach us, Lord, its worth to know!

When my solitary survey was ended, as the time when my friends were expected to return had not fully arrived, I sat down on a large flat gravestone, placed on four pillars, took out the Roman Catholic treatise I had borrowed from the widow, and began to read it. I was delighted, yet grieved to find some of the most precious truths of the religion of Christ explicitly stated and earnestly pressed on the conscience, but mingled with and darkened by destructive perversions of scripture, and superstitious directions for the attainment of external sanctity. In one place it was plainly declared, that God's Son was crucified for men, as helpless, hopeless sinners, and that he was able and willing to save any sinner, for the blood of Jesus Christ cleanseth from all sin. I paused and thought:—why here is the essence of the gospel; enough, surely—if understood, and believed, and acted on—to save the soul; and may not some Popish readers of such a book be enabled through the mists of educational errors to see the atoning cross, be attracted to God's Lamb, have all their sins of uncommanded worship and unwillful mistakes forgiven, and their persons and services accepted in the Beloved? May we not, without being chargeable with unscriptural credulity, indulge the hope, through the same free and sovereign grace, of meeting with not a few who have professedly lived and died Roman Catholics, in the better land, where one blaze of light shall illuminate every heart, dispelling for ever all darkness and discomfort? With the Popish book open in my hand, I was musing on the heart-expanding anticipation, when suddenly a dark shadow was cast on the small volume. I supposed it was some person passing through the churchyard, but the interposing figure stood still, right behind me, and was apparently bending forward over the spot where I sat. I then rose and turned round, and confronted a man in the dress of a sailor, who, from his tearful eyes and agitated frame, seemed to be in a state of high excitement. My suspicious-looking visitor was the first to break the awkward silence, by respectfully entreating me to forgive his intrusion, which, and his agitation, he hoped I would overlook when he had explained how he had been attracted by

the sight of that book in my hand, and the thrilling recollections of God's gracious dealings with his soul it had excited. The language and the tone of the stranger's address mastered all rising repulsive feelings; and I desired him to sit down with me on the gravestone, and relate the events connected with the Roman Catholic book, the remembrance of which had so powerfully impressed him. It is now more than a quarter of a century since I listened with intense interest, in that lone churchyard, to the affecting narrative; and from the distance of time I fear I can furnish little more than a bald and meagre report of the account the stranger gave of his spiritual history. Yet I recollect the outlines and general facts vividly, as if I had yesterday heard the weather-beaten seaman tell how the God of providence and grace had stopped him in his downward progress to perdition, and drawn him into the secure stronghold.

When a boy, he had been bound an apprentice to the owners of a vessel that sailed from a neighbouring port. He had learned to read and write, and could repeat the Shorter Catechism, but had no understanding whatever of the meaning of the words he had been compelled to commit to memory. Although he had received, what is often most improperly called, a religious education, he was almost entirely ignorant of the great and distinguishing truths of the gospel, and wholly indifferent, respecting their import and application. For years he lived the life of a mere animal, literally without God and Christ, and hope in the world, a thoughtless, pleasure-loving, care-defying, bold reckless sailor. He had passed through many perils, had been repeatedly shipwrecked, had been severely wounded in an engagement with a privateer, and had suffered the extremities of hunger and thirst on board of a water-logged vessel. Yet, as he confessed with humble contrition, amid all these dangers, which apparently brought death very near, he had scarcely one serious thought about his soul and an hereafter. Ah! Sir, said he, when alluding to that portion of his moral history, I am a monument of divine forbearance and grace; I have learned from experience no power could change my unimpressible heart, but His who can make all things new. After having been absent from his native country for some years, his ship came to —, and he hastened to visit his relations at —. He landed on an evening, and was informed his father and mother were in a school-room hearing sermon; and restless until he saw them, he went to the place specified. When he entered, I was reading, as the proposed subject of discourse, that precious portion of the inspired volume, "Be it known unto you men and brethren, that through this man is preached unto you the forgiveness of sins." For some time he thought not of me, nor of what was said, his eyes sought out and rested on his parents, but an appeal to the scripture, that the God we had offended had declared he is a God ready to pardon, at length transiently arrested his attention. From his own account, that passage and the language of the text appear to have been indelibly impressed on his memory, if not on the heart. The next day he left his birth-place, and sailed for the West Indies. He had carried along with him a vague persuasion, that forgiveness of sin was necessary to his safety; yet he understood not how the priceless blessing can be obtained by a sinner, nor was he induced to apply for mercy to that great Being

who is insulted by sin, and who alone can pardon sin. During the voyage, his thoughts often dwelt on the scriptural phrases, "the forgiveness of sin—God is ready to pardon," but they had no saving practical influence on his mind and life; he rather perverted the misapprehended truths, by employing them to quell occasional alarm of conscience, awakened by a habitual course of godless rebellion. He could swear, and drink, and live prayerless and Christless, and feel no fear, because he had heard the Lord forgiveth iniquity. It is very much to be suspected that this is by no means an uncommon case, that now, as in the apostolic age, there are persons who wrest the scriptures to their own destruction, and harden their hearts in wickedness, by the fallacious expectation of impunity, excited by the abuse of the consoling fact, that the Lord God is merciful and gracious. Sad and disastrous perversion, that which turns the very waters of life into mortal poison! With obviously poignant and self-abasing feelings, did my companion refer to his own vile abuse of the great gospel truth, "There is mercy with the Lord that he may be feared, and plenteously redemption that he may be sought unto."

On the voyage homeward the vessel was captured by a French frigate, and those on board were taken to France, and confined in a depot as prisoners of war along with a number of their countrymen. For a season the captivity was partially lightened and cheered by the recital of their diversified histories and adventures. But when each had told over and over again all he could tell, spun his long yarns, related his laughable or appalling stories, and there was nothing to speak about, nothing to do, the idleness, the monotony, the crushing ennui, became almost unbearable, and to get rid of the lethargy that was paralysing both body and mind, a few of the prisoners attempted suicide. Others entreated their guards, and the persons who brought provisions to the prison, to procure the loan of some books. Several were proffered, but they were all in the French language, with which none of the captives was sufficiently acquainted to read it with understanding. At length one morning, the daughter of the farmer who supplied the prisoners with milk, brought an English book. It was, said the narrator to me with glistening eye, the same as that book you have now in your hand. Although the publication was discovered to be a Roman Catholic work, and its subject the repulsive one of religion, to beguile the languor of the prison-house, it was read with avidity, and frequently aloud, that all might hear the contents. The subjects it presented, such as the appalling desert of sinners, the coming judgment-day, a heaven and hell interminable, the consequent necessity and importance of salvation to all men, excited considerable attention, and no little controversy. The assertion that forgiveness from God must come through the death of Christ, and the proofs thereof adduced from scripture, especially interested my companion, and both forcibly recalled what he had heard about pardon, and discovered his misconceptions of the method of mercy, and of its sanctifying influence on the forgiven sinner. A new light dawned upon his dark bewildered soul, producing application to the atoning Saviour, peace in believing, and the holiness of the truth. About thirty of his companions in captivity became deeply impressed, and apparently graciously changed. The scoffer was found at Jesus' feet, the swearer

learned to pray, the obscene talker to have his speech to edification, and the notoriously dissipated disposed to live soberly, righteously, and godly. The reclaimed soon became marked persons, men wondered at; and attached by the bonds of a common faith and love they associated together, and as much as in their power, surrounded by opponents, they met for prayer and religious conversation. As, however, it was objected this was a Popish book, and might probably mislead, as it abounded with recommendations of prayer to the glorified saints, of bodily penance, and absolution from a priest, which clashed with the educational opinions even of nominal and ill-informed Protestants; and as the writer repeatedly appealed, not only to the fathers, but to the scriptures, to corroborate his assertions, a very general and ardent desire was expressed to obtain an English Bible, to test the correctness of the statements made. Upon making inquiry at the soldiers who guarded their prison, they were informed there were Bibles in another depot of British prisoners at some distance. A person was sent thither, requesting their countrymen to sell a copy; but they were told there was only one Testament among the whole company, and they would not part with it for any money. Then an urgent petition was sent entreating the loan of the Testament for a week, or two. This was granted, upon a pledge being given to return the prized volume in safety at the time specified. The Bible came, and was hailed with shouts of rejoicing as a messenger from heaven! Many pressed forward to seize the coveted prize, and secure the first reading; and to prevent contention, and injury to the book of God, it was agreed that one should read it aloud to the rest of the company. A young man mounted upon a table—a crowd of eager listeners stood around—when he was exhausted another took his place; so passed that day, and part of the next, until the whole New Testament was read, and heard. There were frequent interruptions, arising from one and another requesting that some passage, which especially interested, might be read again. The impression was powerful, pervading, and almost universal. The audience dispersed; some to converse about the momentous subjects, some to consider their ways and ponder unspoken thoughts, some to pray who never prayed before. While the reporter by my side detailed with glowing animation the scene he had witnessed, my imagination painted the affecting sight, the group of hardy tars whose chief home had been on the deep, reckless men who had braved the tempest and the battle, once steeped in licentiousness, listening with intense interest to the words of eternal life, the message of truth and mercy. That must have been an interesting spectacle to angels, who rejoice when prodigals are brought back to God, and the lost are found. Above all, most gratifying would that scene be to the benevolent Redeemer, who would then see realized the joy that was set before him when he endured the cross, the godlike joy of saving fallen immortal: from undying death! It soon became a question, amongst these in whose love and reverence of the Bible had been excited, what would become of them when the Testament must be sent back to its owner, and they would be left without an infallible guide to direct their feet in the paths of peace and righteousness? To prevent the deprecated privation, it was proposed, that those among them who could write, should each copy a portion of the sacred pages. This labour of love was cheerfully

undertaken ; and before the fortnight had elapsed, when the borrowed Testament must be returned, the whole of the last and best revelation of mercy had been transcribed by several hands. The division allotted to my temporary acquaintance, was part of the epistle to the Romans, and of the gospel by Mark. The manuscript Testament was regularly read in public, and carefully perused by individuals. The result was similar to that witnessed at Berea, in primitive times, "they received the word with readiness of mind, and searched the scriptures daily, therefore many of them believed," and were brought over to the Saviour's side. Whether all, who in their prison-house avowedly received the truth in love, continued faithful, when the peace restored them to their companions and occupations, the day will declare.

More prisoners were brought to their place of captivity, until it became inconveniently crowded, and to provide the requisite room, a few, who had been long confined, were quartered in the surrounding farm-houses. Among those who were allowed this partial liberty was my companion, who was lodged in the house of the farmer whose daughter had brought the Roman Catholic publication, which God had blessed to his conversion. There he could not be silent, he felt constrained by every christian principle, to testify what he had seen and heard, and as he was able, in broken French, he essayed to tell what the Lord had done for his soul, to recommend his matchless friend, and to invite his fellow-sinners to the Saviour of the world. His affectionate counsels and consistent life effectually told on the father, and some of the family, and a few of the neighbours. He had collected about twelve heaven-influenced souls, to whom he repeated the portions of scripture he remembered, read those he had copied, and endeavoured, as he could, to unfold and enforce the fundamental truths of the glorious gospel of Christ. The gracious leaven of personal godliness was silently, gradually spreading, and serious inquirers were increasing. He married the young woman who had brought to his prison the treatise which divine grace had employed to open his self-blinded eyes, and he purposed to reside on her father's farm till his pilgrimage was ended. When the general peace gave freedom to the prisoners of war, he had embraced the opportunity to visit his parents once more ; but had learned they had both gone the way of all the earth. He had come to the churchyard to visit their graves, when he saw me sitting on the tombstone, recognised, and approached to address me, but, to be sure that I was the person he supposed, he had looked over my shoulder, when the title of the book I was reading caught his attention, and awakened such a thrilling recollection of his past experience, associated with that very treatise, and excited such fearful emotions as could not be repressed. I invited him to visit me, but he said, as his principal relatives in this country were gone, he intended to return to France as soon as possible, and would there endeavour, by grace, to live to the praise of the mercy he had experienced. His narrative, told in so touching and truthful a manner, with so much simplicity and earnestness as evidently came from the heart, and commanded conviction, deeply interested me. We parted in the hope of meeting in the land where there is no more sin, to unite in adoring that Saviour "in whom we have redemption through his blood, even the forgiveness of sins." It should be added, not only had the

relater no earthly motive to deceive, but the general statements were afterwards corroborated by persons who had been confined in the depot at the same time, and witnessed the scenes he described.

From this simple but instructing narrative, should we not learn highly to prize and diligently improve, the invaluable privilege of having that incomparable book, of which God is the author, and salvation the subject, in our own language and in our own hand? It is an humbling but undeniable charge, that many never properly appreciate their mercies, till they are deprived of them. Here were persons, who had for years neglected the Bible when it was within their reach, but when shut up in prison where no Bible could be obtained for constant perusal, could undergo the labour of writing out a copy of the sacred oracles, rather than be destitute of the only infallible directory to God and heaven. Shall not these earnest inquirers after truth, divine truth on which their souls could securely rest, rise up in the judgment and condemn those who habitually live as if fully persuaded they can do very well without the Bible, for they never study it, seldom look into it? May the God of all grace preserve from the terrible calamity, of never coming to the conviction of the surpassing worth of the inspired volume, until it is too late to prove beneficial.

Truly said the christian poet, "God moves in a mysterious way his wonders to perform." Sometimes very surprising are the means, and apparently unsuitable the instruments, the Supreme Director employs, to meeten the imperfect disciples of Jesus for the world of perfection, and turn those who are courting destruction to the Saviour for pardoning and renewing mercy. Of this a striking illustration is furnished by the preceding history. Here were British seamen, and passengers, stopped on their voyage homeward, made prisoners by licensed robbers, stripped of all they possessed, carried away into captivity in a hostile land, and there shut up in prison. But the hand of God was there, controlling directing events, and leading the blind in a way that they knew not. God sent them there, that in the wearisome confinement he might meet with them in mercy. And there, cut off from the manifold opportunities of religious instruction they might have enjoyed in their native country, there in a land of spiritual darkness, enveloped in the gloomy mists of freezing infidelity, or withering superstition, even there, a light was poured upon their souls that led them to the Lamb, and by the cross to holiness, and glory. The instrument by which many were first induced to procure, and peruse the long neglected Bible, by which others were probably converted to Christ, and added to the number of the saved, was a book full of the delusions of the man of sin, composed and published by the devoted adherents of Antichrist. In that small volume, there were introduced a few precious extracts from God's book, yet shrouded, deteriorated by destructive errors, and on these portions of scripture the divine Teacher fixed the attention, and by them drew to confidence in him, who died to obtain eternal redemption for us. How wonderful, and how gracious! "Lo all these things worketh God oftentimes with men, to deliver their souls from the pit, and enlighten with the light of the living." By strange and startling dispensations, has a sovereign and benevolent God interposed to check strayers, and win back to the Good Shepherd's fold. Disappointment in worldly expectations, the

withering of gourds fondly relied on for shelter, have opened the lacerated heart for the welcome reception of the balm in Gilead. Changes in business and hence of residence, domestic connexions, have brought under the gospel, and thus to Jesus, the mighty to save. Do not such allusions touch a chord that vibrates to the heart of some readers, and by a retrospective glance at the Lord's dealings with their own souls, elicit adoring gratitude to the wise and good Guido who has been leading them in the right way—a strange, yet the right way—to the city of habitation? To many the review is affecting now, what will it be above? There, we may confidently expect, one of the most delightful employments of the saved myriads will be, to look back on all the way the Lord their God conducted them through the wilderness, and perceive not one link of the chain, by which they were drawn to the cross and the throne, could have been wanting without everlasting detriment. There, far otherwise shall they regard dispensations once deemed injurious and disagreeable. Cornelius is compelled by his profession to leave his beloved Italy and connexions, to reside in the neighbourhood of despised Jews, that he might become acquainted with the true God, and Jesus Christ whom he has sent. He would at first regret the change, what thinks he of it now? Those imprisoned sailors would deplore their captivity, how view they it and its merciful results now? In that land of unclouded day, placed in incomparably more favourable circumstances for an impartial inspection, with Jesus as the infallible expounder of his own engagement, "What I do, ye know not now, but ye shall know hereafter;" all the ransomed multitudes will cordially unite in singing heaven's universal psalm, "Great and marvellous are thy works, Lord God Almighty, just and true are all thy ways, thou King of saints." Then it will be thankfully owned, all is mercy that leads to a saving acquaintance with Jesus. To such, the bud may have a bitter taste, but sweet will be the flower; and, finally, the conviction will be universal, that is best for the man, which is best for the welfare of his never dying soul.

ABIJAH.

THE CHRISTIAN SABBATH.

"I was in the Spirit on THE LORD'S DAY."—REV. I. 10.

We have already submitted to our readers some remarks on the original and the Jewish Sabbath. The Sabbath was instituted originally, we have seen, not for a particular people or nation, but for the human race; and the Jewish Sabbath was the original Sabbath adapted to the Levitical economy. The Jews had peculiar and additional reasons for its observance,—they received more minute directions, and there was a peculiar penalty attached to its violation. It was not a gloomy and austere institution, but a day of rest and joy. It now remains that we prove that THE CHRISTIAN SABBATH IS THE ORIGINAL SABBATH ADAPTED TO THE CHRISTIAN DISPENSATION.

Some may be disposed to take an exception to our argument on its very threshold, and to ask, Has not all distinction of days been abolished by apostolic authority? "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded

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in his own mind." Rom. xiv. 5. "Ye observe days, and months, and years. I am afraid of you, lest I have bestowed upon you labour in vain." Gal. iv. 10. "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ." Col. ii. 16, 17. Let the reader examine these passages, and he will find that they all refer to the observance, under the christian dispensation, of the ceremonial institutes of the Mosaic. The second of them refers to the apostacy of the Gentile converts of Galatia from the gospel as taught them by Paul. They had embraced the doctrine that circumcision was necessary to salvation, and began, in the legalistic spirit of this doctrine, to practise the ceremonial distinctions of Judaism. No wonder that Paul should say to them, "I am afraid of you, lest I have bestowed upon you labour in vain." The first passage we have quoted refers to the "weakness" under whose influence many Jewish converts clung to some of their old rites. And in condescension to this weakness, it pleased the divine "Guide" of the church, the Holy Spirit to bear with Jewish converts in the temporary observance of them. The third passage asserts the freedom of all from any obligation to observe the institutes of the old economy:—"Christ hath blotted out the handwriting of ordinances; let no man, therefore, judge you in respect to them." But how does it happen that "the Sabbath days" are enumerated among the ordinances which are thus abolished? We reply, that the Jews had various Sabbaths besides the weekly; and that the weekly Sabbath, not being a peculiarity of Judaism, is not included among the abrogated ordinances.

The Jews, we have said, had various Sabbaths. The day of annual atonement was constituted a Sabbath. "It shall be unto you a Sabbath of rest . . . in the ninth day of the month, at even, from even unto even, shall ye celebrate your Sabbath." Lev. xxiii. 32. The feast of trumpets was to be a Sabbath:—"In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein." Lev. xxiii. 24. Every seventh year was to be a Sabbath:—"When ye come into the land which I give unto you, then shall the land keep a Sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof but in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord: thou shalt neither sow thy field nor prune thy vineyard." Lev. xxv. 2—4. The year of Jubilee was likewise to be a Sabbath:—"Ye shall hallow the fiftieth year." Lev. xxv. 10. Here, then, were four distinct sabbatical institutions, all of them peculiarly Jewish, and these are the Sabbath days which are fitly associated with "new moons" and other "shadows of things to come." The weekly Sabbath was not "a shadow of things to come," but commemorative of the work of creation—instituted, we have seen, before the existence of Judaism, and for the human race. So that nothing pertaining to it, but those peculiarities which were adjoined to it when adapted to the Levitical economy, were affected by the apostolic decision in the epistle to the Colossians.

Having disposed of this preliminary objection, some will be forward

to ask if the New Testament contains a direct re-institution of the Sabbath, with the first day of the week substituted for the seventh? Some think that it does. Dr. Wardlaw regards Heb. iv. 9, 10, as containing it:—There remaineth a Sabbath-keeping to the people of God under the gospel dispensation, for Christ, who is now entered into his rest, hath ceased from his works, as God did from the work of creation when he appointed the original Sabbath. Owen understands the passage in the same way. President Edwards draws an argument from it in proof of the abrogation of the seventh day Sabbath, but speaks undecidedly of the proof which it furnishes in support of another “weekly Sabbath on earth.” Our space will not allow us to discuss this important passage at present. But we are prepared to give another and independent answer to the question, Whether the New Testament directly re-institutes the Sabbath? And it is simply this—that we have other evidence sufficient to prove its perpetuity. It is not for us to prescribe to God in what form he shall make known his mind to us. If we can ascertain it even by incidental intimation, we have nothing to do but to accept and obey it. In the present instance, we must remember that the Sabbath existed already as an institution of universal and permanent obligation—so at least we have endeavoured to prove, and our inquiry is a very simple one:—Do we find any traces of the existence of this institution among the apostolic churches? We think we do, and what they are may be very briefly shown.

We may premise that Christ’s words in Matt. xxiv. 20, seem to preintimate the continuance of the Sabbath under the gospel:—“Pray ye that your flight be not in the winter, neither on the Sabbath day.” “The final destruction of Jerusalem (says President Edwards), was after the dissolution of the Jewish constitution, and after the christian dispensation was fully set up. Yet it is plainly implied in these words of our Lord, that even then Christians were bound to a strict observation of the Sabbath.” What traces do we find then in the apostolic writings of the observance of the Sabbath?

1. *We have no instance on record of the religious observance of the seventh day by the primitive churches.* It is often alleged that the first Christians observed both the seventh and the first days of the week. And the assumption proves very convenient to various classes. Some deduce from it the authority of the seventh day, some that neither day possesses any authority, and some that that mysterious and impalpable body, “the Church,” is the only party fit to decide which day is to be observed. But the assertion rests on no good foundation, and we regret to find the following careless and ill-considered passage in so valuable a work as Coleman’s *Christian Antiquities*:—“The primitive church observed both the Jewish and the Christian Sabbath. The Jewish converts considered the abrogation of the ceremonial law, and of the Sabbath, to relate only to their exemption from its burdensome rites, and religiously observed the day as holy. Converts from paganism, on the contrary, contemplated Christianity as a dispensation altogether new, and the religion of the Jews as totally abrogated. The resurrection of Christ was to them a fixed point, the beginning of this new dispensation, the new *passover* from bondage to freedom—from death to life. This great event they refused to commemorate on the same day

which the Jews observed for another end, and for this purpose they selected the first day of the week." Again, "The observance of the Sabbath had already become universal in the second century, as a usage enforced by common consent, and the authority of tradition."—(Chap. xxi. sect. 2.) A few remarks will justify us in calling this passage careless and ill-considered. We begin with the end of it.—1. The first day of the week was not "selected" by the "converts from paganism" to be the Christian Sabbath, but was given to them by the Apostles. This we shall see immediately. Consequently, its universality in the second century, was not the result of "common consent and the authority of tradition." Such an account of the Christian Sabbath would strike at the root of its authority altogether, but happily it is inconsistent with fact. 2. There is no doubt that the Jewish converts were indulged in their reverence for the seventh day, as they were their attachment to other institutions which were now abolished. We do not learn from the New Testament in what forms this reverence showed itself. But we find in the writings of the earliest fathers frequent remonstrances against the excess to which it was carried. "Through all their writings (says Lord King), as may be especially seen in Tertullian and Justin Martyr, they violently declaim against sabbatizing, or keeping the Sabbath; that is, the Judaical observance of the seventh day, which we must always understand by the word *Sabbatism*, in the writings of the ancients, not the observation of the first day or the Lord's day."—(The Primitive Church, part II. chap. vi.) But what does the indulgence which was granted to the weakness of the Jewish converts prove? Not that the seventh day possesses then, or possesses now any authority; nor does it prove that "the primitive church" observed the seventh day as well as the first. The indulgence given to the Jews in the matter of circumcision, might as well be adduced to prove that "the primitive church" practised circumcision. This leads us to another remark. 3. The first and main position in the above quotation is contrary to fact:—"The primitive church observed both the Jewish and the Christian Sabbath." It is rather singular that this statement should not have one reference to support it in a work whose pages are loaded with references. That the Jewish converts paid a reverential regard to their old Sabbath, and practised so many religious observances on that day, is no proof that "the primitive church observed it." Read the Acts of the Apostles, and the Epistles, and you will not find one instance of a christian assembly on the seventh day, or of any christian act distinguishing that day from any other. The Apostles visited the Jewish synagogues, it is true, on the seventh day, to preach the gospel, because then and there alone could they find the Jews assembled. But the instance is not to be met with, where the christian church assembled on the seventh day for christian worship, or distinguished that day from others.

2. *We have ample evidence that the Primitive Churches did meet on the first day of the week for the various services of their faith, under apostolic sanction and direction.*—Such passages as Acts xx. 6, 7, are quite conclusive as to the practice of the primitive churches in this matter. We shall examine only one—1 Cor. xvi. 1, 2. "Now concerning the collection for the saints, as I have given order to the churches of Galat

even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "The first day of the week" was thus the day when "the disciples came together into one place," both in Greece and in Asia Minor. How had this practice become common? It was derived, there cannot be a doubt, from him from whom these churches received the knowledge of the truth, and who has himself recorded, that he taught and ordained the same things every where, in every church. The writings of the age immediately succeeding that of the apostles is full of evidence of the continued uniformity and universality of this practice.

But it may be argued, that the practice to which we refer does not prove that the first day of the week was observed as a Sabbath. Granted (it will be said) that on that day the first Christians were instructed by the apostles to assemble for divine worship, and that their example is a law to us thus far, it does not follow that the entire day was appropriated to a religious cessation from labour, or was a Sabbath. What is lacking in our argument will be made up, however, by remembering the true position of the question. "The Sabbath was made for man"—it was therefore to be universal and permanent. We trace its history, and find that down to the establishment of the christian dispensation it was observed on the seventh day. At this point it is no longer a question with us, whether there "still remaineth a Sabbath for the people of God." We believe that the Sabbath was not abrogated by Christianity, and we go to the christian records to inquire into any traces of its existence which they may contain. We there find that the seventh day is no longer kept holy, but that the first day is the uniform occasion of public christian worship, and that no other day bears any mark of distinction. In these circumstances can we hesitate to say, "we have found it—this is the Sabbath of the Lord our God." And our conclusion will be strengthened by our last remark.

3. *We find the first day of the week distinguished by an Apostle as the Lord's Day.*—"I was in the spirit on the Lord's day." Rev. i. 10. "Some say, how do we know that this was the first day of the week? Every day is the Lord's day. But it is the design of John to tell us when he had those visions. And if by the Lord's day is meant any day, how doth that inform us when that event took place? But what is meant by this expression? We know, just in the same way as we know what is the meaning of any word in the original of the New Testament, or the meaning of any expression in any ancient language, viz. by what we find to be the universal signification of the expression in ancient times. This expression, *the Lord's day*, is found by the ancient use of the whole christian church, by what appears in all the writings of ancient times, even from the apostles' days, to signify the first day of the week. And the expression implies in it the holiness of the day. For, doubtless, the day is called *the Lord's day*, as the sacred supper is called *the Lord's Supper*, which is so called because it is a *holy* supper, to be celebrated in remembrance of the Lord Christ and his redemption. The first day of the week being in scripture called the Lord's day, sufficiently makes it out to be the day of the week that is to be kept holy unto God; for God hath been pleased to call it by his own name."—(President Edwards.)

We intended to have compared the Jewish and the Christian Sabbaths, and in doing so to have expounded the reason of the change from the seventh to the first day,—a change which we should show to be not only consistent with the moral law, but required by the spirit of the institution to adapt it to its place, as henceforward commemorative of the redemption and new creation effected by the mediation of the Son of God. But this must form the subject of another paper.

A PAPER OF POLEMICS.

I HAVE a pretty strong conviction that I have no great talent for controversy, and I am quite sure I have no great taste for it. Under these circumstances, it is with some reluctance that I take up my pen to offer a reply to the two brethren who have done me the honour to make me the object of their strictures in the last two Nos. of the Scottish Congregational Magazine. I have, however, a few things to say for myself and my opinions in opposition to these critics; and, with the permission of the Editor, I will utter my defence through the same vehicle as has been used by them for their attacks, and then be quiet—if I am allowed. I begin with my anonymous critic,—the author of the article in the January No. entitled, “The Fellowship of Churches.” Of the authorship of that paper I am quite ignorant; all I know of the paper is, that it contains a number of just and amiable sentiments, along with some which I think neither amiable nor just. It is to some of the latter, so far as they affect myself, that I now desire to call the attention of the writer and of the readers of that paper.

1. I complain of my critic's having used me unfairly in the aspect under which he has represented the counsel addressed by me to the church in Argyle Square on which he animadverted. He has repeatedly stigmatized that as “uncourteous to the Glasgow brethren. See especially p. 20, § 5, and the sentence beginning at the bottom of page 21, and ending at the top of page 22. In these passages beyond all doubt, I am held up as having urged my church to a course destitute of courtesy to the churches in Glasgow. I feel this to be an offensive and grievous charge. Happily it is one which, by my accuser's own standard of courtesy, I can show to be utterly ungrounded. What, in his estimation, ought a church which was not prepared to give an according answer to the circular of the Glasgow churches, to have done? “The churches,” says he, “might decline the task, the might object to pronounce on an involved and lengthened controversy; but without doing so at all, it was surely competent to them courteously to answer the Glasgow circular, and at least assure the brethren there of their sympathy and confidence. This, in my critic's estimation, would have been “courteous.” And what, *but* this, did I counsel the members of my church to do? What are the words of my advice to them? Let my critic read them:—“The only course I can conscientiously recommend you to follow is, that of intimating **IN COURTEOUS AND FRATERNAL TERMS**, that the matter is one which, as a church, you cannot take up, and upon which, therefore, you must decline giving any deliverance.” p. 5. Why, if I had framed and worded my counsel for the very purpose of adapting it to my critic's standard of courtesy, I could hardly have used more select or suitable words! And yet, for doing the very thing which, by his own showing, I *ought* to have done, I

writes a paper against me, and tries to fix on me an odious charge! My critic, be he who he may, is evidently apt to be *unreasonable*.

2. My critic has apparently quite misunderstood the drift of those reasonings by which I have endeavoured to sustain the counsel I tendered to my church. Any person who has read his paper without having also read my pamphlet, will be sure to think that I have set myself to oppose the friendly and fraternal intercourse of churches of the same faith and order. Let any person read the whole of § 5 of this paper, and say if that be not the impression his remarks are calculated to convey. Now, to a certain class of controversialists, it may be very convenient to adduce such sweeping charges against an antagonist; but when this is done without any proof—without even an attempt at proof, and in a periodical which will be read by many who will have no opportunity of testing the truth of the charge by a reference to the work against which it is directed, I hesitate not to say, that it is not the course which “courtesy,” at least, would dictate. I meet the charge with a full and unqualified denial. I never desired to oppose,—I never thought of opposing,—I never have opposed the friendly and fraternal union of our churches. For that union, so far as it exists, my continual prayer is “*Esto perpetua*,” and that it may be still farther extended, and still more fully enjoyed by the churches, is an object to which I would gladly consecrate my best energies.

No: what I have objected to, in my pamphlet, is, on the one hand, that the practice should be introduced among us of one church troubling another by asking it “unnecessary” questions; and on the other hand, that attempts should be made to procure a *denominational* deliverance as to the standing of any particular church or churches. What has my critic to say against this? Not a word apparently. He has not shown that the question of the Glasgow churches was necessary; on the contrary, he has repeatedly declared that it was “unnecessary.” He has not shown that the design of the Glasgow churches was *not* to secure a denominational deliverance upon the subject of their difference with the other churches in their neighbourhood. He has not shown that such a deliverance is compatible with the independency of the churches. He has done nothing of all this; but has preferred shooting at a shadow. He has tilted awkwardly at the *quintaine*, and must not therefore complain, if he has received the back-stroke.

3. “Independency is not isolation,” says my critic; and the apophthegm seems to have pleased, for I perceive another writer has in last No. of the Magazine, placed it at the head of his article. The phrase is well-sounding enough, and in one sense it is quite true, but there is another sense in which it is not true; and the error my critic has committed is that of taking it in the sense in which it is true, and using that as an argument in favour of the sense in which it is not true. His syllogism involves the fallacy of a non-distributed middle term. There is, as respects churches, an isolation and an isolation. There is the isolation which is opposed to christian communion; there is the isolation which is opposed to ecclesiastical confederation. Of the former isolation I am the eager opponent, of the latter the no less eager advocate; and it is absurd to attempt to silence my advocacy of the latter by flinging in my face the former. Let it be thrown at me; I seize it; I embrace it; but having done so, I turn all the more decidedly against the foe, for my solemn and growing conviction is, that it is only by ecclesiastical isolation we can secure christian union.

I should be glad if my critic, or any who agree with him, would set themselves to show, by a process of reasoning, how two churches can be both independent of each other, and united to each other in one and the same sense, or in respect of

one and the same class of interests. To my mind the proposition appears utterly absurd. It is, as if in mathematics, I were called to assert to the proposition, that a and b , being of different values, $a : c = b : c$, i. e. that a and b are equal. Every one sees this to be impossible; is the other proposition less so? Well, then, all I affirm is, 1. That if our churches are to continue independent of each other *for church purposes*, you cannot unite them into one body for church purposes; and 2. That as the highest and most solemn of all church purposes is the determination of the parties with whom we will hold christian fellowship, it follows, that if our churches combine for the purpose of determining with whom fellowship is to be held, they combine for a church purpose—for the highest of all church purposes—for one so high and so far-reaching that it in principle includes all others, and that, consequently, in the most essential of all points, *their independency ceases*. This may seem to some “the ultraism of Independency:” I cannot help it; to me it seems the *essence* of Independency.

There were one or two other points in the strictures of my anonymous assailant,* on which I should have offered some remarks, did not my desire not to protract this paper beyond due length prevent. Leaving him, therefore, I now turn to the letter of Mr. Kennedy, contained in the No. of the Magazine for February. Mr. Kennedy has met the statement on which he animadverts in a fair and manly manner; but I do not feel that I am called upon to enter very anxiously into debate with him on the point between us, and that for *two* reasons. In the first place, as I frankly acknowledge I do not fully comprehend the views of Messrs. Kirk, &c. I am not very careful to maintain that I am right in thinking that, of established systems of theology, that known by the name of Arminius is the one to which they most nearly approximate; and secondly, I think Mr. Kennedy has taken a very strange way of confuting my statement, viz., by showing that it does not hold true of persons in reference to whom it was never made, persons of whom I had not the least thought in making it, and persons, of whose sentiments I did not know any thing until I read his letter. The parties to whom *alone* I referred in my letter in the January No., are the authors of the replies to the Glasgow churches, published in “The Entire Correspondence.” What others may have said or written in this controversy I am profoundly ignorant, and am content to be so. In that correspondence, I had before me authentic and formal statements of opinion; and on these I formed the judgment I expressed of the sentiments of the party to whom alone all my remarks have related. By these statements, I still think, that that judgment will be found substantially borne out.

When I find a man maintaining that the Holy Spirit is “not the word, nor in the word,” but a distinct, divine, and sovereign agent;—that “no sinner is converted to God but by this divine agent;”—that this Spirit’s influence is not “exerted on all alike who hear the gospel;”—that, nevertheless, the Holy Spirit “exerts this influence upon all hearers of the word of God, and that by many of them he is finally resisted;”—that “an influence, different in many respects from that which is exerted upon the unbeliever, is exerted upon those who believe,” and that all this is in virtue of a sovereign, unconditional decree on the part of God:—I find a congeries of propositions affirmed, which are, as a whole, utterly

* Dr. Alexander’s “anonymous assailant” was the reviewer of his published “counsels.” A reviewer must *assail* what he cannot *approve*. If it had been customary to append the name of the writer to such critical papers, assuredly there was no reason why the usage should have been omitted in this case. Our valued correspondent having undertaken the review at our request, and as our substitute, we assume the responsibility of the paper in question, as entirely as if it proceeded from our own pen. ED.

incompatible with each other; and, consequently, supposing the man to be honest, and to have attempted to give a *bona fide* statement of opinion, I can come to no other conclusion than that, either from haste or incapacity, he has not reached an exact apprehension of the meaning of what he affirms. When, further with such statements before me, I look round to see to what system of opinion the authors of them chiefly approximate, I can see none to which they come so near as to that of the Arminians. Calvinists they are not, for they maintain that the Spirit is resistible in a sense in which such a proposition, if proved, would be fatal to Calvin's whole scheme. Pelagians they are not, for they maintain the corruption of human nature, and the need of divine grace as distinct from natural powers to change it. "Campbellites" they cannot be, for they hold that the Spirit and the word are distinct, and they make no approximation whatever to Campbell's notions of regeneration.* Arminians they are not, for the system of the Remonstrants is a compact and self-harmonious system, which theirs is not; but to Arminianism they surely incline; and, were a man of rigid logic to arise among them, it would surely be to this that he would approximate their system. In proof of this I think I need do nothing more than quote the following passages from the Remonstrant Confession, which my readers will see to be almost an echo of the anti-Calvinist parts of the views above stated:—"Man may refuse divine grace, and resist its operation in such a way, that, when divinely called to faith and obedience, he can render himself unfit for believing and obeying the divine will." "There is a great difference of grace; yet the Holy Spirit, given to all and each to whom the word is ordinarily preached, confers, or at least stands ready to confer, as much grace as is sufficient to produce faith, and promote their saving conversion." *Conf. Remonst.* xvii. 7, 8. This seems to me very near the sentiments of Mr. Kirk and his friends, as expressed in their letters to the Glasgow brethren, and I cannot help thinking fortifies the opinion I have expressed of them.

I again repeat, that whether I am right or wrong in thinking that the views of the churches which have been separated from their sister churches in the west tend to Arminianism, is to me a small matter. What I conceive of moment, is the fact, that these churches avow their belief in the sovereign agency of the Spirit in conversion and sanctification; and where this avowal is made, I for one must deprecate the principle that the holding, along with this, of views which, by a clear-thinking and keen logician, may be shown to be not perfectly harmonious with it, is to be made an occasion for one church's dissolving fellowship with another. Oh! when will controversialists learn that a man is responsible morally only for the opinions he *knowingly* holds, not for every conclusion which a more acute man than he may *deduce* or *extort* from his opinions? When will churches remember that excommunication for *opinions* merely, was unknown in Christ's Church until introduced by the man of sin? Even Pelagius himself was never excommunicated.

As to the "wisdom and safety" of my "counsel" to the church in Argyle Square, I have not a word to say. When a year or two have passed, it will be time enough to speak of that; and if then it be not found that it would have been "wiser and safer" had all the churches followed the same course with ours, no man will more cordially rejoice than will I.

W. L. A.

EDINBURGH, 9th February, 1846.

* I speak here of Campbell's views as divulged by him in the *Millennial Harbinger* some years ago. The article referred to by Mr. Kennedy in the *Biblical Repository* I have not seen.

REVIEW.

Lectures on the Pilgrim's Progress, and on the Life and Times of John Bunyan. By the REV. GEORGE B. CHEEVER, D.D. London: Fullarton. 1845. pp. 182.

"*Next to the Bible, the Pilgrim's Progress*" is a frequent, and in many respects an unnatural comparison. Nay, we have heard it gravely argued, as proof that inspiration was not confined to the apostolic age, that Bunyan the tinker of Bedford, should have written a book of such wonderful adaptation to varying times, and to every temperament and mould of mind; that in one respect, although in a vastly inferior degree, the same thing is true of it as of the Bible; that while nations are revolutionised, thrones are overturned and established—periods evolve and pass away—"the Pilgrim" presents himself to each successive generation with an unwrinkled brow, with every trace and token of his early youth.

Bunyan's works, never forgotten or disused, are at this moment running the race for popular favour (and not unsuccessfully) with the illustrated editions of the greatest favourites in English literature. America is not behind in her admiring tribute to the poet preacher; for there is not among them all a more enthusiastic and *con amore* critic and encomiast of the wondrous dreamer than Dr. Cheever.

Would that we could take all this as the token that the spirit of the sturdy sectary was revisiting the earth, and conveying his heavenly ecstasies and heroic integrity of soul into the thousands of all ages, who draw entertainment and instruction from his tale!

This book is a happy idea; the combination of Bunyan's personal history with the development of his allegory. Difficult of execution as it is, Dr. Cheever has shown much tact in the management of the subject; and has skilfully adapted his lectures for a popular interest and effect.

Take as a specimen of his manner, Bunyan as a preacher:—

"Here now is the secret of Bunyan's power in preaching. He became a preacher through his power in God's word. That word, so kindled in his soul by the Spirit of God, could not be repressed; it would blaze out; it was as a fire in his bosom if he restrained it, and it must burn. Unconsciously to himself, others first mark its power in him, and marked him as an instrument of God, for the instruction of his people, and the conversion of men. Bunyan was pressed on, but never pushed himself forward. The gifts and graces of God in him shone so brightly, that men would have him for their minister. He was exceedingly retiring, humble, trembling, self-distrustful, and began to speak only to a few, in few words, in little meetings. But it was soon seen and felt that the Spirit and the word of God were speaking in him. And even before he became the ordained pastor of a people, he had that seal of God's ambassadors, which is better than all the consecrating oil of the Vatican, better than the hands of all the bishops, better than all apostolical successions traced down through idolaters and adulterers in the house of God; he had the seal of the Spirit of God upon his preaching, bringing men to Christ. He could say, if he chose, 'The seal of mine apostleship are YE IN THE LORD! Though I be not an apostle unto others, yet doubtless I am unto you.' These things were, as we may say, they might be, an argument unto Bunyan, that God had called him to, and stood by him in this work. Wherefore, says he, though of myself of all the saints the most unworthy, yet I, but with great fear and trembling at the sight of my own weakness, did set upon the work, and did, according to my gift, and the proportion of my faith, preach that blessed gospel that God has showed me in the holy word of truth; which, when the country understood, they came in to hear the word by hundreds, and that from all parts, though upon divers and sundry accounts."

Another extract we had marked for insertion, but is long and must be omitted. If such, however, are the contents of these lectures, and the commentator be so competent to his high undertaking, our readers will conclude that they must read the book for themselves. It is a right and reasonable inference.

CRITICAL REGISTER.

[A press of matter has greatly limited the Critical department for this month.—Ed.]

The Life of Joseph, and the Last Years of Jacob: a Book for Youth and for Age.
By Ralph Wardlaw, D.D. Glasgow: J. MacLehose. 1845. pp. 414.

ABLE critics have observed, that in every work of Dr. Wardlaw there is somewhat of the manner and method of the writer of discourses for the pulpit. This inestimable and highly gifted man would not shrink from the criticism. It will scarcely be reckoned a blemish, that in the mere artistic form and finish of his productions there remains the hue of their first conception, and of their original use,—to instruct inquiring auditors in the knowledge of salvation. Even he might be contented to be nothing else than to be the author of such discourses.—Such exactness of thought and language—such expansion, so as to accommodate them to every variety of understanding—such shrewd and consistent exposition—such force of argument, and withal most marvellous in this combination—such simplicity and warmth of emotion—such eloquence of the heart; that take Dr. Wardlaw's discourses all in all, there are no such productions in sacred literature. In many, perhaps in all their constituent qualities, other discourses rival and excel them; but in the wonderful combination of qualities, this preacher "excelleth them all." For a family-book—for pleasant reading, and profitable instruction, we can conceive of nothing more adapted than these Lectures on Joseph, as far as we have perused them.

We are almost surprised to find Dr. Wardlaw regarding the gift of the coat of many colours as an act of simple affection or paternal pride on the part of Jacob. Even if no other explanation could be given of the fact, our minds shrink from this opinion, as ascribing to the patriarch a pitiable weakness, an imbecile insensibility to the offensive influence of such an act on the mind of the other members of his family; which, to say the least, was not like Jacob, and is not to be admitted without very satisfactory reasons. Is Joseph's distinction by a coat of many colours not explainable on other grounds? Reuben had forfeited his birth-right. Joseph is installed into his place. Now, however proper this act of patriarchal authority, it was very likely to be questioned and complained of by the elder brothers, whose apparently prior claims were passed over. Jacob, therefore, signifies and proclaims it with more than common form. He puts it beyond question and beyond recall. Joseph is invested with a garment of honour in the character of the first-born; a rank to which, for ought we know, he was raised by the special appointment of God; and to which, next to Reuben, he had a natural claim as the first-born of Rachel.

We have only had it in our power, as yet, to peruse the two opening Lectures; but could not longer postpone our cordial commendation of this useful and fascinating book.

Missionary Life in Samoa, as exhibited in the Journals of the late George Archibald Laidie. Edinburgh: Oliphant. 1846. pp. 294.

A BOOK of deepest spiritual feelings, to be classed with Brainerd's Life, or McCheyne's Remains. The unspiritual will not read it; the truly pious will find its lofty devotion to be cold water to the thirsty soul.

Passages from the Life of a Daughter at Home. London: Seeleys. 1845. pp. 157.

A SUCCESSFUL use of entertaining narrative for didactic purposes. A very favourable specimen of the truly useful works for the young, proceeding from the evangelical school in the Church of England.

The Native Irish and their Descendants. By Christopher Anderson. 3d edition improved. London: Pickering. 1846. pp. 276.

In this well-known and excellent work, a stranger's heart beats with all the patriotism of a home-born Irishman. The consecration of the profits of three editions of this book to the education of the native Irish is a truly munificent act. Mr. Anderson has the happiness of having a pen that is uniformly successful. And we cannot refrain from noticing the earlier and smaller work to congratulate our esteemed friend on his great work on the English scriptures, which, *though unfortunately never submitted to our editorial inspection*, we are able by report and examination to pronounce, one of the most important works which has recently issued from the British press. May we venture to urge upon Mr. Anderson the speedy republication of his *Domestic Constitution*, which is out of print.

Christian Exertion; or the Duty of Private Members of the Church of Christ to labour for the Souls of Men. London: Religious Tract Society.

We would suggest "a Pastor's Library," as one method of beneficence for the best of societies,—a select class of books, of which this should be one, given to pastors at a very reduced rate, for distribution in the course of their pastoral labours.

The Scriptural Argument against Apostolic Succession, &c. In four Lectures. By Thomas Stratten. London: Snow. 1845. pp. 244.

To Mr. Stratten's book on Dissent we owe early obligations. He is a veteran and vigorous defender of spiritual Christianity. In the four branches of his argument against apostolical succession, in its fabulous genealogy—its claim of supremacy for Peter—its graduated scale of ministerial orders—and its perversions of the rite of laying on of hands, Mr. Stratten is triumphant. The right hand of antichrist is this apostolic succession. This argument generally received would shrivel it into impotence.

Memoir of the Life and Writings of Thomas Cartwright, B.D., the distinguished Puritan Reformer. By the Rev. B. Brook. London: Snow. 1845. pp. 500.

A BIOGRAPHY indispensable to the right understanding of the Puritan era,—the spiritual despotism of Elizabeth's reign. The author of this work has never received the honour due to his "Lives of the Puritans." This work is worthy of his laborious and learned pen.

The Union of the Holy Spirit and the Church. By the Rev. J. W. Jenkyn, D.D. 2d edition, carefully revised. pp. 477.

Thoughts on the Holy Spirit and his Work. By the Author of Thoughts upon Thought. London: Snow. 1845. pp. 347.

WILL be reviewed in our next No.

MONTHLY RETROSPECT AND REPOSITORY.

THE GERMAN SECESSION FROM ROME.—A statement bearing date, Silesia, 17th December, 1845, says, "If the Roman Catholic hierarchy count over their flock at the beginning of the new-year, they will detect a deficit of 40,000 souls in this province alone, in which there now exist 45 christian Catholic congregations. Among these, Breslaw is the largest, numbering no less than 8000 members; while Schweidnitz (more of a country place) counts 700 communicants. One circumstance is of peculiar importance, viz., that the greater proportion of the late accessions to the new sect has been won from the most thoroughly Popish district of our Province."

REMOVAL OF EXETER COLLEGE TO PLYMOUTH.—By this change of locality it is computed this institution will be capable of reaching 112 Congregational churches situated in the midst of 1,200,000 of a population. The training of the students is under the presidency of Dr. Payne, assisted by the Rev. J. Newth, M.A. "An aptitude for this attainment of knowledge, rather than great previous acquirements

shall in future be the test of admission, provided always that there is a competent induction into the branches of Theology.

THEOLOGICAL SCHOLARSHIPS.—Several scholarships have recently been founded in Cheshunt and Highbury Colleges. They are awarded after examination. This is a form of christian beneficence deserving the consideration of the affluent,—provided the endowment be placed under a sufficient and responsible superintendence.

CANTON DE VAUD.—The judicious observations in an earlier part of this No. by an esteemed correspondent, on the recent ecclesiastical movement in the Canton de Vaud, deserve the attention of our readers. There is much want of information as to the real state of things in that government. We are indebted principally to a lecture just delivered by Dr. Alexander, on the state of religion in Switzerland, for the following facts:—

1. That in 1839, the government of that Canton interfered so far with the religious worship of the established church as to abolish the signing of the Helvetic Confession—a practice maintained from the time of the reformation. And this direct interference was submitted to.
 2. That, about that period, a considerable number of the *people* belonging to the Cantonal Church, protested against this violent usurpation of spiritual prerogatives, and united themselves with the *Dissenters*—sharing with them the reproach and persecution to which their principles exposed them.
 3. That the great majority of the ministers of the State-church in Lausanne, including all but nine of those who have recently seceded, *actually obeyed the order* of the existing government to read from their pulpits on Sunday, the proposed new political constitution.
 4. That the seceding ministers generally opposed, with great zeal, on the day of voting, the adoption of that new constitution, in virtue of which the government with which they have come into collision, hold their power.
 5. That, not until the government were proceeding to punish the faithful *nine* for their refusal, did the rest of the ministers resolve to make common cause with them.
 6. That the government, inflamed against the seceding ministers as their political opponents, rest the defence of their violent and persecuting procedure on the allegation, that the clergy's resistance to the order of government is prompted by political, and not by religious motives. "The same kind of interference, and a greater degree of it," say the government, "were tacitly submitted to in 1839, because proceeding from a government with whose anti-democratic character the clergy were more satisfied;" and the clergy appeared, the government further argue, to have no new plea of conscience against obeying the orders of even this government, until they had failed in unsettling its position and authority as a government. The government, therefore, regard the secession as an attempt to weaken their hands and perplex their counsels, and not as a religious movement at all.
- We deem it our duty to convey to our readers information which goes to remove some of the mystery attaching to this movement, especially as it answers the questions, Why do so few of the people secede with the ministers? Answer, Those who would have followed their ministers, *went before* them, from 1839, onwards, joining the ranks of the Dissenters. Next, Why is the government so desperately opposed to these men? Answer, They are an irreligious government, sustained by an irreligious multitude; but, whether with reason or not, they view these ministers as their political opponents, and their tardy secession as a political intrigue.
- We offer no remarks on the foregoing facts, as to the influence which they should have on our views of this secession; but,
1. Why have these old Dissenters, and those who recently adhered to them since 1839, for conscience sake, not had our sympathy? Do they deserve it less? Have they not suffered more? Have they not made equal, as well as earlier and less constrained, sacrifices? Let it not be felt by these true Dissenters in the Canton de Vaud, that we are less affected by spiritual principle and christian integrity, than by the exciting circumstances under which some are called to exhibit it. Let them not feel as if their faithful witness were despised and eclipsed by the more imposing circumstances under which others have been carried in the same direction.

2. It is matter of thankfulness, and should be regarded with watchful interest that there is a considerable body in this Canton, and other parts of the continent discerning and avowing the scriptural truth of the spirituality of Christ's kingdom and its separation from the kingdoms of this world. By so much as we value the truth, should we eagerly sympathize with and aid those who are contending for it against much opposition, and at much suffering and sacrifice; whilst we do not withhold our sympathy and aid from those who, although they have not attained to what we regard the whole truth, are suffering most unrighteous violence, and are conscientiously contending for what they deem the institutions of Christ in their integrity.

DR. MATHESON'S DEATH.—This esteemed and useful man has been suddenly cut off in the midst of his usefulness. A general and sincere sorrow is awakened at this solemn event. Dr. Matheson first became widely known by the publication of his visit to America, in company with Dr. Reed; subsequently, as the author of "Our Country"—the essay on Lay Agency, which was ranked next to "Jethro" This pointed him out as the judicious, well-informed, zealous christian patriot; and probably led to his appointment to that most responsible and honourable office of superintending and guiding the operations of the Home Missionary Society.

His widow and family enjoy the deepest sympathy of a wide christian circle. *Theirs* is the greatest loss. But the Congregational Union of England and Wales have lost a valued servant, and the cause of christian beneficence a laborious and successful agent. From all we know or have heard of Dr. Matheson, we are prepared to say: "To him to live was Christ, and to die, gain."

DENOMINATIONAL INTELLIGENCE.

ABSTRACT OF REPORT of the Itinerating Society for Perth, Angus, and Mearns-shire read at its Annual Meeting in Dundee, 16th October, 1845.

THIS Society was not formed merely to bring our countrymen from gross ignorance to a correct understanding of the christian doctrine. This may be done, and their hearts remain unconverted and utterly alienated from God. Neither was it to bring men to a profession of faith and subjection to Jesus, whether these principles possessed or not. We should thus be guilty of promoting hypocrisy and self-deception. It was not to bring men together into visible church-fellowship in order that by first professing Christianity, they might afterwards become what they thus professed to be—thus doing great evil that great good may come. Had the Society acted on this principle, it might have had a much greater appearance of success than has attained to. Many so-called churches might have been thus formed, and many added to churches already instituted. But they would have thus impeded, rather than promoted conversion to God. Nor was it to collect those of our own sentiments as to church government, and unite them into church-fellowship, though having only the form of godliness without the power. We should judge this the accomplishment of evil, not good—deceiving men with a name to live while they are dead; and we could not thus answer to our divine Lord.

But the Society was instituted to proclaim to our countrymen, both in public and private, in the districts we can reach, the nature, the necessity, the means, and the influence of the *new birth*, or conversion to God; of that spiritual life by which the sinner comes into friendly fellowship with his Maker, and which shall never have an end. Thus our object is not at all attained till our hearers have attained that knowledge of God, which our Lord has testified to be—life eternal.

We have seen not a few individual instances of this object being accomplished for which we give all the praise to Him who gave the increase of the seed thus sown. But we do not yet see the generality of our countrymen giving evidence of conversion to God. We believe that enlightened Christians of all denominations will admit with sorrow, that it is a very small minority of professors of the faith in Jesus that give any good evidence of possessing this spiritual and eternal life.

So long, then, as this is the case, notwithstanding the multiplying of churches and places of worship, the necessity remains for many running to and fro, that saving knowledge may be increased. There is a loud call for endeavouring to

convince the *mere* professors of Christianity, that no degree of outward morality, or correct observance of religious ordinances; that no acknowledgment of church-membership, or zeal in promoting denominational interests, will save the soul of any one, or even be at all acceptable with God, without *that* faith which renews the soul, purifies the heart, works by love, and overcomes the world. Thus we are still called to endeavour to prevent men from saying, "Peace! peace! when there is no peace;" while by rightly dividing the word of truth, we give to each his portion in due season.

The great object of this Society, then, being not yet attained by the great majority of our countrymen—even that knowledge of God which is life eternal,—it remains for christian churches, and preachers, and individuals, as their indispensable and most important duty, and by every suitable instrumentality, to go forth, every man to his neighbour, and every man to his brother, saying, *Know the Lord*; till all shall know him from the least to the greatest.

Under this impression your committee has obtained the services of the following brethren in the work of Itinerant Preaching during the last year:—

Mr. McKinnon, of Sauchieburn, has laboured three weeks in Mearns-shire. His sphere is wide and interesting; his journeys extensive, fatiguing, and self-denying. He has been recently favoured by instances of success, especially among the young, to whom he pays particular attention in his journeys. He finds access to the people more difficult of late, in consequence of recent changes in their religious connexions; yet he does not see the work less necessary, though more difficult, while sinners need to be brought to the Lord.

Mr. Lowe of Forfar, and Mr. Johnstone of Perth, laboured in July last, in Strathmore, and the district around Forfar; they saw much necessity for such visits. In some cases, the hearers were so impressed, that the preacher felt much regret that his arrangements did not permit of his remaining to follow up this work.

Mr. Tait, and Mr. Black, had a tour in company in June last, in Athol, Glenbarachan, and Strathardle. They found a readiness to come to hear on the part of those who had it in their power; and their services seemed to be acceptable. Time must prove how far they have been useful. They had the pleasure of seeing the people of different denominations coming together to hear them, who belonged to neither. The same brethren had another joint itinerancy in October, in the district around Dunkeld, in the parishes of Dunkeld, Little Dunkeld, Dowally, and Caputh. In connection with these joint excursions through the week, they exchanged pulpits on the Lord's day. They found that the plan of going forth and preaching in company has its advantages in various respects. Nor can they doubt of its being a wise arrangement, seeing the Great Master himself sent forth his disciples on such errands of mercy, "*by two and two.*"

Mr. Tait had another preaching tour in August last, in Glenisla and Blackwater districts, in conformity to repeated invitations from that quarter. He witnessed considerable impression made on his hearers. In all places, he felt that there is much need for a clear exhibition of the gospel on the one hand—and of warning against mere formality on the other.

Mr. McLaren of Aberfeldy, your only Gaelic agent, was employed in your service, in February and March last, in Strathbrane, and Breadalbane. In both districts he had good and most attentive audiences. In September, and October also, he laboured in the district of Strathbrane, with much encouragement as to attendance and attention, though with much self-denial by long journeys, and very stormy weather. But these servants of Christ are willing to suffer thus, in hope of doing good to precious souls.

Your agents have had great variety of experience in these journeys,—sometimes encouraging—at other times, the reverse. But it is their consolation to know, that all the occurrences of Providence, and the hearts of all men are in his hand who hath said, "all power is given unto me in heaven and in earth—go ye therefore—teach all nations—preach the gospel to every creature—and behold I am with you always, even to the end of the world, Amen."

Your itinerants have had, hearing the gospel from their lips, during this year, ministers of different denominations, coming together under the same roof, and expressing their satisfaction with what they have heard. They have had those also, who have avowed and propagated infidelity, shedding tears under the preaching of the Word; and others also, who, through carelessness or profanity, never enter the

doors of a place of worship, hearing attentively the itinerant preachers in more private circumstances, declaring the unsearchable riches of Christ.

Among other things, your agents have observed with regret, that while they see more of church-going, and zeal for denominational interests, they do not see evidence of sinners being *added to the Lord*—or that the godly are increasing in love to each other for Christ's sake. They believe that Christians of all denominations will join with them in sorrowful acknowledgment of this state of things.

So far then as the gospel is intended to win sinners *to Christ*—to be surrendered a living, willing sacrifice to his honour and service, there remaineth yet very much land to be possessed; and his servants must labour, and pray, and co-operate for this purpose, till the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose, till the fruits of righteousness abound throughout our land; even the fruits of the Spirit which are by Jesus Christ to the praise and glory of God.

EXTINCTION OF CHAPEL DEBT AT DALKEITH.

It is with much pleasure we announce that the debt upon the Congregational Chapel, Dalkeith, is now entirely liquidated. Although, comparatively, not a large sum, it was yet thought desirable to wipe it off, and on 1st January, 1845, plan for removing it in three years was submitted to the church, and entered into with the greatest heartiness and unanimity. But a member of the church having very generously offered to give £50, on condition that the remainder, amounting to £150, should be raised before the end of January, 1846, the brethren felt it important not to lose so great an advantage, and accordingly exerted themselves, and, we are happy to say, successfully, to secure it.

The contribution, by a church far from numerous, and without any foreign assistance, of £200 within the space of thirteen months, will be deemed highly creditable and praiseworthy, and it is hoped that many others will be stimulated and encouraged by the example.

ORDINATION AT NEWBURGH, FIFESHIRE.

On Tuesday, 23d December, 1845, Mr. Patrick Morrison, who prosecuted his studies at the Universities of Aberdeen and St. Andrews, and also under the Rev. W. Lothian, St. Andrews, was set apart to the pastoral oversight of the Congregational Church at Newburgh.

The Rev. T. M. Reekie of Dundee conducted the opening services. The Rev. T. Just of Newport delivered a suitable introductory discourse on the nature of a Christian Church, from Phil. i. 5. After Mr. M. had returned satisfactory answers to the usual questions, the Rev. R. Machray of Edinburgh offered up the ordination prayer. The solemnity which characterised this part of the service made an impression on all present which will not be soon effaced. The Rev. W. Lothian delivered the pastoral charge in an appropriate discourse founded on 1st Peter v. 1-4. Mr. Machray addressed the church in a powerful and impressive manner from 2 Thess. iii. 4. The Rev. D. B. M'Kenzie of Elie concluded the services of the evening, the whole of which were highly instructive and interesting.

Mr. Morrison was introduced to his sphere of pastoral labour by Mr. Machray, who preached two suitable sermons on the following Sabbath.

Although the church in Newburgh is small, yet the success which has already attended Mr. M.'s labours makes the prospect before him cheering. May the Spirit which has rendered his preaching effectual to the conversion of many, be poured out in yet greater abundance, that the word of God may have free course and be glorified.

GLASGOW:

BELL AND BAIN, PRINTERS, ST. KNOX SQUARE.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

APRIL, 1846.

A FRAGMENT ON PASTORAL MAINTENANCE.

To the Editor of the "Scottish Congregational Magazine."

DEAR SIR,—In my ordinary course of exposition, I came, two or three Sabbaths ago, upon the verse, Gal. vi. 6,—“Let him that is taught in the word communicate unto him that teacheth in all good things.” What was advanced in illustration of the duty thus enjoined being but little needed, in the way of reproof or incitement, where it was delivered, it has been suggested to me, that it might be of some use elsewhere; and in compliance with this suggestion, I send it to you; with one remark only,—that, should there be any among your readers by whom certain portions of the strictures may be reckoned somewhat over keen and sarcastic, they are welcome to number themselves among the persons for whom they are specially intended. From what has been said, the reason will at once be apparent why I annex my signature,

Yours, cordially,

RALPH WARDLAW.

“It is not my present business to enter into any discussion of the question respecting the divine authority for a *standing ministry* in the churches of Christ. The words before us come amongst the proofs by which it is established:—for they not only assume a distinction between teachers and taught, but evidently a distinction of such a nature as implies the existence of distinct obligations of a fixed and permanent character;—not such obligations as, on the plan of spontaneous occasional exhortation, each member might lie under to the rest of his brethren, for certain portions of his edification imparted incidentally and at chance times. In the relation of the teacher and the taught here, there is manifestly something more definite and constant. The teacher is one who gives himself, officially and as his own allotted province, to the duty of teaching, and who, in the regular discharge of it, is to be acknowledged and provided for by the taught. I cannot but think, that any who attempt to explain the passage otherwise, so as to make it comport with the system of mere reciprocal promiscuous teaching among the brethren, having nothing in it at all of a stated or official character,—in a word, with what they have chosen to term ‘*open ministry*,’ must expose themselves to the charge of unnatural straining and perversion.

“And while the passage is in favour of a stated official ministry, it is

equally, we think, in favour of such as hold that ministry giving themselves wholly to the work, and being maintained by their brethren in so doing. The passage is one of those which are usually and justly urged in support of what, in our day, has come to be so well known under the designation,—sufficiently intelligible, one should think, and yet by some so ill understood, or so grossly misrepresented,—of the *voluntary principle*:—which is neither more nor less than the principle, that *the taught should support, respectively, their own teachers*; with the addition, that by their own voluntary contributions they should assist to support the teachers of others, whose limited means may prevent their doing so themselves. It is the principle that is opposed to all *compulsory exactions* for the maintenance of religion, and, consequently, to all *state pay* to the ministers of the church. Every thing of this kind we regard as involving a violation of the law of Christ in this department of his administration:—the provision of the means for the support and spread of the gospel,—for the maintenance of its ministrations in the church and for the propagation of it in the world,—being clearly a duty obligatory upon his own people, the spiritual subjects of his kingdom; and a duty which they should regard and feel it a privilege to fulfil, in testimony of their gratefully appreciated obligations to their redeeming Lord. It should be held and felt a point of honour with them—a sacred honour,—not to throw out of their own hands, and devolve upon others, what their divine Master has, by his authority and his love entrusted to themselves. The payment of Christ's ministers from another treasury than that of his church,—the handing over to the rulers of the kingdoms of this world of what belongs, appropriately and exclusively, to the administration of his own,—the making that matter of state taxation, which ought to come from the grateful hearts and open hands of those who have 'tasted that the Lord is gracious'—we must ever regard as a direct infraction of divine statute, a departure from the original constitution of the christian church, and as utterly at variance with all right sentiment and right feeling on the part of Christ's people,—a burning shame to all who call him Lord, and profess to love him,—a surrender of the crown rights of Christ to Cæsar; and as chargeable, moreover, with the equal unrighteousness and meanness of forcing the maintenance of religion from the unwilling hands of infidelity, impiety, and worldliness,—and, in most cases too, of invading at once the consciences and the coffers of various sects of religiousists for the support and aggrandizement of one.

"The passage before us relates to the support of a gospel ministry in the churches of Christ. This duty is laid upon the churches themselves. And this, beyond all contradiction, is where it ought to be laid. The taught are to maintain the teachers. I have said that the language decidedly countenances (to use the very feeblest expression) the idea of individuals being set apart to the duty, and devoting themselves to it so as that those who have less time, and, it may be, less ability, may have the full benefit of the time and ability of those whom they choose and nominate as their regular instructors. It must be very manifest that, when those who teach are as completely as the taught engaged in the secular business of the world, and their hours as thoroughly filled up from the beginning of the week till its close, in such occupations—o—

end of such a ministry, generally speaking, (for of course there is no rule without exceptions,) must be very partially and inefficiently answered. And in order, therefore, to the teacher's duly fulfilling the objects of his sacred office, it becomes indispensable that he be dependant upon his brethren for adequate maintenance, in return for the giving up of his time and his powers to their spiritual service.

"The phrase here used—'*in all good things*'—is general. It may comprehend every way in which both the principle of justice and the feeling of generosity can express and gratify themselves, at once in the discharge of obligation and in the forth-flowing of kindness. But in the first instance, and most naturally and reasonably, it appears to refer to *temporal supplies*. The *motives* of the conduct enjoined is expressed by the apostle in 1 Thess. v. 12, 13,—'*We beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love, for their work's sake.*' That such should be supported, so that they may devote themselves to their work, is the *general rule* in the Word of Christ:—and the *principle* of the duty,—the ground on which it rests is, as has already been hinted, the combined claim of *justice* and of *generosity*,—and even more that of the former than that of the latter. Thus, when our Lord, in sending out the twelve and the seventy, says to them—'*Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey; neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat,*'—Math. x. 9, 10:—'*In the same house remain, eating and drinking such things as they give; for the labourer is worthy of his hire,*'—Luke x. 7:—the maxim on which he founds his instructions is not a maxim of mere generosity; it is one of *justice* and *right*. The thing required is as much *due*, as the wages of the labourer. And does it not, then, follow, that if, in the word of God, denunciations so severe are made to bear upon those who 'keep back by fraud' the 'labourer's hire,' causing the 'cries of the unrequited reapers to enter into the ears of the Lord of Sabaoth,'—the principle of such denunciations had need to be seriously weighed, as pressing directly and heavily upon themselves, by those professing Christians who stint and starve their spiritual teachers?—Then, in addition to the maxim of the Lord himself—which, being applied by him in certain special cases, might, on this account, be set aside by some as irrelevant,—we have the full and explicit *law of Christ* upon the subject, as it affects his churches, laid down in his name by his inspired apostle, in 1 Cor. ix. 7—14. (Let the reader turn to and peruse the passage.)—Nothing can be imagined more pointed, emphatic, and complete. The closing words—'*Even so hath the Lord ordained, that they who preach the gospel should live of the gospel,*'—should not leave a doubt of the duty in the mind of any one who 'trembles at the word of the Lord.' And, throughout the passage, the *principles* of the law, as well as the law itself—the principles of *grateful generosity* and *palpable justice*—are clearly and forcibly laid down.

"You, my brethren, have given me, on such a subject, perfect freedom of speech. Your exemplary bountifulness has made me so fully confident that not a word I can say about it can by possibility be attributed to any personal or selfish feeling,—that 'the string of my tongue is loosed, and I can speak plainly.'—Would I could say the same for all the churches,

that I thus say for you! The obligation lies upon them all, only of course to the extent of their providential ability:—but in estimating that ability I am concerned and grieved to say, there are not a few who apply a false, inadequate, selfish standard. That standard is one which, in first instance, and as a matter of course, quite understood to be right and indispensable, fully provides for every possible accommodation and comfort for themselves and families,—any thing whatever of the nature of *sacrifice* being altogether out of the question—nonsense—not to be thought of for a moment—and which leaves all the limitation and privation, coarse fare, the homely clothing, the closely-calculating, hard-pressed and pinching economy, the torturing and corroding anxiety, and the but-unavoidable debt, and difficulty, and embarrassment, on the part of the poor hard-wrought labourer. Willing he may be—more than willing—glad to ‘spend, and be spent for Christ;’ but, instead of being, as it ought to be, viewed and felt as a further reason for general and self-denying liberality in his behalf, the ‘spending and being spent for Christ’ is regarded as a duty specially and peculiarly ministered to, and all the reward that is counted due to it—a very unsubstantial—it will be admitted—is a warm, or, it may be, even a cold and heartless commendation. Yes: there are too many members of churches, who seek to act upon the principle, that to them belongs the monopoly of comfort and sufficiency, while the monopoly of self-denial pertains of right to their pastors:—and to them they very generously leave it, quite satisfied with their own side of the bargain. They seem to think it would be a pity to rob their pastors of the pleasure of self-denial for the sake of Christ. As to sharing the pleasure with them, they are not so selfish as ever to think of such a thing.—O! it is painful, and as pitiful as it is painful, to think of the manner in which a number of the pastors of our churches are supported:—just as if, because it was a duty on their part to be ready to *want* for Christ, it ceased to be a duty on their people’s part to be ready to *give* for Christ;—as if the duty of self-denial on the part of the one cancelled the duty of liberality on the part of the other!

“Where the people are really poor, and do exert themselves to the utmost of their ability,—then, let it not be forgotten, the spirit of *voluntary principle* requires, that the strong help the weak—that the richer aid the poorer. And, should cases occur in which even this cannot be effectually done,—these are cases in which the propriety of the duty of having *lay-pastors* becomes unquestionable. Such cases become exceptions to the general rule. And if churches have a proper estimation and impression of the value of their own spiritual edification,—and a sufficiently benevolent appreciation of the value of this to each other,—these cases of exception will be as few as possible. The exceptions do not affect the rule, unless in the proverbial way of *confirming* it. To that rule Paul, on other grounds, made himself, to a great extent, (for it was neither always nor entirely) an exception. In the nature of these grounds we do not enter. It may be sufficient to observe, that nowhere does he ever hold out his example as the rule. If that example requires at any time, by any of the servants of Christ to be imitated, it can only be when a similarity of circumstances, and of probable evil consequences from following the ordinary rule, appear to call for it. Paul’s principle was that of generosity and self-denial.

and concern for the interests of the gospel. But this did not render those the less culpable, who, by their selfish or careless neglect, rendered his self-denial necessary."

The subsequent verses are by some interpreted in connexion with the same subject—but in this paper I go no further.

MEMOIR OF HELEN SILVIE, A DEAF-MUTE.

THE subject of this memoir was born at Dunblane. She lost her hearing by fever when a little girl, and two years thereafter became an inmate of the Edinburgh Institution for the education of the deaf and dumb. At the time she joined school she could speak some words and phrases, although very indistinctly, but being an extremely shy child she could not be induced to continue articulation, she consequently soon lost what little knowledge she had of language; and when she commenced her course of education was nearly in the same state as those deaf from birth. For a time she was peevish and discontented, and it can be no matter of surprise that she was so: her heart left to commune with its own bitterness—no ray of light penetrating the settled gloom of her condition, and no mode of communication open to her with those around her. No sooner, however, did light begin to shine into her mind than she became as cheerful and happy as any of her companions.

During the first two or three years of the course of her education she did not manifest any notable facility for acquiring knowledge more than others. Indeed, she was considered likely to be a dull scholar rather than otherwise; but after obtaining a tolerable acquaintance with the first elements of language, her progress became so observable that the other pupils held her up to one another as an example for imitation. She remained at school, as a pupil, a much longer period than is generally allowed for the education of the deaf and dumb poor; a circumstance which proved of the utmost utility to her, as will be seen by her compositions appended to this narrative. In the institutions of this country only five or six years are allowed for a deaf-mute's education. This is by far too short time, even where the capacity is good, to open minds before uncultivated, to enable them to comprehend written language, and to express their thoughts with any degree of readiness and correctness;—too short for acquiring such a knowledge of language as is necessary to fit them to read with intelligence, and above all, to study the word of God with advantage.

When she ceased to be a pupil she became one of the assistants in school, and taught during part of each day one of the junior classes; but, in this department, she did not excel, chiefly because she wanted animation. In the evenings she was employed in instructing the girls in sewing, and in this she was more successful. For some years she was thus usefully employed, but according to a previous arrangement with her brother, she left the Institution at Whitsunday last, and went to keep house for him at Bannockburn. Her feelings on the occasion of leaving the Institution will be best ascertained from a letter to one of her old class fellows:—

Ban-Burn, July 23d, 1845

"Perhaps you can imagine how bitter my feelings would be to part from a place, where every individual, and every object, had become intimate and familiar, through a residence of more than sixteen years during which I had grown from childhood up to womanhood. It will doubtless be an ever-renewing spring of regret, the remembrance of a home I have left with all its endearing, and endeared objects and associations."

And to Mrs. Kinniburgh she writes, "I desire to testify my respect for you, and the grateful remembrance I cherish of your kindness to me as a mistress, a friend, and I might say in some respects, a parent. Though I may be wanting in expressions of gratitude for your former kindness, the remembrance and sense of such is imprinted on my heart and I wish you may largely share of all that can contribute to your comfort and happiness in declining years."

The most prominent part in Helen Silvie's character was, the union of a very superior understanding, with the keenest sensibility of an affectionate heart. Her amiable and dutiful conduct, endeared her to all with whom she was acquainted, and made her to be esteemed and loved by every member of the family under whose care she had so long been as well as by all her companions in suffering. She was fond of reading especially books of a religious and useful tendency; but the Bible, above all books, was the one she chiefly loved and most highly prized. During her course of tuition at school, her mind was stored with the great leading principles of religion, the full benefit of which did not appear at the time but afterwards it showed itself in the rapidity with which she grew in the knowledge of divine things, and in a high degree of sensitiveness, which induced her to dislike what was evil, and to relish in the most exquisite manner, whatever was lovely, and pure, and excellent; so that for about nine years past, she gave satisfactory evidence that the gospel had taken hold of her mind, and had brought her under subjection to its holy and heavenly principles. For steadiness, diligence, and perseverance, none could excel her, and no subject given her was too much for her to master at length her language became so correct, as scarcely to be discernible to be that of a deaf-mute. Her memory was very retentive, and her intellect clear and powerful.

In her compositions, she generally used the best words to express her meaning; and even on her death-bed, her words were so well selected that they conveyed her ideas with the greatest accuracy.

When strangers visiting school proposed any words for explanation her definitions were in general concise, comprehensive, and striking. The following we give as a specimen, written by her without premeditation:—

ETERNITY.—"That mysterious word, full of meaning—that vast ocean which has no bottom—no boundary—no source to mark from whence it springs, but whose billows roll over the lapse of ages, and in which the age of nature itself crumbles into nothing, yet the Almighty has filled all—he weighs eternity in his hand—measures it from beginning to end, and regards it as a day, a passing moment."

God.—"The great and supreme ruler and preserver of the universe—the eternal spirit, who has from everlasting existed, and whose presence fills all in all. He passeth by us, yet we see him not—he is before us

yet we perceive not his image—he giveth us his counsel, chasteneth us with the rod of his correction, and doeth for us what no earthly father can do. At his frown the earth doth quake, and men's hearts do fall them for fear—the heavens obey him, and send forth the rain—the thunders roll at his command, and resound through all the vaults of heaven—he sendeth forth the fiery darts of his lightning, and threatens instant judgment on the ungodly—heaven is his throne, and the earth is his footstool—his goodness prevails over all his works, and in judgment he remembers mercy.”

GLORY.—“The works of nature are resplendent with glory—we cannot fully describe the glory of the summer's sun, or the grandeur of the mighty sky, or the delicate and tasteful hues of the flowers, enamelled by nature's God, yet all these cannot be compared with the glories of heaven, where eternal summer gilds its plains, where the heavenly paradise flourishes, in the midst of which grows the tree of life, and under whose shade myriads of angels and happy spirits partake of joys innumerable and full of glory.”

ATONEMENT.—“The atonement of Christ was the most mighty and signal act that was ever devised and carried into effect by the Godhead. It absolved a world from guilt, and covered its sin from divine justice. It displayed at once the justice and mercy of God in an infinite degree; it broke the seal of the covenant of works, and stamped that of grace; hence, man is not to look to himself for salvation, and acceptance with God, but solely to the merits and atonement of Christ.”

JUSTIFICATION.—A gentleman one day asked her,—“What do you understand by the terms justification and sanctification, and wherein lies the difference?” To this she replied,—“Justification is an act of God's mercy and free grace; a believer is justified from all the penalties he is subject to for transgressing God's law. He is justified, not on account of any merit of his own, for he has none, but on account of his Redeemer's obedience, sufferings, and death. Sanctification is a work of the Holy Spirit, carried on by degrees in the heart of a justified sinner. The work of sanctification cannot be accomplished at once, or in a lifetime, not till after death, when the redeemed spirit is presented by the Redeemer to his Father, without spot or blemish.”

There is reason to believe, that very soon after going to Bannockburn, Helen saw her error in having left the Institution, but it was not till a few weeks before her death that she intimated her desire to return, by causing a friend to write to ascertain if she could be taken back to her former situation; but the letter, owing to the illness of Mr. Kinniburgh, not being answered so soon as she expected, she seems to have formed the determination of making a personal application on the subject. Accordingly, on the last day of the year (1845), she left Stirling, and arrived at Granton Pier at night. The night being dark, she entrusted herself to the guidance of a gentleman to see her up the pier. When they left the steamer, instead of turning towards town, they both went straight forward, and in an instant plunged into the sea. She was the last of the two in being taken out of the water—was taken to the hotel, and after the usual means were employed, she was brought round, and was able to give the name and residence of Mr. Kinniburgh. When she could be removed she was brought to his house, and felt so happy at

being again among her old friends, that she could scarcely be prevailed upon to go to bed, and thought herself much better than she really was. For a few days no danger was apprehended, but inflammation in the lungs made its appearance, and although it was temporarily subdued there was reason to fear that the issue would be fatal. Her sufferings which she bore patiently, were great, but on Sabbath morning, the 18th of January, 1846, she was relieved of them all, by her spirit leaving the mortal part, and taking its flight to those mansions prepared for the spirits of the just made perfect.

The young gentleman who fell into the sea with her, has favoured us with part of three conversations he had with her during her illness. He writes thus:—

“The following was written by the late H. S. on the first occasion I saw her after the accident, when she was removed to Inverleith-Row 2d January last:—

“‘Thank heaven, we have been saved. It was a most providential deliverance, and will be eternal cause of thankfulness to heaven. Though I have been these two days past very ill, I am now much better, and hope soon to recover. The pain in my breast is not continued. I think some of the water found its way into my lungs. I am glad to see you are so far recovered. I trust we shall turn that awful incident to our life to matter of thankfulness. The accident was not chance, as the Almighty directs every thing. In this instance we have been mercifully preserved, and my prayer is, that we both may be prepared for death come when it may.’

“The following was written a few days before her death:—‘Our life and death lie in the hands of God; as for me, I have scarcely any hope of recovering; with God, however, nothing is impossible. If he would be pleased to spare me, by his assistance, I would devote my life, with increased zeal, to his glory; but if it be his will to take me away, may I die in the peace of Jesus, and be clothed in his righteousness.’

“She wrote the following, about seven o’clock, the evening before she died, in answer to my inquiries; she was in a state of great exhaustion and wrote with considerable difficulty:—‘I have little hopes for myself as to being spared, so have the physicians. If God sees meet to remove me from this world, I pray I may go to him and Jesus. Still, cease not to implore the divine favour on my behalf, as he has so mercifully spared you from my fate.’”

Mr. Campbell of Edinburgh, her former pastor, thus describes a visit he paid to Helen a day or two before her decease.

“Her look was greatly altered; but her bodily weakness strikingly contrasted with the mental activity and vigour which her countenance expressed. Imperfectly as my conversation was maintained, having to be conducted through the medium of a young friend who could use the finger language, and translated what I spoke, I have seldom left the bed-side of the dying disciple with a more lively satisfaction in the sufficiency of the gospel of Christ for our utmost necessities. She was sensibly affected by every allusion to the sufferings and sorrows of a gracious Redeemer. Indeed, at such moments she made no attempt to speak, her heart was full, the lip quivered, the eye was moistened with strong emotion, and her whole countenance was expressive of joyful satisfaction.

"She viewed herself as on the brink of death; and when the faith of the gospel was spoken of as a preparation for that hour, she said, 'I cannot say I am afraid to die; yet, occasionally, a dark cloud rests upon my spirit.' I shall not soon forget the cordial assent which she gave to the truth, that as a cloud rested upon the spirit of the Divine Saviour himself when he passed through the valley of the shadow of death, his followers may not expect to be entirely exempt from such a trial; but that his life was their life, and his triumph over death the security of theirs. If her look could have been put into language, it would have been the adoring exclamation, 'my Lord and my God.' After this, she expressed a firm persuasion of the grace and faithfulness of Jesus, but added, 'the memory of my past sins makes me afraid.' Acceding to the sentiment, that our sins are a most natural reason for terror, I added, that the gospel contemplates this very state of helplessness and natural terror, and points to his blood as the remedy; she earnestly responded to the quickening truth; and as each passage in succession was quoted, graciously assuring the believer of the fulness of the great salvation, she signified her grateful satisfaction. This was enough! 'Thou shalt keep him in perfect peace whose mind is staid on thee: because he trusteth in thee.'

"My conversation was suddenly closed by the return of her sickness and vomiting; my young friend and myself left the room. I saw her no more. But I think of her as one of the spirits of the just made perfect; and as one of that redeemed family with whom I trust to be for ever associated, if I 'find mercy of the Lord in that day.'"

It was greatly to the regret of her affectionate teacher and friend, Mr. Kinniburgh, that being himself confined to bed and unable to go to her, he never saw her in her illness. This she also deeply bewailed; she daily inquired after his health, and her inquiries were always accompanied with a wish that he might be spared for the benefit of the deaf and dumb.

Nothing can so faithfully portray the religious character of our departed young friend as the productions of her own pen, the overflowings of her own heart, written without intention of being perused by any eye, but that of the writer and her correspondent.

From the many letters in our hands, we can only give a few; and these in no way superior to others which our limited space compels us to leave out.

To a friend, after reading Blunt's Life of our Saviour.

EDINBURGH, February 23d, 1841.
INSTITUTION FOR DEAF AND DUMB.

DEAR MADAM,—With an acknowledgment of many thanks I return you the book, the perusal of which I have concluded; and the information I got from it, and the impression its contents made on my mind (I trust on my heart) will not pass away without being productive of good to my soul. It has augmented my views and knowledge of God's wondrous plan in human redemption: it has told me how the Almighty in compassion looked down on the lost state of a fallen world, led captive by Satan at his will, in his power, and under the same curse as the fallen angels: these he passed over; but on man he stooped with a pitying eye,

and devised an efficacious plan how to make good his judgment again deceiver of the world, that the seed of the woman should bruise his He sent his only Son down, who veiled his divinity with our flesh laid aside his celestial nature and glory. This second Adam opened a way by which man might regain his spiritual nature, even the image of his Maker, which the first Adam had lost. On Calvary a fountain of life opened from this Emmanuel's veins, a fountain of water to wash away the stains of a guilty world, a true Bethesda, all might come to and have their diseases healed; more effectual the waters of Jordan to cleanse from the leprosy of sin—of more than the pool at the sheep-gate of Jerusalem. The Almighty Atonement ever standing by it to dip poor sinners in and to relieve them from the load of sin, and from hell's bondage. It is within our reach. This is the true road to it in the Bible. It is impossible to be admitted into heaven without having our souls purified, for nothing *unholy* can be in the presence of the Most High, where all is holiness unto the Father and we unto them who neglect the great salvation, for they barter the joys and glories of heaven for the woes of hell! The finished work of Christ is that which clothes us with imputed righteousness restores to man his Maker's image, which in his unregenerate state he lost in his corrupt worldly nature, but which, by grace, by the use of the word sown and springing up, bear fruit unto life eternal.

Now, Madam, I hope you will be pleased to accept of my thanks for your goodness in lending me the book.

I am, your obedient and obliged servant,

HELEN S

To Elizabeth Barclay, on the death of a brother, deaf and dumb untaught.

EDINBURGH, 2d December

MY DEAREST ELIZABETH,—I beg to be excused for leaving obliging letter unanswered those three weeks. Oh! little did you think while penning the letter, and I while perusing it, that so melancholy an event as the loss of a brother was to occur to you. I have great intelligence; and need I say that I wept at it, recollecting how you used to talk of him. Sad as it is, I trust you are enabled to bear it, and to submit to the will of providence. What to you is a sore regret, is to him infinite gain. He has bid an eternal adieu to this world with its attendant cares and sorrows, ere he knew what they were; and is safely landed on heaven's peaceful shore, while we are yet tossed and fro on the tempestuous ocean of life. Should it not be matter rather than of regret, to see the happy escape from so unhappy a world of a brother dearly beloved? He was snatched away in the midst of his days; but the fair plant is set in the garden of paradise, and will bloom for ever. Never was he taught by human means or by wisdom, who or what his Saviour and his God was. Yet more intelligent by far than the wisest of human kind, he is now taught by Jesus himself and is drinking deeply into the infinite magnitude of Jesus' example and Jesus' love. Why should we for a moment regret that? Let us mourn that we have yet to contend with that monster "sin," which is the sole cause of lovely flowers being laid low. A mark is set

you, dear Elizabeth; your brother I trust is on high: from thence he cannot come, but through Jesus you will be enabled to go where he is. Keep the eye of your mind steadily fixed on your Saviour while in this world, I mean look to him, and pray to him, and meditate on him in faith, lest you miss your mark, and your soul be lost. God forbid that it should be so; yet I again entreat you to embrace your Saviour as the chief object of your life here, and the life to come.

To JOAN CALMAN.

EDINBURGH, 16th November, 1844.

MY FRIEND,—If you feel a sincere love to your Saviour, then happy are you—you will have in him a good shepherd to guide you in spirit through green pastures, and by still waters; he will steer you in safety through the tempestuous ocean of life, and at last land you at that peaceful shore, where “tempests never rage, nor billows roar.” He, too, as you said, is a good physician—he is a kind and skilful one, too; the skill and resources of earthly physicians often fail to restore health to the diseased body; at a word, he can renew with vigour the enfeebled frame, he can dispel sickness—what is more, he can heal the soul of the loathsome disease of sin, and cure the deep wound it has inflicted. Pray your Heavenly Father to keep you from those temptations which beset us; we can never be secure against them without his aid and protection. Winter is now rapidly advancing—nature, that so lately was so fresh and blooming, is in its last stage of decay—scarcely a vestige remains of the pride and glory of summer—the trees are stripped of their verdure, and their naked branches wave and tremble in the winter blasts. There is desolation in the garden: surely we have, in the fate of each leaf and flower, an impressive lesson of our own—they silently, yet forcibly, seem to say to each mortal in life, “stop and consider, like us thou shalt decay;” yes, we shall—man is like a flower, he buds forth, blooms a while, and dies. It is of more consequence to take the soul into consideration. Unlike the body, it will live for ever; at death it escapes from its prison of clay, and wings its flight to its native home. All souls do not return to God; no, it is awful to think what millions are driven from his presence for ever. Are we among the redeemed of God?—is a question we ought often to ask ourselves seriously—examine closely whether we can say yes, and pray earnestly and unceasingly that God may give us an assurance of peace and salvation.

The following letter was written to her pastor, Mr. Andrew Russell, ~~Stirling~~, and was nearly the last letter she wrote:—

BANNOCKBURN, 13th November, 1845.

MY DEAR SIR,—I have been long intending to write you, but could never bring my intention into effect till now. I hope it will not be any thing like presumption in me to write a few lines to the pastor whom I am bound to respect, esteem, and reverence.

Having been hindered from going to church on Sabbath last, I gave some portion of the day to reading the excellent book you were so good as to furnish me with. I have to thank you for it, for, from it I have derived, I trust, much profitable instruction, besides pleasure, from the beautiful and animated style in which the letters are written; and, what

renders it of much more importance, it points out the paths of consistence and practical piety, and bids the "young Christian" walk therein. *Ma* I be enabled to observe its dictates, and to follow them!

I cannot but tell you of the pleasure I felt the last Sabbath I was in church. I am convinced, and bless God, that though I cannot hear the word spoken, which through the ear must cheer many a heart, an attendance on the means of grace, and a perusal of such portions of scripture as are given, cannot fail to be of advantage to me; I was then revived and cheered—I had been desponding before; I may say, that never before did I feel so happy, and so much impressed as at the time. I seemed as if thirsty, drooping, and ready to fail, my soul had been once shown and partaken of the fountain of living waters. Oh, Sir, cannot now give full expression, nor can I find words to say what then felt—they were happy moments. If it was not a delusion, and, trust, it was not, surely it was one of these soul-reviving visitations. Providence sometimes condescends to give to his erring creatures, who are ready to be overwhelmed, look to him for support; nay, he sometimes deigns to visit without being asked, and reminds his children of himself when ready to be forgotten, and of their obligations to him. Dear Minister, when at the throne of grace, mention me there; and I am persuaded that, through the Mediator, your petitions will be acceptable with the Father; and may the prayers of your flock, that ascend to heaven in your behalf, return with a blessing on your head.—I am, dear Sir, in respect and duty,

H. SILVER

In the preceding narrative, let the young behold another example of the preciousness of a Saviour, and the necessity of seeking him early and let Christians be moved to sustain and extend those truly beneficent Institutions, by which the light of truth and salvation is conveyed into minds that are otherwise in deeper ignorance and gloom than heathenism itself produces.

ON THE CHARACTER OF CHRIST AS A TEACHER.

CHRISTIANITY is acknowledged to be unlike any other system of religion which exists, or which has ever existed in the world. Combining the purest morality with the most spiritual worship; the most sublime and elevated views of the divine character with doctrines by which the Almighty is peculiarly exhibited under the aspect of the friend of man; the most humbling representations of the condition of human nature with the noblest position in relation to God to which humanity could possibly aspire, the religion of Jesus presents the aspect of a majestic and harmonious structure, composed of apparently incongruous and incompatible materials. And the effects and influence of this religion are also without parallel. Destitute of those elements which are usually supposed to be most essential to success, its course has, nevertheless, been an onward and a triumphant one, and in innumerable instances it has acquired an ascendancy, not merely over the conduct, but over the whole moral nature of man; the strongest affections implanted in the human

breast, including the love of life itself, yielding to its supremacy. In regard all the systems which, from whatever motive, have been propagated in the world, it stands alone. Where it has not convinced and converted, it has modified and restrained; and even in countries where its greatest truths are still unknown, its influences by collateral means are constantly experienced. Even apart from its peculiar character as a divine revelation, a religion such as this forms a most interesting subject of contemplation and study; and the character of its divine founder, with the nature, characteristics, and tendencies of his instruction, must ever, even when regarded in a temporal point of view, be looked upon with profound admiration.

In contemplating our Lord in his eminently important office of a public teacher, one of the qualities which first demands our attention, is HIS ENTIRE ORIGINALITY.

Many had preceded Jesus in the professed work of enlightening mankind, but he owed nothing to any of his predecessors. From his own exhaustless treasures of wisdom and knowledge, he brought forth those precious truths which were to supersede all the elaborate systems of the wise and the scribe, and the disputer of this world, and re-construct on new and holier principles, the whole frame-work of human society. He formed no opinions, and made no quotations from previous sages. His prelections came as light from the sun, or as water from the fountain. His originality may be seen, not only in the truths he enunciated regarding the character of God, the true nature of virtue, or the principles of moral judgment, but also in the novel maxims by which he even set aside, as no longer of authority, some of the precepts delivered by Moses. In a peculiar manner, it is manifested in the decided superiority which he assigned to the mild, forbearing, and peaceful character, to that which may be styled the warlike or the heroic. The world had been accustomed to form a contrary judgment, and philosophers and poets had generally concurred with it in exalting the latter character at the expense of the former. Such maxims as these, contained in the remarkable words—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," were never before embodied in any system of morality." Even the Jews, although they were enjoined to cultivate love and affection towards their friends and neighbours, were in no respect distinguished by a spirit of general philanthropy. Tacitus states concerning them, "that while benevolent and merciful amongst themselves, they regarded all others with the greatest hatred and enmity."* Even in the characters of David and others of their most eminent saints, there are features which, let us explain them as we may, come into painful contrast with our Lord's most gracious and benignant rule. It was reserved for the divine author and finisher of our faith to teach that the meek, the forbearing, and the gentle, are regarded with more complacency by Jehovah, than the proud, the impetuous, and the high-minded—

"Those souls of fire, and children of the sun,
With whom revenge is virtue;"

and to promulgate those blessed maxims, which are calculated to unite

* "Apud ipsos misericordia in promptu, adversus omnes alios hostile odium."

in holy brotherhood all the families of the world, to convert the sword into a ploughshare, the spear into a pruning hook, and make wars cease to the ends of the earth.

Another point which cannot be overlooked, when we consider the character of our Lord as a teacher, is THE PLAINNESS AND PERSPICUITY which pervaded his instructions.

Both in Jewish and Gentile lands, at the period of our Lord's ministry obscurity and mystery might be called the order of the age. The heathen oracles delivered their responses in language studiously vague and indefinite; philosophers wrapped up their speculations in the garb of mystery; and even the Jewish Rabbis delighted in apologies and allegories, and in many instances rendered the word of God of no effect by their far-fetched and frequently fabulous traditions. Had our Saviour followed in the same course, the gospel would have been to multitudes who possessed neither time nor capacity for inquiring into the real meaning of obscure and profound prelections, a well shut up, and fountain sealed. But how different is the fact. With so much perspicuity did our Lord deliver the truths necessary to salvation, that even the humblest intellect may understand and appreciate them. It was prophetically declared of Jesus that he should be the sun of righteousness, a day star arising on a darkened world, and a light to lighten the nations; and, in order to realize these expressive figures, it was essential that he should plainly and explicitly reveal whatever it was necessary for man to know. We should at once admire and adore the goodness and condescension of the Great Teacher in thus embodying his inestimable instructions in the most intelligible language. Multitudes of very young, or very ignorant persons, are thus enabled to draw the sweetest consolation, and derive the greatest happiness and satisfaction from the gospel, to whom, otherwise, it might have resembled the sun shining from behind a dense and darkening cloud. Thus, the gospel is addressed to all mankind, without exception—"to wise and unwise—to learned and unlearned."

It forms no objection to this view of the teaching of our Lord that he inculcated many doctrines, the full understanding of which is beyond the limited powers of human intellect. Unquestionably, he revealed truths of an extraordinary nature, such as our minds cannot adequately comprehend, and in regard to which experience affords us no light; but the proper point of inquiry is not whether the facts were explained, but whether their *existence* as matters of faith was clearly and definitely stated. That such is the case will be conceded by every candid mind. If, for instance, our Lord does not explain the mode of the hypostatic union of the divine and human natures in his own person, he most plainly declares that such a union exists, and if he does not explain how the Holy Spirit operates in the conversion of the sinner, he clearly teaches that it is by his influence alone that man is born again. Nor does the fact that our Lord frequently taught in parables afford any ground of objection. It has, we apprehend, been too strenuously maintained by many theological writers, that these simple, beautiful, and transparent narratives, were designed to veil or conceal the truth, as a punishment on certain classes of unworthy hearers. It would rather appear that, in most instances, they were designed to attract the atten-

tion, and excite the curiosity of those who stopped their ears, closed their eyes, and hardened their hearts against instruction. Perhaps those parables, which contained allusions to the rejection and sufferings of our Lord himself, form an exception to this remark. Of them it may be said, as of prophecies generally, that a greater degree of perspicuity than that which they possess would certainly have proved an obstruction to their accomplishment.

It may also be remarked, that the teaching of our Lord was distinguished by the HIGHEST DEGREE OF ELOQUENCE.

It has been admitted by the best judges, that the word of God is unrivalled for its literary, as well as for its spiritual excellence; and that there is no part of it so exquisitely rich in all that is truly admirable in style and manner, as that which came directly from the lips of Christ himself. Some have ventured to institute a comparison between the preaching of Jesus, and some of the most illustrious of ancient orators; but such a comparison is scarcely legitimate. These orators were professed rhetoricians; elevation and eloquence were their constant study and highest aim; and those of their productions which are most worthy of enlightened admiration, were, like all that is truly valuable in modern eloquence, the elaborate and highly finished results of profound mental effort. But, how different was it with our Lord! On all occasions, and in all circumstances, he was ready to pour forth the exhaustless opulence of his spiritual resources. On the mountain, by the sea side, in the streets and ways of Judea, or with the little band of his disciples in the room where they prepared the passover,—in positions of extreme difficulty, and in which human fortitude would have utterly failed,—we find him with equal readiness, power, and pathos, speaking as never man spake. So replete are the sermons and lessons of our Lord with the highest beauty and eloquence, that to illustrate the subject by selection becomes difficult. We might refer, however, to his sermon on the mount; his delineations of divine providence; his farewell address to his disciples, recorded in the concluding chapters of the evangelist John; or the profoundly affecting monody uttered over Jerusalem, “when he beheld the city and wept over it.” And when it is remembered that the astonishing excellence of our Lord’s discourses is unconnected with any parade of learning, or any ostentatious display of poetical or elevated diction, we must perceive qualities and attributes which are entirely peculiar to himself. In all these, the personifying prediction of the prophet Isaiah was accomplished; “the Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary:” and with the Psalmist may we say in reference to the Great Teacher, “thou art fairer than the children of men, grace is poured into thy lips; therefore God hath blessed thee for ever.”

Some of the passages of the prophetic writings which are most replete with beautiful imagery and magnificence of language, are those in which are recorded the remarkable dreams and visions by which Jehovah made known to his servants the events of futurity: but nothing of this nature is narrated of our Lord; nor indeed does it appear that such manifestations were consistent with the dignity of his character, or with the intimate relation in which he stood to the Father. Christ was a prophet like

unto Moses; and the reason assigned why the latter, the most illustrious type of Christ, received no such revelations, is in a still higher degree applicable to the great Antitype. "And he said, hear now my word. If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream: my servant Moses is not so, who is faithful in all mine house; with him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the LORD shall he behold." That characteristic, therefore, which imparts so much splendour to the writings of Ezekiel, John, the divine, and others of the inspired penmen, is not to be found in the revealed discourses of our Saviour. And we merely refer to another point which should be taken into account in considering the beauty and eloquence of our Lord's teaching. While many of the greatest efforts of such rhetoricians as Demosthenes and Cicero appear to have been transmitted to us unmutated, and therefore possessed of the utmost finish and excellence the author could impart, it is improbable that any of our Lord's discourses have been verbally recorded. The occasional variations in the accounts given by the evangelists show that their great object was to narrate the substance of our Lord's instructions, rather than to preserve the precise form of expression in which they were delivered.

It may also be observed, that the effect produced by the speaking of our Lord may be advanced in evidence of its transcendent excellence. We refer to a single instance, but it has few parallels. When the officers of the sanhedrim, men no doubt accustomed to execute duties of a severe and rigorous nature, were commissioned to arrest him, they returned to their superiors without having accomplished the object for which they were sent; and when the question was asked, "why have ye not brought him?" could only reply, "NEVER MAN SPAKE LIKE THIS MAN."

As a teacher, our Lord was also remarkable for IMPARTIALITY AND AUTHORITY.

There has always been, and always will be, a portion of mankind distinguished from others by the adventitious circumstances of rank, wealth, and station. To these, independent of higher qualities, men are generally disposed, either from servile or selfish motives, to look up with peculiar reverence and admiration. Even public teachers have unfrequently given the sanction of their example to this undignified demeanour. The bright weapon of truth has often been sheathed in the presence of pomp and power, and even religion itself has been made to muffle or modify its voice, according to the circumstances of its professional disciples. We cannot fail to be struck, when contemplating the deportment of our Lord as a public teacher, with the entire absence of that partial and temporizing spirit. Although he set the example of reverence and respect for persons in stations of eminence, his distinction was clear and marked between their temporal and their spiritual state. To the sinners, he beheld all men upon a level. To all he spoke with equal benignity when he offered salvation, with equal severity when he denounced their sins. Nay, if his language was at any time peculiarly gracious and gentle, it was when he addressed the poor, the humble, and the uninfluential; and if at any time he spoke with remarkable sternness and indignation, it was when he reproved the hypocrisy, malice, and arrogance of those who were exalted in worldly circumstances. Such

style of address was eminently worthy of one who fulfilled a mission like that of Christ. He came into a world of perishing and helpless sinners. He beheld all mankind in their actual spiritual state. The "vile raiment" of a Bartimeus could not hide from his view the inestimable pearl of an immortal soul, which might yet shine forth in an eternity of bliss; nor could the purple and the fine linen of civil rulers, the broad phylacteries of the Pharisees, or the gorgeous sacerdotal vestments of the priesthood, conceal from him the moral leprosy, the spiritual disease that preyed on the heart and soul; and accordingly he spoke as one that looked beyond visible circumstances, and beheld all upon the same level.

Authority also was a peculiar feature of our Lord's teaching. In speaking of such doctrines as the state and prospects of man, he did not merely utter conjectures, or express opinions. This was the system of those blind leaders of the blind, who, themselves groping in darkness, could convey no light to their disciples. He spoke as one to whom all things were infallibly known—one who could not be himself mistaken, and who could not deceive others. And it was the same with the practical part of his teaching. He gave no advices or recommendations. He uttered nothing but commands. He legislated for all mankind. It was no doubt the peculiar decision of our Lord's teaching, that produced the effect to which the evangelist refers in the words, "and it came to pass, that when Jesus had made an end of all his sayings, the people were astonished at his doctrines, for he taught them as one having authority, and not as the scribes."

For any mere man to have taught in the same style as our Lord did, would have been in the highest degree presumptuous. But our Lord was not a mere man. He is the Son of God with power. As the head over all things, it was his prerogative to confirm, repeal, or establish laws at his pleasure. He was a king, "and where the word of a king is, there is power,"—and therefore, the authoritative manner in which his instructions were delivered, affords no inconclusive evidence of the unrivalled excellence and supreme dignity of his character.

Let us remember that Jesus Christ is still the great prophet of his church, and that in this character he is entitled to our highest reverence and our most unqualified obedience. In the keeping of his commandments, there is a great reward. He is the only teacher whose prerogative it is to make wise unto salvation, and to communicate instructions commensurate in importance with the value of the soul, and the interests of eternity. To sit at his feet, to take up his yoke, and to learn of him, is the preliminary to entering his heavenly kingdom, and sharing in his eternal rest. Animated by such a hope, how fervently may we pray in the spirit of the psalmist, "show me thy ways, O Lord; teach me thy path. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."

HADDINGTON.

T. D. T.

THE PERSON OF CHRIST.—AN ARGUMENT WITH UNITARIANS.

THE simple fact of the doctrine of our Lord's person occupying so subordinate a place as it does in the Unitarian system, supplies, if not an argument, at least a very strong presumption against the truth of that system. For does it not, in this respect, present a striking contrast to the Christianity of the evangelists and apostles? Surely if the two systems were the same, then that which is mainly characteristic of the one, would in like manner, be distinctive of the other, and the perception of this, even on a superficial glance, would prepare us to admit their identity. But in this very point, the degree of prominence which they assign to the *person* of Jesus Christ, they are utterly at variance. In the one, the doctrine of his person is the primary and fundamental truth: in the other, it is a non-essential of the faith, the widest difference on which should be no bar to cordial religious union. In the one, Christ himself is the chief corner-stone, in whom all the building is fitly framed together: in the other, he merely occupies a niche of honour, sometime more and sometimes less regarded, but affording to the edifice no support or stability. Surely this contrast must be obvious to any candid mind of the most cursory comparison. In speaking of him, Unitarianism may exalt his doctrine, his ministrations, and his character, but never his *person*. He is treated as if he were but a servant in the house, or a most, a privileged visitor—not as the Lord of the temple, before whose dignity the surrounding grandeur fades into insignificance. He is no held up as an object intrinsically superior to all the truths and benefits connected with him, over which he sheds a richer lustre, and to which he imparts a dearer value.

Now, this is the position which he holds in the New Testament. There the individual Christ Jesus takes precedence of every thing else. Truth borrows from him both its glory and its power. It not only shines forth in his words, but it has no existence apart from his person. *He is the truth.* He does not merely bring us redemption, as a messenger from God, but *he himself "is made unto us redemption."* He does not merely effect our reconciliation with the father, but *he is himself "our peace."* What does he affirm to be "eternal life?" Not the knowledge of his precepts, his example, his deeds, or his sufferings, but the knowledge of himself. Well then might his apostles count all things but loss for the excellency of that knowledge—a knowledge, which certainly was spiritual in its nature (not sensible), but still, as certainly *personal* in its object.

To this the reply is offered, that, when Christ is thus prominently brought forward, it is not the *person* of Christ, but the *doctrine* of Christ that is the subject of affirmation. But this explanation of our opponents, if admitted, requires a particular construction in order to serve their purpose; apart from which it may be admitted without materially altering the state of the case, or undermining our arguments. When they speak of the doctrine of Christ—the system of truth which he delivered; they mean their own representation of it—a system of moral precepts and future rewards. But is this meagre and spiritless

outline, the doctrine which he taught? Was there not one great animating truth of transcendent glory and living power, on which he delighted to dwell, in preference to all others, and the belief of which he required as inclusive of every thing? What was that truth? But the truth concerning *himself*—concerning his own *person*? Having dilated on this theme in the synagogue at Capernaum, with all the distinctness and force of which language is capable, to the offence and utter disgust of his hearers, he concludes by saying, “the words that I speak unto you, are *spirit* and are *life*.” Nothing is more obvious and instructive, than this characteristic of his discourses; but we shall not enlarge on it here. The prominence which our Lord gives to *himself* as the topic of his public discourses, and of his private conversations also, as in the last which he held with his disciples, is undeniable. And the prominence is that of *personal* details, not of official authority or announcements. It is his *personal* origin, as being from heaven, not from earth; his *personal* connection with God, as being that of a son with a father; the power which *personally* belonged to him, the honour *personally* due to him, his *personal* expectations, his *personal* glory: these are the topics of which he speaks, and which he represents as bearing a relation of supreme importance to every man. Here then is the explanation of the figure and the indication of its source. The truth which he came from heaven to teach, and which he committed as an imperishable treasure to his apostles to be dispensed to others, was the truth concerning his own person and personal work; it was no other than “the unsearchable riches of Christ.” No point, therefore, is capable of clearer demonstration than this, that the question concerning the person of Christ is the chief question connected with the christian system—that the doctrine concerning his personal nature, is the fundamental doctrine of the faith, on which every other doctrine stands, and without which the system can have no existence, as a distinct and authoritative religion. Consequently, the Unitarian theory, as it avowedly represents this question as of minor importance, and tolerates with comprehensive charity the widest difference of opinion upon it, is condemned in the outset, as directly opposed to the teaching of our Lord and his apostles in that which was its main and essential characteristic. Whatever theory concerning Christ’s nature is the right one, that must be wrong which in the course of direct instruction, *apart from controversy*, renders it quite unnecessary to say a word concerning his person, any more than concerning the person of another inspired teacher.

Here we must be permitted to remark, that we are utterly at a loss how to interpret the terms and style in which some recent leaders of the party have spoken of our Lord, if they intend to maintain his simple humanity. We can understand them when they say that they “reverence the divinity of his mission, authority, and word;” all these might be divine in a true and intelligible sense, while he was merely a man; but when they add “the divinity of his *character and prerogatives*,” and the admission is made that he was *without sin*, we know not what to think. This is the language of Dr. Carpenter, and is given by him as part of the creed of Unitarians. The language of Dr. Channing is stronger still. “We believe that Jesus Christ was the most glorious display, expression, and representative of God to mankind, so that in seeing and

knowing him, we see and know the invisible Father. . . . In his character and life, we see an unsullied image of God's purity and love." What, is this said of a mere man? If this be not the deification of a mortal, we know not what is. Surely this is to be really guilty of idolatry, without the defence of faith, or the excuse of superstition. After this, to withhold adoration is a mere piece of affected prudery. But shall we say this is a new kind of Unitarianism, or is it not rather "an old *enemy* with a new face?" The original aspect was found coarse and repulsive, and is now beautified with a few cosmetics from the toilet of mysticism. The contrast between the former appearance, and the image presented in the gospel—between Unitarian and Apostolic phraseology—was too glaring and unfavourable; and now a delusive resemblance, that shall be as near an imitation as possible, is sought to be gained at the expense of honesty and truth. In our opinion, Belsham, who did not admit Christ's character to be faultless, was far preferable to his successors; you can tell what he means—what *they* mean you cannot tell. If Christ's *character* was sinless and divine, then he cannot have been a mere man; nothing is capable of clearer demonstration than this. It is *moral character* that makes the chief distinction between God and his creatures, and more especially between God and man. If, in addition, he possessed divine *prerogatives*, then he must have been God as well as man—his nature and rank must be properly divine. If this be not admitted, we have no terms capable of right definition,—no common ground of reason on which to argue; the meaning of the words *divinity* and *God* is then consigned to utter darkness and ambiguity. Such a mode of dealing with the subject cannot be too strongly reprobated. But though our opponents may thus give to their counterfeit coin the stamp of the genuine, its lightness and worthlessness are easily discovered. We have only to put the testing question: Do they regard Jesus Christ, however pre-eminent in office, character, and gifts, as only a mere man,—in origin, nature, and rank, nothing higher? This is the question we have to debate with them, and we would keep them closely to it; and it matters not how they may shift their ground, or change their weapons, this is the point to be decided. Our opponents appeal chiefly to the bar of reason, and at that bar, therefore, they ought to be tried. Let their theory be cited before that tribunal, and there, we are confident, it cannot stand. Our persuasion is, that there is no system of religion so inconsistent with reason. Some of the arguments that go to prove this we have already adduced: (p. 74,) at another time we may resume the discussion.

A. T.

 CONTINENTAL COLLECTIONS AND RECOLLECTIONS.

No. III.—MALINES, ANTWERP, LIEGE.

MALINES.—My object in visiting Malines (or as it used to be called, Mechlin,) was partly to see some fine paintings of Rübens, partly to break a long journey, and partly to see a genuine old Flemish town, and the residence, to boot, of the real governor at present of the destinies

of Belgium—the Archbishop of Malines. I was so pleased with the place that I made it my head-quarters as long as I remained in the country, for which it is very convenient, as being close by the central station of the principal Belgian railways. The people of Malines have a traditionary reputation for stupidity; “*gandet Mechlinia stultis*,” is the distinction bestowed upon this city in a set of ancient monkish verses which profess to give the characteristic features of the different Belgian cities: and in recent times they have been thought to have vindicated their title to this distinction by refusing to allow the railway to pass through their town. I must say, however, that I found those with whom I came in contact very good-natured, obliging, and sensible. I liked the place for its quietness; and in the Hotel de St. Jacques, where I lodged, I found every thing exceedingly comfortable, and very cheap. I was much interested in the picture of ancient Flemish manners continually before me; I liked the picturesque dress of the females—the snow-white cap, with its long lappets, edged with beautiful lace, long pendulous earrings, the close-fitting jacket, and the abundant petticoats descending over, what it would be comparing great things with small, to denominate a *bustle* (is this the right way to spell this word?); and I revelled amid the fine old fantastic architecture, which seemed to throw one back at once amid the scenes of the middle ages. For the most part, it is true, the town looked rather deserted and priest-ridden; not much business seemed going forward; few book shops, and these mostly filled with catholic imports—manuals of devotion, and miracle-books; not many shops of any kind indeed, and the most brilliant of these radiant only with crosses, cups for holy water, Agnus-Deis, and other trumperies of catholicism. Still I hold by Malines as a place deserving of more notice than it usually receives. To all who dislike bustle and noise I recommend it. It is the very place for a meditative retreat. In its ancient streets, and under the shadow of its august cathedral, and amidst its quaint old buildings, one feels irresistibly impelled to sympathy with the spirit of antiquity, and to that reflectiveness which this sympathy inspires. To me it was delicious to feel myself in a place where the restless, meddling, superficial, faithless, worthless spirit of change was so practically unknown—a place free from the curse of having to send a representative to Parliament, and where the people, imbued with the sense of reverence, were trustful and happy.

In the cathedral, which is a splendid building, though rather dark, are two pieces of art pre-eminently worthy of notice. The one is the carved pulpit, representing the conversion of St. Paul, the other a painting of the crucifixion, by Vandyke. The latter is a surprising piece of art. I went every morning, as long as I remained in Malines, to look at it, unsatiated with its wondrous beauties. It is pronounced by Sir Joshua Reynolds one of the first pictures in the world, and yet, so little is it known, that an artist insisted with me, the other day, that I was mistaken in calling it Vandyke's, as he never painted any such picture!

The paintings by Rübens are chiefly in St. John's church, but that of Nôtre Dame has his famous one of the miraculous draught of fishes. They are certainly very fine; but I never could get that Vandyke sufficiently out of my mind to admire them as they deserve.

ANTWERP.—I have not much to say of this ancient city, as I only

visited it for one day, the whole of which was spent in seeing churches, and looking at pictures. In this department Antwerp surpasses all the other Belgian towns. Its churches are numerous, and their internal adornments are such as might be expected in a city of great wealth, and where, for centuries, art has found some of its most munificent patrons and most successful cultivators. The cathedral is especially worthy of a visit. Externally, it surpasses, I think, all the other Belgian churches; and, within, it is full of the richest treasures of art. Here are Rübens two magnificent paintings, representing the elevation of the cross, and the descent from the cross, and crowds of other paintings, by first-rate masters. Here also are some of the finest specimens of wood carving, both ancient and recent. The church of St. Jacques, that of St. Andrew, and several others, are also well supplied with such treasures; but it is in the church of the Augustines that I found what appeared to me the great gem of the whole, viz., the altar-piece of that church, representing the marriage of St. Catherine. It was painted by Rübens, and for splendour and beauty seemed to me to surpass every thing even of his I had seen. There is also at Antwerp a very valuable collection of pictures in the Academy of Painting; but I was obliged, from want of time, to content myself with a very hasty glance of it.

Antwerp is a place of considerable traffic; in its bustling streets, its crowded Bourse, its elegant and well-filled shops, and in the air of occupation which marks its inhabitants, it presents the greatest possible contrast to such a place as Malines. It is, nevertheless, a place where Romanist influence is very powerful, and on which Protestants have, as yet, made but a very feeble impression.

LIEGE.—As the tourist approaches Liege from Malines he finds himself gradually entering upon a much more picturesque country than that through which he has hitherto passed. The low flat plains begin now to be diversified with hillocks and rocky steeps; and the monotony of the railway is broken by occasional embankments, cuttings, and even tunnels. All indicates an approach to the romantic region of the Meuse, the Moselle, and the Rhine.

Liege itself is built on the slope of a hill, to which the ancient part of the town appears to have been confined. Here the streets are narrow and irregular, reminding one a little of some parts of the old town of Edinburgh; but the more modern portion of the town, which extends to the plain, is elegant and well laid out. The church of St. Jacques and the University—a modern building, erected by the late King of Holland in 1817—are especially distinguished among the public buildings. From the higher parts of the town a magnificent view is obtained of the surrounding country. It presents the aspect of a rich, variegated, and well-cultivated district, where wood and water, hill and valley, village and castle, diversify and beautify the scene.

Liege is a place of considerable antiquity, and of no small historical interest. It is first mentioned in history under the year 575. In this year, St. Monulph, Bishop of Tongres, is said, whilst on a visit at the Chateau de Chièvremont, to have been so struck with the beauty of the situation, that he resolved to build there a church to St. Cosme and St. Damien—two worthies, for whose existence and sanctity we must, I suppose, take

the word of the infallible Church. In the eighth century, Liege became the see of a bishop; and, for the succeeding ten centuries, the bishops of that see were ranked among the princes of Europe. Their temporal power expired by the decision of the Congress of Vienna in 1814. The last prince bishop was Monseigneur le Prince de Mean, who was afterwards Archbishop of Malines. Since that time the Bishop of Liege has been merely the suffragan of the Archbishop of Malines.

As Ghent may be denominated the Manchester, Liege deserves to be called the Birmingham of Belgium. It is famous for its manufactures in iron, especially fire-arms and carpenters' tools; it has also extensive zinc works. In the neighbourhood, at Seraing, is the place where nearly all the steam-engines in use in Belgium are made; it is a vast establishment, and is the property of an enterprising Englishman, John Cockerill, who is said to have realized an immense fortune as the reward of his industry and enterprise. It struck me as somewhat singular in connection with the two towns I have named, that they are the only towns in all Belgium in which I saw books exposed for sale on stalls on the street. Is this to be taken as a sign of a greater love of reading among the inhabitants of those manufacturing emporia? and, if so, is the credit of this due to habits of inquiry and speculation which manufacturing industry may tend to produce? I am somewhat inclined to answer these questions in the affirmative; and yet, I am stumbled in coming to the conclusion that the Liegeois are more intelligent than others of the Belgians, by the fact, that in Liege Romanism appeared to be more openly and grossly dominant than even at Malines. It was not till I got to Liege, for instance, that I saw *indulgences* openly offered by public advertisement outside the churches; in other places, these announcements had been confined to the inside of the church; but here they met one in the streets, in large letters, and in the most conspicuous places. What shall we say to this? Have we here an evidence that Romanism is assuming a new phase, and is about to outwit its antagonists, by doing now as it has often done before, employing their chosen weapons against themselves?—making use of the “new learning” to bulwark the “old faith?”—snatching books from the armoury of Protestantism, and employing them for the defence of Romanism? I suspect this is the fact. Rome has become the patron of education, and the favourer of learning. Let us prepare ourselves for a new manifestation of the “deceivableness of unrighteousness.”

The environs of Liege are very beautiful. A few miles from it is the lovely retreat, Chaudfontaine, a great favourite with the inhabitants of Liege for its hot springs, its charming scenery, and its perfect quiet. The valleys of the Vesdre, the Meuse, and the Ourthe, all of which rivers meet at Liege, present exhaustless resources to the lovers of smiling scenery.

I owe some gratitude to these pleasing features of this ancient town, as but for them I should have had, I fear, rather dull reminiscences connected with it. I had intended merely spending a night in it, and then hastening on to the glorious Rhine, my passion for re-visiting which increased as I approached the territory through which it rolls; but an awkward *contretemps* decided otherwise, and forced me to abide in Liege a full day longer than I had designed. The case was this. A day or

two before, I had been in France, and on leaving the town where I had delivered up my passport, it unluckily could not be found. Unwilling to wait, and being assured that it would be sent after me as soon as discovered I gave Liege as my address, and pursued my journey. On the morning after my arrival at this place, I went to the post-office, where I had the mortification to be told that there was nothing for me. What was to be done? I resolved to abide the next post, and see what it would produce; and in the meantime, as the day was beautiful, determined to enjoy a stroll in the environs of Liege. Thus I saw more of these than I had intended, and I now am glad of the occasion which led to this though at the time I felt it to be a good deal annoying, as it interfered with my plan of travel. But I must tell the rest of my story, for as I could not get much beyond Liege without my passport, the reader may be curious to know how I fared. Well, on the arrival of the next post, I "rendered" myself, as desired, at the bureau, and handed to the official my card, at the same time inquiring if the last post had brought me a letter from France. "No, Sir," was the reply, "but I believe there is a letter with this address which came yesterday." "Yesterday!" I replied, "why I was here this morning, and was told there was no letter." "Indeed! whom did you see?" "Not you, but another—young gentleman." "Ah, I am very sorry. —, how could you be so stupid? the direction is quite plain;" and then followed a small altercation between the upper and under officials, which I did not exactly hear. At length I interposed,—“I must trouble Monsieur for my letter.” “Certainly, Monsieur, but I must first be sure that it is for you.” “Why should you doubt? there is my card with my name.” “I don’t doubt but would Monsieur be kind enough to show me his passport.” “I can’t it is in your hand—in that letter.” “Monsieur?” “Yes, I assure you; and then I tried to tell him all about my having left it, &c. He seemed to listen with a sort of polite incredulity, and at the close came out with the unfailing “c’est possible, Monsieur,” adding, “but my orders are positive I cannot give Monsieur any letter till I see his passport.” “Well open the letter and you’ll find my passport.” “I have no liberty to open this letter.” “I give you liberty.” “Monsieur forgets that he has not yet proved that he has a right to give such liberty.” Well, said I to myself, “here’s a pretty fix; what ever am I to do?” and then I translated the latter part of my soliloquy into as good French as I could. The clerk was very sorry—extremely *faché*; but he must follow his instructions; the rule was invariable, &c. At length he suggested that I might go to Brussels and get another passport; but this, I told him, I would not do,—that if I did not get the one I had brought from Britain, I would go back again, rather than pester myself any more with their annoying restraints; and concluded by declaring to the effect, that I really considered myself to be, for a free-born Briton, a very ill-used personage. All this was, of course, uncommonly absurd; but really, in such provoking situations one can hardly avoid being betrayed into a little of the “King Cambyzes’ vein.” My eloquence was all thrown away upon the clerk, who, I suppose, was accustomed to “being blown up” in bad French,—that being rather a favourite recreation of my countrymen toward continental functionaries; but as he saw I was really in an awkward plight, he suggested that if I could get any

respectable inhabitant of Liege to answer for me, he would give me the letter. This made things a little better, but not much; for I knew not a solitary being in that town. I thought of the landlord of the inn, but soon gave up that idea; I even thought of going to one of the Romish priests, and trying to interest him in my case, but here also I was met with the difficulty how to prove my own identity. At last I remembered the agent of the Belgian Evangelical Society, whose name I had written down in my pocket-book, and him I determined to engage in my behalf, for to him I could easily establish my pretensions from letters in my possession, and the writers of which I felt sure he must know. But how to find him; here was a difficulty! I inquired at the post-office, at my hotel, at one or two book-shops, but nobody could tell me where he lived, indeed most had never heard the name. At last I spied a stand of *vigilantes* or cabs, and approaching it I declared my desire to find the abode of M. G——, minister de l'Église Evangelique, and my determination to patronise the man who could drive me thither. "Is he a priest?" said two or three voices at once. "No," I replied, "he is a Protestant minister." "Ah, Monsieur, I never heard of him. Has he a church?" "I don't know, but I should think he has." A great deal of this passed between me and the *Jarvies*, who were very willing to oblige me, and secure a customer, if they could; but they had evidently never heard of the individual of whom I was in search. After their own conjectures and queries were exhausted, they took me to the clerk of the stand, who occupied a little sentry-box at the end of it; but with him I fared no better, until at length I described M. G—— as "un sectaire." "Ah," said the clerk, "un sectaire! c'est bon. Jacques, run over to Madame ——, she knows all the Methodists." Away ran Jacques, and by and bye returned with the address of M. G——. This was the end of my troubles. I found this good man's house, and though he was not at home when I called, his wife engaged that he should see me in the course of the afternoon. He did so, and besides liberating my letter from the post-office, he favoured me with an hour of his very agreeable society. He is both a very pious and a very able man, and from the course he is pursuing I have no doubt that, with the divine blessing, he will, in a few years, be as well known as any *pretre* in Liege, and perhaps far more respected than most.

So ended my troubles at Liege; from which I learned three rules of continental travel:—1. Never to leave my passport behind me. 2. Never to be satisfied with the first negative at a post-office. And, 3. Never to go to a place without an introduction to some respectable person in it. Let others profit by my experience.

THE FORMATION OF THE CHRISTIAN CHARACTER.

(Continued from page 107.)

[We have seen that CHARACTER is formed by the operation of truth, or what is received as such, on the mind; and—

That if there is a distinctive kind of character which may be called

the christian character, there must be a distinctive kind of truth recognised as *the christian truth*, by the operation of which that character is formed.

We have also endeavoured to define this christian truth; marking off by a broad line of demarcation, two great systems of error, which have endeavoured to usurp its place.]

The two great central doctrines of Christianity we have affirmed to be—Justification by Faith, and Regeneration by the Divine Spirit. In proceeding to show what connexion these have with the formation of the genuine christian character, we affirm, that the cordial reception of these truths (keeping in view what has been shown to be implied them,) “brings along with it,”—to use the words of Isaac Taylor,—“a settled and affectionate sense of security, or peace and joy in believing, which becomes the spring of holy tempers and virtuous conduct.”

Consider the nature of the truths referred to, and it will be manifest that this must be the case. How stands the matter? We had violated the divine law, and subjected ourselves to the divine curse. From the righteous, but fearful, condemnation, we could not deliver ourselves. No human power could avail to restore us to a state of acceptance with God. But God himself interposes on our behalf. On his own beloved Son he lays the iniquity of us all. The eternal word becomes flesh;—bears our sins in his own body on the tree;—is made a curse for us. And now, the God against whom we had sinned, in the character of a gracious Father, invites us back to his family and favour, holding out for our acceptance, without money and without price, the free forgiveness of our sins; the gift of his Holy Spirit, to dwell in us, and to make us meet for the inheritance of the saints in light; the enjoyment of eternity of pure, unalloyed, soul-satisfying bliss; assuring us, that whatsoever cometh to him, in the acceptance of this proffered mercy, shall not wisely be cast out.

Now, when these truths are brought home to a man's heart by the energy of the divine Spirit, so that he is led cordially to receive them for himself, committing his everlasting all into the hands of the divine Redeemer, can he fail to rejoice in God, and to rest in peaceful security on the all-perfect work of THE LORD HIS RIGHTEOUSNESS? It cannot be. The gospel is “glad tidings of great joy,” and he who cordially receives it must be filled with joy and gladness.

And what we thus conclude from the nature of the case, the Bible assures us is actually so. The apostle Paul, speaking, not in his own name only, but in that of his fellow-Christians at large, says, “Being justified by faith, we have peace with God, through our Lord Jesus Christ; and we rejoice in hope of the glory of God.” And the apostle Peter thus addresses the afflicted saints of Asia Minor: “Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.”

Consider, then, the influence which this “peace and joy in believing,” this “affectionate sense of security,” must have in the formation of a truly virtuous character. The highly gifted writer above named, has illustrated this point in so striking and beautiful a manner, that we cannot do better than quote the whole passage. It occurs in his “*Lecture on Spiritual Christianity*,” pages 103—105.

"Bring this principle," says he, "to a familiar test. The kingdom of heaven, we are expressly told, is a paternal system of love and duty; it is not a despotism. Now, if we be personally familiar with the materials whence our illustration may draw its analogy, let us look within the circle of a family, and there make trial of the opposite methods of eliciting *the greatest amount of effective service, and of dutiful performances*; that is to say, of filial virtue. First, let us work the principles of bondage and fear. Let dread be the prime impulse of every domestic movement, and love a rare and precarious blessing. Let the paternal tenderness, if felt at all, yet be disguised by frowns, and let it express itself, in all instances, so ambiguously, that the child may reasonably question its very existence; and let each son and daughter, from the youngest to the eldest, constantly have in view, as a chilling caution, the possible, and not very improbable event, of a final expulsion from the paternal home, and a cutting off from all share in the inheritance. Make trial of this method, until you have converted a home into a prison, and children into abject and resentful slaves.

"But assume the opposite principle. Do not exclude fear, yet govern by love. Do not exclude suffering; but, never, so far as your power may avail, let suffering exclude happiness. Let all be as happy at home as the conditions of the present state will admit; and especially let all feel that happiness is secured to the utmost extent, to which parental vigilance may reach. Whatever variety of character a family so treated may exhibit, can there be a doubt that it will immeasurably surpass the wretched family, in filial obedience, as well as in attachment?

"If we, then, being evil, yet know how to rule our households by the means of love and joy, how shall not our heavenly Father much rather know how to do the same?

"But where then, it may be asked, is our security against presumption, or a licentious abuse of christian privileges? The same apostolic word that enjoins us to rejoice, conveys the necessary precaution; and to take up the precaution, forgetting the privilege which it balances, is surely as great an error as to use the privilege, and to forget the precaution. A true belief of the gospel, brings with it a belief also of the fact which the gospel attests. The Christian who indeed believes himself to be saved, will recollect from what, and at what cost, and to what end.

"In all cases in which the human mind comes habitually under the control of a single motive, or of motives of one cast or tendency, the consequence is some species of extravagance, bordering often upon insanity. If we are to be powerfully, and at the same time healthfully affected, it must be by motives which act upon us in the way of counterpoise, or of mutual correction; and the product of which is, a *joint* product of forces moving in different, if not opposite directions.

"The motives of spiritual evangelic Christianity, are of this composite kind. They are deep contrarieties thoroughly harmonized. The motives and reasons of an assured peace and joy, spring directly from considerations the most profoundly afflictive, or humiliating. It is in this manner that moral force is generated; and yet a force which is of healthful and happy tendency."

Further,—The sincere believer of the glad tidings of mercy is filled with love to God: "We love Him, because he first loved us." This

cordial and joyous, yet reverential love, reigns within him, subjecting to its influence all the faculties of his mind—all the feelings of his heart. Now, it is a well-known law of our moral nature, that the existence of intense love gradually but surely assimilates the mind to the object of the affection. But the blessed God, the object of the *Christian's* supreme affection, is the perfect realization of all conceivable excellence; and the christian character simply consists in our being assimilated to the *divine* character,—“made partakers,” as the apostle Peter expresses it, “of a divine nature.” It is the acting out, according to our capacity and circumstances, of the principles by which the Holy One is actuated, and we see these principles exhibited in the human life of the blessed Redeemer, who, while he was our *brother in humanity*, was at the same time, “the brightness of the Father’s glory, and the express image of His person.” In Him the character of the invisible God has been clearly manifested, so as to become, as it were, visible and palpable to us, being embodied and exemplified in one possessing our nature, and placed in circumstances analogous to our own.

It is not our object in this paper to go into detail, respecting the *substance* of the christian character:—that would require a separate article. It may not be out of place, however, in drawing to a close, to specify a few words, some of those features of the spiritual life which form the legitimate complement of the doctrinal truths indicated in the former portion of our remarks, and which the cordial belief of those truths cannot fail, in a greater or less degree, to produce. As, for example:—

While he cherishes towards his Father in heaven the most ardent love, and looks up to Him with filial confidence, the believer will at the same time be pervaded by the deepest *humility*. While he rejoices in the richness and freeness of divine grace, he cannot forget his own utter unworthiness, or the depth of wretchedness out of which he has been graciously raised, and the habitual language of his heart will be, “Not unto me, O Lord, not unto me, but unto thy name be the glory.”

Again, there will mingle with his love and joy, a feeling of *reverential fear*—not a slavish dread; that were altogether inconsistent with the filial spirit—but a feeling of solemn awe and jealous circumspection, becoming one who knows that his *Father* is the all-seeing and heart-searching Jehovah, the Holy One who is of purer eyes than to behold evil.

He will be characterized also by *submission* to the divine will. Feeling that God has a sovereign right over him, not only as a creature formed by his power, but as a sinner saved by his grace, he will give himself up without reserve to His disposal; submitting his understanding to the teaching of the divine word, his will to the divine authority, his life to the requirements of the divine law, his outward circumstances to the disposal of the divine providence. And, having perfect confidence in the infinite wisdom and love of the supreme governor, his submission will not be a *constrained and reluctant*, but a free, willing, cheerful submission. It will be his *delight* to feel that he is in God’s hands, as the clay in the hands of the potter.

Moreover, he will be *spiritually minded*. His home is in heaven, and his heart will be there also. The things of eternity will be in his estimation the *realities*; the fleeting and transitory things of time but the

Madness. The former will have the governing power over his feelings and affections; the latter he will regard as unworthy of a serious pursuit.

And, with respect to his fellow-men, while he entertains a special brotherly love to the household of faith, cherishing towards its members complacent regard, for the truths' sake which dwelleth in them, he will at the same time show, that he esteems every human being as his neighbour, and that he has learned to love his neighbour as himself, by being good to all as he has opportunity; he will seek to be blameless and harmless in his deportment; as much as lieth in him, he will live peaceably with all men; he will be long-suffering and ready to forgive; in a word, he will, according to the measure in which the truth of God operates in him, be a living comment on that beautiful description of Christian charity—"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things."

In conclusion, let the reader bear in mind, as the writer also desires to do, that these are not matters of mere speculation. The christian character is the character which God requires each one of us to possess. He has made ample provision for our possessing it; and of the manner in which we avail ourselves of that gracious provision, he will demand from each of us an account. As we sow now, so shall we reap then. May the Lord the Spirit work in us to will and to do of God's good pleasure.

J. C— D.

UNPUBLISHED LETTERS OF THE REV. JOHN CAMPBELL OF KINGSLAND, TO A FRIEND IN GLASGOW.

"As you say, the times are wonderfully altered since I was sitting in Edinburgh writing my *Worlds Displayed*. Yes, indeed, they are. At that time there was not one religious magazine in Scotland, nor had I seen one religious little book for children, except Janeway's *Token for Children*, which was more than a century old. Tom Thumb, Jack the Giant Killer, *The House that Jack Built*, *Goody Two Shoes*, &c., composed the child's library in those gloomy days. The *Worlds Displayed* was not written for publication, but merely for the sake of a young cousin of mine, about nine years of age, the late Mrs. Dr. Meikle, who afterwards died in India. By the bye, I think she once lived under your hospitable roof, when she visited me in Glasgow. After I had written life after life for Mary Campbell, till my cistern was emptied, and obliged to wait until fresh showers should descend; before fresh matter came, probably by Mary showing them to somebody, I was advised to publish them, which I did, and so hungry were parents to have something of the kind to give to their children, that the whole edition was swallowed up, in what they call in Scotland, "no time!" that is, in a month or two. Soon also an edition appeared in London and America. You will smile when I tell you of a pirated edition that was published about ten years ago at Lewis in Sussex. The bookseller

had had some old copperplate with a bishop on it, dressed in his surplice. What did he do think you? he erased the name of the bishop and in its place engraved—The Rev. John Campbell—put this frontispiece to the *Worlds Displayed*.

“About this time I saw in a ballad shop window, a fourpenny picture with wood pictures, painted over with large daubs of red, blue, yellow paint, entitled something like this—The surprising encounter with lions, tigers, elephants, &c., by the Rev. John Campbell, in the interior of Africa—of course, all were lies, and the reader must believe that I had no other object in view in going to South Africa but to fight with those ferocious animals!

“As you say, the times are changed. Here is a specimen of what were a little before the birth of the *Worlds Displayed*. I left Warden’s, in the Grassmarket, Edinburgh, in a coach for Glasgow eight o’clock in the morning. How long we stopped at the end of stage I forget, but at Whitburn, which they called *half way*, I then halted two hours. I began to doubt reaching Glasgow that night; ever, we did about nine o’clock; but, according to the Glasgow clock was only half-past eight, for, in those days, your Magistrates were *makers*. They ordered the dials to be put back half an hour from time. Again, about the Lilliputian book: Solomon does not say, a quarto, or octavo, in season, how good is it, but a *word* in *Small* as the above book is, I have heard of more good it has done the blessing of God, than all the books I have since published. For six ministers, and more ministers’ wives, besides others, have told that that was the first book which led them, when young, seriously to think about the salvation of their souls. A large company dining many years ago in London; at a pause in the conversation old minister said, I wonder if *all* this company shall get to heaven last! It was found afterward, that this saying sunk into the heads several of the company, and I think two or three of the servants waited at table! Was not that a word, or sentiment, in season and in time?

“At the time you refer to, the London Missionary Society was a little morning star, ushering in a wonderful day. Then there was no Tract Society, which now scatters near fifty thousand pictures worth of its seed over a great part of the habitable globe every year—the Bible Society was not born, neither was the Christian Missionary Society, nor the Wesleyan one. No fourpenny nor penny Magazines, both of which I had the happiness to introduce by my itinerating, all still! I found your letter waiting for me on my return from Scotland. Mrs. C. sends her love to you and Mrs. C. attended by love from your old friend.

JOHN CAMPBELL

“SHACKLEWELL, LONDON, 11th Nov.,

“MY DEAR BROTHER,—You kindly wrote me a letter on the 21st of October, which you designed to commit to the care of a private friend, which, perhaps, from having read a paper in Chambers’ Journal, contained a danger of that mode of conveyance, you ask me to write you if I received it. Well, *I did receive it*. Thus, I have fulfilled your request, and I stop—but I think I hear you at my elbow, saying, no! no! go on

do not put much value upon white paper in Glasgow, especially from a friend of forty years' standing, being as long as the Israelites were in the wilderness. By the bye, I fancy a mail coach could have travelled over it in forty hours, and on a railroad, with steam, in twenty. I remember going on board, what they called a Kinghorn boat, in those days (though it was a sloop), at four o'clock P.M., to cross from Fife to Leith, at which place we arrived about *midnight!* I crossed the same ferry last summer in half an hour, and so independent were we of wind, that I did not hear a person on board ask whether it was fair or foul, because they trusted not to wind but steam. Some time ago I was dining with a gentleman of the India House; after dinner he threw down upon the table an old book, printed in 1731 or 2, on taking it up I found it to be a treatise on steam packets! and the frontispiece was an engraving of a steamer, the same as we now see sailing upon the Clyde and Thames. Though the inventor got a patent for fourteen years, there was not so much public spirit in the metropolis as to bring it forward into use—"they couldna be fash'd," as Mrs. M'Clarty used to say.

I see, from the outside of your letter, that, instead of trusting it to a private friend, you committed it to the care of his Majesty's servants at the Post Office. No conveyance can be more safe, nor can there be greater punctuality in delivering what is conveyed. I believe that every letter that ever was written to me by that conveyance, reached me, even under the most unfavourable circumstances. I remember a letter written to me in China, and put into the Post Office oil wax-cloth bag, which was put on board the William Pitt, Indiaman, which, in the night time, was dashed to pieces on a ridge of low rocks, in the Indian Ocean, about 150 miles off the coast of Caffraria, and every soul on board perished. All that ever was found of that huge vessel was the lid of a box, marked, per the Wm. Pitt, and the Post Office bag, which was driven ashore near our missionary station at Bethelsdorp, when I was in that country, and a letter in it was for me, which I duly received.

"An oil wax-cloth bag was found driven on shore on the coast of Wales, full of letters, one of which was for me, and it came safely to hand—it was from Sierra Leone, but neither vessel nor any on board of her was heard of. No private person, or company, however numerous, could conduct, with such accuracy, so extensive a concern as the General Post Office, so that though the king should give up being head of the Church, I should not shed one tear, yet were he to withdraw from being head of the Post Office, I should shed half a dozen. Speaking, or rather writing of these narrow escapes of letters, reminds me of a narrow escape of myself. It was during my first visit to Africa. After I had finished all my journeys in the interior, and had returned to Cape Town, I found the governor was up the country on a tour over the colony. When all my business was finished and a ship ready to sail for England, I greatly regretted I could not sail with her, as the governor was not returned, who had not answered several memorials I had left with him. The vessel did sail, but she never reached England, for she was wrecked on the coast of Portugal, and every soul was said to have perished. Was not the merciful providence of God clearly manifested in this disappointment to me? I remember, near the mouth of the Great Orange River in Namacqualand, I was very anxious to

catch some beautiful verdigrise-green fishes, which swam at the side of the river, in what might be called pools formed by rocks. On mentioning this circumstance to an experienced doctor at the Cape, he asked: Is any copper found in that part of Africa? Yes. Had you caught them? what did you intend to do with them? To eat them. Thank God you did not catch them, otherwise you would have been a dead man. I have seen the effects of eating such a fish, said he, when surgeon aboard of a 74 gun ship, from their feeding on what grows on ships copper bottoms. But for his remarks I never should have noticed the act of the divine care.

"Though you and Mrs. — be living at home, depend upon it deliverances have been wrought for you, that you never knew; but what you know not now, you may know hereafter. Most people, when thousand miles from land, pray for preservation, who never think of doing it when at home, thinking there's no danger there; yet Mr. Newton told me he had got more damage at his own door, than in all the quarters of the world he had been in. There were six steps at his door, twice he fell down them, and each time dislocated a knee! I knew a lady in Thames-Street, who broke her thigh bone in her own parlour, owing to being tripped up by the carpet. I knew another brought to death while sitting quietly by her own fireside. Do not these things tell us, that we are no where safe, but in the hands of God, at home or abroad. With love from Mrs. C. to you and Mrs. —, I am, yours truly.

JOHN CAMPBELL

EDITORIAL CORRESPONDENCE.

To the Editor of the Scottish Congregational Magazine.

SIR,—The advocates of what are denominated the "new views," so so charmed with the pamphlet recently published by our highly esteemed friend, the Rev. W. L. Alexander, that they have sent me copies of from different places, no doubt with the kindest intention. If I rightly understand his letter to you, inserted in your last Number, I rather suspect it will not remove the impression made by his pamphlet. The last paragraph seems to me hardly consistent with its predecessors; and the conduct of the Glasgow churches is still blamed. But leaving with better judges to judge between him and them, I beg leave to make a few remarks on what is stated in section third, regarding the new views:—"One may say truly, that these are as nameless as if they did not exist at all, for I would defy any man to find out from any thing these gentlemen have written what their peculiar opinions really are. Assuming, however, that their views incline to Arminianism, i. e. that if they understood themselves, they would be Arminians, I do not think such views harmless. But I cannot think them so harmful as that our churches must needs make the non-holding of them a term of communion." If the above view of the "new views" be just, there are other churches besides those in Glasgow and Aberdeen in a very unpleasant position. This will be manifest to your readers by the following copy of a letter, which was unanimously approved by five

rent churches, and sent to a neighbouring church, whose pastor had received the sentiments to which it refers:—

Beloved Brethren,—After having, from the commencement of our labours, maintained union and fellowship with you in the gospel of Christ, the thought of being now separated is to us exceedingly painful. You must be aware, that, in order to keep the unity of the Spirit, there must be unanimity of sentiment regarding the essential principles of the faith once delivered to the saints. From their own declarations and other sources, we are sorry to find that the party with which your pastor has identified himself has embraced a system of doctrine, very different, indeed, from what you in common with us, have early professed. From that system we select the following articles, regarding which we wish to ascertain your sentiments:—

I. That the gospel record is, That God has *already* given eternal life to every gospel hearer in his Son; and that if sinners perceive this to be true, they have *saving faith*, and *they know* that they have eternal life.

II. That the *entire* work of the Holy Spirit in conversion is *external*, exerted *alike* on them that perish and on them that are saved.

III. That when the preacher is anointed with the Holy Spirit, and is enabled to state the truth plainly and affectionately, and urges every motive and argument to persuade sinners to believe, with other equal circumstances, no other work of the Spirit is either necessary or visible in conversion.

IV. That the salvation of all men is that which the Holy Spirit would accomplish if it were possible; and that to suppose that the Holy Spirit possesses an influence whereby he could easily change the enmity of the carnal mind into love, did he choose to do so, is to turn the whole matter into a mockery.

Among the party with which your pastor has connected himself, we understand there is some diversity of opinion regarding the doctrine of Divine Sovereignty and election, to which we need not advert at present, though we would be glad to hear your sentiments on the subject.

In addressing you on the above painful subject, we trust you will be aware that we have not the most distant idea of claiming a right to exercise any control over your faith. Our only object is to obtain that information, regarding your present sentiments, which will warrant the restoration of that delightful fellowship, which, as associated churches, we have so long enjoyed. And, therefore, for your own sake, as well as ours, we now request that, with your earliest convenience, you will inform us with an answer to the following simple question:—*Have you, as a church, embraced all, or any of the above sentiments?* In this request nothing from you but what we are perfectly willing to give to you, or any others who may be disposed to ask from us a reason of the hope that is in us. In the meantime, praying that grace, mercy, and truth may be multiplied to you and us, we remain, beloved brethren, yours, &c."

After a considerable lapse of time, an answer was sent to the churches from whom the above letter had emanated, but instead of complying with the object proposed, it was wholly occupied in criminating the members of the five churches, because they refused to ordain the pastor who had identified himself with the party who have embraced the above

sentiments, and in calling them humbly to confess their sins. Before these pastors had finally determined to take no part in the ordination they used all the means in their power to convince the candidate of what they esteem serious errors; and they besought both parties, with prayer and tears, to delay the ordination for some time, that they might think and pray over the important subject; but all their labours and desires have proved fruitless. The result has been a separation. I wish my much esteemed friend, Mr. L., would review the subject, and point out where he thinks these five churches have erred, and what he thinks they ought to do. The articles stated in the letter are quoted almost *verbatim* from the publications of the party, and I think persons of much less discernment will be able to perceive their meaning. In some of their publications the sentiments regarding the work of the Spirit are—shall I say? intentionally mystified, but it is otherwise in the above articles. Although I certainly esteem their sentiments regarding the work of the Spirit highly erroneous, I do not consider these the most dangerous; they naturally spring from their doctrine concerning the gospel, and the faith of the gospel taken in connexion with man's supposed ability, &c. I feel persuaded that if Mr. Lindsay had made himself sufficiently acquainted with the *new views*, he never would have published the last paragraph in his letter. I will yield to none in attachment to christian union and fellowship; and I do not think churches are warranted to exclude members who may have, through ignorance and simplicity of mind, been entangled by the zealous and restless advocates of the system; but to make any kind of compromise with the leaders, appears to me nothing less than to sacrifice the truth in order to enjoy unscriptural peace.

That the Lord may guide his people in the midst of the paths of judgment is the prayer of, Sir, yours, &c.

JOHN MURPHY

KNOCKANDO, 22d January, 1846.

To the Editor of the Scottish Congregational Magazine.

WHAT IS THE SCRIPTURAL METHOD OF DEALING WITH THOSE PASTORS AND CHURCHES WHO HAVE ADOPTED THE "NEW VIEWS."

DEAR SIR,—Having written to you a letter on the above question for insertion in your last Number, but for which there was not space, I hope the remarks I am now about to offer will not be denied a place in your Number for April. Nothing could have induced me to enter on this task save a sense of duty towards the scriptural principles embodied in the procedure of the Glasgow brethren toward those parties in the west who have adopted what are called the "new views." Our course with them was pursued under a firm and solemn conviction of the scripturalness, also amid considerable labour, and, to some of us, no small measure of trouble; and, therefore, it would hardly be proper that Dr. Alexander's letter in your January number, in which he speaks of the Glasgow churches as having committed a "grand error" in treating the case in the way they have done, should be permitted to pass without some attempt being made to vindicate the procedure.

which he, without advancing a solitary proof, pronounces to be wrong, and thereby correct those false impressions which his letter is fitted to make, and has, in some quarters already produced.

I shall not quarrel with Dr. A. about the appellation which the errors of the "new view" party should receive. It is enough for my present purpose that he admits the sentiments for which they have been dealt with, to be so erroneous and harmful as that, he thinks, the pastors of that party should have been "*deprived of rank and office;*" and in his speech at Dundee in April, 1844, he styles them "*pernicious views.*" These views are regarded by the Glasgow churches as amounting to nothing short of a denial of the special, direct, inward influence of the Holy Spirit in the conversion of sinners. (Glasgow Correspondence, pages 10, 11, 12, 26, 141, 163—4.) That there is an essential difference between the views of the Glasgow brethren on this fundamental doctrine, and the views of the party from whom they have withdrawn, is proven by that party themselves in their efforts made prior to the decision of the Glasgow churches, to form new churches in places where Congregational churches previously existed, and making their peculiar views of the Spirit's work the badge of distinction, and re-examining persons leaving Congregational churches to join theirs; (Glasgow Correspondence, pages 50, 75, 77;) which things show that the "new view" party regard their sentiments to be widely different from ours in the doctrine in question, else why all this new and schismatical procedure?

Such a difference, then, of opinion on a cardinal doctrine of scripture existing between churches holding fellowship with each other, What is the scriptural method of dealing with the case? That method, we think, has been pursued by the Glasgow churches in having expostulated with their erring brethren, and, having failed to reclaim them to the truth, withdrawn from further fellowship with them, (Jude 3. Rom. xvi. 17.) It is on Dr. Alexander's condemnation of this course that remarks are called for. In his letter, already referred to, he says, "The grand error from the beginning, in my humble opinion, has consisted in making that a church question which ought only to have been a ministerial question. There is surely a mighty difference between the conditions of church fellowship, and the conditions of ministerial standing." How, I would ask, could it have been possible to have made the case a ministerial without also making it a church question? Dr. A.'s plan is without a vestige of support from scripture. He says of the "new view" ministers, "Had my opinion been followed, these individuals had, long ere this time, been deprived by their brother ministers (the only competent authorities, in my opinion, in such cases) of that rank and office which, by the imposition of the hands of these ministers in ordination, they receive." I am at a loss to conceive in what quarter of the New Testament Dr. A. finds his warrant for saying that christian ministers who ordain a pastor have the power to deprive him of his rank and office. The apostles nowhere vested pastors with such a function; and, for the truth of this, I appeal to Dr. A.'s own statements in his masterly work on Anglo-catholicism. Speaking of ordination, he there states the following as the result of his canvass of the New Testament on the subject,—“From these considerations, it appears that whilst there was in the primitive churches a ceremony of ordination at the settling of a christian pastor over a church, it was nothing more than a mere decent and solemn form of introducing the individual to his office, for which he was previously qualified, and of which he was already in possession, performed by parties who had no authority to communicate to him, and implying on their part nothing more than a cordial approbation of the choice of the church, a fraternal regard for the individual

chosen, and a readiness to co-operate with him in all that concerned the interest of their common cause. These simple views of this ordinance seem to have continued for a considerable time after the age of the apostles."—pp. 251—2. I presume none but a high Episcopalian will question the scripturalness of the views expressed in that extract. And as it can hardly be supposed that Dr. A. will ever to refute himself, I appeal to him with the greater confidence, if the course he recommends towards the "new view" pastors could have been adopted without assumption of a power which no minister possessed in apostolic times. From no party can a man scripturally receive the "rank and office" of a pastor, but from the church which calls him to it; and no party can scripturally deprive a pastor his "rank and office," but the church which by its election of him conferred it. To deprive a pastor of his office, because he has embraced error, is to make him a subject of discipline; and with no party of functionaries, either in or out of the church, is the power to execute discipline given in the New Testament, but to the church itself: and this Dr. A. maintains in his address on Congregationalism, published in 1840. On Acts xxi. 18—22, he says; "Now, from this recital, it seems to be clear, 1st, That the church at Jerusalem claimed a right of sitting in judgment upon the conduct of even the most distinguished servants of Christ, before they would admit them to their fellowship, when they thought they had acted improperly; 2d, That the justice of this claim was fully admitted by James and the other apostles"—p. 17. If this be denied, then the Congregationalism and Independence of the primitive churches must be given up. Dr. A.'s mode of settling ministerial errors might work among Presbyterians, or Episcopalians, but certainly never among Congregationalists.

But had even this course recommended by Dr. A. been practicable and proper it would not have met all the evils of the case. Not only did pastors adopt the "new views," but churches also; and countenanced their pastors in propagating their sentiments, and in forming new churches to uphold them. (Glasgow Correspondence, pages 8, 50, 77, 98.) How, then, could the Glasgow brethren have done otherwise than have made these errors a "church question?" They believed that the members of these churches were sinning in spreading error, and thereby creating schism among brethren formerly united: I again appeal to Dr. A.'s own writings for a solution of the question, How ought the Glasgow churches to have acted under these convictions, and amid these circumstances? Dr. A. in his able Refutation of Mr. Cuthbert's charges, &c., published in 1841, says, "How must we act when any church in our connection falls into sin? Why, simply thus: The church nearest to it must expostulate with its members on account of their conduct; and must try to show them, from the word of God, that they have erred. If, nevertheless, they still persist in their sinful course, all fellowship with them must be withheld."—p. 17. This is precisely what the Glasgow brethren have done; and how Dr. A. can charge them with having erred in making the case a "church question, and yet be consistent with himself, I am really unable to see. There were but two courses open to the Glasgow churches: either to take no notice of the errors held and promulgated by their sister churches; or else to try and show them, from scripture, their errors; and failing to reclaim them, cease to hold longer communion with them. To have adopted the former would have been unkindness and injustice to the erring party, and treachery to the truth, involving a violation of the scripture command, "Earnestly contend for the faith which was once delivered unto the saints." The latter is the course which the Glasgow brethren have pursued, and it has terminated in a position thoroughly fortified by apostolical authority; "Now I beseech

you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Rom. xvi. 17.)

It is certainly to be regretted that those churches who have stood the brunt of the battle in defence of the truth, should have been represented as if they had committed a "grand error," and put themselves to a world of needless trouble in dealing with their erring brethren in the form they have done, when their scriptural principles of discipline and polity could admit of no different line of procedure.

If I have in these observations misrepresented Dr. A. on any one point, I shall most gladly apologise for it, on its being pointed out.

With the highest and most cordial esteem for Dr. Alexander, and the strongest persuasion of the manly sincerity with which he holds his sentiments, but with a firm conviction that the method he recommends, in his letter, after which the errors in question should have been treated, is totally without the sanction of the word of God, I remain, yours truly,

GEORGE S. INGRAM.

GLASGOW, *February, 27th, 1846.*

WHAT ARE THE NEW VIEWS?

A Second Letter to the Editor.

MY DEAR SIR,—It is from no "taste for controversy," but from the conviction that Dr. Alexander's "Paper of Polemics," contains a very incorrect account of the real nature of the new views, that I feel constrained to trouble you once more. And as I have no wish to prolong the controversy, especially with a man whom I respect so highly, you will allow me to remind your readers, how it has arisen, and what is its exact present position. Four Congregational churches in Glasgow, discontinued fellowship with five churches in their neighbourhood, for persevering in erroneous sentiments regarding the work of the Holy Spirit, and addressed a circular to their sister churches, to ascertain, how far they, or the churches from whom they had separated, enjoyed the confidence of the body. In this circular they referred to the similar course which had been pursued by the three churches in Aberdeen, in reference to two churches in their neighbourhood. Dr. Alexander "counselled" the church under his pastoral charge, "to dismiss the subject, by respectfully intimating to the writers of these circulars, [the Glasgow one and one from the five separated churches,] that they must decline giving any formal answer to the questions they had submitted to them." This Dr. Alexander had a perfect right to do. Our brother then *published* his Counsels, "partly (he said) because I found others besides the brethren in Argyle-Square, anxious to peruse them; and principally, because I have been led to believe, that some advantage may accrue to the churches at large, from the further consideration of the topics to which they relate." The main question on which Dr. Alexander differed from his brethren was one of order or church polity. But in the course of defending his own ideas of Independency, he seemed to me, to lessen unduly the difference between the old views and the new. He did the same in his letter of explanation in the January Number of your Magazine. While it was not my place to offer myself as the defender of the course which had been adopted by the Glasgow and Aberdeen churches, it did seem to me, that the form in which the new views had appeared in this quarter, might throw considerable light on their true nature, and I felt that no consideration would justify silence in so momentous a matter. In these circumstances I endeavoured to show that Dr. Alexander was wrong in supposing, that

"if the promoters of the new views understood themselves they would be Arminians," and that their sentiments were much more nearly allied to American Campbellism. This I did by quotations from the published correspondence between the churches in Aberdeen and those in Blackhills and Printfield, by quoting the terms in which a leading Arminian has repudiated the new views, and by a few illustrative remarks.

Now, how has Dr. Alexander met the question between us? "I do not see (he says) that I am called upon to enter very anxiously into debate on the point between us, and that for two reasons. In the first place, as I frankly acknowledged I do not fully comprehend the views of Messrs. Kirk, &c., I am not very careful to maintain that I am right in thinking that, of established systems of theology that known by the name of Arminius is the one to which they most nearly approximate." On this I remark merely, that if circumstances had brought Dr. Alexander into contact with these "men, and their communications," but half so much as some of his brethren, his acute and powerful mind would have had less difficulty in "comprehending their views." "Secondly," says the Doctor, "I think Mr. Kennedy has taken a very strange way of confuting my statement, viz., by showing that it does not hold true of persons in reference to whom it was never made, persons of whom I had not the least thought in making it, and persons of whose sentiments I did not know any thing until I read his letter. The parties to whom *alone* I refer in my letter in the January No., are the authors of the replies to the Glasgow churches, published in 'The Entire Correspondence.' What others may have said, written in this controversy I am profoundly ignorant, and am content to be so. That correspondence I had before me authentic and formal statements of opinion, and on these I formed the judgment I expressed of the sentiments of the party to whom alone all my remarks have related. By these statements, I still think that that judgment will be found substantially borne out."

The reader will be curious to know how any man could have fallen into "strange" and illogical a way of confuting a statement as to attempt doing so—showing it did not hold true of persons in reference to whom it was never made. My explanation is very simple:—(1.) When Dr. Alexander spoke of "Mr. Kirk and his colleagues," it never occurred to me that he referred *only* to the authors of the replies to the Glasgow churches, seeing it was notorious that Mr. Kirk and other colleagues, who were as well known, and as completely identified with the churches as they were. (2.) When Dr. A. spoke of the writings of these men—"any thing they have written"—it did not occur to me that he referred only to "the Entire Correspondence," seeing it was notorious that they were inundating the country with writings of various kinds. (3.) The Glasgow Circular referred to the proceedings of the Aberdeen churches in the matter on which they asked the decision of the churches at large. And, (4.) I had myself sent a copy of our Aberdeen correspondence to Dr. Alexander, on its publication, in May, of last year. That Dr. A. never saw it, or, at least, never read it, of course I believe now, because he says so. Nor do I wonder that, amid his multifarious studies and labours, he should throw aside, and then forget, a large portion of the pamphlets that come to his door. But I certainly could not have supposed that a document affecting our churches as a body so deeply, would have shared such a fate. Nor shall I be charged with doing any thing very "strange," when I acted on the assumption that Dr. Alexander was acquainted with a document which I had myself sent to him, and that he included the parties referred to in that document, as every one else did, among those to whom his remarks related.

Dr. A. pronounces no opinion on the true nature of the sentiments quoted in my former letter from the Aberdeen correspondence. And, from the way in which he speaks of them, it would be no injustice to him to suppose that he would acknowledge that there is an essential difference between them and Arminianism. "It would be easy to show out of the Glasgow correspondence (I ventured to say in my former letter), that the views propounded in the west are substantially the same" with those propounded in the north. It will be a saving of space to combine the proof of this statement with an answer to the following passage:—"I again repeat, that, whether I am right or wrong in thinking that the views of the churches which have been separated from their sister churches in the west tend to Arminianism, is to me a small matter. What I conceive of moment is the fact that these churches avow their belief in the sovereign agency of the Spirit in conversion and sanctification; and where this avowal is made, I for one, must deprecate the principle, that the holding, along with this, of views which, by a clear-thinking and keen logician, may be shown to be not perfectly harmonious with it, is to be made an occasion for one church's dissolving fellowship with another. Oh! when will controversialists learn that a man is responsible morally only for the opinions he knowingly holds, not for every conclusion which a more acute man than he may deduce or extort from his opinions?" On this I remark—

1. I am not at all concerned to maintain a controversy on the question how far the new views approximate to Arminianism. It is "a small matter, except so far as the application of any old name to a new form of error, may convey either a palliated or exaggerated impression of the extent of its departure from truth. In this case I am satisfied that the real error is concealed by classing it with Arminianism.

2. No one will dispute the principle that we are not at liberty to hold a man responsible for every conclusion which a clear-thinking and keen logician may deduce or extort from his opinions. But there is quite a difference between such deductions and the process of sifting and comparing statements in order to divest them of ambiguity, and ascertain their real meaning. Never was such a process more necessary than in the examination of the writings of the authors of the replies to the Glasgow letters. Take the mere words of many of their statements, and you will conclude that there is not a shade of difference between your own sentiments and theirs; but compare them with other statements, and you will find that they are using your old and familiar terms in new and essentially different senses.

3. When Dr. Alexander says that the separated "churches avow their belief in the sovereign agency of the Spirit in conversion and sanctification," I must join issue with him. Those churches *do not* "avow their belief in the sovereign agency of the Spirit in conversion and sanctification," in the sense which Dr. A. and every one else has been in the habit of attaching to these words. That they do use such words I admit. But they are most careful to deny the *thing* which we have hitherto understood these words to signify: in that denial, in fact, consists the very peculiarity of their system, as we shall see immediately. Are we to be satisfied, then, with mere words, when they give us the means of knowing that they attach to these words a meaning widely different from the true and proper one? One of the Glasgow letters remarks well—(p. 57):—"The admission that conversion is by the influence of the Spirit is as indefinite as the admission that salvation is by Jesus Christ. An Arian or a Socinian admits the latter; but when you come to define terms, we find him denying the true work of the Redeemer." Those will feel the force of this

reference who know any thing of the favourite style of modern Unitarianism is full of devout references to the "divine Jesus," "our Lord," "our Saviour," "the Son of God." Take a specimen found almost *ad aperturam libri*, from taineau's "Hymns for the Christian Church and Home:"—

"Thy body broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember thee.

When to the cross I turn mine eyes,
And rest on Calvary,
O, Lamb of God, our sacrifice!
I must remember thee."

Who would have supposed that these words of James Montgomery could be adopted by a Unitarian Editor? And yet his book is full of such. She then account Mr. Martineau evangelical, a believer in the sacrifice of the Saviour? No, he repudiates the doctrine, and yet he employs words which convey every mind that is not practised in Unitarian glosses, the idea of a proper atonement by a divine Saviour. Now is the work of Christ the only portion of divine truth which must not be explained away under the cover of a Bible phraseology? of no moment to watch over the work of the Holy Spirit, and to preserve us from being robbed of our faith in it by like means?

Those who have read the Glasgow correspondence carefully, will need no effort to prove that "the sovereign agency" which Mr. Kirk and his colleagues ascribe to the Spirit in conversion, is a something entirely different from the thing that we understand by that expression. As to sovereignty, the first Hamilton letter says: "We believe that, in the use of this influence (of the Spirit), God is absolute sovereign. By this we mean, that he does exactly what he pleases. We cannot conceive of his lying under any obligation to use it at all but that of his own goodness and infinite love."—(p. 4.) The Glasgow reply points out the defect of this idea of sovereignty—"What you mean by God's being sovereign is merely his having under no obligation to use any influence towards salvation at all; not that he perfect liberty, without the slightest infraction of any right on the creature's part, any obligation on his own, to use it in behalf of one, and not of another. Yours is a sovereignty to which saved sinners can ascribe the difference between them and fellow-sinners who continue in their sins. You deny, therefore, the sovereignty of God, in the only sense in which it is at all in question."—(pp. 17, 18.) What we understand—yea, what Dr. A. understands by sovereignty, they call "partial despotism."

Now, what "AGENCY" do the authors of the replies to the Glasgow letters ascribe to the Holy Spirit in conversion? The term is quite indefinite and may mean more or less. "You are sufficiently aware (says one of the Glasgow letters), that the great question between us on the present subject is, whether, in the case of sinners who are converted to God, there be any *direct inward operation of the Holy Spirit upon their minds, accompanying these means and rendering them effectual*. It is this that we hold; it is this which you explicitly deny." That this reputation is correct, let one of the Hamilton letters bear witness,—“we are sorry you have quoted so little of this (scripture testimony) on the *real subject of direct inward energy*.”—(p. 41.) They hold that the Spirit is the agent in conversion, but his agency consists in employing and "plying the means," not in an operation on the sinner's mind, accompanying the means to render them effectual. The Glasgow writers had supposed that their correspondents admitted the usual doctrinal reference to the work of the Holy Spirit in *sanctification*, and what is the Hamilton reply? "You seem to think that we hold the necessity of a mysterious inward energy for the sanctification of the Christian. WE DO NOT."—(p. 28.) The Glasgow parties refer to such passages as Psalm cvii. 11—14, and Acts iv. 29, 30, to

“the perfect sufficiency and efficiency of external influence when put forth by God to effect conversion,” without “an inward illuminating power” or “an inwardly working power.”—(pp. 42, 43.) The external influence of which these passages speak, is the influence of God’s providence, of instruction and of miracles; and such influence, called by them *the influence of the Spirit*, and “the Spirit’s real work,” is perfectly sufficient and efficient to convert the sinner without any inwardly illuminating or working power of the divine Spirit! And shall we be told that these men hold the sovereign *agency* of the Spirit in conversion and sanctification? I am not quoting isolated passages, but indicating what any careful reader will find to be the drift of all that these letters contain on the subject. Take one other specimen from one of the Ardrossan letters. “By the Spirit’s influence exerted upon sinners with a view to their conversion, we understand the influence of doctrine, promise, precept, threatening, narrative; the influence of the glory and terror of the future; the influence of revealed eternal mercy and overpowering love; the influence of christian conversation and christian example; the influence of the private and public ministry of the word; the influence of the dispensations of providence by which the gospel and sinners are brought into contact, and by which many are from time to time awakened to attend to the truth as it is in Jesus. All these and such like we regard as under the direction of the Holy Spirit, according to John xiv. 16, 17; xvi. 7—11; to which passages we crave your attention, comparing them with 2 Cor. iii. 8. How shall not the ministrations of the Spirit be rather glorious? The influences adverted to are sometimes employed in greater and sometimes in less abundance, according to his own infinite wisdom, as to what is and what is not suitable, in this and the other case. But we wish to state with equal plainness, that we regard these, and such like influences, as personally employed by the Spirit, as truly as we regard the frown or smile which you put on, the authority which you display, the commands which you issue, and the promises which you make, as influences put forth by you; without you they are not; and whatever is effected by them is effected by you.”—(p. 163.) Shall we be told that those who thus reduce the influence of the Holy Spirit to the influence of doctrine, promise, precept, &c., &c., hold “the sovereign agency of the Holy Spirit in conversion and sanctification?”*

The length to which this communication has already extended, compels me to omit many things, but there is one part of Dr. Alexander’s paper which I cannot pass unnoticed. “When will churches remember that excommunication for opinion merely was unknown in Christ’s church, until introduced by the man of sin? Even Pelagius himself was never excommunicated.” I have read these words again and again, and with increasing pain and surprise every time. I can scarcely believe my own eyes. Have these sentences come together by the fortuitous concurrence of the printer’s types, or did the printer really find them in Dr. Alexander’s manuscript? Does the doctor mean to say that no man should be excluded from christian fellowship for mere opinions, however vitally and essentially erroneous, though they should even impugn the divinity of our Lord and Saviour? Or is it only a “clear thinking and keen logic” that puts such a construction on his words? I am so obtuse, that I cannot see them capable of any other. And against the one and

* It will be seen from the above quotation, that our Scottish new views confound *in effect* the Spirit with the word as much as Campbellism does. The date of the Number of the American Biblical Repository, to which I referred in my former letter, was misprinted 1846 instead of 1840.

obvious meaning which they convey, I hasten, as a Congregational minister interested in the honour and well-being of the body to which I belong, to enter my humble but early and emphatic protest. In other circumstances I might and would question the historical accuracy of Dr. Alexander's statement, but I do not wish to divert attention from the principle contained in it, a principle not more opposed to the entire Spirit of New Testament discipline, than it is to the well known and long continued practice of the Scottish Congregational churches. It may seem very gratuitous in me to attempt to defend Dr. Alexander's reputation against himself, but I must be allowed to say, that I am satisfied, that his own practice happily belies the doctrine of this passage. Let a Pelagian apply to him for membership—one, who, according to his own definition, "denies the corruption of human nature, and the need of divine grace as distinct from natural powers, to change it," and our friend and brother would not entertain his application for a moment. Or let a member come to him and say, "I no longer believe that my nature is depraved, or that any grace, distinct from my natural powers, is needed for my moral improvement," and he would cease, I am satisfied, to have fellowship with such a man. How then to account for the statement of the "Paper of Polemics" I know not. It is with much pain I have referred to it. But silence in such a case were treason. I am, yours truly,

ABERDEEN, *March*, 1846.

J. K.

NOTE BY THE EDITOR.

THE most pugnacious of our readers will be satisfied with a sufficient supply of controversial matter for one Number. Our apology is, that it is more easy to *desire* than equitably to *effect* the brief and speedy settlement of such discussions. With conscientious impartiality we have determined to give opportunity of explanation and defence to the respective parties, when they conceived their views misunderstood or mis-stated. Accordingly, though ourselves responsible to the public for the paper on the Fellowship of Churches, we reposed in the capable hand of the esteemed writer, the responsibility of offering any strictures on Dr. Alexander's "Paper of Polemics." As he declines the task, under the conviction that the exposure of what appear to him the deficiencies of Dr. A.'s argument would not be conducive to edification, and that "no good can come of more words;" we are willing to leave our readers, without the aid of a reply, to determine for themselves which of the parties has the best of the argument.

It is proper that our correspondents and readers should know, that *with the letters in this Number, the matter, in its present shape, is finally disposed of*, so far as our pages are concerned; with this exception, that if Dr. Alexander shall be disposed to reply to these new strictures, it is bare justice to afford him the opportunity, and that we reserve to ourselves, if we shall feel it to be any compensation for the *bother* of this discussion among friends, to make a remark or two on the whole affair. Among other causes of regret for the unwarrantable space occupied by this correspondence, is this, that faithful to our pledge, it was intended to insert a review of "*Jenkyn on the Union of the Holy Spirit and the Church*," and "*Thoughts on the Holy Spirit*;" but to do this in the present Number, especially if that Review, in compliance with the suggestions of several correspondents, shall enter into one or two important points of the controversy on this subject, would be to *surfeit*, not to *satisfy* our readers.

THE SCOTTISH CONGREGATIONAL HYMN-BOOK.

We have no lack of hymn-books. Some of them are good; others of them exhibit a sad medley of the precious and the vile. Their titles are as various as are their characteristic qualities. But among them all there is no one that bears the title which we have given above. For this we are both glad and sorry. We are sorry because the want of it has been attended with so many inconveniences to our churches. We are glad that the Scottish Congregational Hymn-book has still to be prepared; for we believe that, at the present time, an amount of talent may be got to aid in its preparation which, in former years, would have been sought for in vain. This again gives hope that, when the hymn-book does appear, and we trust it will appear before long, it will be found uniting in itself the excellencies of all other hymn-books, with many more peculiarly its own.

We shall say nothing for the present on the desirableness of our having one hymn-book for all our churches. There can hardly be two opinions on this point. If any reader is sceptical, we recommend him to read an article which appeared in this Magazine last September, with the editorial commentary thereon. The commentary is all we could wish it to be.

Taking it for granted that it is desirable to have a hymn-book which should be in name and in reality "THE Scottish Congregational Hymn-book," we proceed to the important practical question, How is such a hymn-book to be prepared? In the article in our September number referred to above, it is suggested that its preparation should be committed to Dr. Wardlaw, the Secretary of the Union, and a third person not named. This would be no improvement on the old plan, by which one or two persons undertook to provide a hymn-book adapted to the wants and tastes of an indefinite number of churches. It would merely be a trying of the old plan over again. Our first objection to the old plan is this, that there is no single individual whose tastes in hymnology are uniformly the correct exponent of those of the million. Our second objection is, that there is no member of the Union whose personal knowledge is so extensive and accurate as to qualify him to decide what hymns are universal favourites, and what are not. Now, what we want is a hymn-book for the million. And this we cannot have unless we have one which shall contain ALL the loved, the prized, and the enduring favourites of the million. Without prejudice to its popularity or usefulness, it may contain a selection of first rate hymns that are new to the million; nay, this will add to its acceptableness, as well as to its value; but ALL the old and loved favourites it must have, or THE hymn-book of our churches it never will become.

The plan which we would suggest for the preparation of the hymn-book will be the subject of another communication.

CRITICAL REGISTER.

The Terror of the Lord, or a Solemn Argument with the Fearless: being a Lecture on Future Punishment, delivered at Hereford, on Sunday, August 17th, 1845. By Edward White, Minister of Eignbrook Chapel. London: Jackson and Walford. 1845. pp. 24.

CONCERNING eloquence, earnestness, much energy of argument and appeal, to this production, it is in other respects faulty and reprehensible.

Professing to be "a lecture on future punishment," it is really a lecture, (and a

very good one, if it had been restricted to this point,) on the *certainty* of future punishment. We have little quarrel with the author that he did not occupy more of his argument with the *nature* of future punishment. But the *duration* of future punishment is treated in such a way as to enfeeble the sound part of his argument on the *certainty* of it. If the author disbelieves, as we more than suspect he does, the eternal duration of future punishment, the following courses were open to him: either to avow this sentiment, and show how "a solemn argument with the fearless" could be maintained in harmony with it; or to avow it as his personal opinion, while his argument was founded on another point, viz., the *certainty* of future punishment; or to omit all reference to the *duration* of future punishment, and confine himself to the terrible nature and certainty of it. Neither of these methods has he adopted; but by the frequent allusions he makes to the doctrine of eternal punishment, he has left it to be inferred that he is at least no earnest believer of that doctrine: that it is one very open to question—even to indignant and abhorrent repudiation: he thus ever and anon clogs the force of his "solemn argument with the fearless," by suggesting the idea that *uncertainty* attaches to a most important element of future punishment—its duration. The aim of the writer is not *single*. The desire for the conviction of the fearless would never have dictated the sort of reference he has made to the eternal duration of punishment. Two other ends are evidently in the mind of the preacher, and these should either have been more openly pursued, or not at all. Hints and ambiguities are not congenial with so grave a theme. These two ends are, 1. that the doctrine of eternal punishment is not scriptural; and, 2. that the preacher holding this can, notwithstanding, maintain "a solemn argument with the fearless." Whatever solemnity may attach to such an argument, we are satisfied that by itself, it is neither scriptural nor sufficient.

Theological Study, and the Spirit in which it ought to be pursued. By John Eadie, LL.D. Edinburgh: Oliphant. 1845. pp. 31.

IN this sound and salutary discourse, the sphere of the christian ministry is well defined, as that of expositors of a perfect revelation. And the necessity of a spiritual mind to the right explication of the spiritual truths of the Bible is demonstrated with much strength of argument, and fertility of illustration. Such a spirit infused into the study of Biblical literature is the best safeguard against heresy, and the best defence of saving truth.

Open Communion and Christian Forbearance; in a Letter to a Friend. By William Innes. Edinburgh: W. Innes. 1845. pp. 31.

CALM, judicious, discriminating, large-hearted, and scriptural; just such a production as this most estimable writer must have written, who, during a long and honoured life, has been at once a conscientious sectary, and an apostle of union.

The Voice of the Church One, under all the Successive Forms of Christianity. By J. H. Merle D'Aubigne, D.D. Edinburgh: W. Innes. 1846. pp. 53.

A VERY vivid retrospect of the phases under which christian truth has appeared to the church from the beginning of the gospel till the Reformation. With much of the philosophising comprehension of this distinguished author's reasoning, it displays, with historic skill, the identity of the doctrine of the Reformation with that of the orthodox in past ages. This *morceau* is fitted to stimulate the inquiries of students in theology—the class to whom it was originally addressed.

The Evangelical Alliance. Will Slave-holders be admitted to Membership in it? Letter from the Committee of the Glasgow Emancipation Society. Glasgow: 1845. pp. 16.

This watchful and active Society have done well to be beforehand in this representation. We confidently anticipate that, by a stern exclusion of every representative of a slave-holding church from their conference, another protest will be uttered against that most enormous blot upon human nature, SLAVERY IN AMERICA.

The Church in Christ. By an Elder of the Free Church. Edinburgh: Zeigler. 1845.

ANOTHER contribution to the atonement controversy. An olive-branch in the judgment of the amiable writer; but not likely to be productive of that union which he so zealously advocates. There is much truth in his tract, obscured, however, by his illustration of it.

Hints to Tract Distributors and other Religious Visitors. By Thomas Lightbody. Edinburgh: W. Innes. pp. 12.

CALCULATED to be greatly useful; a missionary spirit breathes through it.

Outline of Scripture Lessons for Young People, containing the Leading Doctrines of Christianity, in the Language of the Bible, and Systematically Arranged. Glasgow: James MacLehose. 1846. pp. 15.

A GREAT DESIDERATUM SUPPLIED. Christian parents! this labour of one of yourselves will greatly facilitate those fireside instructions, the right performance of which you must reckon the highest ambition of your life.

A Reprint of a Letter addressed to a Rev. Member of the Cambridge Camden Society. By M. de Compte Montalembert. Accompanied with a few Remarks and Queries by an Inquirer. Cheltenham: Edwards. 1845. pp. 88.

THE Count's letter of reproof to the Anglo-Catholics, the obsequious admirers and imitators of the Catholic Church, is made the ground of a series of very clever remarks and inquiries, which either the Catholic, or Anglo-Catholic Church, will find it very hard to answer. This is an able and very comprehensive production.

An Inquiry into the Possibility of Communicating a Knowledge of Religion to Uninstructed Deaf-Mutes by Natural Signs. By Joseph Kinniburgh. M.D.

THE argument of this pamphlet, which we have read with much pleasure, is, that written *language* is the only medium through which religious knowledge can be conveyed to the deaf-mute. As an experimentalist, Dr. Kinniburgh has a hereditary right to speak, and the *dictum* of a practical man should go far in such a question. But what he knows from experience, Dr. K., has here made out in argument, and has thus successfully maintained the claims of the Institution with which he is connected, and of all Institutions similarly conducted for the education of the deaf and dumb.

Two Sermons, Preached on Sacramental Occasions. By the Rev. Jonathan Anderson. Edinburgh: Johnstone. 1845. pp. 55.

DISCOURSES pre-eminently practical, and well fitted for the occasions on which they were delivered.

Speeches of the Rev. James Gibson, and Rev. A. King in the Synod of Glasgow and Ayr, &c., on Christian Union. Glasgow: Blackwood. 1846. pp. 102.

THE subject of this pamphlet is one which all Christians and all christian bodies will have, ere long, to take into their fullest consideration. We therefore deem it unnecessary to discuss *incidentally* the argument of this pamphlet. We are not satisfied with the principal grounds of objection taken by Mr. Gibson and the party who think and act with him in the Free Church. So far as we see, the principles he advocates are a bar to all unity and co-operation among Christians. We are glad, however, that the subject promises to be thoroughly discussed; and we trust that the discussion will tend to expose as sectarian, intolerant, and seemingly arrogant the spirit but too rife in that body of speaking of *their Testimony and Protest* as if it embodied all truth. Other bodies have no quarrel particularly with that Testimony *so far as it goes*, and *if it be rightly interpreted*. But it is fitting they who glory in it should know, that it is no *new* thing to render such a Testimony—they are neither the authors nor original witnesses:—that, in the view of many men as conscientious as themselves, *viz.*, the Dissenters, it is a most imperfect and defective Testimony even to the Headship of Christ, and that in what respect they have not attained, they require to be forborne with by other Christians, although they refuse to forbear in like manner:—that in its every part, this Testimony has been borne *again and again* by the Presbyterian Seceders of Scotland; a *much older Free Church than themselves*;—that the mere fact of large numbers having adhered to that Testimony, makes no difference in the *truth* of the testimony; and that it is historically false and morally presumptuous, to appropriate as *theirs* what they held in common with others, who learned it sooner, and suffered more on account of it than they ever have suffered, or are likely to be called to do.

We must refer to other parts of our pages for further observations on this subject. Meanwhile this pamphlet is worthy of attentive perusal.

The Scottish Instructor. Devoted to the Religious and Intellectual Improvement of Youth. No. II. January, 1846. Edinburgh: Grant & Taylor. pp. 24.

A PERIODICAL of much promise. It is largely supported by the Edinburgh Young Men's Society, and we trust their confederation will be joined by other societies throughout the country. In their work of mutual improvement, this will prove a powerful instrument; and in the large field of christian beneficence—the indoctrinating of their class with intellectual knowledge sanctified by religion, we hope they will zealously employ it.

DENOMINATIONAL INTELLIGENCE.

OPENING OF THE CONGREGATIONAL CHAPEL AT CULLEN.

FOR several years past the Congregational Union has occupied Cullen, in Banffshire, as a preaching station. It lies in the centre of a large population, and is distant from thirteen to twenty miles from the churches in Banff, Huntly, Keith, and Elgin. The attendance has in general been encouraging, and there are evidences of much good having been done. There being no suitable place in which to meet, the friends in the quarter, with the entire concurrence of the pastors of the surrounding churches, resolved to attempt the erection of a place of worship, which should be, if possible, unburdened with debt. Their appeal to Christian friends has been responded to, and a very comfortable and handsome chapel erected, which was opened for the worship of God on Tuesday the 6th January. The Rev. C. Piper, who for two years and upwards has laboured zealously and efficiently as the agent of the Union in the town and neighbourhood, led the opening devotional services. The Rev. Neil McNeil of Elgin preached from Ezekiel xliii. 12. In the afternoon, the Rev. J. Murker of Banff preached from Psalm cxxxvi. 1; and a public meeting was held in the Town-hall, in the evening, at which addresses were delivered to a very numerous assembly. During the services in the chapel, the attendance was good, and the collections were liberal. Mr. Murker preached three times to encouraging audiences on the following Lord's day.

Had there been the same prudence and foresight in all our erections as in this case, we should have been exempt from the difficulties of wiping off our chapel debts. At Cullen, a site in a convenient part of the town was readily granted by the Earl of Seafield, at an annual feu duty of £1, without any additional cost. The chapel has been erected, at the moderate sum of £140, with substantial stone and lime walls, slate roof, &c.—the internal fittings substantial, and even handsome. It contains, without galleries, about 300 hearers. Of the above sum, £50 have been raised at the station, £80 by sister churches in the surrounding district and by friends at a distance, so that there is yet a deficiency of £10. An appeal is hereby made to those well-wishers of the good cause who may read this statement, and who have the ability and heart to part with a pound, which, transmitted either to the Rev. J. Murker, Banff, or to the Rev. C. Piper, Cullen, will be gratefully acknowledged and faithfully applied. Let it be kept in mind that the utmost exertion has been made in the district to raise funds—that this is only a station yet, although there is a prospect of a church being organised—and that even the incumbrance of £10 would be a great evil to an infant cause. Let ~~ten~~ generous hands be stretched forth to wipe away the debt; and may the blessing of the Lord crown the efforts of the feeble and the few who pray and labour to have a scriptural church with which to be united.

J. M.

DEATH OF MR. MORRISON OF DUNCANSTON.

THIS honoured and venerable servant of God was, on the 6th of March, released from his earthly infirmities and sorrows after a life of labour in the service of God, extending to half a century. In a future Number we hope to be enabled to present a brief delineation of his life and character. Meanwhile, our readers must be delighted with the following touching memorial of his last hours:—

“His end was perfect peace. For a considerable time before his departure, his mind was in a most tranquil and happy frame. A halo of glory seemed to be shed

around his latter days. He suffered no bodily pain; only he felt considerable languor arising from increasing debility. He was able to appear in public on the last Sabbath of his earthly sojourn. The conviction of all present was, that it would be his last appearance among them. He spoke as he had never spoken before. It seemed a message from the eternal world. When he had descended from the pulpit, he looked up as if taking a last farewell of the place from which he had so long proclaimed the tidings of redeeming love. He did not dismiss the congregation, but left them to unite for some time in prayer. As he was leaving them, he continued speaking to them till he had reached the door. His last words, as he looked back upon his weeping flock, were, 'And REMEMBER, he hath 'abolished death, and brought life and immortality to light.'" (The text from which Mr. M. had preached.)

He felt so enlivened by the effort he had made, that he expressed regret that a brother minister had been invited next Lord's day. But his course was finished. On Wednesday a decided change took place. At night his youngest son came down, and he was able to give him his parting charge; after that he spoke very little to any one. On Thursday he was laid down for the last time on his bed; peaceful and calm, his mind wholly abstracted from all earthly objects. On Friday afternoon, his ransomed spirit quitted its earthly tenement for a heavenly mansion.

Natural affection makes us weep, but, at the same time, we are filled with unspeakable consolation. Our heavenly Father enables us to anticipate a most blessed union in his immediate presence, where "there shall be no more death, neither sorrow nor crying, neither any more pain."

ORDINATION AT LAURENCEKIRK.

On Tuesday, March 10th, 1846, Mr. Adam S. Muir, late of the Glasgow Theological Academy and University, was ordained to the pastoral charge of the church in Laurencekirk, as successor to Mr. David Moir, who has lately accepted a call to the oversight of the Independent church in South Shields. The services of the day were begun by Mr. John Moir, student, who conducted the devotional exercises. Mr. Masson, of Brechin, preached the introductory discourse. After Mr. Muir had answered the usual questions in a clear and satisfactory manner, Mr. M'Kinnon, of Sanchieburn, offered up the ordination prayer. The charge to the pastor was delivered by Mr. Kennedy of Aberdeen, and that to the church, by Mr. Hercus of Montrose. In the evening there was a public meeting, which was addressed on suitable topics by several of the brethren who had taken part in the previous services. The chapel was well filled on both occasions, and all the exercises of the day were of a most appropriate and solemn character. Mr. Muir has received a unanimous and cordial invitation to Laurencekirk, and enters on his labours in circumstances of much encouragement. May the Divine Spirit render them the means of greatly advancing the interests of our Redeemer's kingdom!

MONTHLY RETROSPECT AND REPOSITORY.

WILLIAM KNIBB AT HIS MOTHER'S GRAVE.—After one of the jubilee services at Kettering, when the multitude had been thrilled with his eloquence, Knibb found me talking with friends, and placing his arm within mine, said, "Stovel, I want you to go with me to my mother's grave—will you go?" "With all my heart," was the reply; and with another friend, we walked together up the street, toward the churchyard. As we passed along, he stopped suddenly where the main roads cross in the town, and directed my attention to a window on the second floor looking down the street to where we stood. "There," he said, "do you see that window with the muslin blind?" I replied, "Yes." "Well," he said, "my mother lived there when I left her. We had parted, and I had come down into the street here to go to Jamaica, to take charge of my brother's school, who was dead. She put her head out of the window and called after me, 'William, William, mind William, I had rather hear that you had perished in the sea, than that you had dishonoured the society you go to serve.' I never forgot these words—they were written on my heart." We passed on, talking of the effects which such a senti-

ment had in fostering his courage and zeal at different periods of his trial and labour. As we ascended the rising path which slopes down the side into the street when drawing near to the gate of the churchyard, he stopped, and said, "How unchanged the things are! That stone stands at the side of the path just as I did when I used to strike my marbles against it. See, they used to bound and roll down there!" On entering the graveyard he became filled with awe, and walking up to his mother's grave, he stood, as if in the act of worship, and, after a while said, "There she lies. See, there's her name. She died January 25, 1835. She was such a mother! I wish my children were here, Stovel, to sprinkle some flower on her grave." His expressions were calm and at considerable intervals. My attention was fixed on him; and the thing which struck me most forcibly, was the fact, that in minds which are suited to great and daring actions, the mainspring lies in these sensibilities of the heart which are kindled and augmented by domestic piety.

IN HIS LAST MOMENTS.—On the 11th of November he was seized with yellow fever, and medical attendants were called in. On the 13th, though much debilitated he had an interview with our mutual friend Mr. Phillippo, on important missionary work. His mind was perfectly collected, and by his hearty sympathy with Mr. Phillippo, he proved himself on his bed of death, a faithful friend. The next day his symptoms were alarming; and he became yet more apprehensive that his sickness was unto death. From one who was with him I learn that nothing could exceed the serenity and comfort which he enjoyed. "I am not afraid to die," said he, "the blood of Christ cleanseth from all sin, both of omission and commission and that blood is my only trust. A guilty, weak, and helpless worm, on his knees I fall." He became delirious as the fever assumed a more malignant, and ultimately the most malignant form. This continued until the 15th, when, still delirious, he gave out a hymn, which he sang, and then delivered a most touching address, as though he were in his chapel. He then pronounced the benediction Within a few minutes he became sensible again, took his wife's hand in his, turned his eyes upon her with unutterable tenderness, said with profound composure "Mary, all is well," and almost immediately expired.

PROCLAMATION OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, &c.—This singular "proclamation to all the kings of the world—to the President of the United States of America—to the governors of the several states—and to the rulers and people of all nations," testifies that the high-priesthood or apostleship has been restored to the earth: that we, the proclaiming twelve, hold the keys.

They therefore, with authority from on high, *command* all to repent and be buried in the water in the likeness of Christ's burial; and rise again to newness of life in the likeness of his resurrection. They assure their disciples they shall receive the spirit of prophecy and revelation—the gift of healing the sick, and being healed—of expelling demons—of seeing visions and conversing with angels and spirits from the unseen world. They testify that the Indians are the remnant of Israel that is to be restored,—that in North America a temple is to be built for the Gentiles and Israel, to finish the preparations for the coming of the Lord. They call upon all people to aid and protect them in this glorious work.

They prophecy that Jerusalem shall become the seat of Messiah's empire—the centre and capital of the old world: that simultaneously there shall be a tabernacle and sanctuary in and for the new world, which the Messiah shall visit in person. And with reference to these, and sundry pieces of "news," such as are not to be met with at all times, they give the all-satisfying proof and demonstration, in conspicuous and ever-recurring capitals, **WE KNOW IT!**

Having done the next-best to *publishing* this proclamation, we refer our reader for further information to "**THE TIMES AND SEASONS OFFICE!**" Nauvoo, State of Illinois—the *Prophet Office*, Spruce-Street, New York.

Such fatuous conceits are not to be argued against; their wretched dupes are to be pitied and prayed for.

GLASGOW:

BELL AND BAIN, PRINTERS, ST. KNOX SQUARE.

THE SCOTTISH
CONGREGATIONAL MAGAZINE.

MAY, 1846.

To the Editor of the Scottish Congregational Magazine

MY DEAR SIR,—A few days ago I received the letter of which the following is a translation, from Dr. Merle D'Aubigné. As I think it will, on several accounts, be interesting to your readers, and as, in a postscript, the writer says, "Should you judge it worth while you may insert this letter in any of the journals belonging to your Church," I have much pleasure in transmitting it to you.—I am your, &c.,

EDINBURGH, 5th April, 1846.

W. LINDSAY ALEXANDER.

"SIR, AND VERY DEAR BROTHER,—I have duly received the letter in which you acknowledge the receipt of the fourth volume of my History of the Reformation. Allow me, as the only return, to entreat one of prayer on behalf of that work—not that it may have what is called a great success in the world—that I voluntarily renounce; but that it may be for the glory of God, and that, here and there, at least one soul may be found to whom the Holy Spirit may bless these pages, by conducting him thereby from darkness to light.

"It would have given me great pleasure to have sent this volume to a much larger number of friends in Scotland, but it is not my property; and though Messrs. Oliver & Boyd have in this respect, as well as in others, acted liberally and nobly, so as even to have exceeded my requests, there is a certain discretion by which I have felt it necessary to restrain myself. I beg that it will not be by this that my remembrances will be measured: I have not forgotten one of my friends in Scotland.

"I hope, also, that this token of friendship may terminate a little discussion to which I have given rise, and that we shall all join hands like brothers. Requested to write a farewell letter before leaving Scotland (and, I may say, it was not from our excellent friend, Dr. Chalmers, that that request emanated), I thought it behoved me to touch upon a point, which, certainly, had I known better the state of things, I would have avoided. Finding that the National principle on the one hand, and the Voluntary principle on the other, constitute (especially, perhaps, in England) the chief antagonism which separates Christians, I had hoped to do something which might bring both parties together, and

unite them more closely, by setting forth the aspect under which the matter appeared to one who, like myself, occupied a middle position between the two systems. I cannot tell you how much I shall feel grieved if the result should be opposite to this my design. If my letter, in place of uniting, has separated, it has led to the contrary end from that for which it was intended. But I hope in God, who establishes him that halts (Heb. xii. 13), who heals the breaches (Ps. lx. 2), and who gathereth his elect by his compassions, in order to form them into one band.

“There was one declaration which I heard whilst in Scotland, which has remained in my heart: it was that uttered by Dr. Chalmers when he introduced us to the Free Church at their meeting of Assembly, May 28. He said, ‘among the great majority of evangelical dissenters in this country, I am not aware of any topics of difference which I do not regard as so many men of straw;’ to which he added his desire, that ‘the heads of the various denominations would meet together, and consent to make a bonfire of them.’ Loud applause followed this declaration. Let us not be wanting to such an invitation. For myself, I bring my ‘man of straw,’ and willingly I cast it into that immense *feu de joie*.

“Thus, then, dear Sir, all is consumed, and over these miserable ashes which the wind is carrying away, let us mutually clasp hands, looking unto Him ‘who is the same yesterday, to-day, and for ever,’ and to whom let us all say, with one heart, and one mouth, ‘Lord Jesus, come quickly.’

“The General Committee of our Evangelical Society has appointed as our representatives this year in the British Isles the Rev. Professor La Harpe, and M. le Comte de St. George. These friends will be able to express the lively affection which all of us, and I especially, bear towards all the disciples of Jesus in these islands, *without distinction of Churches*.* May God bless their mission, and all your meetings!

“Receive the expression of my affection in Christ.

“GENEVA, 23d March, 1846.

“J. H. MERLE D’AUBIGNÉ.”

CONGREGATIONALISM.—No. III.

ARE CONGREGATIONAL MINISTERS FAITHFUL TO THEIR PROFESSED PRINCIPLES?

THIS question embraces a wide field; but a few remarks will fully occupy the space to which I am necessarily confined. In order that they may be found faithful to their principles, the pastors of Congregational churches must endeavour, by grace,

1. To set before the people under their care an example of cheerful and constant obedience. They are ordained to be *types*, or *examples* to the flock. Hence the following exhortations, which merit their serious attention:—“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre

* [What a pity our Union meetings will be over before these interesting strangers arrive! It is plain, from what Dr. Merle D’Aubigné says, that they are deputed to us as well as to others.]

but of a ready mind; neither as being lord's over God's heritage, but being *enamples* to the flock." In this text reference is made to some cases of unfaithfulness to Congregational principles, which, among other denominations, are not unfrequently fearfully exemplified. Pastors are not faithful to Congregational principles,

1st, When they undertake, or attempt to perform, the duties of the office *reluctantly*. This is implied in the text—"Taking the oversight, not by constraint, but willingly—of a ready mind." However much the Voluntary principle is hated and reproached by others, among Congregationalists, whether pastors or people, it must pervade every duty in which they engage. They know that, without the willing mind, nothing that pertains to the religion of Christ can find acceptance with him. One of their strong objections to other popular systems of church government is, that cases frequently occur in which the Voluntary principle cannot be exemplified in its full extent. The first qualification for the office of the christian pastor, specified by the apostle, is the willing mind—"If a man desire the office of a bishop, he desireth a good work." In performing some of the duties of the pastoral office much self-denial may be necessary, but the Voluntary principle must be exemplified; and nothing but the constraining power of redeeming love can keep it in healthful exercise.

2d, When they undertake or retain the office from carnal or worldly objects. "Feed the flock of God—not for *filthy lucre*, but of a ready mind." "A bishop must be blameless as the steward of God, not given to filthy lucre."—Tit. i. 7. "Filthy lucre" means *filthy gain*, and it is applicable to every variety of worldly gain. The Lord hath ordained that they who preach the gospel should live of the gospel; and they have a right to expect that those to whom they minister the word will, according to their ability, cheerfully supply their temporal necessity; but if, at any time, they allow their mind to hanker after worldly ease, affluence, or honour, or seek to compel the flock to minister to them of their worldly substance beyond their inclination or ability, they so far act inconsistently with Congregational principles. That they may sometimes be exposed to powerful temptation to err in this matter is manifest; but they must resist every such temptation, steadfast in the faith, that, on every proper occasion, they may be prepared to adopt the language of the apostle, with a good conscience—"I have coveted no man's silver or gold, or apparel."

The apostle found it necessary to warn his beloved son Timothy against the love of "filthy lucre," in very solemn language; and he refers to some fatal examples that had occurred in the churches in that age, under his own eye:—"Having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the LOVE OF MONEY is the root of all evil; which, while some have courted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, a man of God, flee these things, and follow after righteousness, goodness, faith, love, patience, meekness," &c.—1 Tim. vi. 8—12. "Be thou an example of the believers, in word, in conversation, in charity, in speech, in faith, in purity."—Chap. iv. 12.

3d, When they attempt to exercise unwarranted authority over the flock of God—"Neither as being LORDS over God's heritage." To act as "being lords over God's heritage," is to imitate evil rulers in the government of worldly kingdoms. Jesus perceived a disposition to this among his primitive disciples, and he forbade it in the very terms used by the apostles—"Jesus called them, (his apostles,) and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise LORDSHIP over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark x. 42—45. Jesus did not intend to praise or blame civil governments, his object was to protest against the admission into his churches of the *spirit* or the *form* by which the kingdoms of this world are governed. Fearful has been the consequences of acting in opposition to the spirit and the form which he hath appointed in his kingdom. With the exception of the Congregational form of church government, more or less of the spirit and form of worldly governments have a place in all the systems with which we are acquainted; and, wherever that is the case, church rulers will be found, to a certain degree, acting as lords over God's heritage. We have formerly had occasion to notice, that, even among Presbyterians, church rulers claim the essential principle of civil rulers, namely, *legislative* and *executive authority*.*

Pastors of churches are ordained to rule, and it is the duty and interest of the flocks they oversee to obey. Hence the following exhortation, in which the duty of pastors and people are set before them:—"Obey them that have the rule over you, (or that are your guides,) and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you."—Heb. xiii. 17.

Although Congregationalists have no ecclesiastical courts to frame or enforce laws, their pastors may, nevertheless, usurp unhallowed dominion over them. We read of a *Diotrephes* in the primitive churches who loved to have the pre-eminence among them, and the spirit by which he was actuated is natural to men; nor are great and good men beyond its pernicious influence. Pastors of churches violate their principles when, at any time, they attempt to coerce the conscience of the people. Their duty is to *lead*, not to *drive*, the flock of Christ; and he himself hath left them an example. The prophetic announcement was remarkably fulfilled by his treatment of his disciples:—"He shall feed his flock like a shepherd: he shall gather the lambs with his arm and GENTLY lead those that are with young." He bore with their infirmities, and taught them as they were able to bear; but we never find him attempting to coerce. His apostles copied his example; and it is just in proportion as pastors of churches do so, that they are faithful to their professed principles. This much regarding the example which pastors must study to set before the flock of Christ, if they would prove faithful to their principles; a few remarks with regard to teaching

* See *Scottish Congregational Magazine* for March, p. 111.

will, if the Lord permit, form the subject of a future essay. In the meantime, may the Lord, the Spirit, deeply impress on the minds of pastors and people the necessity of the wisdom that is from above!

THE MONEY POWER.

This title is perhaps vague enough, but it will serve as a text on which to set forth a few thoughts, which have long appeared to me to be sound and scriptural, although not likely to be popular; and, if sound, it follows, that the prevailing mode of raising funds for the propagation of God's truth and the preaching of the gospel, of which this paper treats, *must be wrong in principle*. To make myself at once understood, I may assume it as a matter of *fact*, that the leaders of the christian church, (by which I mean all denominations,) have considered it to be *right* to solicit the pecuniary assistance of *all*, in raising funds for the service of Christ, both at home and abroad, and to exhort all to contribute to this work, irrespective of the fact, that *very many* of those so solicited, are themselves not reconciled to God, being still in the gall of bitterness and bond of iniquity. This being a fact, of which there is no denial, it will be my object to show, that such a practice is *wrong in principle*, and pernicious both to the church and the world.

Before proceeding with the argument, it may be worth our notice to attempt a solution of the question, how the present practice arose? Now it appears to me clearly traceable to that system which has been, and still is, so prolific of evil, viz., connection of church and state. That system so combined the spiritual with the secular, so amalgamated the *church* and the *world*, that in order to attain respectability in the latter, it was necessary to become a member of the former; and the institutions of the world were so arranged, that in order to obtain civil distinctions, church membership was imperative, hence grew up a huge institution called the church of Christ, worldly in its nature, and composed in great part of worldly men; this system continuing to operate for generations, the minds, even of good men, were insensibly led into the belief, that it was proper for all men to become members of the christian church, although evidence was not afforded in every case, that they were under the influence of christian principle. Thus it was, that although in the course of time, from various causes, there were offshoots from the national churches, and voluntary churches sprang into existence, still on the point in question, a very general ignorance prevailed. Men were still considered fit members of such churches, if not immoral in their lives, and being thus christians in name and profession, they were naturally appealed to for the performance of christian duty, of which, unquestionably a part is, the giving of their property for the support and extension of the gospel of Christ. Now, in all those churches where this opinion prevails, and where membership is attainable by all against whom no immorality can be charged, there is a certain consistency in soliciting the aid of all for the cause of Christ; but in those churches where it is considered indispensable that a man shall give credible evidence of having received the truth in the love of it, before he can be admitted to

membership, there is a glaring inconsistency in such a practice, and it is specially to those churches I would now address myself.

I have said such a practice is *wrong in principle*. Without going into the proof of this by appealing to distinct passages of scripture bearing on such a subject, I would simply remind my readers, that the service of Christ must be a willing service, none other is acceptable with *him*; every sacrifice where the heart is not found is an abomination unto the Lord. Now, look at the man still away from God, still a rebel in heart, still refusing to believe and obey the truth, giving of his substance (at the solicitation of others) to promote God's glory in the salvation of men—what is it? a solemn mockery—a monstrous absurdity. *He cannot* be desirous of the spiritual renovation of others, utterly careless of his own,—*he cannot* have a full appreciation of the guilt and danger of others dying in ignorance and sin, whilst he is himself incurring greater guilt, and daring greater danger, and practically denying his own less excusable ignorance. In the sight of God what must such a spectacle be but that of a loathsome moral evil, utterly abhorrent to his pure and holy nature, such as to draw forth his entire condemnation, and prompt the indignant inquiry—"Who hath required this at your hands?"

Further—Such a practice is wrong in principle in regard to the church of Christ. That the church should be composed *only* of those who are *saints*, or saved ones, will be admitted. If so, on whom does the Great Head of the church lay his injunctions to promote his cause in the earth? "Freely ye have received—freely give." "Go into all the world and preach the gospel to every creature," is evidently only the business of those who know, and believe, and rejoice in the gospel. Those only who have been saved can speak from the heart to the heart. Those only who have felt the power of redeeming love, and can estimate somewhat of the extent of the obligations under which they are laid to glorify their God and Saviour, can really and truly give of their substance with a *willing mind* to promote God's glory, and save dying men. In this case there is no anomaly, every thing is consistent and harmonious, the common sense of mankind at once feels satisfied with the moral fitness of such an arrangement; and the whole scope and tendency of the gospel of Christ tells us, that such is the arrangement he has designed to accomplish the great work to which he has pledged his truth—the restoration of fallen man, and the complete destruction of the works of Satan.

Further—The prevailing practice is *pernicious to the church*. It must be so, when we consider that the people of God have much remaining corruption and tendency to evil—they are much in danger of neglecting duty, and especially so, where duty requires sacrifice and self-denial. The acquisition of property is desired by all, and under the guidance of holy principle is subservient to much good; but where the man of God is called upon to give up part of his acquired property to forward the cause of truth, it is amazing to observe how very subtle his excuses are, in order to limit the necessary sacrifice. This all know, and the men of God feel this to be a great temptation. Now, is it not true, that any claims which are made for the cause of God, or, indeed, for any cause, are felt just the *less* burdening, and to be the more limited

in their application, in *proportion* as the same claims are also laid on others? if so, is there not a strong temptation to bring as many as possible under the same obligations, so that *ours* may be more limited? And, if in doing so, the christian church imposes that obligation on those who are not one with them in Christ, does it not, *to that extent*, set aside its own most solemn duty, and bring into operation an instrumentality for the accomplishment of God's work, which he disowns, and to which, in consistency with his own perfections, he cannot grant the blessing? Now, when we consider what the work is, and by whose power the work in all its magnitude is to be accomplished, viz., by the outpouring of God's blessing, and Holy Spirit, on the efforts of his people, in accordance with his revealed will, surely it becomes the christian church to pause and reflect whether or not there may be, in the prevailing practice on this point, a radical evil, a cancer at the very heart, in the whole of the instrumentality now employed, which causes the God of all grace and mercy to disown the work, and refuse to bless. Again, this practice is *pernicious to the church*, inasmuch as it has a tendency to stint the grace of liberality. It is well known, that if any grace of the christian character is not exercised, or but seldom so, that grace will become dormant, and eventually dead; now the practice in question may be fairly tried by its results: now, is it not true, that of those members of our churches who are comfortable in their worldly circumstances, but very few, indeed, if any, give to God's cause *according to their ability*? Is it not true, (unpalatable as the truth is,) that a large proportion of the members of our churches are quite satisfied with casting into the collection plate, as they enter the house of God, such a trifle as they would give as an alms to the solicitations of a beggar? Even in the case of those hard-working men who may have considerable difficulty in providing for the wants of their families, *more may be done*, and *ought to be done*, by such, for the cause of Christ, than we find is generally done—this deficiency in liberality, however, arising not from a want of interest in Christ's cause, or from a desire to escape the duty, but from a false estimate of *what is duty*, and a want of reflection on the subject, produced by the prevailing practice. In the case of a church providing for the maintenance of the ordinances of the gospel among themselves, the necessity of raising a certain amount to accomplish the end is first ascertained, and the ordinary mode of raising that amount being put in operation, and *succeeding*, leaves the members of the church under the comfortable feeling that they have done their duty in the matter—the end is accomplished—nothing more remains to be done; there is no need for reviewing the amount done, nor the motives which prompted the work, to see whether or not they have done what *they ought*, and from proper views of duty, hence the church sits still, liberality is not exercised, and the grace languishes and dies. And, in the case of more extended operation for the cause of Christ, such as the support of missionary, Bible, and tract societies, christian men being called to exercise liberality, act very much in the same way as they have been accustomed to do in the support of the gospel at home, that is, look for a large amount from the world at large, and, in doing so, feel as if, on this account, a more limited help from them will suffice to accomplish the object; thus, unquestionably, the liberal spirit is crushed and stunted, and even in

what is really done by christian men, very little of the true spirit of christian principle prevails.

Again, the prevailing practice is *pernicious to the world*. This we think is self-evident. One of the greatest evils of the world is a spirit of self-righteousness. Now, any thing which tends to foster this evil must be pernicious. The men of the world not having believed and obeyed the truth, are still prone to think of themselves more highly than they ought, and we ask if any one act is more calculated to deepen this spirit, than that of being solicited to give of their property to promote the cause of God in the world.

Let us just examine a case: we see a man of excellent moral character, of high and distinguished attainments, of unblemished integrity, of amiable and prepossessing manners, all calculated to call forth the respect and affection of all with whom he comes in contact—but still he wants the great leading principle of love to God in the soul; with much about him that we love, he has that about him which we deplore—enmity to God—such a one to be called on to contribute to the cause of Christ, and does so—how is such an act on his part, (and especially if solicited to it by men whom he knows to be christian men,) likely to affect his moral nature? Will he not begin to feel as if he had done well? Will he not begin to fancy he is not far from the kingdom of God? Will he not be prone to think that by such acts he is laying up for himself “treasures in heaven,” and that such deeds will go far to nullify the award which he knows stands on record against all who love not the Lord Jesus Christ?

Having thus attempted to show that the prevailing mode of raising money for the cause of Christ is *wrong*, it becomes necessary to state to what extent that mode ought to be modified or abandoned, and what may be expected as the results of a more scriptural mode of attaining the requisite funds. I would propose, that *the collecting plate at the doors of our places of worship should no longer be used; that the system of seat letting be utterly abandoned; that all canvassing, by appointed collectors,* of the members of congregations for contributions to religious objects should be given up; that all door-collections at public meetings shall be discontinued, and that all appeals from the platform and otherwise, to the public, as such, for such purposes should cease*. No doubt these will appear very startling innovations, and will rouse a multitude of objections, the chief of which will perhaps be, that such a course of action would cause a very great defalcation in the supplies necessary for the accomplishment of the great work of the spread of Christ's kingdom on the earth. Now this objection is of a two-fold character: it supposes, a great falling off in the amount which would be raised; and further, that such an amount *at least* as we have hitherto had, is *absolutely necessary* for the work. Now we reply to the first view of this objection: it remains to *be proved* that such a result is likely to arise from an abandonment of the present practice. On the contrary, we are entitled to assume that a more scriptural mode would *ultimately* produce more powerful results. I say ultimately, because *at first*, it is likely enough there might be a falling off. For what is the proposition? nothing but

* *i. e.* That is persons not members of the church, or respecting whom we are not convinced that they are real Christians.

this, that the people of God be made to *know* and conscientiously consider the great and solemn duty which devolves on them, and *them alone*, to provide the means for Christ's work—deeply to ponder their obligations to redeeming grace, the relation in which they stand to the world, and to feel and act under the influence of that heart-stirring appeal of the apostle, "Ye know the grace of our Lord Jesus Christ, who, though he was rich, for your sakes became poor, that ye through his poverty might be rich." And if such motives were kept before the minds of God's people, and they ever remembering that the *world* is not, and cannot be called on to engage in this work—would there not be a more copious outpouring of the silver and gold of the rich, and a more generous self-denial exercised on the part even of the poor disciples of our Lord, as would beyond all question produce, if not an amount equal to the *present*, at least an amount equal to the work which God designs at any given time to be done. And in regard to the second view of this objection, that an amount, *at least* equal to what has been hitherto produced, is *necessary* for the work. We think in this there may be much mistake. We have been so long accustomed to consider the parade of a large revenue as essential to success, that we have lost sight of the great truth: "It is not by might nor by power, but by my Spirit saith the Lord." Now is it not possible, or rather is it not too true, that in all the efforts made for the last half century, we have been relying too much on means such as these to accomplish God's work, and hence straining every nerve in that direction to obtain large subscriptions and collections, and rejoicing in them, whilst all the time, prayer for God's blessing and the outpouring of his Spirit has been woefully restrained; our meetings for prayer by the paucity of attendance, abundantly showing, that the people of God have not yet been deeply impressed that *here* lay their strength, that in this direction they might be sure of realising God's blessing. The people of God have shown in this respect a great want of faith in His promises, and have cherished confidence in their own devices and modes of accomplishing this work. If this be true, it may be, that it is not so much that money is wanted, but that unhesitating faith and believing prayer is wanted, and that where there may be very little of the former, and much of the latter, God will appear to bless and make it evident to all, that the restoration of the world is his own special work, in answer to the faithful and earnest cries of his own people.

Now, it may be of importance to state shortly how such a change as advocated would prove beneficial both to the *church* and the *world*.

First, to the church.—Let us look at the new aspect which the cause of Christ would assume in the estimation of God's people. The cause would be felt as emphatically *in their hands*, entrusted to them as the saved of the Lord; they would be made to feel that this is too sacred a cause to be touched by the men of the world; they would repudiate such a connexion in this holy work; they would bestir themselves to the mighty work, under the deep and solemn conviction that God demanded a faithful discharge of duty; they would feel that as a *portion* of pecuniary power on which they had hitherto been accustomed to rely, was, in obedience to the implied will of God, no longer solicited, they would be cast back on their resources as the church of the living God, and

as He in whom their strength lay had demanded the sacrifice, they would be the more importunate in prayer that God would take of his own, pour out abundantly of his Spirit in connexion with the feeble means which they could provide, and thus take unto himself the glory of accomplishing his own work, and saving a ruined world. Let us just suppose such a spirit to pervade the church of Christ, the living disciples of Christ—would there not then be such an amount of self-denial and sacrifice of worldly good for the promotion of God's glory, as would far surpass all we have yet seen from the people of God? And would there not be such an amount and energy of believing prayer as would ensure the outpouring of the blessing which God delights to bestow, and which he has pledged himself to bestow in answer to such prayer?

Again: such a change as advocated would prove beneficial to *the world*. What a fearful amount of formality and profession now prevails, and one of the most powerful elements in producing this state of things, we hesitate not to affirm, is the prevailing practice which we now condemn. Let the man of the world know, that however estimable he may be in the sight of man, however irreproachable a character, and however much beloved, still, if not at peace with God, if not one who has received Christ, he cannot have any part in this glorious work, at least cannot be solicited to it; and he will be aroused to think seriously, his heart will be touched, his conscience will be startled from its slumber of death; he will feel himself stripped of much of his self-righteousness, the veil of delusion will be destroyed, and, by God's blessing, he may be led to see his true state as an enemy to God, and an heir of wrath. By such a course, also, the world will be led to look more closely into the work which God's people are enabled to accomplish. They will see the church, composed of such as are not "rich in this world," striving earnestly, and sacrificing cheerfully to accomplish a work which is not to promote their own worldly interest, but, on the contrary, a work demanding of them a sacrifice of worldly good; they will see a power in operation which, to worldly eyes, is quite inadequate to accomplish the proposed end, the renovation of the world; they will see an earnest striving by prayer and supplication for God to appear and prosper his own work; and they *will* see, in connexion with such efforts of duty and prayer, the work going on, men brought to consideration, sinners saved, glory to God on earth, and the moral desert blooming as the rose.

Let the people of God seriously ponder this subject, let them resolve in the strength of God's grace to take the more excellent way of accomplishing his work. Let them resolve to solicit no instrumentality which he does not approve, and be satisfied to use *only* that which has evidently the stamp of heaven's seal, assured that this will be true wisdom, and in so doing put an end for ever to one of the subtlest devices of Satan, which has been so long in operation, thwarting and defeating the great work of the restoration of a fallen world to the favour and image of God.

J. E.

EPISTLES OF CHRIST—A WORD IN SEASON TO
PROFESSING CHRISTIANS.

THE life of a Christian is an argument of the truth of Christianity. The world is full of books proving that religion is true, but who reads them? We can pile demonstration on demonstration, but they are cold abstractions, and all will be nullified in their practical effects by one remark of the infidel: "See how your Christians live. See them just as gay as I wish to be. See them as thoughtless as I desire to be—as fond of the world, as greedy of gain, as ambitious, as sumptuous in their style of dress and living, as I desire to be. See them do as little for the conversion of sinners and the spread of the gospel as I do." Such a religion, with all your demonstrations, is worth little. But there is an argument which infidelity must feel, and before which guilt will tremble. When Christianity reforms the sinner, silences the profane, reclaims the drunkard, the gay, and the worldly, the argument of such a life will be felt when tomes of cold demonstration lie forgotten on the shelves. But what is this argument? It is this: CHRISTIANITY CHANGES THE MAN. The change is seen in all his life. He is not simply a professor of religion. That is no change. It is not that he is periodically religious, like the return of a quartan ague; or prudentially religious, at distant intervals. You know where to find him. He is uniform, steady like the light of a morning unbroken by mists, or the beams of a noonday unobscured by clouds and tempests.

THE WORLD UNDERSTAND WHAT RELIGION IS. They know that it is more than a name, a bugbear, or a shadow. And hence they scoff at professors, and deride pretences of piety. The only way to silence the world is BY YOUR LIFE. Argument will not do it; but a life of religion will. It will do more; it will not only silence, it will subdue—it will not merely close the month, it will find its way to the heart. The world know that the conduct of Christ was different from that of other men. They understand that when professed Christians do not live like him, they are not Christians.

There is nothing so well fitted to convert men as a christian life. God blesses such a life; he follows it with the influence of his grace. See a Christian self-denied. See him abandon every thing which is not christian, lay aside the emblems of pride, of gaiety, of luxury. See him unambitious of honours, the friend of the poor, and of the widow. See him live in an atmosphere of prayer; breathe forth the aspirations of devotion; turn aside from the allurements of the world. See him lay himself and all he has on the altars of God; the patron of those great designs that look to the conversion of all mankind. See the iron bands which fetter other men fall around him; the ice of selfishness and avarice dissolve; great wealth, freely given; and that which calls forth all the energies of the men of this world—that for which they live, see it all yield in his heart and life to the influence of some mightier principle. See the gospel in his soul have such an ascendancy that it humbles his pride, subdues his feelings, unclenches his hand from gold and office, and makes him a large and liberal benefactor of mankind. Who doubts that Howard was under the influence of some such principle? Who doubts

it of Wilberforce? of Martyn? of Edwards? See the gospel shed peace in affliction, restrain passion, sustain the sinking soul, and bear up in the agonies of death. Who doubts that there is something religion then? No man doubts it; and no man doubts that where **no** of these things exist there is nothing in his religion. It is name, **emp**ness, vanity, imposition that deceives no one; profession that **no** mistakes; pretension that never beguiles; a cloak that conceals nothing; an assumption which every man understands, and which every man, **an** which God despises and abhors.

N.

 THE CHAPTER OF THE POETS.

CHRISTIAN UNION.

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WHEN shall the Lord in glory come,
And bid the fires of discord cease,
While o'er His church—one glorious dome,
Effulgent beams the orb of peace,
No sounds within the temple rise,
But praise high swelling to the skies!

That day appears, the bright'ning east,
Foretells the glory hastening on,
When Christians at one hallowed feast
Shall sit—all strife and envy gone—
Shall, gathering round the sacred tree,
Look, blessed Lord, alone to thee.

As streams that down the mountain side
Gurgling by mazy tracks descend,
Through devious wanderings, far and wide,
At last, in one wide ocean blend,—
So saints, long severed, union sweet,
In love's capacious bosom meet.

Heart meeting heart, illustrious band!
Love gushing forth, a copious stream;
Heaven throwing forth its light beyond,
And strife and party but a dream
Of bygone ages, chased away
Like clouds before the rising day.

Oh, 'twas a glad'ning sight of old,
When Israel's tribes the pathways trod,
Their ancient festival to hold,
And thronged in troops the hill of God;—
One vast assembly, there to raise
One choral anthem to His praise.

'Twill be a glorious sight, when saints
Thus meet on Zion's sacred hill,
And bursting through all old restraints,
That cast, so long, their dead'ning chill—
Purged and refined from party cross,
Gaze "eye to eye" upon the cross.

* * * * *

The Chapter of the Poets.

Here saints inhale ethereal fire,
 And nerve each soul to onward speed ;
 To larger, broader aims, aspire—
 With holier zeal their bosoms feed ;
 Here grasp the world in faith and love,
 And bind it to the throne above.

* * * * *
 Haste with the torch of love divine—
 Spread far and wide the heavenly flame,
 Till sects and parties all combine,
 One in affection, one in aim ;
 And the world wondering, gaze to see
 Thy saints, blest Saviour, one in Thee.

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-ABGOW.

H.

 LINES ON THE DEATH OF H. B., AN INFANT.

Thou beautiful bud of being ! thrice happy was the day
 That ushered thee to mortal life, we thought not that thy stay
 Would prove thus brief ; ah, no, we hoped for years of joy to come,
 Unmindful that from heaven thou camest, and heaven was still thy home.

We saw thee, lovely blossom ! ope thy charms to all around ;
 We gazed upon thee with delight, for joy with thee was found ;
 We saw thy sweet attractive ways—thy gentle smiling face,
 And, happy in thy infant love, dreamed not of sorrow's trace.

But while thy mother fondly pressed thee in her arms of love,
 Thy Maker's mandate bade thee seek thy home in climes above ;
 And all the arts that love devised, could not avail to save,
 For heaven's all-sovereign will ordained for thee an early grave.

But say, is now this dreary grave thy future dwelling place ?
 No, for Jehovah bids thee stand on high, before his face ;
 And now a harp-angelic thou shalt tune to Jesus' praise,
 And join the choirs seraphic, in their new and heaven-born lays.

Thy home-eternal is the skies, those regions fair and bright,
 Where bliss shall ne'er o'ershadowed be with sorrow's chilly blight ;
 And quickly wert thou wafted o'er this life's tempestuous sea,
 And landed on the peaceful shore of blest eternity !

M. B., 1845.

M. B.

 MYSTERIES.

THESE are the clouds wherefrom the Almighty hand
 Openeth its loving light to satisfy
 The longing of all creatures ; and they serve,
 Like our surrounding air, to make a twilight,
 Lest day, too sudden, blind us. As on flowers
 The blended hues are lovelier far because
 We see no line where each begins and ends,
 So is it best that God's work and that man's
 Should seem to intermingle. As at sea,

The Chapter of the Poets.

The sky meets ocean at sight's utmost verge,
 And both seem one, so can we never trace
 On our heaven-shadowed souls what thoughts are ours,
 And what the Spirit prompts. The sea is strong—
 That silver shield earth beareth on her breast,
 Yet takes it what device the heavens shall choose—
 In cloud-time dark, in sunshine burnisht bright;
 The sea is strong—and yet the far-off moon
 Doth with her beamy reins hold in or loose
 Each white-maned tide that leaps upon the sands;
 And thus the highest majesty of man
 Hath movement but in God—light but from him.
 As rest the rain-drops on the forest leaves,
 So we on some frail trust, until that wind
 Which bloweth where it listeth, makes us fall
 All trembling to the earth—from whence alone,
 When lost we seem, our heavenly gain can grow.
 Our will hath kingdom large, for God foreknows,
 But his foreknowing sways not our volition,
 Else would man cease to be responsible.
 Oh, will, quite free! oh, sov'reignty supreme!
 Opposite sides of truth's great pyramid,—
 (Which we believe all one and all divine,)
 We know they meet in some high point of glory;
 But that point enters heaven, far past our sight,—
 Past angels' sight perhaps, and hidden deep
 In the divine and hushed, Immutable.
 Thither we gaze not with the optic glass
 Of curious metaphysics or vain pride;
 Rather let each, as we are gathered here
 About its earthly and beclouded base,
 With downcast eyes, on these foundation stones
 Inscribe to God his several song of praise.

R. A. '

 THE STREAM OF DEATH.

THERE is a stream, whose narrow tide
 The known and unknown worlds divide,
 Where all must go.
 Its waveless waters, dark and deep,
 In solemn silence onward sweep,
 And moanless flow.

I saw, where near that dreary flood,
 A smiling infant prattling stood,
 Whose hour was come.
 Untaught of ill, it neared the tide,
 Sank, as to cradled rest, and died,
 Like going home.

Followed, with languid step, anon,
 A youth diseased, and pale, and wan,
 And there alone
 He gazed upon the leaden stream,
 And feared to plunge,—I heard a scream,
 And he was gone.

The next, a form in manhood's strength,
 Came bustling on, till there, at length,
 He saw life's bound.
 He shrunk, and raised the bitter prayer:
 Too late! his shriek of wild despair
 The waters drown.

Next stood upon that surgeless shore,
A being bowed with many a score
 Of toilsome years.
Earth-bound and sad, he left the bank—
Back turned his dimming eye, and sank,
 Ah! full of years.
How bitter must thy waters be, oh, death;
How hard a thing, ah, me!
 It is to die.
I mused, when to that stream again
Another child of mortal man
 With smiles drew nigh.
" 'Tis the last pang," he calmly said;
" To me, oh, death, thou hast no dread,—
 Saviour, I come;
Spread but thine arms on yonder shore
I see—ye waters bear me o'er—
 There is my home!"

FAITH.

OFFSPRING of heavenly truth! whose light
Makes present, past, and future, bright,
 And gilds the dreary tomb;
Till all our earthly journey o'er—
We reach Immanuel's radiant shore,
 Our devious course illumine!
Dwelling with thee, the Patriarch band,
Whose names in bright memorial stand,
 On Heaven's eternal page—
Pursued their path with holy aim;
While Faith preserved devotion's flame,
 From youth to hoary age.
Filled with thy light, prophetic seers
Gazed through the mists of many years,
 And spoke of bliss to be.
And with enraptured souls beheld,
The darkness of a world dispelled
 In gospel Jubilee!
Light of the soul! when sorrow flings
Its gloomy shade o'er earthly things,
 Thy radiance bids us trace
A God of wisdom throned above,
Directing all in boundless love,
 Sustaining all in grace!
Strength of the weak! thy sacred power,
In trials or temptation's hour,
 Imparts celestial might:
By thee, the warrior saint can wield
The Spirit's sword—thy sevenfold shield—
 And triumph in the fight!
Oft has thine influence, gift divine!
Made stake or scaffold as a shrine,
 All redolent of praise!
Lo! at the pile the martyr stands,
Yet heavenward lifts his eyes and hands,
 Rejoicing in the blaze!

No narrow sphere is filled by thee:
 Like God's own sunshine, thou art free
 To hovel, palace, throne;
 Treasured by monarchs, thou hast dwelt;
 And lowliest men with thee have felt
 Far more than crowns their own!

How sweet to trace o'er nature's wild,
 Luxuriant, fragrant, undefiled,
 Thy flower of heavenly birth;
 And taught by thee, how sweet to know,
 That he who bids such beauty glow,
 Can make it fill the earth!

Yes! in the realms of distant time
 O'er every shore, in every clime,
 Thy influence shall prevail,
 And in the sacred courts above
 FAITH still shall reign with HOPE and LOVE,
 When time itself shall fail!

HADDINGTON.

T. D. T.

UNPUBLISHED LETTERS OF THE REV. JOHN CAMPBELL, I.,
 OF KINGSLAND.

No. III.—CAPITAL PUNISHMENTS, &c.

"LONDON, 31st March, 1834

"MY DEAR SIR,—On going into my vestry the other Sabbath morning I found a parcel lying upon the table, which I put into my pocket to open it when I should get home. I found it was from you; but whether brought by the young person to whom you had entrusted it, I know not. If it was, I am sorry he did not come in with it himself. I found in the parcel two letters from you, a Glasgow Society report, containing some able speeches, &c.

"You have my promissory note, that I should fine myself six letters to you, as my composition for being silent thirty years, and that these six letters would be one for every five years silence. I considered myself discharged from the debt by the last letter I sent as the sixth; but you tell me I have only sent five letters.

"Perhaps you have forgot that you told me that some friend had stolen my first letter. You may tell that friend, that I read the indictment of a person at Dumfries, tried by the circuit for his life, many years ago, for house-breaking; there was a list of articles stated which he had stolen. I shall never forget one of them, which was, *Bunyan's grace abounding to the chief of sinners!* I think he was hung. But these legal murders were thought nothing of in that barbarous age; look at any London magazine published forty or fifty years ago, and you will find after every Old Bailey session, which happened every six weeks, from eight to fourteen persons hung together, many of them for what is now called a petty theft. Did not these sportings with death contribute largely to our national guilt? When we approach Glasgow, we generally see an immense cloud of smoke hanging over the city, now that smoke did not come out of one chimney, but every chimney contributed its quota, which

to form the great mass of cloud; but I have seen from furnace
 pyes that which contributed as much as whole streets. Just so all
 have contributed something to the national guilt, but those public
 as I compare to furnace chimneys, for God puts great value on
 life, he reserves the numbering of man's days to himself; see the
 misery he allotted to Cain for one murder, and he has seemingly
 the same all the world over, even to the interior of the African
 continent: see my African Light, page 93. I remember sitting up with
 young men, in Edinburgh Tolbooth, the night before they were hung;
 them was a Paisley lad. What were they thrust into eternity for,
 you? for robbing a man of a few shillings, on a Sabbath evening
 in Holson's-Street. I do not mean to lessen the crime by stating the
 amount of the sum, for had there been a thousand pounds in the pocket,
 but they would have taken it. What is a thousand pounds compared
 to a man's life! Would he sell it for that sum? No, for the Devil
 says, all that a man has he will give for his life, viz., to preserve
 which implies, that had he as much gold as would fill the Glasgow
 Royal, which, happily, was not pulled down by John Knox's mob, he
 would freely part with it all to preserve his life. Even the heathen king
 of New Zealand was surprised at our hanging men for stealing pigs. I
 remember the Rev. Mr. Marsden, chaplain at Port Jackson, Botany Bay,
 in the following circumstance when in London, about thirty years
 ago. He said, that the king came on a visit to the governor of the
 colony, and lived at the governor's during his stay. Two men were tried
 and condemned to death for the robbery, viz., of stealing pigs. They
 petitioned to have their lives spared, which was committed
 to the New Zealand king to present to the governor, which he put
 in his breast. The governor knew of this, but took no notice of it,
 and was desirous to see how the king would manage the business. At two
 or three meals he put his hand to his bosom, evidently to draw out the
 money, saying, Governor no kill two men for stealing pigs! no, no,
 beasts that you eat, (here he imitated a person voraciously chewing
 and swallowing, and in a few minutes all is out of sight. No, no,
 must not kill two men for eating pigs! The men in consequence
 were not hung at Port Jackson, but were sent off to Norfolk Island, and
 were hung there; but Mr. Marsden did not know, as he sailed on a
 voyage to England a few days after. I have just been thinking of the four
 Gospels of Jesus Christ, by Matthew, &c. The same facts are differently
 related by each, yet substantially the same. Were I to send you the
 anecdote six months hence, I am certain I should not do it exactly
 in the same words, yet it would be substantially the same. I like the
 fact of this heathen New Zealander better than those of the compilers of
 our codicilary laws, the violation of which is punished by the infliction of
 the gall: though the knout is next door to it, but is not inflicted in order to
 make the culprit; if he died in consequence of this terrific punishment, I
 think the verdict of our English coroner's jury would be,—*Died of a
 lead back!*

I must say, however, in favour of the present generation, that
 relatively few are hanged now, our criminal code having undergone
 alterations. And as a kind of apology for our forefathers, I must
 add you that they had no Botany Bay to send their criminals to,
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wherefore they did not know what to make of men and women whose lives endangered the peace and property of the country; this led them to judge it safest to send them to the invisible world from whence they returned. But you say they sent them to Virginia before we were at Botany Bay from its native possessors. I know that, but we did not possess that further back than the days of our virgin Queen Elizabeth after whom it received the name of Virginia, and was chiefly peopled by our rogues and vagabonds. I think I see you attending an anti-slavery meeting in Virginia, and smiling to hear one of their slave dealers despising the black descendants of Africa, and boasting of his descent from his white ancestors, and of the nobleness of the blood that runs in his veins. I hear you saying to the speaker: 'Be quiet upon this subject, sir, or I will tell the truth, sir. Being unread in English history and the story of their ancestry being of course a subject asleep in the State, he had never heard it mentioned in their table talk, he, therefore said to you, *out with it, sir*, I am not afraid of the consequences.' You reply; As to the blacks, their descent is honourable compared to you (hear, hear!) they descend from men and women charged with no crime but were dragged from their homes, families, and friends, by British American white land pirates. (Hear, hear!) As for you white Virginians, your ancestors were the scum of England, whom England was glad to get rid of, by banishing them to this land where we are now assembled. (Hear, hear!) But if you relinquish all connection with slavery, repent of your oppressions, and obtain forgiveness of God, and bring forth fruits meet for repentance, I shall take you by the hand freely and affectionately as if you had descended from Abraham, Isaac and Jacob; it is not with me of any importance what a man's forefathers were two or three hundred years ago, but my question is, what is the man himself now? Is he a Christian, and conforming himself now to the precepts of Jesus Christ? I would give such a man the right hand of fellowship, whether black or white, or descended from rogues and righteous men.'

"By the bye, I saw in one of your voluntary speeches, that a Mr Buchanan of the Tron Church had said, that you Glasgow people were thick-headed, which offended you; now had this been addressed to a meeting of Hottentots of the past age, they would have received it as a compliment, for then they fought with clubs, consequently the thick skull stood longest out. The chief of a Kraal whom I knew, was called Dick Kop, or Thick Skull, which was an honourable name in his estimation. I brought a son of his with me to England, who lived with me about four years, and died of a liver complaint—was a fine boy. It is a remarkable fact that a person coming from a hot to a cold climate is affected in the same way as a person passing from a cold to a hot climate, viz., likely to be attacked in his liver. Is this a providential hint that men should not migrate? There is another disease that many of our countrymen abroad are liable to, viz., a home sickness, or longing for home, which often produces another disease, which the scriptures call 'Will be rich,' or hasten to be rich, which drowns men in destruction and perdition, 1 Tim. vi. 9. When I was a boy, buying apples, after getting the proper number, I would say, Come, give me one in to the man. I thought I had given the six promised letters, but like me you may s

Come, give me yin in to the mends: after all I take it as friendship, therefore I say—Hae, there it is! you may call it hodge podge, but you cannot call it too short, for I have only room to add, love to Mrs. —, Mrs. —, &c., and to assure you that I am, yours truly,

JOHN CAMPBELL."

NO. IV.—A SPECULATION FOR RAILWAY TIMES.

LONDON, 23d April, 1836.

"MY DEAR SIR,—You really deserve to be called a *man of letters*, for you no sooner receive one than you tell me you look for another.

"I smiled, when in yours of February 23d, I read, 'I have now received five of your letters, the sixth is looked for, after which you will perhaps think of answering mine.' Since you are so fond of letters, I think I could sell you, very cheap, more than 100 unanswered letters, which I have not burnt, nor have I had yet time, or rather taste, to answer them. This reminds me of one of my Africans, a black man, who came to London with his master from the West Indies. He was sent daily to the post office for his master's letters, which, being from abroad, were dear; seeing other people getting larger letters than his for half the money, he considered his master cheated; of course he thought he was justified in running off with a handful of the first letters he could lay hold of, and brought them to his master, who asked where he had stolen them? He said, Master, they cheat you every day, they give some for sixpence to people, three times as big as what you give three shillings for. How little knowledge that man had of the nature of a letter! Your Dr. Chalmers once said, 'one of the sublimest sights that could be seen was the savage of the wood sitting learning his letters.' One of the most sublime sights I ever saw, was a Hottentot sitting on the grass, opening and reading a letter he had just received. A few years before that time, that Hottentot knew as little of the nature of a letter as you know of the mode of travelling in the moon. See what a variety of modes even in our small planet: a child creeps, men walk on two legs, some of these on four foreign legs, viz., on horseback; others by means of sixteen legs, viz., in a mail coach; others by light air, viz., hanging to a balloon; others by steam, others by ships. If you descend to inferior animals, the variety is endless; look at the worm and snail modes; at the multipedes and millepedes; look at the variety of jumping travellers, as frogs, grasshoppers, fleas, &c. Look at the speed of the last animal, the flea; in the twinkling of an eye it can jump a thousand times its own length; could you do that, at one jump you would go from the one end of Nile-Street to the other, and what is more, you would jump to London in an hour, and, while on the road, you were to be invited to take a lift in a mail coach, or a rail-road steamer, I think I see you shake your head, smile at their folly, and say, No, no! I have no time to move in such snail vehicles! I think I meet you in the middle of Cheapside; I ask when you left Glasgow? you look up to Bow church dial, and say, If that clock be right, I left Glasgow about forty-five minutes and a half ago. When do you return? Way, I promised to Mrs. M'— to be back in good time to dinner, which I can easily be, for I have only a small insurance concern to settle. Children would hardly believe me were I to tell them

that every day I travel much farther and faster than Mr. — did, without crossing my own door, for by to-morrow at this time, my house and self shall have moved 24,000 miles. The most wonderful method of travelling I ever witnessed was at Brighton about five-and-twenty years ago. A fisherman brought two animals in a bottle of water, which had been brought up by their nets from the bottom of the sea. They were exactly the shape of my thumb, and had what resembled two smoking chimneys proceeding rapidly from their backs. As they had neither feet, wings nor fins, they had no other means of propelling themselves forward but by the rushing of this air from their backs. The ancient Christians had this saying, 'God is most seen in *little things*.' I can say that I wondered more at God's wisdom and power while looking to this little creature than ever I did while gazing at an elephant or giraffe. Now, my friends we have noticed various modes of moving among animals, and we have seen and heard of various others. Now, sit pensively for seven hours or years, and try to invent a creature with powers of motion, of which you had never heard or seen. Were I to call at the end of those hours or years, I should find you dumb, shaking your head, but at length saying, 'It won't do, I cannot get my mind abstracted from modes of moving that I already know, from the works of God.' I'm like the mechanic who was inventing a machine to perform some work, but he needed some lever, wheel, or pulley, but where to place it, in order to complete the apparatus, any of these he could not discover. Happening to state the matter to his doctor, it by and by struck him that the apparatus that enables a man to force upwards with such power his lower jaw, was the very thing the mechanic wanted; he took him to his house, showed him a preserved skeleton, or body, explained the uses of the cords he saw connected with the jaw bone, which discovered the very thing that he wanted to complete his machine. Then, do I understand that you acknowledge yourself unable to invent an animal possessing a novel method of moving forward? you say, Yes, I give in. Then, with holy awe and reverence muse on the infinite inventiveness of the divine mind, and the power that produces what is invented. No doubt God could, every minute throughout eternity, create as varied and wonderful a world as this there are no limits to *infinity*. I remember that almost every fifty miles I travelled up Africa, I got into a region of new flowers, shrubs, &c. I often tried to conceive the likeness of the next new flowers I should meet, but I could not, without merely mixing up parts of flowers I had already seen. When I came to a new flower, and observed the simplicity of its construction, I wondered I had not conceived of such a flower before. To be able to call this God, *our God*, infinitely surpasses, in value, millions of mountains of gold and silver! I am such an unworthy creature that I have often hesitated to do so, and said, God be merciful to me a sinner. These steel pens that I write with steal a deal of my time; they write so small that it takes double matter to fill a sheet. The coining of sovereigns as well as the inventing of steel pens has innocent done harm. Persons who were accustomed to subscribe to societies, & guineas and half-guineas, now content themselves with giving sovereign and half-sovereigns, whereby the societies lose five per cent. The sun, indeed, is the innocent occasion of intense cold, of ice, and snow, by which many perish every winter. The sun having six months work

annually to perform to the nations of the southern hemisphere, leaves ours, which causes winter. This, I think, explains God's hardening Pharaoh's heart, not by a direct act, but by leaving it to itself. If there was no heat communicated from the sun, the natural state of water would be hard ice, the heat changes it into a liquid. As the sun of righteousness does not send a ray of light into hell, I suppose all hearts are equally hard there, equally unfeeling, equally indisposed to repentance, or to love God.

"You say, if I know any who have money to spare, tell them to send it to your Orphan Institution. When trade is brisk in manufacturing towns, they say in London, that such towns are the best places for getting money. I'll give you a proof of it. When I was red hot from Africa, after my last visit to it, I went down to the north of England to preach a few sermons for the missionary society; I slept a night by the way in a large manufacturing town where trade prospered: they said if I should stop a night there on my return, and give them an African sermon, they assured me I should have a good collection. I engaged to do so. On my return I was only three hours in the town, viz., from six to nine in the evening, and carried off £120 of collection, though a week-day sermon!

"Is there any thing enchanting in the letters you send me, for I cannot get done with an answer if once I begin; there seems no getting to the end of this thirty years' debt. A little boy came to be a weaver in Edinburgh—he got a web put into the loom for him—he hastened to get to the end of it, in expectation of having time to play; but he had no sooner finished it, than his master put in another; the master did the same at the end of the second web; next morning he packed up his little bundle, ran home to his mother, to whom he said, Mother, there is no end of you work, for I have no sooner finished one web than they put in another! Thus you deal with me, yet, I am, yours truly,

JOHN CAMPBELL."

"MY SOUL FOLLOWETH HARD AFTER THEE."*

PSALM lxxiii. 8.

It is evident that David ardently desired nearness to God, and the enjoyment of his presence. When God hid his face from him, then he was troubled. "How long wilt thou hide thy face from me! O when wilt thou come unto me!" He expresses his ardour by one of the strongest cravings of our nature. "My soul thirsteth for God, for the living God: when shall I come and appear before him? O Lord, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is. My heart and my flesh crieth out for the living God." And in the words of my text—"My soul followeth hard after thee." In this exercise he is not

* Part of a discourse by the late Mr. Morrison of Duncanston, whose decease was announced in our last, and of whose life and character our readers may expect a sketch in the June number.

singular. Job exclaims, "O that I knew where I might find him, that I might come to his seat." So it is with all the children of God who rightly exercised—they desire the enjoyment of him, and follow him after him. "The desire of our soul is to thy name, and to thy remembrance of thee. With my soul have I desired thee in the night with my spirit within me will I seek thee early." Let us inquire,—

1. What is implied in following hard after God? Before entering on this, I may remark, that there is either a following after him, or departing from him. There is no standing still. All his children unless they are in a state of backsliding, are following after God. They have turned unto him from idols to serve the living and true God. They have come out from the world and its polluting pleasures. They have remembered and turned unto the Lord. "Behold we come unto thee for thou art the Lord our God." All others lightly esteem him, forsake him, and spurn his gracious entreaties to return. How awful to view the vast multitude, on their walking downwards to destruction! To them in vain is the call, "Incline your ear, and come unto me; hear and your soul shall live!" But a remnant have heard and obeyed. And these follow hard after him. In this it is implied,—

1. THAT THEY KNOW HIM. "I will give them a heart to know that I am the Lord, for they shall return unto me with their whole heart." He has commanded the light to shine into their minds to give them the knowledge of the glory of God in the face of Jesus. It is an experimental knowledge. They have tasted that he is good—that he is gracious. David had seen his power and his glory, and experienced his loving-kindness. Hence to excite men to follow God, he calls upon them to taste and see that God is good. He knew the effect of it upon himself. If we taste this new wine, we shall no longer desire the old—the pleasures of sin—the vanities of the world. He is gracious to beginners—frequently giving them to taste of his love, and to be filled with gladness, in order to draw the desire of their soul after him. I need not tell you that he also gives them a new nature. They are partakers of a divine nature. Without this, they could never relish the enjoyment of him. It is implied,—

2. THAT THEY HAVE FAITH IN HIM. They who come to God must believe that he is, and that he is the rewarder of them that diligently seek him. They not only believe that he is, but that he is—the fountain of living waters—that with him is the fountain of life—that his name alone is excellent. They believe that he is all that his word represents him to be—God all-sufficient for them—that he will be to them, and do for them, all that he has promised—that he is good to the soul that seeketh him. Oh, the unspeakable importance of faith, which gives evidence to the soul of the truth of all that God has revealed of himself "Faith is the evidence of things not seen." God is not seen, yet they who have faith are said to endure, as seeing God who is invisible. But they who have an evil heart of unbelief, depart from the living God. It is they only who believe that follow hard after him. To follow hard after God implies,—

3. THAT THEY HAVE FAITH IN THE REDEEMER. Without him there is no access to God. In their following him Christ is the leader. "He suffered for sin, the just for the unjust, that he might bring us to God,"

apostacy—from the service of sin—from this evil world. He cometh from darkness to light; from the power of Satan unto God. This shepherd leads up his flock from this wilderness to God. In his love and in his pity, he redeemed them to God by his blood. In every way he bears and carries them. By him alone they come to God. "I am the way—no man cometh unto the Father but by me." All the desires of the Old Testament saints with God was through the sacrifice of the great sacrifice of the Son of God. So those who are following hard after God, are following the Lamb who was slain before he goeth.

WHAT THEY ENJOY THE INDWELLING OF THE HOLY SPIRIT. All are longing, thirsting, and following after God were effects of the indwelling of the Holy Spirit in his soul. Hence his prayer—"Take not away the Holy Spirit from me." He knew that if this was the case, his soul would go back from God with a perpetual backsliding. It is he that desires after God and maintains them. He gives them to taste and is gracious. He sheds abroad the love of God in the heart. He blesses them to cry, Abba, Father. "As many as are led by the Spirit of God, they are the sons of God." And they who walk in the Spirit, or are led by the Spirit, shall not fulfil the lusts or desires of the flesh. The desires of such are after God.

WHAT THEY ARE GIVEN TO PRAYER. "O send out thy light and truth; let them lead me, and bring me unto thy holy hill, and to thy tabernacles. Then will I go to the altar of God, unto God, my Father, in prayer, and sing praises unto thee, O Lord, my King, and my joy." It is by prayer that his people follow him. What was he doing in all his supplications but following hard after God? So he that follows God, cry, "Turn us, and we shall be turned. Draw us, and we will run after thee." Prayer is the pouring out of the heart to God—in ardent desires after him.

Let me not remind you that those who follow after God converse with his Word. It is there they see what he is—there they are acquainted with him. It is by the Word that the remembrance of him is kept up. By it faith is strengthened and kept in lively exercise. Hence they can say, with the Psalmist, "The law of thy Lord is better to us than thousands of gold and silver." "Thy Word, O Lord, shall be remembered," says he, "have been my song in the house of my pilgrimage. I have remembered thy name in the night, and have kept thy law." If he had forgotten or neglected his Word, he would not have remembered his name, nor followed hard after God.

They who follow hard after God meditate upon him. "Thy meditation upon me, O Lord, shall be sweet. I will be glad in the Lord; when I awake, I will remember thee upon my bed, and meditate upon thee in the night. How precious are thy thoughts unto me, O Lord." How great is the sum of them." These were matters of solemn meditation—his purposes, and counsels.

Following after God is, in short, to cleave unto him in the way of love and obedience. To Jeroboam the Lord said, "Thou hast not been like my servant David, who followed me with all his heart, to do my commandments which was right in mine eyes." And again, in reference to him he says, "But my servant Caleb, because he had another spirit in him, (i. e. a spirit of devoted and holy obedience,) and hath followed

me fully, him will I bring into the land whereinto he went." Let us consider,—

II. Some reasons why his people follow hard after him.

1. *They have found the utter emptiness and unfitness of everything beneath God to give satisfaction or rest to the soul.* David, though surrounded with royal pomp and splendour, felt himself, when not enjoying fellowship with God, in a dry and thirsty land where no water was, either to refresh or gladden his soul. What made the prodigal, spoken of by our Lord, think of returning to his father's house? We are told that when he had spent all, there arose a mighty famine in the land of his sojourn and profligacy, and then he began to be in want. In his extremity he went and engaged to feed swine. Fain would he have filled his belly with the husks which the swine did eat, and no man gave unto him. Then it was, when ready to perish, that he remembered his father's house, and thought of the plenty that was there! "How many hired servants of my father," said he, "have bread and to spare, and I perish with hunger. I will arise and go to my father." Thus it is when men feel that they cannot subsist at a distance from God, but must, if they remain in that state, perish, that they begin to follow hard after God. Hence, I remark,

2. *They foresee the certain, extreme, and eternal ruin of all who are far from God.* "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. My flesh and my heart faileth— but God is the strength of my heart, and my portion for ever. For lo— they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee," or forsake thee for vanities. "But it is good for me to draw near unto God." When this is believed—when the certainty of it is entamped on the mind of man by the Spirit of God, it is a powerful motive to follow hard after God. To perish for ever—to be destroyed utterly, is an overwhelming consideration to the human mind! There is no way, my hearers, of avoiding it but by returning to the Lord to be delivered from sin, and from the destroyer, to be kept by his mighty power unto salvation, in no way but by following hard after him, and seeking continually to be conformed to him, can you find safety or rest. Hence, another reason is,

3. *They have learnt that there is no help—no relief for them, but in God.* "I looked on my right hand and beheld that there was no man that would know me: refuge failed me, no man cared for my soul." To whom then could he betake himself? "I cried unto thee, O Lord: I said thou art my refuge and my portion in the land of the living." He had, apart from God, no helper—he found none to help. But God said, "In me is thy help;" and, hence it was, he could triumphantly say, "Thou hast been my help, therefore in the shadow of thy wings will I rejoice." There is no help, no relief from sin and its guilt—from the power and cunning of the enemy—from the troubles and afflictions to which we are liable in this life—from the misery and woe to which we are exposed in the world to come, but in God. "Our help is in the name of the Lord, who made heaven and earth." It is he alone that giveth strength and power to his people. It is by cleaving to him, and following hard after him, that they obtain that strength and power. "The Lord Jehovah is my strength and my song. He is become my

salvation." Therefore, "I will go in the strength of the Lord my God." "Blessed is the man that hath the God of Jacob for his help, whose hope is in the Lord his God," for "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." "Thy right hand upholdeth me." All of us need this every step of our journey, if we would walk safely. They follow hard after God,

4. *Because of the innumerable wants of the soul, which he alone can supply.* "My God shall supply all your need, according to his riches in glory, by Jesus Christ." "All my springs are in thee," says the enlightened soul. All springs of love, grace, mercy, and compassion, flow from this infinite fountain. We need watering every moment. What guilt have we to be cancelled—what sin to be subdued—what death to be removed—what darkness to be expelled—what weakness to be strengthened—and what enemies to be overcome! Is there not need to follow him that we may obtain mercy, and find grace to help in time of need? How much did David converse with infinite mercy! What wonderful experience had he of divine mercy, love and compassion—of the divine fulness, and of the divine care! He followed hard after him till he obtained the blessings promised. And what was his success? "Verily, God hath heard me: he hath attended to the voice of my cry. Blessed be God which hath not turned away my prayer, nor his mercy from me."

5. *They follow hard after God, because none but he can guide us in our journey to eternity, through this dark and benighted world.* They need, that without him they err—they wander far astray. "I have gone astray like a lost sheep. Seek thy servant." Such is the result of refusing to comply with his tender and compassionate entreaty. "Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?" The promise is, "I will lead the blind by a way that they know not: I will lead them in paths that they have not known," &c. And each one who follows hard after God can say with assurance and confidence, "Thou wilt guide me with thy counsel while here, and afterwards receive me to glory." Yet his prayer continually is, "Teach me to do thy will; for thou art my God; thy Spirit is good, lead me into the land of uprightness."

It is only by living near to God that we can enjoy happiness—by having the light of his countenance lifted up on us—by following hard after him. "Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, nor take up their names into my lips. The Lord is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen to me in pleasant places; yea, I have a goodly heritage. I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth," &c. "Blessed is the man whom thou chooseth, and causest to approach unto thee, that he might dwell in thy courts," &c. Those who put their trust under the shadow of his wings "shall be abundantly satisfied with the fatness of his house; and thou shalt make them drink of the rivers of thy pleasures." This is the privilege of all who follow hard after God. Therefore they hope continually, and yet praise him more and more!

LETTER FROM DR. ALEXANDER.

To the Editor of the "Scottish Congregational Magazine."

MY DEAR SIR,—I am obliged by your offer to allow me an opportunity of replying in your pages to the strictures of the brethren who, in your last Number, have made me the subject of their animadversions. I avail myself of your permission for the purpose merely of offering a few explanations, in order to remove mistakes into which, without them, some might fall. I decline entering further into the matter to which the letters in your last Number relate, because, partly, I have not time, and I could not ask you for space sufficient to discuss them thoroughly, and, partly, I am afraid that more harm than good is to result from protracting such discussions, at least in the meantime.

1. I beg to assure my venerable and much esteemed friend, Mr. Monro, when he speaks of my "blaming" the Glasgow churches, and asks wherein I think the churches of the north "have done wrong" in the course they have followed, he imputes to me terms stronger than I have thought of using. Whilst I have felt myself unable to reconcile the course pursued by the Glasgow churches with my own notions of order and expediency, I never have presumed to *blame* them as if they had done any thing *morally wrong*. I have ever regarded them as having acted most conscientiously and honourably in this painful business; and the letters issued by them I have on all hands recommended as most able defences of what I consider great truths of scripture. Still, as I humbly think that a more excellent way of maintaining the character and reputation of our churches might have been found than that which they followed, I spoke of their course as appearing to me to involve an "error." By this, however, I meant nothing more than that they had done what I could not have felt myself at liberty to do in similar circumstances.

2. I am happy to perceive a very close coincidence of opinion between Mr. Monro and myself on two points which appear to me of much moment. The one relates to the comparative danger of the different errors at present advocated under the name of "new views." I fully assent to his remarks when he says, "Although I certainly esteem their sentiments regarding the work of the Spirit highly erroneous, I do not consider these the most dangerous." This I believe to be a true sentence. The Glasgow brethren, however, rested their entire case upon the errors held by the churches in their vicinity regarding the work of the Spirit, and as it was upon that case alone, as submitted to the churches by their own publication, that I was at liberty to pronounce any opinion, I could not, in any thing I have previously written on this subject, introduce any reference to other errors held by the new view party.—The other point in which I agree with Mr. Monro respects the proper parties to be dealt with in such cases. Most cordially do I assent to his position, that while "Churches are not warranted to exclude pious members who may have through ignorance and simplicity of mind been entangled by the zealous and restless advocates of the system, to make any compromise with the leaders appears to me nothing less than to sacrifice the truth in order to enjoy unsanctified peace." Why, this is the very thing I have been advocating all along. My language has been, "Deal with the leaders, not with the led—with those who, as professed theologians, are bound to understand such questions, and to be on the right side of them, not with those who really have never professed any thing more, as the condition of their church-membership, than faith in the atonement of the Almighty Saviour, and who (begging the pardon of the Glasgow churches for my presumption,

but I must say it,) understand as much about the metaphysics of theology as they do about the celestial mechanics." I am now rejoiced to shelter myself under the broad shield of my excellent friend, who is not likely to be suspected of "Episcopalian" leanings. The only difference between him and me, I suppose, would be as to the *proper mode* of dealing with the leaders. But more of this presently.

3. I take this opportunity of correcting a mistake in my letter inserted in the January Number of the Magazine; I there spoke of ministers depriving an erring brother of "rank and office;" the word "office" I now wish to withdraw as ambiguous, and more likely to be understood in the sense of a *post* which the party holds, than in that of the *standing* which his being duly recognised in that post confers; in the latter of which senses alone I used it in the case in question. With this alteration I stand to my position, and I can assure Mr. Ingram that I see no discrepancy between it and any sentiments he has adduced from other writings of mine. I may surely, for instance, maintain, that a church may sit in judgment on even an Apostle when he *seeks admission to their fellowship*, and yet doubt whether a church may sit in judgment on the minister of another church who claims to be independent of them. I may also surely assert that one church may deal with another church which *has fallen into sin*, and yet "be consistent with myself" in affirming that no church has a right to deal with another church in whose conduct there is nothing sinful. Mr. Ingram may say, indeed, that the churches at Hamilton, &c. were guilty of sin; but his saying so does not affect *my* consistency so long as I maintain they were not. Once more, if it be scriptural for ministers already recognised as orthodox and respectable to meet, and by a solemn act declare, in reference to any person chosen to be pastor of a church, "their cordial approbation of their choice, their fraternal regard for him, and their readiness to co-operate with him," and thereby to give him what he had not before, and could not have had otherwise, the rank and status of a duly accredited minister of the body to which they belong; does it not necessarily follow that when such an individual has violated the conditions on which alone he received this advantage, these ministers are entitled—nay, are bound to cancel their own act, and to withdraw from the unworthy party that estimation which their act gave him? Unless this be admitted, ordination would seem to me a mere form; but without arguing this point, which would lead me much beyond the bounds I have prescribed for myself, it does appear to me most inconsistent to admit that it is scriptural for ministers, of their own authority, and without consulting their churches in the matter, to receive into their order, and authenticate to the world as one of themselves, an individual with whose views in theology and church polity they are satisfied, and yet to assert that it is not scriptural for these ministers to *withdraw* the sanction thus given when they see good cause, without the concurrence and approbation of their respective churches. The churches, I take it, have nothing to do in the matter. If they have, then all the ordinations I have ever attended must be invalid.

For explanation, let me state the matter thus:—After I accepted the call of the church in Argyll Square I was *ipso facto* their pastor, and no body of men could make me more so than I was. For several weeks I ministered to the church without ordination, and I had the same right to do so then that I have now. Why, then, was I ordained? Because, up to that occasion I was not accredited before the public by my brethren already known and recognised as orthodox ministers of the Congregational order—I had not received the sanction of their *approbation*—and with the ministers of other churches I had no rank whatever, because I had none in the order of my own brethren. The things thus lacking were supplied by the

kindness of my fathers and brethren who ordained me. I could then appear before all the churches as a duly accredited public teacher. I was "*co-optatus in ordinem*," made a member of the ministerial order; and as such the public and other ministers received and recognised me. But I obtained this privilege *conditionally*. My fathers and brethren required of me a confession of my faith and a declaration of my motives and purposes in regard to the ministerial work; and it was on the ground of their being satisfied with these that they laid on me their hands. From that confession I trust I shall never swerve; but if at any time I should be suspected of having swerved, I hold myself amenable to the judgment of my ministerial brethren; let them summon me before them; I will appear and answer their inquiries to the best of my power, and if they find I have departed from the faith, and refuse to be set right, let them strip me of all that I received by the laying on of the hands of the Presbyters. But if churches should chance to interfere in such a case, I would pay no regard to their summons. From them I received nothing, to them I owe nothing. The church whose servant I am for Christ's sake, is the only church on earth which I will suffer to deal with me for any thing I may think, say, or do.

Such are my views; I do not here defend them, I merely state them. But be they right or wrong, may I be permitted earnestly to solicit my brethren to consider the subject. The state of unsettledness amongst us with regard to the subject of ordination, is not to our honour or our stability.

4. A word or two with Mr. Kennedy, and I have done. And first, I again protest against being held to have uttered any opinion whatever regarding the parties in *the north* holding what are called New Views; and I regard as an act of injustice, Mr. Kennedy's special pleading, by which he has sought to involve me in a position which I so distinctly repudiated. I repeat, I have not yet had the means of judging between the Aberdeen churches and those at Blackhills and Printfield, and therefore should feel it very unbecoming in me to have pronounced any judgment in the case. It is true, Mr. Kennedy sent me a copy of the Correspondence, but as it chanced to come at a time when I was pressed with engagements which, in the then state of my health, I could hardly sustain, I laid it aside, and so completely forgot it, (which I regret,) that it was not till I read Mr. Kennedy's letter that I recollected that it was in my possession. For this I apologize to him; but he must allow me to add, that even had I read that publication I should still have declined offering any opinion on the merits of the question it sets forth; and for this simple reason, that in that pamphlet there is only one side of that question argued; it contains no statement of the views of the churches at Printfield and Blackhills, except by the churches at Aberdeen, and I am too well acquainted with controversy to take the statement of the prosecutor as affording full and impartial evidence of the merits of the case.

I am sorry for the annoyance which the sentences against which Mr. Kennedy's concluding remarks are directed, seem to have occasioned him. He has "read them (he says) again and again, and with increasing pain and surprise every time." Now, suppose instead of this he had read them *once* with coolness and impartiality, he would have saved himself, I think, a good deal of time, and all this annoyance; for in that case he would have doubtless perceived, that as I was speaking only of persons of whose piety and christian character there was satisfactory evidence, my assertion as to mere opinions being no sufficient ground for excommunication, must, in all fairness, be interpreted in its application to such persons. I certainly never dreamt of uttering any thing so monstrous, as that a man might renounce

the fundamental doctrines of Christianity and yet be entitled to remain in the membership of a christian church. What I meant was, that unless churches were prepared to say that the holding of certain opinions was *incompatible* with Christianity, they were not following a good example in [putting away those by whom these opinions are entertained. With regard to persons holding sentiments which "impugn the divinity of our Lord and Saviour," there would be no hesitation, I suppose, with any of our churches; such persons would be at once separated; but even in that case, I take it, they would be separated not for their opinions *merely*, but for the evidence the holding of these opinions afforded, that they were not Christians. I can understand a church's saying to a man, "Sir, your sentiments are quite incompatible with salvation, and therefore we must separate you from us;" but I cannot understand a church which says, "Dear Brethren, we love you very much; we think you real genuine Christians; but you have fallen into certain errors of sentiment, and therefore we must withdraw from you and hold you as heathen men and publicans, though all the while we believe you to be good men and real Christians." What is this but avowedly, *totidem verbis*, to make a schism in Christ's body?

As respects the remark about Pelagius in my last paper, I confess it comes in rather awkwardly, and though Mr. Kennedy has certainly made the most of it, I cannot say that I have much to reproach him for on that account. It is true, as he suggests, that the printer did not find the two sentences together in my manuscript; the latter was added by me in proof, and it was not till I read it over, after the Magazine was published, that I perceived how little I had improved the passage by the addition. All that I meant by it, however, was to furnish a glaring instance of what I understood every body admitted to be a historical fact, that excommunication for mere opinions was, in the early churches, the result of the gradual establishment of the Catholic system, and was so repugnant to their ancient usages and spirit, that even Pelagius, notwithstanding the condemnation of his doctrines, was never separated from the communion of the churches. That this was right I do not mean to say; as little do I say it was wrong. Unfortunately, history has left us so few materials from which to form a judgment on the case of Pelagius, that I for one must decline giving any verdict in the matter.

And now, Mr. Editor, I have done with my explanations. I believe, in point of fact, no very serious difference exists between my brethren and myself; and, perhaps, it is to be regretted, that we should have placed ourselves in an attitude which might lead the public to suppose us more at variance than we are. One advantage, however, may accrue from these discussions: they may induce us all more carefully to revise our principles, and determine our ecclesiastical position. And here, forgive me, if I utter a word or two of something like exhortation to my brethren. I have high thoughts of the mission of our churches in the thickening strife of parties which is gathering around us. But we must define our own stand-point better than we have yet done, if we are to accomplish any great deliverance in the earth. We must bring deeper thought, and more philosophic modes of research, to bear upon questions of church polity, if our voice is to be heard and respected. We must try to deal with *principles*, and not confine ourselves to mere historical investigations of *practices*; we must reason upon the unchanging *ideas* of things, and not content ourselves with finding out what particular *manifestation* these ideas have been made to assume at any given period of the church. The world is outliving these shallow and unsatisfactory modes of dealing with such topics. The grand question of the

“church of the future” must be discussed upon other grounds than what have sufficed for the church of the past.

To me, studying the shadows which coming events cast before them, and striving from them to guess the future, there seem the dimly-described forms of two mighty problems fast advancing upon us. The one is:—Given the *purity* of Christ's church to secure its *catholicity*, so that whilst means shall be taken to exclude from it a who are not truly his, access to its privileges shall be free to all who live in his and love him? The other is:—Given the liberty of *individual* churches to secure the orderly and harmonious action of the *whole* as a whole? Are these problems insoluble? I trust not; only they have not yet been solved. Fain would I see the *thinking* men of my own brotherhood to this matter. With you, sirs, with you if with any, should lie the solution of these great problems. Only permit me say, that you must stray far beyond the mill-horse track within which you have hitherto been content to pace, if you are to find it.—I remain, my dear Sir, faithfully yours,

W. LINDSAY ALEXANDER

REVIEW.

Meditationes Hebraicae, or a Doctrinal and Practical Exposition of the Epistle of St. Paul to the Hebrews, in a Series of Lectures. By the REV. WILLIAM TAIT, Incumbent of Holy Trinity Church, Wakefield. 2 vols. 8vo. pp. xl. 1254. London: Seeley and Burnside. 1845.

OUR readers must not suppose from the Latin title which Mr. Tait has put upon this book, that it is a work designed only for the learned. On the contrary, it is especially intended for ordinary readers, as it consists of a series of expository lectures delivered by the author in the course of his regular ministry at Wakefield. So little is it a book for men of letters, that in preparing it the author has studiously avoided consulting any work on the Epistle to the Hebrews, except the Commentary of Mr. Moses Stuart, and the *Horæ Hebraicæ* of the present Duke of Manchester—a curious work, and less known we suspect than it deserves.

Following Stuart, Mr. Tait regards the Epistle to the Hebrews* as divisible into four parts.

“The first part contains a demonstration of the superiority of Christ to prophets and angels, and occupies the two first chapters. The second part contains a demonstration of His superiority to Moses, and occupies the third chapter, with thirteen verses of the fourth. The third part contains a demonstration of His superiority to Aaron and the priests of Aaron's family, and occupies from the fourteenth verse of the fourth chapter to the eighteenth verse of the tenth chapter inclusive. While the fourth part, which, commencing with the nineteenth verse of the tenth chapter, ends only with the epistle, consists of earnest exhortations grounded on the preceding. The first part is treated in thirteen lectures; the second, in eight; the third, in eighteen; and the fourth, in thirty-three.”

Of the Apostle's train of thought, as elucidated in this exposition the author has given us the following synopsis:—

“*Argument of the First Part.*—Christ, in the first chapter, is proved to be better

* By the bye, why should we absurdly persist in calling this book an “Epistle”? It has not a single feature of an epistle in it; it is manifestly a regular rhetorical discourse.

than prophets and angels by one great consideration: He is THE SON OF GOD. This consideration is then broken up into three. It is shown that, as the Son, He is the Creator of all things; the present exalted Lord of all things; the predestined glorious King. And from this demonstration flows the admonition with which the second chapter opens, *viz.*, that we ought to hearken to Him.

“But the great difficulty with a Hebrew was to harmonize these views of Christ's glory with the deep humiliation of Jesus of Nazareth. St. Paul has this difficulty in his eye; for having enlarged, in the beginning of the second chapter, on the greatness of Christ's salvation, and the glory prepared for his people, he goes on to say that the pledge of this glory is Christ's own exaltation to the right hand of the Father's Majesty. This leads him to speak of His sufferings and death, and to explain their necessity. His sufferings were necessary, he declares, that He might know, *by experience*, the circumstances of his people, prove the power of their temptations, and be able to counsel, guide, and succour them. They were also necessary that he might be their example, in this world, of faith, patience, and hope in God: and in the world to come, of eternal praise and thanksgiving. And His death was necessary that He might expiate their sins. The exalted and humbled Saviour is therefore the subject of the first part.

“*Argument of the Second Part.*—Christ, the Apostle of God, is shown to be better than Moses. Advantage is taken of the preceding demonstration. Moses was only a part of the house of God, and a servant in it with delegated authority. But He who is the Son of God, is, in right of sonship, Head over the house of His Father: He who hath built all things is the builder of the Church itself. The house over which Christ presides, is then declared to be his believing people; and the Hebrews are entreated to see that this character be indeed theirs. They are reminded that their fathers were put under the conduct of Moses to lead them from Egypt to Canaan; but that, through unbelief on their part, they came short of that rest of God. They are taught that God had, in like manner, put them under the conduct of Christ, that He might lead them into the heavenly Canaan; and that they also, if unbelieving, should come short of its promised glories. The Divinity of the “Leader and Commander” whom the Father has raised up for us, is therefore the subject of the second part; and the practical instruction is, that we do not ‘tempt Christ,’ lest we be ‘destroyed of the destroyer.’

“*Argument of the Third Part.*—Christ, the High-Priest of God, is shown to be better than Aaron and the priests of Aaron's family. Advantage is again taken of the preceding demonstration. ‘Jesus, the Son of God,’ must needs be better than a creature; must needs be ‘a great High Priest.’ Besides, these priests were types of Him, and a type is always inferior to its antitype. As such, they were called of God; and so is He: they could have compassion on the ignorant, because they were themselves compassed with infirmity; so can He, and for the same reason: they transacted between God and Israel; He is the daysman between God and us. But his call is more excellent than theirs, for it is to a priesthood after the order of Melchizedec; an everlasting priesthood; a priesthood established with an oath. His qualifications are also more excellent; for whilst the infirmity with which they were compassed made them continually liable to sin, He is without sin. And His functions are more excellent; for whilst their mediation was typical, and effected only temporal deliverance, His is real, and accomplishes eternal salvation. ‘He is the Mediator of a better covenant, . . . established on better promises.’ St. Paul is then careful to show that he does not depreciate either the ordinances of the former covenant or the sacrifices appointed by it. But the one, he reminds the Hebrews, availed merely to cleanse the flesh, whilst the other removed ceremonial guilt only. And he then cites their own prophet Jeremiah to prove the vast superiority, in this respect, of the Christian covenant, providing, as it does, by its efficacious sacrifice, for the everlasting remission of sin, and by the grace which the intercession of its High Priest secures, for the washing of the heart from wickedness. The Divinity of the Christian High Priest, the efficacy of His sacrifice, and the power of His mediation, are therefore the subject of the third part.

“*Argument of the Fourth Part.*—For all these excellent and powerful reasons the Hebrews are exhorted to hold fast their faith in the Redeemer. That faith, it is declared, will support them in the midst of the most appalling trials. Abundant proof of the truth of this statement is given in the recorded experience of God's servants,

from Abel to the coming of Christ. Christ's own faith is then referred to, and his enduring of the cross, with contempt of the shame, is brought forward in further demonstration of the power of this blessed principle. His patience under the contradiction of sinners is also referred to as an example to those who were then in similar circumstances. They are reminded that what their persecutors meant for evil, God will turn to good; and they are entreated not to sell their portion in Christ for any thing which this world can afford. They are reminded again of the vast superiority of the Christian to the Jewish dispensation, and are warned of the impossibility of escape, if they refused Him who was speaking to them from heaven.

"St. Paul then touches, in conclusion, on moral and relative duties. He exhorts them to brotherly love, humanity, and hospitality; to domestic 'purity and contentment. He bids them cherish the memory of their deceased pastors, and follow their example and their faith; he bids them obey the pastors who were then over them; he commends himself and his brethren to their prayers; he blesses them in the Lord's name. Admonition, encouragement, and warning, are therefore the subject of the fourth part."

Our readers will gather from this synopsis, better than from any general description of ours, a just idea of the contents of these volumes.

As an exposition of the part of scripture to which it is devoted, we cannot say that Mr. Tait's book has added much to our previous acquaintance with the Apostle's language and sentiments. We regret that he seems to have so implicitly followed Stuart, for, excellent as that writer's remarks often are, they are by no means entitled to the deference which Mr. Tait, and many others, seem inclined to render them.

It is chiefly for what the author himself states on his title page—the *doctrinal* and *practical* character of these volumes that we prize them. In these respects we think them entitled to the highest praise. In doctrine, we are happy to see that Mr. Tait avoids the extremes into which many of his brethren in the English Church have fallen, a high Antinomianism on the one hand, and a low Arminianism on the other. He follows the school of moderate Calvinism, contending earnestly and ably for the universal sufficiency of the atonement of Christ, and for the determination of its efficiency by the eternal purpose of God. Of his mode of treating a theological point, we shall offer our readers a specimen by selecting the following remarks on the subject of election:—

"Our view of the atonement of Christ will necessarily affect our view of THE ELECTION OF GOD. The election of a people for whom an atonement should be made, is the *High-Calvinism* of Geneva and of Scotland; the election of a people for God's service, out of a world for which an atonement has been made, is the *Calvinism* of the Church of England. But if the atonement is for the world, it is said there is no place left for election. This objection is the result of superficial consideration of the matter. In his dealings with two generations especially, God made trial of human nature. The first was the generation of the wilderness, who enjoyed his personal ministry in glory; the second was that favoured people who saw and heard him while he dwelt in humbled flesh. And the result, in both cases, was the same. Those who saw the glory of the God of Israel perished in the wilderness through unbelief; those who saw and heard the Lord Jesus nailed him to the accursed tree. And the world had yet a further probation; Christ sent his apostles at once to Jew and Gentile, and 'God bare witness along with them both with signs and wonders and divers miracles and gifts of the Holy Ghost.' (ii. 4.) The Grecian philosophers professed to have been long seeking after God, inquiring into the nature of the soul, and searching after certain evidences of its immortality. And when, therefore, it was announced to the heathen world that he who had been so long sought in vain, had at length revealed himself and *was seeking his creatures*, that he might bless them with life and immortality—when the reality, also, of this

revelation was attested by signs and wonders worthy of the God of love, such an announcement ought to have awakened *one universal burst of joy*. Historians should have had it to record that

‘Men met each other with erected look,
The steps were higher which they took,
Friends to congratulate their friends did haste,
And long inveterate foes saluted as they past.’

But, alas! how different was the reception of God's message! The apostles, with one exception, were gathered to their rest by the sword, the fire, and the torture; and if St. John remained alive, it was because malice *was not able* to destroy him. Who shall hope after such demonstrations, to prevail with man *as man*? If any one thinks that his zeal and earnestness will do it, and that by the mere power of moral suasion he will induce men to be the servants of God, let him hear the Lord's warning—a warning which, as we have just seen, was most emphatically verified, ‘if they have kept my saying, they will keep yours also,’ (John xv. 20.) But the Father hath sworn that Christ shall see his seed. And he fulfils this solemn promise, working in men's hearts by his Spirit, and making a people willing in the day of his power. His word has never returned void to him from the beginning of the world, and never shall to the end; in every generation since the fall, there has been a people to serve him. And let no one say that this mystery of Election is a high theological dogma, and not a practical truth. *All truth is practical*; the love of the cross and the purpose of election are both of them practical, and both of them full of consolation. The zealous Elijah was encouraged to plead with Israel on Mount Carmel, from his remembrance of God's unequalled love and covenant-mercy to the seed of Abraham his friend. And when his pleading seemed lost on a people who were ‘mad upon their idols,’ God graciously assured him *that it was not*—even among these apostate ones, said Jehovah, ‘*I have reserved to me seven thousand men,*’ (1 Kings xix. 18.) The loving apostle of the Gentiles in like manner, as he beheld the glory of the love of God in the face of Jesus Christ, found blessed encouragement in proclaiming it in Corinth and Ephesus, and Thessalonica and Rome. And when his heart failed as he walked through the streets of Corinth and looked upon the fornicators, the idolators, the thieves and drunkards by whom he was surrounded, He ‘who comforteth those that are cast down,’ revived him with the gracious assurance, ‘*I have much people in this city,*’ (Acts xviii. 10.) And the circumstance of God's ministers are the same at this very day. We go forth with the love of the cross in our mouths, encouraged by the message which it is our privilege to bear. But when we come in contact with man and discover his moral state—his apathy to Divine things, his blindness and his unbelief, we are tempted to give over in despair. We have the Divine assurance, however, that our labour is not in vain—that Christ must have a people—that there is ‘a remnant according to the election of grace,’ Rom. xi. 5. We bless God for the consolation, and labour in faith to the end.”

Viewed as addresses to a popular audience, we think the discourses in these volumes most admirable. There is no trying at fine things; no nice, neat, natty sayings; no splitting of hairs; no turgid and empty declamation. Our author takes a clear, bold, and vigorous survey of his subject; deals with the substances and realities of things, and expresses himself in a perspicuous, animated, and striking tone. We really do not know that, in these respects, we have of late seen any published discourses superior to these.

We cordially rejoice in offering our commendation of these volumes. We are happy to see Mr. Tait in that station in which providence has placed him, exerting his talents in so valuable a direction as he here exhibits. We wish him “God speed” in his good work.

On the Union of the Holy Spirit and the Church in the Conversion of the World. By the Rev. Thomas W. Jenkyn, D.D. London: John Snow. 1845.

DR. JENKYN has rendered good service to the cause of truth in a former work. As a doctrinal writer he has rare excellencies; which, added to the truly estimable qualities of the man, render it a painful duty to differ from him; especially when that difference touches one of the essential doctrines of our faith, and leads us to view his work as giving countenance and currency to errors which have got, at least, a temporary hold of a certain class of the community, and which must be productive of great injury to the cause of evangelical truth. We are aware that Dr. Jenkyn is not to be charged with the uses which may be made of his work, and we would keep far from such injustice to him or any man; but the use which is made, or *may be* made of any doctrine, may considerably assist in discovering what claims it has to the rank of a scriptural truth. It is not an indispensable duty in the periodical reviewer to discuss the *soundness* of the doctrine of every literary production; but when the subject is one practically engaging at the time the attention of religious thinkers, it is the *doctrine* more than the *manner of discussing* it, of which he must principally speak.

Happily there is the most manly openness of temper in Dr. Jenkyn's discussions. His aim is evidently to make his views understood, and to bear the full responsibility of them. In this he sustains an honourable contrast with some (infinitely inferior men indeed,) who have had the ambition of being "setters forth" of "new views" on the same subject, who, if they themselves understood their doctrines, seem to have successfully determined that their readers never should.

It may seem presumptuous to say it; but we think it would have been well if the author of this work, which is said now to be "*carefully revised,*" had more matured his views before committing them to public discussion. The ground for this suggestion, which we scarcely feel justified in uttering, is that there is an apparent indistinctness of idea upon the *main point*—the *great principle* of the work. It may arise from our misconception of the author's meaning, but in the Preface—p. ix. we read,—

"In these means the influences of the Holy Spirit are ever present; and wherever the means are present, you have the highest authority for expecting him to act."

Now, the following is Dr. Jenkyn's definition of the influence of the Holy Spirit:—

"As far as can be inferred from the use of the phrase in theological investigations, Divine influence designates that energy, tendency, and efficaciousness to produce effect, which the First Cause gives, or has imparted, to the action of second causes as means to an end."

Again,—

"The preceding pages have assumed the Divine influence to be that energy, tendency, and adaptation to produce effect, which God has communicated to the action of causes, agents, and means, in their respective combinations."

Now, with such views of divine influence as these latter sentences express, the first sentence is not congruous at all. What is the meaning of our "expecting him to act?" The correct way for Dr. Jenkyn to have spoken was, "wherever the means are present, there

the Holy Spirit is acting as far as it is competent for him to act," for the means contain the influence: the means are present; "the energy, tendency, and efficaciousness" are there; the Spirit is working, and doing *all* the work which Dr. Jenkyn allows to belong to Him. In the presence of the means, according to this theory, we have the acting or operation of the Spirit; not the mere ground of expecting it. We might adduce other proofs of this apparent uncertainty on the very point which is the basis and peculiarity of the whole work. It is not for us to suggest the source of this apparent departure from his great argument;—this tacit allowance of the truth of the "old views." We might be fain to infer, that treating the subject as it appears to his own "consciousness," the language of nature—of a spiritual nature—breaks the fetters of an erroneous theory; and the esteemed writer, scarcely witting, speaks as one holding in part the very notions which his argument repudiates. Further proof of this will be given in the sequel.

And we cannot help thinking it a great mistake to present an argument such as this book is designed to exhibit, in the form it presents in this work. From the main principle of the book we dissent—the great majority of Christians dissent. But from what the author counts the peculiar application of this principle, viz., that the church, having the word of the Spirit, should charge itself with the world's "salvation," confiding in the universal sufficiency of the means, and in the promised manifestations of divine power, we do not dissent. We are, on the contrary, persuaded, that this holy confidence and devoted zeal for God may be better sustained upon our principles than upon his. For, to counteract the undoubted fact, that the means (in which, according to Dr. Jenkyn, are ever present, and as we must conclude, equally and to the utmost degree present, the influences of the Holy Spirit) have been ineffectual to the salvation of men, even when employed, so far as we can judge, "in unison with the dispositions" of the Holy Spirit, "in consistency with his arrangements," for example, in the labours of the apostles, or even of our Divine Lord Himself; we say, to counteract this depressing fact, our doctrine affords this encouragement, which his does not: that a superadded efficacy may be, and will be imparted, according to God's sovereign wisdom and superabounding grace. With such views of the divine influence, as ever present in the means, we cannot discover how the honour of the Holy Spirit can be maintained. How it is possible to avoid the fearful conclusion, that "his arm is shortened," when the "energy, tendency, and efficaciousness to produce effect," are imparted by him, *and the effect does not follow!* And by similar inference, how the effect, when it does arise, should necessarily be ascribed to his power and agency; when (according to this theory,) the power and agency were actually and equally present often, and no such effect followed. Accordingly, some who will be proud to account themselves of the same faith with Dr. Jenkyn, rejoice in such presumptuous ravings as this:—"The salvation of all men is that which the Holy Spirit would accomplish, IF IT WERE POSSIBLE."

Now, there are many portions of this volume which we could wish to be pressed upon the general conscience of the church. Many have eloquence, earnestness, powerful argument, scriptural appeal. But being mixed up with a false doctrine of divine influence, with which there is

no necessary cohesion, we cannot venture to recommend their perusal. Now, a free inquiry and discussion of this doctrine did not demand this. Indeed, the demands of free and candid inquiry would have been better satisfied otherwise. Let the arguments, the scriptural truth, be discussed with a scrupulous exactness of logic, separated from the rhetorical exuberance with which Dr. Jenkyn encumbers his reasoning; let the array of proofs and objections be as full as the vital importance of the subject requires. Let us then come to the settlement of the principle without being the while perplexed with its uses and applications. This would be neither for the student nor the ordinary reader; it is semi-popular and semi-scientific. We do not object to this as rendering it less readable so much as rendering it less available as the battle-field on which an important scriptural controversy might be conducted.

In the chapter on the reality and variety of divine influences, we have the following passage, which is at once a favourable specimen of the author's manner of discussion, and gives an insight into his general argument. And with this we must for the present conclude:—

“Moral influences issue forth from God.

“God is the Supreme source of moral science, the Author of moral principles, the Contriver of moral government, the Creator of moral agents, the Framer of moral susceptibilities, and the Conveyer or Diffuser of moral influences. There is a moral energy or power in a moral principle, or fact, fitted to act upon, and influence, moral susceptibilities: or, in other words, there is in moral truth an arranged adaptation to operate on a moral agent for the production of moral effects. An act of kindness or disinterestedness, perceived by a moral agent, acts on his moral susceptibilities to the production of the emotion of complacency and approbation: and an act of wrong or oppression operates to produce disapprobation and anger. God has put this tendency, energy, or efficaciousness, in the moral truth, and has endowed the soul with a capacity for receiving its influence, by which it acts for the production of a moral result.

“This moral adjustment requires no direct and immediate energy supplemental to that posited in moral truth. If a man see, or do, an act of oppression without the corresponding emotion of disapprobation, or of remorse, his mind must be in a wrong state: and this wrong state of the mind will cause wrong actions, as is exemplified for instance in drunkenness, or obduracy. Before the actions of the soul become right, the soul itself must be restored to a right state. Hence arises the problem, which has occasioned so much moral speculation and scholastic disquisition, what manner, and by what process, is such a disordered mind to be restored into a right state? In the investigation of this subject we cannot fail to perceive that moral truths and principles require no change; and the adapted influences, which call for no alteration; and the laws of their operations require no modification, much less do they require strengthening or invigorating. All these remain in their adjusted relations, as if the mind had never lapsed into a wrong position; and neither of them require any change or improvement in adaptation, tendency, and exertion. The deficiency is in the man, and not in them; consequently it is he that must be changed for them, and not they altered for him.

“Apart from all theological prepossessions, let us examine the manner in which we would proceed to effect a change in a man's mind; say, to make the truth honest, or the unchaste pure. We feel conscious that romantic notions of moral influences, sentimental wishes, and earnest hope, would accomplish nothing. Something must be done, and done by us. The most wise and prudent method of proceeding, in such a case, is to discover the means and the agents most likely to conciliate his mind; and then to employ them in the manner most calculated to bring his mind into a position for moral truth to act on him, and thereby, for the influence of that truth to affect him and produce the desired moral results. If I wish to change a man's mind, I must ascertain the state of his mind on the question to which I wish to turn him. I must then with discretion, with a judgment cool, and yet with a heart burning in sympathies, use the best considered means

bring my mind and heart into his understanding. I must get his mind to attend to my representations, and to dwell on them. This would detain his mind on the question, and detain his sympathies in direct communication with the influence of moral sentiments. Physical influences might force his conduct in a new direction, but would not change the state of his mind; and intellectual influences might silence him, without producing the desired moral effects. His mind, then, must be gained, or nothing is gained. His mind can be gained; a thousand means are adjusted by God to enable us to gain his mind, which if employed wisely by us, will certainly gain his mind. We see daily that minds are gained by the influence of moral truths rightly administered. We never conciliate a man's esteem, or reconcile friends who have been at variance, or gain the suffrage of constituents for a candidate, without producing these moral phenomena.

"The first position into which the mind must be brought from its wrong state, is that of attention or consideration; which in itself is neither moral nor physical, but is an act of the individuality, or of the spontaneity of the soul. If the mind be successfully restored into a right state, to what, and to whom, shall the change be ascribed? I have no doubt the writers of the scriptures would unhesitatingly, and even exultingly, have ascribed this delightful phenomenon to the supreme Author of every good and perfect gift. To God, indeed, alone is the glory really due; for the whole process is truly the operation of his own energy acting in the combinations of his own wisdom, and according to the laws which he himself had fixed. The result is as verily and really owing to him, by the influence which he has posited in moral truth, as the benign products and harvests of the seasons are due to the physical and organic influences by which he renews the face of the earth. He accomplishes the one by moral combinations, as he produces the other by relations physical; and, in either case, there is no supplemental or added influence."

CRITICAL REGISTER.

The Power of the Soul over the Body, considered in relation to Health and Morals. By George Moore, M. D. Second edition. London: Longman. 1845. pp. 355.

THE author of this highly interesting work modestly designates it a "humble volume of facts and suggestions." Many a volume not so humbly introduced comes incomparably short of its weight and worth. The object of the writer is a noble and a christian one. "He who has learned that a perverted spirit can never truly enjoy even a gleaming of Heaven's full free bounty to his intelligent creatures, will need no arguments to prove the advantage of an informed mind and a corrected will, and he who honestly seeks truth for its own sake, and for the peace and joy of his own soul, will require no profundity of logic to demonstrate that obedience to the divine law is not less safe than it is wise. Such a one will readily discern the object of this work."

We have been greatly interested by many of the author's facts; and especially with the anti-material tone of the book, while treating of a subject which many have hastily concluded had a materialising tendency upon every mind that studied it. We enter with the fullest cordiality and concurrence into his exposure of the "Evils of Popular Phrenology," and think that exposure might have been carried even farther than it is. Yet this is not altogether such as we should desire a work on this subject to be. Several parts, as "the adaptation of the body to the soul"—"the organs of sense the instruments of the mind," &c., might have been more briefly passed over, as points on which there is a more general agreement; while the facts illustrative of the wondrous connection, or of the power of the soul over the body in relation to health and morals, might have been more carefully selected, accurately classified, and occasionally with greater effect applied towards the writer's main object. Take for example "the effects of the passions on health"—there was opened up a field of inquiry and argument which the author has not occupied as fully as he is capable of doing.

These observations are more intended, however, should they meet the author's eye, to invite him to ampler success than to disparage that which he has already attained. It is a work which possesses the happy combination of varied information, lively entertainment, and profitable instruction.

Memoir of Mary Reid of Paisley, who died 30th November, 1836. Paisley: Gardner. 1844. pp. 43.

A MEMOIR of much interest. Truly it is good to bear Christ's yoke in youth.

The History and Power of Ecclesiastical Courts. By Edward Mascutt. London: J. Snow. 1845.

UNTIL we read this pamphlet, the fruits of much research, set forth with great clearness and ability, we were really ignorant to what a dreadful extent the people of England were under the terrors of a spiritual despotism. Crafty in the selection of their victims, and loving the seclusion of the country as the sphere of domination better than the city, where public opinion might, in one of its indignant paroxysms, wrest from them their power, and punish them for employing it, the actors in this system of oppression have escaped their just award longer than public justice usually delays its vengeance. But the day of the overthrow of these tyrannical courts is not far distant, and we shall not be sorry that, in the revolution, the ecclesiastical fabric it has been their aim to support, shall fall with them.

MONTHLY RETROSPECT AND REPOSITORY.

EVANGELICAL ALLIANCE.—The second Preliminary Conference on Christian union has been held in Birmingham, and being confidential, no trustworthy report can be given of what passed. We trust that *The Times* is right in saying that "the simple object which the Society proposes to itself is, to promote Christian Union amongst Christians of all denominations entertaining evangelical principles." Much that has been said in the Conferences, and even some of the published resolutions, have been aiming at something different from this, viz., to form a body that will in its constitution and actings manifest or represent the unity of the Protestant evangelical church. Without pretending to be prophets, we assert, that this will be found a thing too high for any single institution or body. The thing cannot be done. There is more, and as things *now are*, more visible unity than any "Alliance" can ever embody and represent. And the attempt to realise what is not attainable, and not in the spirit of a free Protestantism, will damage the cause of evangelical truth. But let the "*Alliance*," with a better name, be a society for the promotion of Christian Union, and its principal difficulties vanish: its work is before it; they need not exclude the Society of Friends or any other Society, like the Plymouth brethren. Let all Christians, who assent to the general object, adhere, and co-operate to diffuse information, to keep the attention of the christian people directed toward this object; and by publications and otherwise, diffuse a more evangelic spirit through all christian denominations. Here is an object, the true work of the Society, which its members are capable of performing. But even keeping out of sight the constitutional difficulty which we have ventured to indicate, we solemnly and solicitously distrust the practicability of the Evangelical Alliance, constituted of such a variety of religious sentiments, acting with any efficiency honourable to the Protestant name, against Popery, for the right observance of the Sabbath, or for the promotion of christian education,—the objects they are reported to have in view. We love union, are anxious for it, pray for the success of this effort; and, therefore, to the small extent to which our influence extends, would aid the counsels of our christian brethren. Every man should have his *head* as well as his heart full of christian union at the present moment, that all our measures be placed on a firm basis.

WAR IN INDIA.—Happily this fearful series of massacres is brought to a close. Thank God, Britain was not the aggressor. But, truly, *defensive* war, which many defend so stoutly, is a fearful affair. If this display of British prowess have the effect which is anticipated, of quenching the crackling flame of warlike zeal which has broken out in America, we may discern the kindness of Providence in this otherwise awful conjuncture. The world is laid under everlasting obligations to those generous promoters of peace in this country, who, at a vast expense of labour and money, have been moving the press of this country, and the various sections of the community all separately and vigorously to bestir themselves, and influence to

the utmost of their power, their own class in America. Already has this local madness received a check, by the shrewd and sensible memorials issued from this country, and the consenting responses they have drawn from America.

EXPULSION OF THE MISSIONARIES FROM FERNANDO PO.—This hopeful mission has been suddenly arrested in its operations, and to all appearance destroyed by the authority of the Spanish government, acting under the impulse of Popery. Let the lovers of state connection ponder these facts, and compare them with the wonderful succession of exposures which every part of the world has recently made of the pernicious power of civil governments in religion. The following letter, addressed to the Rev. William Brock, by the Rev. William Newbegin, missionary to Western Africa will be read with much interest.

“CLARENCE, Jan. 5, 1846.

“My dear Brother,—I feel almost unable to write you to-night; but I must, I know, do my duty to you, so determined an enemy to all priestcraft and misrule. Know, then, we are dispossessed of the soil here—all of us but one, and two teachers, to leave the island in twelve months, with the permission to remove our houses and moveable property. I was in the mountains on Christmas day, when I observed a vessel in sight, and watched her as she entered the harbour. The next morning a native, just able to speak English, informed me that he had heard it was a Spanish ship, and, while there looking at it with the people, who have a great hatred to Spain, a salute of eleven heavy guns was fired. I then began to feel sure something was going on, and, therefore, repaired to Clarence on foot, about three hours' walk, and on reaching there, found, to my regret, that it was a corvette of twenty guns, with the detestable yellow and red flag flying at her peak. No news regarding their intentions or movements had as yet transpired; but, having long heard that they were expected, every one who had the welfare of the colony at heart felt some alarm. We all agreed, however, to pay her a visit next day, and tender our respects to the officer. The next morning Mr. Clarke, Dr. Prince, Mr. Sturgeon, Captain Milbourne, and myself, having arrived at the vessel, were received by the commander, an old Shylock-looking fellow, with a tremendous beard and moustaches. Presently the royal commissioner entered in full uniform, a gentleman about thirty-five years of age, having a full forehead, and intelligent, benevolent countenance, graced also with a copious beard and moustaches like the commander. He was excessively polite, inquired the occupation of each of us in particular, spoke in French, as two of us could understand him in that language. He inquired for Dr. P., having heard of him. He claimed confraternity with him, he being a medical man. I informed him of my profession, he expressed his pleasure. After an immense number of compliments in a very short interview, he appointed a conference on the Monday following at the Mission-house. It was rumoured during the day, and with great delight by those who feel our presence very irksome, that we were all to be sent off, except brother Sturgeon; we took no notice of them, but waited the time. Monday came; and having reached Clarence early enough to meet with the brethren, we prepared our papers and titles, and having commended ourselves to God, went forth in his strength. The place of meeting had been altered, at the instigation of Becroft, the Governor, to his own house. We were very kindly received again by his lordship, and had a few minute's familiar conversation. Presently Captain Becroft entered, scarcely bidding us good morning, Lynslager the merchant, and Matthews, a man of colour from Sierra-Leone, another merchant, and also two or three members of our church, members of the island council. Business commenced. The Consul began by saying, that the island had long belonged to Spain; that unhappily his country had been so torn by intestine commotion, she had been hitherto unable to turn her attention to her colonies; now, however, she intended to improve them, and with the rest of those in the gulf of Guinea, Fernando Po. By the 11th article of the Constitution, the religion of Spain and all her colonies was the Catholic Apostolic and Roman faith; that we Protestant missionaries had come here without her Majesty's permission, and had gained many proselytes, altogether against her laws; and he, therefore, gave us his instructions from his government, which were—that we must all depart, except Mr. Sturgeon, who was to be left as a private individual, not permitted to act as a missionary, and inquired when we should arrange our affairs. We begged time enough to write home to ask our Committee what we

should do. Becroft instantly replied, 'You may as well ask for twelve months.' Dr. Prince inquired why we had not the same right of remaining as Mr. Sturgeon. He instantly also offered us permission, that, if we would not preach or teach in any way, nor pray, on a written promise, we might remain. When we found a determination was existing to send us off so fast, Dr. Prince put that question. He would, on condition of our signing the articles drawn up by him, allow family-worship, and the meeting among ourselves with five domestics. Mr. Clarke said he had a commission from God to open his mouth to the heathen, and he could not therefore shut it at the command of man, nor could he sign any article expressing that promise. It was left for the Consul to draw up the articles. He told us if we did not sign them, we must leave. A discussion then followed about our land. He informed us that reports of our misconduct about the land, and poisoning the natives' minds, had reached home, which hastened the coming of this expedition. Becroft and others charged us with wrongfully demanding ground rent. We produced our titles, in which it was most specifically declared by that man's own signature, that we had a claim to it from those through whom the titles had come to us. The Consul denied that the Spanish government could give it up after the British government had abandoned the colony—that we were misled by our papers—thus our conduct was justified. He wound up the charge that he expressed about prejudicing the natives in a gentlemanly way, by saying that our religion was not that of Spain, and therefore necessarily involved disaffection in their minds against a law of Spain, which was, that the Catholic religion alone was the religion by law, and it admitted of no toleration whatever. He seemed grieved. He expressed regret that so it was, and acknowledged somewhat the blessings he had seen in France and England from toleration. During all the conversation we were constantly insulted by Becroft and Lynam, and constantly interrupted by them. Dr. Prince, being spokesman, would not be put down by them, and manfully defended us. The conference closed, and another was appointed for Thursday, Jan. 1st, when we were to bring our articles, which he would send us, signed. They came the next day—we were to promise to shut up every chapel and school-house, (I forgot to tell you they were all granted us, and, being moveable, will soon be on the Continent,) and in no way to preach, teach, or hold meetings, or go to the people's houses to pray or sing, but to live as private foreigners, and not to be missionaries, or spread our faith in any way—namely, we must be dumb altogether.

"Another conference has been held to-day, in which Sturgeon is permitted to preach and teach during his year in which he prepares for departure. Excepting once we have met with the kindest treatment from the Commissioner, who has said, he thought we were men with whom he must deal harshly, but is very happy to find us gentlemen!!!

"This is a hasty, most imperfect sketch, in which much information has necessarily been withheld. But I send in this most imperfect state, knowing that you will be glad to hear, ere the entire report comes out. Excuse my scrawling; fever makes my lame hand worse every day. Remember me to all; we thank God for all he has done for us, for his grace in all things, and for the prevalence of truth over falsehood. Pray for us, that we may have health of body and soul to bring us safely through.—Believe me, ever faithfully, yours,

"WM. NEWBERRY."

DENOMINATIONAL INTELLIGENCE.

HONOUR TO WHOM HONOUR IS DUE.

We understand that another ancient labourer in the gospel, Mr. McNeil of Elgin, recently received a very substantial token of the respect in which he was held, by the inhabitants of Elgin and its vicinity, of all religious denominations. We wish an account had been transmitted, similar to that which we submit, respecting our venerable friend, Mr. Munro of Knockando.

We understand that the friends of this worthy veteran, who has for upwards of forty-three years laboured so quietly, patiently, and perseveringly, in the christian ministry, to a wide extent on both sides of the Spey, have recently pre-

sented him with a token of their regard for his christian character and disinterested labours among them, and of their sympathy with him under the infirmities of his advanced years. The gift is a handsome and substantial Gig and Harness, to facilitate his movements in the evening of his advanced years. Our only regret is, that this was not done ten years earlier. But 'better late than never.' The expression of regard was promptly and cordially made by persons of all denominations, to a wide extent on both sides of the Spey. The Committee who conducted the matter, waited on Mr. Munro. One of their number,—Mr. William Smith, farmer, Lecken, expressed their sentiments on the occasion. We give an outline of his address to the aged pastor, and the substance of Mr. Munro's reply:—

"Venerable and dear Sir,—Your unwearied diligence in the service of the gospel in this district of country, has been long observed: your patient perseverance in sowing 'the good seed of the kingdom' over a rugged surface, has not been altogether unappreciated: your 'labour and travail, night and day,' since you came to reside in these parts, have reminded some of us of apostolic self-denial;—and have not been overlooked by several of our countrymen, to whose homesteads and firesides you have carried the gospel in these Alpine regions of ancient Caledonia. Those who have had an opportunity of witnessing, and who are competent to value these self-denied services, have not the power of conferring high-sounding titles of honour, or bestowing benefices; but though unable to bestow rewards, they may at least have the honesty to acknowledge obligations they owe to a public benefactor, who has long lived among us, and 'laboured for souls as one who must give an account.' Considering, Rev. Sir, your advanced years—your growing infirmities, the late hours in which you are necessarily out—and the long journeys which you still have at times to undertake, a general feeling has for some time existed among your friends, whether something might not be done on their part to mitigate the travel, and bear part of the burden. When the idea was expressed in a very narrow circle, it was found that others had entertained similar sentiments and sympathies. Nothing more was necessary than for a few friends, in a private prudent manner, to give a tangible shape to what was contemplated; and it was promptly and cheerfully responded to by individuals of various religious denominations, to some extent, on the right and left banks of the Spey. Neither stimulus nor persuasion was necessary on their part. The article proposed was approved; and all that was necessary was a plan, and a few men to carry it into execution. That has been accomplished in a short time, and with little noise; and I am happy, in the name of this deputation, and that of the contributors, to present the article in question, with its appendages, as a token of respect for your private character, and sincere regard for your public services—for your acceptance. We are aware, Rev. Sir, that in steering your official course through life, you have never set your sails on purpose to catch the popular breeze. No; we are persuaded your propelling power is formed on a more sure and steady principle, alike capable of enabling you to work your way through cross currents, opposing elements, and quiet waters, where some with more ample canvases are apt to feel themselves becalmed. Any expression, however, of 'the good-will' of your christian friends and fellow men, you are ready to appreciate at its full value. And we hope that this small token of our regard will prove conducive to your comfort, in assisting a toil-worn frame to fulfil, for a little longer, the functions dictated by a yet healthful and vigorous mind."

Mr. Munro then replied as follows:—"My respected friends, the splendid gift which you have generously presented to me this day, is unexpected, and notwithstanding the flattering terms in which my kind friend has now addressed me, in your name, I feel conscious that, on my part, it is unmerited; but it is, nevertheless, very acceptable, and highly prized, not only on account of its value and utility to an aged pilgrim, but more especially as a tangible proof of the interest which you and my other kind neighbours take in promoting my comfort. I have neither language nor nerves adequately to express my gratitude to the generous contributors, but I beg they will accept my cordial thanks. It is now very near forty-three years since I became a resident in this hill country. I was then an entire stranger, and when I had come, I was not aware that I was to remain forty days. I knew well that a life of ease, honour, or affluence, was not to be expected on the banks of the Spey; but, blessed be God, I felt no ambition for any of these passing vanities,—but I soon found what I esteem of far greater value, namely, kind and

beloved friends, to whom I soon became strongly attached; and which more than reconciled me to this land of floods and mountains. Nor have I ever found reason to repent my choice, or find fault with the way in which the Lord led me. Happy experience soon taught me that my lot had been cast among a kind and hospitable people; and it would have evinced extreme ingratitude in me had I not manifested a willingness to spend and be spent in their service. Not only from the dear people under my care have I experienced much kindness;—most gladly do I acknowledge, that in all my movements through the breadth and length of the land, on both sides of the Spey, I have invariably experienced much kindness from the inhabitants; and now, in reflecting on the scene through which the Lord has led me, in the wilderness, for more than forty years, while I see much to humble me in the dust before Him, I have to acknowledge that ‘goodness and mercy have followed me.’ My time on earth must shortly terminate. The shadows of the evening are thickening around me, and solemnly reminding me that my end is near. It is recorded in the history of Mary, Queen of England, that when she found her end drawing near she told her attendants, ‘That she should die, and that if they would know the cause, they must dissect her after death, and they would find CALAIS at her heart.’ To the loss of that city she ascribed her death! My humble prayer is that Christ may reign supreme in my own heart, and in the hearts of all my generous benefactors; at the same time, so long as my heart performs its functions, I trust I will feel a deep interest in the welfare of the inhabitants of the beloved country in which I have sojourned so long, and from whom I have this day had such a valuable proof of unmerited kindness. May grace, mercy, and peace be multiplied to them all. Once more, my respected friends, in the name of my beloved partner and family, I beg leave to offer our most grateful thanks to you and to all our generous benefactors to whom we are indebted for the splendid gift with which you have so kindly presented your humble servant.”

MISSIONARY INTELLIGENCE.

INDIA.

Extract of a letter from the Rev. Joseph Mullens, dated Bhowanipore, Calcutta, October 6, 1845:—

“Hitherto I have found grace for every trial, for these have been but few; but I would I could labour more! We need much the strength which is from above in this land; men are so *careless* about their soul they don’t seem to feel any concern at all about it. There seems to be some *spell* upon them; and whether young or old, they are bound by its powerful influence, and so they die. How many hundreds of young men are there in this city, who have been warned of their sin, and told of the true Saviour, but have resisted all appeals, and shut out all conviction. Amongst them some melancholy instances of death have occurred, in which danger seems to have been at last realised. Some months back, a young man, who had been brought up in the Free Church Institution, when on his death-bed, asked—‘Can all these things about Christianity be true—if so, what will become of my soul? I rejected all, and now I am here.’ Thus he died. A few weeks ago, a young lad who had been taught in the Missionary School here, was taken with a severe fever, and carried to the bank of the Ganges to die. When at school, he had been amongst the foremost to ridicule idolatry—none were so bold as he in the class-room; but he was one who strove to please all, and hence, decision in religion was far from him. During his illness we went to see him. He was asked if he thought his soul was safe, and he shook his head. We can scarcely doubt that it is with him as with thousands of others who have trifled away ‘the accepted time,’ and lost salvation for ever. Oh! that He who alone by his voice can reach the heart, would come down and subdue the rebels, with whom, by the mouth of his servants, he has often pleaded his own cause. There is nothing so awful as seeing human beings *courting* their own ruin.

“I don’t know whether you receive now, in our Missionary Magazine, more news than formerly of an unfavourable kind. From this country, certainly, such intelligence has been sent at various periods, but I think people in England are, on the whole, little acquainted with the real state of things in India. You mentioned in

your letter that Mr. Lacroix's journal had been received. I do not know whether you have since heard that the hopes he and Mr. Hill entertained of good amongst the Khortabhojas have been almost destroyed. The catechist who accompanied them in their tour, has since then completely changed his character. He has turned round upon Mr. Hill, and with all the hatred of a fiend, tried to defame his character, ruin his mission, and seduce all the Christians. He has himself become a Roman Catholic, got two other catechists to join him, and now delights in nothing so much as thwarting all Mr. Hill's plans.

"As I have already mentioned to you my own engagements, especially my teaching in our boys' school, and my Bengali studies, I need say nothing about myself now. I will rather give you an outline of my wife's work. Immediately on our marriage we came to this house, occupied last year by Mr. and Mrs. Campbell, with whom I lived; and we took charge of Mrs. Campbell's girls' school. At the time we came there were fourteen or fifteen girls, and this number has since increased to twenty-two. Many of the girls are orphans, others are the children of native Christians, but all live entirely with us. Amongst them is one of Radhanath's daughters. My wife is peculiarly qualified to take charge of them, in the fact that she understands Bengali well, and speaks it like themselves. On this account the children learn nothing in English as formerly, but are taught entirely in Bengali. They themselves like it better; and already a great improvement may be witnessed in them. They read geography, the New Testament, the Pilgrim's Progress, &c., with Mrs. M., and other books, with Bengali teachers. The little ones are taught hymns, scripture, catechism, &c., on the school system. They form a very interesting charge, but require great watching. This, however, you will readily understand. There is no poetry about them—they are downright girls, and Bengali girls too. They behave generally very well; but, like all their nation, they have so little feeling, you cannot tell what they feel, if they feel at all, about what is right and wrong; they have their little quarrels, and can sometimes call each other bad names; in this, however, Bengali women are even more skilled than the celebrated women of Billingsgate. It is our daily prayer that they may not only become wiser in knowledge, but changed in heart, new creatures in Christ Jesus. The expenses of the school, including every thing that we have for the girls, in the way of house-rent, teachers, &c., are about £10 a month for twenty-two girls; that is, about £5 a-year for each girl. Of this money we raise some in this country, but, for some time, we must look to our friends in England. I shall be very happy to receive any thing that you and my other Edinburgh and Leith friends can spare for this object.

"You will, I am sure, have been much pleased to see in the *Christian Advocate* the account of the conversion and baptism of a young man who was formerly in our boys' school. He is with us now in this house, and hitherto seems to have acted most consistently. In other ways, our Lord's blessing upon the mission has been also shown. During this year, Mr. Lacroix has baptized several of the heathen in his two christian villages. In one of these villages, *Gurgri*, a marked improvement has taken place in the church and congregation. In former times they gave the greatest trouble, and Mr. Piffard had many times said he would never visit them again, they were so ungrateful—so bad in all respects. Now, however, it is quite the opposite: all the labour bestowed on them has not been in vain, and they are now standing forth once more as consistent Christians. At the same time, all native Christians here are in many respects different from those we are accustomed to associate with in Europe. The apostle's description of the Corinthians as 'weak and sickly,' describes to my mind these Bengali converts exactly. But of this I must speak more fully another time. God has been pleased there to bless not only our own mission, but others also this year. I think I have already told you, that from the Free Church Missionary Institution, at the beginning of the year, six young men were baptized. Amongst the Baptists also many have been added to the churches. Thus has our Redeemer been sustaining the faith and patience of his servants, and showing to them that their labour in the Lord is not in vain. There is one thing, however, to notice on the other side. The Roman Catholics have come in to stop, if they can, the prosperity of the gospel. Nearly a year ago, when Gobindo, Mr. Hill's catechist, whom I have mentioned, left our Society, the priest induced him to become a Roman Catholic, together with the other catechists. Shortly after, they went into the district of Krishnaghur, among the Church Mis-

sionary Society's converts, and by the promise of money, &c. (the Bengali's weak side,) drew away upwards of *six hundred*. It must be said, however, that these were mostly nominal Christians. They have now come into the villages south of Calcutta, and are going about amongst them in all directions. Many of the Propagation Society's people have gone over to them; many of the Baptists also. Mr. Lacroix has lost two, whom he is not sorry to get rid of, and expects that two or three more of the same kind will go also. The inducements held out in these cases were money and the like; and the people who have become Romanists are some of them the worst in the village. But I must conclude. You ask news of Mr. Philip. I am sorry to say that he has been so ill at the Cape, that it has been thought most advisable for him not to come on to India. I received a letter from him about a month ago, in which he says he was much better, and the journey through the colony which he was then making had done him much good."

SIBERIA.

LETTERS OF SHAGDUR, A CHRISTIAN CONVERT, ON SIBERIA.

Translations.

GREATLY beloved in the Lord Jesus Christ, and much honoured elder brother, William Swan.—Offering my salutations to you, and desiring your health, I wish to write a little to you. By the mercy of our God and Saviour, who rules over all, and is the preserver of you and of us, I and my family are well. At our last hay cutting time, I received with great joy the letter sent from your quarter, accompanied with the 450 rubles. (£17.) I greatly rejoiced, and return you many thanks. After that, I also received an answer to my letter from the Emperor, and was much pleased. Many thanks. All this proceeds from the love of God. That the God of truth may be for ever praised, let us pray, Amen. I wonder what you are now doing. It is here drawing towards the close of the Sabbath: the sun is going to you; and when the Sabbath dawns on you, you will have joy. I am now in my own tent, and have been reading the 17th chapter of Matthew; how wonderful is the miracle related in the 27th verse, of the piece of gold being found in the mouth of the fish: but oh, even now, is not the mercy of God in many ways as visible as it was then? My child Mary has been reading the gospels to me, this is great joy to my heart; it is sweet to continue reading daily the word of God; many new and beautiful things are brought out of it. On my last journey to the East I met with many strange people. They had neither priests nor shamans. It is melancholy to think of them; they appear to live like the cattle. That place is very remote, and very much of a desert; but even there has the word of God reached.

In another place I visited, I found many who read and clearly understood the word of God. His power is great; and by degrees, the commands of Christ, as a holy law, is growing up among our people. Some of them now make extracts from different portions of the Old and New Testaments, put all these up together, making a large book, which they often read. I find on going into the tents of such, that they know better than I do the contents of the books. They ask why I don't clearly understand all. There are others whose hearts are much hardened, and their malice is great. I wish now to visit another place called Topso; you have heard how I strove to go there before, and how I was hindered; now, by the mercy of God, that hinderance is removed.

Poor Sanjall you remember was sent away from this place. I hear that he was coming back on foot last summer, but was caught, and was carried away back. Although he lives in the midst of priests, he goes on with great firmness, and makes known to many, salvation through Christ.

During last summer an epidemic broke out among our people, and many have died of it. Among others, our friend Aslucto's wife died. Before her death she professed her faith in Christ, and was baptized. She was joyful, saying, her never-dying soul would now receive salvation. I am now wearying greatly to receive the books which are to come to us from you. If I am spared till they come, I shall greatly rejoice. Oh, my dear Sir, I am very fully satisfied with the great mercy of God. I have received at many different times letters, and having been assisted by kind friends, I rejoice. Last night I read a very melancholy thing of a person named Baduca, who had become a believer in the holy name of Christ. His wife

and all his relations had forsaken him, and he is now dead. He was very gentle, and of a very simple character.

My dear Sir, may you enjoy peace. Give my salutations to your brother and his lady, to all who visit you who are brethren, and who ask for poor Shagdur, &c.

(Signed) SHAGDUR, Son of Kenat.

Received 19th February, 1845, dated 27th day of the first month of winter.

My dearly beloved friend and elder sister, Mrs. Swan.—Desiring your health and saluting you, I think it well to write a little letter to you, &c. When your letters come to us it is strangely delightful. There is weeping too! Many thanks for your letter. By the kindness of God you have not yet forgotten our Mongolian language. It is a great happiness to be engaged in the service of Christ. I am now in the place called Koocheaqat. It is surrounded by high hills. The inhabitants are very numerous. They scarcely allow me time to write, they are so constantly going out and in to my tent. There are no priests here; but although the people don't care about religion of any kind, they are kind-hearted and friendly, and some of them are intelligent. In about two months I hope to return to my former dwelling-place, but what the will of God may be I know not. I now greatly rejoice that while you were in this country, the word of God was so zealously circulated: some of the people here read it and understand it exceedingly well. They take their books with them when they travel. Others are much to be pitied; will they for ever continue opposers to Christ? oh, it is melancholy! I have not seen Tekshi for more than a year; I suppose I am now to him an object of aversion. The power of God and the love of Christ are great; ah, there is nothing impossible to God, therefore let us hope and pray. Sometimes I am very weak,—thinking of my own state I become suspicious. When I think of my dear friends in England, and know that because of the distance I may never see their faces again, I am filled with grief, and even when I think our spirits may meet in heaven, I am still overpowered. Oh, my tears, you flow in vain! Oh, my heart, why art thou cast down? look to heaven and hope in the holy word of Christ. Give my salutations to your dear sisters, &c.

When any of your friends come to see you, this is my word to them. Beloved in the Lord Jesus Christ, I salute you. When you visit Mr. and Mrs. Swan, I am as it were, with you. In your prayers I beseech you to remember me, farewell. Oh, my dear friends, continue to write to me so long as I am in the world. My heart rejoices as if I saw you; I am wearying for letters. By the help which you and other friends send, I am now enabled to travel among my brethren in peace, and according to my ability, I help them. I am now getting a small tent made; it will be pleasant to pitch it wherever I go to distribute the word of God, and when I am at home it will be the place where we shall meet on the Lord's day. My strength is weakness, but what a comfort to me to know that with God there is nothing impossible. I firmly believe that the word of God is not like the word of man, it can never be lost. Oh, that the work which you dear ones did when here, may yet be greatly blessed. I can never forget you. Although many days have passed since you parted from us, it seems to me as if it were but yesterday, every thing is so visible. I hope you will write to me as soon after you receive this as you can. I have written a short letter to our queen; can you translate it? I hear that she pities our poor people very much; will she be angry if this little letter is presented to her? The power of Christ's love is great,—into the hearts of kings and princes God can put the desire to serve him. His will is a mighty deep. The translation which you made and had presented before, are made known here. Compared with the king, I am a mere insect; but by the love of Christ I have received an answer. Oh, may the work of Christ which has been begun in this land, go on and increase, &c. Let me know when the sweet food (the New Testament) which is preparing for this people, is to be sent to us, &c.

To the Empress of Russia.

MAY there be happiness in the presence of the illustrious and favoured Queen-mother of all the land of Russia. May the blessing of God, and of the Lord Jesus Christ, ever rest on the prince our Emperor, on our beloved Empress, and on their exalted children. Before this time there was made known to our people joyful

tidings, which was, that the son of our Emperor had been favoured with offspring. Sometime since mournful tidings were brought to us, but now our Emperor and Empress are made to rejoice in the midst of their family. May the blessing of the Creator of all, our God and Saviour Jesus Christ, rest on this little infant. The thing which I have to beseech of you, honoured Queen-mother, and to make known, is this. Among our Buriat people there are many poor little children. Their parents, on account of poverty, cannot have them taught to read. There are but few children among the Mongolians who can read; of late some few have been taught, but there are still many children of poor people much to be pitied. I have with me five girls from five different families, from seven to eight years of age—them I strive to teach. My request to you, therefore, honoured Queen, is, that you would mercifully assist to clothe and feed these children. The old notions among our people is, that there is no use in teaching women and girls to read, therefore they don't strive to do so. Now some of our women can read, but few of the girls are taught. Oh, honoured Queen, may there be through the love of Christ, and for his holy name's sake, a joyful answer sent to this letter. May the petition of one who is an insignificant payer of tribute be successful and be blessed. I would teach the children with great joy, &c.

30th day of the first month of winter.

IRISH CHRONICLE.

CONTROVERSIAL TEST FOR ROMAN CATHOLIC PRIESTS.

MR. KING, who visited Scotland last year in behalf of the Irish Congregation Union, and who has recently settled in Dublin, has commenced there a course similar to that which he found so successful in Cork, in drawing Roman Catholics occasionally to attend his ministry, and inducing them to canvass the claims of Romanism.

In connexion with a course of Lent lectures, chiefly on the principles, history, and prospects of Popery, Mr. K. has published in a Roman Catholic journal, and addressed to an eminent controversialist, a Romish ecclesiastic in the Irish metropolis, a courteous proposal to discuss the following propositions, orally, or through the press:—

1st. The ancient Christianity of Ireland was essentially different, in many important particulars, both as to doctrines and institutions, from the modern church of Rome; and more substantially agreed with what are now regarded as the distinctions of Protestantism.

2d. The ancient Irish churches did not maintain the infallibility and ritual uniformity of the Church of Rome; the supremacy of the Pope—the celibacy of the clergy—auricular confession—priestly absolution—transubstantiation, and other tenets of modern Romanism. During several centuries of their freedom and comparative purity they resisted the encroachments of Rome, and exercised popular rights in ecclesiastical affairs.

3d. It cannot be proved that St. Patrick, St. Columbkil, and the other most illustrious saints and scholars of Ireland, through whom she acquired her fame, piety and learning, were bound by the authority of the Bishop of Rome. The occasional intercourse of Irish ecclesiastics with the Church of Rome, and other foreign communities, was such as now takes place between independent Protestant churches when no supremacy is recognised or claimed.

4th. The ancient history of Ireland, as given by Roman Catholic writers, exhibits a state of religion indicative of a transition from primitive purity to comparative degeneracy; and affords many evidences, corroborative of the testimony of general ecclesiastical antiquity, that ancient Catholic Christianity was substantially identical with what is now designated Protestant Independency.

5th. The dogmas of the Pope's supremacy, and the infallible authority of the Church of Rome, were established in an age of ignorance and declension, by the unprincipled intrigues and usurpations of an English Pope, an English monarch, and foreign ecclesiastics. The decisions of the first councils that established them were opposed and despised by most of the Irish clergy; and all patriotic and enlightened Irishmen should now repudiate these pretensions, as unscriptural and unreasonable—

alike subversive of the true principles of christian charity, religious liberty, and political rights.

These announcements must be startling to some Irishmen, and interesting to all. We shall await the result of Mr. King's proposal; and it will give us much pleasure to learn that any papal champion is found ready to buckle on his armour and accept this fair and manly challenge. It will, perhaps, be thought more prudent to give Mr. King an apparent triumph, than to appeal to history to prove the claims of Rome.

ORIGIN AND HISTORY OF THE IRISH CONGREGATIONAL UNION.

PRELIMINARY REMARKS.

AMIDST difficulties and discouragements it is well to record the progress of improvement, and note the indications of approaching prosperity and ultimate success. Truth frequently appears to advance but slowly; and often when the evidences of its indirect and general influences are abundant and indubitable, its direct and avowed progress may be very limited and almost imperceptible. God sometimes exercises the faith and patience of his people, and maintains his own sovereignty by operating in a different way from that which they expect him to adopt. The results of their labours are brought about, not in all respects as they wish, but by a vast variety of subordinate instrumentality, and through hidden channels and indirect resources; honouring them, indeed, as instruments, but reserving the honour of the work for Him who "worketh all things after the counsel of his own will."

In such circumstances it is necessary to take a comprehensive view of the divine procedure. God's work cannot be seen by looking in *one direction* or the opposite, but by *looking over the whole field*. A very erroneous conclusion may be arrived at by confining attention to one particular class of evidences or source of information, when it is easy to gather up the elements of correct and satisfactory opinion, by enlarging the sphere of our observations and duly estimating all the facts connected with the subject of our inquiries.

These remarks will be found peculiarly applicable to the work we have here taken in hand. The evangelization of Ireland, and the progress of Congregationalism amongst Irish Christians, must be subjects of deep and growing interest to our readers. Heavy difficulties and discouragements surround these subjects, it is true, and we would by no means wish to misrepresent or explain away the affecting proofs of this; but there are many and great encouragements also discoverable, and we consider it wise and right to honour God and increase the hope and zeal of his people, by calling attention to those facts, a distinct perception of which should lead the friends of Irish Independency to "thank God and take courage."

Some now alive and occupying difficult posts in Ireland, remember when the spiritual prospects of the country were much darker than they are now. Their history would present the record of great and gratifying changes in the moral and religious condition of Ireland, marking a providential movement toward the triumph of truth, and the spiritual emancipation of the people.

Less than fifty years ago it was difficult to discover a streak of light in the horizon of the Irish church. Scarcely two or three "evangelical and godly men" were known throughout the whole country, in the Established Church. The Presbyterian body were little better. The influence of Methodism was feeble, and its character, in some respects, doubtful. Evangelical dissent scarcely had a name. The gospel could scarcely be discovered, or the way of God known, by any but the few who ascertained it in private for themselves. Another gospel, or no gospel, occupied its place in such public religious instruction as was generally given, even by Protestant teachers; and a darkness that might be felt, brooded over the nation's heart.

Romanism had attained the ascendant in moral influence, though it had been proscribed and crushed by civil power. Under the withering influence of "Protestant ascendancy," even nominal Protestantism had declined. The relative numbers of the population attached to the two systems, had within two or three generations given the papacy a triumphant majority, and left "the church by law established," a voluptuous aristocracy—a wealthy hierarchy—fox hunting parsons—and almost empty churches!

At this crisis a movement was made in England and Scotland for Ireland's

salvation. Several eminent ministers visited the country, and preached in different places to large congregations. British Christians partially awoke to a sense of their responsibility with regard to "the sister isle;" and a few men of faith and power, sustained by individuals and societies in Britain, gave themselves to the work of Ireland's evangelization.

The seed then sown has produced much fruit, although it has not all been reaped within our denominational borders.

(To be continued.)

ENCOURAGING INCIDENTS FROM AN AGENT'S JOURNAL.

"I HAD a most cheering assemblage in the Court House, which, through the influence of some of my own friends, resident near the town, the Church of England Rector granted. The place was filled with attentive, intelligent, anxious listeners, the majority of whom were Roman Catholics. This was the second time for most of them to attend my preaching. Many were heard, when going out, to express their gratification with what they had heard. One man, in particular, sat to some of his friends around, "Well, any how, we can't but say it was delightful I trust he and others, not merely tasted but received into their souls, the good word of life.

"I proceeded to L——, and having procured the use of the Presbyterian meeting-house, I had an encouraging meeting in the evening. Many Roman Catholics who feared to enter the place, heard at the door and windows; three groups of them stood; and as I exhibited the dying love of a Saviour, heard me with breathless attention,—it was an interesting and a solemn occasion.

"This district is, on the whole, very encouraging. Would that we had more labourers to occupy this extensive field!"

LABOURS OF AN EVANGELIST IN A DESTITUTE DISTRICT IN THE NORTH-WEST.

"It is not easy for persons living in cities and large towns in Ireland to have an adequate conception of the difficulties of an evangelist labouring in the rural parts of the kingdom,—surrounded by Roman Catholic priests on the one hand, and intolerant high-church clergymen on the other. These difficulties are infinitely increased, however, by the stolid ignorance of the populace. This ignorance is no means confined to the Roman Catholics. The overwhelming majority of those who call themselves Protestants are quite ignorant of the cardinal truths of holy religion. And even those few of them who do seem to know something of gospel truth, have, in not a few instances, imbibed antinomian principles.

Preached at C——. The attendance was pretty good. The word was listened to with profound attention.—Visited several families in the neighbourhood of T—— conversing with them on religious subjects, and distributing tracts, which were thankfully received. I addressed a respectable congregation at T——. After public service was over, I held the Bible-class, in which there are a few persons who take an interest. I trust, by the blessing of God, that it may be made the means of doing much good. It is some time before any thing of this kind is duly appreciated in this part of the country. Visited a school in the neighbourhood of C——, and heard a class read the scriptures. I asked the girls (for it was a female school) some questions, and gave them some advices. In visiting amongst the people to-day, I met with a Roman Catholic. I happened to have a tract of Mr. G.'s on transubstantiation. I read it to him. He heard attentively; but I found on talking with him that he had not a mind capable of perceiving the force of an argument. However, some of the absurdities implied in the belief of such a palpable falsehood he could not get over admitting. During the same day I conversed with another Roman Catholic on the right of the indiscriminate perusal of the scriptures. Although an intelligent Roman Catholic, I extorted from him admissions incompatible with some of the leading errors of Popery. There are fewer *bona fide* Roman Catholics in Ireland than the Pope imagines. The faith of many Papists is becoming shaken, although in many cases imperceptibly. Preached to a very good congregation at E——. All appeared to be much interested. The attendance was as good as could be expected, as the parson has been exerting his influence to prevent any of his people from hearing a dissenter."

JUBILEE NUMBER OF
THE SCOTTISH
CONGREGATIONAL MAGAZINE.

MAY 9TH, 1846.

THIS Journal has now existed under different names for fifty years. **The** Missionary Magazine was started in Edinburgh, in July, 1796. To that event we look back with lively interest, rejoicing in what God has wrought, by the promulgation of the principles it announced and maintained, when there were few in the land who understood or adhered to them. The Missionary Societies formed at that period, have been celebrating their Jubilee by gathering extraordinary contributions for their respective objects. The Publisher of this Magazine is happy to be able to signalise the fiftieth year of its existence, by giving an extra Number, without additional expense, to the readers. With the concurrence of the Committee of the Congregational Union, and by the assistance of some friends, he is enabled to present at this early date, and gratuitously, a very full and carefully prepared report of the deeply interesting proceedings of the annual meetings recently held in Edinburgh. No offering could be more appropriate as a Jubilee gift, than such a record as this, indicating the progress and present position of the Churches in whose service the Magazine has ever been faithfully employed.

The greatest pains have been taken, and very considerable expense has been incurred, to render the Report complete. And if the gratifying and most satisfactory impression produced by the meetings on those who had the privilege of being present, is extended by this publication, it will not be in vain or unprofitable. The friends who have suggested this unusual effort, wish to circulate widely the intelligence which has so greatly delighted themselves. They are persuaded that it will encourage any of their brethren who are in danger of becoming faint-hearted. They hope it will disabuse the minds of some in England, and in our own neighbourhood, of the unfavourable impression produced by recent circumstances, that our churches are less united and less vigorous in the work of the Lord than they have been. Never was

there manifested more cordial and harmonious intercourse among the brethren than on the present occasion, when so many attended from all parts of the country; and never have we witnessed more of a prayerful and humble spirit of christian co-operation, accompanied with a holy resolution to persevere in patient continuance of well-doing, and an ardent desire for the extension of that kingdom which consisteth of righteousness and peace and joy in the Holy Ghost. The encouraging and animating appearance at this anniversary may be thankfully regarded as an indication of the returning prosperity of our churches, sobered, but strengthened by all they have recently suffered, and perhaps better prepared by their trials for the service in the gospel to which they are called.

PROCEEDINGS AT THE ANNUAL MEETING OF THE CONGREGATIONAL UNION OF SCOTLAND, HELD IN EDINBURGH, ON TUESDAY, WEDNESDAY AND THURSDAY, THE 21ST, 22D, AND 23D APRIL, 1846.

Tuesday, 21st April.

THE Committee of the Scottish Congregational Fund for Widows met at ten o'clock, to consider applications for aid or for admission, and prepared the business of this interesting and praiseworthy institution for the public meeting held at a subsequent stage of the proceedings. It is only at the annual meeting that all the members of Committee, who are resident in different parts of the country, can be expected to attend; consequently there is a great variety of business to be transacted at the anniversary. On the present occasion the affairs of the Fund were carefully examined, and found to be in a very satisfactory state. The new applications were duly considered, and the grants for the year were voted.

THE GLASGOW THEOLOGICAL ACADEMY.

THE General Committee of Management met in the Calton Convention Room at twelve o'clock. This meeting is open to all pastors of churches supporting the Institution, and was, this year, very well attended. There were forty or fifty brethren present, almost all pastors of churches interested in the prosperity of the Academy. The important business that came before the meeting was transacted with remarkable unanimity. Various changes proposed in the constitution of the Academy were freely discussed. The appointment of a resident tutor, who shall give his undivided services to the Institution, has engaged the attention of the Committee for some time past. On presenting their Report, an opportunity was given to all present to express their mind, and it was gratifying to find that the lengthened conversation resulted in the unanimous appointment of a brother, who is highly recommended, as well qualified for the office, and who, it is hoped, will be persuaded to accept the appointment. A sub-committee was named to apply to him, and to the church of which at present he has the oversight, and which may, by

p, be deprived of their pastor. Earnest and special prayer was at the commencement and at the close of the meeting on behalf of the Academy, and for the rising ministry. It was thought by some of the representations made in the Annual Report laid before the meeting by the Secretary were unnecessarily dark and desponding, and ought to be published, but the general impression, after a protracted and instructive conversation, appeared to be that the statements were correct, and ought not to be withheld from the public meeting.

PUBLIC MEETING.

The annual meeting of the friends of the Glasgow Theological Academy was held at Albany-Street Chapel in the evening. It was numerously and respectfully attended. George Gray, Esq., Dalkeith, was called to the chair. After singing a hymn by the Rev. Mr. Black of Dunkeld,

THE CHAIRMAN said—My beloved brethren, permit me, before proceeding to the business of this, the first public meeting of our festival of love, with, I trust, some of humility, sincerity, and affection, to tender to you the salutation—“Peace be to the brethren, and love, with faith, from God the Father and the Lord Jesus Christ.” You are all aware that this is the annual meeting of the friends of the Glasgow Theological Academy in connection with the Congregational Union of Scotland, at which, as usual, the resources and operations of the Institution are submitted to your review by the Report of the Committee, which will show its relative abstract of income and expenditure. To urge the claims of the Academy on your sympathies, prayers, and contributions, lies happily, at the present instance, more within the province of others than that of your Chairman, yet I cannot forego the opportunity of stating that, personally, I hold a decided opinion regarding the importance, and even indispensableness, of an Academy of this nature to us as a denomination. I am not aware that there has been a period of the New Testament church, with the exception of that of miraculous inspiration, (and the entireness of the exception, even then, as called in question,) in which an efficient ministry for the planting, the nurturing, and preservation of the churches, has been provided and maintained, whose special instructions, and that mental training, which it is the design of the Academy to impart. To acquire a knowledge and belief of the gospel sufficed by its glorious Author,) to put a condemned and perishing soul in possession of forgiveness and good hope, and to make it the subject of a new and original creation, requires no such special intellectual training as that for which we are provided in the case of the public teacher of Christianity. But if the gospel embraces not only the announcement of the glad tidings, but aims at the conversion of the whole world of God, wherein he hath spoken to us, not only “at Jerusalem,” but also “in divers manners;”—if the theme of that ministry is the Sun of Righteousness, the alone centre and source of all the spiritual light which has ever gladdened our world, whether it has been reflected by the Star of the first promise, or the beam that shone from Sion Hill, or the meridian effulgence of the New Testament; if the pastor is set not for the propagation of the truth, but also for the defence of the faith, then he must be diligent in the day of his ministrations—as many of my esteemed brethren in the ministry, and who are now present, have found it in theirs—his duty to disentangle the lines of truth from the meshes of heresy, he will find that religion wears many masks, and, as it were, possesses many lives, and that it is his duty to tear the brazen visor from her, who not only “sitteth at the door of the house,” but taketh her seat “in the high places of the city, to call passers-by to go right on their ways;” and it may be his task to go forth girt with the sword of the Spirit,” and aim a mortal thrust at that which has been appalled of its “deadly wound.” If it is,—but here I can lay aside the hypothesis and adopt the affirmative, and say it is, the duty of the minister who is called of Christ, to warn every man, and teach every man, in all wisdom, that every

man may be presented perfect in Christ Jesus. And now, my brethren, if such in any measure either the stated or occasional duties of the christian bishop, it undoubtedly, your opinion will coincide with my own, when I assert that he desires the good work ought to have not only that which is common and essen to every Christian, namely, "the love of the truth," the law of God written on heart, but he ought also to possess all that expansion of mind which an exten knowledge of men and events is fitted to give; he ought to have hanging at girdle the key of every department of truth, natural or revealed, and ought to h that ability in his intellectual powers for investigation and study, which the va and comprehensive instructions of the Academy, with their concomitant exerci are designed to promote and confirm. With this expression of my opinion, I r call upon Mr. Cullen to read the Report.

The Rev. Mr. CULLEN then read the Report of the Committee. It will published in due time, and, we hope, be appended to a future Number of t Magazine.

W. P. PATON, Esq, said,—Mr. Chairman, I beg to occupy a few moment your time in drawing your attention to the finances of the Institution.

The receipts from June last to the present time, are £502: 15s. The expendit has been £110 less than that sum, but all that remains will be required for c tingent expenses before the end of the session. You will see from this statem that we have been just what is familiarly termed "living from hand to mouth," dur the whole of the session, seldom having more than sufficient to pay our w In so important an Institution as this, it appears to me that the state of the f should be more satisfactory. I am not one of those who call for large supplie I shall be quite content if I have enough to pay the engagements of the Acade in time, and without anxiety; but it appears to me that this Institution should be left in a state of absolute poverty, looking forward from month to month means to pay the current expenses. As stated in the Report, we have been indeb for a sum of money to a legacy; and but for that we would have been defic It has been stated that few of the churches have of late contributed to the supp of the Academy. In my humble opinion that ought not to be the case. Ev pastor of a Congregational church of the Union should feel it to be his duty to m an annual collection for the support of this Institution. I do not think that any] tor amongst us can hesitate for a moment in coming to the conclusion that suc the duty of all the churches of the Union. If they will only weigh the import of such an Institution as this, they will feel the absolute necessity of providing fu to meet the expenditure; and I trust that all will see the propriety of what I h stated, that henceforth sufficient provision should be made for the Academy. this end I would humbly suggest to the pastors present, that a certain day ev year should be set apart—I think the same day throughout all the churches— making this annual collection for the Academy. This is exceedingly desirable, if the matter be left to chance, however good may be the intentions, from dems of various kinds, the probability is, that in many cases the claims of the Acade will be overlooked. I would therefore respectfully entreat and urge that ev pastor should make it a matter of conscience, that on a certain day in the year, the first Sabbath in October, a collection should be made in every church on be of this Institution. Whatever day may be agreed on as most convenient, should set apart by all the churches of the Union for making a special collection.

I will not take up more of your time at present, but just say in conclusion, I believe I shall have money enough to pay the engagements of the Academy the present session; and after that I must throw myself on the liberality christian feeling of my brethren.

Rev. MR. ARTHUR of Aberdeen.—Mr. Chairman, in moving the adoption of Report that has just been read, perhaps the meeting may expect that I sh^d make a few observations on some of the topics introduced into that Report, or gested by it; and as my friend the Secretary has requested me to plead with the interests of the Institution—leaving me, at the same time, at perfect liber^t select those particular aspects of the case to which I might prefer to direct) attention, I shall fix on one or two points for remark, and be as brief as possib^l

Now, Sir, speaking generally, and without any particular reference in the m^t time to the case before us, I would observe, that not only are there many and m important advantages to be derived by the Church of Christ from a properly train^d and well-instructed ministry, but that if the church would perform her mission,

must have such a ministry. It is indispensable. In our day, at least, nothing can atone for its absence, or supply its place. I take all this for granted, for I don't think there is one present who would risk his credit for the possession of common sense by denying it. I don't feel myself called upon, therefore, to defend a principle, but simply to plead with you that an admitted, a generally recognised principle, may be duly honoured by you—may receive at your hands a practical proof that what your judgments admit to be right, your liberality shall also be forward to sustain. If I should be happy enough to strike the right chord here, then, such is my confidence in my brethren, that I feel assured I shall not plead in vain.

We have now, Sir, had an Institute for the education of the ministry for five and thirty years, and I need not observe that from that Institute our body has derived many and most signal benefits. It is not for me to say how well it has been conducted, or how admirably it has answered many of the purposes for which it was called into existence. The reports of your annual meetings are the most convincing evidence that both the directors and tutors have always deserved the best thanks, and possessed the entire confidence of the friends and supporters of the Institution. The very existence, Sir, of our educational Institute is a proof of the christian wisdom of our fathers—a demonstration that in the Scottish Congregational body there is not, and never has been, a disposition to separate what the spirit of the New Testament would join together—piety and learning in the ministry—both a moral fitness and a mental qualification in those who are to instruct others in by far the most important subjects that can occupy the thoughts or engage the attention of men. I have often, Sir, heard it said, that in a minister of the gospel illiterate piety is infinitely to be preferred to unsanctified learning, and that if we are to choose between the two, then by all means let us have the man of right heart, in preference to the man of mere head, how richly furnished soever that head may be. And I see nothing in the sentiment to condemn. I accept the sentiment, but I am unwilling to make the choice; I repudiate either alternative; I plead for the union of both, and I confess I do not see the wisdom of frequently sporting such a sentiment, for, if it does not betray the lingering suspicion in the mind of the speaker, it is at least very apt to cherish that suspicion in the mind of many a hearer, that the combination is almost an impossibility. But is this the case? Are we indeed shut up to such a choice? Is science inconsistent with piety? By how much more a man knows of God, who is the true foundation of all science, the highest of all intelligence, by so much the less must he necessarily love God? Surely not. Are we then shut up to such a choice? Is there any christian body in the land reduced to such an alternative? If there be, then there is just the more necessity—it is the more imperative duty of that body to rise up and wipe away the reproach—to use all proper means to obliterate the stigma, and take proper measures that piety be instructed, that to the moral and spiritual fitness of its public teachers there be added the necessary mental qualifications, the indispensable intellectual training, in order that they may be men of acquirements, readiness, and power, not only equal to their every day work, but equal to all the demands which the peculiar circumstances of the times may make upon them. It is to secure this happy union in our ministry that our Academy exists, and to some purpose it has fulfilled its mission; but, Sir, if our Academy is, as an Institute for the education of the ministry, to work out fully the ends for which it has been established, these ends must be more distinctly recognised by the churches—its interests must be more closely identified with theirs. I mean that the churches must take a deeper interest in its welfare—they must see that the prosperity of the Academy is essential to the prosperity of the body; and that if, from the want of adequate support, the one be left to drag along a feeble and languishing existence, then the direful effects will speedily, and that by a righteous retribution, manifest themselves in the other.

To the churches, then, I would say support, liberally support, this Institution, and do so, first of all, for your own sakes, for an enlightened efficiency in the ministry has ever been, and ever will be, one of the most essential and powerful of these elements that go to produce and sustain an enlightened and vigorous piety in the Church of Christ. Those periods of the Church's history that have been most distinguished for a faith at once pure, active, and zealous, have just been those periods that have been distinguished by a ministry largely efficient through an enlightened piety—a ministry at once learned and holy—spiritually-minded and intellectually cultivated—having mental acquirements fitting them for the peculiar demands of their own times, as well as possessed of those moral and spiritual

qualifications that would fit them for all times. The great end of the gospel ministry is lovingly to instruct men by the preaching of the gospel; but preaching will ever be seen in its greatest efficiency and power when, all other things being equal, the ministry is most enlightened, at once spiritually minded and properly trained—thoroughly imbued with those subsidiary qualifications that will manifest themselves in fulness of knowledge, readiness of utterance, aptness to teach, ability to present those modes of thought and aspects of truth that will render the obscure distinct, that will unravel the intricate, and make it plain,—this is the kind of preaching that will at once produce and sustain an enlightened appreciation of the great principles of the gospel, and tend so to warm and purify the affections of the christian people, as will make these affections gush forth daily, in a sanctified stream towards God and man. Let our churches then look to this, even with a view to their own welfare, if they would be instructed and edified,—if they would continue to hold up before the world the primitive purity and simplicity of the gospel accompanied by modes and forms, sustained by institutions that take their shape from the model of apostolic times,—if they would be a light to the world, and by their very existence continue effectively to testify against every departure from the doctrine and practice of the true fathers of the church—the twelve apostles—in a word, if they would advance in knowledge that they may thereby grow in grace, and at the same time sustain their existing organizations, and transmit them to their descendants, not only unimpaired, but strengthened and invigorated, equal to new trials, adequate to coming emergencies, then let them sustain the operations of our Theological Academy, that by it, as by a legitimate instrumentality, they may multiply devout and able men for the work of the ministry, for in enlarging the number of these, you multiply to an unmeasurable amount all the other means of usefulness that the church of Christ is commissioned to employ for the glory of God and the salvation of men.

But look, Sir, at another aspect of the case. We must have regard not only to the comfort and edification of the churches individually, but also to the character and influence of the body collectively; and therefore, especially to the position which our ministry should occupy amongst the other denominations in the land. I for one am free to confess to a sensitive jealousy for our honour and credit on this point. When I look at the present aspect of affairs, I see grave emergencies before us. For a time change has been rife, and he must be stone blind who does not see that still more important changes are already projecting their shadows, and thus announcing their speedy approach. Questions of no mean or temporary interest are presenting themselves to men's minds, and demanding a solution. Struggles of the gravest character, and involving the most momentous consequences, are awaiting the Church of Christ. And in the progress of these changes, what influence is your ministry, and especially your rising ministry, to exert? Are they to be capable of an influence that will control these changes—that will modify them, or are they to be overborne, down-trodden, by these changes, and your system laid in ruins, as obsolete and unfit for the times? In the practical solutions of these questions, what part are they to perform? In the struggles that are before us, is there an intellectual conflict with error in which you would not have them equal? Is there a high place in the field which you would not have them able to occupy, and to occupy it with honour is there a trophy to be won in the defence of truth, from an attempt at which you would have them through conscious impotence to shrink? Is there a breach to be stormed, to the assault of which you would not move them with the self-reliance of internal power, ready and willing to lead the way? Ye can answer these questions right, ye churches of the living God, only by choosing your best material for the ministry of the gospel, your young men of holy dispositions and superior talents, and by liberally conferring upon them all the advantages that a lengthened process of intellectual training, and the highest attainable mental cultivation can bestow. I repeat that I confess to a sensitive jealousy on this point, and I am free to confess still further, that my anxieties on this subject are not lessened when I look at what is being done by other evangelical denominations. I rejoice, ye and I will rejoice at every step in advance that is made by any christian body,—but I will not be content that we as a body should occupy any secondary position, or that our public men should come behind their fellows in any of those qualifications that at once strengthen and adorn the christian ministry. I see the leadership of more than one denomination, men of enlarged minds and strong of purpose.

men of practical talent, deep sagacity, matured experience, and foreseeing prudence, bestirring themselves to improve their ecclesiastical institutes, and to facilitate the entrance of their pious and moral, talented young men, upon a course of lengthened and liberal study. These men see that new times bring new demands with them, they know that new combinations of circumstances require a corresponding adaptation of means—an instrumentality purposely prepared, expressly trained to defend the present truth, and propagate the common salvation; and, therefore, they are wisely directing their attention to the discovery of the best means, and are calling forth the energies of their adherents to sustain their operations, in order that their colleges and halls may send out men furnished with those qualifications that shall fit them to cope successfully with the peculiar and prevalent errors of the times; while at the same time, their training has a special reference to their sectional interests, its purpose is to fit them to maintain and extend these interests, and cover with their congregations a greater length and breadth of the land than they have hitherto compassed. And who can blame them for this? So far as their purposes point to the defence of the common truth I rejoice in their efforts, whilst so far as their views are merely sectional, if they are bigoted and exclusive I dare not blame them, they are only attempting what every one who would be honest to his convictions ought to hold himself bound to attempt, that is, to propagate in love the whole truth, as well as hold it fast. Now, under this aspect of the case, I see an urgent reason why we as a body, if we would, I will not say make progress, but even maintain our present position, must take a deeper interest in our Theological Academy, and put forth increased efforts in order that our young men be thoroughly trained, that they come forth equal to their fellows,—not only possessed of all the elements of moral fitness, but possessed of that thorough preparation that is essential to eminence—that rich and varied mental culture that shall render them adequate to the defence of the truth under what guise soever it may be assailed: furnished with these qualifications of head as well as of heart that shall make them able ministers of the New Testament, wise to instruct, and interest, and comfort, and edify, and govern faithfully and well those churches of Jesus Christ of which in the providence of God they may obtain the oversight, equal to the emergencies of the age, so that whilst they shall be as ornaments to the denomination to which they belong, they may also be as lights to the world.

But take another aspect of the case yet, Sir, and then I shall have done. We must make progress or fall back. This is not more a law of civilization, yea, it is not more a law of nature itself, than it is a principle of the church of Christ, but to this a ministry thoroughly adapted to the times is necessary—is indispensable. I sometimes think—perhaps I may dream, but I often think that we as a body are possessed of an elasticity that peculiarly fits us more than any other body to apply ourselves with effect to the ever-varying circumstances—the progressive phases of human society: and that if we were only to realize more deeply the power of our principles, and put into operation all our capabilities, our influence would soon be seen to work changes that at present would appear to be most sanguine, to be merely utopian. I have already alluded to the signs of the times. Every age has its own peculiar characteristics, and therefore its peculiar demands upon its public teachers. Now, the characteristics of the present age are broadly enough marked—they are unmistakable; whilst at the same time they exhibit the buds of the future, they carry us forward some length into that future, and intimate pretty distinctly the "form and body" of the age that is to succeed. Your time will not permit me to dwell on this tempting subject, nor is it necessary. I shall only observe, that whilst there is much that is hopeful in the present day, there is also much that is fitted to awaken the intensest anxiety in the bosom of every one who is a lover either of his country or his kind. Surely I may say that the character of the times and the state of the population call upon us as with a voice from heaven, to rise up and do all we can to have in our ministry an agency fitted for the peculiar work of the times, and possessing a thorough adaptation to grapple with the present and coming state of the popular mind in this country. It is immaterial to the present argument whether or not we believe in all that is said about the wonderfully increased intelligence of the people. Many of us might probably differ as to the actual amount of increase, but that the elements of knowledge are much more widely diffused than they were in the last age, it were folly to deny. The popular mind is awakened. Men have begun to read and to think. The mental state of thousands is not so darkened; the moral tastes and habitudes of tens of thousands

are not so degraded as they lately were. And though, as every one who comes much into contact with the mass of the population will confess—though with respect to the necessities of our higher nature, the increased intelligence of the population is in a vast proportion of them either of a negative character or positively antagonistic; yet it were mere blindness not to perceive that as a people we are rapidly advancing to that condition, if we are not already come to it, when a higher standard than the commonly prevailing one will be indispensable on the part of every one who would occupy with success the place of a public teacher of the people. But here is the peculiar aspect of the case that ought to awaken a deep and lively interest in us. Amid all this admitted increase of knowledge, how much is there of darkness and confusion. The light in the case of these souls has as yet been only a light to lead them astray—just sufficient to add inveteracy to previous error, to give at once presumption and a dangerous power to the ignorance that remains. You see this both in the church and the world. In the former you see new errors or old ones tricked out in a new dress, exhibited in a modern costume, and greedily embraced by multitudes of the so-called enlightened masses; whereas you might have expected that the presumption of those who have propounded them would have been frowned into their appropriate obscurity by an enlightened and indignant people. In the latter you see the most pernicious opinions and principles obtaining a wide influence. They have seized the popular mind. The best test of this may be found in the character of that literature that is the mental food to tens of thousands of our reading, thinking operatives. With limited exceptions, the very best of that literature is of a negative character, whilst a vast proportion of it is thoroughly antichristian, decidedly hostile to those influences that alone can elevate man as a moral and accountable being, and give him a spiritual adaptation for that happy destiny, that glorious immortality that has been brought to light in the gospel. It is needless to blink the truth here. Multitudes of our most ingenious mechanics—men who are the very heart and sinews of the state, whose skill and industry are the substratum of the prosperity of the commonwealth, are infidel in their principles. These are the interests that the church of Christ has to deal with. With increased intelligence there is on the part of multitudes an increased aversion to the saving and purifying truths of the gospel; not only a practical ungodliness, for that is the condition of our sin-stricken world, but an open and avowed hostility that raises its face against the heavens, and does foul scorn to the Bible; classes with the imbecility of old wives' fables those awful realities, the certainty and the pressure of which, might well make any mortal man exclaim in anguish of spirit, how shall I be pure before God! Now, I apprehend it is our peculiar mission to act upon these classes. It was once the most happy feature of our churches that they were missionary churches. If we have dropped this character, or if we drop it now, it can only be to the obsecration of our glory, and the perdition of our usefulness and power. These classes are, I might say, our peculiar property. We must act upon them. In our principles and polity we have a special adaptation to act upon them with success. But if we are to deal with them to their spiritual profit—if we are to make a visible and permanent impression upon them, yea, if we are to assail successfully the better educated, the more intelligent, the more moral, it may be, but the equally unspiritual of the middle classes—if we are to do our part creditably in contending with the error, the pride, the presumption, but at the same time the intelligence, the talent, the genius, the readiness of application, of those who conduct a large proportion of the periodical press, both religious and secular, especially the latter, which is misleading the minds and corrupting the hearts of so many of our countrymen; in a word, if, as a body, we are to make progress—for that is our only alternative—merely to stand still where all else is progress, is to fall back—if we are to be successful in winning men to the acknowledgment of the truth, and if, amid the sectarian rivalries by which we are surrounded, we are to gain a permanent abiding place for our peculiar principles in the bosoms of large numbers of our fellow-countrymen, then let the churches arouse themselves; they must provide both men and money for our Theological Institute. We must have men prepared for the times—familiar with the questions of the day, familiar with the modes of thought that prevail among the people; men whose learning shall not be for show, but for use; men who shall be able to bring out the results of the profoundest investigations, and place these results before the minds of the people in modes of utterance and forms of speech accommodated to the intelligence of the people—in plain and

simple propositions adapted to the capacities of the people, accompanied with all those auxiliary qualities that will recommend the truth; that will give interest to instruction; that will tend to persuade as well as convince. This has always been one of the secrets of success. It was this that marked Luther out as a teacher of the people; he was not only learned, but his learning was adapted to the immediate objects he had in view; and it was this, along with his other qualities, that enabled him to strike that blow that smote the Papacy, and broke for ever the iron power of Rome.

Sir, I repeat that we must make progress or fall back. And are we prepared for any thing so inglorious as this latter alternative? Shall we, who have originated some of the most important movements of modern times,—movements that have overturned much, and are destined, I trust, to overturn still more that was lately deemed fixed and permanent? Shall we, who have innovated more boldly upon established usages and practices than any other sect? Shall we, who have been honoured to see men gradually approaching to, and practically adopting many of our principles, whilst they theoretically disallow these principles? Shall we now relax, as if our previous effort had been merely convulsive, and had so exhausted us that we are incapable of further action? Oh, forbid it shame! forbid it principle! I have indicated plainly enough that I hold something else than mere learning to be essential to the minister of the gospel. But in all that I have said this is assumed. I am not called upon, however, to speak on this. I leave it to those who may follow me. I stick by my text, and therefore I admit that whilst piety is indispensable, I say, so is learning. This, too, is indispensable; and therefore, if our churches would promote their own prosperity; if they would maintain an honourable position among the churches of the land; if they would hew out a pathway for the progress of their principles through the masses of the population, they must be wise enough and liberal enough to secure, in their rising ministry, the union of those qualities that were so happily united in Paul, in Augustine, in Luther, in Melancthon, in Knox, in Owen, in Howe, and Doddridge,—in Apostles and Reformers, in Non-conformists and Puritans of other days. To spiritual mindedness, there must be added mental culture; with holiness of heart, there must be largeness of knowledge; liberal acquirements, and the readiness and power to use them. And is the sanctified intellect of our churches unequal to the production of such men? Is the christian willinghood of our churches—is the wealth that God has so liberally conferred upon some of our brethren, and the competence that he has bestowed upon others, unequal to provide the means to educate the sanctified intellect of our young men? Then, indeed, are we fallen, and are become the worthy objects both of the displeasure of God and the contempt of men.

I have only one word more to offer before I sit down; and as my object is to obviate any misconceptions, I hope the meeting will allow me one word more. If I thus plead, and plead earnestly, that there is a necessity to raise the standard of ministerial qualifications; if I plead that, in order to the progress of our body, there must be a growing adaptation in our ministry to the peculiar circumstances of the times, let me not be misunderstood. I am not afraid, indeed, that any generous spirit in other bodies will make an ungenerous use of what I have said, as if I were confessing that our ministry is beneath their fellows in all that is needful for the ministry of the gospel. No; but I am in more danger of being misunderstood by my own brethren on this point. I shall then be grossly misunderstood if any one imagine, from what I have said, that I entertain a low estimate either of the dead who are gone, or of the living who remain amongst us. If this were the case, Sir, then I should deserve, as by this time I have no doubt I should have received, an unequivocal mark both of your and of the meeting's indignant displeasure. Far am I, Sir, from depreciating the mental or moral qualifications of those holy, able, devoted men, who have consecrated their lives to the service of Christ in connection with the body to which we belong. No man can appreciate more highly than I do the labours of the departed, or the worth of those who are still spared to us. The piety, the self-denial, the devotedness of some of these holy men, and along with these indispensable qualities, the learning, the acquirements, the talents, the genius, the labours, the success of others have shed a peculiar lustre, have given a high, a glorious, almost noble distinction to our denomination, whilst they have done honourable and lasting service to the cause of Christ at large. It would be a mere impertinence in me, Sir, to pronounce the eulogy of these men. It would be an insult to the memory of the dead, as well as to the feelings of the living and the

present, if I should deem them needful of my poor and feeble praise. The benediction of our Fathers is, that they were men equal to their times, equal to the circumstances in which God placed them and the work that he gave them to do. It is to pronounce their highest praise to plead with the churches to strive to raise up a race of successors who shall be worthy of them, and seek to imitate them in their works of faith and labours of love. It is to endeavour to build their enduring monument to supply their places with men imbued with a similar spirit, qualified to follow up their labours, prepared to receive and to wear the mantle which they had worn or are still wearing; men like them, equal to the demands that are made upon them, fit for the defence of the present truth, and consecrate their powers to propagate the great salvation.

I very cordially, Sir, move the adoption of the Report.

J. G. BAXTER, Esq., Dundee, seconded the motion, which was carried unanimously.

Rev. Mr. CAMERON, Dumfries,—Mr. Chairman, and christian brethren, the resolution I have been requested to move is the following:—"That this meeting approving highly of the important object for which the Glasgow Theological Academy is sustained, devoutly acknowledges that the divine blessing alone can render it prosperous and successful; and feeling a lively interest in the present condition of the Institution, they desire gratefully to record the obligations the churches have been laid under to Dr. Wardlaw, and to those esteemed brethren, who, along with him, have rendered important services in the tuition of the students during the present year." This resolution is one of thanksgiving. Now, Sir, if we look back to the past history of our Academy, and take a view, moreover, of the present aspect of its affairs, we shall perceive abundant cause, first of all, of thanksgiving to God. The Lord hath done great things for us. I am told, indeed, that there are some who think our Academy has never been of much service to the cause of God, and with whom it is a disputed point whether it is really worth while to make a vigorous effort for its maintenance. Now, Sir, with all possible deference to such parties, I must be allowed to say, that they have not made themselves acquainted with the facts of the case, and they ought not to consider themselves qualified to give any opinion respecting it, aye and until they make themselves acquainted with these facts.

What are these facts? I shall mention only one—it is this:—There are present labouring in the field of active ministerial exertion upwards of eighty pastors and preachers, who have been educated at this Institution, and sent forth from it. Most of these are occupying important spheres of influence and usefulness, spending and being spent, in their Master's service. Besides these, not a few who have gone forth from our Academy have finished their course, and entered on their eternal reward, after serving God faithfully in their generation, and winning many souls to Christ.

Now, Sir, looking at this single fact, I feel myself entitled to say that our Academy has done much, and it has done much just because God has done much for it; to him we ascribe all the glory. And the time, I am persuaded, will never arrive, when the churches of the Congregational Union will be inclined to ascribe to any other cause than to the divine blessing, the success which crowns any of their plans for the advancement of the Redeemer's kingdom. But while we ascribe to God all the glory, we ought not to lose sight of the agency which he employs working out his gracious designs. This agency is of various kinds. Sometimes he makes use of inanimate nature to execute his benevolent purposes. He makes winds his messengers, and flames of fire his ministers. All the elements of nature are his servants. They obey his high behests, and work his sovereign will. The winged lightning, which speeds its rapid course through the air—the raging tempest which purifies the atmosphere—the cheering sunbeams, which diffuse life and joy and beauty, over the face of creation—the refreshing shower, which mollifies the earth and renders it fruitful,—these, and a thousand other agencies of a similar kind he employs as the ministers of his will, to do what his hand and purpose determine before to be done. But in the case of such instrumentality, while we render thanks to himself for the results produced, it is plain that no thanks can be rendered to the instrumentality by means of which they are produced. He who sits behind the elements of his own formation, directing their every movement, and making them all subserve his own great designs, he is the only object of our thanksgiving.

Sometimes, again, God employs wicked men to execute his purposes. They

lead, mean not so. They may be intent only on their own gratification. Yea, may be, they mean the very contrary. Their intentions may be to oppose the will of the Most High, and to thwart his purposes of mercy. But they are in the hands of one wiser and stronger than they. Without doing violence to their moral nature he bends into accordance with his own will all their plans, and purposes, and actions; and from their very selfishness and ungodliness, and malice, he turns a revenue of glory to himself. In the case of such instrumentality, again, while we thank God for the results, and admire the wisdom which has educated good out of evil, and made the wrath of man to praise him, we dare not give thanks to the agents by means of whom the good has been accomplished. They intended not the good which God made them the means of producing.

But there is another kind of agency employed by God in working out his purposes. He puts it into the hearts of his own people to devote themselves willingly to his service. By his grace he at first brought them out of darkness into his marvelous light, and having taught them the value of their own souls, they can in some measure appreciate the value of the souls of others. The love of Christ constrains men to devote themselves, their time, their talents, their influence, their all, to the service of him to whom they are indebted for all they are, and have, and hope for. When God has any special service which calls for the energies of redeemed and sanctified men, they are constrained by a sense of their obligations to him, and by desire to show forth his glory, to come forward and say, "Lo, here am I, send me." By means of such agents, fitted by himself for the work, and inclined by himself to devote themselves willingly to it, God is at this moment carrying on the great work of the world's evangelization. And while we ascribe to himself all the glory of the success with which he crowns the labours of his servants, we ought at the same time gratefully to acknowledge our obligations to the agents whom he employs. In doing his will they act not unconsciously, like the mere physical instrumentality which in other cases God employs; nor contrary to their own inclinations, like the wicked men whose actions he overrules for the advancement of his cause, but consciously, intentionally, heartily, voluntarily, they give themselves to the accomplishment of his will, esteeming it their highest privilege and honour to expend their energies in his service.

Now, Sir, this brings me directly to my motion, or rather, my motion has brought me directly to this. We are called to give thanks to those much esteemed and much loved brethren, who have superintended the studies of our young friends in this Academy. And I am anxious that you should not look on this resolution as a mere matter of routine. If we feel thankful to God for what he has done for us by our Academy, we cannot fail to feel thankful also to those to whose ability, and faithfulness, and diligence, we owe, under God, so much. They deserve the warmest thanks of every one connected with our churches, and most cordially, I trust not, will these thanks be rendered.

I feel that it would be indelicate in the presence of the honoured brethren to whom my motion relates, were I to speak in their praise,—they need not this; but cannot refrain from saying with regard to one of them, I mean Dr. Wardlaw, that I esteem it a very special mark of the divine favour to our churches that he has been so long spared among us to preside over a very important department of our Academy. I feel it to be a cause of daily thanksgiving to God that I enjoyed, for several years, the advantage of studying theology under him; and there are no terms which I could employ sufficient to express the deep sense of gratitude I cherish towards him for the unwearied pains he took to lead us to a full and clear understanding of the word of God, and to impress on our minds a sense of our responsibility to God in reference to the work of the ministry to which we looked forward. I was restrained by the presence of our honoured father from saying what I could wish to say; I only add, therefore, that my earnest prayer to God is, that he may be long spared to continue his invaluable services among us in training up young men for the work of the ministry—that, in his declining years, he may have many hallowed seasons of the divine favour and blessing—and that, when his work is fully completed, and nothing remains but to lie down and await the heavenly voice, which all say, "Come up hither," his soul may be filled to overflowing, with heavenly peace, and hope, and joy, so that his death, like his life, may exercise a blessed influence on all who witness it.

Of the other brethren alluded to in my motion I need not speak. You know

the men and their communications. May the Lord bless and reward them all for their work of faith and labour of love!

It has sometimes appeared to me that we expend too much time and pains proving the propriety of bestowing a good education on young candidates for the office of the christian minister. The time has surely come when we can afford to consider this a settled point, not requiring any further proof. I recollect, about fifteen years ago, when I was groping my way slowly and cautiously out of the Established Church, with which I had till that time been connected, I happened one fine spring evening to be walking along George-Street, Glasgow. As I was passing Dr. Wardlaw's chapel, I observed the doors open. I did not know who might be going on inside, but I supposed it would be something good; so I walked in. It was the annual meeting of the Glasgow Theological Academy. A platform was erected, and there were many upon it. One minister whom I had not seen before, but whom I have often seen since, was addressing the meeting when entered. He spoke, I well remember, from the passage, "The things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Most powerfully and eloquently did I deduce from this passage the necessity of training men for the work of the ministry that they might be the more able to transmit the truths of the gospel to others. I was struck with the clear manner in which he proved his point, but I thought, You must be an old fashioned people, nobody now-a-days would think of calling them in question. I was astonished to hear so elaborate an argument on such a subject. I have found since, however, that some do entertain the opinion that no academic training is needed for the work of the ministry; but, Mr. Chairman, if such persons do not go forward with us, I fear we must make up our minds to leave them behind.

It is of importance, while we all admit the necessity of giving the best possible education to those looking forward to the christian ministry, that we should also feel the necessity of prayer for our young brethren, that the Lord may preserve them from the peculiar temptations to which they are exposed. These are neither few nor small. I have heard it said that perhaps one half of the students trained for the ministry in England, lose their religion while engaged in their studies. I do not think such a strong expression is called for, but very frequently young men do not prosper in their souls while they are engaged in their studies. Therefore, they should continue to wrestle with God that his Spirit may dwell within them. They live in strange times. There are many obstacles that must be removed before we see a healthy and prosperous state of things in regard to the gospel of Christ. But it is not for us who have embarked our all in the cause of God, and know that the truth of God must prevail,—it is not for us to cry, alas! alas! when we see human systems shaken to their foundation. Let them perish and make way for the spread of the gospel, and hasten on the glorious time when the strife between truth and error will be at an end, and the kingdoms of this world shall become the kingdoms of our God and of his Christ.

Mr. PETERSON, from Shetland, seconded the motion, which was unanimously carried.

The CHAIRMAN:—Although no motion has been put into the hands of Dr. Wardlaw, I feel assured that it would afford great pleasure were he to address a few words to the meeting.

Dr. WARDLAW:—My dear christian friends, I presume it might be expected of me on this as on former occasions, the resolution that has been adopted should be personally acknowledged on my part. I feel that what I have thus to do is not in accordance with the usual maxim regarding the force of habit in producing facilities to perform any action; for the duty imposed on me is difficult because of its repetition, inasmuch as it is an irksome thing to reiterate what has been said before on similar occasions; and now it has come to the *thirty-fifth* time of my acknowledging such a vote as that of this evening. You will therefore see the difficulty in which I am placed, in trying to say the same thing in *thirty-five* different ways.

I do, however, acknowledge to you my thanks for the resolution that has been so cordially passed, and I feel not the less thankful for the exceedingly kind and affectionate manner in which it was moved.

In regard to the students under our charge during the past session, the only thing I have to regret is the smallness of their number. Every thing I have to say in regard to them personally is in the highest style of approbation,—I speak of all

piety, their affectionate and respectful demeanour towards their tutors, and their love and peace among themselves, their regularity of attendance, and their diligence of application. In regard to their general consistency of christian deportment, I have every thing to say in their praise, and I recommend them to the blessing of God and your prayers.

In regard to myself I have only to say, that I have great cause for thankfulness, and I trust I am not without some feeling of thankfulness for that measure of bodily health and strength with which it has pleased the God of my life to bless me for years past. So long as it shall please him to do so, and so long as my brethren shall require my services, these services shall be entirely at their disposal.

There are two points in the Report which I wish very briefly to advert to. The first is the somewhat gloomy character of the former part of it. I shall assume that all that is there stated is founded on fact. I assume this for the sake of the reasons it affords—the lesson of humiliation, and at the same time, of stimulation. I take it as a lesson of humiliation, because I cannot tell how far that gloomy aspect of affairs may not be owing to the feeble discharge of the duties you have imposed on me. I feel in alluding to what my esteemed friend referred to—the *Memorandum* period that awaits us all, that I shall have much greater cause of regret for inefficiency, than of self-adulation, in looking to the past in regard to the fulfilment of that important trust. I feel it also as a cause of stimulation, because I think, with the Committee, that it is right we should know the precise state of matters. We can never set about efforts for the amelioration of our condition till we see precisely what that condition is. I am satisfied that in regard to the missionaries abroad, it is better that they should send home accounts of all that is discouraging, as well as all that is animating, that all should be known to the christian public, in order to the excitement of their prayers. It is right also for us to know the position of matters amongst ourselves, both to excite supplication in the name of Jesus for revival, in as far as there has been depression, and that all of us, in our respective departments, may set about measures for the removal of the evils. And first of all we should ask the divine grace that whatever is wrong may be corrected, and that whatever is low may be lifted up and exalted, and that we may go forward as a body, not merely in obtaining a larger amount of respectability among our fellow Christians, but of promoting the glory of God in the salvation of souls.

The other point in the Report, is that which relates to the appointment of a resident tutor. I go along with the Committee in their statement of the desirableness of there being a resident tutor as formerly. Different names have been mentioned to me at different times: but I have, for good reasons, most cautiously avoided allowing my judgment to be known in regard to what I thought of this or that name, or who should have my preference. I have only now to say that I shall be exceedingly glad if the esteemed brother who has been named can be induced to accept of the appointment by the Committee.

I have again to express my thanks for the renewed expression of your kindness and confidence, and I trust that our Institution may abundantly prosper under the smiles of the exalted heavenly Judge.

REV. ALEXANDER THOMSON.—Mr. Chairman,—I rise simply for the purpose of expressing my thanks for your notice of the small measure of service I have been enabled to give to the Academy. I would express, at the same time, the satisfaction I have had in watching over those committed to my care, and bear testimony to the diligence with which they have prepared all the tasks assigned to them. I can witness also to the humble and respectful deportment which they have uniformly exhibited. My experience in regard to them has been such, that I have the best reason to hope, in common with the other instructors, that, by the blessing of God, they will prove themselves able ministers of the word, of whom the Congregational Union need not be ashamed.

THE SECRETARY then read a letter from Mr. Gilbert Wardlaw to the same effect.

DR. ALEXANDER.—I must receive this expression of kindly feeling on the part of my friends of the Academy, as a stimulus to the discharge of the duties which lie before me, and which I hope to be privileged to undertake during the course of the next two months.

In regard to the last Session, I beg to say that I heartily and fully concur in all that has been said by my esteemed brethren who have already given testimony regarding the students; and I must say, now that my term of official connexion with the Institution is drawing to a close, that I count myself happy in having been

engaged in your service at a period when so many highly promising young men were placed under the charge of the tutors of the Institution. Whatever credit tutor may be allowed to take to himself for the success of his pupils, I may anticipate a very comfortable share in looking forward to what we may conjecture may be the career of those connected with it at this time.

Allow me, at the same time, to state, that I have the most heartfelt satisfaction in the prospect referred to this evening, of the Institution enjoying the services of a resident tutor in the person of my esteemed brother, to whom reference has been made. I could, were it proper, give very full and cordial testimony, as my testimony is worth having, in favour of his fitness for the work to which the Committee has called him; and I trust we shall soon enjoy the satisfaction of seeing him associated with our esteemed and venerated friend, Dr. Wardlaw. I may heartily, too, rejoice in the assurance of Dr. Wardlaw's interest in the welfare of the Academy. There was one expression used by my friend, Mr. Cameron, in regard to Dr. Wardlaw, which seemed not grateful to my ears, though I do not mean to quarrel him for it, he spoke of the Doctor's declining years! Why, I do not know that I ever saw the Doctor more vigorous than he is at this moment; and I trust it will please God, for the good of our churches and this Institution, that we may yet have many years of his valuable services.

Did your time permit, I might say something farther on the interesting and general subject that has brought us together. I would, however, make one remark; I feel we cannot lay too much stress on what has been said by the first speaker regarding the present aspect of the times. We cannot be too much awake to the important fact that things are changing materially around us, in almost every department of human thought and action. It is a common saying that all the old landmarks are swept away. There is no such thing now, we are told, in the House of Commons as party as it has existed hitherto. There are new doctrines, opinions, and principles now-a-days, and these are coming more and more to arrange men into parties in carrying on the government of the world. From almost every quarter a different style of attack has been adopted against Christianity. Even the Roman Catholics, who boast of infallibility, have begun to assume an entirely different class of weapons from those they employed a hundred years ago, and it has struck me how little use we can make of the elaborate replies to Roman Catholics by writers of the fifteenth century, if we seek to apply their train of argument to the reasoning of the Roman Catholics of the present day. They have completely changed their ground, and are now assuming a totally different aspect. Then again, the masses are getting pervaded with a peculiar species of infidelity, with which it is difficult to grapple, not because of its argumentative power, but because of the crudeness that belongs to it, and the perplexity in the minds of those who profess to hold it. Then, in regard to Socinianism, it has been pretty well beaten off the ground of theology and doctrinal reasoning, thanks to such men as Dr. Pye Smith and Dr. Wardlaw; but they are not entirely beaten off the field, they are girding on their arms for a new attack on other ground, and I believe the battle in this country must be fought on the ground of history and philosophy, the ground assumed by the opponents of Christianity. Some of my friends here may have seen the "Life of Jesus Christ" by Strauss, the object of which is to show that the whole of the life of our Saviour is a piece of imagination. Now, this work is in progress of translation. I saw it advertised the other day as about to be published by the great publisher of all such works in London. This famous work, therefore, we shall soon have amongst us. Whether it shall create such a sensation here as it has done throughout Germany is a very dubious question. A countryman of our own has said in reference to this subject, that there are not in England many men who will be able to answer this book, or to meet Strauss on this ground. But there is a great mistake here: it will not produce the same effect that it has done in Germany,—it will not call forth some hundred books in reply,—books in which many things are contended for that are not worth the contending for,—books in which there is great learning, but little argument; for we desiderate a calm and clear dealing with the merits of the question. Such books are like the performance of a blood-horse on ice—a great deal of action, with but little progress. But I can anticipate that God will raise up for us in this country some one man who shall come forth from his oratory, and from his knees, with a mind full of love to God, and God's truth,—with an enlightened, a calm, and collected mind, and under the power of God, shall write just one small book, which shall dash the argument of Strauss

pieces. I believe we can do this; but I have no doubt at all that the tendency such a work as that of Strauss is to scatter through our population a restless cumulative anxiety, and desire of change, which we must grapple with, and that unflinchingly, if we plead for the standard of the cross as we ought to do.

It is impossible to say how far this state of things may operate to the prejudice of Christianity, but, in consequence of such dangers gathering around us, we must raise up men who can work, men who not only have conclusions in their own minds, but who can bring the conclusions out of their minds, and impart them to others; and I know of no way by which this is to be obtained, by the blessing of God, than the instrumentality of such an Institution as this which we are called on to sustain. I trust that my friends will depart from this meeting impressed with the importance of liberally supporting our Academy by their contributions, and of strengthening it in mind in their prayers.

Mr. B. TOB, Esq., moved the appointment of the Committee and office-bearers, and said—It is not my intention to detain you at this late hour; I cannot, however, sit down without saying that I think this meeting has received a wholesome impression from all the speakers. The Report read to us is calculated to convey to us a humbling impression in regard to the progress of the Institution. I am glad, however, to find that my brethren are not discouraged. They hold out grounds by which we can anticipate prosperity in time to come. I do not think that the wealth of the class is the only criterion by which to judge of the Institution. It is not always best done by numbers, but frequently by a small number, well selected, and well fitted for his work. I may also say, that it may be necessary that it should go through a sifting process, that it may be the more improved in its quality.

Allow me to add, that the present position of the Academy makes a great demand on all the members of the churches to furnish the means to carry it on vigorously. Some steps have been taken, and, I hope, effectually, in regard to a resident tutor; but the sinews of war must be supplied. Money, after all, is the test of discipline. If the opinions he holds leads him to draw his purse-strings, that individual is very likely to be a sound-principled man. In appealing to the audience to draw their purse-strings, and to give as much as they can afford, I would say that it has been well said elsewhere, in illustration of christian charity, that it is not the proportion of what a man gives, but of what he retains, that is the just criterion; and the question comes to this—What is the proportion of that of which God has made you stewards that you retain for yourself?

Mr. MILROY, Glasgow, and Mr. JOHN PARK, Fraserburgh, seconded the motion, which was carried with acclamation.

After singing the last verses of the 72d Psalm, Dr. Paterson pronounced the meeting closed, and the meeting broke up shortly after nine o'clock.

Wednesday, 22d April.

On Wednesday morning a prayer meeting was held in Albany-Street Chapel, at ten o'clock, which was attended by many of the pastors from a distance, and other brethren. The spirit of prayer and supplication was felt to be refreshing and edifying; and this morning's exercise formed a happy preparation for the more public engagements of the day.

THE PRELIMINARY MEETING.

This preliminary meeting was held in Richmond-Place Chapel the same day at ten o'clock, A.M. The Rev. J. R. Campbell was called to the chair. After the reading of scripture, and devotions conducted by Mr. Knowles and Mr. Young, the CHAIRMAN introduced to the meeting the Rev. Dr. Vaughan, Professor of Zoology in the Lancashire Independent College, as the delegate from the Congregational Union of England and Wales. The Secretary then read a letter from the Rev. Algernon Wells, the Secretary of that Union, expressing, in connexion with the appointment of Dr. Vaughan as their representative, their best wishes for their Scottish brethren, and deep interest in our Institution. A letter was also read from Dr. Urwick, explaining the cause of his not being able to visit Scotland upon this occasion, and requesting that Dr. Wardlaw be appointed to attend in name of

the Scottish Union, the approaching anniversary of the Congregational Union Ireland, to be held in Dublin in June next.

Dr. Vaughan was requested by the Chairman to favour the meeting, in the course of the proceedings of the day, with any remarks or counsels on matters that might come before them.

The Acting and District Committees for the ensuing year to be proposed at the public meeting, were then nominated.

Mr. KINNIBURGH read a final Report of the Sub-Committee appointed to obtain information as to the history of the Congregational churches in Scotland. The Report was received and approved of, and is to be printed as an appendix to the Report of the Union for this year. The thanks of the meeting were tendered to the Committee for their services.

Dr. WARDLAW, in name of the Committee appointed to revise the rules of the Union, gave in a Report of their proceedings, and read a revised copy of rules. It was agreed that the rules, as now read, be printed, and sent to all the churches accompanied also by a printed copy of the rules as they now stand, that all concerned may be prepared to come to a decision in the matter at next anniversary; and that the Revision Committee be requested to carry this resolution into effect.

Mr. Campbell having some communications to make relative to the *Magazine* in which, as Editor, he was concerned, vacated the chair, which was taken by J. C. Gibson, Esq., who presided at the preliminary meeting last year.

It appeared, from the statements submitted to the meeting, that though the circulation of the *Magazine*, since the beginning of the present year, when the price was reduced, had increased to a considerable extent, still it is far from the point which the publication would be placed in a position which would render it independent of pecuniary aid. And as the *Magazine* is highly useful to the denomination and indispensable as an organ to represent the sentiments, and advocate the claims of the body, means should be immediately taken to place it in a firm and durable footing, as one of the essential institutions of the churches.

Dr. VAUGHAN expressed in energetic terms his conviction of the importance of the *press* as an instrument of promoting the interests of religion in the present day; and of the duty devolving upon Congregationalists to work it to the utmost.

The meeting warmly responded to these statements, and a committee was nominated to take measures for raising a publication fund, to be employed in the interests of the churches.

The Chairman having resumed his place,

Dr. Alexander stated, that the Report he had to give in of his visits to churches of the Congregational order on the Continent, he should reserve till the meeting be held in the evening; meanwhile he gave an account of the aid which had been afforded to several of these churches, amounting to upwards of £80, the first-fruits of the liberality of our churches in Scotland to our foreign brethren.

The Secretary read a letter from the General Association of Presbyterian and Congregational ministers of the State of New Hampshire, in the United States of America, expressive of their good wishes, and desire to open a fraternal correspondence with the Congregational Union of Scotland. It was agreed that the letter be acknowledged and responded to in the same spirit of Christian affection, and interest in all portions of the church of Christ which breathes in this letter.

After prayer the meeting was dismissed.

The excellent feeling which characterised this meeting—the manifest interest and objects of importance brought before it—the expression of strong and decided attachment to principle, and the purpose of united and zealous co-operative measures bearing on the advancement of the cause of Christ through the instrumentalities of the churches, gave high satisfaction to all present.

After the close of the Preliminary Meeting, the Board for the Liquidation of Chapel Debts met, and made various arrangements for carrying out the objects of the Board for the present year. The progress made in the important business entrusted to them is highly gratifying; but as a Report was not long ago issued to the Board, their next is to be presented to the churches in October, it is unnecessary at present to enter into particulars. Meanwhile, the contributions and collections now going on, should be vigorously carried on to their completion.

SOCIAL MEETING.—GREAT WATERLOO ROOMS.

At six o'clock the Chair was taken by J. A. FULLARTON, Esq. The Great Hall was crowded to excess.

After prayer by the Rev. John Campbell of Oban,

The CHAIRMAN said,—Ladies and Gentlemen, we are met here to-night in celebration of the thirty-fourth anniversary of the Congregational Union of Scotland. You are well aware of the nature and objects of this Institution, as also of the success which, by the blessing of God, has attended and followed it since its formation. It has accomplished much good, not only in advancing the highest interests of the denomination, but also in promoting the cause of God in our native land. And, while there are many circumstances which entitle us to celebrate this anniversary with much gratitude and rejoicing for the success that has attended the labours of the Institution, we ought to remember that there is yet much to be accomplished.

I beg to say, that I shall only advert to one or two points in connexion with the objects of our meetings this week; for when I look along the platform, and see the number and consider the talent of the various speakers who may be expected to address you, and the interesting subjects that are to be brought under your notice, I feel that I shall best consult your convenience and profit as well as my own, by trenching as little as possible on the time of the meeting.

The first point to which I would advert is one on which I can speak only in the language of congratulation; the second, in the language rather of reproach and complaint. The first is in regard to the scheme for liquidating the debt on the chapels of our denomination. I am happy to say, from the report of the first year's collection, and from what has already been collected of the second, that the scheme goes on prosperously—that the collections give a promise of completely annihilating that deadly weight which has hung around our churches for so long a time, and so heavily as to cramp their energies, and prevent them from doing the good they were expected to do, and to paralyse their efforts, even in attempting to do the good which might otherwise have been in their power.

The other point is one of great interest to us all. I am aware it has often been spoken of, but we must do more than speak of it,—I allude to the shamefully small remuneration that we give to many of our pastors, especially in the country churches. It is distressing, nay, I had almost said disgraceful, to us as a denomination, to think of so many of those laborious, zealous, and devoted servants of Christ, labouring for the mere paltry pittance of £50 or £60 a-year; having their energies restrained, and their minds burdened in consequence of pecuniary difficulties, instead of receiving from us that generous support to which they are entitled for their long and self-denying labours. It is not right that we should allow them all the sacrifice, and all the self-denial—they have had it too long, and we should share it with them. We heard at the Academy meeting that there was a want of efficient preachers, a want of men of large acquirements; but something else ought to have been added, namely, that if we go on as we have hitherto done, the men that we get must also be of small requirements.

In looking to the funds of the Union, our income for the past year has not equalled the expenditure by £300, notwithstanding the miserably low rate at which we pay our agents, and maintain our country pastors. Instead of continuing our payments at the present rate, we would require to increase our subscriptions some thirty per cent.; nay, our income in future must be some forty or fifty per cent. increased to meet the demands of the body. We have heard much of the voluntary principle; it has given examples of what it can do; it has accomplished much, and it is destined to accomplish much more. If we be only honest to our own principle it will accomplish all that we can anticipate in regard to our denomination. If we are to retain our present ground in the country we must put forth our best energies; and unless we do so we must submit in many places to be driven from the field, and leave it to the occupation of others. None of you I am sure would desire this; what we are to do then, is not to speak merely, but to work also.

I now beg to call on the Rev. Mr. Thomson, of Glasgow, to address the meeting.

Mr. THOMSON.—Mr. Chairman, and christian friends,—My object in addressing you at this time is to set forth the duty and importance of our feeling more interest in the maintenance of our distinctive principles as a body; and of our having such an estimation of them as shall lead to zealous efforts for the promotion of our internal strength and unity.

In this matter, it will be acknowledged by many, I should think, that we have hitherto been rather deficient. It is easy to see how this has happened. I am surely not exceeding the truth when I affirm that no other religious body has been so strongly marked by a true catholicity of spirit, and a sincere desire for union with Christians of every name. This has been our glory and our joy, and I trust will never cease to be so. But in this disposition we have, till lately, been rather singular. Our longing in affection has met with rare and partial gratification. At the feast of catholicity we have been almost solitary guests. Our invitations have met with many a refusal, many an excuse. The hand held out to us on the platform has often proved a phantom, which, in private intercourse, eluded our grasp. Thus, often baffled and disappointed, it has happened to us as to many who have cherished in solitude a noble idea with which they found no sympathy in other minds. The desirableness of union has become exaggerated in our view, rising to an extravagant and disproportioned growth, and casting into the shade other principles equally noble, and not less important. Though never disposed to surrender the truth, we have been so anxious to hold forth what is general and common, that we have been nervously afraid of adverting to what is distinctive. So fearfully have we shunned the infection of party-spirit, that we have run the risk of stifling our denominational zeal; and have shrunk from that prominent exhibition of our peculiar tenets, without which they can neither be rightly understood nor deservedly honoured. We have been so desirous to show that the points in which we differ from others are of *minor* importance, that we are in danger of regarding them as of *little* importance. In our concern for the prosperity of the church at large, we have sometimes forgotten concern for our own. We have been more disposed to rejoice over the advancement of others, than to strive for that of our own community. Of this I would only say, that to be generous in praise is often more easy than to be diligent in work.

Now, my brethren, be assured of this, if every body of Christians has its appropriate work to do, we also have ours, and none can perform it for us. We have a sphere to fill into which others cannot enter. We have duties to discharge to our Lord and to his church, that lie to the hand of none but ourselves. We have truths to maintain that are our peculiar heritage, for which we bear particular responsibility, which ought not to be styled of *secondary* importance, but are, in their own department, as essential to the performance of God's will as the doctrines of salvation are in theirs; truths which, having imposed on us the necessity of separate association, require us to seek for that association and its growth. We have four such truths entrusted to us at the present time, of which you will allow me to remind you:—

1. The right of individual churches to govern themselves without external interference; what we commonly call their *Independency*.
2. The spirituality of the membership of churches.
3. The right of Christ's people in each church to share in the administration of their own affairs.
4. The duty of church members mutually to receive and recognize one another in fellowship.

Consider what sort of principles we have here;—surely they are such as should give us no ordinary enlargement of view, and elevation of feeling. Here are no crochets—no one-sided and partial notions—no points of doubtful dispute—no illiberally straitened—no petty details of external arrangement; but principles of truth, that penetrate to the internal essence of the body, affecting its vital constitution and all its powers,—principles of a noble breadth and grandeur, neither narrow nor shifting, fitted for every nation and every age—whose influence may well be cheering and strengthening, for they are no other than the elements of full religious freedom. These, I say, are the elements of religious freedom in its completeness—of freedom without and freedom within; freedom not only from the impositions of the state, but from undue restraints of church authority. We stand unshackled alike by the bonds of civil subjection, and the not less grievous yokes of ecclesiastical power. We bear not the *name* of freemen, it is true; we need not the name, for we have the entire reality; and we are the less concerned to value our liberty, because the taste of its sweets is not new to our lips, it has ever been our noble estate and patrimony, descending to us from our spiritual sires; yes, by the grace of God, *we are free-born!* Oh, that we but knew the honours that rightfully belong to us! that we stood erect in the consciousness of our spiritual nobility;

of the dignity stamped on our brows, pursued with unflinching gaze and daring, the prize of our high vocation!

Remember that these are not the only principles that invest the name of liberty with honour. There are others also—though, thanks be to God, never peculiar to us—that have shed around it an enduring glory. That spirit of universal brotherly love, of which I spoke at the outset—fit ally of freedom!—have not others caught the flame from us? I rejoice to see it only spread wider and wider; let it only burn in them with the same ardour with which we have cherished it; and let them manfully cast away the shackles that would prevent them from embracing with unfeigned love, at all times and in all places, every one who bears the image of our Master. Well, then, to see the progress of *that* principle, once peculiar to ourselves,—we are not only not disappointed, but also the triumph of another.

As when Christian men had well nigh forgotten that to the church of Christ was entrusted the character of a missionary institution; that it is not so much a corporation, as an army—not appointed merely to preserve, but to spread the truth; not to be only the depository of doctrine, but the herald of the gospel of salvation. But in this conviction our body had its origin; it was the very impulse of this belief that compelled it into life. This made it break through other systems, whose restraints it could not bear, and stand forth in discipline and power; and as in this great principle we had our birth, so we are not forgotten—in this, as the power of God, we must “live, and move, and be.” But this truth has now received general recognition, it has around its standard many a host, and in our warfare with the rulers of this world, we now share with others the battle and the victory.

There is another principle, my brethren, that was once our singular distinction, to be named without highest reverence—a principle most sacred and the morning star of all truth and freedom; I mean, the great and universal liberty of conscience. Let philosophers boast as they will of their doctrine on the rights of man, and freedom of thought; they never knew these things, they never dreamt of them, till our honoured sires had learned and taught the word of God. Two centuries since, this truth, now of world-wide fame, had no other defenders. They, and they only, dared to stand forth in the face of embattled bigotry frowning on every side; and while Romanism upheld the faggot, and Episcopacy clung to the pillory and the gallows, and the Presbyterianism clamoured for pains and penalties, the dungeon, and the lash of the magistrate, they boldly proclaimed the unheard-of heresy, that every man has an unalienable right to be free to worship God according to his conscience, without let or hindrance from earthly powers. Here was a discovery, an all that science has revealed, or adventurous enterprise has brought to light, compared with this, what is the disclosure of the material laws of the universe?

For here is the primary law of the human spirit, without obedience to which there is neither safety nor honour—neither light for the intellect nor hope for the heart, neither dignity for men nor peace for nations, neither self-approval nor the approval of God. Compared with this, what is the discovery of the continent, where avarice and cruelty may enlarge their ravages? for here indeed does indeed rise before us, rich with the blossoms of loftier glories and nobleness than the old has known; here opens a career for the victories of the spirit; here is laid the foundation of a universal sanctuary, within whose precincts error expires, and superstition falls down a powerless captive; while in the illumination it from heaven, all the errors that have darkened the prejudices of the world are fettered, and the fears that have cramped the immortal spirit, are dissipated for ever. To discover, to announce, and to defend this truth, the work of Independents. Manfully they did their work, nor without success; even in our own country, much has still to be done, numerous as our coadjutors are, ere the principle wins full acceptance, that in civil matters “no man should be bound to obey the law of men, if it be against the law of God (no man should be bound to obey their own fit terms) should have the least discourtesy put upon him in religion.”

Thus reviewed the principles that were once peculiar to us, but the main-tenance of which we now share with others, let us return to consider those that are left by our own.

As we have seen, are not mere negations, but positive principles of practical orthodoxy. They stand opposed to antagonist errors of no little power, of

wide prevalence and long establishment in this country, which are not only enthroned in the high places of authority, but rooted in the hearts of the people. They set at nought the whole system of church courts—the manifold gradations of ecclesiastical authority; for uneasy submission to the decrees of tribunals, they substitute the free consent of churches united by mutual confidence. They demand that the people shall not be looked on merely as hearers or worshippers, while the functions of government are confined to the clergy and their session, who are not representatives of the people, but nominees of the clergy; but that as reason, as well as scripture directs, the people shall be called to administer their own affairs, to watch over their own interests and discipline, and to see that every thing is done according to the mind of the Lord, as expounded by him whom they have chosen to be their teacher. When we think how noble a freedom this system confers, restoring to Christ's people their genuine dignity and right, we must wonder that it has attractions for so few—that the brand of unpopularity is stamped on it—that its progress is difficult and slow. Prejudice and mistake account for this a little; chiefly in the case of good men who stand aloof from us. But when we consider that to exercise these rights demands a spiritual capacity; that for such duties mere formality supplies neither strength nor intelligence; that to be in this wise members of churches requires knowledge, zeal, and willingness to labour; we need not wonder that membership on these conditions is no object of desire to the lukewarm and the worldly—that it is rather shunned as a heavy and unprofitable task than coveted as a blessing and an honour.

But if this be the treatment our principles have from others, shall we imitate it? Shall we act as if their advancement were a matter of no consequence—as if they were incapable of inspiring deep and lively interest, of kindling zeal, rousing desire, or stimulating to exertion? Shall any mere popular cry of the day have more power than they have to command our attention and applause? How is it, can you tell me, that now when other denominations are more distinguished than ever by a just concern for themselves—by a right and reasonable zeal for their own interests, we have little or none? This may seem to be saying too much; I cannot help it: if others have the opportunity of forming more favourable impressions, it is well: for my own part, I must speak according to what I have seen and felt. I may be wrong, and here I would rather be proved wrong than right; but it seems to me that the general condition of our body displays at present some very unfavourable symptoms. It may indeed be possible to prove by statistic details that this statement is groundless. But then remember it is not grounded on such details, though I rather fear they would tend to confirm it. Statistics have their value, but there is something higher than their calculations—something which statistics cannot measure—which figures, powerful as they are in the present age, cannot express. And that is zeal, energy, life; the spirit of enterprise and hope; and where is that amongst us? at what height does it stand? what are its ebullitions and achievements? What if it be true that in this, on which every thing depends, we have not advanced, but retrograded, and retrograded too while others have been advancing? We gave the impulse, and now we recede from the shock; we tremble before the power we have evoked; instead of emulating their zeal, we are cowed by it; instead of seeing in their vigour the success of our past efforts, we only see the threatening of defeat for the future. Surely it should rouse us but to think what would be the consequence, if that should happen which our craven hearts sometimes forbode, and to which despondency indulged inevitably leads: if Scottish Independency should indeed become a helpless, heartless, decrepid thing, barely maintaining life in its scattered fragments, distrusted by its own, and despised by others. What would be the consequence of this? Should we then have to wail only over personal decay, and the stain of personal honour, which generosity might make us soon forget in the joy of finding that the cause of Christ had sustained no loss—that the firmament of the Church had suffered no obscuration, though one star was swallowed up in gloom? Could these indeed be our thoughts? Should this be our anticipation? What! where would be those noble principles—those golden lamps of illustrious beam which God has kindled and bidden us uphold, if with recreant hand we should cast them away, and lie down to slumber in an ignoble grave? We indeed might be spared, I will not deny it; but can *they* be spared? When we view the Congregational body as the guardian of these truths; when we know that, humanly speaking, their existence and progress are linked with ours, and that if we sink they also fall; I may well

say, that there is no religious body in Scotland whose preservation and triumph involve interests so precious as do ours. We dare not give up our post. To whom should we surrender it? To what hands commit our invaluable trust? There are none that will take it from us. Whatever divisions may separate other bodies, they are all united in this, in repelling these principles. They will not admit their importance, their practicability, or their truth.

Then, my friends, we must stand to our ground. We must not be slack to our trust. We must hold fast the advantages our fathers won, and transmit them enlarged and confirmed to our children. God has given us the honour, and assigned us the duty. I cannot think we shall long remain as we are. The hour of re-awakening will surely come. A voice to rouse and kindle us will be heard from on high. The brightness of Him who is our Sun and Shield will burst forth with quickening energy. This is but a transient faintness, not the sinking of decay: though stumbling, we shall rise again with a vigour re-animated by the vehement indignation of repentance. We have no need to be discouraged, if we are but true to ourselves. Are we few in comparison of others? When had truth the majority? Were the same process of selection applied to them which is in use among us, how would their numbers stand? But neither truth nor strength go by numbers. Though small and weak in worldly resources, and unfavoured by popular estimation, we may still be strong and do mighty things. The very principle of selection on which we go is favourable to our strength. It should purify and concentrate it; it should make each man feel that something is required of him; and did every one of our members feel the responsibility thus laid upon them, striving to bring the culture of their minds, the elevation of their piety, and the freeness of their gifts, up to the mark which they might and ought to reach: how impetuous would be the torrent of our energy, and how successful the aims of our zeal! Did we see our church meetings thronged—our prayer meetings frequent and fervid—our churches united in purpose and sympathy—our district meetings for union in active operation—every thing that affects the welfare of the body, inspiring immediate interest in each of us; our Magazine, our Academy, our Union warmly supported;—and this is what I mean by maintaining our principles; how honourable were our position then—how rich the fruits of our usefulness! And why should it not be thus with us? What is there to prevent such prosperity? There is nothing without and around us—there is no hinderance above; the hinderances are all within. Away with them then, and away with them for ever! Let us have done with disunion and selfish isolation; let us have done with murmuring and fainting and fears; let the shadows of distrust appal us no longer; let us exhort one another daily to be up and doing; let the incense of prayer and the fire of devotion be our pillar of cloud and flame, enshrining the presence of Jehovah; let us look back to the deathless glories of our sires, and forward to the triumphs they have left us to achieve; let us count it our destiny and our honour to stand forth against odds, and to bear truth company when she is a stranger and an out-cast. We have shared with her darker days than these—we have stood by her side in greater desertion; let us stand by her still, waiting patiently the time when all shall bow down to do her homage.

If any cause may kindle our enthusiasm, it is this; if any cause may animate our courage, it is this; if any be worthy of our efforts, it is this! The children of this world—oh let it not be said that they are braver, as well as wiser, than the children of light! They have dared and struggled for earthly freedom; they have had their leagues for the furtherance of social rights; they have faced undaunted the unequalled army of hostile parties, of scornful senates, of rank and power in mightiest combination; they have accounted treasure and toil to be well bestowed that would win them the concession of one equal claim; and we have said to them in the hour of struggle—we say to them now in the dawn of victory, "Twas nobly fought, 'tis nobly done! Oh, my brethren, be like them united, like them be resolute and earnest, like them grasp the conception of your principles in all their true and immortal grandeur, bearing them onwards to a peaceful victory; for yours is the cause of a nobler freedom, the spiritual freedom of the people of Christ; yours is the defence of more sacred institutions, the chartered constitution of the heavenly commonwealth; yours are the interests of a greater kingdom, the kingdom of God whose thrones are immovable, whose glory and dominion shall outlast the sun; and the story of your triumph is already recorded, beaming before you in the rolls of prophecy, and anticipated in the songs of angels!

The Chairman then called on the Reverend Mr. Mann of Musselburgh.

Mr. MANN said,—Mr. Chairman and christian brethren—The sentiment on which I am desired to offer a few remarks is to the following effect: "Adherence to principle not subversive of charity." Now, surely, Mr. Chairman, this is about as modest a statement of a very obvious truth as can well be imagined. Adherence to principle not subversive of charity! To my mind, it appears that adherence to principle is absolutely necessary to charity. The statement I have now read means, if I understand it, that faithfulness and love may dwell in the same bosom—that a clear conscience and an affectionate heart are not naturally irreconcilable enemies—that when we obey the injunction of Jude to "contend earnestly for the faith which was once delivered to the saints," we do not repudiate as worthless the eulogy which Paul has passed upon the charity which rejoiceth in the truth. But when we speak of christian charity, we speak of charity among those who know and love and adhere to christian truth. Faithfulness, to our conviction, is essential to the christian character, and must be essential to the love which is one feature of that character.

We find many, indeed, who assume to be exceedingly charitable, and who give utterance to their sentiments in the sophism of the poet—

"For modes of faith, let fiery bigots fight;
His can't be wrong whose life is in the right."

Forgetting that, before you can tell whether a man's life be all right or not, you must first settle what a right life is; and that, surely, is to settle a mode of faith. This, with all its assumption, is mere indifference to truth. Light and darkness are not more opposed to each other than true charity and indifference to truth. Let not the man be trusted who is indifferent to principle. You cannot with confidence unite with him in any christian enterprise; for, having no real sense of obedience to God, and no genuine love to christian truth as such, you can never be sure that he will fulfil its obligations, and can only trust him so far as you know it is his interest to serve you.

True charity, Sir, is neither a mere weakly sentiment, nor a mere fervid feeling. It is love to Christians for the truth's sake that dwelleth in them. It is complacency in the truth exhibited in their character, accompanied with a tender regard to their feelings and interests, and a readiness to serve them for the sake of Christ and for the sake of the truth that dwelleth in them. It were passing strange, then, if, in exercising that charity that has its origin and strength in our love to the truth, we were to begin by sacrificing the truth from which it springs.

A merely sentimental charity may have charms for a certain class of minds, but the love that flourishes among deep and solemn convictions and resolute christian purposes and energetic christian actions, that strikes its roots deep into the soil of truth, and brings forth the fruits of truth, can alone have charms for the enlightened Christian. We may find some pleasure in contemplating a soft, mild countenance, all sweetness and smiles; but it is when all these are robed in the light of intelligence, and dignified with a proper degree of independence and firmness, that our inmost nature is moved, and unalterable attachments formed.

We cannot estimate the exhibition of genuine christian love at too high a price. What Christian does not rejoice that the desire for a fuller manifestation of it in christian union is increasing? I cannot conceive of a Christian not rejoicing in this, and seeking by prayer and every proper effort for the fulfilment of this desire. I can as easily conceive of the parched and panting traveller rejoicing in the drought and heat of the desert. But the object of the Christian's desire is love in the truth. Indeed, Sir, the main value of brotherly love, apart from the social enjoyment it yields, consists in its surrounding the church of Christ with an atmosphere so pure that the rays of divine truth, streaming from the Sun of Righteousness, flow directly into the minds of the people of God without being deflected by the prejudices, animosities, and selfishness that always exist where love is wanting. We exercise love in propagating the truth; and why? Not surely because we reckon the love of greater importance than the truth; but because it polishes the shaft of truth, and enables us to shoot the error against which it is directed, without lacerating the bosom in which the error dwells.

It is the firmness and honesty with which our christian brethren adhere to their principles that give us confidence in the permanence of their love. They invest it with dignity—they call forth our admiration—they give intensity and relish. Had

Luther, after his convictions, suppressed them, under the influence of a sentimental charity, what place had the grand doctrine of justification by faith now held in the preaching of the gospel? And where had been the noble efforts now making for union among Evangelical Christians? What Scottish Christian does not feel that the priceless blessing which John Knox conferred upon his country and the world had its principal value in the earnestness with which he adhered to the principles of divine truth? And granting that he may have committed some errors both in temper and judgment, who of us would wish that his charity had been greater, if that increase had been gained at the expense of his fearless honesty in exposing error and vindicating truth? To take a more modern instance—Had the Free Church resiled from her principles, under the notion of charity to the ministers of the Establishment, who does not feel that the glory and moral value of her conduct would have been destroyed, and a deadly wound inflicted upon true religion?

Sir, I am far enough from being a Free Churchman. I have no intention to seek admission to her communion, or voluntarily to don the shackles of church courts, from which I have happily escaped. But, frankly, I honour and love the Free Church for the truth that is in her, and especially for the honesty with which she adhered to her principles in the hour of her trial. I mean to follow her example. I am a conscientious Congregationalist and Voluntary, and although both of these principles may be at a discount among certain parties at the present day, I have nailed my colours to the mast, and I mean to stand or fall by them. I can recognise no charity that would prevent me from asserting my deep and solemn conviction that the political establishment of Christianity is a disaster and a curse to the nation. I can conceive of no charity that would prevent me from saying that the views of the Headship of Christ entertained by the Free Church, the very point on which they pique themselves, are meagre and unscriptural. I am conscious of no charity that would permit me from uttering my solemn belief, that all the churches of Scotland are committing a sin against God in admitting ungodly men to the fellowship of the church.

In all this, Sir, I am not sensible of any want of charity. I am not unchristianising my brethren, nor refusing to hold frank and sincere fellowship with them, to the extent to which we are agreed, nor refusing heartily to co-operate with them in any christian enterprise in which our judgment is one. I have already experienced unspeakable delight in joining with all of them in the proposed Evangelical Alliance, (which may God bless and prosper!) and the principles of which are in perfect accordance with what I have now stated. In that Society ample room is left for the free unfettered exercise of individual conscience and individual action. It has been misrepresented when otherwise represented. It not only admits but demands fidelity to our principles.

And this, Sir, is necessary at all times, but it is especially necessary in the present day. This, Sir, is an age when weak men and weak things go to the wall—when slight convictions are speedily rubbed off in the frequent collisions of parties—when the safety and success of Christianity require that she should be presented in her strength, as well as in her loveliness. The man that would engage in the great christian enterprise, the foundation of which was laid in the death of the Son of God, for the salvation of a world, must indeed have ardent love; but it must be associated with deep convictions and unflinching fidelity, otherwise it will speedily exhaust the source on which it depends.

The gospel is peculiarly and pre-eminently the religion of love; but it is a love that flows forth amid scenes of stern grandeur and sublimity. Its source is in that love-encompassed throne of God and of the Lamb, before the face of Him who sat upon which, the earth and the heaven fled away, and there was no place found for them. It is a love that encountered the onset of the powers of darkness—that secured its triumph in the midst of a trembling and apparently dissolving universe—that stood forth the fearless and unshrinking, though innocent victim of offended justice. It is a love to be exercised on our part amidst the most tremendous realities and responsibilities; for we are not here merely to enjoy the happiness of personal and social religion, but as servants of Christ and soldiers of the cross, to work out, under God, the great purposes of the Redeemer's death, in the recovery of a lost world. In short, it is a love too elevated to permit the sacrifice of those very principles by which its glorious ends are to be gained. It calls upon us—it demands of us, that as soldiers of the cross we should grasp the sword of the Spirit, which is the word—the truth of God, and fight the good fight of faith, never

forgetting that its edge is keenest and most effective when bathed in the fountain of love.

The Chairman then said—I have great pleasure in now introducing to you Dr. Vaughan. I am quite sure, from your previous knowledge of him, that at any time he would meet with your hearty welcome; but when you are apprized that he has subjected himself to great bodily fatigue, on very short notice, to give us his assistance this night, I know that you will give him a double welcome, and, if possible, hear him with double pleasure.

Dr. VAUGHAN rose amidst loud and long-continued cheering. Mr. Chairman,—It is as you have said, that I have presented myself to the meeting on very short notice. I had to break away from duties elsewhere, all but imperative, in order to be present on this very interesting occasion. I was partly engaged to be present at your last annual meeting, but circumstances obliged me to give up the engagement before the period of fulfilling it had arrived. But I have not been unobservant of what has been going on in Scotland, and when the present application was made to me, I remembered my former failure, and began to question myself as to the possibility of making some little compensation at present for my deficiency at that time.

I have also looked into the circumstances of the Congregational churches in Scotland for some time past. The divisions that have unhappily grown up in connexion with them, and those stirring and exciting changes which have been taking place around them, all of a nature considerably to shake the seal of the Congregational body, especially in this part of our common country, I feel that it behoves us to cherish sympathy with them in circumstances of this nature as they arise; and although I cannot bring myself to think that it is possible for me to submit anything to a meeting like the present that can partake of the nature of novelty, yet there is something in the countenance of a friend, although he say not a word, and do not an act, which speaks the reality of sympathy, and communicates something from heart to heart.

I have listened, in connexion with this meeting and another, to observations relative to the principle, the distinctive principle, of our denomination. I see nothing to fear in Scotland in regard to the churches that bear the name of the Congregational Churches being steadily attached to our distinctive principle of Independency; and although, perhaps, the little that I said this morning elsewhere might seem to indicate that I feared there was something like a danger of running to the extreme on that point; yet, I am bound to say, that I have no great fear on that ground; nay, I believe we are to be of use only through the development of this principle of Independency which hitherto has had to struggle for existence. My impression, my welcome impression, is, that as the principle shall diffuse itself more through society in England, and Wales, and Scotland, it will be found to be a principle,—like the seeds of political wisdom that were lodged by our remote ancestors in the provisions of Magna Charta. It contains elements within it to be afterwards worked out, and which, like the authors of Magna Charta, who little thought what these seeds were destined to produce, the original promoters of Independency never dreamed of being embodied there. This principle of Independency is not a principle mainly tending to secure isolation, but to secure so much of a proper scriptural Independency as shall be conducive to the most effective kind of union. I remember a saying of that good old gentleman, Rowland Hill, who had a facetious mood concerning Independency, “The Devil,” he said, “was the first Independent.” I do not know whether that good man ever stopped to ask himself who was the first Pope; but if he had, he must have found that there was another principle going under another name very much akin to his notion of Independency. However, there is an aptitude in the mind of society to look on the principle of Independency as a proud, distant, and cold principle, that tends rather to set men in isolation than to bring them together. I am sure, if the principle is to be found in the New Testament, this is no part of that principle; and we owe to the principle the necessity of disabusing the public mind on the subject, and demonstrate that our Independency carries with it all the elements of gentleness and is combined with every desirable form of association. Every thing in nature would certainly seem to tell us that a principle of church polity, a principle of religion that shall have come from God, can never be of an unsocial complexion. It is said that nature abhors a vacuum. Why? Because it abhors all separated, all isolated, all absolutely independent being. You can find nothing existing throughout God's universe that is existing alone. Every thing exists from some

thing that has gone before it, and for the sake of the things that are to follow after it. There is not throughout the wide range of nature a being, an existence, greater or smaller, on which you could fix the label of Independence. All resembles the threads that you sometimes see in a loom. The many colours of the threads all look separate from each other, as you fix your eye upon them in one part of the machine; but, as the machine does its office, you see the various colours drop into their proper places, and the beautiful pattern intended is there before you. All the changes that you see in winter and summer, in seed time and harvest, are but the foldings of that glorious robe in which the Author of Nature presents himself to the eyes of the world. It is on this ground that I should presume, without going farther on this point, that if there be this principle of Independence in the Bible, it must be subject to considerable modifications. Independence in the absolute can belong only to God. Independence in relation to creation must be a thing lower, a mere mode, a mere degree; and the question for us to determine is the mode and degree of Independence that should attach to the Church of Christ. We have heard this evening, with a full and manly eloquence, to which I listened with delight, that our Independence is of this sort—an Independence of all foreign control, civil or ecclesiastical, in the ordering of our church affairs. That is what I understand, certainly, by our Independence. But, while I maintain that every church should be in this condition, it can never have been intended that an institutional principle shall come in to contravene the eternal elements of right and wrong, of sense and nonsense. It must be a principle that will harmonize with certain unalterable principles of wisdom, justice, and gratitude. The Gospel itself supposes an anterior moral principle in human nature, to which it makes its appeal. The institutions of the Gospel must come in to train, correct, and purify humanity, and not to destroy any of its divinely-implanted tendencies.

Now, there must be some way of bringing Independent churches in relation to each other, that while they secure the advantage of Independence as far as separate economy is concerned, they will yet be found capable of union for the great object that can only be achieved by great numbers, and on the principle of the strong helping the weak; and this is the department of Independence in relation to which we are all but a set of children to this hour. My hope and expectation is, that our children will look back on us as cultivators of this ground, and wonder where our sins should have slumbered that we should have been slow in perceiving the manly, the noble, the effective development of which our principle is capable. It is a striking fact—and we must not conceal these things, we have worked too long at it—that there never has been in the history of our body so large a number of churches wanting ministers and not able to find them, and so large a number of ministers wanting churches and not able to find them. Surely this is an unwholesome state of things. It has a cause. My fear is that the cause lies deep, and that something like a regeneration of the pervading elements of our body is needed in order to meet it. I cannot but think, that so long as the great majority of Independent ministers have to subsist on an income not above that supplied to the ordinary skilful artisan for his duties, I cannot expect, without expecting miracles, that the majority of dissenting ministers will be men of marked capacity. It would be to expect that God will supply a race of martyrs to poverty to anticipate any thing of the kind, and that in connection with an age where there are openings for men of sagacity and learning, men of nerve and power, to go into, and not merely to serve their own interests and secure to themselves what is reasonable, but also allow them to suppose that they may discharge their duty in such situations faithfully and live christian lives also. How natural, then, is it, that numbers should go into secular life rather than be fastened to a state of almost destitution? I am far from wishing to see the dissenting ministry a sinecure. I am very far from wishing to see ministers placed in a rank which would make our ministry attractive to indolent and worldly minds. I would have them required to do their work well; but when they do their Master's work well, I would have them paid a fair day's wages for a fair day's work.

Two things are necessary to mend matters here; first, that our small churches were now clearly in a condition by no means to accept the kind of ministry that at one time they seemed willing to do; that they should learn to consider what they owe to a minister, and devise more liberal things for him, and greatly beyond what they have hitherto done, if Congregationalism is ever to become any thing more than a system, which obtains in our great cities and towns. Then there must be some system brought

into action, an organization brought into play in those great cities and towns to assist the weak, of which at present we have little idea. If in those places it were our custom, as it was the custom of primitive times, for all the large churches to have their plurality of bishops or pastors and deacons; and if this plurality of pastors not merely cultivated their one field, but had their circles of communities about them then the large churches might have something like an adequate amount of demand made on their resources for the support of the ministry; but where it is our determination that our system should be that of one pastor to one flock, however large it may be; if it is the case that all our large churches ought to sustain their minister in such circumstances as to place him in a condition of credit in the eyes of the church on the world, such a church when it has done that for its one minister, has a large field beyond for which its contributions should be obtained to support the gospel in small churches; such a church should do as much in securing and regulating a fund for the sustaining of weak churches as in securing that by which their immediate pastor is to receive his honest acknowledgment for the discharge of his duties. Unless we do this, I see not how we can equalise our influence over the regions of the country in the way we feel is needful, but which we cannot now realise, we expect to realise. This is the idea I entertain in regard to the removal of these evils. The greatest caution and tenderness would be required for carrying out such a principle; but I do not despair of seeing it done in a way consistent with our independence. Certainly, if large churches are to give their christian money for christian uses, there must, in some shape or other, be a channel by which they can know that the monies so given are really so applied. Men of sense would never give their money to support the christian cause if they had reason to think that under that name, it might go to support the cause of Belial. But the worst thing that could happen would be, that there might be occasionally a church sustain an immoral minister, a church disgracing itself and its neighbourhood by the character of its members, on which church none of the money of good and sensible men should be expended. This would be all the injury that would be done. Nothing would be required in the case of those forming such an organization, but simply caution in the contribution for christian ends, that to those ends only should it be applied; and that is a common sense maxim which our Congregationalism was never meant to disturb, than to stop the sun in its course.

This much relative to my notion of how far the principle of Congregationalism should be understood to be under restriction.

But there was another thing touched on this morning of equal importance what I have now adverted, it is the question of your *Congregational Magazine*. That stands intimately connected with the subject of the press as an engine of usefulness, to which we are called by the circumstances of the times. Remarkable changes have come over the face of society within the last 300 years. The Reformation, while it was a reformation of letters, of language, of literary men, was a revival of letters mainly for being a revival of religion. There were learned books printed and edited at that time by scholars; but the producing mind of the reformation period was emphatically the theological mind. Books for the pulpit were possessed by many at that time intent on the inculcation of the truths of St. Paul. The press teemed with pamphlets, the product of the same character; and it is remarkable, that, for a century and a half after the Reformation, even the statesmen were more theologians than statesmen. They had more to do in settling theological questions of state than in discussing the merits of tariffs, &c. &c., which we are familiar. This continued to be the case for a considerable time down, so far down as the time of our own Commonwealth. Cardinal Richelieu was Prime Minister of France, and after him followed another. The ecclesiastical mind was the ruling mind all over Europe. But that state of things gradually disappeared. It ceased to be the case with us after the memorable restoration in 1660; it ceased to be the case on the continent of Europe after the time of Louis the Fourteenth. From that time we have to date a growing ascendancy of the laic mind in Europe, and that mind is taking the place of the channel through which previously went forth the science, the learning, and all the later forms of literature, and is the great priesthood, guiding and meliorating the nations of Europe. This is a remarkable change, but it is not to be wondered at. It is the course of things fitted for a European mind to take. If we look back to the time of old Greece and Rome, we see there what was the natural condition of the European genius when brought under proper cultivation. The priests of old Greece

were merely masters of ceremonies. They never attempted any thing instruction of the people. They attended to their temples, and their ceremonies formed spectacles to gratify the multitude in their tastes, but their affections, were not attended to. The proper priesthood of the laity, the orators, the philosophers, the poets, the historians, and school of men of letters. These were the men that formed the opinions, the sentiments, and gave character to the mind of the times. That is the state of things for the European genius; but with the darkness of the age an attempt was made to fasten on Christianity a priestly Orientalism, the genius of European churches, a priestly dominance, which obtained in the stern world, but which cannot obtain in Europe, unless the people descend to the condition of comparative barbarism. A great change has gone about. They that were last shall be first. I belong to the priesthood of religion, not to the priesthood of the press; but I bow most reverently to the law of Providence, for such in my view it really is. My conviction on this matter is, that the sun shall never look on the soil of Europe again in the ascendancy of the priestly craft. It may be governed by religions and for that I pray; but it will never have the ministers of religion as a power over it again. Nor do we wish this; but there is this great difference between the condition of our modern priesthood of learning, and the priesthood of the clergy. The ancient priesthood of Christianity is not like the priesthood of the East—mere forms and ceremonies—though some men would reduce religion to such mummerly and conjuring; nay, the priesthood of Christianity of learning meant to take its place with all the science, learning, that the creature man has ever carried about with him. I trust we do not surrender a shred of that territory to be occupied by any one class another. It is our common ground. I am occupying too much of your territory of "No, no," "Go on.")

When, a little before 1660, we all know it was a matter of frequent complaint that the people of England learnt every thing from their pulpits. I think they were too much dependent on their pulpits. After that a new law came, and the possessors of pulpits were informed to speak more politely and decorously in future, or not at all, and many did not speak at all, of them did speak in a right courtly style. From that period there are three times in which the pulpit appeared to have some power with it; one was connected with the Popish plot; the other was in connexion with the reaction of royalty before the death of Charles the Second, and which ended in the execution of Russell and Sydney to the block; and the third was when those parties dissatisfied with the new order of things, and were plotting with the people to descend among the hills to bring back the Jacobites. The condition of the age was such as you may suppose—the non-conformists were scarcely allowed to be—they were obliged to abide by the press; but neither they nor the ministers of religion were found to possess the aptitude necessary for dealing with the public mind.

There came the priesthood of our Johnsons, Addisons, and Steeles, and the hold of the volatile, ignorant, degraded mind of the rich as well as the poor for a considerable time sent out their penny publications once and twice a week. The popular mind began to acquire taste for reading, the way was prepared. Then in connexion with this period, on the continent there was a school connected with the school of Louis the Fourteenth dramatists, scholars, and the like, belonging to that splendid period in the history of France. It was at that time there were men such as Massillon and others; but in England and in France the ascendancy had come to be of the laic mind as distinct from the priestly mind, and in France you see that ascendancy realized in the events of the French Revolution; and that, if it were meant to teach nothing else, was to teach us that a priesthood of philosophy may become as crafty, selfish, greedy, and bloody, as any priesthood of superstition has ever been. The world will not be in the ascendancy of the one or of the other, but on the level of a fair field and no favour. Since that period, the progress made has been the most marked description, such as to leave us hardly capable of conjecture as to what it may be in future. The press within twenty years has made such a difference in regard to the production of literature of all kinds which men may be said to read, high in quality, and for the lowest conceivable prices, that we

hardly know how it can be carried farther; and the effect is that literature is passing in all directions, finding its way from the palace down to the meanest cottage, ministering to the public mind, forming and moulding it; and its opinion through this channel is found to be a minister omnipresent, ceaseless in action, and flowing with the voice of a mighty river. It will not do for christian men to do their work by halves in relation to the press. This is a time when we must use in that department of our duty as much of care and as much of labour as we bring to the preparation of the pulpit, or any other department of our duty. How is this to be met? Depend upon it, unless we rise to some more adequate conceptions of an agency of this kind, and go with more force to the work of guiding the public mind, it will not be the ministers of Christianity that will be ascendent, but another order of ministers. It will be found that to accomplish this we must make our public services learned services. It will be in vain that we affect to despise the popular feeling. I believe that the half of the failure of the pulpit is from a too low understanding of what the pulpit is capable of. Our great object should be to make things plain, to simplify wisdom, to handle truth with distinctness, point, and force, so that every mind may see it, and at the same time to do it with that appropriate diction and dignity that no mind shall be offended with the manner. This is perfectly practicable. You can see the style of the thing exactly in the publications of this very city, where you find the style now playful, now grave, as it may be, but always chaste and dignified, and always so clear that I find my little children with these publications on their knees, thumbing them till they become darkened by reading. Why should not our public services be like that? They ought to be like that. They ought to be such that senators may listen, and the plainest man, woman, or child may listen, and find that our beautiful vocation is the channel of riches. It will be in vain that we attempt to meet the state of things by attempting to call back the old superstition. The Pusey party have attempted this experiment in England. For a short time they seemed to make a little way, but they saw that the men of Europe had done with this sort of thing. They saw that the cowards and monks were falling back on their mummeries as machinery by which their priestly authority might be eked out, because they had not the sagacity to see what kind of world is before them, or had not the manliness to do God's work in the condition in which God has placed them. I see nothing in this of which to be afraid, but very much in it for which to take courage in the work to which I am called.

Then again, my firm conviction is, that this state of things will never be met by any endowed priesthood. There is such a constant habit in the case of such men to conclude that whatever is will be, that they can never well be brought to see that changes are at hand until they are actually on them. You find this to be the case in history. They never have seen these things until the Judge has been at the door. Take the condition of the press as a test of an endowed priesthood, take the men who write in the Times, the Morning Chronicle, and the Daily News, and give them a condition in which they can enjoy themselves, do you think that in such a condition they would write as they do now? No. Do with them as the people in my country do, pay them according to the value of their work. They know that they must do their work well; and if so they will be well paid for it; and it is only when the people are satisfied that they do their work well that they are so paid for it. I contend that it is not from an endowed priesthood that such a state of things as the christian community requires will come. The tendency of endowments is to put the priesthood on paltry expedients, instead of calling on a body of men that will labour assiduously in advancing God's work.

But, Sir, I know that were some persons of the class to whom I refer to listen to all this, their patience would be exhausted. You would see them rise erect, with gravity on their faces, and say, "What does this mean? Look at your own connexion; have you not told us the condition in which your own ministry is placed? Then look to the small number that are men of mind. Are they not over-worked by attending constantly to public duties? What prospect have you that you will be able to accomplish all that you wish?" Sirs, I never said that we could do that, but that the thing could be done, on the assumption that all were thrown on voluntary efforts. I say, Come down from your elevated place there, to the same level with me, let us work side by side, and let us all have a wholesome rivalry between us, and let it be seen what voluntarism will do. As it is, you first wrong the principle, and then you abuse it; you bind it, and throw it under foot, and then you charge it with being weak. I think the Free Church of Scotland

has done more for religion within the last three years than the Established Church has done for the last three hundred years. Only unlock the wealth of the mighty aristocracy of England—of all that call themselves Episcopalians, make them feel that their Episcopalianism will go down if they do not save it, and they will come forward to do so.

This is the course we must take. I am speaking for once in favour of Independence in this noble city of the world, and I hardly know where to stop. I never crossed the Tweed without thinking of the Independents and the Presbyterians two centuries ago. A beautiful painting has been achieved by one of our first artists, of the scene that took place between our ancestors, the Independents, at the time of the Commonwealth, and their opponents. Most of you know that in 1643 an assembly of divines was convened at Westminster. The Presbyterians of Scotland sent up their commissioners to settle the principles of religion. The Presbyterian party were an overwhelming majority; the poor Independents never amounted to more than ten or eleven, and they could do nothing, but they insisted on being heard. If they could not decide by vote, they could insist that their principles should not be run down without something being said on their behalf. This picture represents Philip Nye standing up with his brethren at his back. We are told by Baillie, one of the Scotch commissioners, that after discussing the power of Synods for three weeks—the Independents kept them at bay for three long weeks, fighting against this power of Synods—they could hold out no longer, and it was intimated that next day the question would be settled. Philip Nye saw the house full of nobles, and he opened the whole subject again, and very boldly offered to demonstrate our way of drawing a whole kingdom under one national assembly, as formidable, yea, pernicious, and thrice-over pernicious, to civil states. "Whereupon," says Baillie, "we all cried him down." The picture represents this moment of time. It is a beautiful picture, and as a work of art it must take its place among the finest efforts of genius. You will have it delineated in a beautiful engraving.

You will point out to your children that these are the men that you are to honour. You call your city sometimes the Modern Athens. I have been reminded in looking at it of one memorable scene of old, of which we might make a good use. You have read of the invasion of Attica by Xerxes. He overspread that territory with his mighty army, and the Greeks found that they could not remain in their native soil. They destroyed all that was likely to be valuable to the enemy, and crossed the Strait to the Island Salamis, and on that island lodged their aged men, their little ones, their wives, and daughters. They took their own place in their ships in that Strait; and on the deep the blow was to be struck that was to decide the future fate of Greece. The day before the battle, the Persians were seen dividing their fleet; part of it occupied the north, and part the south of the Strait. The Greek fleet was in the middle. This was what Themistocles intended. He contrived to have it communicated to Xerxes that the Grecians were preparing for flight. The object of Themistocles was accomplished—Xerxes having ordered Salamis to be blocked up, where the Greek fleet was stationed. The morning dawned, and as the sun rose in the distance on the other side of Attica, the beautiful fields and the Acropolis of Athens were seen between the Greeks and the rising sun; and we are told that they sang their morning hymn. Presently, as the sun made its appearance above the horizon, the sound of the war trumpet was heard, and the breeze from the land came upon them, as is usual at break of day in that part of the world. They spread their canvass to the welcome breeze; they parted into two companies—one-half sailing down towards the one outlet, the other towards the other. Not a word was uttered. Every man heard the rippling of the water beneath the bows of the vessels as they glided on, and on, and on, eagerly waiting until they should come to the dense mass, the enemy's fleet, where the deadly onslaught was to take place. Themistocles in the one direction found stronger resistance than he expected; nevertheless, the steady impression was on the side of the Greeks. The front ships of the enemy were thrown into some disorder: the Greeks, with their promptitude of genius, seized on the moment, and converted the confusion into victory. *Æschylus*, the greatest tragic writer of the time, and who fought that day in this memorable battle, tells us that the Persians were caught like fish in a net. On the other side, the difficulty was not so great, and the victory was complete. We are told that Xerxes took his position on a promontory on a small island near to Salamis, to witness the action; and, when seated on his throne on the shores of Attica, after seeing his fleet completely swept away by the victorious

Grecians, he rose and tore his royal robes, and departed muttering imprecations and vengeance on the Greeks. He was not the only spectator of that scene. All along the rugged sides of Salamis, where the wives, mothers, and daughters of those bold Greeks had been placed—the old men with grey hairs, the little ones clinging about their knees, and looking on the scene which they could not well comprehend—all were intent as they saw the struggle; and, when they saw it end in victory, they joined in one heart-rending shout, "The rod of the oppressor is broken!—the sons of freedom are still, still for ever free!" This is what civil republics, animated by the spirit of liberty, can do. Brother Congregationalists, I have recalled this scene to your thoughts that you may learn from it what religious, Congregational, Independent churches, with the spirit of liberty in them, ought to do. Oh, yes, we must forget our little feuds and differences, like Themistocles and Aristides on that memorable day, and for the sake of our common principles be prepared to act with one heart and soul in favour of that higher liberty which has been purchased for us by the blood of Christ. Therefore, let us not disregard this hallowed cause. Let us remember that there are reproaches in which there is no sting, and that so it may be with reproaches to come to us in this cause. Xerxes looked on Greece, and measured its square miles, but forgot what miles they were, and the beautiful vision they presented to those free-born people. He numbered their heads, forgetting to ask what kind of heads they might be, thinking from his numbers that he would subdue them, and make them obedient to his will. How fallacious were his calculations of the efforts that a free-born people would make to secure their freedom and independence! Let us all be prepared to act as Christians in the spirit of the maxim which requires that every man should do his duty. I thank you for your patience. I have just given expression to the feelings of my heart; and shall be happy at times to hear pleasant communications relative to the cause of Independency.

Dr. ALEXANDER next addressed the meeting.—Mr. Chairman,—I feel that it is needless to make any attempt to keep up the interest of the evening after the eloquent address of Dr. Vaughan; and it is fortunate for me that the subject assigned to me is one which does not impose on me the necessity even of making an attempt. I have simply to give a detail of one or two facts. What I have to lay before you is somewhat like a Report, which would have come more appropriately at the commencement than the end of the meeting.

The terms in which the subject on which I am to address you is announced in the programme are somewhat wide and comprehensive—"The state of the Continental Churches." Now, I shall not make any attempt to come up to the measure of what is here assigned to me. Were I to speak of the Continental churches, I should have to give an account of the Grecian church as it exists in Russia, elsewhere, with its various modifications; of the Romish church, and its various modifications; of the Lutheran church, and the Reformed churches; and of the new movement in Germany; and of all the different sects and parties on the continent that come under the denomination of churches. Nothing of this sort is to be expected from me. All I understand that I have to do is to make a few observations on those churches that have interested the Congregational Union, and to which we have communicated some little assistance.

These churches are partly in Belgium and partly in Switzerland; and here I must repeat a great deal of what I have frequently said already in the hearing of some now present. It is impossible, it is unlawful, to manufacture new facts; and as I have frequently had opportunities of giving statements since I returned from the continent, to congregations in Edinburgh, I trust they shall bear with me if I repeat a little of what they have heard before, in order that members from the country should be informed on the subject.

The kingdom of Belgium presents a very interesting feature for missionary enterprise at this time. There is no country on the continent at this time where the people are so seriously, earnestly, and devoutly, under the influence of Romanism. Passing into France, the contrast strikes one instantaneously. There you see the priesthood hiding themselves almost from view,—I speak not of Paris, but of the country parts of France. You see the priesthood there creeping along the shadowy sides of the streets, seeking to avoid observation; but in Belgium you see them walking as if the length and breadth of the land were their own, wearing a different costume from the laity. You see in those churches that the people are sincere, because it is impossible for them to have such gorgeous places of worship as they have, unless the people came forward liberally in their support; and you see

most every female you meet, especially on a Sunday, adorned with decorations, by one of which shows that she is a Roman Catholic; so that you have added on you the fact that the people are in earnest in this so-called form of Christianity. At the same time, this sincerity of the people affords a much more desirable symptom than is to be found in the callous indifferentism of France, where you have to awaken on the minds of the people the conviction that they are really responsible beings, and that it is worth their while to attend to their souls. The idea, among them, to a great extent, is, that if there is a God, he is too great a God to take care of us. I beg to relate an anecdote illustrative of this. I travelled in Switzerland, with a guide, in the Alpine district, an intelligent man, the best guide I had ever met with. With regard to the matter of religion, although he was a Protestant nominally, he was under the influence of indifferentism or infidelity. In the course of conversation, I ascertained that his wife was a Catholic; and I said, "Do you ever discuss religious matters together?" "No, Monsieur, I am a bigot; but I go sometimes with my wife to chapel." "Does she return the compliment, and go sometimes with you, to your church?" He laughed, and said, "No, no; although she goes as often there as I do myself." I said, "It appears to me this, that your wife is more sincere in her, than you are in your religion." "I am no bigot," he said, "my wife is a devotee. I am liberal in my opinions." I spoke farther to the man on this; he did not seem to understand me, at length he said, "I am a Protestant, my wife is a Catholic; I do not trouble her, and she does not trouble me. I hold, that God is by far too much engaged with his own affairs, to trouble himself with ours." This is the feeling that characterises a vast majority of the people of France and Switzerland at this moment. It is very difficult to deal with them than with the Belgians, who, I have said, admit that they have souls to be saved, and that they stand in need of salvation. There is not one of the population I speak of in Belgium, especially in the Flemish part, who will not at once admit that the great concern of man and woman is to seek the salvation of the soul. It presents a most interesting field for missionary exertion; and those who are engaged in the spread of evangelical truth find us from year to year of the success of the work of the Lord amongst them by the circulation of tracts, and by the preaching of the gospel. They are decidedly making progress in the work. In the last report of the Belgian Society, there are interesting statements of cases of conversion amongst them. An anecdote occurs to me at this moment in regard to a man who was brought under the influence of the gospel by the preaching of Evangelists, so they call their missionaries. The curate of the district called on him to turn him to his former way of thinking, a very short time after the man made a profession of his sincerity. He said to the curate, "I should like some of my neighbours to hear what passes between us." The curate offered no objection, and the neighbours were brought in to the number of fifteen. Here the man was somewhat cunning; he had found that he was rather better at argument than the curate on the points that were to be discussed; and having discovered his strength, he determined to make a good use of it. They commenced. The evangelist kept by the Bible; the curate was for referring to the Bishops and Councils. "No, no," says the man, "here is the Bible, there can be nothing better than the Bible, let us keep to it;" and thus they were at it for hours. At length the man said something of the Holy Spirit, and the curate, who by this time had lost his temper, said, "Hold your tongue; don't talk to me about the Holy Spirit; show me the Holy Spirit, and I shall believe in it." "Surely," said the man, "that is a most improper way to speak! You make to me a most reasonable demand; I cannot show you the Holy Spirit, but listen to this: I was, four months ago, a Roman Catholic—a darkened Roman Catholic. I attended all that my church prescribed for me; but had any man asked me of what Christianity consisted, I could not have given him an answer even to satisfy myself. Now, I date all my theological learning from the time I began to submit myself to the gospel of Christ, and from that learning, and out of this book, I have confuted you, a learned priest, who have not a word to say for yourself. Had I not been taught the meaning and the power of God's Word, you, and every body, must be sensible that I could not have done such a thing." This is merely an illustration of the way in which the work goes on. The priest walks off, and the man becomes a teacher of the gospel. This is the way in which the work is going on in Belgium, and I state it to you as an interesting fact.

Part of the fund collected by us for continental churches we devoted to

Belgium, £25 to the Congregational Church there, and £25 to the Congregational Church at Brussels, and £10 to the Evangelical Society which arose out of that church, and which is otherwise supported by friends in England and Scotland.

I had the happiness of spending the last two days I was in Belgium with Mr. Panchaud and his congregation, in consequence of getting into some trouble by reason of my passport. I was walked off to the Police office when the people were going to church, and kept in charge of a *gendarme*, and so lost the most of the forenoon service. I had before this travelled all over the continent, and no one called my passport in question. I got it from my excellent friend, the Lord Provost of Edinburgh; it had on it the city arms, which commanded great respect, especially in places where they could not read English, but in Belgium it was found to be defective. I was confined in a comfortable enough apartment, much to my annoyance, however. An instrument stood at one end of the room, something like a gallows, I thought; and I was politely asked to walk over and stand under what seemed to be the fall of it. It was an instrument for measuring height, and I found they wanted to know how high I stood in the world. The whole thing wrong in the passport was, that the authority who granted it had forgot to insert how old I was, what was the colour of my hair, how many teeth I had or wanted, that had I been an evil doer, they might detect me. I arrived, however, at the Congregational chapel before Mr. Panchaud had concluded his sermon. I am happy to say that he had a large congregation, considering the size of the place, in number about 450. The congregation were listening with great attention to a most faithful and impressive declaration of the gospel of Christ, by Mr. Panchaud. I spent the day with him, and had an opportunity of seeing some of his operations. In the evening we had an interesting meeting, when the church assembled as a church. Then the Lord's Supper was dispensed; Mr. Panchaud, as the first part of the service, giving simply a short address. It was interesting to me to meet with several Christians from this country on that occasion; amongst the rest, Mr. Douglas of Cavern, and his family, who joined in communion with this little church. It was quite a re-union of Christians from different parts of the world, assembled round the table of our common Lord. It was a healthful and refreshing hour. I felt it to be so, as I was beginning to get tired, having been so long from home, and the service seemed to be so much like home.

It then fell to my lot to address the meeting, which I did as well as I could, and I was glad to find that it was considered I would be understood by the people. I occupied the time to convey to them an expression of our paternal regard and interest in them, and our earnest desire for their prosperity. I had a letter from Mr. Panchaud, on the 24th November last, acknowledging the money sent to him as agent of this Society. He says:—"Will you have the kindness to express, in my own name, and that of my flock, to your dear Congregational Union, how happy we were to have you amongst us, to become acquainted with you, to hear you, and thus to enter into relation through you, with a portion of the body of Christ which we dearly love." I have thought it desirable to read this extract, as it may be considered a message from this interesting little church at Brussels to the Congregational Union of Scotland.

I shall pass over a number of things for the purpose of coming for a short time to Switzerland, a country which must occupy a large share of the regards of all lovers of freedom, and interested in Christ's kingdom. I shall confine myself to one or two facts, believing, as I do, that they will be to a great part of my audience comparatively new.

It is not, perhaps, generally known, that there are in Switzerland a very considerable number of churches of our faith and order. Taken as a whole, there are known to each other, and recognized by each other, sixty-two churches of the Congregational or Independent order. These are exclusive of the brethren who hold Baptist sentiments,—exclusive of Wesleyans. They are inclusive simply of those who hold the principles which we do, and whom we would recognize as sister churches. These churches are some of them not very numerous. The greater part of them are in French Switzerland, in the three Cantons of Vaud, Neuchâtel, and Geneva. The great proportion of them are in Vaud and Neuchâtel. The history of the rise of these little churches is very interesting, but into which I cannot enter at large. The number of the members connected with them is various, some of them very small, not having more than nine members, others having two hundred, and one or two having two hundred and fifty. The averag

of the whole is somewhere between fifty and sixty members in communion. These churches had their origin in Geneva. I have found in this country a very general impression, that Dr. Malan was the first in Geneva who separated from the National Church, and commenced in the dissenting cause; this I have found to be a settled historical fact in many quarters; but it is not the fact. The first dissenting church in Geneva, and mother of the present dissenters in Switzerland, was that in the Pelisserie, which is Congregational in its whole form and order. All the churches in the large towns have a plurality of pastors. I cannot enter into particulars; but the senior pastor of the church in the Pelisserie, was the first man who was induced to put himself in opposition to the National Church because of its departure from sound doctrine. He was led on step by step, partly by persecution and partly by reading the scriptures, to the conviction, that the safety and success, the purity and power of Christ's church in this world, were closely associated with the establishment of churches on the Congregational model; and he came over to this country, where his conviction was strengthened. Out of that church arose the churches of the Canton De Vaud. The public have had their attention drawn to matters which there took place. I do not enter into any detail of the movement; but if there be persecution there at present, it is no new thing; and the ministers who have recently left the National Church in the Canton are not the first who have been called to make a stand for christian truth and liberty in the face both of government opposition and of public fury. So far back as 1824, our brethren seceded in large numbers from the Cantonal Church, and then persecution in all its fury was directed against them; and although there were several (16 I believe) of the National clergymen who came honourably forward and said, "We wish no such means of supporting the church as State means," the great majority of the clergy were aiding or abetting in the persecution. I will give you a case of persecution. The minister of the National Church, Charles Rochat, is a man of great attainments and of indisputable zeal. He was minister of a parish situated in one of the lowliest spots of creation, the parish of Vevay. He left his church, relinquished his connexion with the State, calmly, quietly; simply sending in his resignation to Government, and stating that he did so from conviction, and that it was not compatible with the honour of Christ that the church of Christ should be supported by the State. Immediately he and his brother, and some associates in the same good work were brought under the operation of the law made for the purpose, which denounced it as a high crime for any man to hold any religious tenets except those of the National Church. Information was lodged against this man, that he had infringed this law. Police officers surrounded his house. They found nothing in it, on which they could give in a report against him; and, as they were leaving the house, he said, "there is one room which you have omitted to look into,—I feel it to be my duty to conduct you there." He did so, and there the police saw five persons, one his wife, one an intimate friend, two young ladies, and a person who had gone in because she understood that some meeting was going on there. "Now," he says, "if you choose to come in I shall proceed with what I was doing." He then read a chapter, and concluded with a prayer. This was the whole, and for this he was brought to trial before the judicatory. Witnesses were examined; but nothing more was elicited, except that he had read a chapter, spoke a few words, and prayed in presence of them all. The public prosecutor applied for sentence against him, which he suggested should be to confine him to his parish for one year; the presiding judge received this with indignation, and said, that such a punishment was inadequate to the crime, and that the punishment should be three years' banishment from the Canton. The minister appealed to a higher power, the Grand Council of the State, and they altered it to one year's banishment from the Canton; and this punishment he did suffer. He was driven from all his associations, and left to wander wherever he pleased, provided he did not enter the Canton. These were the sufferings through which our brethren had to establish their cause in the Canton. They were objects, too, of the popular indignation. It was no new thing for the people to break the windows of the chapels, and drive the ministers out of their houses. One man, a holy man, whose blood rests on the head of the police, was dragged from his house through the mud, cast into a dungeon, and there left in a state of incipient consumption, and in a short time he died in consequence of the ill usage he received. He was liberated from the power of those wicked men, who had no faith, and sent to that place where

the wicked cease from troubling, and where the weary are at rest. I claim, therefore, for our brethren in that part of the world a share of the sympathy now so copiously bestowed on others, who I do not say are not deserving of it, but who are not more deserving than these our brethren are.

I may say in regard to the principles of these churches that they are exactly the same as our own. I know no difference between them and ourselves, except that there is a plurality of pastors, and also a certain independence of pastors in some cases which they do not regard as a point of order, but as a submission to circumstances. They administer ordinances, in some cases, without pastors; and churches not able to support a pastor, are in the habit of laying the responsibility of administering pastoral duty on some brother. I really do not know that I have read any book on our principles, which takes so broad and scriptural a view of our principles, as in some of their publications. They are deserving of being translated into English. I hope that this will be the case, though I can say nothing certain on the subject.

Perhaps it may be proper to say a word or two on their discipline; and on this I can say that, from all I have learned, they are deserving of the highest credit. They carry their principles even to an extreme, if possible; but their grand object in leaving the National Church, is to secure purity of communion; and, therefore, they watch over this with the greatest care. Their plan of admitting members very much resembles our own. The pastor intimates that such a one is to become a member of the flock. It is understood to be the duty of pastors and deacons to make themselves acquainted with this matter. If any doubt prevails in regard to the individual seeking to be admitted, a party is appointed to deal with him; but they do not admit any party into their communion without being satisfied that he is a brother in Christ Jesus, so that you see they are very much the same class of persons with ourselves. I had not an opportunity of visiting very many of them, because my time was limited. However, I spent one Sabbath in the neighbourhood of Neufchatel, in a little church up in the mountains; and I spent the evening in Neufchatel itself. I spent another Sabbath in a church at Geneva, and in another exceedingly interesting church at Berne, under the pastoral charge of Charles de Rodt, a name familiar to the readers of missionary intelligence. If time would permit, it would give me pleasure to give a history of this distinguished man. He was a few years ago enjoying a very important situation in the government of Berne. He is himself of noble descent. He belongs to a family of nobles almost since the time of the Reformation. He occupied a most important place in his native city, and had before him the highest prospects of worldly advantage. But, when he became a Christian, he was led to consider matters affecting the government of the christian church. On one occasion he was led to observe the Lord's Supper in the National Church; and, on looking around him, he found he was surrounded by soldiers belonging to his own troop. He was captain of a troop at the time. He knew them to be men of flagitious character; "and yet," said he, "here were they seated with me observing this solemn ordinance of Christianity." He was led to ask himself, "Am I not throwing the shield of my profession over these men who, I know, are no lovers of Christ?" This so worked on his heart that he could not abide longer in the National Church. Without going through details, I may mention that he was cashiered, and deprived of his salary. He was then ordered to leave the town; then he was cast into prison, where he remained for four weeks; then he was banished from the Canton for ten years; and, when he had obtained permission to have fourteen days to put his affairs in order, because he happened to say that this would be a testimony against the Canton—that it would be a witness against them that they cast out God's truth—his fourteen days' leave was cancelled, and he was forced to leave the Canton within twenty-four hours. He went to Geneva after he left this country; and after the Revolution, which overturned the proud aristocracy of Berne, he returned to the Canton, and is pastor over a flourishing congregation in his native city. There are other two pastors very near him.

I must conclude these observations, which I certainly should not have made at all at this late hour of the meeting, were it not that I feel the subject one of great importance. I am deeply anxious that the beginning we have made should be improved on; and that in the course of the year before us, we may be enabled to do something more effective to strengthen the hands and encourage the hearts of our dear brethren on the continent. There are openings there at this moment for

the representation of our principles in connexion with evangelical truth, such as have never occurred since the time of the Reformation. This fact ought not to be overlooked by us.

Another fact of importance, which I may just allude to, is this; the King of Prussia, to his honour be it spoken, has granted liberty of conscience and of worship to his people. Dissenting congregations are now allowed to have their places of worship, and these are placed under the protection of the law. I believe that were we, or our friends in England, able to support missionaries in Prussia at this time, we should have a most noble, and a most ample field before us of evangelical effort. I would that we were in circumstances to go up and occupy the land—that we were able to support even one real, intelligent, right-hearted man in that country. I dare not speak of it; yet I feel that if we could do it, it would be rendering, humanly speaking, the most valuable service to the cause of religion in Germany.

Thursday, 23d April.

On Thursday morning a second prayer meeting, similar to that of Wednesday morning, was held in Argyle-Square Chapel, at 7 o'clock. The same spirit pervaded the exercises as on the preceding morning.

THE PUBLIC BREAKFAST.

On Thursday morning, at half-past 8 o'clock, about 250 of the friends of the Union breakfasted together in the Calton Convening Rooms, and, as usual, immediately after breakfast, a variety of interesting business was transacted.

Mr. CAMPBELL occupied the Chair, and called upon Mr. Cullen for his Report of the Widows' Fund for last year. The Report showed that the fund was in a most satisfactory condition, and from year to year there was increasing evidence of the soundness of the principles on which the scheme was based, affording the strongest confidence for the future. A stock had gradually accumulated as the fund proceeded, which was now sufficient in amount to enable the committee to act with increasing kindness and liberality. Since its institution 127 brethren had been enrolled as members of the scheme; and the total sum realised from subscriptions, benefactions, &c. amounted to £6146. Out of this there had been paid in annual grants the sum of £1919 17s.; leaving as the stock at this date £4226 3s. Mr. Cullen then gave a minute detail of the number of grants that had been given to decayed brethren, and to widows and children. It was very gratifying to all interested in the prosperity of this scheme to be informed, that the interest that had been received upon the capital invested, amounted to a larger sum than *all the payments that had been made to persons having claims upon the fund.* This remarkable fact proves that the fears which some may have entertained as to the soundness of the basis of the scheme had been entirely groundless; and the strongest confirmation is given to the hope that all the benefits contemplated by the scheme will be fully realised. The fund has been greatly indebted to the munificence of several friends, among whom Mr. Francis Dick deserves to be especially mentioned. He had given several hundred pounds to the fund, burdened merely with the interest during his life, and by recent arrangements he has added to former gifts, so that ultimately the fund will be augmented by Mr. Dick's exemplary and well considered liberality to the extent of *One Thousand Pounds Sterling.* The family of the Baxters of Dundee, well known for their christian generosity, have also contributed largely to this fund; and it is to be hoped that the excellence of the scheme will yet recommend itself to others who are able in this way to confer lasting benefits on the widow and the orphan.

Mr. KENNEDY of Inverness moved the adoption of the Report; Mr. PETERSON of Scotland seconded it. The motion was unanimously carried, and the thanks of the meeting tendered to Mr. Cullen, the Secretary, for his valuable and disinterested services.

Dr. ALEXANDER again brought forward the state of the Congregational Churches in Switzerland, and related some disgraceful and cruel acts of persecution which had been recently committed against the pastors and people of these churches in the Canton de Vaud. He concluded by proposing that a letter of sympathy—a copy of which he read to the meeting—should be sent to these churches from the Union. This was unanimously agreed to.

Dr. Alexander then read the following letter:—

"To the Independent Churches of the Canton de Vaud in Switzerland, with their Bishops and Deacons."

"DEARLY BELOVED BRETHREN IN CHRIST,—The Independent churches of Scotland being joined together in an Association, which is based upon their common faith and order, are in the habit of holding an annual meeting, at which ministers and members of these churches, from different parts of the country, assemble for mutual consultation and encouragement, and for united prayer. At these meetings we not only strengthen the bonds of christian fraternity amongst ourselves, but we are accustomed to interchange affectionate greetings with beloved brethren from districts beyond the sphere of our Association, and to embrace within the circle of our interest and our prayers, whatever objects, in any part of the christian world, appear to us especially to demand our regard.

"Assembled for these purposes at present, our attention has been very forcibly drawn to the circumstances of trial and persecution in which many of our beloved brethren in the Canton de Vaud have for some time past been placed. On the events which have led to these circumstances we offer no opinion; we would only say, that it has appeared to us to afford matter for devout thanksgiving to God that so many of his servants were found willing to brave the fury of the ungodly and incur the loss of worldly property, rather than succumb on a point which appeared to them to involve the honour of Christ, and the safety of his cause. We feel bound also to express our deep and heartfelt sympathy with those excellent ministers who have seceded from the Cantonal church, under the violence which they have been called to suffer at the hands of 'wicked and unreasonable men who have not faith.' But whilst we thus extend our fraternal affection to the honoured men, it is to you, dear brethren, whom we now address, that we have felt ourselves especially called upon to express our christian sympathy. Our reasons for this are obvious. We know your faithful attachment to those great principles of doctrine and church polity, for which we, in this country, have been privileged to lift up our testimony; we feel that there thus exists between you and us a tie of brotherhood peculiarly intimate; and we, consequently, recognise on your part a special claim upon our fraternal affection and sympathy.

"The tidings that some of you have, in the course of the past year, been indicted by the Cantonal government from the exercise of your ministerial functions and that others of you have been made the objects of unprovoked popular violence have filled us with emotions of grief and astonishment,—*grief*, that such calamities should have befallen brethren whose characters, and self-denying labours, ought to have secured for them the esteem and respect of all by whom they are surrounded; *amazement*, that such outrages upon justice, good order, and humanity, should have been perpetrated in a land so dear to the lovers of patriotism, and so hallowed in the breasts of every friend of evangelical truth, and christian freedom, as Switzerland. It was not, certainly, such things as these which the rest of Europe and the civilized world, in general, expected from the rulers and the populace of a country which gave birth to a Tell, and afforded an asylum, and a sphere of labour, to Calvin and a Farel.

"Deplorable, however, as such occurrences are, it gives us no difficulty to account for them. In that Book, whose infallible declarations are verified alike in every age and in every country, we read that 'the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be;' and the great Author of our religion has himself assured his followers that in the world they shall have persecution. That these are the true sayings of God, the history of Christianity has abundantly proved; and in your case we see only another evidence to the same effect. Placed in the midst of a world, and, we fear, to a melancholy extent, an infidel community, it is (as we rejoice to be assured,) your zeal for God, for truth, and for holiness, that has provoked this outburst of unhallowed violence, in which you with other faithful servants of Christ, have been involved.

"This, with you, dear brethren, is no new thing. Not now, for the first time, have you been made to feel the hostility the unregenerated heart bears to God. The history of your churches has told us that they were cradled amid persecution, and have grown in spite of wrong. In looking back to the events connected with their rise, we rejoice to contemplate the course of steadfast attachment to the truth which you were enabled to pursue; and whilst we would give the undivided glory to

him 'from whom cometh down every good and perfect gift,' and who alone causeth his people to triumph,' we cannot refrain at the same time from congratulating you on the evidence your conduct, amidst the many trials which encompassed you, afforded of the sincerity of your convictions, and of the power of these convictions to sustain the mind and fortify the heart, in the season of danger and suffering.

"In this point of view we feel, dear brethren, that your position at present, as **gain** called to be suffering witnesses for the truth of Christ's holy gospel, and the **munities** of Christ's people, is one on which it behoves us to offer to you the **anguage** rather of congratulation than of sympathy. When the apostles were **rought** before the Council of the Jews, and beaten, because of their determination **o preach** the gospel of Christ, they rejoiced that they were counted worthy to suffer **hame** for his name; and we doubt not that you experience a similar emotion under your present circumstances. You know that He is worthy for whom you **ould suffer** this. You know that 'great is your reward in heaven.' You know **at** 'if you suffer with Christ here you shall be glorified with him hereafter.' **Four** position is thus one of privilege and of honour, rather than of reproach and **ommission**. 'If ye be reproached for Christ, happy are ye, for the Spirit of glory and of God **resteth** upon you; on their part he is evil spoken of, but on your **part** he is glorified.'

"Accept, then, dear brethren, this the cordial expression of our fraternal regard and interest. We assure you that we shall bear your case on our spirits in our **approaches** to the footstool of divine grace. May you be enabled to 'remain **headfast**, immoveable, always abounding in the work of the Lord.' May you experience the continual presence of the Great Head of the Church, and 'the comfort of **the Holy Ghost.**' 'And may the God of Peace be with you all. Amen.'

"We affectionately exhort you to be of good heart; to 'be strong in the Lord, **and in the grace** which is in Christ.' Ere long these clouds that now cover your **ky**, and these storms that now disturb your serenity shall pass away, and give place **o the sunshine** and the calm of the reign of Christ. The Lord shall appear in his **lory**, and build again Zion; for hath he not said of it, 'This is my rest; here will **dwell**, for I have chosen it'? The time is coming when the reproach of his **eople** shall be taken away from off the earth; this must be, for the mouth of the **ord** hath spoken it. In the triumph of that happy day you and all who have **ffered** for Christ shall have a glorious share. He will not be unmindful of your **orth** and your patience. He will cause 'your righteousness to go forth as **rightness**, and your salvation as a lamp that burneth.'

"Wherefore, beloved brethren, 'stand fast in one spirit, with one mind, striving **ogether** for the faith of the gospel, and in nothing terrified by your adversaries, **which is** to them an evident token of perdition, but to you of salvation, and that of **God**. For unto you it is given in the behalf of Christ, not only to believe on him, **ut also** to suffer for his sake.' Who can tell how much your present sufferings **ay** be made instrumental in furthering the work of God in your native land? **Who** knows but ye may yet live to see that lovely spot of creation in which your **ot** is cast, occupied by a people adorned in the beauties of holiness, and standing **forth** amid the glories of nature as trophies of the power and freeness of divine **grace.**"

It was agreed that this letter should be signed by Mr. J. R. Campbell, as Chairman of the meeting; the Lord Provost of Edinburgh; Dr. Wardlaw; Dr. Russell; Dr. Paterson; Mr. Cullen; Mr. Swan; Dr. Alexander, in the name, and by the appointment, of the assembled brethren.

Dr. Alexander stated that he had received a letter from Dr. Merle D'Aubigné, which mentioned that the friends in Geneva intended to send Mr. Laharpe, of the Theological School there, and Count St. George, as representatives to this country, whose object was to attend all denominational meetings where they might have an opportunity of conveying an expression of the regard which the Christians in Geneva had for the Christians in this country. Dr. Alexander said the friends in Geneva were exceedingly annoyed at the monopoly that had been made of Dr. D'Aubigné, when he visited this country, by the Free Church; and it was their desire that the present deputation should not too much identify themselves with any religious party whatever.

A committee was appointed to open a correspondence with such churches on the

continent as intended to send deputations, and to call what meetings they might consider necessary to carry out the object which these deputations had in view.

Mr. CULLEN moved that thanks be presented to Dr. Alexander for his services in connexion with the visitation of continental churches of the Congregational order, concerning which he had given a Report last evening. This was unanimously agreed to.

Mr. STUART then moved the adoption of a motion relative to the Congregational Magazine—proposing to raise a fund for the present year, to promote, by means of the press, the interest of the churches; and naming a committee for that purpose. The motion was seconded by Mr. Horsburgh of Dundee, and unanimously approved of.

Mr. CULLEN brought before the meeting a communication relative to the want of a Medical Missionary for China, for the purpose of turning the attention of brethren now present from various parts of the country to the subject, asking them to inform the Secretary of the Medical Missionary Society, if any individual they might be able to recommend is qualified for the service.

Mr. Cullen also intimated the proposed formation of an association for opposing prevailing errors, and read a portion of the circular issued by the provisional committee, and recommended the object to the attention of brethren.

Dr. VAUGHAN expressed his high satisfaction on learning that such an association was formed, and the more especially, that the object of the association was one which must be pursued by those who are able to unite entirely and cordially as the way in which Popery, Puseyism, and Infidelity, must be opposed. The Doctor expressed his conviction, that the proposed Evangelical Alliance cannot take such a subject, because its members cannot all take the same ground in the opposition to prevailing errors, and therefore must leave it to such associations that Mr. Cullen had referred to.

Mr. WEIR proposed a vote of thanks to the friends in Edinburgh, who both in private and in public had so hospitably provided for the brethren from the country—and coupled with this an expression of thanks to Dr. Vaughan, for so promptly responding to the invitation to appear at our Anniversary; which was unanimously carried.

Mr. KENNEDY of Aberdeen, moved that the cordial thanks of the friends of the Congregational Union, be offered to J. A. Fullarton, Esq., who had so kindly and ably presided at the Social Meeting on Wednesday evening, and to Mr. Campbell, the Chairman at the present meeting. The motion was carried by acclamation.

This delightful and important meeting broke up in time to enable the friends to attend the service in Albany-street Chapel at 12 o'clock, when Mr. Tait of Blairgowrie preached a very excellent discourse from 2 Cor. iii. 6. This faithful, scriptural, and highly useful sermon, was listened to by a numerous audience with profound attention.

MEETING OF THE CONGREGATIONAL UNION OF SCOTLAND.

THE Annual General Meeting of the Congregational Union was held in Dr. Alexander's chapel, in the evening, when a crowded and highly respectable audience was in attendance—the Right Honourable the Lord Provost of Edinburgh in the chair, who was accompanied on the platform by a large number of ministers and brethren. The meeting having joined in singing, prayer was offered up by Mr. Machray.

The CHAIRMAN, after thanking them for the honour which had been done him, said, it was some four-and-thirty years ago since he attended the first meeting of the Congregational Union. It was then very small and very feeble; but He who was the source of life and strength infused into it a vigorous vitality and a sound constitution. They had seen it from year to year increasing in stature, and growing in strength and usefulness, and he anticipated that its charity and usefulness would continue to grow with its growth and strengthen with its strength. After noticing the consolation and comfort which it had administered to churches struggling for their existence, whose members were in danger of being deprived of those means of grace which fostered and strengthened every christian virtue, he

concluded by expressing a hope that the Congregational Union might continue and abound yet more and more in every good work.

The SECRETARY, MR. SWAN, was then called on to read some extracts from the Report. He said.—The extracts which I intend to read are not many. They are chiefly selected from the commencement or introductory part of the Report and the conclusion. Accordingly, the whole body of the Report must be left out, which is composed chiefly of extracts from the letters and journals of ministers in various parts of the country. Many of them are of the most interesting character, as will be seen when the Report is printed, and form by far the most valuable part of it; but from their length, we must dispense with the reading of them at present.

After the reading of these portions of the Report by the Secretary,

The CHAIRMAN called on the Treasurer to Report on the state of the Funds and the financial arrangements.

The TREASURER, MR. M'LAREN, said,—My friends of the Union know that it is customary to read over the list of the contributions received up to the date of the meeting. This is to be dispensed with on the present occasion, because we have found generally that the list was not complete up to this period, and therefore the exhibition thus made of the contributions was exceedingly defective.

Here the Treasurer read an abstract of the accounts for the year, showing an expenditure of £1825 16s. 6d., which exceeded the regular income of the year upwards of £300, and then spoke as follows:—

It has been considered proper that I should offer one or two observations explanatory of the details which have been read. Those who have paid attention to the items in the Report will have noticed that one of them is a grant from Mr. Dorward of Montrose. It is known, I believe, to many friends of the Union, although not to all present, that that benevolent individual, some years since, gave to the committee a very handsome donation, only a portion of which was available during his life. You will observe the entry in the account is the balance of this available portion. Now it is exhausted. To this fund we have been indebted for a number of years to a considerable degree. For the last four years we have been indebted to it to the extent of 10 per cent.; or, one-tenth part of our disbursements is to be attributed to the benevolence of this individual. I am sorry to say that, owing to the deficiency of contributions and collections last year, we were necessitated to draw upon it fully one-sixth.

Now, such munificent gifts as this we cannot expect every day. I have told you it is exhausted—that we have no more to draw. It does not belong to the regular resources of the Union; the regular resources are the collections of the churches, and the subscriptions and contributions of individuals. In order to keep up our amount of disbursements to what they have been, there must be a considerable increase in these contributions. I like to reduce a subject to figures as much as possible. Let us carry out the operation. If a sixth part is to be added, the man who has hitherto contributed 2s. 6d. must give his 3s., the man who has given 5s. must now give 6s., and the man who has given 10s. must give 12s.; and this must be done to keep up the disbursements at the present rate. In order to keep them to what they were, we must have from a fifth to a sixth part more of contributions than you have previously been in the habit of giving. I trust this will be duly pondered by the friends of the Union.

I cannot forbear embracing the opportunity, (leaving the argument for an increase in the contributions to be supplied by others,) of submitting to the meeting one or two facts. I trust I am attached to the distinctive principles of the Union; but the support of our distinctive principles was a secondary point in the Union of Scotland. By the constitution of that Union, it presents a home missionary aspect; and when I look at the various churches throughout the country, and think that there are many individuals who have been privileged to hear the sound of the gospel, who might not have heard it but from our body, I am constrained to say that this, as a Home Missionary Society, is entitled to the support of the friends of truth throughout the country. It is pleasing to observe the man who has been brought to a knowledge of the truth through your agency, embracing your distinctive principles, and adorning his profession to the close of his life; but when it comes to the close—when he is about the entrance to the valley and shadow of death—when, in the words of Fuller, he is about to “plunge into eternity”—what are the distinctive principles he holds but dust in the balance, compared to those truths which have been imparted to his mind—truths, the more simple, the more clear the better?.

And these truths, simple and clear, are those which are to sustain and support the mind when about to make that plunge of which I have spoken, and which every one of this assembly has yet to make. It is when I think that there are opportunities of declaring these truths by the agency of this Society, which would not have been done but through that agency. I feel satisfied that all the friends of truth will come forward liberally to sustain this Institution, for the salvation of souls and the promotion of the divine glory.

Dr. WARDLAW,—Mr. Chairman, christian brethren and sisters,—I rise to propose what is usually the first resolution on this occasion; but before I say a word in regard to the resolution which has been put into my hand, I cannot resist the impulse I feel to express my gratification, that as a religious meeting we now have the satisfaction of sitting under the presidency of a member of our denomination bearing civil authority, and at the same time, one who so heartily concurs with ourselves in the disavowal of all authority in religious matters. I cannot express the satisfaction I feel on seeing the union of christian principle with the exercise of christian authority, and in hearing such sentiments, and the expression of such feelings which have been uttered by our Chairman, coming from the lips of one who holds the chair of civic dignity in this city. I rejoice in this fact as a manifestation of the liberality of the age in which we live, that an office-bearer of a Congregational church should now hold the highest office in the metropolis of Scotland.

Having expressed this satisfaction, I shall read the motion which has been put into my hands:—"That the Report, part of which has now been read, be adopted, printed, and circulated—that the thanks of the meeting be given to the Treasurer and Committee for their services, and that the following Committee of management be appointed for the ensuing year."

Here the Secretary read the names of the Committee.

I think it necessary to premise, that I cannot prepare a speech. If I ever had the power to do so, I have lost it. If I write, I must read; and as I have not written, having only put two or three jottings together on the paper before me, you must take what I have to say as it comes.

I have no doubt the names that have been read, constituting both the General and the District Committees, have been selected in such a manner as will ensure their efficiency, both here and in their respective localities in the various parts of the country. I have no doubt that they will discharge their duty with fidelity, and through the blessing of God, with effect.

In regard to that which forms the subject of the first part of the motion, namely, the Report, you will agree with me in saying that it is characterized by an excellence which you could not but expect would distinguish it, considering the hands from which it has come to us. I do not doubt that it will be found to equal, if not surpass, in interest, the various Reports which preceded it. They are all certainly full of interest. They have generally consisted of two parts, corresponding to the two leading objects which the Union from the beginning had in view, namely, the supplying of the wants of poorer churches throughout the country, and the support of preachers for disseminating the gospel throughout the land. I conceive that there is comparative importance attachable to these objects. Both of them are very important: but if we must give a preference to one over the other, I apprehend, in consistency with the observations of the Treasurer, that we must give the preference to the latter,—I mean to the publication of those truths, the object of which is the conversion of souls to Christ. I hold it to be an object of high importance indeed, that the churches should be maintained and edified. Let us not forget that even the one object includes the other, for when we speak of edification, we ought not to confine ourselves to the growth in grace of our own members, for the building up of the church must be by adding new stones to the building; and no church can be said to be edified that merely retains its amount of members whilst there are no additions made to its numbers. It is not enough that its members remain the same in numerical amount as they were; but the great consideration is how much they may exhibit personally the influence of the gospel to the world around. It is not enough that the stones in the building should appear with increase of polish, but we should seek that new living stones should be inserted into the spiritual temple. We have high authority for saying that conversion must stand first. Along with my friends, I hold tenaciously to our distinctive principle. I glory in being a Congregationalist, as having the authority of the word of God, the only rule by which we ought to

such matters. At the same time, what would it be to make those around congregationalists without making them Christians? What would it be to be the church without being added to the Lord? This is an important matter if we consider ourselves right in holding these distinctive principles, then consider those wrong who differ from us. If we hold this, then we cannot consider it desirable that Christians of other denominations should come to see.

But still, I say, where is the comparison between the one and the other? Our has said, and that is authority which we must believe, "that joy shall be given over one sinner that repenteth, more than over ninety and nine just which need no repentance." The meaning then seems to be, that whilst we are in seeing the jewels of the Saviour's diadem all continuing to shine in us, yet we do feel a more rapturous joy when we see an additional jewel in that diadem. Many of you have seen flocks of sheep reposing on the meadows, or by the still waters; how much of interest would be taken away if the lambs of the flock removed? Then with regard to a family, it may be so, and all may be happy in each other; but it is at the birth of a child into the world there is peculiar rejoicing. That has always been held as the period of the greatest gladness. So it is with the spiritual, the happy family of God,—we feel more in seeing accessions to the number of sinners turned unto God from darkness into light. I would most deeply and seriously press this on the attention of my fellow-servants in the ministry, and my fellow Christians; the importance of the salvation of souls. If, in the same way, all the things a minister can acquire is not made to bear on the attainment of that which is the end of his ministry, that learning is thrown away. We should never lose sight of this for our end. What was it that brought the Lord of Glory from heaven to earth, but to save him willing to suffer on the accursed tree? Was it not the salvation of sinners?

And is it not the most important duty of every minister of Christ to be true to the same end?

What is the idea of union. What a beautiful, what a delightful scene is the result of union! How many various tempers have been reconciled by union! Those who were before living in malice and envy are now bound together by having a common object of love and attachment. All are one in the christian cause. Let us pray that this may be the increasing character of the churches with which we are associated; let it be our prayer that they may exhibit the social influences of christianity; thus there will be a double benefit—the true nature and true spirit of the gospel will be held forth so as to attract the notice, and convince the hearts of those living without God in the world. I am looking to our union as a Congregational Union, at the same time I should be glad that there were an individual now present, whose ideas of union were all contained within the Congregational body. Infinitely far be such a thought from my mind. Grace be with all those who love our Lord Jesus Christ in sincerity.

Are there none out of our body who love him in sincerity, who do not hold us in holding the distinctive principles of Independency? Away then be from us all that is so inconsistent with all the principles that the word of God teaches. There are many who are not of us, who love the Lord sincerely. We must be careful for maintaining the principles which they hold, just as we expect them to do so to us in holding the principles which distinguish us from them. In the thought of the extension of christian union. There is a happy prospect to this extension in the days in which we live.

Let me make an allusion to the great movement in the course of being attempted. I was present at its first meeting, and saw that the others only failed in the same amount of interest, because they were not the first. I hope that the attempt will be allowed to go forward, though it may be thrown in the way. Why not allow those anxious to make an attempt, do so without let or hinderance. Let not my fellow Christians say, in jest or in ridicule, that the thing is impossible. Whenever we have pronounced a thing impossible we have rendered it impossible, because we cease to make efforts to attain it. It has been thought by some unjustifiable, but this only on the ground that it is inconsistent with christian charity, that we ought not to hold communion with those who hold views of the connexion of the church with civil society different from our own. I have charity even for those who hold this scriptural and injurious to the interests of the church of Christ as I deem it. Yet at the same time, I believe when they say they hold a certain view of

Christ's kingly authority over the churches as calling for submission to Christ, though I believe them to be wrong in holding such a sentiment, yet I believe that they think they are right. I would by no means grant, at the same time, that the attempt had utterly failed because we are not able to find a practical object. In proportion as we are brought to love one another, in that proportion we shall examine each other's views with candour; and is this not likely to lead to a greater degree of agreement among fellow Christians, and with ourselves, for we must always hold this, that whenever we think ourselves right we must think other wrong; and we never can bring others round to our views when the attempt is made in christian love and candour.

I shall not pursue this subject farther. I only throw out my conviction that the great movement may be allowed to go forward to manifest how far it is attainable.

I cannot close these crude remarks on the subject of Union without giving utterance to this truth, that all our unions on earth, however close and extended, must be considered as preludes to a future union—a union perfect in its principles, perfect in its extent, and in its duration—a union that shall bind together the whole family of God in a future world. All are one there that have gone before us in sentiment and feeling, and bound together by a common love to the Lamb that is in the midst of the throne, the centre of universal attraction. The time is approaching when we must join that assembly—the time is approaching when that assembly must be a multitude that no one can number, of all nations, and kindreds, and people, and tongues. There shall be one song there—not one for Jews and another for Gentiles, one for prophets and another for apostles—not one for the high and another for the poor—not one for the high and another for the low—not one for the old and another for the young—but one song, in which all shall join without a single discordant note throughout the vast assembly. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and might, for ever and ever."

GEORGE GRAY, Esq., Dalkeith, seconded and supported the resolution with several important observations, which space requires us to omit.

The CHAIRMAN then put the resolution, which was carried by acclamation.

Rev. Mr. INGRAM of Glasgow.—My Lord Provost.—The resolution I have to propose for the adoption of this meeting is the following:—"That, notwithstanding the activity and success of other bodies of Christians in preaching the gospel in Scotland, there is still full scope for the zealous and united energies of all the agents of the Union; and that the labours of pastors and preachers connected with it ought to be continued and sustained as of undiminished importance, while the reduction, owing to various causes, of their pecuniary resources, renders it more needful than ever that they be liberally aided and warmly encouraged in their self-denied and arduous work."

I presume, my Lord, it is not needful to dwell at any length on the statement made in my resolution, that notwithstanding the efforts and success of other christian denominations in preaching the gospel in our country, there is still ample room for all the energies which this missionary Institution can put forth. Zealous, as some other bodies have of late become, in the good work of home missions, the spiritual destitution of many of our countrymen among the remoter glens and mountains of the land, is not yet removed. And, were proof of this assertion demanded, I would appeal to the communications yearly published in your Report, from those indefatigable and honoured men who visit those districts to preach the word of life. They speak what they know, and testify what they see, when they tell us that there are still in our beloved land some dark spots, which are but ill supplied with the light and purity of the truth as it is in Jesus. And while this is the case, the labours of every agent connected with the Congregational Union ought to be continued and sustained as of undiminished importance." And here, Sir, I must begin to show my denominationalism, by computing the importance which belongs to the labours of those who execute the designs of this Society, and which importance this resolution maintains to be "undiminished," notwithstanding that there are now numerous agents of other christian bodies toiling in the same open and interesting field.

In instituting this computation, then, the first question to be asked is retrospective, and is this:—Of what importance to Scotland have been the exertions of the founders and agents of the Congregational Union? This must be determined before it can be shown that the value of these exertions is still "undiminished."

In answering this question, then, it must be borne in mind, that the honoured and devoted servants of Christ who originated this Society, did not *begin* their missionary labours with its formation, but they only formed the Union to give greater vigour and extension to their labours, which, for many years prior to that, had been spiritedly and effectively in operation. But still, what these early efforts accomplished, which stamp them with importance, may be fairly transferred to the Union, seeing that it was formed to give strength and increase to those very efforts, and has, by the divine blessing, been ever since invigorating and multiplying them. Of what importance, then, have these exertions been? What are the character and amount of the results which they have been instrumental, under God, of producing?

In answering this question, Sir, it must not be forgotten that towards the close of last century—the period when the principles held and promulgated by the churches which support this Institution were first introduced into Scotland—at that time our country was in a deplorable condition as respects vital religion. “The iron reign of Moderatism in the Established church,” says the esteemed and talented author of your late Secretary’s Memoir, “had diffused over the length and breadth of the land, a cold, illusive, and profitless substitution of mere empty forms for the life, and fervour, and substance of Christianity; whilst, among the dissenting bodies, internal dissension upon matters of minor moment, coupled with scrupulous adherence to established order, and a sensitive dread of any thing like innovation or excitement, had prevented their influence upon the community from being so wholesome and spiritualizing as it might otherwise have been. A state of spiritual torpor had thus been allowed to creep over the public mind, which was favourable neither to a high degree of piety in believers themselves, nor to active efforts on their part to impress religious truth on the minds of others.”

The first circumstance which tended to break in on this fearful state of things was that event which moved and awed the whole civilised world—the outburst of the French Revolution. It aroused Christians of all denominations in Scotland, and led them to do something towards the spiritual healing of their country, in order to obstruct, if possible, the introduction and spread of those revolutionary and infidel principles which were working such havoc across the channel. Accordingly, Sabbath-schools were organised and taught, religious tracts printed and circulated, and the gospel preached in the highways and by the hedges of the more desolate parts of the land. The noble band of men who took the lead in this movement was comparatively small; and scarcely had they got all their means into full operation, when the leading ecclesiastical bodies, to which they chiefly belonged, frowned upon their efforts, and denounced them as inimical to what was deemed proper ecclesiastical order, threatening, at the same time, to visit with the anathema of expulsion every soul who should countenance such proceedings. Then came the crisis, Sir, which was to test the zeal and the principles of those advocates of spiritual freedom—those Scottish apostles of evangelic truth. A crisis to which, by the help of divine grace, they were more than equal, and which demonstrated to their minds with a power that was resistless, this stubborn fact, that *if the spiritual liberty of the primitive Christians is to be enjoyed—there must be adopted the principles and polity of the primitive churches.* And in so far, Sir, as the ministers and members of other bodies, whose form of government the primitive churches never knew, have the liberty of propagating the gospel wherever they choose, without the hinderance of any human authority, in so far are they leavened with the principles of Independency, whether they will allow it or not. The crisis, Sir, of which I was speaking brought at once to an issue the views which had been growing for several years in the minds of some of those devoted men; and that issue was the adoption of Congregational or Independent principles of church order. The sympathy for perishing sinners which had been kindled in the bosoms of those men, was now allowed ample scope for every practical expression it could give. And if their zealous missionary efforts—their preaching tours—their open-air sermons—and their Sabbath-schools, and tract distributions, made them vile in the eyes of the venerable church courts before they came forth from their jurisdiction, they were more vile after by the very increase of these exertions. And what were the results of all these things? Why, Sir, by the aggressive labours of those servants of Christ, there were produced, in many districts, awakenings to a concern for the soul’s salvation, and many a sinner was constrained to ask in earnestness, What must

I do to be saved? and to accept the divine mercy through a crucified Redeemer, who formerly was living "having no hope, and without God in the world." These converts to the faith of Christ were, in not a few instances, organized into churches, and thus there were kept lights shining in many a dark place. From these churches—feeble, it is true, in numerical strength and worldly standing, but strong in the purity of their principles, and the ardour of their first love—from them was sent forth a potent and healthful influence which, under the blessing of God's Spirit, gradually told upon the pious in other religious communities. It awakened in their hearts a desire for more simple and scriptural preaching, and this led the ministers of other bodies to lay aside the cold, speculative, and pointless essay, and to substitute in its place the warm, practical, and pungent discourse. Their pulpits became batteries from which the hearts and consciences of men were assailed and wounded, and which shook and demolished many a stronghold of the prince of darkness, and thereby liberated many a degraded and captive spirit. From these pulpits the grand and matchless theme of "The sufferings of Christ and the glory that should follow," came to be expounded and pressed home with lucidness and an unction which savoured of apostolic times, gladdening the sinner, converting the sinner, and silencing the scoffer. The missionary spirit of our churches, which from the beginning has been their glory, and which their first pastors so devotedly carried into practice, and for which they were in those former days so much despised—for, be it remembered that other bodies gave us by way of reproach, the appellation of "*Missionaries*;" but in it our churches and pastors gloried, and to perpetuate and increase that missionary spirit among us was the Union organized—I say, Sir, the missionary spirit of our early churches was made, by God's blessing, the means of leavening other denominations with the same spirit, till by and by their ministers ventured forth to preach on the highways, and their members to give addresses to meetings, to teach Sabbath-schools, and to visit the ignorant and careless, to read and explain to them the scriptures, and did all this without being summoned before a church court to answer for breach of ecclesiastical order! Yes, Sir, these things have now become matters of Scottish ecclesiastical history, the truth of which can be attested by some of the fathers now around me, who were themselves either active agents in, or interested spectators of those stirring scenes over which we have been glancing. And the happy changes, Sir, I assert, were produced, under God, by the principles of Scottish Independency, as embodied in our churches, and practically wrought out in the labours of the fathers and founders of this Home Missionary Institution; and cannot with truth be questioned but that Scotland is now reaping the benefit of these changes, and will likely do it when this generation shall have passed away. And in claiming this much for our principles, Sir, I am claiming nothing more than what every historian of repute has recorded they achieved in those countries where they were exhibited and wrought for the first three centuries of the Christian era. I am claiming nothing more for them in Scotland than what every man, reading England's history, knows they have effected, under the blessing of heaven, there. I am claiming nothing more for these principles than what, from their very nature, must result from the active, untrammelled, and prayerful application of them. They contain the very soul and essence of spiritual purity and spiritual freedom, and work them where you list, I care not whether it be in the centre of the grossest heathenism, or amid the gloom and coldness of the deepest formalism, provided they be wrought with activity, and humble dependence on their divine Author's blessing, and they will then as naturally and certainly produce the result we claim for them, as the beams of a summer sun scatter light and heat throughout the earth. And by what our principles have in God's hand achieved for the religious state of Scotland, ought the importance of this Society's operations to be measured.

I love, Sir, to think of those former times, and those noble-minded men who, in their quiet fortitude and patience, bore and triumphed over such fiery trials for the sake of their principles. Some of them have gone to their reward, and some of them are still with us, the living and venerable relics of a heroic band, who have fought and conquered in the cause of spiritual purity and spiritual freedom; and over Caledonia's mountains and plains, where liberty has ever been revered, they first unfurled and bore aloft the ancient banner of Apostolic Independency, which they never suffered to be trampled or trailed in the dust, but which, among their honoured hands, has up to this hour "braved," unsoiled and untorn, "the battle and the breeze."

tion, Sir, asserts that those agencies we have been reviewing are still *needed* importance ;” and I think it will be as easy a task to demonstrate as been to show their past value to our country in a religious point of

as been stated be correct respecting the spiritual destitution still exist- parts of our land, then it must surely follow that those agencies who t in the field are as important still, seeing that the Word of life, in its implicity, is extremely scarce in some of the remoter portions of the l to spread which is still our object. Yes, Sir ; while there is one solitary ut in the obscurest glen, or on the remotest mountain, beneath whose ves an immortal spirit ignorant of or indifferent to its own salvation, of this Union’s agents *are needed* ; and if needed for an end so incalcul- tions as the saving of a perishing soul, then these operations must be nished importance” still.

bject of this Society is not merely to proclaim the gospel in the desti- s of Scotland by sending itinerating agents thither, but also to assist ies of the Congregational order whose numbers are comparatively few The existence of churches exhibiting the polity and principles of the urches, must in any country be highly important, and especially in a r an ecclesiastical history like Scotland’s. Scotchmen have been long to discharg many of their religious duties by delegates and proxies ; er this is the case, some of the dearest privileges, and some of the most ations of the people of God must be given up. Christian fellowship is ing, Sir, when you have confidence in the piety of those in whose com- are ; and one of the prominent evidences of piety is shown in a tender us regard for the purity of Christ’s Church. But how can the members of *practically* show such a regard when they leave to their office-bearers ty and responsibility of admitting applicants, and exercising discipline ? ers be satisfied, it is enough—the church must bow to their will, seeing elegated to those functionaries the solemn work of making and keeping union pure. It was not so in apostolic times, else what mean all those he New Testament Epistles enjoining a strict attention to the purity ches ? and these passages, be it borne in mind, are not addressed to *only*, but also to the *members*, “the brethren,” thereby implying *their* responsibility, and consequently a share in the “trying of the spirits,” ceiving” of the “saved,” and the “putting away from among them- ked persons,” all of which things in those days constituted the duty of r the temple of God.

it is a notorious fact, that in no christian body in Scotland, except Congregationalists, are the members of churches allowed to take any t in the examining of applicants, the admitting of approved persons, or g of offenders from their fellowship ; and if not permitted to *do* any thing ics, how can they *feel* any responsibility respecting them ? and if no ress is *felt*, how is it possible they can be *interested* in purity of commu- f not *interested* in it, they never can *prize* it ; and if they *prize* it not, is y will *toil and suffer to obtain it* ? and, if not, the antagonism of the d the formalist is too potent to tolerate pure fellowship at a cheaper sacri- ere, Sir, appears the importance of supporting churches which exhibit at are designed and fitted to teach the value of pure communion ; and, ever it was necessary to exhibit principles which have in them that e present times in Scotland demand it. There is a shaking among the lies in this land. Those who are in bondage to human creeds are begin- the pinch, and are calling aloud for more freedom to the workings of id more respect to the claims of the conscience. Those who were long within the spiritual dormitory of the State Church, and were also hile they slept, although they knew it not, have at last awoken, and, nder the galling gripe of their fetters, they have burst them assunder, l themselves free ; and in the enjoyment of their newly-acquired liberty, ing the grandest practical demonstration known in modern times of the the great Voluntary principle, and thus are dealing against State e of the most deadly blows they have ever received. All these move- ountable to our principles. The direction of them is towards spiritual he truly pious members of these bodies are beginning to think of and

to search for principles which will respect the rights of private judgment, and encourage the progress of pure knowledge, and protect the spirituality of Christ's kingdom against the invasions of the licentious and the formal; and I am bold to declare, sir, that the principles planted by the sacred hands of apostles, and exhibited in the government of the primitive churches, are the *only* principles that will fully meet these longings of godly men after spiritual liberty. Every church aided by this Union holds and works these principles, the distinguishing features of which are their insisting on every applicant for fellowship giving credible evidence, by his knowledge and practice, of having been "renewed in the spirit of his mind;" and also their devolving on every member a participation in the duty, responsibility, and privilege of executing the laws of Christ's house. Is it not evident, then, Sir, that the exhibition of such principles is still of "undiminished importance," seeing that they will fully gratify the wishes of the godly after a simpler and more liberal form of government, and a purer and happier fellowship in churches? And in proportion as these wishes are met in the adoption of our principles, in the same degree will the line of demarcation between the church and the world become bolder and broader, and thus shall the churches in Scotland become literally what those in Judea were, "*the churches of the saints*;" and the great truth of Christ's declaration be practically demonstrated, "*My kingdom is not of this world.*"

I have just one word, my Lord, to the pious and talented among the sons of the wealthier members of our churches, and then I am done, for I have already taxed the patience of this meeting too long.

Young men, you have made a profession of Christ, and have adopted Congregational principles, we trust because you believe them to be scriptural. You all seem to prefer some other profession or pursuit rather than the ministry among our Scottish churches. And if your object be to acquire wealth, I do not wonder at you. But few of our ministers are adequately remunerated, it is true; still the honourable and hallowed work to which they are devoted has surely some claim on your services. You enjoy educational advantages which might be turned to the best account in the ministry. I do not say that your piety is purer and stronger than that of those who become our ministers; or that your natural talents are superior generally to theirs. But you have enjoyed, in many instances, a more thorough mental training, and have had more leisure time and means to study the severer and profounder departments of science, philosophy, history, language, and the like, than most of those who become pastors to our churches are able to command. And by these valuable acquirements, consecrated to the sacred work of the gospel ministry, you might be able to expound, illustrate, and defend divine truth by materials drawn from the vast and varied fields of ancient and modern lore over which you have had the means and the time to travel; and thus show more ample than is generally done, the perfect harmony of scripture with sound philosophy and the discoveries of physical science, as well as instruct and edify the simpler mind. And, besides, by your making the worldly sacrifice of entering the ministry, you would be the means of interesting your wealthier relatives more deeply and extensively in our feebler churches. Think, then, of the claims which the ministry has upon you. Its object is the salvation of a ruined world; and its reward a crown of celestial and imperishable glory! It is an enterprise that will task to the uttermost the mightiest and noblest powers you possess, and in which, with all its trials, you will reap the richest and purest pleasure which a mortal can taste upon earth. It is a work in which the bravest and the best of men have toiled, and suffered and died. It is a work which has been hallowed not by prophets and apostles alone, but by Him whom prophets and apostles worshipped, the divine and adorable Redeemer of the world! Think of the number and priceless worth of those immortal spirits who you might be the instruments of saving, and of the gracious and honoured acknowledgment by Jesus of your toils when your course is finished—"Well done, good and faithful servant, enter thou into the joy of thy Lord." What, then, are the pleasures and honours of the highest secular profession compared with the labour and rewards of the christian ministry?

He who bought you with his blood has a cause that needs you; and from his lip may be heard issuing the question, "Whom shall I send, and who will go for us? And can you think of the garden and the cross, and not step forward, and with heart overflowing with gratitude and love, say, "Here am I, send me." And if you enter the service of the gospel ministry to win souls and to honour Christ, you will ever, in the hour of trial, find his grace sufficient for you; and whether he shall call

you to your rest in the prime and manhood of your days, or whether it shall be when the hoary locks of age are silvering your temples, your withdrawal from the field shall not be the hasty retreat of warriors disabled and defeated, but you shall retire travelling in the greatness of your mighty Master's strength, and retire "more than conquerors," too—and bearing the palm of triumph, shall be led into his presence to receive from his hand the conqueror's crown, and to sing for ever and ever the conqueror's song!

Mr. JOHN LAING of Dundee, seconded the resolution, which was carried by acclamation.

Dr. WARDLAW.—I beg to be allowed a single supplementary sentence in regard to the Evangelical Alliance. One thing I intended to say escaped my recollection, namely, if that Alliance proceeded on the slightest compromise of principle,—I will not say the renunciation of the smallest item of Divine truth, but of the temporary or partial concealment of what I deem to be scriptural truth, I should never have hesitated in refusing my name and countenance to any such movement. It proceeds on a totally different ground. I will never, on any subject which I believe to be Bible truth, either tie my tongue, or allow it to be tied. I will neither stick my pen in my ink-stand, nor allow it to be wrested out of my hand, but will speak and write, as occasion presents, with perfect freedom. I believe that every member of that Alliance believes himself to be in the same condition.

Dr. VAUGHAN.—Mr Chairman—It is known to a few of the persons present that I occupied something like an unreasonable space in addressing the meeting in your city last evening—"No, no."—and I did so under the impression that with me it was "now or never"—that it was the only occasion I should have of addressing such an assembly during the meetings of the Union. I feel this explanation necessary, in order that I may not go back to England utterly destitute of modesty in the estimation of my friends and the Chairman.

I must be permitted to join with my friend, Dr. Wardlaw, and to give my own sense of the gratification I have in seeing you, my Lord Provost, in the position you now fill. All I would say on that subject is, that this is the right kind of union of church and state—the only one which, I think, Christ ever intended—the only one that will be ultimately recognized among men.

I am here, as you intimated, in the character of a deputy from the Congregational Union of England and Wales. I can say that I am here in this capacity in accordance with what is the clear design of Providence as to the relation between the two countries, England and Scotland. To me it appears very plain that the countries were never meant to be two, but to be the home of one people, the dwelling-place of one brotherhood, sharing equally in rights, and exercising towards each other all the feelings of common citizens, and of real friendship. Such a narrow stream as the Tweed is a poor thing to indicate the division of kingdoms. I look rather to that finely-chequered line that marks the circumference, and gives the name of Britain as sketching out to the eye the home alike to Scotchmen and Englishmen. Times were when we did not understand these things. We have heard of Bannockburn and Flodden: we shall never hear of such things again. We know on either side how to respect the value of the noble men whose blood is still in our veins; but instead of those Border feuds and wars for plunder and desolation, in which the men from whom we are descended were often so much employed, we have now a nobler warfare, in which all are combined—a warfare against every form of domestic oppression, against every kind of error and irreligion; and our only effort is to give being, in place of those things, to every thing that is free and manly in the institutions of our common country, and on the purity of our common Christianity.

I am here on behalf of the Congregational Union of England and Wales, to express for them the sympathy they feel with all those efforts that have been made and are still making, according to the narrative of a speaker that preceded me, by the Scottish Congregational Union. There was a time when England received considerable aid from Scotland. It is a remarkable fact, that when Charles II. dismissed his third parliament, he resolved on the terrible experiment of putting all parliaments in abeyance, in order that they might ultimately be put under extinction. Twelve years passed, during which he ruled this country, having put the constitution aside as an act of his sovereign will, taxing, imprisoning, and oppressing as he pleased. Strange it was, that though some lion hearted men, who afterwards became conspicuous for freedom, civil and religious; that though they often had their conferences, what was to be done to prevent the state of things

with which the country was threatened, it was from Scotland that the first movement was to be made, by which the threatened evil was to be averted. They were Scotchmen who crossed the borders of the Tweed, and pitched their tents on the hill-sides in Northumberlandshire, and placed over those tents the banner of the Holy Rood. We owed not a little to Scotland there, in regard to all we most value as constituting our civil and religious liberty. The Union to which I belong differs in some degree from the Union in Scotland; so far as I understand your Union, it embraces all Scotland, so far as it is independent, and is not as in England, a union of separate counties, and a central Union consisting of a union of these Unions. Each county in England has its Union of ministers and churches. By them it is that all things are done that have respect to particular localities, but then there are certain common interests in which they stand associated.

As a member of the Congregational Union of England and Wales, it was my lot to be considerably employed, relative to the formation of that Union, and I have watched its progress, as attempts were made to give it a permanent organization and stability. I remember well, that it was the product of a few minds, those capable of looking beyond the little frettings and fault-findings and misgivings of a greater number of minds about them, anxious to promote what they saw was a good thing, and converting those indulging in censure into its friends. Such was the beginning of that Union. It has gradually passed on until its members are now over the whole of England. We too are somewhat less timid relative to our principles, than our brethren in Scotland. I suppose this is easily to be accounted for. First, in the south, the good people are very innocent of knowing any thing about Presbyterianism as being really in action. They have no idea of what it is in practice. Then the distance between us and the Episcopalians is such that there is very little fear of being ensnared in that connexion; so that we have a Union daring to have a declaration of faith, and a declaration of order, stating the average or substance of theological opinion and religious usage obtaining, as a matter of fact, in connexion with our Union. This we have had from nearly the beginning; and though now something like double seven years have passed, I have never yet heard a whisper of the slightest conceivable mischief that has ever resulted from it; but I have heard from many quarters of its influence in disabusing the misinformed. We may not be likely, because of our being thus somewhat removed from the Scottish Congregational Union, of obtaining your christian approval on this account. It very commonly happens that as men get old they come to be stereotyped, we get sadly fossilized, wonderfully changed, like frogs that have died of the cramp, all corners, stiff, twisted. I really do not think that I shall ever be an old man of that sort. I am somewhere about a quinquagenarian; but I never felt myself so confident as I now do that we are yet all children. If Congregationalism be of God, then every thing grand in the created universe is of it. Only let me be satisfied that it is a polity appointed for man in the New Testament, then I am quite sure that there is a beautiful law of affinity connecting it with every thing grand and beautiful in the works and government of God. Have we got up to this idea? do we see it? are we intent in showing how this affinity may be demonstrated? I am far from meaning to say that we are to convert our houses of worship into baby houses, with all sorts of decorations in them. But in as much as I see the principle of a civil republicanism in the history of ancient Greece, in connexion with the highest form of development that the human mind has ever exhibited on this earth, so I am satisfied that, whenever we come to understand our Congregationalism, we shall see that, instead of having its affinity with what is barren, vulgar, and squalid, it is that which teaches men to appreciate every thing that is holy. This is not the general feeling of our body, but I advert to it as a feeling of my own mind. I throw out the idea just for the benefit of those who think it worth the turning it over in their mind, and see if there is not something in it. It is said of Dr. Harvey, who discovered the circulation of the blood, that when he made the discovery, not a single physician who had then reached the age of forty years was known to adopt the theory; but as young men, not being stereotyped, grew up, they adopted it, and it became a law of medical science afterwards. I would say to all Congregationalists past forty years,—be very sure that it is not with you as it was with those physicians in the days of Harvey, be very sure that time has not unfitted you for looking to the principles more than at first sight you perceived. I am by no means free from misgivings as to the exemption of our churches from very much of the evil which we think we are secured from by that

which is distinctive in our usage as Congregationalists. I cannot but look on formalism as a something that takes a greater variety of shapes than we are at all times rightly aware of. Human nature may be taken, in the case of such men, as a kind of morass, which, like the great physical system, is subject to different actions—attraction and repulsion—by means of which the body is kept in a proper middle course. There is in every man an instinctive tendency, which compels him to have a religion. There is in every man a tendency which constrains him to do his utmost to adopt a pure religion; but the right religion he will not have if he can avoid it. In this case, what does he do? He adopts the form in place of the substance. He takes up the outward instead of the inward. What do we see all the world over, but a compromise that takes place between these two principles in the human breast? What is paganism but a substitution of a corrupt religion in the place of the true? What do we find in the case of even the ancient people of God, but a constant tendency to put a corrupt form in the place of a pure reality? What do we find our Lord employed in, but in almost every page of the gospel exposing this as the grand delusion in the history of humanity? Now, I am afraid that we Congregational dissenters are too prone to conclude that because our polity is, as we feel confident, the simple and scriptural thing it is; and because our worship is the simple and scriptural thing it is, we are in danger of concluding that we have the right spirit because we have the right polity, and the right form; and the more we are in danger of concluding that we have this, seeing that we have been careful to exclude so much in order not to be formalists, and to simplify so far that our course must be a scriptural one. My fear is, that there is a large amount of deception here, and that we substitute confidence in words as we substitute confidence in forms; and that we are in danger of resting on doctrinal purity, as others rest on ceremonial purity. I cannot but trace in England a large amount of delusion of this kind at work, and beyond that, to a defectiveness, considered in regard to this state of mind. It will be obvious to every one acquainted with the history of these things, that it was perfectly natural in the time of the reformers, that having to maintain a war against the Popish doctrine of justification by works, they should be employed very much in discussing doctrinal topics; and subsequently to that time, when the Puritans succeeded to the Reformers, the same causes operated to perpetuate the same results. Afterwards Whitefield and Wesley commenced their second reform. They laboured to demonstrate the necessity of justification by repentance and faith, as distinguished from mere church-going. But these circumstances all tended not to put the attention of these men more upon doctrinal subjects than it ought to have done, but it did not lead them to bring out the spiritual bearing—the ethical bearing of the gospel in the character and conduct of men, to the extent in which the New Testament has done it. I cannot but look to this as to a state of things that has happened; but I believe we have reached that point when we may hope to see a more equal development of the entire counsel of God, losing no hold of the great evangelical basis of a sinner's hope, but trying to inculcate all the great lessons of the gospel, so that our churches may not live in ignorance of their obligations in this respect.

I do not believe that ever religion was sent into the world that man might merely enjoy it. I believe that the christian religion came into the world that we, like our Saviour, should be constantly doing good; and the matter of enjoyment, instead of being the great thing, we should let it come as it may, our consciences telling us that we are doing the right thing in the right spirit. I have had a little experience in this. I tried this the first years of my ministry, and I have tried it for the last ten or twelve years. I feel that religion was sent into the world to teach a man how to cultivate every kind and honourable thought; and I am confident that the effect of it is to give an atmosphere of right thinking, right feeling, a state of mind unfitting the church for becoming a party to any thing mean or unchristian; and it has given to me as much comfort as any pastor ever enjoyed. My resolve was, that, come what might, I would do towards my people, feel towards them, speak in relation to them, as I wished them to do to me, and I never failed in having my return. My object in touching on this is to direct my friends here to the great importance of guarding against too much estimate of a right polity, or a right theological creed, but to seek for a right disposition of soul, a careful reverence for whatsoever is good, and true, and just, and holy. These, as they obtain in our churches, will constitute at once our concord, our glory, our strength, and will give diffusion to the principles which we hold.

A word or two was said by my respected friend and brother, Dr. Wardlaw, relative to the subject of union. I should be sorry to speak in any kind of tone to which you might not readily respond; but I wish to say that I know of nothing that would be more painful to me than that there should be among us a disposition to find fault with any movement that may partake of a design of this complexion. When I looked at your hills in this neighbourhood—Arthur Seat, and the Calton Hill, and the beautiful scenery around—I thought to myself, this city has undergone a great change since the day that Oliver Cromwell conducted his Independent Ironsides along the valley: but these hills are the same—they lift their heads now as they did then; and I thought of him and of that large expansive soul which he brought with him to the occupation in which he was then engaged. It is to the glory of Independency, that while it was from its very birth the root of so much sturdy principle, at the same time it was the cradle of every thing Catholic and equal-minded. At that time, no other party would think of any thing but itself. I am very far from meaning to say a disrespectful word of my friends of the Presbyterian denomination. I hold their persecuting in as much repudiation as any can hold it. In England and Scotland, the Presbyterians would hear of nothing but the setting up of their own standard. A political republican can think of nothing but putting up his republic; but that which constituted the distinction in the mind of Cromwell was that he saw at a glance that no one of those parties constituted the English people, that they were only parts of an entire body, and that justice required that a basis should be established securing equal liberty to all, and of putting down the thought of dominance on the part of any. Oh, that was a noble conception! And who were they that sustained that noble soul, as he traversed England, Scotland, and Ireland, and made himself the sovereign of three mighty nations? They were the men who, upon the Sunday, would gather together on the hill-side while one of their Independent pastors mounted his elevation and conducted his Independent worship. These were the men who sustained him, and enabled him to keep the tyranny of all the other parties at bay as long as he lived to be at their head. Now, were we, as the descendants of such men, to give way, and compliance of this party and that party, searching out some reason why we could not come to some agreement with them, I would feel that we were bastards, and not the sons of such men. My maxim is this, that the religion that is enough to take a man into fellowship with me in the world to come, is religion enough to give him a claim with me to fellowship on earth. The errors he holds may be what they may, if I can believe that he is a Christian, and that dying he is to go to heaven, I give him my right hand; and I would do it if that man and I were the only men that were capable of knowing it—I would say, "Brother, thy hand is mine, let the world scorn us as it will." I am quite sure that we will come to this state of mind, that we shall feel this at the last.

Oh! there was one scene that came under my sight as I journeyed towards your country, and brought back to my memory many tender thoughts, as we came along the coast towards the Holy Island. The sun shone beautifully on that scene; the blue waters rolled tranquilly on; between us and the coast the sun shone in all its brightness. I looked on that scene, and I thought of the Pegasus, and one with whom I had often sweet conference who descended there, his last utterance being for the mercy of God on him and those with him who were about to perish. All nature was such as if nothing of the kind had happened. The whole scene was passing on as it had done centuries before; and I thought, so it will be when I am gone,—the sun will shine, the birds will sing, and the trees will bud, and nature will perform her beautiful round as though I never had been. And then I thought of the invisible world, of heaven, and of the infinite value of the religion that points us to a better world; and how would it be with us if we could look at our differences with each other, it may be, on the eve of that solemn change to which we are all passing?

Dr. RUSSELL.—Mr. Chairman, the resolution I have been requested to make the following: "That great difficulty being experienced at the present time in obtaining suitable preachers to occupy important spheres of evangelical labour, this meeting, deeply impressed with the fact, would recognise the special duty in the circumstances of 'praying the Lord of the harvest, that he would thrust forth labourers into his harvest;' and considering that such prayer ought to be offered in connection with the employment of requisite means to find out, and support and encourage well qualified agents to give themselves to the work, recomme-

the subject to the careful consideration of the committee during the ensuing year."

This resolution is one of great importance, and that importance must be evident to every one who considers the terms in which it is expressed. There is, it appears, at this moment great difficulty in finding individuals capable of occupying with advantage important spheres of evangelical labour. There must be a fault somewhere; and it is for us to consider wherein we have erred and are erring; to consider our own faults, to look to ourselves; to consider the professions we make, and to ask how it should come about that there is such a lack.

When we advert to the fact, that there are numbers connected with our body who give proof that talent is not wanting, we ought to inquire what we have done to call forth that talent, to cultivate that talent, to send the men that possess it to proper fields of labour. Reference was made to this subject last evening and this evening; I need, therefore, say little respecting it. I cannot, however, but say, at least, that there is a sad deficiency amongst us of christian liberality. Our funds are a shame to the Congregational Union of Scotland. We ought to have more in the Treasurer's hands than we have. Had it not been for the liberality of the individual whose name has been mentioned this night, where should we have been? And are we to act on the occasional benefit derived from the liberal, instead of making our efforts such as will show a constant feeling of christian benevolence?

The errors to which our excellent friend Dr. Vaughan has referred are too rampant amongst us. It is very easy to have scripture polity to point to chapter and verse which speak a certain language, but it is a different thing to act on those passages,—to act in the spirit of the gospel. Let us think of our own faults, therefore. I am not here to speak of the faults of others, but here to endeavour to point out our own faults; and allow me to do it in all christian love. I much fear, from circumstances that have come under my notice, and that of my brethren, that there is not that attention paid to family duties that there ought to be. The members of our families, I fear, are not trained in the knowledge of the fear of God in the manner they ought to be. If these things are not corrected, Congregationalism will show a sad declension.

When we look at the circumstances in which many of our churches are placed, we ought deeply to sympathise with them in these circumstances. They are of a very painful kind, and some of them have been referred to again and again in the course of our meetings. Let us seek then to correct our errors. Let our prayers ascend to God to thrust forth labourers to his harvest; and if they are sent up in a proper spirit they will be answered by the growing piety of our churches, and men will be called forth to occupy the destitute places of the field. We are to look for men of sound judgment, possessing a great stamp of common sense, men of devoted piety, of that piety which shows itself in seeking to do good, in putting forth all the energies they are possessed of in seeking the profit of many that may be saved. We must support our Glasgow Academy as well as the Union better than we have hitherto done. The two Institutions are closely related to each other; and what is of advantage to the one must be of advantage to the other. Let, then, the resolution be acted on,—let prayer be offered up to the great Lord of the harvest that he would thrust forth labourers into his harvest. Let each one use the means he has in his power; and if this be done the Committee will not be wanting in doing their duty. It was Christ who asked his disciples to pray to the Lord of the harvest to thrust forth labourers into the harvest; having done this he retired himself to pray; he continued all the night in prayer to God. That prayer was answered. He came forth from the throne of his heavenly grace and gave his high commission to the apostles. This was not a thing that occurred but once. At another time so deeply impressed was he with the importance of the subject, that he called for his apostles and offered up the same prayer; and he sent forth his seventy disciples. Think of what his prayers must have been. When he offered up prayer he had his eye on the inestimable value of immortal souls. When he beheld the multitudes before he engaged in prayer, he had compassion on them as sheep having no shepherd, and that compassion he carried with him to the throne of heavenly grace; that compassion moved his lips; his heart burst forth in prayer and supplication to the heavenly Father. Before him was a world lost in sin, and he had in his eye that eternity into which these multitudes were to pass. He was the one who was to inhabit eternity; he knew what they would suffer; and deeply impressed with this, his prayers ascended to the God of all grace. They were offered up at a

time of deep affliction. Compassion for sinners urged him on in his whole career of suffering. It occupied his heart in the garden, and on the accursed tree. In those trying scenes, prayers and supplications were offered up with strong crying and tears, not simply for himself, but for sinners for whom he suffered. Jesus found that God heard his prayers: it was in the confidence of this that he said, "Pray to the God of the harvest, that he may send forth labourers into the harvest." Let us then lay the resolution to heart. Let us recommend the committee to do their part, but let us do our part. Let their efforts be sustained by the prayers and liberality of the christian brethren, and their work will be easy and multitudes will afterwards bless their and our memory.

Mr. L. LAWRENSON of Lerwick, seconded the resolution.

Rev. Mr. RALEIGH of Greenock.—Mr. Chairman, The resolution which I have proposed to the meeting is to the following effect:—"That this meeting would thankfully acknowledge the goodness of God in the degree of peace and harmony enjoyed by the churches generally, and would express its conviction of the peculiar importance at the present time of the churches maintaining their testimony on sound principle, pure fellowship, and holy practice, looking up to God for blessing, continuing instant in prayer for the outpouring of his Spirit, and ascribing to him the undivided praise and glory of all the success with which he is pleased to crown the labours of his servants."

I am informed by those who have framed this motion, that the reference made in its first clause to "the peace and harmony of the churches" is not one of mere form, but that it expresses a state of things almost unlooked for, and, on that account, the more delightful and encouraging. A stranger contemplating our late vicissitudes from a distance, might not unnaturally think that all our churches have been in a state of intense excitement and trial—that there has been but little of firm reliance on principle, or, at any rate, not much of the joy of fellowship, or the co-operation of love. Now this, I am assured, is by no means the case; there has been a struggle outwardly, but peace within. Our tried men and veterans have been doing battle on the ramparts, but the citadel itself has remained unshaken. The separation of elements which never could have been essentially congenial, has caused a temporary disturbance, but the better elements—freed from vexatious and irritating contact with the worse—have returned into a state of more placid harmony, and more entire acquiescence with the genius of the gospel than before, and just as Gideon's band was strongest after all its successive diminutions, our churches when delivered from those who have been "given to changes," and from some who have been "men of war from their youth," and when composed as now of those who are of "the same mind in the Lord," will naturally return first to their rest, and strengthened by the Lord's presence in such a season of repose, will go forth afterwards to labours of love more abundant, developing all their energies more steadily, and aiming after a more truthful manifestation of the principles of the christian life. And it is, I think, chiefly on this account, that we should rejoice in the present condition of the churches; the harmony is pleasant in itself, but we hope it will be still more pleasant in its fruits; it not only restores confidence, it also generates strength; it is the evidence that we have not been forsaken of the Lord, and also the promise of more strenuous and efficient working on his behalf. It will be acknowledged, however, that in our present position there is something to excite apprehension, as well as much to awaken the most cheerful gratitude, the cool and balmy air of this "season of refreshing" instead of nerving us for action and endurance in the good cause, may soothe us into a state of satisfied and selfish enjoyment, or may lull us wholly asleep; having lifted a testimony for truth, we are apt to be content, forgetful of the claims which the very truth we have been defending has upon us its professed believers, for a fair and full expression. Now it is much to triumph by argument when vital truth is involved, but it is far more to exhibit that triumph in facts, and perhaps the most effectual way of confuting that peculiar and somewhat noisy form of heresy which has been afflicting us, is to cease the war of words, and begin the war of working, in the first form the victory has been won, and to hold further parley with the enemy would only make our triumph doubtful; but the most beneficent and justly popular form of the triumph has yet to be achieved, and to the accomplishment of that we should address ourselves without delay. Let us now make it manifest that we know how to join actively with rest,—how to express a just conviction of the value of divine grace in all the manifold labours of a human instrumentality, let the present harmony of our

churches be the promise and the prelude of a more vigorous and united movement of aggression against the world,—let us preach God's free gospel, and live Christ's holy life, and emulate the toils of an apostolic devotedness, and *then*—our triumph will be sung in the melody of renewed hearts, it will break forth in characters of living lights, and no man who "fears God and works righteousness," will be *able*, or will feel *disposed*, to say that we have not been serving *Him*, or that *He* has not spoken and wrought by *us*.

The next clause of the resolution sets forth the importance of steadfast adherence to principle, the maintenance of a "pure fellowship," and the manifestation of holiness in the life. The purity of our fellowship *has* formed at once our distinction and our honour, and there is need at present for the most vigilant faithfulness, for scarcely ever has there been a time when the temptation has been stronger to slacken our discipline. The intense rivalry existing among the several denominations by which we are surrounded, is apt to touch us with an unhallowed contamination—with the desire for a sudden and striking increase in mere numbers, without a careful regard being had to the character of those who compose those numbers: "by the late secession we have lost, and must we think, by all possible means have the vacancy in our ranks supplied—it will never do to let the good old cause go down—the attractions are so strong, and the doors flung so widely open elsewhere, that unless we display kindred attractions, the population will not be drawn to us." What more natural than to reason in this way? and yet, what more fatal to our churches than if we do? Let these be filled by men of questionable piety, or by men of no piety at all, and the ramparts of our strength are broken down, our most cherished principles will soon be profanely trampled under foot, and that holy light which now lingers over our assemblies, and grows brighter as we gather around the table of the Lord, will be quenched for ever. We know not, indeed, what may be the course of things in the future, but a scriptural position, steadily maintained, must be right for all seasons. The movements of late years have come forth upon us in such rapid development, that we have scarce yet recovered from the shock of the surprise, and in our gladness and wonder, respecting men who *have* nobly borne *their* testimony, are apt to forget our own—a testimony yet higher than this, affecting not only the integrity of the crown rights of the Redeemer, but also the purity of the Redeemer's house. We undervalue not the one testimony, but we think it our province and our duty to sustain and magnify the other, and if we do so steadily in a spirit of frank, firm kindness, it cannot be in vain; indeed, already it has been of much effect, many of our Presbyterian brethren are anxious, in so far as their system lets them, to secure a holy fellowship in connection with a universal ministry. Now all that we have to do in such cases is just to press home their own acknowledged principles. "Show us your faith by your works," "if ye know these things, happy are ye if ye do them." You sometimes tell us that "Independency does not suit the soil of Scotland, Scotchmen are thinking men, they like Presbyterianism better;" but the question is not one of popular likings and dislikings, it is one of scripture truth and christian duty, and *ultimate* advantage to all. Make your Presbyterianism holy—as holy as christian vigilance can make it, and *then*, but not till then, we are on equal terms; if, agreeing as we do on ultimate principles, we can come to agreement also in actual practice, and still it be found that you outstretch and overshadow us, we will utter no querulous complaint; we shall neither "peep, nor mutter, nor move the wing," but live in peace beneath the umbrageous canopy; but if you will not make this trial fairly, do not charge us with a carping, quarrelsome spirit if we speak with you freely, and face to face, of a matter which equally concerns us both, and Scotland and the world more than either of us.

The last clause of this resolution is by much the most important, it invites us to "look up to God," the source of all success, and pledges us to a devout use of the means by which that success must come. It is one thing, Sir, to *acknowledge* that the blessing comes from God, and quite another thing to *expect* it; our logic as well as our Bible shuts us up to the acknowledgment, whilst nothing but a fervent piety reigning in the heart, sympathy with the Redeemer, and pity for lost souls, will lead us into that watchful and expectant frame to which the blessing is vouchsafed. How powerless a thing is a correct creed if it be not animated by a vital spirit! What glory do we bring to God by defending his character and prerogative before men, if we make not our acknowledgments with obedient hearts in his own presence?

There is something unspeakably impressive and sublime to the spiritual mind the meaning conveyed by these simple words, "looking up to God;" the soul man assumes no position so awful, engages in no exercise so beneficent and fruitful and yet how few do we find occupying this high place, and officiating in this high priesthood? how few enter the sanctuary on the morning of the Sabbath with vivid expectation or a strong desire for any thing beyond the ordinary round placid engagements? Edification, in the general, is expected, but that God himself should come near to touch the preacher's heart with living flame—to give silence and solemnity to the hearers—should veil this world from view, and make every heart tremble beneath the action of "the powers of the world to come,"—that there should be a movement of souls to the cross—the struggles of the new birth in man's bosoms—the earnest, tearful look—the sigh of sadness, and then the gleaming light of hope; in one word, that those real covenant transactions should be ratified between the Saviour and human souls, which are the only true increase of the church, which constitute the only source of permanent happiness to man, a without which the ministry is but a painful and protracted ceremony, without meaning or reward; all this is regarded by us as just possible, if God should meet to send us a day of pentecost again, but not at all probable, and assuredly not at all expected as the gracious return of looking and prayer. No apology need be made for saying that much earnest and prolonged communion with heaven is carried on by her own children on her account, else why so few conversions under the preaching of the gospel? and wherefore so feeble an expectation of more? why such a deadness sometimes over the face of our assemblies, at once depressed to the minister, and portentous to the cause? and when he is lifted up by power, and casts himself abroad upon the passion of his theme, wherefore the look of incredulous wonder, instead of the quick glances of a soul-consenting sympathy when he reasons and urges himself through all the delusions which a sinner loves to weave around his life, and stands, with Christ's message, before the naked soul demanding, in Christ's name, an answer—yea or no,—wherefore that timorous shrinking in the hearts of many of God's children, lest he may have gone too far and some should take offence? and wherefore so little of happy communion amongst believers, expressly on the things of God? who can account for the fact that the companies of Christians are assembled together, where each seems afraid of naming the Master, and pointing to the home? of talk about ministers we have more than enough, but of conference on the interior principles, and heart-moving realities of the faith, it is to be feared we have not much. Accordingly, if some of the members of our churches were asked to say why the cause is stationary or declining amongst them, the answer would be—"We cannot expect our principles to be popular in Scotland;" or something is wrong with the minister,—he is an excellent man, but his discourses do not seem to tell; or he does not visit; or any other reason that a worldly man would give; but, in all probability, not a word would be said regarding the dearth or the feebleness of prayer on the part of the people; they are spectators, not co-workers, they watch to see if God will bless, they do not wait and plead until he does, they are excited by any transient flush of outward success, and disheartened by any symptoms of merely outward decline. Far be it from us, Sir, in speaking thus, to plead for any unwarrantable indulgence for ministers, we should be all that is expected of us, and far more,—pains-taking in our studies, earnest in the pulpit, heavenly in our walk, strong in adversity, humble in success—"watching for souls," we should lead the way to the throne of grace, and do so there, even if our voice alone should break the silence; and perhaps there is a one among us who does not feel sometimes self-condemned, in suddenly detecting himself more solicitous to have his thoughts rightly arranged before man, than have his wishes warmly expressed before God; it becomes us to be deeply humble before God in the remembrance of unbelieving Sabbaths, and sermons without unction, and faintings of spirit by the way. It may be that the very first step towards a higher progress generally is, that we form more vital and affectionate connections with heaven for ourselves; that we enter more frequently and devoutly into "the holiest of all" to ask for more of "the demonstration of the Spirit" to attend our ministry, for more visible and unquestionable tokens to avouch the messengers be sincere and the mission divine. But all this may be, and yet the full tide of prosperity may not come. God has made that dependant, not on the prayers of ministers alone, but still more expressly on the prayers of the people to whom the minister. Why he thus looks for a state of elevated expectation before he

"a plenteous rain" upon his heritage is evident enough on reflection, although on the several reasons of this we need not at present dwell. It is clear that our appreciation of his redeeming goodness must be much more lively and grateful when supplication has been made without ceasing "for this very thing," than if there had been neither expectation nor desire. When, in answer to the prayers of a company of believing men, God brings the unbelief of others to a close, and adds them to the number of the saved, there is not only joy in the hearts that have been redeemed, but a sacred feeling of delight pervades every bosom which has harboured a wish for their salvation, and expressed that wish in prayer. Let us fix then upon the unquestionable fact, that God "will be inquired of by the house of Israel to do it for them." He will give no answer—at least we have no reason to expect an answer—until there has been a distinct and intelligible call. He will send no day-spring from on high, until we watch for it as those who watch for the morning. He will not come until we have set the house in order for his advent, and have prayed as with one heart,—“Make no tarrying, oh, our God;” and let us take the full encouragement of another fact—that when we do thus call, and watch, and wait, the wheels of his chariot will not tarry long—“He will arise and come into the place of his rest, He and the ark of his strength—He will clothe Zion’s priests with salvation, and make her saints shout aloud for joy.”

And it were well that we do not at the first allow our sympathies to spread themselves over too wide a space. No violence should be done to an expanding heart; but it will be both wisdom and duty to concentrate our energies, and make our prayers terminate upon our own peculiar vineyard. Here, let each one think, in this place, under this ministry, and with these men and women around me, every Sabbath God has set me to plead with *Him* on *their* behalf. If I have power here, I must use it, and make it felt. He may remove me at any moment, and when I enter *yonder*, my power on earth will be over, in all but the faint influence of memory. I can draw down influence from heaven before I reach it; I will not be able to send it thence when I go. Here and now I must do something for this unhappy world, or leave it unblessed by my presence, whilst I enter heaven as if ashamed. Oh, if each would think thus, what peaceful victories would be won in all our churches, what rejoicing would then be in the tabernacles of the righteous, and what movements of promise in the souls of the dead! Satan’s kingdom would tremble in its darkest recesses, and Christ’s would be established on its ruins; and if each does not think thus—if very few think thus, and act accordingly—what can we expect but blight and barrenness in every field? If there be silence in the closet, there will be silence in the church: if few be stirred up to take hold of God, even the crowded sanctuary will be a forsaken place, opening none of its springs, disclosing none of its beauties, and, with all its natural life and moving eloquence, little better spiritually than a sepulchre of the dead. Every thing depends on the culture of a devout spirit amongst our members, and the expression of that spirit in intercessory prayer. “The defence and confirmation” of our principles by argument is much, if seconded and sanctioned by our prayers; but, without such accompaniment, the soundest exposition, and the strongest arguments, and the steadiest array of intellect we can furnish, will be all in vain. We may guard our churches against the unhalloved intrusion of unbelievers with the most watchful jealousy, but unless we earnestly pray for the conversion of these very unbelievers, we shall soon have very little occasion for the exercise of the guardianship. If, while holding our peculiar principles, we possess not also a peculiar spirit, our high profession becomes but as “sounding brass or a tinkling cymbal,” and we enter the field of friendly struggle in such a time as this no match for our brethren in the tactics of church extension, and I would almost say sure to be extinguished by the breadth and ponderousness of their movements. If they, wrong as we think in some of their principles, be right, many of them in their spirit, and come forth to meet us with all the aids of historical association and present popularity on their side, whilst we, possessing none of these helps, are at the same time divested of our ancient spiritual power, without equipments from heaven’s armoury, the result will inevitably be that we shall be worsted in the encounter, our principles will soon disown our advocacy, and will wait for holier men to plead them. And can we apprehend such a result as even barely possible, without awakenings of holy jealousy, and impulses of heaven-kindled resolution in our hearts? must that good old cause, so hallowed in its memories, and so pleasant in all its associations still, established amongst us by “men of whom the world was not

worthy," who have now gone to reap the fruits of a warfare, accomplished as well as by others still in our midst, but who, in the course of nature, will soon be taken from us to them,—must it now contract its dimensions and pale its lustre, whilst we stand ignobly by, as ready to sing its requiem as to prevent its fall? Has our system been a mere *make-shift* suited to Scotland's dark ages, but unfit to show itself in the blaze of christian civilization, or is it what we have always understood it to be, one of the truest lights of this dark world, kindled by the breath, and fed by the hand of God, and still burning because He has not yet forsaken us? Surely there is not one among us who would be prepared to put our cause in subjection to any other, even "for an hour," however imposing an imperial in its movements, every true hearted Congregationalist will rather say we have helped to kindle the light, we will walk in its cheering beams now that they are streaming all around us, we have broken the death-slumber of many dark valley by "the foolishness of preaching," and "no man shall stop us of the boasting" in the regions where we have laboured, yea, we take our stand in the very heat and strife of this bright day of agitation and promise, saying, all hail every one who comes to labour with us on our side in the name of the Lord, doing battle fearlessly with all that bears not his seal and sanction, we seek for supremacy, and will yield no submission; and, if we mistake not, the signs of the times, and our trust lie in providence and truth, the day is not far distant when such faithfulness of principle will yield a large harvest of fruit; and now, if such resolutions are within our hearts, how shall they be sustained and accomplished? not by the hostile attitude, or the keenness of polemical strife,—(these, if they be forced upon us, or if we force ourselves upon them, will be as likely to constitute our misfortune as our triumph.)—but by the spirituality of our walk, by the earnestness of our endeavours, and by the ceaseless importunity of our prayers, the noblest vindication of our principles will come from those of us who are carried by the faith of them into the presence of the great intercessor, the surest sign of their coming triumph will be given, when one and another, in still increasing numbers, have "entered into the closet and shut to the door."

And when the Lord begins to answer, opening the heavens and giving in glimpses of sunshine from on high, speaking to the earth that she may cast forth her dead, and drawing near himself in the pleasant gales of his favour and in the morning showers of his grace, oh, let us stand in an attitude of expectancy and in a frame of grateful worship, exclaiming at the appearance of every fresh token of his power, "Not unto us, O Lord, not unto us, but unto thy name be all the glory." Let every conversion be the subject of wonder and of praise, every solemn pause in the sanctuary before the manifested majesty of the gospel a time for lifting up our hearts in silent adoration to Him who thus "makes the place of his feet glorious," and thus honouring God, he will honour us with still brightening symbols of his favour, he will raise our occasional thrills of desire into the staid ecstasy of delight, will surround us with the verdure of a perpetual summer, whilst "we joy continually as with the joy of harvest;" and thus gathering as we pass—the only riches which earth contains—the souls of living and immortal men, and laden with the mighty spoils, we shall advance under the auspices of the Eternal, through the changing scenes of this troubled world, which darken and vanish as we leave them, towards the expanding and enrapturing glories of a sinless state, when the Lord will rejoice over his ransomed company, and God will "command the blessing from on high, even life evermore."

Rev. Mr. KNOWLES, of Linlithgow, seconded the resolution, and proposed "that the thanks of this meeting be given to the Lord Provost, as chairman, for the admirable manner in which he has presided." Carried by acclamation.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

JUNE, 1846.

REV. DR. VAUGHAN—TO THE EDITOR.

MY DEAR FRIEND,—My recent visit to Scotland to attend the meetings of the Scottish Congregational Union of Scotland at Edinburgh, as a delegate from the Congregational Union of England and Wales, pleasant as it was to me in many respects, was much too hurried to allow of my saying many things that I might otherwise have said, or of my expressing myself on some points with the care and distinctness necessary to prevent misconception. With your permission, I would avail myself of a small space in your Magazine for the purpose of addressing a few farewell words to my beloved and honoured brethren, the Congregationalists of Scotland.

Congregationalists in England have not been so inobservant of what has come to pass in the history of the Congregational churches in Scotland as you brethren of the north seem to suppose. God has raised up among you many honoured names, which we who are now bearing the heat and burden of the day, have been wont to call to mind with reverence from our youth upwards. We have seen, that though small comparatively in numbers, you have had an important mission assigned to you during the last half-century in your fatherland. We have judged of your labours by their quality more than by their quantity; by their effect more than by their amount; by their influence in relation to the proceedings and spirit of other bodies, more than by the degree in which you may have brought men over to a full adoption of your own distinctive views. We rejoice greatly in all your Evangelical labours in the towns and cities, and not less amidst the romantic wilds of your beautiful country; and we feel honoured as we think of the calm, able, and christian testimony in favour of our polity—the free polity of the earliest brotherhood of Christians—which has been set up and sustained by you in your own land. May the God of all grace continue to shed his light and power upon you, and make you strong to be ever doing the right thing in the right spirit, and so enrich you that you may find the Christian's peace in the consciousness that you are so doing.

But men tell me that the spirit of sectarianism is more deeply rooted in Scotland than in England. If it be so, I can only say, that it must be very deep, and I sincerely regret it. I need not say to you, honoured

brethren, that our Congregationalism is not our Christianity; that we do homage to Congregationalism in our conscience because we believe that Christ has enjoined it; and that we honour it in our judgment and heart, because we think we see in it our eminent fitness to subserve the spiritual interests of Christ's kingdom. But, to place our Congregationalism in our practice or in our feeling, before our Christianity, must be to imperil both. The men who have best served our cause as Independents, are those who have done most to turn sinners from the error of their ways. Congregationalism without piety, is like a republic without virtue—a keen weapon which is sure to work mischievously. It is only as our Independency is entrusted to the hands of intelligent and truly christian men, that it can ever become such in the view of general society as to extort a wide approval. You do not, I am sure, need to be reminded, that to contend for mere Congregationalism, or for that as our first and greatest object, would be to invert God's order, and to entail grave mischiefs upon ourselves and upon our principles.

But let me not be mistaken. Brethren, I honour your zeal for the principle of Independency—for the right of every church to manage its own affairs, free from all external control, whether civil or ecclesiastical. Even in the sensitiveness on this point, which appears to me to be extreme on the part of not a few of our denomination both in the south and in the north, I can see much to respect. But such brethren will I trust bear with me in giving expression to a thought or two on this subject. It is alleged by the enemies of the principle of Independency, that it is a principle opposed to strong united action, and fatal to the efficiency always dependant on such action. To meet this assertion by a counter assertion will be of no avail. It is an allegation that can be falsified only in one way—by *fact*. In the history of our churches, the independence of the parts *should* conduce to a more manly and powerful combination of the whole. But it is not enough to have this alleged tendency on paper, we must demonstrate that this notion of ours is not a mere theory, but a reality. The duty of union among Christians, for their common objects, is based upon the unchangeable principles of nature, and of the gospel, and it behoves us to give lucid proof that our Independency is not against nature, nor against the gospel, but in beautiful keeping with both. It must be seen to be a system favourable to such modes of action, as may give to each, the feeling of being a part of the whole, and as may cause our strong churches to be as helps to the weak. But men who give money to definite objects, must have some means of knowing that the money so given is applied to the objects so defined. Common sense, which is much older than our Congregationalism, settles that point. But the point thus surely determined, supposes that horrible thing centralization—a centralized fund, and a centralized power of distribution. And in the name of every thing reasonable, how can we hope to see our system cover any portion of territory equally and effectually, except upon some plea of that nature. To me, nothing can be more manifest, than that such organizations must exist among us generally, and be worked in a free and generous spirit, if the weak things of Independency are not to remain weak, and if the whole thing is not to be a shred and a patch, in place of a universality. Happy am I to know, even while through my confidence in your candour, I speak thus freely, that you

Our Union is founded on the very principle for which I am pleading; but all the county Unions of England and Wales are founded upon it; a common with the Union in our metropolis, which embraces them all. But I am anxious to see this principle acted upon more confidently, more freely, and more widely. At present we are as efficient, I conceive, in proportion to our numbers, as any body of Christians in the empire; but, with all respect towards our brethren of other denominations, I must be permitted to say, that, in my humble judgment, we ought to be, as the legitimate effect of our principles, not merely abreast with other communities, but in advance of them. The fault is not in our principles, but in ourselves, if we have not that position. Our principles have a breadth, a depth, and a flexibility, which it will be the happiness of those who come after us fully to comprehend.

Some years since I attended service in a Highland church on a sacramental Sabbath. The clergyman preached something of the nature of an evangelical discourse; but the anxiety of the worthy gentleman to guard his doctrine against misapprehension and abuse was so great, that the impression on one's mind was, that the gospel must be a very questionable benefit to the human race, seeing that the great business of a preacher is not so much to apply it boldly to good ends as to employ himself in timidly fencing it about, that it may neither get harm nor do harm. And I must confess that I have sometimes felt very much to the same effect, when I have heard some worthy brethren, both in England and Scotland, deliver themselves on the necessity of moving with the utmost possible caution as Independents, lest we should chance to lose our Independency, or at least see some great harm come to it. But surely our great business in relation to this vital principle of Congregationalism is not to watch about it, but to work with it. It is ours, not as a curious bit of antiquity, which we are to be most careful to conserve, but as an instrument wherewith we are to do something worth the doing. It is not a weapon to be kept burnished and sheathed, but one to be put into action. Of all men, Congregationalists should be the last to appear before others as Christians failing to do right from the fear of doing wrong; or as men losing their hold upon great ends, from an extreme scrupulosity about the minutiae of the means.

Bear with me, my honoured brethren, in thus speaking. My zeal for our common reputation, and for the honour of our common Lord, must be my excuse. There is no device of our spiritual enemy more observable than that by which he disposes one party to abuse a principle, and another, for that reason, to abstain from the use of it, so that between the two the truth falls to the ground. We, in England, have our juxtaposition with a strong Episcopalianism; you have your juxtaposition with a strong Presbyterianism; and our ever-beetting danger is, lest in protesting against other men's errors, as we deem them, we should protest away a large portion of our own truth, depriving our Independency of its full liberty and power, from the fear of assimilating it to the systems to which it happens to be opposed. The man has made some progress in sagacity and firm-heartedness who has come to the resolve never to be cheated out of the use of a thing by the abuse of it. This is one of the subtleties by which Satan makes fools of us all.

Of the only manner, as I conceive, by which our ministry may be

raised to the higher standard now demanded, I have spoken freely when at Edinburgh. Our churches, for the most part, must learn to estimate the services of their ministers more highly, and to remunerate them more adequately. All remedies which do not go thus deep will fail of going to the root. Small churches must be taught to demand less and to do more, and large churches must become much more truly as sister churches to the small. To strengthen our ministry is, under God, to strengthen every thing.

Finally, brethren, let us resolve, with a christian humbleness of mind, that whatever others may do, we will endeavour to exemplify and inculcate the spirituality of a scriptural religion; and in all our denominational and personal trials, let it be our study in patience to possess our souls; and our fixed purpose, if such should be our great Master's will, rather to fall by liberal things, than to stand by their opposites.

Believe me, my dear Brethren, yours in the bonds of the gospel,

ROBERT VAUGHAN.

LANCASHIRE INDEPENDENT COLLEGE,
MANCHESTER, *May 6, 1846.*

BIOGRAPHICAL SKETCH OF THE LATE MR. GEORGE REID,

Pastor of the Congregational Church, Lerwick; who died 11th November, 1845, aged 73 years.

To attempt to raise a monument to perpetuate the remembrance of a departed worth, accords with the best feelings of the Christian's mind while it fulfils the design of him who has said, "the righteous shall be had in everlasting remembrance," "the memory of the just is blessed."

Most happy would the writer of the following article have been, had the duty in which he now engages been committed to an abler hand who could have done more justice to the memory of the reverend individual whose history he now attempts to sketch. He feels, however, satisfied, that no one lies under deeper obligations to perform the duty, nor has a higher estimate of the qualities which adorned the protracted and useful life of the deceased. To his early labours in Shetland the writer has to ascribe, under God, his own saving acquaintance with divine truth; and more than this, to him as the instrument in the hand of the Lord, the individual owes her salvation who, to the writer, has been the greatest blessing of his life—a true help-meet for upwards of thirty-two years—his counsellor in difficulties—a sharer of his joys and sorrows, and whose eminent piety and fervent zeal he has often found to be the means of stirring him up to his duty as a watchman on the walls of Jerusalem.

Mr. Reid was born in Fortrose, in the north of Scotland, in the year 1772. When young, he went to reside with a near relation in the town of Elgin. His early years were spent without any real concern about his soul, while, at the same time, he was moral in his conduct, his manner grave and sedate, and his disposition remarkably mild and amiable.

When Mr. Reid was about twenty-seven years of age, the work of God, which for many many years had been in an awfully torpid state all over Scotland, began to be graciously and powerfully revived, by the blessing of God attending the itinerating labours of Messrs. Haldane, Innes, Aikman, and others, whose spirits God had stirred up to go over the length and breadth of Caledonia, from its southernmost shire to the farthest north parish of the Shetland Isles. When Messrs. Haldane and Aikman visited Elgin, the subject of this sketch, from mere curiosity, went with others to hear what these field preachers, or *missionaries* as they were then called, had to say. Mr. Aikman gave a lecture on part of the 8th chapter of Acts. The Spirit of the Lord opened the heart of this careless young man to attend to the things which were spoken. The word came with much power to his soul. The pungency of his convictions was such as to agitate his physical frame in the most extraordinary degree. After a season of deep conflict of soul, his mind found peace in believing the testimony of God concerning the finished and accepted atonement made by his beloved Son for the sins of all who came to God through him. He now felt a desire

"To tell to sinners all around
What a Saviour he had found,
And point to his redeeming blood,
And cry, Behold the way to God."

And, accordingly, after he had given full proof of the reality of his conversion to God, his zeal for the salvation of souls, and of his aptness to teach, he was admitted into a class of pious young men, whose preparation for the work of the christian ministry had been committed to Mr. William Ballantyne, minister of the gospel, by Robert Haldane, Esq. After pursuing his studies for about a year in Elgin, he was removed to Edinburgh to complete the allotted course of training under Mr. George Cowie, and other tutors, who superintended the studies of a number of pious men at the sole expense of the munificent gentleman above mentioned, whose memory will long be embalmed in the heart of many a Scotchman as a true nursing father to the church of Christ.

Soon after Mr. Reid had thus completed his preparatory studies, he was sent to Shetland by "*the Society for Propagating the Gospel at Home,*" to preach to its poor inhabitants the unsearchable riches of Christ. He landed at Lerwick in July, 1806, accompanied by another preacher, Mr. Isaac Nicol, sent by the same Society. There they found a few disciples who had separated themselves from the Established Church because of the neglect of christian discipline in her communion, and the partiality shown to the rich in cases when any thing like discipline was attempted. These were meeting together in a room by themselves for prayer, reading the word of God, and exhorting one another. The visit of Messrs. J. A. Haldane and William Innes to the country a few years before, had broken in upon the formality and dangerous repose of many, taught some to read their Bibles with attention and new interest, and gave others a taste for the simplicity and purity of the gospel, and induced them to study the leading principles of the kingdom of Christ. It awakened a spirit of religious inquiry among the people unknown before. The first dissenters in Shetland were three of the elders of the church of Lerwick, James Peterson, Peter Sievwright, and James Sinclair. Other

three individuals equally eminent for their simplicity and godly sincerity, viz., Alexander Nicol, Lawrence Henry, and Archibald Henry, soon followed the example of the first three. "These continued in prayer and supplication," and longed to be "taught the way of the Lord more perfectly."

It is almost needless to say, that the arrival of Messrs. Reid and Nicol to their shores led them to "thank God and take courage." Mr. Siev-wright, with his characteristic warmth of affection, was the first to give them the hand on landing from the vessel, took them to his hospitable abode, which proved a comfortable home to Mr. Reid for many years afterwards. They commenced their mission in Lerwick, by preaching alternately in the streets and lanes of the town to large audiences, some mocking and others weeping.

After some time thus spent in Lerwick, they began to visit the country, travelling sometimes together, and at other times each took a different route. Mr. Nicol, after going over the greater part of the mainland and some of the inhabited isles, was called back to the south again to occupy some other field of labour; and many years after, when on another preaching tour in Shetland, he was drowned, with all on board, when making his passage from Lerwick to Leith, in the ill-fated "Coldstream Smack." He who had many souls in this place to be saved by means of Mr. Reid's labours, and who has the hearts of all men in his hands, was pleased to incline his heart to remain in Shetland, which at that time was in a state of great moral darkness.

It admits not of a doubt, that love to perishing souls impelled him to make choice of a field of labour, so forbidding in almost every point of view. Had he "conferred with flesh and blood," he would, without hesitation, have accepted an invitation to take the pastoral charge of the Congregational Church, in what he regarded as his native *Elgin*. Instead of this, however, he recommended to their choice the worthy individual, who, for a period of nearly forty years, has ministered to that church in holy things, while he himself, with a disinterestedness which has but few imitators, remained among the poor Shetlanders, abounding in labours in the town, over the mainland, and in many of the isles, amidst privations of many kinds, to even a greater extent than any now to be encountered. But God, whom he served with his spirit in the gospel of his Son, was with him, and "caused him to triumph in Christ, making manifest the savour of his knowledge by him in every place." That day two years after his arrival in Shetland, namely, in July, 1808, a christian church was formed by him in Lerwick, on Congregational principles, consisting of sixteen members, eleven men and five women. Their place of meeting then, and for several years after, was a flat in a private dwelling-house. About twelve years after this, their number, by the blessing of God on the labours of his servant, had increased to one hundred and forty, who, with a respectable congregation, worshipped in a neat new chapel, at that time the most comfortable place in the country.

Next to Lerwick, Walls enjoyed more of Mr. Reid's early labours and reaped more real advantage from them than any other parish in Shetland. The writer well remembers his first visit to Walls, and the impressions produced on his youthful mind on that occasion. It was

early in the autumn of 1806, the day was fine, and as the minister of the parish was in another part of his charge that Sabbath-day, the people assembled in the churchyard in great numbers, to hear the *field minister*. The *kirk-officer* had been warned, in accordance with an Act of the General Assembly, and the famous "*pastoral admonition*" which followed, not to open the church door to this "*vagrant teacher*," on pain of forfeiting his situation. Forms, therefore, from inside the church, were brought out to seat the more respectable part of the audience, while the mass of the people sat down on the graves of their departed relatives. A chair was brought for the minister, which he mounted, and after singing a psalm, he engaged in prayer in a most solemn and impressive manner. The eyes of all were fixed on the stranger, who was suspected by many to be one of the false teachers who should arise in the latter days, and deceive many. He gave out for his text, Heb. ii. 3, "How shall we escape if we neglect so great salvation." He spoke with great earnestness and deep feeling, and every sentence seemed designed to reach the conscience. At the end of the service he intimated his intention to preach again after a short interval. Scarcely an individual left the place, but the people began to talk together in groups, when very different opinions were expressed regarding the stranger and his sermon. A conviction was produced on the mind of the writer, then sixteen years old, that he was a servant of the Most High God, and spoke the truth in love. So strong was this impression, that I even ventured to reply to a young man, who found fault with his sermon because there was too much terror in it, that it was better to be alarmed now than when too late. The next discourse was founded on 1 Thess. i. 10, "And to wait for his Son from heaven," &c., which led the preacher to say many striking things about the second coming of Christ, and the judgment of the great day, which no doubt made a salutary and lasting impression on the minds of some who were present.

From that period a few persons in Walls began to be in earnest about the salvation of their souls, and amidst great reproach and opposition separated themselves from the people, and met together by themselves, in a dark damp room, for the purpose of prayer and reading the Word of God, and found God to be with them of a truth. When the church in Bixter was formed in 1808, a considerable proportion of the materials were from Walls, the fruits of Mr. Reid's labours there, and, before admission, were examined by him in connexion with our surviving brother Mr. Tulloch. For about four years after this period the members from Walls used, when the weather was moderate, to travel to Bixter on the Sabbath morning, although a distance of six or eight miles, wading through moss and water. In 1812 Mr. Reid spent several weeks in Walls, and formed the members there into a church by themselves, with the understanding that he would visit them as often as possible, which he continued to do for several years. On such occasions his absence from Lerwick was well supplied by James Peterson, a blacksmith, whose biblical and experimental knowledge and powers of communication rendered him a workman that needed not to be ashamed, and whose labours, both in town and country, were highly appreciated and much blessed. The church in Walls at its formation consisted only of about 20 members, which, by the blessing of God on Mr. Reid's sub-

sequent labours, and on those of his successors in the same field, have now increased to about 170, and worship in a comfortable and commodious place, well filled with an attentive audience every Lord's day, and where an interesting Bible class and Sabbath school receive weekly instruction.

The church now assembling at Sandwick was formed by him in 1812, and, as well as Walls, continued for several years afterwards to receive regular visits from him. The increasing demands, however, of the church of Lerwick on his labours, and the delicate state of his health, brought on no doubt by his early exertions, began to lessen greatly his country preaching, so that for some years previous to the late Mr. Kerr's settling in the country in 1823, the country churches had been, in a great measure, as sheep without a shepherd. But he always evinced a deep interest in the country churches, and his placid countenance ever beamed with satisfaction when he heard of the children of his early christian friends professing faith in the God of their fathers, and choosing their father's people for their people.

His disposition was mild and amiable, and he sought after the things which made for peace, and things whereby he might edify others. His public discourses, if not remarkable for originality or close thinking, were always characterised by solidity, simplicity, and godly sincerity. Christ crucified was the grand theme of his pulpit ministrations. Man's ruin and entire depravity as the result of Adam's fall, the necessity of special divine influence in conversion and sanctification, the sufficiency of the atonement of Christ as a ground of hope for every sinner, the necessity of holiness of heart and life, and of perseverance therein to the end, were the topics on which he chiefly dwelt. The writer feels gratified in having it in his power to introduce the testimony of an excellent christian minister* who knew well his doctrine and manner of life, in his own pithy and energetic language, contained in a letter to a friend in Lerwick. "Lerwick in particular, and Shetland in general, have lost one of their best religious friends, and our churches one of their most-valuable and useful pastors. He was a christian brother whom I knew well and valued much. His excellencies were of the solid—not of the flashy, fluctuating kind. For genuine piety and christian prudence he had few equals; and although for many years in the latter portion of his life he was physically incapacitated for active, public, and effective usefulness, yet he was a man whom God honoured in the earlier and more active part of his career to be extensively useful in the kingdom and portion of our common Lord. Mr. Reid was a modest, prudent, patient, persevering man. Few preachers of any denomination lived and laboured so patiently, and persevered so unceasingly in breaking up the fallow ground, under many nameless privations, as did my worthy departed friend, George Reid. While able to labour he was the apostle of the Shetland Isles. He carried the gospel to many of its dark and dreary parishes, where few men of other denominations cared much about their souls. He has served his generation, like David, by the will of God, and has fallen asleep in Christ. Not a few have gone before him as his crown, and not a few will follow him. As I expected, the latter end of such a man has been peace. Twenty years ago, he had grown grey

* Mr. M'Niel of Elgin.

in his Master's service, and now he has peacefully entered the joy of his Lord.

"When I travelled in the summer of 1821, the mainland, from the Scaw to Sunburgh head, and from Foula to Noss head, and visited most of the Isles, a total stranger to the population, and had not so much as a single note of introduction, the simple statement that Mr. Reid was my friend and fellow-labourer in the gospel, was an ample passport into the confidence, christian affection, and hospitality of all classes of the proprietors and peasantry. In the islands I found he was universally known, respected, and loved. Such a man is an honour and credit to any denomination. 'The memory of the just is blessed.' The Lord, I trust, will carry forward the work which he honoured him to begin."

It has been already mentioned, that many years ago Mr. Reid's delicate state of health deprived the country parts of Shetland of almost any share of his labours, but he was unceasing in his pulpit exertions in Lerwick, and up to the time of his resigning, about four years ago, the pastoral charge of the church, preached three times every Lord's day, unless when laid aside by affliction, which was not unfrequently the case. For two years, however, previous to his death, he had not been able to preach, and his last public effort of any kind, was on occasion of the Anniversary Meeting of the Lerwick Auxiliary Missionary Society, in January, 1845, where he occupied the chair, but then was so feeble, that he required the assistance of others in going to and from his chapel. When Dr. Candlish was in Shetland in the end of August last, our departed friend made an effort to hear him preach in the same chapel, but it was with great difficulty that he accomplished his wish, and never left his own house again till his breathless clay was carried to the house appointed for all living.

Towards the latter end of September, he became seriously unwell. For a time he was still able to spend most part of the day out of bed, but even this soon became too much for his feeble frame, and so rapidly did his weakness advance, that he soon became unable to lift his head from the pillow, while a violent pain in the chest deprived him, in a great measure, of the power of speech; yet no murmuring word escaped his lips. He never betrayed a look of impatience. The prevailing feeling of his soul seemed to be, "not as I will, but as thou wilt." When a hope was expressed that he might get better, he replied, "I will not be better till I am in heaven." One day previous to his last illness, his devoted and affectionate partner said to him, "I fear you are going to leave me." He looked at her with a smile, and said, "Well, and if I should, the Great Rock liveth. We have the unspeakable happiness of looking forward to the time when we shall meet again to spend a happy eternity together. Is that not far better?"

The Thursday evening previous to his death, he called to his bedside a young man who had been brought up with him from his earliest days, and entreated him to seek God for his portion; reminding him that this world is only vanity at the best; that all the wealth and pleasure of this life cannot yield one drop of comfort in a dying hour, but that if he sought the favour of God, he would enjoy present happiness, and have eternal felicity in the world of spirits. He then called to him a young lady, who had also been with him from a child, and gave her his parting

blessing, and added, "Cleave to the Lord through good and bad report. Place confidence in him, and trust the more though earthly comforts should fail. Lean on his arm when troubles assail. If you seek him with all your heart, he will be your succour and help in every time of need. In the world you shall have tribulation, but in Jesus you shall have peace. I am going to leave you—may God be with you." Two of the deacons of the church coming to his bedside, he laid hold on the hand of one of them very firmly, and said, "I am going to leave you now. Many, many thanks for all your kindness to me. May the blessing of the Lord rest upon you and yours." He then asked Mrs. Reid if she was willing to resign him to the Saviour. On her replying that her loss was his unspeakable gain, but that it was hard to part; he quoted those beautiful promises, "Fear not, for I am with thee; be not dismayed, for I am thy God." "I will never leave thee nor forsake thee."

After this he spoke but little, but gave evidence that his faculties of mind retained their vigour to the last. He was often heard whispering such expressions as, "Precious Jesus," "The Lord my righteousness," "My hope is in thee."

Thus died this servant of the Lord as he had lived, full of faith and hope, leaving behind him a blessed testimony to the value of the gospel of the grace of God. May it be the happiness of the writer, and of every reader of this imperfect sketch, *thus* to die the death of the righteous, and to have their latter end like his.

P. P.

WALLS.

UNPUBLISHED LETTERS OF THE LATE REV. JOHN CAMPBELL, OF KINGSLAND.

No. V.—SANE AND INSANE.

"LONDON, 2d June, 1836.

"MY DEAR SIR,—They say the difference between a sane and an insane man consists in this, that the sane man prudentially only tells part of his thoughts, and retains others; but the madman puts reins upon none, he tells all out, he may be said to think aloud. Were thoughts visible, and all had a pane of glass forming part of their skulls, through which our neighbours could see our thoughts exactly as they arose inside the head; I confess I should not like the best and most charitable friend to peep through, either long or often. I think it very probable I should paint the glass black. I sometimes act very like the madman, especially when writing letters without having any particular business; then I throw away the reins, and let ideas jump from the mind to the paper, just in the order they choose—not marshalling them like soldiers come out of their barracks. Perhaps you say, I wish both of us had had that madness thirty years ago. A minister who read his sermons, at length grew old, and his sight so failed him that he was obliged to preach without paper; coming down from the pulpit one day, he requested an old lady not to expect such accurate sermons from him

as she was accustomed to hear, for his sight had failed him. 'Oh, Sir,' said she, 'I wish you had been blind twenty years ago, for you preach better now than ever you did.' Perhaps you have heard of two countrymen of ours, who were walking along Ludgate Hill, which is one of the most crowded streets in London, to whom a gentleman stepped up, dressed in a blue frock, with a red collar, tapped on one of their shoulders, and said, 'Pray Sir, did you ever thank God for the use of your reason?' He said, 'I hope I am thankful for the use of my reason, but I do not recollect of thanking God particularly for it.' The stranger replied, 'Do it now Sir, I have lost mine;' on saying so, he immediately walked off. From the singularity of the circumstances connected with the insane man's exhortation, I have never forgotten it, it has occurred frequently and impressively to my recollection.

"Circumstances attending the announcing of some truths in scripture have, in a similar way, rendered them memorable fixtures in my mind; such, for example, as Rev. xviii. 21. 'And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.' The mind cannot read the verse, without the figure and action of the mighty angel presenting themselves before the mind's eye as in a picture. The last limb of the verse reminds me of a banker's son in Edinburgh, who I remember was a tall handsome young man, but he had the reverse of bright intellect; to brush him up, or improve him, his parents sent him on a voyage to London, which was not a trifling matter in those days of auld-lang-syne. His mother presented him with a handsome gold watch and chain. On his return, he happened to be seated at the side of the vessel, admiring his watch and chain, the vessel giving a jerk, owing to a wave dashing against the bow, overboard went the watch into the sea, on which the young man called to the captain to stop the ship, in order to get up his watch. The captain, smiling at his request, asked him if ever he had heard of anything being recovered from the bottom of the ocean? No, it is impossible. To show the completeness of divine forgiveness, God is said to cast all his people's sins into the depths of the sea. Micah vii. 19.

"Speaking of insanity reminds me of a remarkable occurrence which happened about forty years ago. Mr. Newton's niece (Miss C.) was afflicted for a time with that disease. He took a room for her in Bethlehem (Bedlam) hospital. She invited other females into her room, to hear her read and explain the scriptures. She soon mustered a considerable insane congregation. When any of them appeared to her to be converted, she appointed them to sit near her, and chalked a line across the room, outside of the converts, which none of the others were permitted to cross till they were declared to be converted. She and one of her converts recovered, and left the hospital about the same time. Mr. Newton invited the young convert to live with him, to be a companion to his niece. He found her a sincere Christian, from the effects produced on her mind and heart while she was insane. Mr. Newton said to me that it was a new case in his experience, though he was (what he called himself) an old seventy-four. This lady lived with Mr. Newton till his death; and with his niece, till the husband whom she married died; and also to the death of the widow, who was very imbecile in mind for

years, and could not have managed a house without the convert, who has since been married to an old acquaintance of mine, about six months ago. (Do not let this letter be stolen as you did one before, for I should not like this account of this lady to find its way to a magazine. Remember editors are very hungry for such facts.) Cowper the poet considered himself as having been converted while confined in a madhouse.

“Since I wrote the last word I took up a magazine, and what think you met my eye? A paper on successful preaching to the inmates of the Lunatic Asylum of Edinburgh. This is a singular age for novel inventions. What will come next? I think I hear you say, that your manufacturers are expecting to succeed in devising a method for sending up Glasgow muslins to the merchants in the moon, and that an ingenious artist in Anderston has so improved the telescope, that he thinks he sees mail coaches going full gallop in that luminary; and that while he was gazing, he saw an old woman, with a child in her arms rode over, which soon collected a mob around her; and that a scientific gentleman told you the last night, that they were inventing a speaking trumpet, by means of which they expected to be able to hold conversation with the emperor of the moon, if they could only devise a plan for getting a trumpet sent thither. When the matter is settled, tell the gentleman to engage Mr. Ewing to be the first spokesman, for perhaps they can speak nothing but Hebrew. I know an old gentleman in Edinburgh, who would have asserted that if they spoke at all, they would be sure to speak Hebrew. Think what questions you would wish Mr. Ewing first to ask. Have a paper with the questions ready, with room for inserting the answers, and send the first lot to me by post.

“My memory is not very retentive of *late things*. Having some ideas floating in my head that you expected a further dividend on the thirty years' concern, I have tried to produce this bill; if it is not accepted, you can protest and return it; if you do not, I shall conclude that all is correct. Love to Miss M'Pherson's scholar, George-Street, Edinburgh. If you know who I mean, you will have a proof that *old things* are remembered by, yours truly,

“JOHN CAMPBELL.”

NO. VI.—ALL THE WORLD MUST BE TAXED.

“SHACKLEWELL, LONDON, 28th July, 1834

“MY DEAR SIR,—To relieve the mind a little, I sometimes take up a sheet of paper, to put down a few random thoughts to a friend who I may think will not be much offended, though he may find in some part of it that an adjective does not strictly agree with a substantive; but should he meet with such a case, would say, with a smile, never mind, for the best friends will differ sometimes. When I was a boy, these two parts of speech were said to agree most harmoniously; no wonder then, now that they are old, if they snarl at each other, for some old people are twice children, and old childhood is the worst of the two. I am reminded by this remark, of the present state of the oldest intimate friend I have in London, a man that I *always* found ready for ever good work, whether it had respect to the souls or bodies of men, or, in other words, to the spiritual or temporal interests of mankind—*or* mention the matter to him, and he seemed as if he had always a hor—

standing ready, with saddle and bridle on, which he mounted immediately and set off full gallop to effect the proposed object. His memory began to fail a few years ago, which became increasingly feeble as time rolled on, till he could not recollect the name of the street where he lived, nor my name, nor his own. By a letter I had lately from his eldest daughter, I find he has sunk down to complete infancy, and has to be done to the same as a babe—so that he is not now a responsible creature. He wrought well while it was day with him, but the night has come upon him when he cannot work. Yet I dare not think of him as a useless man even now, his case ought to operate as a spur to urge us to greater diligence and activity, while there is not an embargo laid upon us, and not obliged to ride quarantine. With my mind's eye I see a committee hesitating to adopt an excellent measure, because of the extent of the sum needed, and the emptiness of the treasury; a tall gentleman rises rapidly, turns his face towards the ceiling, with eyes sparkling with the fire of zeal, and a countenance beaming with benevolence—he strikes his hand upon the table while saying, Brethren, never stand still—go forward—vote the measure—I, as treasurer, shall be forthcoming. This is the very man whose judgment and memory are now fast asleep, and cannot tell his own name, yet can walk perfectly upright though carrying eighty years. He has been one of our deacons ever since I came to Kingsland. On entering heaven, it will be awaking from a dream, or truly passing from death to life.

“There happens to be lying open at my left hand a *large printed New Testament*, the same as presented to the slaves on the day of their emancipation—a memorable day to transported Africa. The first verse that caught my eye was Luke ii. 1. ‘And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.’ On the issuing of which decree, at that time, depended the fulfilment of an ancient prophecy, regarding the spot where the Son of God should make his first appearance in our world. I tried, merely in fancy, to trace this decree to its origin. I supposed some Roman general had drawn on Rome to a large amount, which a clerk in the treasury happening to see, was led to examine into the state of the imperial funds, which he found to be more exhausted than he imagined they were. This he stated to the head of his office, who repeated it to the first lord of the treasury, who held up his hands at the unexpected information, saying, ‘the emperor must know it immediately.’ He hastens to the palace, enters the presence chamber with timidity, states the fact, that the imperial treasury was more empty than he had any suspicion of. Cæsar smiles, saying, You know the way to fill it, and if you do not, I’ll tell you. Go write a decree from me, that all the world shall be taxed; bring it to me in the morning, when I shall sign it, and let carriers be ready to carry it to all countries under heaven. All these, and perhaps more links were connected in this part of the chain of providence, all necessary for bringing about the most wonderful event that had occurred from the commencement of time. Yet none of the links had the smallest idea of the mighty matter they were aiding to accomplish, any more than the iron links of a chain-cable know that they are connecting the ship with its anchor, and thereby contributing to its safety.

"I was much obliged by your sending me the papers containing the discussions on American slavery. They appear to have been ably conducted. The disputants appear to be clever lads. When what you may call Tabernacle Independency began in Edinburgh, it excited a very considerable stir throughout the country, and great alarm; yes, even in Glasgow, as if your cathedral and principal bridge had vanished in a night. At that time, a certain lawyer in Edinburgh, who had imbibed Independent views of a christian church, went to visit his old father about Lanark, who was a staunch Presbyterian. The old man expressed sorrow to hear of his son having changed his religious views. They sat down to discuss the subject. The father finding he could not answer some of his son's arguments, gave up the discussion, not for a moment supposing that his side of the question was the weakest, for his concluding remark was—'It is wonderful what you Edinburgh people get to say.' When I had finished reading the speeches of Messrs. Th. and Br., I said, It is wonderful what you slavery discussers get to say. When I read Mr. Br.'s extract from a speech by Mr. Th., in the Hopetown Rooms, Edinburgh, concerning the condition of Britain as a nation; as a witness about the state of things in America, he fell forty per cent. in my estimation—for what he says of the morals of Britain is a palpable caricature, not of things he knew, but supposed, or possibly might have dreamed. What could he know of the intemperance of the richest of statesmen, &c., but by very vague report? As to the poorest, I do not think I ever see above forty per ann. drunk, though I now only believe the accuracy of about a third of his representations; I think the enemies of slavery are greatly obliged to him, he certainly, with his coadjutors in America, hath brought the subject under pretty general consideration, which, even in America, was asleep. I hope that agitators will be sufficiently numerous and persevering, as to prevent its going to sleep again, for a second sleep is generally sounder than a first. The burning of the slave is an appalling fact, and the doing it without judge or jury made it still more horrible. At Jedburgh they hanged a man without trial, during the border squabbles, but they afterwards dug up his body brought it into court, tried the Northumbrian, and brought him in guilty. What would they have done had they brought him in innocent? Would they have hanged the provost or the jury? But in America, the poor slave had not even Jedburgh justice. The last time I preached at Jedburgh I inquired of some friends if the story was a fact. They said there was a record of it in the council books remaining to this day. What change has taken place on the public mind since those dark days. Were such a case to be repeated in Jedburgh now, think how Scotland would be affected, how it would be reprobated from Land's-End to John o' Groat's House. Knowledge and the standard of morality have increased, and will increase in proportion as divine truth is circulated. I have room to say no more, except that I remain yours truly,

"JOHN CAMPBELL"

No. VII.—PHILEMON AND ONESIMUS.

"SHACKLEWELL, LONDON, 18—"

"MY DEAR SIR,—I think in the last letter I sent you, I endeavoured to trace up to some supposed small circumstance, what aided in the —"

fulfilment of an ancient and important prophecy, no less a one than the place where the Prince of Peace should be born. I have since been led to think on what led to Paul writing one of the most beautiful pieces of composition that hath been handed to us from the ages of antiquity—I mean the epistle to Philemon. I have read some of the epistles of Cicero and others, eloquent ancient writers, but I have seen none to match that to Philemon—I mean merely as a piece of composition. The Christian, the orator, and the polite gentleman shine brilliantly in every line of it. The reasons gradually introduced for his giving a cordial reception to his returning run-away are irresistible, so that he might actually feel disposed to say to Onesimus, what I heard an African chief say to a missionary who had done him a favour, ‘I could lick you all over,’ in allusion to a cow licking her calf, or a cat her kitten, which looks so remarkably affectionate.

“I do not know what led Onesimus to leave the service of so good a master as Philemon must have been, seeing, at the risk of reputation, property, yea, even of life itself, he accommodated a christian church under his roof at all their stated meetings, which must have rendered him a marked man among the surrounding heathen gentry. I think I see a neighbouring gentleman who filled a high office under Cæsar, call upon him early on a fine summer morning, and what do you think he said? He said,—‘Philemon, I always considered you to be a man of sense, till lately I heard that your house had become the constant haunt of those miscreants of Galileans, a sect every where spoken against, as despisers of our gods, which have been respected and honoured from time immemorial—men who are plotting to turn the world upside down. I saw your party leaving your house the other day when walking past with Artemas; on seeing the rabble, I held up my hands and said to Artemas, that if such a ragamuffin set were to come into my house, I should order my servants to sweep them out with brooms, and cleanse the house after it; and let me tell you Philemon, as a real friend, if you continue these practices you are a ruined man.’ Philemon listened to all this with perfect calmness, and then said,—‘Sir, you despise my friends, but notice what I say, they are men and women of whom the world is not worthy; you do not know them, Sir, they are in disguise at present; it doth not appear what those shall be—they are kings and priests unto the God that made you, and they shall reign with Jehovah’s Son for ever and ever.’ This of course led to a long conversation on the claims of Christ.

“With respect to Onesimus, perhaps he merely wanted to see a little of the world. No doubt he had often heard of the splendour of Rome, its immense extent and population, and the magnificence of its public shows, which determined him to run off, with a companion like minded with himself. They would find great difficulty in reaching Rome without detection. When they came in sight of a village or town, they would strike off to the right or left of the road, in order to go round them unnoticed. I think I see the surprise of Onesimus on meeting Paul in one of the streets, wearing a chain and guarded by a soldier. I think Paul had observed him, beckoned to him to come near, gave him the address of his hired house, invited him to call, which no doubt he did. Paul’s conversations we know were blessed to him, for he

became a brother beloved, by faith in Christ Jesus. Both Paul and he saw the leadings of Providence in the whole case, and thus Onesimus became an interesting companion to Paul in his bonds, and no doubt made himself useful to him, by carrying his messages, making purchases, &c.

“ October 3d, 1836.

“ THE above was written, I forget how long ago, intended for you, but not having time to finish it I laid it aside, and having got out of sight, it went out of mind till brought to my recollection this evening by receiving yours of last month.

“ I see by yours, that my conjecture above of the subject of my last to you, about the supposed chain of Providence that probably led to the birth of Christ at Bethlehem is correct. Providence is a wonderful subject, especially when we see on what little pegs hang great events. I was thinking this morning on the truly interesting story of Joseph. Suppose a camel had broke its leg the morning Joseph was in the pit, or the tying of a sack of corn had got loose, and consequently the corn was scattered upon the ground, and must be gathered up again, being too precious to be lost on such a journey. Either of these little events might have made them too late of reaching the pit, to have Joseph offered unto them for sale, consequently, hundreds of thousands of Egyptian men, women, and children must have perished during the seven years' famine. Likewise, suppose that Mrs. Potiphar, instead of being a strumpet, had been a chaste woman, how would Joseph have been raised almost to the Egyptian throne? And how could the ancient church have been nursed in Africa? And should we not have been without that marvellous and instructive journey in the wilderness, of forty years' continuance? Without this, travellers would have passed Sinai without ever inquiring after its name, and no Popish convent would ever have been built there.

“ Bonaparte, when in Paris, had always a young lad outside the room door where he was writing, often till two or three in the morning, that he might be ready to bring him any thing the instant he rang his bell. One night the lad was writing to his mother, who was sick and poor, and fell fast asleep beside his letter. The emperor rang his bell two or three times, but no boy—he opened the door—found him asleep—read part of the letter—was pleased with the interest the boy took in the welfare of his mother—awoke the boy, and supplied him with money to relieve her wants. Had the boy not wrote his letter that night—had he put it in his pocket instead of leaving it open—had he not fallen asleep—or had it been a dog's sleep, who then hear as well as when awake—or had Bonaparte, from anger, not had the curiosity to examine what was written, the poor mother would have remained unrelieved. But you say, oh! this was a trifling matter. Would the mother have thought so? The ravens fed Elijah. Bonaparte was as unlikely to be the feeder of this poor unknown woman. The Providence of God is seen in both.

“ You wish me to tell you about Dr. Philip and his Africans. The public prints ought to save me that trouble. Yesterday, Mr. Read, who travelled with me the greater part of my first journey in Africa, Tantas,

za Caffre chief, whom I knew both times I visited Africa, and Andrew Stophels, a Hottentot, who travelled with me about twelve hundred miles. Last time I was there, yesterday commemorated the death of Christ with us in Kingaland chapel.

"You seem not to be satisfied with the number of instalments I have already paid of this thirty years' debt; when am I to receive a discharge in full of all demands? I fancy we must leave that to be settled afterwards, as the writer, like Bonaparte's boy, is ready to fall asleep over his letter, and is hardly able to tell you that the name of the writer is, yours truly,

"JOHN CAMPBELL."

ON THE SCRIPTURE ARGUMENT FOR CAPITAL PUNISHMENTS.*

To the Editor of the Scottish Congregational Magazine.

DEAR SIR,—I have read, with much interest, a paper inserted in the Magazine for November last, on the abolition of capital punishments, and cheerfully concede to the writer the merit of talent and ingenuity, while every one must admire the spirit of benevolence and humanity which breathes throughout the whole. In all that he says on the impolicy and inexpediency of multiplying capital punishments, I cordially concur. As a general maxim in law, the punishment ought certainly to bear some proportion to the magnitude of the offence; and in all cases where guilt is clearly proved, except under certain peculiarly mitigating circumstances, the penalty should be rigidly and impartially inflicted. The reformation of the offender, as well as the safety of the community, should also be kept in view, as the governing principle which should regulate the administration of justice; and every feeling akin to personal malice or private revenge should be carefully excluded. I am prepared to go even further, and to admit that where the ends of justice can be sufficiently attained, by means of *secondary* punishments, it is inexpedient to resort to the highest penalty of the law. But I am not prepared to adopt the conclusion of your correspondent, that in *all* cases capital punishments are unlawful, and ought to be abolished. I must especially enter my solemn protest against the way in which the writer attempts to establish this portion on *scriptural* grounds, and to evade the force of the arguments usually drawn from this source to justify the practice. His "chief difficulty" is contained in Gen. ix. 5, 6, "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of every man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood by man shall his blood be shed; for in the image of God made he man." Now any plain person, reading this passage for the first time, would (I think) immediately draw the conclusion, that the wilful and deliberate taking of human life was to be punishable with the death of the perpe-

* Our readers will please to forgive the interval betwixt the argument which appeared in our pages a few months ago in favour of the Abolition of Capital Punishments, and these able strictures upon it.—Ed.

trator; and in order to mark the divine displeasure at such a crime, God himself declares that he would consider the person whose duty it was to inflict the punishment, in some degree accessory to the deed, should he allow the convicted murderer to escape, or, in other words, would hold the judge responsible for the due infliction of the penalty. Further, to express His abhorrence of the crime of murder, the Almighty requires that even the brute beast which has been the unconscious instrument of shedding human blood, shall be put to death as a sort of deodand. And the reason of inflicting this penalty for this particular offence is assigned, namely, that man was made in the image of his Maker; and though now fallen from his original integrity, still bears the vivid traces of his primitive dignity: to shed the blood of man, therefore, is to offer a daring affront to the Creator himself—it is to destroy a life which is as much superior to that of the lower animals, as *intellectual* being is superior to *sentient*, and which is capable of interminable improvement.

But while such seems the natural meaning of the words, what is the view taken of this remarkable passage by your correspondent? He tells us that “it is viewed by not a few biblical critics as predictive of an indirect consequence, not injunctive of a direct retribution, as if it had been said, that the bloody man will rouse the revengeful passions of others against him!” In other words, all that is meant by this solemn injunction, according to this theory, is, that the person who is meditating the commission of murder had better beware of inflicting the blow, lest some angry fellow should knock him on the head! Thus the vindication of the law is to be taken out of the hands of regularly constituted authorities, and the murderer is to be left to expiate his crime at the shrine of private revenge. We are further told, that “the passage does not say the murderer’s blood ought to be shed,” and that it is to be regarded as “the declaration of a general law of Providence—that the murderer shall usually be murdered, or die a violent death by the hands of men.” But does not the existence of this general law indicate, in a remarkable manner, the mind of the Deity in regard to this very crime? And may He not delegate to a public tribunal the same power which, on this supposition, is transferred to individual passion or caprice? and in the hands of which of these parties is the power of inflicting the penalty—likely to be lodged with the greatest safety? The writer compares the injunction in this passage with the following phrases, as of equivalent import:—“He that leadeth into captivity shall go into captivity; he that taketh up the sword shall perish by the sword,” &c.—expressions which are obviously indicative of mere sequence, without any thing like positive or direct injunction. But this appears to be little better than trifling with the sense of scripture. Does the writer not know that almost all laws, ancient and modern, are expressed in the future tense; and that, in such a connexion, it bears the force of the imperative mood, and is equivalent to a positive injunction? Thus, in our own country, the laws of criminal jurisprudence generally run in the following style:—“The person offending *shall*, for the first offence, pay such a sum of money, or *shall* suffer so many weeks imprisonment.” The very first penalty recorded in scripture is couched in similar terms,—“In the day thou eatest thou *shalt* surely die.” Does this indicate nothing more than

"indirect consequence," or the operation of "a general law?" The very same form of expression is used, where the murderer is supposed to be put upon his trial before a regularly constituted judge, Numb. xxxv. 30: "Whoso killeth any person, the murderer *shall* be put to death by the mouth of witnesses." Is this to be viewed as "merely predictive or warning?" But further, no notice is taken by your correspondent of the reason assigned for the capital punishment of the murderer, viz. that man was made in the image of God, as imparting a peculiar heinousness to this crime above every other. He also says that the magistrate is "no more bound by the text in Genesis to punish murder with death, than he would, by the text in the Revelations, to sell every master of a slave-trading vessel to any owner of slaves." If by this instance he alludes to the passage formerly quoted from Rev. xiii. 10, we answer, that there does not appear to be any reference in the words to slave-trading at all; the design of the sacred writer is to inculcate the virtues of faith and patience on the part of the saints in times of persecution, and to dissuade them from resorting to physical force, or appealing to carnal weapons, in defence of their opinions;—a lesson which was not always attended to by our covenanting forefathers, and for the neglect of which they were often punished by being involved in all the horrors of civil war. Besides, the connexion in which the passage stands clearly proves that it is of a prophetic character, as well as indicative of a general law of Providence.

I am not aware of any divine (with the exception, it may be, of some of the Neological school,) who has ventured to give any other interpretation to the passage in Genesis than that which the received translation naturally suggests. The writer, indeed, seems conscious of the untenableness of this argument, for he immediately adds, "even admitting that the passage in question, as rendered in our version, is a correct translation, it does not follow that the law of retaliation, as thus set forth and re-enjoined by Moses, is of permanent and universal obligation." It is here admitted that the law of capital punishment, in cases of murder, is no peculiarity of the Jewish code, but formed part of the revelation made to Noah, nearly a thousand years before that law was instituted; and such being the fact, we conceive it is, consequently, binding, like the Sabbatical law, on all his descendants. As to the case of Cain, which was an exception to the general rule, no one denies that the Almighty may, if he sees fit, suspend the execution of his own laws for the general good of the universe; but the unsophisticated conscience of the first murderer told him, notwithstanding, that he deserved to die by the hands of men: "It shall come to pass that every one that findeth me shall slay me." And one reason of the suspension of the punishment might be to prevent the depopulation of the earth at that early period, when the whole human race consisted of a single family. With regard to Lamech, there seems strong ground for concluding that his was a case of accidental homicide, or as some think of simple manslaughter in self-defence; and that on this account he considered himself much less criminal than Cain: so the words might be rendered, "I have slain a man for wounding me, and a young man for hurting me." But even under the Mosaic law provision was made, by the institution of cities of refuge, for protecting the manslayer from the avenger of blood, in cases of accidental homicide, and the exception only strengthens the general rule.

Your correspondent informs us that "no less than seven crimes were punished with death" by the law of Moses; and that "if this law be moral, or perpetual and immutable, then every part of it must be so, and no man is at liberty to set aside, or pardon any violation of it, or mitigate the penalty." But he overlooks the peculiar nature of the constitution of the Hebrew state, as a theocracy, in which Jehovah himself stood in the place of sovereign, and on this account some of those crimes were viewed as high treason against the chief magistrate, and as such meriting capital punishment. This was the case with idolatry, blasphemy, and Sabbath-breaking. Had these crimes been considered of *secondary* importance, under that dispensation, it would have entirely defeated the design of the Almighty in constituting the Israelites a peculiar people, viz., to preserve the knowledge of his being and perfections in the world. As to adultery, owing to the universal observance of the law of marriage among the Jews, it was a crime of rare occurrence in the best periods of their commonwealth, and must not be judged of by the degeneracy of modern times. Christian writers should beware of representing the Mosaic code as of a sanguinary character. This is a favourite topic with persons of sceptical principles. But the fact is, that when viewed in connexion with the criminal laws of any other nation, ancient or modern, it will not suffer by the comparison: and when we consider the humane regulations made in behalf of slaves, debtors, the poor, and other destitute or dependent individuals, it must be regarded as distinguished for its leniency and humanity. No criminal was to receive more than forty stripes; while two hundred lashes are often inflicted on our unfortunate soldiers: and the master of a slave was bound to give him his liberty even for the loss of a tooth! (Exodus xxi. 7.) But where did the writer learn that under the Mosaic law "the punishment must be immediate—that there was no delay to try the culprit—no power to substitute one kind of punishment for another, and no exercise of power to pardon?" One great end of the Hebrew criminal code seems to have been to *check* the practice of private assassination or personal revenge, on the part of the nearest of kin of the murdered person—a practice which universally prevails among the modern Arabs; and instead of this, to bring such cases before regularly constituted tribunals. Hence it was ordained, that judges and officers should be appointed "in all the gates" of the cities, before whom every cause must be brought in the first instance, and who were bound to obtain the evidence of two witnesses at least, before conviction, and to determine the matter according to law: and the most excellent rules are laid down for the administration of justice, which it would be well for all judges and magistrates carefully to study and observe. (Deut. i. 16, 17; xvi. 18—20.) In the case of the rebellious son, for example, the utmost care was taken to prevent the undue stretch of paternal authority, and to secure for the culprit a fair and impartial hearing. First, the parents must deal with him privately, with a view to reduce him to obedience: then they were not at liberty to inflict punishment at their own hand, but were bound to have the case calmly and publicly investigated before the elders of the city: they were further required to act the part of informers, and to appear personally before the elders and declare their own cause; and we may be sure that the case must have been very hopeless ere their feelings would allow them to take this step. Both

parents must also join in the complaint, and finally, the sentence must be unanimously approved by the citizens; for "all the men of the city" must unite in the infliction of the punishment. (Deut. xxi. 18—21. There is nothing here like indecent haste or summary vengeance. And in all criminal cases it must have occupied a considerable time to prepare the libel, to bring the cause before the judges, to hear parties, and to collect the evidence of witnesses. The officers appointed by Moses were required to judge the people "at all seasons," and these were appointed to every thousand, hundred, fifty, and ten of the population. Besides these inferior tribunals, answering to our sheriffs and justices of peace, there was a supreme court established at Jerusalem, which had the power of reviewing the sentences of the provincial judges. (Deut. xvii. 8—13.) And after the institution of the monarchy, a right of appeal lay to the king, who had power to pronounce sentence in the last resort, and to suspend, alter, or modify, the previous decision. Of this we have a striking illustration in the supposititious case brought before David by the widow of Tekoah, in which she pleaded for the life of her son, who, it was alleged, was in danger of being put to death for the murder of his brother, but whom the king was pleased to pardon, on the ground of its being the result of a previous quarrel. 2 Sam. xiv. 1—11.

Your correspondent confounds two things totally distinct, namely, the duty of Christians in their *individual* capacity, and the duty of the civil magistrate; or, in other words, public justice and private revenge. Even under the law of Moses, as we have seen, the *latter* was prohibited, and the people was reminded that "vengeance belongeth unto God;" and the same rule is enforced under the gospel. (Rom. xii. 19.) But under both dispensations the *former* remains unimpaired; only its exercises to be regulated by the milder spirit of Christianity. Our Saviour clearly recognizes the right of civil governments to maintain their authority by the sword: "If (said he to Pilate,) my kingdom was of this world, then would my servants fight that I should not be delivered unto thee." He also admitted that God might *delegate* to civil magistrates the power of life and death, when he told the Roman governor, "Thou couldest have no power against me *except it were given thee from above.*" It was the sin of the Jews that they petitioned for the life Barabbas, a convicted murderer, and desired that the innocent Jesus should be put to death. "Ye desired (says Peter,) a murderer to be granted unto you:" and the dying malefactor confessed the justness of his sentence, though it does not appear that he had shed blood; "We, indeed, (suffer) *justly*, for we receive the due reward of our deeds." The apostle also clearly vindicates the right of the civil magistrate to inflict capital punishment: "He beareth not the sword in vain, (says he,) for he is the minister of God, a revenger to execute wrath upon him that doeth evil." But if he have no power, under the gospel, to take life, why invest him with a sword at all? a baton would be a more appropriate ensign. The same thing is also implied in the language of the Apostle to Festus; (Acts xxv. 11.) "If I have committed any thing *worthy of death*, I refuse not to die." Were capital punishment, in all cases, beyond the province of the civil magistrate, instead of saying, "It is not lawful for us to put any man to death," the Jews should have simply told Pilate, "It is not lawful to put *any man* to death." If the precept of our Saviour, "Love your

enemies, do good to them that curse you," &c. is to be the rule of civil government in the administration of justice, the argument would prove too much, it would operate equally against all *secondary* punishments; for the writer's substitute of transportation, or imprisonment for life, is equally abhorrent to the spirit of such precepts, with the infliction of death. Nay, according to his own showing, it is looked upon with greater horror by the culprits themselves.

But it may be fairly doubted whether among the generality of criminals, there be that contempt of death which the writer of the essay supposes. That a few daring spirits have continued hardened to the last, and have assumed an air of indifference or levity even on the scaffold, cannot be denied, and it is one of the most affecting proofs of human depravity, but this is not the *general* rule. Life is naturally dear to all, while death is justly considered the greatest of all physical evils; and the passing of a sentence of death has often been the means, through the blessing of God, of rousing and melting the most obdurate, has disposed them to listen with interest to the consolations of religion, and has been overruled for bringing them to the saving knowledge of the truth. Thus they have been enabled to afford the most satisfactory evidence (so far as man could judge) of genuine conversion, before they were called to suffer the extreme penalty of the law.* Of course we deprecate *hasty* executions, and hold that a sufficient space of time should be allowed to elapse, between the passing and the inflicting of the sentence, to permit of the criminal's receiving religious instruction. As to the alleged tendency of *public* executions to blunt the feelings of the spectators, and to embolden the profligate to the commission of crime, this result could be easily avoided, by requiring that such spectacles shall take place within the precincts of the prison, and in presence of only the legal functionaries.

In maintaining the lawfulness of capital punishments, let it be clearly understood that I plead for them only in cases of wilful and deliberate murder; and I am happy to think that, in our own country, the number of capital offences has been greatly reduced of late years, and that they are, practically at least, limited to cases of this kind,—an improvement in the spirit of our legislation of which the writer does not seem to make sufficient account. But the arguments by which it is sought to abolish them altogether, would tell equally against the taking away of life in self-defence, and, indeed, against all defensive war. It seems the voice of reason as well as of revelation, that the man who deliberately aims at the life of another, virtually forfeits his own; and before such novel theories be adopted, let the following passages of scripture be carefully pondered. "Ye shall take no satisfaction for the life of a murderer who is guilty of death, but he shall be surely put to death: ye shall not pollute the land wherein ye are, for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein but by the blood of them that shed it." (Num. xxxv. 31—38.) And while provision was

* See Mr. Innes' interesting "Notes of Conversation" with Hugh M'Donald, and the other young men who suffered for the part they took in the new-year's-day riots at Edinburgh, in 1812: see also an excellent paper in a former series of this Magazine, for July, 1824, giving an account of the death of Thomas Black, written, it is believed, by the late Mr. Aikman.

made for the protection of the unfortunate homicide, it was expressly ordained, that "if a man come presumptuously upon his neighbour to slay him with guile," he was to be taken "even from God's altar, that he might die." (Exod. xxi. 14.) The tendency at present in our country seems to be, to make too light of the sin of shedding human blood, as may be seen in the deplorable state of society in Ireland at this moment, and in the manner in which the laws against duelling are systematically evaded, even where death has ensued. And, as Mr. Scott observes on the passage on which these strictures are founded, (Gen. ix.) "It is a subject for serious inquiry, to all who are cordially affected to the welfare of these nations, how far it can be justified before God, and how far national guilt is contracted when so many are suffered to elude justice who commit wilful, deliberate murder in duels." Hoping you will allow a place in your Journal for these remarks, I remain yours, &c. W. L.

REMARKS ON THE NATURE OF CHRISTIAN UNION.

First, then, there must be in such union *a unity of sentiment.*

"How can two walk together except they be agreed." No cordial union can exist in minds actuated by opposite principles; the more especially if these involve the deepest interests—the most overwhelmingly important matters that can occupy human attention. No reconciliation can ever take place betwixt the belief and the denial of a God. No harmony can exist betwixt the acknowledgment and veneration of divine revelation and the listless indifference or hostile enmity of unbelief. Here are principles that are diametrically opposed to each other, and must continue in a state of conflict until one or other shall ultimately prevail. But the very terms employed mark the limit of this union, and involve, in some measure, a common agreement. It is Christian Union. This object seeks no alliance with ought that is unchristian. It seeks to bear and forbear in matters of comparatively less moment when there is found a variety of opinions, but it can only exist when there is an agreement in vitally important truth. The name designates the thing. It is Christian Union. A union of those who are followers of the Lord Jesus Christ—who place their hopes of salvation entirely on his sacrificial death and righteousness, and who are desirous, as evinced in their deportment, to obey his precepts, and walk in all his ordinances blameless. It is not an embracing of all and every body in a fancied enlarged but blinded liberality. It is a receiving of men for the truth's sake. It sacrifices no principles—it demands no compromise. To depart from the truth for the sake of union would be wickedness; to delude with the notion of union when there existed great and important diversity, would be folly. There must be mutual satisfaction in the parties united, and when, in a candid and explicit avowal, sentiments are found to tally, there is presented a basis of union.

In bringing this question to a practical or matter-of-fact inquiry, it is delightful to reflect, that amidst all the variety of denominational forms that prevail in the christian world, there is a substantial union in the

cardinal doctrines of divine revelation. The chief divisions in the church are found in the Episcopalian, Presbyterian, Methodist, and Independent form of government. Except in church order, their Confessions of Faith are nearly alike—they are alike in all the most important doctrines of revelation. It has been justly said, that the points in which they are agreed are more numerous and more important than those in which they differ.

There is an essential agreement in their belief amongst all evangelical Protestants, and that there are grounds sufficient for them to acknowledge and recognise each other as children of the same family—servants of the same Master—soldiers in the same warfare—worshippers of the same God—inheritors of the same promises, and travellers to the same heavenly Canaan.

2. In Christian Union there must be a *unity of character*.

Profession without practice is worthless. To assume the garb where there is none of the reality, is to attain the character of the hypocrite. All the truths of revelation are of practical import. The christian faith is not a system of abstract truth, which may be dormant in the breast, and unobserved in its effects by the spectator. Christianity is something to be done as well as believed. It is a system of truth bearing upon our present relations and future prospects. It has relation to God. It has also relation to men. It has relation to the present,—it embraces the future. It is a system of truth not only to enlighten, but also to sanctify. As a restorative system, it is designed to bring back men from a state of alienation to God, and by its healthful influence teach him to reflect the character of his God. Its truths are holy truths. Its promises are holy promises. Its precepts are precepts of holiness. All its precepts, and examples, and encouragements, exhibit a like aspect. If we read of the people of God in ancient times, they were a holy people. There is a distinctive character that belongs to them which has been the same in all ages, and must continue unchanged throughout all generations. The church of God does not present to us a different character in the successive periods of its history—changing with changing times, and altering with altered circumstances. Its faith was a holy faith in patriarchal times, and it produced holy men. It was a holy faith in apostolic days, and the result was the same. It is a holy faith now, and the acknowledgment of its doctrines demands a conformity to its principles. There has been but one law in the house from its formation until now—that law that is the very badge of its existence and the pledge of its ultimate glory—holiness unto the Lord. It is written by the finger of Jehovah in vivid and indelible characters on the foundation and the top stone of the glorious structure of his church,—“Be ye holy, for I, the Lord your God, am holy;” and “Without holiness no man shall see the Lord.”

While, then, there is a unanimity of belief, there must also be a similarity of practice. The same truths must, in every instance, produce like effects. Unity of sentiment without a resemblance in holy character amongst those who desire Christian Union, would only defeat its design, and fail to realise the union the Saviour desires when, in immediate connection with his petition that all his followers may be one, he also prays, “Sanctify them through thy truth, thy word is truth.”

3. In Christian Union there must be *a unity of feeling.*

"By this," says the Saviour, "shall all men know that ye are my disciples, by the love that ye have one to another." The relationship existing betwixt the disciples of Christ is one the most intimate and endearing. In this spiritual brotherhood there is a bond which can never be broken. The children of this household trace their origin to a common source; and love to a common parent is productive of love to the members of his family. "Whosoever," says the apostle John, "believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him." What can be more striking than the very mode in which the same apostle exhibits this view, and denies the possibility of love to God, when love to the brethren does not exist: "If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" It may be in some measure arising from our limited capacities, or some other peculiarity in our present constitution, but we are only capable of feeling in a strong degree to those who are near to us. Hence, there may be a tendency in the interpretation of such precepts to apply it to the circle in which we more immediately move. It is not to be denied, that each individual may have his own predilections in favour of those with whom there may be a warmer sympathy. In even the Saviour's history, we read of a beloved apostle. So there may be a stronger attachment to one community than to another—to one church rather than to another. But this neither interferes with, nor destroys that law of love with which we are bound to comply, as embracing all the followers of Christ. We are bound to recognise as a member of the family, and with a feeling of brotherhood, every individual who possesses the faith of Jesus, and who evinces his faith by his practice. If a partaker of the common hope, and united to the Saviour—a brother; a child of God—an heir of glory. It matters not what may be the sect, the tribe, the locality, the position in life, rich or poor, his attainments, learned or unlearned; if Christ's, then ours, and we are his. One Saviour has redeemed us; one Spirit has taught us; one feeling should animate us; and one final and happy home shall at last receive us. In the exercise of this expanded and hallowed emotion we are to lose sight of the minor and sectional divisions which prevail amongst Christians, and embrace in our affections the whole church of Christ. How is this feeling enforced by the consideration that this relationship is to outlive every other. All ties, the most intimate and binding that exist on earth, shall be broken; the parent must be separated from the child, and the child from the parent; the husband from the wife, and the wife from her husband; but those who are united to the Saviour are also bound to each other by a tie which death, nor life, nor time, nor eternity, shall ever rupture. This union, this brotherhood, this family relation, is to continue for ever, when the last promise of the Son of God shall be fulfilled, and all his followers be gathered for ever into his fold above. The unity of the church and the feeling of one member for another may be pursued by reference to the matchless simile of the apostle, 1 Cor. xii. 12—27.

4. In Christian Union, there must be *unity of aim.*

The church of God is an institution in whatever aspect we

contemplate it which has inscribed upon it the most glorious of all designs. That design does not terminate in itself—it is not limited to an earthly object. How wonderful the effects produced upon the minds and character of those who compose it—once darkness, now light in the Lord—once polluted, now a redeemed and sanctified people—once, in the madness of their rebellion, boldly striking at the foundation of the divine throne, now contemplating that government with veneration; desirous of complying with its laws, and seeking to uphold its authority. How does the mind also still more rise in astonishment when we behold inscribed upon the appointment of the church, Jehovah's own purpose as announced to us, especially at the advent of the Saviour, "Glory to God in the highest." In the constitution of the church, the character of Jehovah is unfolded in its brightest and most harmonious perfections. It is here that his moral government is displayed in its loftiest form, and grandest design. It is here that we behold that everlasting temple—that structure which shall outlive all material worlds, and reflect throughout the universe of God his noblest purposes and his brightest glory. This seems to be the import of the announcement of inspiration in the Epistle to the Ephesians, iii. 10. "To the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God."

We are not, however, in the anticipation of eternity, to lose sight of the design of the church relative to the present state. It has an object in its appointment, an object that bears immediately on the present condition of men. The people of God are the depositories of his truth, and the agents of his purpose. They have their duty assigned to them as labourers in his service—a duty binding upon each and upon all—a duty which finds no relaxation while energy shall continue, or life endure. It lays its mandate upon each individual child of God to do what he can, and all that he can, at all times and in all circumstances to communicate to others what has been revealed to him. The church has been appointed to evangelise the world; this is its aim—an aim that requires all the energies of the people of God, and in which they should cordially co-operate till the purpose be realized, and the object attained. While within itself the church is a sanctuary of rest, and a nursery for heaven, its aspect to the world is that of restless, unceasing, energetic toil, until, in the great conflict betwixt darkness and light—truth and error—sin and holiness—heaven and hell, the victory be obtained. How wide the field—how multiplied the difficulties—how feeble the resources—how strong the argument for unity of aim amongst the followers of the Lamb. Here, as in every thing else, "union is power." Division is weakness and defeat. Too long has the power of the church been turned upon herself—her strength has been wasted in multiplying and widening her divisions—each new schism only a part of her weakness, and another prognostic of her defeat. Oh that the "envy of Ephraim should depart, and that the adversaries of Judah were cut off; then Ephraim should not envy Judah, nor Judah vex Ephraim—then should the ensign for the nations be set up—then should assemble the outcasts of Israel, and should be gathered together the dispersed of Judah, even from the four corners of the earth." The odds may be tremendous in the conflict which the church has to sustain, but

united in heart and hand—animated by one purpose in the prosecution of a common aim—united in one phalanx in the service of the Lord God of Israel—we should cherish the hope of a result ultimately similar to what was presented to the mind of the prophet in the prophetic vision of the cake of barley that fell among the host of Midian. We cherish no delusion, we believe no lie, when our confidence rests upon the unchanging promise of Jehovah—“My glory shall be revealed, and all flesh shall see it together.”

D. W.

THE SCOTTISH CONGREGATIONAL HYMN-BOOK.

ARTICLE SECOND.

THAT we may obtain a hymn-book adapted to the tastes and wants of the million, means must be used to ascertain what are, and what are not, the favourite hymns of the million. This cannot be done by the hymn-book compiler who sits in his study, and, from a number of hymn-books, selects those hymns that best please his own taste. Nor will it be wise in him, as he sits in his study, to say of any one hymn that greatly pleases himself, this *must* be a universal favourite. For it is very possible that a hymn may exceedingly please him when he reads it once or even a dozen times, and not please one out of every hundred of his brethren. And, on the other hand, a hymn that is popular in the highest degree with ninety-nine out of every hundred, he may positively dislike. These are things soon learned by every one who sets himself to observe and ascertain the popular taste on hymnology. Often is such an observer mortified more than he likes to confess, by discovering that his favourite hymn,—exquisitely poetical, full of precious gospel truth, giving the true key to the devotional melody of the heart, and rendering that melody wondrously rich and deeply affecting,—is read or heard by scores of his brethren without the least perception or feeling of its beauty or worth. All these facts go to establish our position, that no man must select hymns by the rule of his own taste alone, or chiefly, if he intends his selection to be acceptable to the million.

The principle of the plan which we have to propose for compiling a hymn-book for the million, is to have a very large number of qualified persons employed to ascertain by all means within their reach, what hymns are special favourites, and have long been so, with the million. Many of the pastors of our churches are well qualified for this duty. They have a familiar acquaintance with our best hymns, and a just appreciation of their high excellence. By their judicious selection of hymns each Sabbath for the public worship of God, they have largely contributed to elevate and form the popular taste in hymnology. In conversing with persons under religious concern, and with the sick and

the afflicted, and in their more general intercourse with their people they have had the best of opportunities for knowing what hymns are special favourites with the many, in their times of sorrow and joy, afflictions and deliverance, darkness and light. There are also scattered throughout our churches, many private Christians, who are as well qualified as are any of our pastors for this duty. They are persons possessed of a sound judgment, extensive theological knowledge, correct poetic taste, and an intimate acquaintance with the choicest productions of our popular hymn writers. They are, besides, deeply imbued with devotional spirit, which cannot be reckoned the least important of the qualifications. By having mixed in free conversation with all classes of minds in our churches; by having been guests in many families at the season of family prayer; and by having been for many long years in the habit of frequenting private social meetings for devotional purposes they have enjoyed abundant means to observe and mark what hymns are most in favour with all, and what hymns are most frequently used in social worship. From this class of private members of our churches, we would select thirty, with another thirty from among the pastors of our churches in all parts of the country, to be a band of correspondents from whom all needed information might be sought and obtained. From this band of sixty, we would select five persons to be a standing committee, to give advice regarding arrangements, raise money, and be responsible for its application, and take a general supervision of all that is done. To these five we would add another brother, chosen also from the sixty, to act as secretary. The chief burden of carrying out our plan would lie upon him. His duties would be manifold and heavy. But, having his heart in the work, neither the number nor their magnitude would oppress or discourage him. We do not afford space at present to indicate only one or two of his principal duties. It will be his duty to open up a correspondence with his fifty-nine correspondents in the work; and obtain from each one of them a list of hymns known to the writer to be acknowledged and established favourites in the circles which his personal knowledge extends. Our committee of five might also intrust him to obtain, in a similar way and at the same time, two or more lists auxiliary to the first; such as a list of the hymns in the common hymn-books, to which doctrinal or other weighty objections have been made, with a statement of the objections; secondly, a list of those hymns in them that are never used in public worship; and, thirdly, a list of such new names as the writer is familiarly acquainted with, and would recommend for adoption in the new hymn book. It is unnecessary to point out the great advantage it will be to the revising committee to have these three additional lists lying before them. A second duty of

the secretary will be, to arrange, in one or more volumes, the hymns named in the lists returned to him, that they may be submitted to the inspection and revision of the committee. Of course, when so arranged, each hymn will have appended to it the number of suffrages given in its favour. His third duty will be to form, for the benefit of the committee, a digest of all the suggestions received by him for the improvement of particular hymns, or for the improvement of the new hymn-book itself. His fourth duty will be, after that the hymns have all been selected and revised by the committee, to prepare the new hymn-book for the press, and to carry it through the press.

Such is an outline of our plan. There remains to be given a number of minor details to exhibit it in full working order. These we shall be happy to furnish in a second edition, prepared for the special use of the committee of five to whom the management of the scheme may hereafter be entrusted. We may be too sanguine, but we have a strong conviction that our plan, if wisely and faithfully worked out, would give to our churches a hymn-book much more adapted, and much more likely to give universal satisfaction than any one that has as yet appeared.

In our next paper, we shall explain the financial part of our plan. This also is a subject deserving grave consideration, when our object is to provide a hymn-book for the million, and place it within their reach.

THE CONGREGATIONAL HYMN-BOOK.

DEAR SIR,—I have read with interest the recent articles respecting the compilation of a hymn-book for the use of our churches, to be called 'THE SCOTTISH CONGREGATIONAL HYMN-BOOK;' but, in none of these articles was reference made to "THE CONGREGATIONAL HYMN-BOOK," published in 1836 by the Congregational Union of England and Wales, and which has obtained very great acceptance among the churches of our order in the south. To this hymn-book I would call the attention of our pastors and churches, as the hymn-book which, in my opinion, ought to be adopted by the churches forming our Union. It was prepared by a body of men possessed of the highest qualifications for the task, at the head of which was Josiah Conder, himself one of a thousand such an undertaking; it has recently undergone a thorough revision and correction. By the *Scottish Congregational Magazine*—the highest of its authority—it has been pronounced, "perhaps the very best book of the kind extant," (vol. iii. page 280,) and is not, like the hymn-books hitherto most in use among us, disgracefully dear, but is published at a price which places it within the reach of every child in our Sabbath-

schools. It has been extensively adopted by the Congregational Churches of England, and even by some in Scotland. I, for one, can discover no good reason (perhaps others may) why the Congregational Churches of England should prepare one hymn-book, and then the churches of the same order in Scotland set about the preparation of another. Such a procedure, it appears to me, is not at all calculated to draw closer the bonds of our union, but rather to perpetuate our isolation—an evil many lament—and even add to the evil, already intolerable, in the use of too great a variety of hymn-books. Our religion is surely not so much a matter of geography as to require one hymn-book for the south end of the island and another for the north. Were the 90 churches which form the Hampshire association, to set about compiling a hymn-book for their own use—were the 105 churches in the West Riding of York to do the same—were the 120 which form the Lancashire Union to do the same—and were the other county associations, in the exercise of a liberty which, with ourselves, they no doubt possess, to go and do likewise, it might in them not be schismatical, but it would certainly be unseemly. Yet, judging according to their number, each county association in England would be about as much justified in compiling a hymn-book for its own use as the 100 churches which form the Union in Scotland. In these times when so much is said about Christian Union, it surely becomes us, as far as we can—and in what so proper as in the use of the same hymnology—to exhibit our union with the great body of our brethren of the same faith and order throughout the empire. “To us there is but one God, the Father, whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him;” so, in celebrating the praises of our God and Saviour, let us unite, and as a symbol of our union, let us have but ONE HYMN-BOOK. Yours, very cordially,

WILLIAM MACNAB.

FALKIRK, 11th April, 1846.

CRITICAL REGISTER.

Recollections of a Tour; a Summer Ramble in Belgium, Germany, and Switzerland.
By J. W. Massie, D.D. M.R.S.A. London: Snow. 1846. pp. 548.

SUCH works should be viewed in relation to the purpose they are intended to subserve. If expected to reveal, respecting the continental countries, any thing that is new to well-informed minds; to be accurately topographical; or to possess any considerable geographical, still more, political value, there will be nothing but disappointment. But it should be remembered there is always a new class of readers springing up, contemporaneously with the publication of such works, and they very probably read the most recent work. It is therefore of consequence that there should be continually issued works that shall have sufficient incidental attraction to kindle an interest in a subject which might be either neglected, or very listlessly considered. Dr. Massie's is a work likely to engage the attention which is once drawn to its perusal; and, in point of graphic description, lively

live, and full local and historical information, will very favourably contrast many of the meagre productions which are ushered into life under a more cratic form and impress. It is a work which will not discredit the literary labours of its author, and this we count no small praise.

It is true, Dr. Massie has swelled his book, uncompleted as it is, into a very voluminous bulk, which may seem scarcely to correspond with the limited period of his stay, and the necessarily imperfect character of his personal observations on the important matters discussed in this volume. But Dr. Massie avowedly availed himself of his visit, and of his personal sketches of a place, and its occurrences from day to day, as an occasion to give information derived from other sources respecting its history and its affairs. In this he succeeds admirably. He has supplied us with a very delightful book for readers, but as a *vade-mecum* for other summer learners, his work to us seems the very thing we should wish for, as we start on our continental wanderings. It is an artificial memory; a silent yet instructive companion by the way, who, having gone the journey, and learned all that can be learned of it, pours it out with a generous freedom which we are in no disposition to withhold. We could have wished to give extracts, and to note particular portions as especially excellent and admirable. Analysing of its various contents is impossible. A person who would be poor in its distortion; therefore our readers *must* see the book.

Life of the late Rev. W. Williams of Wern. By the Rev. W. Rees of Liverpool. *Translated from the Welsh, by J. R. Jones, of Kilsby. With an Appendix by the Translator, containing Remarks on the Characteristics of Welsh Preaching.* London: Printed by J. Snow.

This is a very judicious, interesting, and instructive biography of one of the eminent preachers among the Welsh Congregationalists. Mr. Williams was originally called to be a preacher. With a very moderate share of education, but a store of evangelical theology, he rose to a degree of popularity and of usefulness perhaps surpassed by no man of his time. Many testimonies are given to the influence of his ministerial labours throughout the principality; and the retention of his memory will no doubt form a real advantage to the coming race of preachers. In the power of pulpit oratory, our Welsh brethren of the last age to have approached nearest to the standard of Whitefield and Wesley, of preachers that have appeared since the times of these eminent men. The pulpit oratory of the present age is deficient in this particular. Nothing is more to be desired than an increase of power. Most who touch upon this subject admit, that in the pulpit, generally speaking, was never more respectably occupied by eloquence, sound doctrine, and zeal, yet, that it has little effect upon the hearers—it quickens and enlivening. The memoir before us will furnish an admirable example for young ministers; and cannot be read by any without advantage. A few in the power and spirit of Williams, and adapted to England and Scotland, was to Wales, would, according to our judgment, be one of the most appropriate and precious blessings which the great Head of the church could bestow upon Wales. This volume is ably composed, and will, no doubt, be extensively read. We cordially recommend it.

DENOMINATIONAL INTELLIGENCE.

ORDINATION AT CAMPBELTON.

L. THOMAS LIGHTBODY, of Glasgow, who has been labouring here for several years with great acceptance, having received a unanimous invitation to take the general oversight of the church in this place, and, having accepted the same, was solemnly set apart to the office of the ministry, by the laying on of the hands of the presbytery, on Wednesday, the 12th current.

A meeting was held at eight o'clock in the morning, to implore the divine blessing. Ordination services commenced at 12 o'clock noon. The Rev. Mr. Mann, of Edinburgh, conducted the devotional exercises, and read the scriptures; after which he delivered an excellent and appropriate discourse, from 1 John i. 7. The Rev. Mr. Kay, of Arran, asked the usual questions, to which Mr. Lightbody returned

most explicit and satisfactory replies. Mr. M'Kay also offered up the ordination prayer, after which he delivered the charge to the young pastor. The Rev. Mr. Thomson, of Dunfermline, addressed the church.

A meeting was held in the evening, at which able addresses on various subjects were delivered by Messrs. M'Kay and Mann, and Mr. Lachlan, Relief, and Mr. Chapman, United Secession. The meetings were well attended. The excellent addresses were listened to throughout with marked attention. All present seemed highly gratified, and, it is hoped, were not a little benefited. May the great Head of the church continue and bless the union thus formed, for the gathering of sinners into the fold of Jesus, and the edification of those who have through grace believed.

CAMPBELTON, 13th May, 1846.

ORDINATION AT HARRY, ORKNEY.

MR. DAVID BROWN, preacher of the gospel, who studied at the Universities of Edinburgh and St. Andrews, and also under the Rev. William Lothian, having been for some months labouring at Harray, and in the surrounding district, lately received and accepted a unanimous call from the church there to be their pastor, and was ordained to the oversight thereof on Tuesday, the 21st April.

Mr. Whyte of the Free Church, Harray, began the services with reading appropriate portions of scripture, and prayer. Mr. Gillies, who has been supplying the church at Kirkwall, preached an able introductory discourse. Mr. Smith of Rendall asked the questions, to which Mr. Brown gave clear, scriptural, and impressive replies. The ordination prayer was offered by Mr. Smith, who also addressed the pastor from 2 Tim. iv. 5. The duties of the church to their pastor were then exhibited and enforced on their attention, by Mr. Gillies, from 1 Thess. v. 12, and 25.

After a brief interval the church and congregation again assembled, when Mr. Smith preached a discourse to a very attentive audience, from Psalm cxxii. 6.

All the services were exceedingly well attended—the chapel was crowded. hallowed interest seemed to pervade those assembled, and it is hoped that impressions were made which will not soon be effaced. Mr. Brown enters on the duties of his pastorate among a united and affectionate people, and his sphere of labour is both extensive and highly important.

May the great Head of the church ratify and bless the union to the glory of His name, and the advancement of his cause.

MONTHLY RETROSPECT AND REPOSITORY.

EVANGELICAL ALLIANCE.—When the remarks which appeared in our *Last*, respecting this interesting movement, were penned, we had not received, and had no reason to anticipate, an authenticated report of the conference in Birmingham. One or two points in our suggestions we are happy to find anticipated in the deliberations of that conference, now given to the public. We allude especially to the following resolutions:—

“II. That the great object of the Evangelical Alliance be, to aid in manifesting, as far as practicable, the unity which exists amongst the true disciples of Christ, to promote their union by fraternal and devotional intercourse; to discourage all envyings, strifes, and divisions; to impress upon Christians a deeper sense of the great duty of obeying our Lord's command, ‘to love one another;’ and to seek the full accomplishment of his prayer: ‘That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.’—Carried.”

“IV. That, in subserviency to the grand object already intimated, the expectation is cherished, by the members of this committee, that the Alliance will exert a beneficial influence on the advancement of their common Christianity in various important respects; and that with this view, it is deemed necessary to obtain correct information on such subjects as the following, viz.:—

“1. The facts bearing on the growth of Popery.

"2. The state of Infidelity, and the form which it assumes in our day.

"3. The facts relating to the public observance of the Lord's Day.

"4. The amount of the existing means of Christian education.

"It being understood that, in following up the inquiries to be thus made, and in promoting these and similar objects, the Alliance contemplates chiefly the stimulating of churches and christian societies to such efforts as the exigencies of the case may demand, by giving forth its views in regard to them, rather than carrying these views out by an organization of their own.—Carried."

AMERICAN SLAVERY AND THE CONGREGATIONAL UNION.—It is to be regretted that the recent anniversary of this body should have been allowed to pass without the usual remonstrance against American slavery. We are persuaded that this arose from mere inadvertency and the press of other business, and that the omission was partly induced by the feeling, that we, as a body, had never been backward in this cause, but had done perhaps all that we could. Special meetings of the Union may be held soon, and it is to be hoped this matter will not be forgotten.

THE BIBLE MONOPOLY IN ENGLAND—JOSEPH HUME AND THE BIBLE SOCIETY.—All monopolies are crimes. The monopoly of printing and publishing the Bible is the worst of all. We are glad to see Dr. Campbell, or Joseph Hume, or any body, assail this national grievance: but we would not have the public attention diverted in the slightest degree from the main object by any discussion anent the conduct of the British and Foreign Bible Society. Waiving all discussion of what is the course of action it were best for that Society to pursue, we say, that the zeal and efforts of individuals, or of associations, formed for the purpose of aiding to break down this monopoly, should in nowise depend on any such contingency as the determination of that Society. Let us not, in doing good, counteract the effort by producing evil; in drawing down an evil monopoly, unnecessarily damage the reputation of a useful institution, and, under the name of urging that Society to its duty, shrink from the full responsibility and labour of doing our own. Mr. Hume did right to ascertain what help, or whether any could be secured, by the co-operation of the Bible Society. But now that they, for reasons satisfactory to themselves, have declined to move in it, the duty of Mr. Hume and all who take the same views of the monopoly is all the same, to agitate with all their might for the demolition of those pernicious patents held by the Queen's printers and the two Universities. And let the Bible-reading and Bible-loving population of Britain lift their voice, and this monopoly will fall, like other evils, at their fiat.

LONDON MISSIONARY SOCIETY'S OCCASIONAL PAPERS:—

No. 1. A Brief Review of the Society during the Fifty Years of its Existence.

No. 2. An Appeal to Wealthy Christians.

No. 3. A Voice from China.

We welcome this judicious use of the press by this great Society. Let them not cease in this course that they have begun. To impregnate the general mind with well digested information; to have their claims advocated in the very best style of argument and appeal, is true wisdom. It were well for the conductors of that Society to put themselves in communication with the conductors of a friendly press; and use for their high enterprise the power which that press is wielding over many minds. The occasional papers in their present form are well, but as the leader in a Newspaper, or the principal article in a Magazine, they would be better.

THE WYCLIFFE SOCIETY.—This project, if it has not failed, has not succeeded so as to be a credit to our love of the genuine literature of our religion. Two volumes have been issued for the first subscription of £1, and the issue of a third, containing the works of the Rev. John Robinson, depends on additional subscriptions being obtained. Proh! pudor! One is ashamed to solicit a subscription for such an undertaking. One would have thought that two thousand persons *might* have been found willing to give a Pound for *more* than it would ordinarily purchase of the best reading which our language contains; while each of these self-same Pounds was helping forward a public undertaking. But the experiment has demonstrated the contrary. Perhaps a *second* subscription now commenced, may succeed better. Earnestly as we wish, we do not sanguinely hope. Yet the promise is tempting, and ought to win many twenty-shilling suffrages—Cartwright's Confutation of the

Rhemish Testament, vol. 1; the Tracts and Treatises of Henry Ainsworth, the learned annotator; and of Vincent Alsop, "the Dissenting South." Let every reading man who has a Pound to give, give it.

EMIGRANTS FROM ARRAN, IN SCOTLAND, TO CANADA.

[THE following interesting intelligence is transmitted by Mr. Mackay of Arran. An extract from his letter accompanying will show the pastoral interest he has in this newly formed church, and explain some parts of Mr. Parker's letter.]

"It was in the year 1829 that a number of people from this neighbourhood emigrated to America. Some of them were members of the church at Sannox, and by the greater number were regular hearers with us. In the year 1831, several of the families followed to the same place. Among the number was Mr. Daniel Henry, one of our deacons, who had for some years been engaged as a missionary in various parts of the Highlands. He went to Canada at the unanimous request of those who had gone before, and has since been engaged in preaching the gospel among them. Mr. Archibald M'Killop, who went out two years before Mr. Henry, was usefully employed in teaching the youth on the Lord's day. For this service he was well qualified by education and experience, having taught a Sabbath-school among us in Arran for many years. Mr. Henry, after his arrival in the new country and Mr. M'Killop, co-operated in making the truth known among old and young. Their united labours were not in vain; for not only were believers edified, but individuals gave evidence, year after year, of their having been taught of God."

(From the Montreal Observer.)

"Mr. Editor,—It has been my duty and privilege to communicate to you a few facts in reference to a season of refreshing from the presence of the Lord which is being enjoyed by the people of Inverness.

"Inverness is a township situated in Megantic county, Canada East, say 50 miles S.S.W. from Quebec. Up to the year 1829, the population of the township was small, and the land mostly forest. Since that period the population has been steadily, if not rapidly, increasing, and a good degree of prosperity has attended the industrious and laborious settlers.

"The families more particularly blessed in this visitation of divine mercy were from the island of Arran, Scotland. In the summer of 1829, twenty-eight of the families (more or less) arrived, and proceeded in a body to become settlers as farmers in this new country. In order to reach the land which they were to possess they left the only road and the few earlier settlers several miles behind them, and pitched their tents, formed of bits of carpet, sacks, bed-coverings, &c., near to the shore of Lake Joseph, and on the border of their future inheritance, where they were obliged to remain till the beginning of winter, in order to get erected over log shanties in proper locations for their several families, each family having a hundred acres of land. Their religion, such as it was, had borne transportation for in that camp, and, unless I mistake, in each family tent, the praises of God were sung, and the word of God was read, and the voice of prayer was heard morning and evening.

"There, too, they 'remembered the Sabbath day,' and assembled together on the first day of the week, while their leader, Capt. M'K., read to them the word of God in gospel sermons, and gave Bible instruction to the young in a Sabbath-school; work to which he had been no stranger in Scotland.

"All the families had a connection with some professedly christian church on the other side of the water.' Some of them had been members of an Independent church, a few were Baptists, the majority, however, were connected with the Kirk of Scotland. What proportion of the whole number had religion which would avail to transport them to another and a better country, we cannot say. But there is more than presumptive evidence that at that time some few of those who had the form of godliness, were destitute of its spiritual power. Since then the number has increased to a hundred families, constituting the Hamilton Settlement of Inverness

He has already intimated that the word of God was daily used in their families, and he has also alluded to Sabbath instruction given by Capt. M'Killop. In Scotland, many of the heads of these families were his scholars, and here, their children, that for nearly forty years he has been imparting instruction from the Bible, in the capacity of a Sabbath-school teacher.

"In addition to this, the first settled families, soon after they were fixed in their shabby bits o' shanties, sent back a unanimous request, that Mr. Henry, whom they had known as a missionary among the Highlanders at home, might come to them as their minister; and in 1831 he arrived. His preaching has been in the English language, and though understood by his own people, yet he felt the want of more thorough knowledge of English, and this, together with precarious health and increased infirmities, had prevented his doing what otherwise he would have done. It much good seed had been sown in this soil. Meantime, a house of worship, small, but more central and more comfortable than their early built log chapel, had been erected, through the efforts, and mostly at the expense of Capt. M'Killop, for the accommodation of those hearing Mr. Henry. And for months previous to the winter, some who had been mostly absent from his congregation for a time had come again constant hearers of Mr. H. when his health permitted him to preach. For a few weeks during the summer of 1844, Mr. Bowles, a student from the Congregational Institute of Canada East, preached to them with great acceptance and a measure of usefulness, which seemed to render stated preaching in English exceedingly desirable, and to warrant enlarged hope of success. Such were the means employed which had tended to prepare the way of the Lord among these people.

"Late in autumn, a Mr. Anderson, who had been often employed in preaching, arrived from Scotland, and was directed to Inverness, with the expectation that he would remain a few weeks only. But an unusual seriousness which had begun to manifest itself under the preaching of Mr. Bowles, now developed itself in a more marked and general manner, while a few became decided as Christians, and others were led to inquire, 'What shall we do to be saved?' Opportunities for personal conversation were afforded, and improved by an increasing number. Mr. Anderson commenced preaching in different places, during the evenings of the week. A young men's Bible-class was appointed for one evening of each week, and a female Bible-class for another evening. Before many weeks the number in the female Bible-class exceeded sixty, most of whom walked a distance of nine miles, and the number in the young men's class was nearly as great. Often after the investigation of scripture in these classes, several persons deeply impressed with a sense of sin, remained to inquire after the way of salvation; and one and another came to express hope in the mercy of God, through the sacrifice of Christ. Stillness and solemnity have characterized these meetings,—there has been no disorder, nor the appearance of much animal, sympathetic excitement. In a few instances, a suppressed sigh of apparent contrition has been heard, when solemn appeals to the conscience have been made, and tears have been seen in many eyes when the truths of God's word have been declared; but we have neither witnessed nor heard a single instance of such sudden powerful *emotion* as some which have occurred at other places during seasons of special religious interest.

"Late in the month of February last, I met the Rev. Mr. Wilkes of Montreal, who remained on Wednesday evening until Friday noon, preaching meantime two gospel sermons, besides addressing nearly a hundred persons who assembled, those who had been led to hope in Christ, and having conversation with the many who felt the burden of sin. His preaching and counsels were not in vain in the hearts of the Lord.

"At that time I remained with them about twelve days, witnessing daily proof of God's work among that people, in awakening careless sinners, and melting to contrition stout and stubborn hearts. During the winter a goodly number expressed a desire to unite with the people of God in church communion, that they might observe the appointed ordinances of his house. Accordingly, at the request, brother Atkinson, pastor of the Congregational church at Quebec, myself, and a deacon from the churches at Sherbrook and Danville, met on the 14th March last, to consult with Christians there in reference to the gathering of the professed people of God into church fellowship. During the three following days we had conversation with more than eighty persons, who professed to hope in

the pardoning mercy of God, to have been convinced of their personal sinfulness and need of Christ, to have received him by faith as their only and all-sufficient Saviour, to have been led through grace to love his word, his people, and his service, and to rely alone on his atoning sacrifice for eternal salvation, and expressing personally a desire to be associated with real believers, and no others, in the communion of a church of Christ.

"Accordingly, on Lord's day, March 30th, these persons, eighty in number, publicly professed their faith in the Lord Jesus Christ, and in the doctrines of grace as taught in the word of God, distinctly recognising *that* word as the only book of laws for his people, and Christ as the head over all things to the church. Then, professing to rely on God for grace to guide and strengthen them, they solemnly engaged to be the servants of Christ, and to walk *together* in love, in obedience to the One Master, even Christ.

"Then in company with this band of avowed disciples of the Saviour, we were permitted to take our seat around the table of the Lord, spread in that wilderness, with the impression not easily to be effaced—'Verily the Lord is in this place.' It was a hallowed scene; and among the last to be forgotten by those who were the participants.

"Grace—the grace of God—has been magnified in the salvation of some souls in Inverness. O may Christ have more abundant honour in bringing home many sons unto glory! Yours,

(Signed)

"A. J. PARKER."

"DANVILLE, SHIPTON, April, 1845."

IRISH CHRONICLE.

ORIGIN AND HISTORY OF THE CONGREGATIONAL UNION OF IRELAND.

(Continued from page 240.)

THE efforts which were made toward the end of the past century, and at the beginning of the present, to revive and extend evangelical dissent in Ireland, would form an interesting chapter of ecclesiastical history.

Here we can give them but a very brief and passing notice. The spiritless condition of Ireland at the time, together with its social and political movement, presented peculiar difficulties in the way of such efforts. Many of the men who zealously engaged in the work of promoting Ireland's evangelization, were ignorant of the habits and circumstances of the great mass of the Irish people; and some of them cherished strong political prejudices in addition to conscientious religious convictions, which prevented the exercise of any generous sympathy, or the adoption of any comprehensive plan of philanthropic enterprise on their behalf. The rebellion had defined, if not produced, a distinction of races, creeds, and parties hitherto forgotten or unknown. The line of policy subsequently adopted by the government, and the social affinities thus formed, gave Protestantism and Romanism, generally a political distinction and antagonism, which they had not before so definitely possessed. And as Protestantism was the ascendant system, the political influence on it soon produced a most lamentable state of formalism, wordliness, and spiritual death.

It was, therefore, to evangelize Protestants, and not to convert Papists, the noble and worthy men to whom we have alluded, directed their efforts. We have seen that in the establishment at that time, "the gospel" was scarcely known, and among other bodies it possessed little distinctness and less power. The benevolent men from England and Scotland who sought to revive the light of evangelical truth among their Irish brethren, were hence confined in their attention and labours to the important work of awakening a reformation spirit among the Episcopalians and Presbyterians; and the political prejudices, already noticed, made it almost a necessary consequence in their circumstances to stand aloof from the benighted millions devoted to Romanism, or even, in some cases, to unite in political opposition, and sanction the hostilities of creed and caste against them. Some of these devoted and able men made a most decided and happy impression by their occasional or more stated labours. The energy of their movements, the fervour of their zeal,

the power of their ministrations, and the spiritual efficacy accompanying their statements of God's own truth, produced a great awakening and revival.

Several men of superior preaching talents, and of decided piety, espoused and disseminated "the new doctrines," proving them to be not new, but old.

Among the Presbyterians, some great men stood forth for the faith; and in the establishment, a marvellous change took place, which brought out of its pale a few men who became the founders or leaders of small sects; and, at the same time, stirred up many to preach those doctrines which were found to be so powerful and so popular. Independency became recognised, in some sort, as the parent of this influence, though its distinctive principles were not sufficiently understood.

Methodism caught something of Evangelical sentiment; and the Evangelicals adopted a large portion of the zeal and popular appliances hitherto accorded, almost exclusively, to the followers of Wesley.

Although but little was done to promote the principles of dissent, many influences combined to further a really dissenting movement. Great vigour characterised the exertions of some to advance correct views on the great doctrines of the gospel; others directed their efforts to the promotion of missionary work and controversial assaults upon Popery; and some few were led to seek a more simple and scriptural form of church polity than any they had hitherto known.

These several attempts were, in various degrees, hindered—in some by political prejudices, in others by religious *crochets*, and in all by the absence of a *scriptural and well defined plan of co-operation*. But still a great preparatory work was done. The stagnant waters were stirred, and a living stream flowed through them. The fallow-ground was broken, and, in many instances, good seed was sown broad-cast, and brought forth much fruit. Occasional interruptions occurred from misunderstandings or petty rivalry between the great leaders of the movement; and, in many cases, beginnings of great promise ended in the formation of a small sect of restricted separatists, or in an arrangement for feeble and desultory engagements of a missionary character. Nevertheless, we repeat, an era in the history of Evangelical Christianity then commenced in Ireland, and to many it appeared the time of Ireland's salvation had arrived. The Presbyterian body soon commenced that onward movement which resulted in the outrooting of Arianism from many of its churches, and the general awakening of zeal for home and foreign missions. The Episcopal establishment underwent a virtual transformation without the formal concurrence or vigorous opposition of its dignitaries. Within it a spiritual confederation was formed, as an "*imperium in imperio*," from which various and successive organizations of an "irregular and unauthorised" character have emanated. The people, and many of the clergy, imbibed a spirit inimical to the genius of their system; and the latitude conceded to this irregular and popular zeal, has produced a state of things favourable, indeed, to uncanonical proceedings, but detrimental to the interests of genuine and consistent dissent.

The dissenters of England and Scotland made comparatively little impression on the religious condition of Ireland. Scotland almost abandoned the work. The Independents, and members of the Countess of Huntingdon's connexion in England sustained some institutions which have largely contributed to the preservation and promotion of evangelical religion. With the aid of various other bodies, they formed and maintained the Hibernian School Society, the Scripture Reader's Society, the Evangelical Society, and other valuable associations, by whose labours scriptural information has been diffused, the great doctrines of the gospel proclaimed, and the interests of Independency *indirectly* promoted.

In our next Number we shall state the circumstances connected with the formation of the Irish Congregational Union.

(To be continued.)

THE Annual Meetings of the Irish Congregational Union are to be holden in the week of the 7th of June.

Dr. Wardlaw visits Dublin, as representative of the Scottish Union. Dr. Carlile of London, Dr. Massie of Manchester, and other ministers from England are also expected.

The meetings of our Irish brethren, and their united consultations and exertions,

are expected this year to possess peculiar interest. May wisdom from above be granted them, and great success crown their important labours.

A ROMISH LAY PREACHER.

(From an Evangelist's Report.)

"FROM whatever point of view we regard the religious condition of Ireland, it is calculated to excite our deepest commiseration, and call forth our most earnest efforts for its evangelization. Who can think of the thousands upon thousands of Roman Catholics, whose fine natural powers, whose spiritual aspirations and immortal hopes are all blighted and withered by the wretched system of mental bondage under which they live, and not feel his innermost soul stirred up within him to seek their deliverance? Nor is it the Roman Catholics alone that need our pity and our help. A considerable number of our fellow Protestants are in circumstances as deplorable, and are as religiously destitute. Ignorant of the pure and simple principles of the gospel, left to themselves without any adequate means of grace, and uncared for by those who are paid to watch over their spiritual interests, they either pass the short time of their probation here in a state of stupid indifference, or become the easy victims of the zealous and vigilant priests. And we could adduce several painful facts in confirmation of this statement.

"In a district we lately visited in the western part of the county of Cork, we found a great many families in this state. They were Protestants in name and by descent, but, for the most part, were utterly destitute of the knowledge of the truth. The parish church is a mile and a half from them, and they never see their clergymen except in the pulpit upon the Sabbath, or when they chance to meet him in the road. The Wesleyans once had a preaching station there, but have long since given it up, and the poor people have been left wandering on in the darkness of their minds. But whilst we have been negligent, the church of Rome has slumbered not. Her priests have been diligently at work amongst them, and even an extraordinary instrumentality has been employed to attract and win. In a neighbouring town resides an old blind soldier. He possesses a good deal of natural eloquence, a thorough acquaintance with 'the controversial points,' and with a competent knowledge of the Bible. This old man goes about at certain seasons preaching in all the adjacent villages, and attracts large crowds, not only of Romanists, but also of Protestants. And the impression he produces upon the latter is rendered the more powerful by a clear and beautiful exhibition, in the first part of his discourse, of what we should term emphatically 'the gospel,' but which is always blended and reconciled with Catholic doctrine towards the close. The consequence is, that at various times many individuals have been drawn over to the Roman Catholic church, and have made an open profession of its faith.

"There is, however, one encouraging feature in the case of these poor people; they appear conscious of their ignorance, and sincerely desirous of instruction. I visited many of them, and preached in a village in the evening, where the attendance was very pleasing: and never shall I forget the gratitude they expressed, and their solicitude that I should speedily visit them again. But many weeks must elapse before I shall be able to do so; and in the meanwhile they are exposed to all the fearful evils of their situation. And then when I remember that this is not a solitary case—that scattered over the country there are very many districts as destitute, where there are Protestants longing for the gospel but cannot get it, my heart is overwhelmed within me, and I turn with anxious inquiry to my fellow Christians in Britain, to ascertain whether they will stand by indifferent and allow those who have such strong claims upon them to be handed over to death, or, to what, perhaps, is worse, the tyranny of the man of sin, without coming to their rescue. It must not, it cannot be. Every personal indulgence must be sacrificed, if needful, to prevent such a catastrophe. We must at once arouse ourselves to do our part, individually, in this pressing work."

"J. - C."

ENCOURAGING RESULTS OF SPECIAL EFFORTS.

From the Journal of a Missionary Agent, labouring in one of the largest Roman Catholic Towns in the South of Ireland.

"With the hope of giving a new impulse to the interests of our cause here, I

announced subjects for a course of lectures, to be delivered during the following month. The interest which this attempt has awakened, has gone beyond my highest expectations.

"Our house is full on each of these occasions. Some are coming who never came before, and those who do attend seem to take an increasing solicitude in the subjects, which is manifested, not only in their regular attendance, but in their anxiety to bring others with them.

"We have several persons attached to our place who may be called 'anxious inquirers,' on whose souls the spirit of God seems to be acting with divine influence. We feel it their duty to unite with us in church communion, and are desirous of being so, but are waiting till they experience the fuller indications of the favour of God. This they are doing in accordance with my advice, for I am by no means disposed to urge the matter on their attention, lest they should be led to take a premature step; yet I feel assured that before long some will come forward as candidates for church fellowship, in whose christian character I can confide. I have been permitted to anticipate this pleasure by being privileged to receive among us one such on last Sabbath morning.

"We have now discontinued the meeting at T., the people having left for the present season. During my visits there we have had some delightful seasons of preaching, and I am led to hope that the blessing of God has accompanied the word to the souls of some; but I found, on the whole, the congregations were so fluctuating, and sometimes so discouraging, as not to warrant me in recommending for trial another year.

"I still continue my visits to D., which I regularly attend, and where I have many tokens for good. I might narrate many proofs of the approbation of God in connexion with my labours there. I may mention one instance which I trust will not be uninteresting.

"There is a strong fort in the place, and some of the military attend our meetings; discovered one evening, among their number, a face I had not seen before, and during the discourse of that night. I saw the tear roll down that unknown face, and I indulged the hope that at that moment it was 'an angel came down and trobled the waters.' That night passed by, but as I was on my way home at an early hour next morning, a soldier was standing on the road by which I had to pass, and approaching me, he accosted me in the following words:—

"'You are Mr. M., and I have been waiting here for some time expecting you to pass this way; I do not expect ever to see you again, and allow me to unburden you the feeling of my heart. I have been a vile, a wretched man, and long as you have been coming here, I never went to any of your meetings till last night; it last night was a happy night for me; last night God's word touched my heart.

I have been an invalid for some time past, I am now ordered off to a military hospital in England; I sail to-day, and never expect to come back here again; but whether it be determined in the providence of God that I die, or recover, Jesus is my Saviour, and I shall either die in his arms, or live to his praise. Oh, Sir! pray for me, and may my blessing and the blessing of God rest on you, and make our future labours prove a blessing to my careless comrades.'

"After some further conversation with him, I bade him give the glory to that God whose servant I was, and in whose service I was then engaged when he heard the message of mercy. I exhorted him to look for strength to the sinner's friend, and then took my farewell of him till we both meet again, which may not be till the books are opened, and the judgment set. On my next visit to the place, I related the simple narrative to the good friends with whom I stop. They told me I must have made a mistake; that it could not have been the person who sailed for England the day referred to, for that he was known to be a vile wretch; but this only confirmed the truth of his story, for his own words to me were, 'I was a vile and wretched man.'

"I could mention other such instances, but the length of this forbids me.

"Your Celtic scripture reader is going on well. I called on a friend of mine some time since, and requested him to give K— what assistance he could, in directing him where he could get an opportunity in his neighbourhood of reading the Irish scriptures to the Irish speaking people; he promised to do so, and arranged a day for the purpose.

"K— called on him the appointed day, and he took him out to a field of his,

where a number of labourers were working. K— told them he had a nice Irish book given him by a friend, and that he would read a little of it for them. They laid down their farming implements, left their work, sat down in a circle on the grass, and the reader stood in the midst and read to them, in their native tongue, 'the wonderful works of God.'

"My friend, who stood by all the time, told me it was most affecting to see earnestness with which they listened. One aged man frequently interrupted the reader by clapping his hands, and exclaiming in the Irish language, "what a blessed book, what a blessed book!" Another used to interrupt by asking the reader, 'would you teach my little Johnny to read that book that he might be always reading for me?' But there was one among them more remarkable than the rest, he was near the three score and ten, he spoke, and to him they all gave heed; his words were—'About forty years ago we had a good priest here in this parish, and he used often to read to us out of a book like that; and I remember well he read one day the very part you read now; (the part was the prodigal son,) but since he died the young clergy who came after him never gave us a word out of the big book at all.'

"Before K— was allowed to leave them he had to promise to come again, and had even to appoint the very day.

"My friend who took K— to them on this occasion, has become so interested in the matter that he proposes to have K— visit the place about four o'clock on the Sabbath day, and he will have gathered for him, into one of his tenant's houses, about thirty persons—all of whom can understand the Irish, and most of whom cannot understand the English—that they may hear your Celtic reader read and explaining to them, in their native tongue, the tidings of redeeming love.

"I have spoken to K— on the subject, and it is probable we shall make arrangements to that effect."

NOTE BY THE EDITOR.

MR. KENNEDY wishes opportunity of intimating in our pages, that all ministers and preachers who have not received copies of the Correspondence between the churches in Aberdeen, and the two churches in the neighbourhood from which the former separated, may be supplied by Mr. Kennedy or any of his ministerial brethren in Aberdeen. These brethren earnestly desire that this publication may be carefully perused, as the only solid ground of forming a judgment respecting their procedure.

NOTE TO THE AGENTS AND READERS OF THE SCOTTISH CONGREGATIONAL MAGAZINE.

AN EXTRA NUMBER—a JUBILEE NUMBER signalising the fiftieth year of the existence of this Periodical, has, we hope by this time, been universally distributed GRATIS to subscribers. Should it happen that, by mistake, any delay has occurred in the distribution, it is earnestly requested that it be forthwith attended to, ere the interest on our recent Anniversary should have subsided.

A reduction in the price of the Magazine from sixpence to fourpence, and after five months a present of an extraordinary Number, containing nearly four sheets of closely printed matter, together with all internal improvements, complete all that can be done to induce a wider circulation, such as shall save the parties concerned in the management of this Periodical from loss. If some men spend money to do justice to our principles, there are surely many more who might spend a little time and money in extending its circulation.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

JULY, 1846.

THE LATE MR. MORRISON OF DUNCANSTON.

THE subject of the present brief sketch was born in Inverness-shire, in the year 1769. Of his earlier years, little has been left in record. One incident, which he frequently referred to as the first tiny link in a wonderful chain of providences connecting him with the late Mr. Cowie, was his hearing him preach when a boy, and feeling entranced with his heavenly eloquence. Though not at that time savingly benefitted by the word of salvation, to which he had listened with such interest and delight, a very favourable impression was produced on his mind. Some time after, hearing that Mr. C. was to preach at a place 16 miles distant, he made ready, and set out in expectation that his favourite preacher would convert him that day. He had not then learnt that salvation was of the Lord, and consequently he returned disappointed and more dejected than he went out. Still he ardently longed to sit under such a minister. But of that privilege, he had at that time not the most distant prospect, living as he did some 70 or 80 miles from the scene of Cowie's labours. However, He who brings the blind by a way that they knew not, and leads them in paths that they have not known, so arranged circumstances connected with this youth, that he was brought to reside in the town of Huntly, Aberdeenshire, where Mr. Cowie laboured; and there he enjoyed the powerful ministry, and soon the invaluable intimate society of that eminently holy and devoted servant of God. Under Mr. C. he imbibed much of his spirit, which manifested itself in the increasing cultivation of deep personal piety, vital godliness, heart religion, and at the same time in the exhibition of true christian zeal and devotedness in the cause of God.

Along with others of a kindred spirit, he was employed as a Sabbath-school teacher, not of children merely, but of adults; for in those days might be seen in the Sabbath-school, the father and grandfather along with the son and grandson, at a period when moral death reigned over all the northern shires of Scotland, and the greatest hostility prevailed against the truth as it is in Jesus both amongst the laity and clergy. "In such a time," writes one, "did young Morrison enter upon his public work as a teacher; and along with the Leslies, and the Burnets, and the Wilsons of that period, commenced a work which still goes on—

kindled fires in those dark places which burn and blaze among the rugged valleys of their land with growing fervour and increasing brightness."

After labouring successfully for some years in this interesting and important department, at the urgent request of his pastor, the subject of this sketch was induced to commence a course of study preparatory to his entering a Theological Academy to be trained for the more public work of the ministry. On his completing that, he was recommended to the Directors of Hoxton Academy, London, where he was received, and under the late venerable Dr. Simpson, vigorously, but at the same time humbly and prayerfully, prosecuted his studies. Among his fellow-students were the present Dr. Payne of Exeter, Dr. Leifchild of London, and Dr. Morrison, late of China. It was to Mr. M., Robert Morrison first fully communicated his resolution to devote himself to missionary labour. Frequently did the two Morrisons (they were not related by birth) prevent the early dawn, and spend hours together in prayer and mutual consultation relative to missionary exertion. This was one of the most pleasant reminiscences of his academic course.

From the first, Mr. Cowie had an eye to Mr. Morrison as his assistant and successor. Hence, in consequence of Mr. C's. declining health and increasing infirmities, Mr. M. was recalled from the academy before completing the usual term of study. On the 16th of May, 1805, he was ordained* to the work of the ministry in the chapel belonging to the Hoxton Institution. This was certainly an unusual procedure; only the same thing is done in the case of missionaries going abroad, and his case was somewhat analogous to theirs, as Mr. Cowie and his congregation stood solitary, being at that time in recognised connection with no religious body in Scotland. Mr. Morrison failed to give satisfaction to the large and somewhat untractable Huntly charge. After Mr. Cowie's death, he continued to labour two years, and then finally resigned his connection with them. Some years afterwards, he was urgently invited to return, but firmly declined, not at all from a spirit of retaliation, but from a deeply seated and well merited affection for his own flock.

On Friday, the 11th of June, 1808, he left Huntly, to take charge of the infant church at Duncanston; the members of it had previously attended the ministry of the word at Huntly, travelling on the Lord's day a distance of some ten or twelve miles. The religious interest excited in that district may be traced partly to the preaching of Mr. Cowie in the vicinity, and partly to the invaluable Sabbath-schools already referred to. On the arrival of Mr. M. at Duncanston, the humble sanctuary—built chiefly of turf—had scarcely been completed. However, on the succeeding Lord's day, crowds might be seen clustering around it, gathered from all directions. The love of novelty, and the cravings of idle curiosity had, no doubt, drawn the greater part thither. But the Lord, whose thoughts are not as our thoughts, and whose wondrous ways are past finding out, was found of those who sought him not. To many, that was a solemn day—a Pentecostal season—a day to be held in everlasting remembrance—the beginning of days to all the region round about. The consecration sermon was from the words, "Looking unto Jesus, the author and finisher of our faith," &c. Many were seen in tears. The stout hearted were awed and sub-

* The writer of this was much gratified to meet lately with a respected gentleman in Leith, who was present at his ordination.

l. Some who are still alive, ascribe the first dawning of their
 tual life to the truth declared on that occasion. The work of God
 aving sinners, thus auspiciously begun, advanced gradually, yet
 lily; so that before leaving the lowly chapel, many* were brought
 saving knowledge of the truth, and united in the fellowship of the
 el. After worshipping God for twelve years in a chapel built by
 own hands—the outlay in money being only somewhere about ten
 ds,—they were able to erect their present neat and commodious
 el free of debt, and without soliciting the pecuniary aid of others.
 s to the form of church government, it was Independent in one
 —wholly independent of all exterior control, and interference,—
 nternally it was for long Presbyterian. The affairs of the church
 managed by a Session. The Lord's Supper was attended to with all
 solemnities of fast-days, preparation days, thanksgiving days. How-
 antiquated this may seem to some of us now in these enlightened times,
 t good was effected. Purity of communion was strictly sought after,
 pline rigidly maintained, believers matured in spiritual knowledge,
 built up in faith and holiness, sinners converted to God, and such a
 fying, divine, and heavenly influence brought to bear on many, that
 aspect of that bleak moral desert was completely changed. Gra-
 ly considerable changes were introduced, so that in course of time
 polity of the church became substantially, or as far as was beneficial
 e prosperity of the cause, the same as other Congregational churches.
 he mental endowments of Mr. Morrison were above mediocrity. In
 y respects he possessed a strong and vigorous mind, in the intellectual
 moral culture of which he laboured most assiduously. He devoted
 nderable time to the study of history, both civil and ecclesiastical.
 eading, in most departments of literature, was extensive. For this
 etirement in a rural district, far from the excitement and incessant
 ssing public engagements in which ministers in towns and cities are
 rally necessitated to live, gave him great advantages. But it was
 fly to the close study and deep investigation of divine truth that he
 ted his time. To search and understand the word of God was the
 t aim of his life. He believed that it alone could solve the great
 eries regarding the Divine Being, his character, and government—
 rding man, his original and actual condition, and his eternal destiny
 garding the scheme of human redemption, its nature, Author, and
 rt. In order to grasp these lofty themes—to live under their benign
 sanctifying influence—and to unfold them in all their glory, and
 ess, and adaptation to the wants of men, was the one grand
 ng object of his life.

is not to be wondered at that a mind so contemplative, and, com-
 lively, so secluded from the world, and from intercourse with those
 is own standing, should frequently be harassed with severe tempta-
 of a gloomy and depressing nature. This was the case with him
 ears. For long he could not resist the conviction that he should
 r have been engaged in the work of the ministry. He saw so little
 ss, as he thought, attending his ministrations, and felt so deeply his
 nities and deficiencies, that he heard, as it were, a voice saying,
 for the last thirty years, the church has averaged, at least, one hundred and
 members. Since its origin, about a thousand have been in connection with it.

"What dost thou here?" It would be well if more who are employed in the preaching of the gospel were thus exercised, especially at the commencement of their course. Many seem to take it for granted that they have been sanctified from the womb to this high and solemn calling when often to others they are affording but little evidence that a divine commission has ever been given them. It is painful to reflect on the self-conceit and self-importance of some who come forth from colleges and halls with nothing but the comparatively trivial acquirements made there; and on entering an important sphere of labour, sit down to do any thing rather than acquire a deep experimental knowledge of their own hearts, and of the deep things of God.

Another temptation he felt for a time was, that he ought to adopt a strain of preaching different from that with which he had set out, namely, Christ and Him crucified. He frequently spoke of a gracious interposition made in his behalf when meditating this revolt from the simplicity that is in Christ. Being on his way to visit an aged, dying pilgrim, he was reflecting deeply on the change in his preaching necessary to promote greater life and a higher degree of spirituality among the people of his charge. In the present instance he thought he could say nothing but what he had been accustomed to say—"Behold the Lamb of God." He felt his mind under a great cloud, and he had almost returned without calling. However, he proceeded, and, entering the house, sat down by the death-bed. A Bible was produced, and unconsciously, almost he commenced reading the third chapter of John's gospel. On his reading the words in the 14th and 15th verses—"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life,"—the dying man lifted his head—his countenance brightening, and his eyes glistening with joy—and with emphasis exclaimed, "*Aye, aye, that drives awa' the mist!*" He was never afterwards so severely tried in that matter. No doubt many have indulged similar thoughts which have not regarded them as dangerous suggestions, but rather originated in more enlightened views. We hesitate not to say that Christ may be so preached, as to make him the minister of sin, of carnal security, presumptuous confidence, of dry formality. But the error unquestionably lies in the *mode* Christ is preached, not in the *subject*. Christ is ever to be preached, and Christ alone. He is the centre of all gospel truth; he ought therefore to be the Alpha and Omega of all preaching. But this ought to be done after apostolic example. "*When we preach, warn every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.*" Failing in the apostolic mode of preaching Christ, or in presenting gospel doctrines in their proper combination, we must necessarily fail in effecting the end our subject—CHRIST—is intended to produce. Mr. Morrison was taught this great secret—ministerial success. He was brought in a most eminent degree to preach Christ fully. Unceasingly he preached not only a Christ crucified, as a sin-atoning sacrifice, but a Christ living, as the source and fountain-head of all spiritual influences, by whose grace and power believers are made holy and meet for heaven; and hence it was, the holiness of his hearers, as well as their comfort, was promoted.

As to his pulpit preparation, it was careful and full, up to the close of

his labours. "I appear before you to-day," said he, when commencing his *last sermon*, "as I never recollect to have done before, without having any thing written." He never aimed at the construction of fine sentences. His style was plain, easy, and flowing. But, above all, he sought to have his sermons full of massy scriptural ideas, calculated to feed the hungry soul, but ill adapted to please the shallow and frivolous professor. Few could at first appreciate him; but on becoming acquainted with his style and peculiarities, those who were earnestly in search of spiritual nourishment invariably relished his substantial sermons. He trained his people in scriptural knowledge, so that in that most important matter they greatly excelled. Under his fostering care, William Milne, late missionary to China, was brought forward in the first stages of his valuable career; also, James Skinner, late missionary to India. Both were members of the church at Duncanston. Mr. M. was an unequalled Sabbath-school teacher. He by no means ceased to be such on his becoming a minister. To communicate instruction to the ignorant was his great delight. In this he frequently persevered under the greatest disadvantages and difficulties. Of this, one instance may be given. Prior to his marriage,* he lived with a worthy farmer, now gone to his rest. In the same house lived an idiot youth. In him Mr. M. felt a very peculiar interest, and devoted much time to instruct him in the elementary parts of divine truth. But it seemed all in vain. At length his idiot scholar was taken ill. It soon appeared he was dying. Entering his apartment one day, Mr. M. kindly asked him, "Well, Peter, what think you of Christ to-day?" He raised his eyes, and for the first time replied to his kind and patient instructor: "I think he'll nae cast me off." This was much to him, his prayers seemed to be answered. Next morning, a little before he died, Mr. M. asked, "Peter, what think you of Christ now?" he readily, and with earnestness exclaimed, "He is altogether lovely!"

In drawing this very imperfect sketch to a close, it may be remarked that Mr. Morrison was pre-eminently spiritually minded. Though by no means without his infirmities and many imperfections, which often depressed and beclouded his mind, his walk was close with God, and his affections were placed on things above. On returning from ———, where occasionally he spent a few days among his attached friends, he would remark, "Had I remained much longer, I would soon have lost all the views I ever had of Christ;" referring to the want of spiritual conversation, and his being deprived of much of the time usually devoted by him to meditation and devotional exercises. Many, no doubt, would regard his lowest state of spiritual mindedness an high attainment. It partook nothing of the rant, and delusive extravagance of some modern pretenders to superior devotedness and sanctity. All was rational, solid, scriptural, and constant. Its actuating principle was divine truth, accompanied with the abiding presence of the Holy Spirit. Hence his piety was as far removed from sanctimoniousness as it was from lukewarm formality.

* He married Agnes, youngest daughter of Duncan Skinner, farmer, Duncanston, who, like Obed-Edom, gave protection to the ark of God—like him, too, he was blessed and all his household. He and his partner, and a family of eight, were all brought to a saving knowledge of the truth.

Towards the close of his life, Christ's person and work were, in peculiar manner, his constant theme. Never have we met with any who came so near to the description of the blessed man given by the Psalmist, when he says, "His delight is in the law of the Lord, and his law doth he meditate day and night," &c. Truly, the word of Christ dwelt in him richly and in all wisdom. His longing desire was to grow in the knowledge of Immanuel, believing most firmly that every his and holy attainment was inseparably connected with that. Hence he counted all other knowledge but loss for the excellency of the knowledge of Christ Jesus. On the two Sabbaths preceding his last* ever memorable public appearance, his subject was, "What think ye of Christ?" He had preached Him fully for *forty years*, and it was truly delightful at the close of his Christ-magnifying ministry to propose as an application of all he had said, "What think ye of Christ?"

His last days were wholly unclouded. For long before his peaceful departure he had taken up his abode at Beulah, and from thence heavenly messengers conveyed his blood-bought purified spirit to the mansion of the blessed, on Friday, the 6th of March last. "Blessed are they that die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

CONGREGATIONALISM.—No. IV.

HAVING adverted to the example which ministers are bound to set before the churches, it now remains to make a few remarks on the teaching which fidelity to our denominational principles demands. If ministers would prove faithful to Congregational principles, they must,—

1. *Make the Holy Scriptures the grand subject of all their ministrations.*—It is not enough that they take the Bible for their text-book; it must be all and in all, their teaching and preaching. There are two infinitely important objects for which they ought to labour and pray without ceasing. These are the conversion of sinners to God, and the perfection of the saints, in all the will of God. In point of means, the Holy Scriptures are perfectly sufficient for realizing both these objects. Hence the testimony of prophets and apostles: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." But it is otherwise with human systems of religion; although avowedly grounded on texts of scripture, they not unfrequently usurp the place and the authority of the Bible. In proof of this painful fact, I need only refer to our Ecclesiastical Courts. In authoritatively deciding cases which come before them, the question is not, "What saith the scriptures?" but, "What say our standards, our Confession of Faith, our Books of Discipline, our Acts of Synods and Assemblies?" &c. &c.

Although Congregationalists acknowledge no such systems, many

* See *Scottish Congregational Magazine* for April, p. 190.

pious Christians among them, having been initiated into one or other of them, and taught to venerate them from their youth, it is no easy matter to get clear of their influence; and, on the part of their ministers, much patience, prayer, and perseverance may be necessary in teaching them to avail themselves fully of the liberty with which Christ hath made them free, and, at the same time, to yield willing obedience to Christ in all things. Every attentive reader of the scriptures will find that neither Christ nor any of his inspired servants ever appealed to human systems of religion but in order to expose them, and to guard their hearers against their pernicious influence.

2. *In all their ministrations, if ministers are faithful to their principles, they will study to make the Bible its own interpreter.*—We have seen that the scripture contains all that is necessary for making the man of God perfect; but the form in which the doctrine is presented to us in the Bible is very different to that of all systems of human composition. For example, the attentive reader of religious systems, composed by uninspired men, will find that, to sanction some of their favourite dogmas, isolated texts are quoted, and compelled to testify what their inspired authors never intended. Many instances might be brought in proof of the humiliating fact, but the following may suffice: by misapplying detached texts, the apostles and evangelists are made *diocesan bishops*; Peter is made the *foundation of the church* and *Lord over all*; the clergy are made the *church*; as such they claim *the keys of the kingdom of heaven*, and all who will not submit implicitly to their laws, are cast out as heathens. The church-meeting held in Jerusalem (Acts xv.) is made a *council*, a *synod*, or a *general assembly of church rulers*, as the case may be; baptism is made to be *regeneration*, or to *signify and seal our engrafting into Christ*, and partaking of all the benefits of the new covenant of grace, &c. And to sanction all the prosecuting statutes that have been enacted for punishing those who will not conform to human systems of religion, the following decree of a heathen magistrate is boldly adduced: "And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment." Ezra vii. 26.*

To human systems of religion, built on perverted texts of scripture, may be traced most of the blood of the saints which has been shed since the days of CONSTANTINE, and not a few of the most bloody wars by which the nations of Europe have been scourged. And, notwithstanding of these facts, many great and good men cleave to their respective systems, and enforce them by all the means they can command, with this bloody history before their eyes!

How different from human systems is the manner in which divine truth is presented to us in the Holy Scriptures! These are like the garden of Eden "in which the Lord God made to grow every tree that is pleasant to the sight and good for food; the tree of life also, in the midst of the garden." But the fruit must be gathered by meditation and prayer; and it is the duty of the good minister of Jesus Christ to give to every member of the family his portion of meat in due season.

* See Confession of Faith, chap. xxiii. 3.

The Bible is the field in which the enriching treasure is hid. It behoves the christian pastor not only to dig in that field daily, but also to lead the flock under his care to all its various enriching treasures. The description given by the apostle of the way in which he acted merits the serious attention of every servant of Christ: "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth commending ourselves to every man's conscience in the sight of God 2 Cor. iv. 1, 2. The grand object to be manifested is the TRUTH; the truth as it is in Jesus; and, if it be properly manifested and honestly received without any thing like effort on the part of the teacher, it will beget and cherish Congregational principles.

It was remarked of a worthy minister of the Church of Scotland, who lived and died in that communion, that, by imitating the apostle, in other words, caudally expounding the scriptures, he made as many Independents as either of the eminent Independent ministers who have laboured faithfully and successfully in the same city.*

3. *If ministers would do justice to our principles they must study to give every part of truth its just proportion in their ministrations.*—Christ is once the sum and the centre of the Word of God. As such, he should not only have a permanent place in every sermon, but precepts, promises and threatenings should be exhibited emanating from him and leading to him; that, in the language of the apostle, Christ may be all and in all.

It has been frequently remarked, that preachers have their favourite subjects. When this is the case they will be in danger of partially neglecting other subjects of equal importance in the system of revealed truth. Instead of going on to perfection, they dwell on first principles and principles which, it may be, are universally acknowledged. This cannot fail to have corresponding effects on the hearers. The building that is always laying the foundation will never make progress in its erection. The apostle's avowed purpose merits attention: "Therefore having the word of the beginning of Christ, let us go on to perfection not laying again the foundation of repentance from dead works," &c. Heb. vi. 1. Much is comprehended in our Lord's description of the faithful and wise steward: "Who then is that faithful and wise steward whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh, shall find so doing." Christ's own sermon on the mount presents us with a perfect example of the faithfulness proposed. It was addressed to a multitude, including almost every variety of character, but there was not an individual among the multitude to whom a suitable portion was not presented. But, having already exceeded my intended limits, I conclude these remarks by requesting the reader to listen to what may be esteemed the application of the sermon specifically as it is recorded in Mat. vii. 21—27.

May 28th, 1846.

* The justly celebrated DR. BALFOUR, late of Glasgow.

MODERN POETS AND POETRY.

ROBERT POLLOK.

VERY singular, as well as very diversified, are the notions which critics have occasionally propounded regarding the nature and the characteristics of poetry. While some by laboured and artificial definition have succeeded in obscuring and perplexing in no small degree the nature of those qualities constituting *poetry* which all can feel, but which cannot be readily expressed, others have asserted that poetry is absolutely undefinable, and that we must be contented with the inward perception of this occult principle, without attempting to analyse it, or to state with precision the elements of which it consists. Dr. Johnson, whose massive intellect was certainly not of the poetical order, could scarcely recognise any thing as poetry which did not move in the shackles of rhyme. And a still more modern notion, to be traced perhaps to the influence of the writings of Coleridge and Shelley is, that poetry of the highest kind is that which is so intangible and sublimated as to be in a great measure beyond the sympathies, and perhaps beyond the comprehension of ordinary minds. Whatever opinion may be right, we are confident that the last is egregiously erroneous. The world, which is, generally speaking, infallible in its judgments, has pronounced a different verdict. Poets who aspire to soar above the common sympathies of mankind will always be left with an audience *fit*, perhaps, but exceedingly *few*: and that poetry which will ever be embalmed in the heart of nations, and enjoy all the immortality that earth can bestow, will be that which moves within the range of human sympathies, or gives to airy nothings a local habitation and a name; which, in a word, is based upon nature and truth; and which, however rich in the beauties of imagination, is patent to the feelings, affections, and understandings of men.

Another notion, as old as the days of Horace, which no one practically values, but which retains a theoretical influence over critical minds, is that no poetry is tolerable, or, indeed, to be regarded as poetry at all, but that of the very highest order. The common sense of mankind repudiates this idea, which is at once philosophically untrue, and contradicted by fact. On the same principle we ought to recognise no beauty but in paradise, and no sublimity but in Niagara or Mont Blanc. As in nature beauty and sublimity are diversified and graduated, so in poetry, the transcript of nature, we discern many shades of excellence. How much is there in this branch of literature to which it would be absurd to award the highest measure of praise, and yet which the world values and admires, and will not willingly let die; and what a desolation would it produce in the literary firmament if all the poetical lights, but those of the first magnitude, were suddenly extinguished.

The eminent popularity of the "Course of Time" is a substantial evidence that the world is much in the habit of judging for itself in regard to that which it deems worthy of respect and preservation. When this remarkable poem appeared, the great reviews, which are supposed to lead the public taste, though in reality they very frequently only *follow* in the wake of public opinion, were silent; and during successive years, no work of merit has been less indebted to the opinions of the press. Nevertheless,

it has assumed a distinguished place amongst the standard poetical literature of the age, and is, indeed, almost the only one of the many religious poems of the nineteenth century, if we except the productions of James Montgomery, which has acquired a firm and a permanent hold of the public mind.

The author of this poem, Robert Pollok, was born in Renfrewshire, Scotland, in the year 1798. He exhibited, though not to any remarkable degree, evidences of juvenile talent, but does not appear to have manifested any desire of acquiring literary distinction till he had reached his sixteenth year. His attention was first directed to the study of composition by accidentally meeting with a volume of Addison's *Spectator*, the easy and graceful style of which he immediately became ambitious of embracing. A year or two afterwards he commenced his studies with a view to the ministry, in connection with the Secession church; and about the same period read for the first time with delight and wonder Milton's *Paradise Lost*. From this we are to date the development of his poetical powers. He began to write poetry, some of it sweet and natural, but affording no indication of his abundant mental resources, till the year 1824, when he commenced the poem on which his fame exclusively rests, the *Course of Time*. This remarkable production, when finished, he sent to Mr. Blackwood, of Edinburgh, who, previous to venturing on publication, submitted the manuscript to the critical censorship of Mr. Moir, of Musselburgh. It reflects much credit upon the taste and judgment of the distinguished author just named, that he should immediately have pronounced a highly favourable opinion of a work which has subsequently enjoyed so ample a share of public approbation. The publication took place in March, 1827; but the author scarcely survived to witness the full success of his arduous labours; for, with a constitution never robust, and exhausted by severe study, he died in September of the same year.

The *Course of Time* is a poem which it is somewhat difficult to analyse. It is by no means so comprehensive as the title would lead us to anticipate. Commencing with the creation of the world, the author does not give even a general glance at the history of the many illustrious nations which have successively occupied a prominent position on the stage of time. He sketches what we might term, the *moral history* of man. He delineates an immense variety of characters—paints human passions, such as love, hatred, ambition, avarice, the love of fame—discusses human pursuits, such as those of the philosopher, the poet, the warrior, the moralist, the divine,—he indicates the desire of happiness as the main spring of human conduct—he shows the vanity by which the pursuit of the phantom pleasure, amongst temporal objects, is characterised—and towards the middle of the poem, the approaching judgment of mankind is announced, the poet again embracing the opportunity afforded by that awful event, with its vast assemblage of all the myriads of our race, to portray some of the innumerable classes of characters who await their final sentence at the last assize.

In delineating character, indeed, Pollok's strength lay. Having "measured his mind severely," it would appear that he felt himself most in his element when discriminating the varied workings of the human heart, unfolding the latent motives of conduct, exhibiting in the most

attractive aspect, whatever is truly valuable and estimable in humanity, and on the other hand holding up to scorn and reprobation every thing that is unworthy and dishonouring. This satire directed against human follies and foibles is as keen and cutting as a Damascus sword. His descriptions of the sceptic, the miser, the recluse, the bigot, the man and woman of fashion, the faithless minister who

“Another gospel preached than Paul’s,
And one that had no Saviour in’t,”

are distinguished by extraordinary vigour, energy, and originality. The following sketch of the hypocrite is in certain points unrivalled.

“Great day of revelation! in the grave
The hypocrite had left his mask, and stood
In naked ugliness. He was a man
Who stole the livery of the court of heaven,
To serve the devil in; in virtuous guise
Devoured the widow’s house, and orphan’s bread;
In holy phrase transacted villainies
That common sinners durst not meddle with.
At sacred feast he sat amongst the saints,
And with his guilty hands touched holiest things:
And none of sin lamented more, or sighed
More deeply, or with graver countenance,
Or longer prayer, wept o’er the dying man,
Whose infant children at the moment he
Planned how to rob. In sermon style he bought
And sold, and lied: and salutation made
In scripture terms. He prayed by quantity,
And with his repetitions long and loud,
All knees were weary. With one hand he put
A penny in the urn of poverty,
And with the other took a shilling out.
On charitable lists—those trumps which told
The public ear who had in secret done
The poor a benefit, and half the alms
They told of took themselves to keep them sounding—
He blazed his name, more pleased to have it there
Than in the book of life.”

A portrait such as this, in which the poet holds the mirror up to nature, and shows vice its own image, is worth whole volumes of gorgeous colouring, or vapid sentimentalism.

It does not always happen that those who are the most acute observers of life and manners, and who excel in their delineations of character, are equally alive to impressions from the inanimate creation. Dr. Johnson, a keen and scrutinising discriminator of human life, had exceedingly little relish for, or susceptibility of, natural beauty; and even in the writings of Shakspeare, the allusions to natural scenery are not very numerous. It is true these qualities are by no means incompatible, but as the mind naturally selects for itself a predominant sphere of exercise, so in proportion it recedes from others of a somewhat different tendency. Thus, one poet loses himself amongst the amplitudes of nature, and finds that the natural sphere of his faculties is to range over all that is striking and characteristic in the visible creation, while another, without deliberately concluding that the “proper study of mankind is *man*,” delights more in exploring and unveiling the arcana of the world of mind. The portions of the Course of Time which in the highest degree exhibit the

ability and skill of the author, are those in which he depicts various aspects of human character; and, on the other hand, if he ever comparatively fails, it is in his sketches of natural scenery. The point in which he is deficient is *individuality*. He describes a pleasing scene in beautiful language, but it is almost invariably the same. A few ordinary objects, tastefully arranged, arrayed as it may be in dazzling sunshine, or in chastened moonlight, compose almost all his landscapes. He paints nature as a man who had seen little, and who had not even been careful to identify and discriminate the little he had seen. Here however, we are to make allowances for his peculiar circumstances. The poets who have excelled in their descriptions of inanimate nature are those who, like Byron, whose meteor course Pollok so magnificently depicts, have enjoyed the privilege granted only to a few of ranging unrestrained amongst the mightiest and most admirable of the works of God, or who, like Scott and Wilson, whose region, however, is more limited, have thrown themselves enthusiastically into the very heart of nature, amongst her glens, and caverns, and cataracts, and wilds, and mountain recesses. Pollok, during his short life, was almost exclusively a man of books and study. The scenery he draws is more imaginary than real—he sketches it with a rapid though graceful touch—and immediately recurs to what he felt to be the grand burden of his poem, the state and destinies of man.

In many religious poems there is an occasional liberty taken with divine things which is felt by pious readers almost to border upon profanity. In the Course of Time, however, we find a combination of exalted imagery, with profound reverence for all that is sacred—a union not often exemplified of high poetic excellence, with unquestionable orthodoxy. Sometimes, indeed, in passages of the nature to which we refer, the expression becomes quite ordinary and prosaic, but in such instances the sense is so admirable and correct as to disarm the hand of criticism. If the reader cannot discover much poetry in the following lines relating to faith, he will perhaps perceive qualities of a still more estimable character.

“ Faith was bewildered much by men who meant
To make it clear. So simple in itself,
A thought so rudimental and so plain,
That none by comment could it plainer make.
All faith was one. In object not in kind
The difference lay. The faith that saved a soul,
And that which in the common truth believed,
In essence were the same. Hear, then, what faith,
True Christian faith, which brought salvation was,
Belief in all that God revealed to men.

Who then believed, being by the Spirit touched,
As naturally the fruits of faith produced
Truth, temperance, meekness, holiness, and love,
As human eye from darkness sought the light.
How could he else? If he who had firm faith
To-morrow's sun should rise, ordered affairs
Accordingly: if he who had firm faith
That spring and summer, and autumnal days,
Should pass away, and winter really come,
Prepared accordingly: if he who saw

A bolt of death approaching, turned aside,
 And let it pass; as surely did the man
 Who verily believed the word of God,
 Though erring whiles, its general laws obey,
 Turn back from hell, and take the way to heaven."

What Pollok, had his life been spared, would have been as a preacher, is little more than matter of conjecture, but the simplicity of the views just quoted, on a subject regarding which so many learned divines have for generations contrived to envelop themselves and their disciples in an impenetrable theological mist, show that, untrammelled by system, he fully appreciated the translucid perspicuity of

"Heaven's easy, artless, unencumbered plan."

It appears by an anecdote narrated by his biographer, that his discourses delivered in the Divinity Hall, were of an exceedingly ornate and poetical character. Preaching from the words, "By one man's disobedience many were made sinners," the poetical manner in which he illustrated the text excited a most indecorous degree of risibility amongst the students, sometimes to such an extent that the speaker could with difficulty make himself heard. All this he endured with coolness and self-possession, till, in the midst of an enumeration of evils which would *not* have existed but for Adam's disobedience, he raised his voice to the highest pitch, and casting on the students a look of great indignation, exclaimed, "Had sin not entered into the world, no idiot smile would have gathered on the face of folly, to put out of countenance the man of worth." The effect of this thunderbolt, which we should have deemed problematical, was, it seems, to make the students ashamed of their behaviour, and produce immediate silence. Had the youthful poet lived, time and experience would have taught him to restrain the flights of his imagination, and his fine poem gives evidence that he was admirably gifted with powers of severe thought, and profound reasoning.

It is generally conceived that authors are very inadequate judges of the merits of their own productions, and under certain circumstances this is perhaps true, but Pollok certainly formed a correct opinion of the value of his work in conceiving himself to have been most successful in the concluding books of the poem. In depicting the period of the consummation of all things, a subject in which every element of sublimity is inherent, the poet appears in the full strength and vigour of his soaring and sanctified genius. He describes the earth previous to the period of its final dissolution, with the cup of its wickedness full to the brim, and calling to heaven for vengeance—the awful premonitions of coming destruction—the sun mysteriously staggering in the skies like a drunken man, and then hurriedly rushing down into the west—strange whisperings in the groves and forests—

"The wail of evil spirits that now felt
 The hour of utter vengeance near at hand—"

men speculating upon the probable causes of such events, but neither laying the warnings to heart, nor refraining from iniquity—the fearful increase of crime, misery, and licentiousness—all this is conceived and described in a high vein of poetry, and call forth the noblest powers of the gifted author.

But that day is to come unawares and as a thief in the night; and accordingly the poet having with great skill enriched his poem by images

so striking and vigorous, with equal judgment represents all these prognostications as portentous warnings—the last expedients of mercy to call an ungodly race to repentance. Having, like the preaching of Noah, failed in their object, they are withdrawn—nature is restored to her former equanimity, and men relapse into utter thoughtlessness, guilt, and crime, when the trumpet sounds, the resurrection takes place, the judgment is set, and the books are opened.

It is in the hands of such men as Robert Pollok, that poetry, the handmaid of truth, and the mirror of nature, fulfils the object of its high priesthood. Unhappily the most gifted bards have so frequently corrupted its pure and healthful influences, that the very name of poetry is in the minds of many associated with the idea of something vain and frivolous, if not licentious and impure. But let it not be forgotten, that it is in the language of poetry that God has communicated to man great part of his holy oracles, and that David and Isaiah, the most eminent of saints, are also the most sublime and majestic of poets. To the Christian, then, it should be delightful and refreshing to witness poetic genius baptized with the spirit of grace, and devoting its energies to the best and noblest of all objects, the cause of truth, and the glory of God. And this is a spectacle of which modern times have afforded us few brighter and more beautiful examples than the author of the *Course of Time*.

HADDINGTON.

HUMAN ACCOUNTABILITY, AND DIVINE INFLUENCE.*

I CONFESS I cannot understand the reason for the extreme prejudice entertained by Dr. Jenkyn, and writers of the same class, against the notion that, in the conversion of a sinner to God, there is a special and direct operation of the Holy Spirit upon the mind. Is it that the admission of such an operation is supposed to bear injuriously upon the great doctrine of human accountability? Now, before they reject the doctrine on this ground, they ought, in all fairness, to ascertain whether their own views are such as to relieve them from the pressure of any supposed difficulty in relation to this point. According to Dr. Jenkyn's own statements, three things concur in the conversion of a sinner. There is the yielding by the Holy Spirit of the moral influence of the truth,—there is the influence of the truth itself,—and the personal influence of the Holy Spirit himself, upon the mind. Does Dr. Jenkyn admit that, when these things concur,—and because they concur,—the conversion of a sinner takes place, though without disturbing the intellectual laws of his agency? If he do admit this, then, I ask how, in the case of those where these three things do not concur, and where conversion does not, of course, ensue, his system is better fitted than ours to preserve intact the great doctrine of human accountability? If he do not admit this, then, I ask how, in any case, he accounts for the fact of conversion? By the present hypothesis, the Holy Spirit has wielded the moral influence.

* This, and the paper following, from a long and able note appended to Dr. Payne's "third edition, greatly enlarged, of his *Lectures on Divine Sovereignty, Election, &c.*" We regret that our introductory notice of Dr. Jenkyn's work was in type before we received intelligence of this admirable critique. It is not yet too late for use.—ED.

ence of the truth—the truth with its influence is present—the personal influence of the Spirit is present—and yet there is no result! Or, more unaccountable still, one of two men, where all these three things concur, is converted, and the other not. Is not, then, the conversion of the former an accident? I do not say that, on this hypothesis, the man converted himself. No doubt the truth converted him. But the question is, “How came the truth to exert its influence upon him, and not upon the other?” The only reason supplied by his system, for the failure of the truth to influence the latter, is, that his mind was not in the requisite state to receive the influence. “Magnetism,” he says, “is always present in the loadstone, but its development will take place only in certain circumstances.” p. 87. The saving influence of the Spirit is, in like manner, always in the truth, but its development will take place only in certain circumstances, that is, when the mind is in the requisite state to receive the influence. One would think it follows, as a necessary consequence from this representation, that the thing needed was a direct action of the Holy Spirit upon the mind, to prepare it, in a manner which we cannot understand, for the reception of this influence. I only glance at this, however, in passing. The inquiry I wish now to bring before the reader, as well as Dr. Jenkyn himself, is, “How does this view of the matter diminish any difficulty which may be supposed to attach to the great doctrine of human accountability?” If the mind of the supposed individual be not in the fit state (my reasoning is now, it must not fail to be remembered, *ad hominem*) for receiving the influence of the truth, is he culpable for not receiving it? Should it be replied, as I suppose it will, that his mind ought to have been in the fit state, might we not reply that, on this hypothesis, nothing could have put his mind into the right state but the influence of truth upon it at a former period; but if, at that period, the mind did not happen to be in the fit state, how could it receive the influence of the truth? And might not the inquiry be thus pushed backwards to the very first moment of moral agency? I reason thus, not because I have any doubt of the doctrine of human accountability, for I cannot resist the evidence of consciousness; and consciousness tells me that I am an accountable being. My object is simply to show that the doctrine of a direct influence of the Holy Spirit in the conversion of a sinner, (an influence rendered necessary by the natural inattention and indifference of men to spiritual realities)—issuing, it may be acknowledged, in some mysterious manner, in the saving knowledge and belief of Divine truth—surrounds the doctrine of human accountability with no especial difficulties, while it accounts for the fact, that some men believe, and others reject, the gospel. We believe, with Dr. Jenkyn, that if the Holy Spirit were not poured down upon men at all, all men would be bound to believe the gospel, because the ground of obligation to believe *that* truth, is that which obliges to the reception of *all* truth; namely, that it is stated in intelligible language, and accompanied with sufficient evidence that it is the truth. The influence of the Holy Spirit only meets the indisposition of man to give the requisite attention to spiritual and eternal concerns. It is not the gift of equity, but of sovereignty; because sufficient proof is afforded that this indisposition is both foolish and criminal, and sufficient means are supplied for removing it.

THE DIRECT INFLUENCE OF THE HOLY SPIRIT.

BY THE REV. SETH WILLISON, D.D.

THAT there is a Holy Ghost, we have both heard and believed; also, that his agency has a necessary place in effecting the salvation of sinners. But, concerning the nature and extent of his agency, there is not an entire harmony of sentiment among those who claim to belong to that department of the church which has been distinguished by being called "the Orthodox." By answering three or four questions which relate to this important subject, I shall have opportunity to exhibit what, in my opinion, is the scriptural view of it.

The first and leading question is this: Is the agency of the Holy Ghost, on the hearts of those whom he renews and sanctifies, *direct*? There are but two different ways in which we are able to conceive that God can operate on the human mind; the one *mediate*, and the other *immediate*; or *indirect*, and *direct*. It is not the invisibility of God's agency which makes it direct; for an angelic agent is invisible, and has power to use arguments to persuade us to virtue, but has no power to produce virtuous affections in our hearts. While God does nothing more than present arguments before our minds to persuade us to be reconciled to him, his agency is no more direct, in the sense we use this term, than that of an angel, or that of a preacher of the gospel. That agency which is restricted to the presentation of motives to the mind by whatever agent, whether created, or uncreated, they are presented is technically distinguished by the name of moral suasion. One man may operate on the mind of another by moral suasion. But the other mode of operation, which we term immediate and direct, must be peculiar to God himself. The question before us is not, Does God make use of moral suasion in bringing back his revolted subjects? But it is this: Does he make use of any other influence besides that of moral suasion? Does he, besides presenting the truth, and holding it up before their minds, exert a more direct agency, to cause them to love and embrace it? That he does exert such an immediate and direct agency, I think is capable of scriptural proof.

1. The Scriptures make such a representation of God's agency in renewing the depraved mind, as very naturally leads us to contemplate it as an operation peculiar to himself. They inform us that those who receive Christ for their Saviour, are such as were "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." In harmony with this it is declared, "Neither is he that planteth any thing, neither he that watereth; but God who giveth the increase." Again, "That the excellency of the power might be of God, and not of us." And yet God's ministers can present light before the minds of their hearers; even the same light which God himself presents; for they have his word to enlighten them. And so far as God uses moral suasion to effect the conversion of sinners, he very commonly does it by human instruments, especially the ministers of his gospel. On the day of Pentecost, was not the moral suasion which he used directly from the mouth of Peter? It was when they heard what Peter spake, that "they were

pricked to the heart." If, therefore, God does nothing more than to reason with his creatures, and press motives upon their consciences, where is the fundamental difference between him and his ministers?

2. The Scriptures represent the work of renewing and sanctifying a depraved mind, as one of the mightiest displays of the power of the Almighty. Paul wished the saints at Ephesus to know what was the exceeding greatness of God's power toward them, according to the working of that mighty power which raised Christ from the dead. When he had, at another time, told them that God was able to do exceeding abundantly above all they could ask or think, he adds, "according to the power that worketh in us." It would seem as if he could think of no display in all the world which would give Christians such an impressive sense of the uncontrolled power of God, as to refer them to that divine work which was going on in their own hearts. But, if all which God does in subduing the hearts of rebels consists in the mere presentation of arguments and motives, always leaving it with them to assent or dissent; where, I ask, is the exceeding greatness of this display of power?

3. If God has mercy on whom he will have mercy, if the Spirit quickeneth whom he will, does it not prove that he can exert an influence which is more direct than that of moral suasion? Christ declared, that all whom the Father had given him should come to him. Yet are they by nature children of wrath and disobedience, even as others. They must be renewed by the Holy Ghost, or they will never come to Christ; and yet we are assured they will all come. Hence we infer that the Holy Ghost is able to renew the most depraved heart. And does not this seem to settle the point, that his access to the heart must be more direct than ours? If an effectual call, extended to all the elect, shows that the Spirit exerts a power above that of mere persuasion; does not the final perseverance of all who are effectually called prove the same? Not one of their whole number gets out of the hand of Christ. But if nothing more than moral means were used to preserve them, could it be ascertained that none of them would perish? And does not the everlasting stability of their holy character in heaven, show that the power which preserves them from falling is more direct and effectual than that of moral suasion?

4. *Infant regeneration* proves that the mind can be approached more directly than by moral suasion. Christ said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." In the original *it is*, "Except *any one* be born again." That Christ meant to assert the necessity of the spiritual birth in relation to every child born into the world, is made evident; for he proceeded to say, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "Marvel not that I said unto you, Ye must be born again." Whether all infants are saved, is not a point which we now need to discuss. That some of those who die in infancy are saved, none will dispute. And if saved, it must be by the washing of regeneration, and the renewing of the Holy Ghost. But how can the Holy Ghost use moral suasion with an infant of a day old, or of a year old?

ARE YOU A CHRISTIAN?

OH, FRANK! I do so wish you were a Christian! There are so many, many reasons why you ought to be a Christian. God commands it; the Holy Spirit urges it; Jesus died for it; your own poor suffering soul pleads for it, by all its natural love of happiness—and yet you say, “not now.”

I, James? I say no such thing; quite the contrary; I assure you I think very well of being a Christian. You must not conclude me a heathen because I am not precisely of your way of thinking. I can't put on a long face, turn recluse, and shut myself up like a hermit. But I hope I am willing to do my neighbour a kindness; I am sure I never wrong or injure any man. I must tell you I consider myself as good a Christian, in my way, as there is going.

As to your being a good citizen, kind neighbour, and affectionate friend, Frank, I have not one word to say. As to external deportment, I know your life is irreproachable; but religion demands something more than this.

I go to church, James, as regular as a clock, say my prayers when I think of it, and very often read the Bible of a Sunday.

I know it, Frank; and I know also that you make a generous use of your money; still I must repeat that religion is something more and better than all of these.

Better! If I should estimate religion by some of your religious people that have come in my way, I should say hard things on the point. Are there any better things than justice, uprightness, integrity, and a soul to feel for the misery of poor wretches that want clothes and bread?

You know that I agree with you in valuing these; and you know, too, that I agree with you in the condemnation of all hypocrisy; but the point we need to look at, the point upon which you fail, is this; you do not bring God into the account. There is no better thing than justice, uprightness, and integrity *towards God*.

But do you mean to say that I am unjust to God?

Let me answer your question by asking another. Do you think that you give him his due? You no doubt admit his perfect right to lay his commands upon you; now do you obey these commands?—Have you ever obeyed this command: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength?”

Why, if the words are to be taken literally, and understood just as we understand other words, I can't say I have. But I certainly have a great respect for God; I never mention his name without reverence, and I endeavour to do what is right, and to set a good example.

But you allow that you do not love Him, and that you do not make any particular effort to love Him, in that strong and hearty manner expressed in the First and Great Commandment.

Why, I can't say that I do—but if that way of loving God is religion, I must say that I have my doubts that there are some half dozen religious persons in the town.

Well, that way of loving God is religion ; it is Bible religion, and the only religion acceptable to God, or safe for man. The very gist of all religion is *an ardent love, an intense personal affection* for God.

But, James, your own people allow that we cannot literally and truly love God in that fashion ; they own that love to God is another thing from love to one's children, or parents, for example.

I know, Frank, that some excellent people persuade themselves of that. But look for one moment at the facts in the case. God made man ; God made the commandment ; God gave to man his parents and his children. Now if God has given to man a species of affection designed for his kindred, and for them alone, then he does not in the First Commandment claim that species of affection for Himself.—But if it be said that that species of affection is naturally and of necessity stronger, purer or better than any other, then I think he that says this is unjust to God ; for he that says it, says virtually that God first made man capable of loving his kindred more than his God, and then called upon man to love God more than his kindred. This would be to charge God with injustice towards man. It would also be to charge God with folly in overlooking and neglecting what was due to himself.

But suppose I were resolved on loving God in this superior way, I don't see how I can bring it about. It certainly does demand not any particular effort to love my parents, wife and children ; I see them constantly ; they are loveable ; and I love them as a matter of course. But as it regards God, the case is very different. I don't see Him, and can't. I find no one who has seen Him, and what am I to do ?

My dear Frank, you have in part, though unconsciously, answered your question. *You must see God, and see Him constantly.*

But I tell you *I can't*.

And I tell you *you must*. Do not think me harsh if I add, you have never yet tried. I know you are ready to exclaim against this ; but hear me : If any one should deny your ability to accomplish some one of the ordinary tasks of business men, you would resent the imputation ; the greater the difficulty, the greater would be your exertion ; nor would you rest or leave a stone unturned, until you had done all that an efficient business man could do. Have you ever *tried in this way to see God and love him ?*

No, I can't say that I have.

Well, it is in this decided manner you must make the attempt. For us to loving God without seeing Him, and without seeing Him *constantly*, is out of the question. The idea is a very simple one ; so simple that it is wonderful how generally it is overlooked : man must perceive an object to be affected by it ; man must see loveliness in order to love it. Now, in regard to God, I may say that your eyes are holden so that you cannot know Him.

But if my eyes are holden, then it's not my fault, and I cannot be blamed.

But suppose you have put a thick veil over your eyes, and are holding it there.

But I deny that I have done any such thing ; at least I am not conscious of it.

I presume you are not conscious of it, but it's true for all that. Here,

again, the argument is short and strong: You can't see God; but God constructed you for the very purpose, and on the principle that He was to be the chief object of your vision; there is some obstruction; God did not introduce it; then some one else did; but no one could without your permission; then you yourself have veiled your eyes. The truth is, God is a Spirit, and all that appertains to His kingdom is spiritual. The natural man, that is, the man who is unconverted, cannot and will not comprehend them; how should he? He has eyes and ears and hands; such things as he can see and hear and handle, he understands—but God and spiritual things he does not perceive, for they are spiritually discerned.

Then, of course, I can do nothing until I am changed.

On the contrary, you have much to do. Is it reasonable to anticipate coming into possession of the greatest blessings God can bestow, whilst you show an almost entire indifference to them? Can you think that God will forgive the sins for which you feel little or no sorrow, and about which you scarcely give yourself the trouble even to *think*, much less to *feel*, as you ought to feel, and would feel, if your sensibility were not strangely blunted? Depend upon it, Frank, all the treasures this world has to offer you are not worth the purchase. Depend upon it, the treasures offered to you in the Bible are worth looking after, worth asking for. Depend upon it, the fellowship of God and the Lamb is worthy of being pursued at any and every cost and hazard. "What shall it profit a man if he shall gain the whole world and lose his own soul?" But "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"He that hath made his refuge God,
Hath found a most secure abode,
Shall walk all day beneath his shade,
And there at night shall rest his head."

Of the truth of that sentiment, James, I have never doubted. there is a man on earth to be envied, it is the man who has really made God his friend and refuge. The man who can really and truly say he loves God with all my heart and He loves me, may look with pity at princes.

What can you then think, my dear Frank, what must you think of the wickedness, of the intrinsic meanness and the folly of a man who lives on twenty, thirty, forty years, robbing himself, his family and the world of such happiness, sheltering himself all the while behind some paltry pretext which he is ashamed to confront in his own closet for a single hour?

AMICUS.

THE SCOTTISH CONGREGATIONAL HYMN-BOOK.

ARTICLE THIRD.

THE plan we have proposed for the compiling of the Scottish Congregational Hymn-Book cannot be accomplished but at some expense of labour and money. The Secretary, we have shown, will have to bear the chief burden of the labour connected with the undertaking. We entertain no doubt, that, in so far as his

labour may admit of being divided among others, our brethren "that handle the pen of the writer," will be found willing and zealous to take their full share of all burdens, and in all works. We rely with equal confidence on our brethren to whom our Lord has entrusted his gold and his silver, and whom he has made stewards of the same, coming forward with such money contributions as may be required. On their liberality, however, it will mainly depend, whether the scheme shall be commenced or not,—and, supposing it commenced, whether it shall be so vigorously carried out, and ultimately be brought into such a state of complete fulfilment as is necessary to its realising the rational expectations formed of its proving a great blessing to our churches. Were those who are able and willing to give to the scheme labour contributions, equally able to give to it money contributions, our hope of its being immediately begun, and vigorously carried forward to its completion, would rest on different grounds. But it must be better, since God, who alone is wise, has so arranged our places and duties, that in every great and good work, those servants of Christ who can give mental labour, shall find themselves standing in need of the co-operation and assistance of their fellow-servants, who can give only money contributions; and that these last shall be made to see and feel, that although they be rich men, yet cannot they do the Lord's work by means of their riches alone; but that they must obtain the co-operation and assistance of their brethren who have neither silver nor gold to give, but on whom God has bestowed precious mental gifts, along with the faculties necessary to render those gifts practically useful. This mutual dependence upon one another serves to keep both classes of Christ's servants humble, and creates a necessity for their being, what their religion, on other grounds, declares it their duty to be, loving and united co-operators in every good work.

The first expenses of the undertaking will be those of the Secretary, in carrying on his correspondence with his fifty-nine coadjutors; and in recording and arranging in two or more MS. volumes the results of his correspondence, for the use of the committee of management. Then there will be the travelling expenses incurred by brethren who may have to come from a distance to attend the meetings of committee. When the new hymn-book has been compiled by the committee, it will be advisable to print a private edition of it for gratuitous distribution, say of two hundred copies. The gratis distribution of this edition will be first, to all who have given their aid to the work, that they may critically revise, and pronounce a judgment upon, all the decisions of the committee; and then, under the directions of the committee, to such other persons as may be thought most qualified to give a valuable opinion on the merits of the volume, or to offer suggestions for its further improvement. The reader will now see how unavoidable is the incurring of expense in the carrying on and completing of our plan. He will also be able, if he knows any thing at all of such matters, to form an estimate not far from the truth of the amount of expenses likely to be incurred. But the good work sought to be accomplished is worthy of having a far greater price paid for it than our plan will require to be provided. We feel confident, that if our richer brethren approve of our plan, looking simply at its merits, the amount of expense likely to be incurred will not deter them from coming forward and supplying the means for commencing, carrying on, and perfecting the undertaking.

It is necessary that we now explain how our band of sixty labourers, our committee of management, and our secretary, are to be elected. We would devolve the election of the whole upon the members of the various committees of the Union, namely, the acting committee in Edinburgh, and the auxiliary committees

in Glasgow, Dundee, and Aberdeen. Of course, we do not mean that the matter shall be taken up by them as a matter belonging to the Congregational Union. Taking the acting committee in Edinburgh as an example, all that we would ask them to do is the following simple matter. Suppose they are assembled in the usual place for the despatch of the business of the Union, and also that they have finished the business for which they were convened, then before they left the committee-room, we would say to them—"If you please, brethren, remain for a short time, and do us the favour to elect the quota of persons assigned to your district for taking part in the labour of compiling and preparing the Scottish Congregational hymn-book." We are not aware of any objection that the members of the committee, as such, would make to our request. By agreeing to it they would in no degree involve the Union in our scheme. Whatever they chose to do, or to refuse to do, they would do, or refuse to do, in their private capacity only, as members of our churches. We would divide the band of sixty correspondents equally among the committees of the Union in Edinburgh, Glasgow, Dundee, and Aberdeen. This will give fifteen persons to be elected by each committee. We would provide for the election of the committee of five, and of the secretary, in this way. Let the committee in Dundee elect one of the five, and that in Aberdeen another. Let the remaining three, with the secretary, be elected by the united votes of the committees in Edinburgh and Glasgow.

An essential part of our plan has not yet been mentioned, but this is now the proper time to state it,—it is the providing for the million a hymn book such as they want, and such as will be acceptable to them, *at the lowest possible price.* The high price of all existing hymn-books in use in our churches, is a most serious objection against them. Only think of a poor man being able to obtain a copy of the whole Bible for one shilling, and then of his being unable to obtain a hymn-book for less than eighteenpence, or two shillings, or even three shillings! It is a monstrosity. We do wonder how it has been suffered to exist so long. Even the richer members of our churches have, in numberless instances, been deterred by the high price from providing an adequate supply of hymn-books for the use of their households. While, to find a poor working man, whose family is large, possessing an adequate number of hymn-books for his children, is among the rarest of sights. It is more than time that such a state of matters had its appropriate remedy provided—a first-rate hymn-book, at the lowest possible price. There is no insurmountable obstacle to prevent our having a hymn-book, containing five hundred hymns, at the low price of one shilling; and that, too, with the additional recommendation, of good paper, and a good, clear, readable type,—nay, more, there is nothing to prevent our having an edition of it in a style similar to that of the Psalms in our pocket Bibles, in small type, and double columns. This edition might be sold for less than sixpence! What a revolution this reduction of prices would soon effect in the circumstances of our worshipping congregations! We should then see every worshipper with his own hymn-book, a sight which, at present, is not to be seen any where throughout the land, when a congregation of any size are met for public worship. A similar happy revolution would be made in the circumstances of countless families when met for family worship. However numerous the family might be, every one in it would have his or her own hymn-book. What a welcome aid, and what a large augmentation, this change of circumstances would bring to the happiness enjoyed in the social worship of the family, and in that of the house of prayer. To secure that each edition of the new hymn-book shall be sold at the lowest possible price, we would strongly

urge the doing of two things:—First, that each edition be stereotyped. Secondly, That the expense of the stereotype plates be defrayed by subscription. This would allow of each impression being afterwards sold at a price so low, that it barely covered the charge for paper, ink, presswork, binding, and booksellers' commission. Just now, our hymn-books rank among the dearest volumes we have to purchase for the daily wants of ourselves and families. Our new hymn-book, on the contrary, will be a book loved, desired, and sought after, for this reason among others, that it is so marvellously cheap,—indeed, the largest and most precious pennyworth to be had any where for the money.

Another effect likely to be produced by this extreme cheapness deserves mention. We anticipate it will give a great stimulus to a duty much neglected at present,—*the gratuitous distribution of hymn-books*. Just now, you may see a rich man occupying, with his family, a whole pew. He has, as is right and becoming, provided a hymn-book for each one in his pew. But look into the pew immediately in front of his, which is not only occupied by, but crowded with, a poor man, his wife, and their numerous family. There, instead of every one having a hymn-book for himself or herself, you may see but one hymn-book for each two, or for each three persons in the pew. The rich man in the pew behind them has again and again remarked this scanty supply of hymn-books, but he has done nothing more than remark it. He has not, either openly or secretly, which is the more excellent way, sent to that poor man's house a present of hymn-books sufficient for the wants of his large family. He might have done this long ago. We belong to the number of those who think he ought to have done it. But it is not unlikely, that the same cause which prevented the poor man himself buying hymn-books for all the members of his numerous family, has also prevented the rich man sending him a present of hymn-books to meet the deficiency, namely, the excessive dearness of our hymn-books. But when we have brought down the price of one edition of our hymn-book to one shilling, and that of another to one sixpence, the generous promptings of the rich man's heart will no longer be repressed and cooled down again by the thought of the great expense of sending an adequate supply of hymn-books to the poor man's family. The cheapness of our new hymn-book will not only put it in his power "to do good by stealth" in this way to his poor brother in Christ, but will be the very circumstance that suggests to him the good work, and makes him do it speedily and cheerfully.

POSTSCRIPT.

Since the above was written, we have read Mr. Macnab's letter, which follows our own article, in the June number of this Magazine. We beg to intimate, that reference will by and bye be made to the hymn-book he so strongly recommends, when the separate and comparative merits of the hymn-books nearer home come under review. Meantime, let it be observed, that the hymn-book issued by the Congregational Union of England and Wales is only a SUPPLEMENT to another hymn-book. The copy of their hymn-book now lying before us has the following title-page:—"The Congregational Hymn-Book; a Supplement to Dr. Watts' Psalms and Hymns. Compiled by direction of the Congregational Union of England and Wales." If Mr. Macnab's recommendation were adopted, our churches would use as their "ONE HYMN-BOOK" this mere supplement to Watts', and put it out of their power ever to sing so much as *one* of the beautiful Psalms or hymns of Watts himself.

As for the impropriety of one hundred churches in Scotland aspiring to have a

hymn-book compiled especially for themselves, it may be noticed, in extenuat this impropriety, that one hymn-book for our hundred Scottish churches w some improvement on the present state of things amongst us, seeing that jus those same one hundred churches make use of not less than seven different l books.

THE LAMENT OF JEPHTHAH.

And she is gone! O ended life and work
 Here would I lay ye down, misspent and spurned,
 Here at this mountain's foot, round whose gaunt sides
 Wound with slow tread the maiden company
 Singing her death-song with her.

Leave me, friends,
 Ye have unfathered and unsoldiered me;
 Let me not look upon your tools of war;
 I see that victory shining in your eyes
 Though ye do strive to weep. Go, leaderless,
 Your captain's soul hath gone to seek his child,
 Here's but his body weaker than a child,
 And cowardly with tears.

Now with them goes
 The lessening rearward of rejected war,
 Upon whose face I never will look more;
 False friend, that plucked my heart's best jewel out
 While he embraced me. Conquest thou art captive,
 For grief hath conquered thee, as thou didst enter
 With too-soon triumph singing in my heart;
 Now art thou bound at sorrow's chariot wheels,
 And all thy crowning memories turned to curses,
 Thy merry measures to grief measureless!
 The dust lies on my spirit's pleasant places;
 I feel my soul a city of the dead,
 Among whose ruins crawl the doleful creatures.
 O Battle! with thy deadly winding horn,
 Thou hunter through the thickets of this world,
 Were there not lions and rude beasts enough
 Thine arrows' wings might make them weary with,
 But thou must search thy wasting quiver out,
 And aim—and pierce with fellest shaft of all
 My lightsome roe among her summer hills?
 First living thing!—Some demon heard, and sent
 A flood of grief to quench my thirst of fame.
 Hope showed me glory with her glittering spear,
 Then struck it to my breast. Sweet bark, new launched,
 That with glad music dancing on joy's sea
 Thought to find harbour in this rocky breast,
 And went down in the sunshine! Wicked vow!
 Nay, wicked breaking of that wicked vow—
 She is not mine to grieve for—she is death's,
 And being death's is God's. He teaches some
 By sending many cares, but oftentimes,
 By taking all cares from us, and so now
 She shall make heaven my earth, and earth a nothing;
 While happily in some contrite vision yet
 Her virgin soul among the cherubim
 Shall look God's pardon on my sinfulness.

R. A. VAUGHAN.

REVIEWS.

Curæ Romanæ: Notes on the Epistle to the Romans, with a Revised Translation. By W. WALFORD, Professor Emerit. Uxbridge. Lond.: Jackson & Walford. 1846. pp. 265.

IN this work the esteemed author has "attempted to explain the Epistle to the Romans without regard to any former conceptions of his own, or those of others, as far as such an endeavour was practicable;" and the title "*Curæ Romanæ*, is meant to indicate the character of the work." It would have been sufficiently and better indicated without this piece of mosaic in the title page. The world has got a stage beyond these airs of learning. But let that pass. Mr. Walford has offered a valuable contribution to the right understanding of this important part of Holy Scripture, which is withal, in many portions of it, "hard to be understood." His method shows much judgment. In the common run of commentaries we are in danger of being blinded with the dust of an incessant verbal criticism, of the general value of which we are not barbarous enough to entertain any question; while of the particular inconvenience and danger of which, we are just as free to speak. It may be meritoriously accurate for a commentary to be at the same time a kind of lexicon or vocabulary of all the words which make up the book it expounds; but this is apt to be exceedingly cumbersome even to the well-informed reader, who cannot bring himself to believe that true learning consists in a pedagogical acquaintance with the facts of where a word is to be found, what lexicons contain it, what authors have interpreted it, &c. And it is most of all to be objected to, as excluding from a scriptural commentary what is equally scientific, and requires a better learning to exhibit it; and should be contained in every scriptural commentary, viz., a full view of the doctrine and spirit of the writing commented on. Mr. Walford has not unduly enlarged his observations, and thus inconveniently swelled the bulk of his volume. In comparatively small limits he has condensed a great deal. His translation is in general perspicuous, without stiffness or inelegance. Occasionally we desiderate a more idiomatic use of our vernacular; and sometimes a change from the authorised version might be pointed out which is the reverse of an improvement. But multiplied instances could be given of unquestionable amendment of the common rendering. The long notes are valuable; and the work, as a whole, creditable to our denomination, and the previous reputation of the author.

History of the Reformation of the Sixteenth Century, Vols. I. and II.
By J. H. Merle D'Aubigné, D.D. Translated by H. White. *The translation carefully revised by Dr. D. Aubigné, who has also made various additions not hitherto published.* Edin.: Oliver & Boyd. 1846.

A BETTER proof of the popularity of this work could scarcely have been given than the commotion which was raised by the intelligence

that the continuation, i. e. the fourth and succeeding volumes, were to be issued only from one publishing house, and not, as hitherto, through the unrestricted competition of several, who neither possessed nor claim exclusive property of the original work.

Gratified as every one must have been with the prospect of the learner's author's reaping more amply of the pecuniary fruits of his labour, there was much questioning whether the new arrangements could stand; and with much fear that if it did, the public might suffer a serious restriction of those pleasures which all classes had derived from a perusal of the earlier volumes. On this latter point, the only one on which we are called to give an opinion, these fears must be seen to be groundless. Already a cheap edition lies before us, following with a most praiseworthy rapidity the issue of the larger edition of the new volume—the fourth. The importance of having an edition revised and sanctioned by the author, is very strongly brought out in the following statement of D'Aubigné himself, in the preface to Oliver & Boyd's edition.

"I have been often requested to publish an English edition of the first three volumes of my History of the Reformation, carefully revised and corrected by myself, and which might thus become a standard edition in Great Britain.

"I have acknowledged the necessity of this task. In fact, without overlooking the merit of the different English translations of this work; even the best, I am compelled to say, have failed in conveying my thoughts in several passages; and in some cases this inaccuracy has been of serious consequence. I will mention one instance.

"At the end of the year 1844, I received several letters from the United States, informing me that, besides 75,000 copies of my history put in circulation by different American booksellers, *The American Tract Society* had printed an edition of 24,000 copies, which they sold through the instrumentality of more than a hundred hawkers (*colporteurs*), principally in the *New Settlements*, which no bookseller could reach, but whither the Pope ceases not from sending active emissaries; they add that the committee of this society, composed of different denominations, and among others of Episcopalians and Baptists, were rendered uneasy by certain passages in my history, and had thought proper, with the best intentions, either to modify or retrench them; they informed me, lastly, that two Presbyterian synods, astonished at these changes, had publicly accused the Society of mutilating the work, and that there had arisen (wrote one of the most respectable men in the United States, himself a Presbyterian, and not a member of the Society,) so violent a discussion that 'the Committee will inevitably be ruined unless you interfere to rescue it.'

"I thought it my duty to do so without sacrificing, however, any of the facts or any of the opinions I had put forth. And the following is one of the means to which I had recourse:—

"On closely examining the inculcated passages, I found that in some cases those which had offended either the Episcopalians or the Baptists, were incorrectly rendered in the English translation which the New York committee had before it.

"Thus in vol. iii. book ix. chap. 4, the committee had been stopped by the expression—'It is the *Episcopal authority* itself that Luther calls to the bar of judgment in the person of the German primate.'

"The committee consequently altered this phrase, and wrote—'It is the *authority of Rome itself* that Luther calls to the bar of judgment in the person of the German primate.'

"This is no doubt an important alteration, but the first translator had himself changed my idea. The French reads thus—'C'est l'*épiscopat tout entier* que Luther a traduit à sa barre dans la personne du primate Germanique.' (Vol. iii. p. 34, l. 8.)

"There is no question of episcopal authority, but of the *whole body of the Roman Catholic bishops*. I pronounce neither for nor against the episcopal authority = I am content to point out an inaccuracy in the translation.

"Here is another instance:—

"In vol. iii. book ix. chap. 11, the New York committee were stopped by this

expression, which they found in the English translation—'The ancient structure of the Church was thus tottering;' and they substituted—'The ancient structure of Popery was thus tottering.'

"In the French there occurs neither *Church* nor *Popery*, but simply, '*Fancien edifice s'écroulait.*' (Vol. iii. p. 150, last line.) Nevertheless the committee's rendering is preferable. It is not the Church of Christ that was tottering, since the gates of hell cannot prevail against it: it is the Papal Church, as is evident from the context.

"Most of the other passages changed by the American Society were, no doubt, originally translated with tolerable fidelity; but it was sufficient that some were not so, to make the author feel the necessity of a new edition carefully revised by himself.

"This I have done in the present edition. I have revised this translation line by line, and word by word; and I have restored the sense wherever I did not find it clearly rendered. It is the only one which I have corrected. I declare in consequence, that I acknowledge this translation as the only faithful expression of my thoughts in the English language, and I recommend it as such to all my readers.

"Farther, I have in this edition made numerous corrections and additions, frequently of importance. Some facts have been related that have not been introduced elsewhere, so that it will thus have an indisputable authority over all others.

"It is almost unnecessary for me to add, that if the other translations appear to me somewhat defective, I accuse neither the publishers nor the translators: this is an inevitable disadvantage when the work is not revised by the author. There are some publishers in particular with whom I have had pleasing intercourse, and whom (I feel compelled to say) I am delighted in reckoning among the number of my friends."

It would be invidious to offer any remark on the merits of this translation compared with any or all of the others. The third and fourth volumes are speedily to be issued, when the contents of the latter shall demand our fuller consideration. To say a word in favour of this great work would be superfluous. Driven therefore to its exterior, we say this is a beautiful edition, and withal marvellously cheap.

The Domestic Minister's Assistant; or Prayers for the Use of Families.
By William Jay. London: Bartlett. 1846. pp. 534.

THE reputation of this work for nearly thirty years relieves us from the duty of giving judgment on its worth. Even those who look with the least possible satisfaction on forms of prayer, either for the closet, the family, or the church, (and we avow ourselves of that number,) cannot withhold their admiration of the spirit of ardent devotion, the scriptural fulness, the diversity, the aptness to express the experience of various classes, which pre-eminently distinguish these forms of prayer. It is an enviable happiness which the venerable writer enjoys, surrounded by a large circle of affectionate and admiring friends, to have retained, to a ripe old age, the mental vigour that enables him to appreciate their society; to shed his patriarchal guardianship around his circle, and taking a discerning retrospect of all his past labours, leave behind him such memorials of his mind and spirit as shall have a perpetual freshness in them, having received the last finishing touches from his trembling but still faithful hand.

In the Preface the author observes most truly—

"It is to be feared that some even of the stricter professors of religion have a

zeal of God, but not according to knowledge. It blazes at a distance; but it burns dim at home. In a day like the present, there will be many occasional calls to public duty; but it will be a sad exclamation to make at a dying hour, 'My vineyard have I not kept.' In the spiritual, still more than in the temporal neglect, 'He that provideth not for his own, especially those of his own house, hath despised the faith, and is worse than an infidel.'

"'You wish to serve your generation.' It is well that it is in your heart to let it be according to the will of God. And how does this require you to proceed? From public relation into private, or from private into public? Does it order you to waste time and strength, to go to a distance, and begin labouring, where difficulties will be too great and means too few to allow of your improving the waste back to your own door? Or to begin near, to cultivate onward, to clear and fertilize the ground as you advance, so as to feel every acquisition already made converted into a resource to encourage, support, and assist you in your future toil?

"'You long to be useful.' And why are you not? Can you want either opportunity or materials—you, who are placed at the head of families; you, who are required to rule well your own households, to dwell with your wives according to knowledge, to train up your children in the nurture and admonition of the Lord, to behave towards your servants as remembering that you also have a master in heaven?—Behold, O man of God, a congregation, endeared and attentive, committed to thy trust. Behold a flock whom you may feed with knowledge and understanding; and before whom you may walk as an example in word, in conversation, in charity, in spirit, in faith, in purity. Behold a church in thy house. Behold an altar on which to offer the morning and evening sacrifice of prayer and of praise."

And thus concludes—

"He can reckon on some esteemed connexions, whose partiality, as it has often admitted him into their circles as a friend, and employed him at their domestic altar as an expositor and intercessor, will retain him as an assistant, in this volume; and thus, while absent in body, he will be present with them in spirit. He is also blessed with children, who will not neglect a practice, to which, in the order of a happy family, they were so early accustomed, and which was never rendered irksome by tediousness; and they will—yes, he knows they will—train up their children in the same holy and lovely usage. And should relationship and endearment serve to render the book the more valued and useful, as a sacred bequest to his descendants, this alone would keep him from thinking he had laboured in vain."

In the advertisement to this edition we find the following on the simplicity of our prayers—

"Besides being scriptural in the diction, he has endeavoured to be very plain and simple. There is a great difference between addressing men and addressing God. The least artificial mode of uttering our thoughts in prayer is the best. Prayer admits of no brilliancies; every studied ornament it rejects with disdain. He who feels interested in prayer will forget all critical and elaborate phraseology. And it is an infelicity to be deplored rather than an excellency to be admired, when ingenuity of thought, or surprisingness of expression catches and keeps off the attention from devotion. There are young divines who not only err in preaching, by substituting finery for elegance, and the affectation of art for the eloquence of feeling; but in their devotional exercises too, showing off their tawdriness, even in the presence of God, and praying in a strained, inflated style, unintelligible to the ignorant, lamented by the pious, and condemned by the wise. The greatest men have always been distinguished by the plainness and simplicity of their devotional language. What a difference is there between the other compositions of Johnson and his prayers! No hard word, no elaborate sentence, no classical, no metaphorical allusion, is to be found in any of the few forms of devotion which he has left us. The same excellency pervades the Liturgy. And it is worthy of remark, that in no prayer recorded in the Bible is any figure employed, unless as familiar as the literal expression."

Observations on the Books of Genesis and Exodus, and Sermons. By the late Robert Forsyth, Esq., Advocate. To which is prefixed a *Memoir of the Author.* W. Blackwood and Sons. 1846. pp. 283.

THE friends of Mr. Forsyth have acted a wise part in preparing this memorial of his religious principles and diversified talent. It is a rare thing for a man to abandon one of the learned professions, and succeed in another; but the manly purpose of Mr. Forsyth, sustained, no doubt, by conscious ability, overcame all the obstacles, and they were not few, to his success in the profession of law, when, from a sense of disappointment, perhaps of injury, he cast away the hazards of patronage in the ministry of the church, to rely henceforward upon the comparative security of his own diligence and ability. In his new walk he neither abandoned his religious principles, nor entirely ceased from those theological inquiries and studies to which he had been accustomed. Hence these observations on Genesis and Exodus, which bear the marks of a sound judgment, a philosophical spirit, and sincere reverence for divine revelation.

As specimens of the book and the man the following will be read with interest:—

Card-playing.—"Independent," he says in a private note, "of high gaming, multitudes of men and women in towns spend their leisure time and more in playing at cards for trifling sums. God has given us life, and health, and time, that we may employ them in the improvement of our intellectual nature and character. The card-players look up in his face, and tell him that they will have none of his favourite improvement—that they have devised a plan for getting quit of time, and consuming life without weariness in the amusement of card-playing. This is the mildest form of stating the matter, because, in reality, card-players, in toiling for victory, and for at least some profit, habitually foster in themselves the passion of avarice, and impatience of temper, in the case of vanity mortified by defeat. No one of these card-players hesitates to plunder of his or her money a neighbour with whom they associate daily. Multitudes of men spend their time and labour at playing cards for small sums, which they style innocent amusement, which with equal confinement and attention might have made them highly enlightened and accomplished persons. They do not know of what their minds are capable, or the intelligence they might acquire, because they never occupied themselves aright, or made trial to attain to intelligence; and surely they are not aware how they are wasting the highest gifts of God—time and an improvable mind. What answer will they make to the question,—What profit hast thou earned by the talent intrusted to thee? Has it during threescore and ten years been hid in the earth—lain neglected for the amusement of card-playing?"

The Divine Spirit.—"The Son of the Highest, by whose agency the worlds were made, had with boundless beneficence condescended to produce and to unite in himself, one of our race, a pure and upright man, who submitted to assume a humble station—to become our teacher, and finally to suffer death by torture, in order to purchase for himself a right to send the Third Divine Nature or Holy Spirit, to purify and improve the character and nature of such individuals as he might select as heirs of immortality. The meanest Christian knew this, and that if insensible of his own incapacity to create purity and excellence in himself, he should entreat of the Creator to be admitted into a participation of the benefit resulting from the sacrifice of his Son, and should earnestly persist in his entreaty, by sincere prayer and efforts to assimilate his character to that of the beneficent Saviour, his request would infallibly be granted; the Divine Spirit would, in such measure as might be suitable, sanctify, enlighten, and improve his character, and ultimately prepare him for the high destiny which awaits those who, on a day when the dead shall be raised, will be claimed by the Saviour as his own, and thereby rescued from eternal death. These extraordinary truths had remained unknown

to the wisest men of antiquity, and were unknown to the imperial philosopher Antoninus. But being known to the meanest Christian whom he put to death, the Christian was far above the master of the Roman world and all his teachers high as well as practical science. Why it was so, and why this sublime knowledge was ushered into the world by illiterate fishermen of Palestine, and appeared degraded by its Author, their acknowledged teacher, a carpenter, having suffered the death of a slave and a criminal, can only be resolved, by saying that such was the will of God. Jesus had said, 'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.'

"It is certain, however, that independent of the scandal of the cross, &c., there is something in our nature hostile to the reception of Christianity. It implies a total incapacity on our part to prepare ourselves for immortal felicity, or to render ourselves fit to stand before the consuming fire of the Eternal presence. We are always desirous to claim for ourselves some sort of independent merit or worth, on the footing of which we may bargain for heaven and the Divine approbation. We forget that between the creature and Creator there can be no equality of contract; on the one side, all must be promise and grace, and on the other acceptance and gratitude. Still we wish to claim the merit of the acceptance and gratitude, or at least of the first aspiration after the Divine favour. We again forget, that existence, and sense, and reason, are all gifts of the Creator, these sentiments necessarily proceed from him. I am even disposed to think or suspect, that however obviously true in theory this may be, yet that the practical prostration of mind which it implies, never comes, except in consequence of a special act of the Divine Spirit. So true is it that no man can receive Christianity except he become submissive as a little child, or equally destitute of presumptuousness. Writers on moral science foster the pride of human reason. I urged men to pursue intellectual excellence, and to love it, and to make the acquisition of it their business; others, like the ancient philosophers, urge the value of observing and obeying the laws of nature. We all foster a proud spirit of self-dependence, under the name of philosophy, and lose sight of the truest and most sublime philosophy—that light which has shone from the hill of Zion."

Summary of his book of Genesis.—"Whatever purpose the author of this book may have had in view in framing it, this is certain, that it conveys most important lessons to mankind, and his talents, industry, and learning, human and divine, were overruled to produce that effect.

"1. The great law of humanity, or the duty of mutual justice and mutual kindness, is emphatically taught. We learn that this planet was granted by its Creator to a single family, or to one man and his wife, and their descendants in all the generations in future time. Thus every man is kinsman to every other man. We are all members of the same human family. All the duties of social life arise out of this truth. The criminality of the conqueror, the slaveholder, the robber, and the murderer, is demonstrated, together with the duty of every generation, to support the poor, to educate the young, and labour in furtherance of those arts or institutions that have a tendency to ameliorate the character of the future members of the family.

"2. That branch of the law of mercy, the institution of the Sabbath, is enforced as of divine authority.

"3. The institution of marriage is consecrated as of divine appointment, and superseding other connexions, thereby proving that the principal duties of the life have in view the welfare of future generations, while they are formed by domestic attachments, and the purity of the morals of private life.

"4. The melancholy fact is brought prominently into view:—that from the original taint, mankind are truly wicked, sensual, selfish, envious, detesting the possessors of virtues which they will not emulate—tyrannical—covetous, where it becomes one of the practical arts of life to distrust our brethren, and to protect ourselves against their devices or their hostility—permanent establishments become necessary, a military profession for our public defence, or bodies of men systematically taught how to commit slaughter in the most effectual form—and courts of justice, and executioners, to protect us against fraud and violence when practised on a smaller scale. Such has been the difficulty of obviating the corruption introduced into the human constitution by the prohibited fruit of Eden, that nothing

been found adequate to the task but an exertion of that eternal Spirit from which all life proceeds, together with a total destruction of the present human body (which we call death), and a reconstruction of the fabric on a principle of purity and immortality.

"5. That a divine providence constantly and effectually superintends this world, is taught in the punishment of universal violence and corruption by the general deluge of waters, in . . . and by the destruction that fell upon the cities of the plain. Yet, in every case, the beneficence, or it may even be said, the kindness, of the Supreme Ruler appears. Noah, a righteous person, is preserved, and the effect of the intercession of Abraham shows how small a number of upright men may save a guilty city or nation. Even when hastening to perform his office in the case of Lot, who was allowed a place of safety to which to retreat, the destroying angel used these words, 'I cannot do any thing till thou be come hither.' Thus punishment is even postponed to mercy.

"All this, and much more, will be found in the book of Genesis, by him who, without the folly of the scoffer, or the presumption of him who is already wise in his own conceit, reads with the sincere desire of gaining knowledge by searching for it in the original fountains of ancient wisdom, from which it was diffused in a certain degree over the whole world."

CRITICAL REGISTER.

The Wine of the Kingdom; or Fellowship with Christ. By the Rev. Robert Sedgewick, Aberdeen. Dundee: Middleton. 1846. pp. 155.

THE substance of a series of discourses on spiritual religion, which the author has put into this form for the use of his own congregation, and others to whom the subject is equally interesting, and his illustration of it equally adapted.

On the Speculative Difficulties of Professing Christians. Blackwood. 1846. pp. 87.

WE like every part of this book better than its title. It is a judicious, conciliatory, and able refutation of some of the difficulties of those who disbelieve the christian religion. But it is worse than an improper and vague use of language to call such persons "professing Christians;" it is a kind of avowed approval of that most pernicious system, which has been mainly fostered by the Established Churches, of admitting to the name and external privileges of Christians those who have no other claim to the character of a professing Christian, than that they have avowed themselves willing to bear the name, and in a sort observe some of the ceremonial institutes of the gospel—a system which deceives them—which falsifies Christianity in the view of the world, and renders christian fellowship an impossibility. Otherwise, this is an admirable tractate. The objections or difficulties are most fairly stated, and courteously acknowledged as things which may be listened to with patience, and treated with friendly regard to the circumstances which have led to their being felt. The consideration of them is calm, and the answer, as we think, satisfactory in the utmost degree. The author's argument is generally conducted with great judgment, not amplified and weakened by non-essential details which draw away the attention from the main point. *Mark this book.* Have a copy or two near you, to put into the hand of the better, i. e. the more thinking class of those who object to the gospel of Jesus Christ.

The Mothers of the Wise and Good; with Select Essays on Maternal Duties and Influence. By Jabez Burns. London: Houston and Stoneman. 1846. pp. 204.

A GOOD idea industriously followed. The author is a most useful economist of the labours and researches of those for whose benefit he prepares his works. Mothers will find here at their hand, selections from the most valuable works bearing upon their duties, encouragements, and hopes. "To collect and arrange has been the chief duty of the author." A more select selection, and greater pains in *adapting* his materials into original articles, would unquestionably, however, have produced a book of greater value, and one likely to be more generally liked.

Vital Christianity: Essays and Discourses on the Religions of Men and the Religion of God. By Alexander Vinet, D.D., Lausanne, Switzerland. Edinburgh: Clark. 1846.

DR. VINET is one of the most remarkable men of his day. Happily he is becoming more known to the admirers of evangelical piety and christian genius in this country. His work on the voluntary principle has had its own share in the religious progress of the present time in the country in which he resides. The work before us is a wonderful work—perhaps the best work on vital Christianity that we know. Taking a wide range, it combines in its treatment of the christian faith, the most philosophic freedom, with exact and reverential adherence to scripture statement. The severest logic unites with the most vivid and varied illustration in establishing his positions: there is the impartial calmness of the inquirer after truth, and the generous zeal of one who has found and cannot conceal it. All may here study *vital Christianity* with advantage. The reflective will see familiar truths in new lights; the weak believer may be established; the sceptic may be gained from his uncertainty; and the uninterested engaged to behold the living, operative divinity of the glorious gospel. Suffering all the acknowledged disadvantages of a translation, it is a book of commanding eloquence. The work is issued at a very moderate price, by the enterprising house of Clark, whose notable service in the cause of sacred literature, cannot surely go unrewarded by the gratitude and liberal support of those who know the value of their publications.

The Woes of Israel. By the Rev. Alexander Thomson, Minister of Nile-Street Church, Glasgow. Glasgow. 1845. pp. 160.

THIS is the fourth in a series of lectures on behalf of the Jews. It is creditable in the highest degree to the reputed ability of Mr. Thomson; and is a fine specimen of the use which, as a preacher of the gospel, he can make of the varied knowledge which he has studied, not unsuccessfully, to acquire. His historical sketch of the sufferings of this ancient people is admirably executed.

Nature and Revelation Harmonious: a Defence of Scriptural Truths assailed in Mr. George Combe's Work on the Constitution of Man, &c. By J. C. Kennedy, Paisle. Published under the sanction of the Scottish Association for opposing prevalent errors. Edinburgh: Oliphant. 1846. pp. 147.

WE are glad that Mr. Combe's book is taken up, and dealt with in such a form as may reach in part that population through which his pernicious philosophy has been largely diffused. Mr. Kennedy conducts his argument with much vigour, acuteness, and impartiality; and, to our judgment, with great success. His difficulty was not in detecting the errors of Mr. Combe's work on the Constitution of Man, so much as in separating them from those truths, or, to say the least, scientific probabilities with which they are ingeniously intertwined, which it is no part of an advocate of the gospel to challenge. Mr. Kennedy has met this difficulty admirably. We congratulate the Society on this most judicious publication.

Emmaus; or Communion with the Saviour at Eventide. By John Waddington. London: Snow. 1846. pp. 274.

WE do not think the doctrinal illustration of this wonderful chapter of the history of our Lord and his disciples is extended in this volume beyond due limits. The development of our Lord's character and dispensation which it contains, admits of endless admiration, and may be perpetually searched out. But we cannot accord with the judgment of this author, in spreading out the exposition of the narrative itself over the wide space of this large book; because the narrative requires no exposition. The truths it contains admit of illustration *ad libitum*. But nothing can add to the simple beauty, or impressive power of the delightful narrative itself. If, therefore, Mr. W. designed so full a discussion of the doctrines it contains, a brief preliminary sketch of the scene on the way to Emmaus, would have prepared the way, rendering his method simpler, and leaving open to allusive references every incident and feature of the story. With this critical exception, which applies to a great deal of the exposition both from the pulpit and the press, of the narrative parts of scripture—an explaining of what is simple, an expanding and diluting of the highest style of narrative and description which literature owns, we have great pleasure in recommending "Emmaus" to the attention and perusal of those who are seeking fellowship with Christ.

Imperson Practically Considered in Twelve Addresses. By the Rev. William Reid, Minister of Lothian Road Church, Edinburgh. Edinburgh: Oliphant. 1846. pp. 262.

MR. REID, as the minister of a large congregation in the metropolis of Scotland, as a deservedly high reputation. And many beyond that circle, wide as it is, ill rejoice that by this *debut* as an author, he has put it in their power to enjoy the benefit of his sincere piety and ardent zeal. The subject is a vital one, and is treated with a solemnity and preparation of mind and spirit befitting its importance. Simple and scriptural in his statements, there is solid weight in his arguments, and a sincere earnestness which cannot fail to commend the lessons both of the teacher and the writer. We cordially recommend this little work as one well fitted both to the inquirer after truth, and all who bear the name of Christ.

Doctrinal, Experimental, and Practical Treatise on Effectual Calling. By James Foote, A.M. Edinburgh: Johnstone. 1846. pp. 208.

This somewhat comprehensive title is justified by the contents of the work. From Mr. Foote's lengthened experience as a christian minister whose heart is in his work, we anticipated not a little from this treatise, and it is a most substantial and edifying exposition of this vital stage of the sinner's existence, which is known under the technical phrase of "Effectual Calling." As a practical treatise, it can scarcely fail to be useful.

The Rise and Fall of the Papacy. By the Rev. Robert Fleming, Jun., London. Edinburgh: Johnston. 1846. pp. 127.

A REPUBLICATION of a work which has this singular distinction amongst interpretations of the apocalypse and the works of symbolical prophecy, that the interpretations it contained were confirmed by the events falling out long after.

"The latter days of this excellent divine were clouded with sorrow on account of the unsettled state of public affairs, and the dangers with which the Protestantism of the country was menaced. These melancholy prospects constantly before him : years, preyed upon his gentle spirit and delicate constitution, and finally hurried him to the grave. He died in London, 24th May, 1716.

"It was amidst these despondent feelings and intense anxieties that Fleming published his "Discourse on the Rise and Fall of the Papacy." It was then that, smiling, studying the interpretation of prophecy in a conscientious and modest spirit, believed that he beheld in the pouring out of the fourth vial the destruction of the French monarchy, and the fearful events with which it was accompanied. It was in the commencement of 1793, when the horrors of the revolution were at their wildest, and when Louis XVI. was about to perish ignominiously upon the guillotine, that Fleming's improbable predictions, written nearly a hundred years before, were recalled to memory, and brought before public attention, not only by tracts published in newspapers, but reprints of the work itself both in England and America."

Turning to the passages of his work alluded to in these prefatory statements, there is a remarkable forecasting both of the dates and facts of the French Revolution. For this and other reasons, the student of the apocalypse should possess himself of this small treatise.

Brief Commentary of the First Epistle of St. Paul to the Thessalonians. By the Rev. Alexander S. Paterson, Glasgow. Edinburgh: Clark. 1846. pp. 126.

"BRIEF," but all the better for that. A most satisfactory *vade mecum* commentary on this beautiful Epistle. The congregation or church that are favoured with such sensible expositions of scripture as this volume is made up of, should be truly grateful. There are very many, of equally orthodox reputation, who, in comparison, handle the word of God deceitfully, twisting it with all manner of quaint devices, and extorting from it the most fanciful and feeble utterances. There is nothing so satisfactory in the way of religious doctrine or discussion, as a sensible, business-like, grammatical, but withal spiritual exposition of the word of God in its scope and connection.

The Sabbath-day Book; or Scriptural Meditations for Every Lord's day in the Year. By J. Liefchild, D.D. London: Religious Tract Society. pp. 352.

DR. LIEFCHILD is so well known as a preacher, that other commendation of a
NEW SERIES.—VOL VI. 2 B

"Sabbath-day Book"—which is likely to be the *image* of a certain number of his best sermons—is not needed. The class for whom such a work is designed are numerous, and demand the attention of the pastor. This substitute for the public ministration is fitted to keep alive the impression that God's courts are "amiable." The meditations are well selected in their subjects, and most excellent in the manner of them. This noble Society, the Tract Society, in publishing this volume, gave another proof of their notable judgment and discretion in carrying on their great work.

Memorial Sketches. By Maria Duncan Peddie. Edinburgh: Kennedy. 1845. pp. 96.

SIMPLE narratives, in a style of chaste beauty, illustrative of the principles of genuine piety, and accompanied with the illustrative comments of a heart that is no stranger to the sweet salvation on which it loves to dilate.

IRISH CHRONICLE.

ANNUAL MEETINGS OF THE IRISH CONGREGATIONAL UNION.

THESE meetings have possessed peculiar interest this year. The affairs of the Union, and the engagements of its agents, demand and deserve the best attention, and the most cordial sympathy of British Congregationalists. Ireland is a most important field of missionary labour. The difficulties are great and many, but God is blessing his own work to many. The home mission of the Union is peculiarly adapted to the inquiring and *transition state* of the Roman Catholics; and the missionaries who labour amongst them are greatly encouraged in their work.

The aid received from Scotland, in connection with Mr. King's visit, has greatly encouraged our Irish brethren; and the visit of Dr. Wardlaw, as delegate from the Scottish Union, has greatly enhanced the value of our expressions of regard.

The English Union did not send a delegate to the Irish meetings; but Mr. Clapp of Appledore, was present as a visitor, and expressed his high gratification at the state and prospects of the Irish Union.

Our brethren in Ireland are called to do a *great work*, to which they are addressing themselves with earnestness and energy; and we heartily wish them the presence and blessing of the most High.

(We shall give a report of their proceedings in our next.)

CLEICAL OPPOSITION.

(From an Agent's Journal.)

In the sphere in which providence has placed me, I am still endeavouring to do the work of an evangelist. My congregations in the stations which I have established, are, upon the whole, cheering, and would be more so were it not for the opposition which from every quarter I meet. I regret that the chief part of it is from the clergy of the established church. I refer not to the influence of a moral character which is used by them to monopolise the spiritual instruction of the inhabitants of their several parishes, but to the direct intimidation which in many cases they employ where they have the power. To give an instance:—some months since I visited M—, I stated generally that my simple object was to preach the grand principles of the gospel, without reference to what might be considered the peculiar views of our denomination upon church polity. I had a large congregation, and was heard with deep interest and attention. I repeated my visit, and had a larger audience. Upon the following occasion there was a great falling off in numbers, and upon inquiring the cause, was told, that during my absence the rector and his curate had visited every member of their parish, from the highest to the lowest, when for thirteen years they had scarcely ever entered the houses of their parishioners: that they had warned all against going to my meetings; had threatened many in their worldly circumstances if they would go; and had preached sermon after sermon against what they called our principles and their tendency, representing us as the enemies of social order, the foes of the constitution, and the insidious perverters of truth. Finding, however, that upon my succeeding visits many whom they endeavoured to influence continued to attend my meetings, who are in some

measure under their patronage, they told them plainly that unless they gave up attending my services they would use their utmost power to deprive them of all the temporal advantages which, as members of the establishment, they enjoyed. I rejoice to be able to add, that the answer they received from many was, "We are Protestants, and hold the right of private judgment. We have heard Mr. —, and can declare that he preaches the gospel, and seems simply to be anxious to do us good. When we indulged in the pleasures and vanities of the world, you never came to our houses to reprove us, why should you come now to blame us for attending to the interests of eternity? The path of duty for us is plain. So long as Mr. — preaches as he does, we will hear him, let the results be what they may!" Notwithstanding this bold and christian conduct they are still threatened; and attempts are made to poison their minds against me and my work. I could refer to other cases, but the above is a general sample of the means that are employed by men who profess the gospel to impede your missionaries in their labour of love.

My calm conviction, after some experience of missionary work in this land is, that next to the Roman Catholic priests, the clergy of the establishment are the greatest opponents to the spread of New Testament truth in this country. They cannot, or they will not act as missionaries themselves; their system confines them to contracted spheres, and binds up in their souls the diffusive spirit of Christianity if it exists there. Their commission is not, Go ye into all the world and preach, &c. but, Go to your parish and confine your labours there. And as they are prevented from scattering abroad the seed of truth themselves, they are jealous of those who can and will, and leave few means untried to prevent them.

H. M.

DIFFICULTIES AND ENCOURAGEMENTS.

(Labours of an Evangelist.)

In giving a brief statement of my missionary labours for some time past, I shall first advert to my efforts for the conversion of my Roman Catholic countrymen and the prospects of success in doing so, and then to similar efforts made in reference to the Protestant population.

And first, regarding the Roman Catholics. I occasionally get them to come to hear me preach, but these visits are seldom continued for any length of time, for as soon as the clergy hear of it, they prevent their further presence at any such meetings. I, however, find that the best way of getting at the Roman Catholics is by visiting them at their own houses, and indeed wherever I can meet with them. With one or two exceptions, I never yet introduced the gospel of Christ to them, either in their own houses, or by the highway, but it was heard on their part with profound attention and apparent delight. I have distributed some copies of the scriptures amongst them, and I know that they are read on their part. Indeed, neither our British, nor many of our Irish friends have any idea of the large numbers of our Roman Catholic population who are studying the Bible. I shall briefly relate one fact in illustration of this statement which recently occurred in one of my missionary excursions. I was conversing with a Roman Catholic upon some of the truths of the Bible, when he said, that a great deal of the superstition about *fairies*, and other ridiculous absurdities, were now giving way before the light of truth. And mark, he attributed this to the circulation of the sacred scriptures. I then turned his attention to the fact, that wherever Popery is established, there the reading of the scriptures is prohibited. This he admitted, and testified to its truthfulness by his own experience when in Spain, where he had spent part of his life.

I pointed his mind to the only hope on which the sinner can rest for salvation, and afterwards we parted on good terms. I could mention many other cases tending to prove that the Roman Catholics are beginning to appreciate the Bible, but the above must suffice for the present.

Regarding the Protestants, I am sorry, very sorry to have to state, that the ignorance of a large proportion of them, in the west of Ireland, where I labour, is appalling. Take one instance. Some time ago I went to visit an old man who was labouring under affliction, which terminated in his death. I pointed out to him our state and condition before God, that we have incurred his displeasure, &c., when he very coolly said, that he believed that if we did not kill nor steal or commit any flagrant violation of God's law, that God was too merciful to condemn us. Yet this man had lived to old age near the parish church, and was reckoned by his

minister a good Protestant; and no doubt, the bishop at his confirmation had thanked God that he had received forgiveness of all his sins, though the poor man, up to the moment to which I refer, had never been conscious that he was a sinner in the sight of God.

I shall close with relating one recent instance of clerical intolerance which occurred in the neighbourhood where I labour. The curate of one of the parishes in which I preach, heard that a Dissenter was going among the people, and he took the alarm. He went to the house where I got the people to assemble, and warned them against having any thing to do with any Dissenter; and why? attend to the answer: he said, that some had left the Church of England, near Dublin, and while they professed attachment to the Bible, they had discarded the doctrine of the Deity of Christ, and therefore he inferred they should have nothing to do with Dissent. So much for the logical acumen of this man-made-priest. Did he not know that so far as the state-church is concerned, every form of heterodoxy that ever has disgraced the name of Christianity, has had its abettors within the Church of England? that while the state-church has had the *uniformity of creeds*, the Dissenters, as a body, has had the *uniformity of principle*? I shall only now add, that amongst the laity of the state-church I am cordially received, and God has in some measure owned my labours amongst them. To His name be all the praise.

W. M. A.

LONDON MISSIONARY SOCIETY.

[We call the earnest attention of the friends of missions, and, especially, of the supporters of the London Missionary Society, to the following Report of a Select Committee on its affairs, with the accompanying explanatory speech of Mr. Baines. The Directors have laid claim to the increased confidence of their constituents, by the candour and thorough examination of their affairs which they have exhibited, and for their prompt and energetic measures to maintain the efficiency of their wide operations.]

Speech of EDWARD BAINES, JUN., Esq., of Leeds, delivered at the Society's Annual Meeting at Exeter Hall, the 14th May, 1846, on presenting the Report of a Select Committee appointed to consider the General Expenditure of the Society, together with its Responsibilities and Prospects.

E. BAINES, jun., Esq., of Leeds, said: I have a duty to perform which will preclude me from indulging in any general remarks on the work of Missions. I will only, in one brief sentence, observe, that I regard this enterprise of christian benevolence as one of the clearest of the duties that we owe to our Maker, to our Redeemer, and to our fellow-men,—a noble and glorious enterprise, dignifying and blessing the age in which we live, and worthy to engage the best affections of every Christian.

The special duty, Sir, which I am called upon to perform, is one intrusted to me by the Directors of your Society, and also by a Committee which has lately been sitting in London, for the purpose of investigating its affairs.

I need not remark to a meeting like this, that, in all our great voluntary associations, it is essential that the Directors should be responsible to the subscribers for the management of the affairs of the Society; and it is certain that no such society can prosper, unless there is full confidence and mutual satisfaction on the part of the constituents and the executive. Your Directors, conscious of this truth, have taken a step which I am sure will meet with your approbation. They were desirous to lay the whole of their affairs, and especially the whole of their expenditure, before a Select Committee, consisting of gentlemen from various parts of the country—laymen, men of business, and men wholly unconnected with themselves, except as members of the Institution. They therefore selected a Committee of that nature, and sent invitations to seventeen gentlemen.

That Committee met to the number of twelve, on Friday last, in this City; and that you may be able to judge of what materials it was composed, I will read the names of the members:—Mr. Samuel Fletcher and Mr. Alderman Kershaw, of Manchester; Mr. W. A. Hanky and Mr. Trueman, jun., of London; Mr. Nunneley, of Leicester; Mr. Ray, of Ipswich; Mr. Penfold, of Brighton; Mr. D. Derry, of

Plymouth; Mr. S. Job, of Liverpool; Mr. W. D. Wills, of Bristol; Rev. J. G. Miall, of Bradford; and Mr. E. Baines, jun., of Leeds.

I ought to mention, that Mr. Miall, of Bradford, being a minister, was not originally invited to be a member of this Committee, the Directors being very anxious that it should, as I have said, consist wholly of laymen. Being Secretary of the Auxiliary Society of the West Riding of Yorkshire, he attended the Committee, by invitation from the officers, and was requested by the remainder of the gentlemen forming the Committee, to take part in the proceedings.

I may say that the whole of these gentlemen are firm friends of the Society, and some of them its most liberal supporters, but that they were all perfectly unconnected with the Directors, and that most of them were unknown even to each other until they met on this occasion. As the Secretary of that Committee, I have been requested to report to you, at your annual meeting, and through it to the friends of the Society throughout the whole country, the result of their investigation; and I am sure, from what I saw, I may say for the whole of these gentlemen, that they came to that Committee with the same determination which I myself expressed to the Directors, in reply to their invitation to serve upon it,—that if we found anything wrong we would correct it, but if we found things right we would say so.

The Committee sat ten hours on the first day, and six hours on the second day: they inquired freely into every thing; into the state of the finances—into the expenditure at the Mission-stations—into the extent and cost of the establishment of the Mission-house—into the nature and expense of the District Agency which has recently been employed; and such was their curiosity, they even ventured to inquire into the conduct of the Directors themselves, into the duties that they set themselves to perform, and into the manner in which they performed those duties.

I feel bound to say, Sir, that the Secretaries of your Society, and two gentlemen of the Finance Committee who attended to give information, frankly and explicitly answered every question that was put to them, threw open to us their books and documents, and manifested every desire to promote the fullest and the most perfect investigation into your affairs. Our scrutiny was close, strict, I may almost say severe, though not uncourteous; and I am confident that the gentlemen on your Board of Direction will bear me out, when I say that that Committee manifested a determination to become acquainted with every thing, in order that they might act in the spirit which I have already expressed.

That Committee, it will be satisfactory to you to know, composed of such various materials, and drawn from all parts of the kingdom, were perfectly unanimous in the resolutions to which they came; and those resolutions were drawn up, discussed, and decided upon, in the absence of your Secretaries, and of the members of your Board of Direction. I think it my duty to testify to this meeting, and to the friends of the London Missionary Society generally, that if we had discovered unnecessary expenditure at your Mission-stations—if we had found that your officers here were under-worked or over-paid—if we had discovered that your Directors were negligent of the duties which you had committed to them, we should have thought it our bounden duty, as honest men, to report the opinion that we had formed—we should have thought it, however unpleasant, a sacred duty to the Society, to the cause of the perishing heathen, and to God. But, on the other hand, if we discovered the reverse of these things, we then equally felt that it was our duty to come forward and frankly pronounce our judgment.

I need not, Sir, remind this meeting, after the Report which they have heard of the extent and variety of the field occupied by your missions; the territory—I cannot say occupied, but at least visited, by the London Missionary Society is, in one respect, like the Colonial Empire of England—the sun never sets upon it. You assail the greatest empires, and stoop to the humblest communities on earth. You lay your hand upon the vast and patriarchal empire of China,—a world within the world; you plant your agents among the crowded cities of India, amid an effeminate, dark, and idolatrous population; your missionaries correspond with, and comfort, and hover round, those whom I may call the living martyrs of Madagascar; you soothe the warlike Beehuana and Caffre, and raise the oppressed Hottentot; you guide the lately emancipated Negroes to a spiritual enfranchisement; and, in the beautiful islands of the South Seas, you have converted many a howling wilderness into a garden of the Lord. Nor can I refrain from saying, that the outraged inhabitants of Tahiti seemed to have imbibed the spirit, along with the

religion and civilization, of England; that they manifest the same chivalrous regard to their Queen, although banished from her territories, that Englishmen would to theirs—the same regard for liberty, right, and independence; and I must add, that Queen Pomaré, by her spirit and her gentle virtues, has proved herself no unworthy sister of Queen Victoria.

To preside over a field so vast as this, obviously requires men of large capacity, of great experience, of high mental qualifications, and of persevering industry. It might be difficult to form any estimate of what was an appropriate payment and allowance to missionaries placed, in fields so very diverse, over the face of the civilised and uncivilised world, were it not that, happily, there are other great Societies occupying the same field, and that, by a comparison of their experience with your own, we may at least attain approximation to what is needful and right. Your Committee made that comparison, and I am happy to report that the result is extremely favourable; that amongst those noble competitors in the work of evangelising the world, there is no Society which occupies a more honourable position, or which has done more good, in proportion to its means, than the London Missionary Society. The resolution that was come to unanimously at the close of our inquiry as to the various stations was as follows:—

“That this Committee, after a detailed investigation of the expenses connected with the foreign operations of the Society, and full explanations from the Foreign Secretary and Members of the Finance Committee, expresses its conviction of the integrity, watchfulness, firmness, and zealous devotedness with which its affairs have been conducted by the Directors and Officers; expressing, at the same time, its gratification that improved circumstances, in some of the principal Missionary Stations, have rendered considerable retrenchment possible, without limiting the extent or impairing the efficiency of the Society's operations.”

It is requisite to add, that, in the course of the last year, your Directors had appointed a Special Committee of their own number for the revision of their whole expenditure; and that, prior to the sitting of the Committee for which I now report, it had been found possible to make very important reductions in their expenditure—reductions which, it is hoped, when completed at the close of the year 1847, will amount to a sum of from £10,000 to £12,000. This reduction, however, it must be understood, is estimated on the expenditure of the year 1844-45, which was an exceedingly expensive period. It does not involve the abandonment of a single station, nor, with one exception, a diminution of the allowance made to any one of your Missionaries; but it arises, in great part, from the delightful fact, that the congregations in the West Indies have now become to so great an extent independent of the Society from which they sprung, that they are able, in a great measure, to sustain their own ministers. Another important item of reduction arises from the non-recurrence of the heavy expenses upon the missionaries' return from Tahiti in 1844-45; and there are also found to be some reductions which it is practicable to make in South Africa and in India. I may add, it was found that, in the course of the past year, there had been an addition of £4,500 to the ordinary income of the Society, and, in the course of this year, a diminution of about £8,000 in its expenditure, as compared with the preceding.

The Committee next inquired into the establishment at the Mission-house into the number and duties of the officers employed to discharge the important duties at home. The first circumstance which attracted their attention was, that they found, to their great regret, the providential disqualification of an old and faithful servant of this Society, the Rev. John Arundel, who, for twenty-seven years, had filled the office of Home Secretary; and the Committee considered that the time had come when it was clearly their duty to recommend to the Directors that they should make a suitable provision for the retirement of Mr. Arundel, suffering, as he was, under physical affliction which afforded no prospect of his again filling efficiently that important office. They made that recommendation, and I am happy to state that the Board took it into their consideration at their meeting on Monday last, and came to a decision which has been highly gratifying to the feelings of Mr. Arundel himself.

We next found that, in the course of the past year, the office of Foreign Secretary, which before had been shared by the Rev. A. Tidman and the Rev. J. Freeman in common, was now filled entirely by Mr. Tidman, but without any advance of the salary allowed to that gentleman. We found, further, that Mr.

Freeman now wholly discharged the duties formerly devolving on Mr. Arundel as Home Secretary; that he had resigned his charge at Walthamstow, and devoted his time wholly to the service of this Society.

The result of all our inquiries, not only into the Secretariat, but every other officer and servant employed at the Mission-house, was the unanimous adoption of the following Resolution:—

“That the Committee has carefully inquired into the extent and cost of the establishment at the Mission-house, and it is of opinion that the Officers are able and laborious, as well as acting under the highest motives of christian zeal. The Committee approves of the new arrangements made during the past year, and of others still contemplated; and it believes that, when they shall become completed, the establishment at the Mission-house will be highly efficient, and, considering the great magnitude of the business transacted, decidedly economical.”

The Committee next inquired into the system of District Agency which has been recently adopted in some of the counties of England and Scotland, and they saw sufficient grounds to express their entire approbation of the appointment of these agents. They also inquired into the labours and duties of your Directors, and they thought it their duty to put on record a resolution declaring that these gentlemen were entitled to the warm gratitude of their constituents. I may mention as a fact that may be interesting to some, that the board takes pains, and, of late, increased pains, to prevent the too frequent return of missionaries to this country; and also that it continually directs its agents to encourage the missionary stations to become self-supporting. The Committee felt so much interest and satisfaction in the result of the inquiries they had carried on, that they could not but sincerely desire that every member, every subscriber to the Society, had been present to hear what they had heard. They also took into their consideration the fact, that at these large anniversary meetings it is impossible to have any thing more than a merely formal election of Directors and Officers; and being of opinion that the more perfect openness, and the more absolutely acknowledged responsibility there is in these great voluntary Societies, on the part of those who direct them, to those whose liberality they administer, they determined, after much deliberation, upon coming to the following resolution:—

“That, in order to augment the interest felt in behalf of this Society throughout the country, and thereby increase its usefulness, as well as to strengthen the bonds of confidence and affection between the Directors and those whose liberality they administer, it is desirable to hold an Annual Board in the course of the week before the Anniversary Meeting in May, to which every County and District Auxiliary and principal Association shall be invited, by special circular, to send a Deputy. That at this meeting the Annual Accounts should be presented for examination and adoption; a statement made of the amount raised by each County Auxiliary; an outline given of the proceedings of the Board during the year, so far as they offer any thing new; and the list of Directors and Officers for the ensuing year proposed, subject to the approbation of the Anniversary Meeting.”

I have the pleasure to say, that to this resolution the most entire and hearty assent of your Officers and of those of your Directors present was given; and when the resolution was laid before your Board on Monday last, the disposition manifested to accept it was such, that I have no doubt that, at the first Board that shall be held in the coming year, it will be adopted and acted upon in future years. Let me express my hope that it will be rendered efficient by the Associations throughout the land, by the Deputies they will be invited to send; and let me express my conviction, that the fuller the attendance is, and the freer the investigation entered into, the more perfect will be the satisfaction felt, and the stronger the interest which all present will feel in supporting this great Society.

The Committee further took upon them to recommend that there should be an earlier publication of the Report than in former years, and that there should be a wider diffusion of the missionary intelligence. These recommendations of the Committee were laid before your Board, and most favourably received on Monday last. The Report will be printed and circulated among the friends of the Society through the country, and I feel convinced it will give full satisfaction. The summary, then, of the improvements in the position and prospects of the Society, as compared with the year 1844-45, is as follows:—

I. An anticipated reduction of from £10,000 to £12,000 in the expenditure, without the abandonment of a single station, or the recall of a single missionary.

- II. An increase of £4,500 in the ordinary income of the past year.
 III. A reduction of one Secretary out of three.
 IV. An appointment of District Agents.
 V. An Annual Representative Meeting to be in future held for the examination of the accounts, and to prepare a list of the Officers and Directors to be recommended for your election.
 VI. An earlier publication of the Report; and
 VII. A wider diffusion of Missionary Intelligence.

I cannot but flatter myself that these results of the *important labours of the Directors during the past year*, and of the labours of the Select Committee, will meet with your approbation, and will give satisfaction generally to the Society. Confidence will be strengthened and every unfounded rumour will be put down. It will also be seen that every security which it is practicable to give, for the efficient administration of the affairs of the Society, is given. May it not be hoped that the friends of missions will, with fresh zeal, rally round the London Missionary Society—that they will take a deeper interest in all its concerns—that they will perfect the organisation of the Auxiliaries, form new Associations, and enlarge their benevolence? Thus shall the domain of ignorance, idolatry, and cruelty be invaded with new power; thus shall the territories of gospel-light be enlarged, praise be brought to God, and salvation to perishing men; and thus shall you enjoy the highest happiness in the performance of the highest duties of which man is capable.

Report of a Select Committee appointed to consider the General Expenditure of the Society, together with its Responsibilities and Prospects.

THIS Committee was convened under the following resolution of the Board of Directors, passed on the 13th of April, 1846:—

“That under a deep conviction of the desirableness of maintaining the cordial concurrence and support of the Society’s friends throughout the country as to the general expenditure of the Society’s funds, and also to present before them the standing and prospective responsibilities of the Institution, a Select Committee be appointed, consisting of the Treasurers of certain Auxiliaries and other friends of the Society, with a view to consider its responsibilities and prospects.”

Invitations were sent to twenty-one gentlemen, in various parts of the country, to act on this Committee, some of whom were unable to attend.* The following gentlemen assembled at the Mission-house on Friday, the 8th of May, at eleven o’clock in the forenoon, namely, Samuel Fletcher, Esq., Manchester; Alderman Kershaw, Manchester; Samuel Job, Esq., Liverpool; W. Alers Hankey, Esq., London; Joseph Trueman, jun., Esq., London; W. Day Wills, Esq., Bristol; William Penfold, Esq., Brighton; David Derry, Esq., Plymouth; Thomas Nunneley, Esq., Leicester; Shepherd Ray, Esq., Ipswich; Rev. James Goodrevve Miall, Bradford; Edward Baines, jun., Esq., Leeds.

The Rev. Arthur Tidman, and the Rev. Joseph John Freeman, Secretaries of the Society, and Frederick Smith, Esq., and T. M. Coombs, Esq., of the London Board of Directors, attended to give all the information which the Committee might require, but did not vote.

The Rev. J. G. Miall, of Bradford, Secretary of the Auxiliary Society for the West Riding of Yorkshire, attended at the request of the Committee of that Auxiliary, and was invited by the Select Committee to act with them.

Samuel Fletcher, Esq., was called to the Chair.

Mr. Edward Baines, jun., was requested to act as Secretary.

The proceedings of the Committee were commenced by prayer, offered by the Rev. J. J. Freeman.

The Rev. A. Tidman then laid before the Committee a statement of the financial condition of the Society, for the seven years ending March 31, 1845, compared with the seven years preceding. In the year 1837-8, a great and sudden increase

* The following gentlemen, who had been invited, were unable to attend the meeting of the Committee: James James, Esq., Birmingham; W. T. Blair, Esq., Bath; William Beaumont, Esq., Birmingham; William Stancliffe, Esq., Hopton; C. Hindley, Esq., M.P., London; W. C. Wells, Esq., Chelmsford; H. Foxley, Esq., Bradford; Joseph Hodgson, Esq., Bakewell; William Baxter, Esq., Dunstable; Thomas Thompson, Esq., Poundsford Park.

was made in the extent of the Society's operations, and, consequently, in its expenditure, in the expectation that it would be sustained by increased income; and the expenditure had since been still further considerably augmented, but without the income having increased in a corresponding degree. Within the seven years there was an aggregate increased expenditure, compared with the preceding seven years, of £221,437, or an average of £31,633 per annum; whilst the increased receipts of the last seven years, compared with the preceding seven, were only £158,943, or an average of £22,706 per annum. The result was, that the Society's aggregate ordinary receipts fell below its expenditure in those seven years by £60,937, which had been met by the sale of stock, and the application of a great part of the Jubilee Fund. The extension of the Society's operations during this period had been chiefly in the West Indies and the South Seas. Under the influence of this unfavourable state of the Society's finances, the Directors appointed, in the month of June, 1845, a Special Committee of their own body, to investigate the whole expenditure abroad and at home; and that Committee, after sitting weekly for more than three months, reported its opinion, that some large reductions on the expenditure of the year 1845 were practicable.

The total amount of the proposed reductions would be £12,530; but if the whole of these reductions should not be found practicable, the Committee thought a saving of £10,000 on the expenditure of 1844-5, might be certainly calculated upon.

As these reductions do not involve the abandonment of a single station, or the withdrawal of a single Missionary, it is proper to explain how they arise. The noble liberality, of the congregations in the West Indies, has hitherto been expended chiefly in the erection of chapels, schools, and other buildings; and whilst the emancipated population were engaged in thus providing for their own religious wants, the Directors continued to pay the salaries of the Missionaries. But those purposes having been accomplished, the congregations will be able and disposed to support the Missionaries; and thus, in the stations of Demerara, Berbice, and Jamaica, a large aggregate saving will be made to the Society. The expenditure of the year 1844-5, in the South Seas, was greatly augmented by the lamentable events in Tahiti, and the return of several of the mission families. This source of outlay is not likely to recur. The Board have made a moderate reduction in the salaries of the Missionaries in Northern India, and an arrangement as to the travelling expenses of those in Southern India; and they have also thought it safe and right, in the state of the mission churches in South Africa, to reduce the expenditure on that department. By these several means it is believed that the large saving above mentioned may be effected without any curtailment in the evangelizing operations of the Society.

Some of the reductions tell during the year now closing, but the greater proportion will not be realised till the close of 1847.

The Select Committee had the satisfaction of learning that the finances of the year 1845-6 show a great improvement on those of 1844-5. The ordinary income of the Society has increased £4672, and its expenditure has diminished £8379. Additions to the Jubilee Fund came in during the year to the amount of £9768.

Still the ordinary income of the Society is not fully equal to the estimated expenditure of its operations; and it is therefore most important, especially with a view to extending the mission work, that the friends of the Society should further enlarge their benevolence.

It is the intention of the Board to grant £2500 a-year additional for the extension of the mission in the great and recently opened field of China.

The Select Committee made many inquiries as to the state of the missions, and the details of their expenditure. They ascertained the salaries of the Missionaries at each station, in comparison with those of the other great Missionary Societies; and they have the satisfaction to state, that, tried by this test, the missions of the London Missionary Society are economically conducted. They knew that a different impression prevailed in some quarters; but that impression is certainly erroneous. It may be useful to remark, that it is unsafe to deduce conclusions from a comparison of the Reports of different Societies, without careful inquiry to ascertain that the same things are intended in the items compared.

The Committee were gratified to learn, that the Secretaries of all the great Missionary Societies meet monthly in London for christian conference; and that this friendly meeting affords an opportunity for giving and receiving information, which must be beneficial to all the Societies, as well as conducive to their harmonious working.

An analysis of the expenditure of the four great Missionary Societies was read to the Committee by the Rev. J. G. Miall. While the Committee would not claim any superiority, they are satisfied that, among these noble competitors in the work of evangelising the world, the London Society occupies a most honourable position, and that it is as efficient as any other, in proportion to its means.

The number of European Missionaries has been more than doubled within the last twelve years; and yet the cost of the establishment of officers and clerks connected with the Foreign Department at the Mission-house is less now than at the commencement of that period.

The Committee saw the correspondence with the Missionaries, which, though very extensive, is conducted with regularity.

In reply to inquiries concerning the frequent return of Missionaries to this country, it was stated that the Directors endeavoured to prevent it, where the return was not obviously required by health, or other imperative circumstances. A Missionary is not allowed to quit his post without the concurrence of the District Committee with which he is associated, and the certificate of two medical men that it is necessary for the preservation of life. It is hoped that the contemplated establishment of a *Sanatorium* in the hill country of India may supersede the necessity of so many Missionaries returning to this country.

It is the aim of the Board to encourage the congregations at the Mission Stations to support their own Missionaries, wherever they are able.

The Board is divided into three Committees, for the better supervision of the Missionary Stations: the Eastern Committee, for India and China; the Western Committee, for the West Indies and South Seas; and the Southern Committee, for South Africa and the African Islands. These Committees meet monthly, and as much oftener as occasion requires. They examine the correspondence of the Missionaries, and pass the resolutions which may be called for, which are then laid before the Board for its sanction. The average attendance on each Committee is about eight.

The Examination Committee for the examination of Missionary Candidates consists wholly of ministers, and the Finance Committee wholly of laymen.

Having completed the investigation into the Foreign Department, the Committee, in the absence of the Secretaries and London Directors, agreed unanimously to the following resolution:—

“I. That this Committee, after a detailed investigation of the expenses connected with the Foreign operations of the Society, and full explanations from the Foreign Secretary and members of the Finance Committee, expresses its conviction of the integrity, watchfulness, firmness, and zealous devotedness with which its affairs have been conducted by the Directors and Officers; expressing, at the same time, its gratification that improved circumstances in some of the principal Mission Stations have rendered considerable retrenchment possible, without limiting the extent or impairing the efficiency of the Society's operations.”

The Committee then proceeded to inquire into the establishment at the Mission-house, more particularly with reference to the *Home Department*. They received an account of all the Officers, with their respective salaries, the hours of their attendance, and the manner in which they discharged their duties. They found it bound to declare that the result was very satisfactory.

The Foreign Secretary, the Rev. Arthur Tidman, has within the last year been charged exclusively with that Department, in which he was formerly assisted by the Rev. Joseph John Freeman. His salary has not, however, been advanced in consequence. The Committee were of opinion, that the duties of that Department were most ably and efficiently performed.

The Rev. John Arundel, who has filled the office of Home Secretary for twenty-seven years, has for some months been incapacitated by painful illness for the performance of his duties: and in regard to this honoured servant of the Society, the Committee passed a resolution to be laid before the Board, as follows:—

“II. That it be respectfully recommended to the Directors of the Society to enter into communication with their esteemed Secretary, the Rev. John Arundel, expressive of deep sympathy with him in the present distressing state of his health, and offering him such provision as may seem to them desirable, with a view to his retiring from office.”

The Rev. Joseph John Freeman has now for some months discharged the entire duties of Home Secretary; and has resigned his charge at Walthamstow, and removed to London. The Committee believe the duties of Home Secretary are

efficiently performed, and by no means over-remunerated. Mr. Freeman gives one-half of his Sabbaths to preaching for the Society.

The Committee hope that two Secretaries may be able to transact the business of the Society; and if further assistance should be found absolutely necessary, they would recommend a layman as an assistant in the Home Department.

The information received as to the Accountant and Clerks was satisfactory. The time of those gentlemen is fully occupied, and their salaries reasonable.

After inquiring into all the particulars of the establishment at the Mission-house, the Committee, in the absence of the Officers and Directors, agreed unanimously to the following resolution:—

“III. That the Committee has carefully inquired into the extent and cost of the establishment at the Mission-house, and it is of opinion, that the Officers are able and laborious, as well as acting under the highest motives of christian zeal. The Committee approves of the new arrangements made during the past year, and of others still contemplated; and it believes, that, when they shall be completed, the establishment at the Mission-house will be highly efficient, and, considering the great magnitude of the business transacted, decidedly economical.”

The Committee learnt, that during the past year the Board had decided to employ a more efficient agency for the important work of visiting the counties of England and Scotland, to aid the friends of the Society there in an improved organization of existing Auxiliary Societies, and in the formation of new Auxiliaries and Branches. For this purpose the Rev. Ebenezer Prout, formerly of Halstead, author of the “Life of the Rev. John Williams,” has been appointed Agent. He is at present in the west of England, where he will stay some time, promoting the objects already mentioned. The Rev. George Christie, formerly a missionary in India, has been engaged as agent to Scotland. The Rev. Richard Knill and the Rev. William Campbell, the Rev. George Gogerly and the Rev. T. Mann, give their services to the society for a limited portion of the year each, for which they receive an appropriate remuneration. From what was stated as to the experience of other societies, as well as from their own knowledge and judgment, the Committee believe this appointment of agents to be a wise measure, which may possibly deserve to be even farther extended, if it should realize the expected success. They unanimously passed the following resolution:—

“IV. That the Committee approves of the appointment recently made of two agents, for the purpose of promoting the more complete organization of England and Scotland in aid of the Society; and it believes, from the experience of other similar Societies, that the cost will be abundantly overpaid by the increased contributions brought to the Society’s funds.”

After hearing the duties performed by the Directors, the Committee thought it their duty, in the absence of the Directors and Officers, to pass the following resolution:—

“V. That this Committee strongly feels that the warm thanks of the constituency of the London Missionary Society are most justly due to the London Directors, for the manner in which they have sustained and promoted the operations of the Society—at a very large expense, in many cases, of time and labour.”

Looking to the extreme importance of accelerating the great work of the conversion of the heathen, and believing that it is still possible to augment largely the funds, and thereby increase the usefulness of this Society, the Committee resolved as follows:—

“VI. That this Committee, thankful to God for all his past blessings upon the Society, and conscious of its great responsibilities, desires, on the commencement of another half century, again to affirm the great principle of christian obligation to seek the conversion of the world, and the importance of greatly enlarging—not so much by special effort, as by regular contributions—the annual income of the Institution; and urges upon the Directors carefully to consider measures for the extended organization of its several Branches.”

The Committee felt so much satisfaction and interest in the result of their inquiries, that they could not but wish it had been possible for every constituent of the Society to be present. They thought that a meeting of the same kind every year, would conduce to the interests of the Society. Looking, also, at the necessarily formal manner in which the Directors and Officers of the Society are now lected at the Anniversary Meeting, and being of opinion that the more perfect openness there is in the proceedings of all voluntary societies, the greater is the security for mutual satisfaction and confidence between the executive and the

contributors, the Committee, after much deliberation, unanimously adopted the following resolution, in which they received the cordial concurrence of the Secretaries, and of the two Directors who were present:—

“VII. That in order to augment the interest felt on behalf of this Society throughout the country, and thereby increase its usefulness, as well as to strengthen the bonds of confidence and affection between the Directors and those whose liberality they administer, it is desirable to hold an Annual Board in the course of the week before the anniversary meeting in May, to which every County and District Auxiliary and principal Association shall be invited by special circular to send a deputy: that at this meeting the annual accounts should be presented for examination and adoption, a statement made of the amounts raised by each County Auxiliary; an outline given of the proceedings of the Board during the year, so far as they offer any thing new; and the list of Directors and Officers for the ensuing year prepared, subject to the approbation of the anniversary meeting.”

The Committee further passed the following resolutions, which do not call for comment:—

“VIII. That as the extensive publication of missionary intelligence is intimately connected with the prosperity of the London Missionary Society, and its hold upon the coming generation, this meeting expresses an opinion, that it is worthy of a very careful consideration, whether there be any means of diffusing more widely the valuable information of the Society, by means of periodical publications or otherwise.”

“IX. That it appears to this Committee extremely important that the Reports of the Society be issued at an earlier period of the year than at present; and that they recommend the subject to the best consideration of the Directors and Secretaries.”

“X. That a Report of this Committee, and the Resolutions passed at its sittings, be communicated to the Directors by their Secretary, Mr. E. Baines, with a view to the substance of them being conveyed to the public meeting; and that it be recommended to the Board to print the said Report and resolutions, so as to place them in the hands of each Director of the Society.”

“XI. That the thanks of the meeting be given to the Chairman of the Committee and E. Baines, jun., Esq., for the valuable services they have rendered during this investigation.”

The Committee sat two days,—ten hours on the first day, and six hours on the second; and the whole of the resolutions were passed unanimously.

In the partial absence of Samuel Fletcher, Esq., the chair was filled by Mr. Alderman Kershaw.

On Monday the 11th, the above report was presented to the Board of Directors when it was unanimously resolved—

“That the Report now presented be received and adopted.

“That the cordial thanks of the Directors be presented to the Committee for their important and valuable services; and that E. Baines, jun., Esq., be requested to communicate the substance of the Report to the general meeting of the Society in Exeter Hall, on Thursday next; and that the above Report be printed for circulation among the Society's friends, under the direction of the Board.

JOSEPH JOHN FREEMAN, } Secretary
ARTHUR TIDMAN, }

BLOOMFIELD-STREET, 18th May, 1846.

PROCEEDINGS OF THE SIXTEENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES,

Held in Crosby Hall, on Tuesday, May 12th; and by adjournment in Crosby Hall, on Friday, May 15; and in the Congregational Library, on Saturday, May 16, 1846.

REV. ROBERT VAUGHAN, D.D., Professor of Theology in the Lancashire College, Manchester, in the Chair.

The following are passages from the Committee's Report:—

“One of the primary objects for which you have laboured to form and maintain

this Union among yourselves, is to employ it as a medium for fraternal fellowship with other bodies of evangelical believers. The past year has not proved fruitful of opportunities for this delightful intercourse. The services of your present Chairman were happily obtained to visit Edinburgh as representative of this Union, at the annual meeting of the Scottish Congregational Union. In this your Committee much rejoiced, being greatly desirous to show every mark of respect and sympathy for the Independent churches of Scotland, and believing that fraternal intercourse between the Congregationalists of the two countries is peculiarly desirable in the present state of ecclesiastical interests and questions all around.

"In this sentiment your brethren of the northern Union seem fully to participate, as they received your representative with great affection and joy; and have reciprocated this token of regard and mutual support by deputing to appear among you this day, their beloved Secretary, the Rev. William Swan, whom, for his own sake, and for theirs whom he represents, you will receive with every mark of respect and love.

"Your Committee has thought that an important and appropriate occasion for renewing your suspended communications with brethren of various evangelical bodies of Christians in America has now presented itself, in the prevailing rumours and apprehensions of hostilities between the two nations. A calm and respectful appeal in favour of peace, addressed by your Assembly to American Christians, could hardly fail of a kind reception, and of some beneficial influence. The Committee will submit for your consideration the propriety of adopting this step, and has prepared accordingly the draft of such an address to be laid before you, should the proposal commend itself to your favourable judgment.

"The brethren delegated by the last Annual Assembly of this Union to attend the preliminary meetings held in Liverpool last October, for advancement of the extended Christian Union, in which originated the measures for forming the projected 'Evangelical Alliance,' reported the results of their mission to your Autumnal Meeting held shortly afterwards in Manchester. That great movement being now placed on its proper basis—the action of individual Christians on their personal responsibilities—no other way of promoting it is now open to bodies of believers but the expression of favourable sentiments and wishes. Your Committee feel secure of your cordial concurrence, when expressing its earnest hope and prayer that all the proceedings of the ardent friends of christian love now conducting that most interesting experiment may be so guided with heavenly wisdom and charity, as to realise all their holiest aims for increasing fellowship and concord among truly evangelical believers of all denominations."

With reference to publications, the Committee say,—

"The completion of their sets by the subscribers to the Historical Memorials is still far from general. Many have not taken the second—a yet larger number have not applied for the third volume. As a consequence of this, the laborious compiler of that most valuable work has not yet received one half of the remuneration assigned him, before the further profits of the work should be jointly his property and that of the Union. Hence, the Committee can do no less than appeal to all interested in the history and principles of Independency, for efforts to promote the circulation of this standard and authentic work, which must be the future resource and appeal of all inquirers into the sentiments, struggles, and sufferings of the fathers of the English Congregationalists.

"Of each of those most important branches of your publication department—the Magazines of the Union, and the Wycliffe Series—a distinct Report will be in due course presented to this Assembly. Nothing therefore would be here advanced in respect of either, were it not that the Committee feels both anxious and bound to bespeak the most favourable regards of the Assembly in behalf of the Wycliffe Society. Its concern for the success of that project cannot be too strongly expressed. For the encouragement of literary enterprise in our body—for cherishing reverence and imitation of the learning, independent thought, and high principles of the founders of Independency—for opening to general access the stores of research contained in their works, on every subject necessary to decide questions of ecclesiastical polity—for preserving our denomination from the discredit and reproach of leaving the writings of its founders in neglected obscurity, when all others are zealously bringing forth theirs into a popular form and wide circulation—for these, and other similar considerations, the Committee feels a most earnest desire that the

continuance and eventual completion of the Wycliffe Series may be secured by extensive and a successful effort to increase the list of subscribers."

In respect to the British Missions of the Union:—

"The increased support derived from them from the simultaneous October collections, calls for a grateful and cheering acknowledgment. For the year now reported the amount remitted by 342 churches has been £5617 17s. 11d., showing an increase in the number of contributing churches of thirty-one, and of £1271 19s. 3d. in amount of contributions."

The following merited testimonial is given to the worth of the late Dr. Mathe-

"The Assembly will not need to be reminded of the loss sustained in the executive of your British Missions by the sudden removal, in the prime period of his year and usefulness, of the late honoured and lamented secretary of the Home Missionary Society, Dr. Matheson. He gave to the service of that most important branch of the common work the zealous devotement of his sound judgment, large view and kind spirit, and unwearied industry. By night and day his work was on his heart and on his hands. He loved the gospel; he could not bear what was evil; he was firm to the known principles of both our theology and our polity. He judiciously discerned the wants of our country, and of the duty of our churches, in these eventful times, and discerned clearly how the Society he served ought to be conducted with reference to both. His colleagues found him a most pleasant and fraternal associate, and the missionaries, whose work he superintended, a kind and sympathetic adviser. Deprived, by a most unexpected and monitory stroke of their beloved coadjutor, the Committee feel secure of the approving concurrence of the Assembly for placing on record this testimony to his excellence, coupled with assurances of christian sympathy towards his bereaved widow and ten fatherless children."

As to the Autumnal Meeting:—

"It is with much satisfaction that the Committee announces the cordial assent of a meeting of the pastors and other brethren of the towns of Plymouth, Devonport, and Stonehouse, to a proposal that the adjourned Autumnal Meetings of the Assembly should take place among them. The Committee anticipates a cordial reception from this Assembly to the proposal, that at its close it should adjourn for a meeting in October next at the important towns just mentioned, believing that by a visit of this Union to the western parts of the kingdom, to the Union and our Congregational cause there may reap important and most beneficial."

The Magazines:—

"Uncasiness has arisen with respect to the Magazines of the Union. The elation too naturally produced by their surprising success might, but for this drawback have become excessive. Your Committee has received communications on a delicate subject from various associations. In some of these documents, the contents of your Magazines, on ecclesiastical subjects especially, is the subject of direct implied censure—in others it is on the same account warmly commended. The expressions of the judgment of different bodies of its brethren, the Committee received and considered with the respect so justly due to them, but their diverse character is a distinct warning how cautiously the subject to which they refer should be handled. Yet when thus appealed to, it became impossible that your Committee should decline the introduction of the subject to the view of this Assembly; withhold a candid and respectful declaration of its sentiments thereon; or refrain from submitting such resolutions for your consideration, as under the circumstances it judged most prudent and likely to be beneficial.

"Now the Union is more than its Magazines. Were we shut up to the alternative, 'No Union, or no Magazines published by the Union,' there could be no hesitation. But surely both the Union and its Magazines may be preserved in harmony and mutual advantage. If the Magazines be conducted with neutrality on all questions respecting which the Union itself must stand open and uncommitted—if a tone of christian dignity and courtesy be preserved in them—if the sanction given them by the Union be so defined as duly to limit its responsibility for their various contents; then all will be effected needful to render those publications instrumental of incalculable good, and to secure for them the approving support of the entire Union, and of a still wider circle of the best christian mind and heart of our country. The united counsels and efforts of the Assembly and Committee of the Union, and of the Editor of your Magazines, cannot fail of attaining

and which every friend of the Union will equally assist to promote, and delight witness.

"It is obviously a time for wise counsel and calm temper; for prayer to God, and bearing toward one another. If the brethren now assembled are able by the *vine* blessing to discern and pursue the course that will remove difficulties, strengthen concord, and advance useful action in this Union hitherto so harmonious, will doubtless be a token to us for good from our divine Master, and will animate and encourage our whole brotherhood to proceed in a confidence that with us unity and union are compatible, and each the safeguard of the other."

Fund for aged Ministers from the profits of the *Christian Witness*:—

"The cash account for the first two years' profits and distributions is as follows:—

| | £ | s. | d. | | £ | s. | d. |
|-------------------------------|--------|----|----|----------------------|--------|----|----|
| profits for 1844, | 709 | 13 | 2 | Distribution, 1845, | 261 | 0 | 0 |
| " 1845, | 775 | 7 | 9 | " 1846, | 408 | 0 | 0 |
| the dividend on first invest- | | | | Balance left in hand | 824 | 8 | 9 |
| ment of £500 stock | 7 | 17 | 10 | | | | |
| donation | 0 | 10 | 0 | | | | |
| | £1,493 | 8 | 9 | | £1,493 | 8 | 9 |

"Two purchases of £500 each in the 3½ per cent. funds have been made. Of course, therefore, a portion of the profits already obtained on account of the current year, 1846, have been thus invested."

The following are the resolutions respecting the Union's Magazines:—

"That it is the decided judgment of this Assembly, that in the *CHRISTIAN WITNESS* the cherished views of the Congregational churches on the purely spiritual nature of Christ's kingdom, and on the entire inconsistency therewith of any human isolation whatever on religion, be vigorously advocated; and that in the *CHRISTIAN'S PENNY MAGAZINE* the same topic should be occasionally presented in a more elementary and popular form; but that in both Magazines it is the more necessary to maintain, on these subjects, a grave and dignified tone, because they are the eyes of a large body of Christians not quite agreed as to the best methods of advancing them."

"That this Assembly appreciates most highly the eminent services of the Editor of its two Magazines—most cordially thanks him for the laborious energy and zeal with which he has conducted them; and, offering him its warm congratulations on the unexampled circulation thus gained for his literary labours to serve his divine Master and his fellow-men, prays that he may be guided by wisdom from above to make the best possible use of those great talents for influence and usefulness with which he has been entrusted."

From the Report of the Wycliffe Society, the following paragraph deserves attention:—

"There are reasons, however, to fear that the very object of the Wycliffe Society is not understood. It has never proposed to publish *cheap* volumes like the series of the practical works of English Puritans; nor has it promised to produce *popular* works, adapted to the prevailing spirit of the age; but to collect and republish the scattered tracts and treatises of those noble confessors who fought the battle of scriptural Protestantism and of religious liberty in this country, and to whom its nonconformist communities are under lasting obligations. It is a fact, not generally known, that complete collections of their writings do not exist. In vain will one turn to the catalogues of the Bodleian library, at Oxford, or of the British Museum, Sion College, and Dr. Williams' library, to find them, as it often happens that the entire stores of these noble repertoires, do not even supply any thing like complete series of their publications. Now at a period when the public mind is awakening to the principles and struggles of these men—when the painter depicts their forms, and the man of letters vindicates their characters, and refutes their denunciations, surely those who boast of inheriting their principles, and of occupying their pulpits, should not abandon an enterprise which proposes to rescue their inspiring testimony from oblivion, and to erect a literary memorial to their honour, more significant and enduring than monuments of marble or of brass. Nor need we abandon it, if that co-operation be afforded to which this literary enterprise is unquestionably entitled. The absence from the subscription list of many well-known

names amongst us, both lay and clerical, has excited the surprise of various subscribers belonging to other denominations. Surely if the Duke of Manchester thinks the Society worthy of his patronage, wealthy nonconformist gentlemen may offer it their aid; and if the Bishop of Georgia can contribute to funds across the Atlantic, many of our brethren in the ministry at home will assist it by their subscriptions.

"The Nonconformist ministers and laity of the 17th century munificently patronised the proposals to publish the practical works of their revered pastors; and by their munificence the ponderous folios of Goodwin, Baxter, and Manton, of Basil Charnock, and Owen, are found upon our shelves. Their tracts, and those of their predecessors, are rapidly becoming extinct, and the reasons which led them to brave the loss of all things will be rather a matter of oral tradition than documentary evidence, unless we are prepared to emulate the zeal and liberality of former generations."

CZERSKI'S VISIT TO LONDON.

THE glaring deficiency of the Leipsic Confession agreed on by the German Catholics, and so often referred to in the following letter; together with temporising policy which, as it appeared, led to its adoption by the Reformers, awakened deep solicitude in the minds of evangelical Christians, lest the break from Rome should issue only in a confederation by which the essential truths of the gospel should be rejected, and vital Christianity be abjured.

Czerski's dissent from the confession gave hope that the true leaven should spring—a hope which his re-union with Rongé tended to damp. This circular letter enters fully into the matter, and will be read with interest by many. Upon its letter, the *Continental Echo*, from which we draw it, remarks thus:—

"As regards the general importance of the movement, we believe it has been by many, undervalued. We do not mean to say that its *present apparent aspect* just such as Christians could most desire; but let it not be supposed that because an entire and evangelical formula is not at once adopted, therefore the movement is destitute of spiritual germination. *God*, we believe, is in the movement. In its humble origin in benighted Schneidemühl, through the prayerful reading of His word, we think we can trace the hand of Him who chooses 'things that are weak' to bring to nought things that are strong—who uses the weak things of this world to confound the mighty. And in reference to Czerski we would especially commend this last truth to all our readers. It has been said that he is weak—he has proven himself so; but let us not, therefore, desert him. No, let us *really believe* the truth to which we have already adverted, and endeavour to trace the fruits of faith in our weak brother, who has been raised up so mysteriously, and has exhibited many proofs of artless simplicity and guileless sincerity in his course hitherto.

"If any other argument is needed on his behalf, his own letter to ourselves may supply it. We confess that its perusal has filled us with gratitude and joy, and tended in a great measure to decide our course in reference to the letter before referred to, from our honoured correspondent. We rejoice, too, that our confidence in Czerski is shared by others; for on submitting his letter to a friend we were once put in a position to gratify the desire to visit England expressed by the pastor of Schneidemühl, and he will, we hope, be here in a few weeks, to return to his post a *wiser* and a *stronger* man; sustained, hereafter, by the united prayers of the children of God throughout the length and breadth of our country. We do not doubt that, on his arrival, his assent to the doctrinal basis of the proposed Evangelical Alliance will be heartily and sincerely given, and he will go back to Germany—the sight of that country, of Austria, and of Russia—ay, in the sight of the whole world—a recognised member of the one body of Christ."

THE SCOTTISH CONGREGATIONAL MAGAZINE.

AUGUST, 1846.

BRIEF SKETCH OF JOHN YELL,

Senior Deacon of the Congregational Church, Walls, Shetland, who died on the 5th March, 1846, aged Seventy-Five Years.

THE subject of the following sketch was a native of the parish of Walls, and resided in it from his birth to his death. From his earliest years he was distinguished for his sedate deportment, sound judgment, and attention to the acquisition of such branches of a common education were within his reach.

He grew up to manhood with a character untainted by any thing proaching to immorality; while his discernment and love of justice were so much appreciated, that when disputes occurred among individuals almost any neighbourhood of the parish, he was generally applied to for advice, and his opinion, deliberately given, was held as final. He was thus considered by himself, and by all around him, to be a *christian man*, although all the while he was ignorant of God's righteousness, and was going about to establish a righteousness of his own. He was regular in his attendance at the parish church on Sabbath, and yearly took of the Lord's Supper in the same place, but knew nothing of the nature of faith in our Lord Jesus Christ, or of the necessity of holiness of heart, as pre-requisites for serving God on earth, and enjoying life in heaven.

In the summer of 1799, Mr. James A. Haldane, in accomplishing a preaching tour in Shetland, landed at the Island of Foula, on a Sabbath evening. The subject of this sketch was there at the time, attending to Ling fishing. He went with his boat's crew to hear the stranger preach. It pleased God on that occasion, so far to touch his heart as to convince him that his soul was not safe for eternity. Referring to that circumstance, when on his death-bed, he remarked that Mr. Haldane's sermon, in Foula, was the first sermon he had ever truly heard. His conviction of sin was afterwards much deepened by hearing Mr. Hloch and Mr. Reid preach in something like the same earnest and awakening style as characterised Mr. Haldane's address. He became quite unhappy. He had little pleasure in the day time, and in the night was worse. If he got a short sleep after he lay down, he got no more,

but lay and mourned, till, like David, his couch was wet with his tears. His affectionate wife observed his grief and inquired the cause, but even to her he could not make known the state of his mind. In this state of mental distress he continued till one night, when lying awake, that blessed portion of scripture in Isaiah xlv. 22, "Look unto me, and be ye saved, all ends of the earth," came to his mind, not in word only, but also in power, and in the Holy Ghost. A blessed ray of light and comfort, to use his own words, then shone into his mind, and he ever afterwards continued to joy in God, through our Lord Jesus Christ, by whom he had now received the reconciliation. About the time he had thus been led to embrace the "truth as it is in Jesus," a few others had likewise been led to the Saviour, chiefly by means of the late Mr. Reid preaching in the parish, and had dissented from the parish church. Amidst strong and universal opposition from their family connections, and from all around them, they began steadily to meet together by themselves for the worship of God. In reference to this period, the subject of this sketch remarked, when on his death-bed, "I then sought to know my duty from the word of God, and soon felt constrained to cast in my lot with the few despised followers of the Lamb of God who had united together in christian fellowship. There was a long time that we were almost without a pastor. Still the Lord was with us. We kept close together, and had sweet fellowship with the Father and with his Son Jesus Christ. We met together for prayer and reading the word of God, and the Lord blessed us."

When the church began to increase, and deacons were set apart, John Yell was unanimously elected to that office, the duties of which he discharged with much zeal and activity to the latest day of his taking part with us in managing the affairs of the house of God. Although he never rose above the station of a fisherman, combined with that of a small farmer, yet a kind providence put it into his power to devise liberal things himself for the cause of God; and both by example and exhortation, he was unwearied in his endeavours to diffuse a *spirit of giving* among the members of the church. When money was paid to him, as church treasurer, for the support of the gospel, he ever received it with evident satisfaction, and often remarked on such occasions, that he felt more pleasure in receiving the free-will offerings of the members for the cause of Christ, than if he had been raising money for himself.

His love to the church was manifested not only by his attention to its pecuniary affairs, but also by the deep interest he felt in its purity and prosperity. His anxiety was great that evidence of genuine piety should be given by all applicants for fellowship before their admission to the church, and his examinations of such were characterised by faithfulness and affection. When members were known to him as walking disorderly, he never shifted the duty of reproof and admonishing such off himself, but endeavoured to bring offenders to a sense of their sin in the sight of God, and when he failed in this, brought the case before the church, where, without fearing the face of man, he showed that he could not "bear them which were evil," while none was more ready to confirm their love to an offender when a penitential spirit manifested itself, nor was any member more ready to restore in the *spirit of meekness*, any who had been merely overtaken in a fault.

The writer believes that it may with truth be said, that during his christian profession, for a period of about forty years, he never in one instance gave cause to any one to question the reality of that profession. He was, indeed, an epistle of Christ seen and read of all men, and an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. To few men could the saying of Jesus Christ in reference to Nathaniel, be more correctly applied, "Behold an Israelite, indeed, in whom there is no guile."

But the time came when he must die, and during his last illness, which continued for the space of nearly four months, he gave such a manifestation of the influence of real religion as is rarely equalled, and certainly still more rarely exceeded.

In the day of health his low opinion of his own abilities for useful conversation rendered him rather distant and reserved, and although what he said on religious subjects was always sound and to the use of edifying, yet his "words were few." No sooner, however, was the hand of death laid upon him, than his tongue seemed as it were loosed, and he spoke as one having authority—as one, indeed, "quite on the verge of heaven." He suited his remarks to the situation of his visitors, and warned, rebuked, exhorted, and comforted, as every one had need. The visits which the writer of this brief memoir made to his dying chamber, he found to be truly edifying and profitable, and on no other occasion did he ever more earnestly breathe the petition, "Let me die the death of the righteous." On one occasion in reply to the question, How he felt, he said, "Well, I am just waiting to catch the song, 'Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever;'" and added, "Oh, what a glorious plan of salvation is this! To it a poor sinner can flee away from the wrath to come. What would now become of me, a poor hell-deserving creature, but for this rock. I have, indeed, endeavoured to walk by the rules of the gospel ever since I knew the Lord, but this can do nothing for me. It is the glorious righteousness of Christ that is my alone hope."

To a christian brother who visited him soon after he became severely unwell, he said, "Well, friend, you have come to see me; I am going to leave you now. I have lived a long time in this world, and have had many ups and downs in it. I am not weary of the world, but I do not want to return to it. I want to go away and see *Jesus*. Oh, the blessed prospect which lies before me! and, oh, the glory of the plan of redemption! If a thoughtless world did but know his willingness to save the lost, they would not stop away from him; they would come to *Jesus* and be saved. Oh, speak to them whenever you can. They see not the value of salvation, or else they would embrace it."

About a week after this the same brother called again. He said, "Well, you have come again to see me. I am much weaker in body than when you saw me last, but my faith and hope are stronger than ever. Oh, what a blessed prospect now opens up before me! Sin brought death into the world—we must all die; but, oh! the glorious plan of salvation, which brings more honour to God, and more happiness to us than if we had never fallen!"

On another occasion he said, "I have suffered much pain since I saw you last—very acute pain. Wave upon wave passes over me. I am

in the deep waters of affliction. Deep calleth unto deep, but they shall not overwhelm my soul; 'when thou passest through the waters, I will be with thee,' &c., and he has been with me in every pain, and seen every one needful. I desire to depart and be with Christ, which is far better. Oh, speed the wheels of thy chariot!" The friend he was speaking to remarked, "It seems, then, you are willing to go." "Oh, yes," he replied, "whenever he pleases, at midnight, or cock-crowing, or in the morning." The same brother then said, "I fear some of you would have more misgivings on the near prospect of death than I have." He at once replied, "Away with these misgivings from me, I will have nothing to do with them! My rock is sure; and, oh, the blessed hope of joining with the redeemed. One moment there will be an amends for all the pain I feel, and if so, what will eternity be? but what can I know while in this body of clay, but if once delivered from it, oh, the joys which will then open to my view! If false professors and men of the world were at my bed-side I would tell them, that what they now have will not do to meet the judge with. Nothing but the righteousness of Christ can be a wedding-garment wherein to appear before him."

His mind seemed to enjoy much comfort in contemplating the triumph of the gospel in the ages to come. After lamenting the present low state of religion in the church, and the too much conformity to the world of many professors who are not the salt of the earth, nor light of the world, he said, "But glorious days yet await the church on earth, when the fulness of the Gentiles shall be brought in. It will take a long time to convert the world at the rate at which the gospel is spreading at present; but what am I saying? he can make it as successful in one year as it is now in a century. And yet, a more glorious day awaits the church on earth, when the Jews shall be brought in. I believe that they will do more, in the hand of the Lord, for the conversion of the world than all the other nations of the earth put together; and yet, a brighter day awaits the church, and that is the millennium, when all shall know the Lord, from the least to the greatest. Oh, the love of God to man's apostate race!"

At another time he said, "I am suffering a great deal of pain; but what are my sufferings when put in comparison with what Jesus suffered for me! He sees them all needful. The vessel must be made meet for the Master's use. This vile body of sin must be taken down and crumble into dust, but it shall be made like to the glorious body of Christ. The things of a present world, in the day of health, too much engrossed my attention, but this, with all my sins, and all my duties, and whatever I have done for Christ, must be put in the back-ground. I must rest on the free mercy of God, through his Son. His righteousness alone must be my glorious dress. The mercies of God are over all the earth, but his tender mercies are to his children. There is a general profession of religion, but it is only to him that overcometh that he will give the new name and white stone. I shall not now much longer need faith and hope; shortly I shall know even as I am known. I have now no tie to earth but my wife. We have enjoyed many a sweet hour in fellowship together; and often, when attending her sick-bed, I feared that she would be taken and I left." A friend present read a hymn from Ewing and Payne's collection, describing the feelings of a dying believer.

"That is," said he, "my own experience. That is what I now feel." Soon after a smile was observed on his countenance, and when asked **the cause**, he replied, "I had a blessed view of being on the banks of **the heavenly Jordan**, and of the ministering angels sent to bear my **happy spirit** to the Canaan of heavenly rest."

His faculties of mind retained their full vigour to the very last, and, although for several days previous to his death it was only a word now and then that he could articulate with any degree of distinctness, yet he was unceasingly breathing out his soul in hopes and blessed desires, until at length the fetters were broken, the weary wheels of life stood still, and the emancipated spirit took its flight to the mansions of bliss, to mingle with the ransomed of the Lord, who had gone before to glory, where,

"On harps of gold they praise his name,
His face they always view;
Then let us followers be of them,
That we may praise him too."

WALLS.

P. P.

ON THE RIGHT ESTIMATE OF THE MONEY POWER.

To the Editor.

DEAR SIR,—Permit me to offer a few strictures on a paper which appeared in the May Number of the Magazine, entitled, "The Money Power." I was in hopes that some other of your correspondents would have taken up the subject, but seeing no allusion to it in last Number, I am unwilling that the impression should go abroad, either that your readers generally acquiesce in the views therein advanced, or that they consider the subject of so little moment as not to deserve an answer. I know not who your correspondent J. D. is, but must give him the credit of having written ably and dispassionately on his side of the question, and respect his tenderness of conscience, and his earnest desire for the purity and spirituality of Christ's kingdom. But while every one must concede to him the merit of good intentions, and must admire his evident sincerity and boldness in stating his opinions, he seems to lay himself open to the charge of greatly exaggerating the evil complained of, and of bringing a serious accusation against his brethren of "all denominations," as if they were willing to sacrifice the purity of the church, and to aid in deceiving the souls of men, by soliciting pecuniary assistance for the support of the gospel from those who give no evidence of being reconciled to God.

Now, it is readily admitted that, in some of our religious institutions, too much stress has been laid on the mere amount of money contributed by subscribers, and that the practice of requiring nothing more than a money qualification to constitute membership, without any regard to personal character, has a direct tendency to secularize such institutions, and to mar their prosperity and usefulness. Ever since the apostolic age, there has been too much deference paid by the church to the "man with the gold ring, in the goodly apparel," and too little regard had to "the poor of this world, whom God hath chosen to be rich in faith, and heirs

of His kingdom." We never approved of the practice of *soliciting* for hunting or horse-racing noblemen to become directors of Bible Missionary Societies, for the mere purpose of parading their names and titles as Members of Committee, without any guarantee that they either understand the nature of the subject, or are prepared to throw the weight of their personal influence into the scale. But we conceive it is one thing to place a man, without religious principle, in a responsible office as a director of a religious society, and quite another to set forth the claims of such an institution, and to receive contributions from all who approve of the object, where no such agency is either expected or allowed. The silver and the gold are the Lord's, and when he puts it into the heart of any to whom he has given abundance of the wealth of this world, to offer a portion of it for the promotion of any religious object, it is not for us to scrutinize their motives, or to sit in judgment on their character: to their own Master they stand or fall.

It is also admitted, that it is the proper duty of the church, *as such*, to uphold the cause of Christ, and to devise means for the conversion of the world; and that professing Christians in general are greatly deficient in the duty of liberality. On this point many important observations are offered by your correspondent, well worthy of the serious and prayerful consideration of all your readers. It is a known fact that many of our more opulent church members will give more to their physicians, schoolmasters, and even servants, than they are willing to devote to the support of their pastors, and that they are too ready to relieve themselves of what they ought to consider both their duty and their privilege, by throwing the burden of supporting the gospel upon others, to whom it does not so properly belong. But your correspondent seems to me to assume that a much larger proportion of the funds of our churches is contributed by the general hearers than is actually the case; I have no means of ascertaining the exact proportions raised by the congregations as distinct from the members, but it may be fairly questioned if, in many cases, this be much more than a fifth. Let him inquire at any of the deacons of the churches, and he will find that the main burden rests upon the members. This is evident from an inspection of the annual Reports of the Congregational Union. Of the £1500 raised last year, how small a proportion comes under the head of subscriptions and donations from other bodies! by far the greater portion is contributed by the churches themselves.

J. D. seems to take it for granted that none but church members are to be regarded as converted characters. Hence his "startling innovations" of abandoning the use of the collecting plate at the doors of our places of worship, the abolition of seat rents, the employing of church members only as collectors for religious objects, &c.; but many persons in our congregations may be truly pious, in the judgment of christian charity, who are not members of our churches in full standing; they may be conscientiously attached to other denominations, or may be prevented, from some prejudice or religious scruple, from uniting themselves to our communion. What right have we to assume that all our hearers are unregenerate? And how is the line to be drawn between the converted and the unconverted? by taking from some, and refusing from others, we constitute ourselves judges of their spiritual state. By leaving

any one free to give or to withhold, we refer the decision, as to motives, their own consciences and to God.

The writer argues as if we *solicited* unconverted men *as such*, to contribute to the support of the gospel; this is not the case. Whatever they give is entirely a free-will offering, so far at least as public collections are concerned. By the fact of their coming to our places of worship to hear, it may be presumed that they value the means of grace far, though they may fail in improving them as they ought. The error is put as strongly as if, like Tetzels when selling his indulgences, we usually taught the people that the mere giving of money would secure their salvation. There is nothing against which they are more frequently warned than such a delusion. Tetzels taught that, as soon as the money was heard to tinkle in the chest, the souls detained in purgatory would set at liberty; we tell the people that a man may give all his goods to feed the poor, and yet without love to God and man it will profit him nothing.

Another assumption of the writer is, that many persons, by being permitted to give their contributions to the support of the gospel, are misled into a false estimate of their religious character. But is it really found that the people of this country, generally speaking, lay much stress on what they give for this object, as to suppose they shall merit salvation by it? If so, they must really estimate a place in heaven at a very cheap rate, if we are to judge by the amount of their collections at our chapel doors; for the far greater part of our hearers content themselves with "the halfpenny for the board," to which they have been accustomed in the old kirk from their earliest years. Every person of ordinary intelligence in Scotland understands, that it is by being admitted to what are called "sealing ordinances," especially to the Lord's table, that their religious character is recognised, not by their giving to the collection, or by paying seat rents. The *latter* is received as a reasonable compensation for the accommodation provided in the place of worship, the *former* as a contribution to the poor, or to defray the expenses necessarily incurred in lighting or cleaning the chapel. And so long as we refuse to baptize their children, or to admit them to the Lord's supper, the hearers are well aware that we do not recognise their Christian character; and much offence has been taken, and many places of worship have been thinned, when we have proceeded to "separate the chaff from the wheat," by organizing the more serious part of the congregation into a church.

The same principle that would prevent our taking contributions from the general hearers, would prove the unlawfulness of allowing them to join in prayer and praise, which are evidently more direct acts of worship than giving money. We must then omit these parts of the service, whenever the congregation assembles with us, or erect a screen between the members and the hearers, as we have heard is done by the lowly of Walker. A more effectual means of fostering spiritual darkness, and of throwing an unnecessary hinderance in the way of sinners embracing the gospel, we can hardly conceive. But indeed the necessity of such a visible line of separation would soon be superseded, by the rapid disappearance of those who would thus be obliged to occupy the outer court." I knew a student, a young man of good abilities, but of

a speculative turn of mind, who was fond of new experiments in religion, and resolved on giving up the usual preliminaries of praise and prayer; he began to do so at a country preaching station, which he was in the habit of supplying, but the poor people were so scandalized at the innovation, that they intimated their determination to come no more to hear him, and he was obliged to return to the old plan. Let a proper distinction be made in public prayer, between the two classes of hearers, and let the unconverted be warned against the danger of joining in a psalm or hymn, the sentiments of which do not accord with their own feelings or experience, and the risk of self-deception is obviated.

The experiment of abolishing the collection plate has already been tried by some of the Baptist churches in Scotland. Has it been found that the change has conduced either to the greater spirituality of the members, or to the conversion of the hearers? Let facts determine. The present state of some of those churches reminds me of a remark made by the late pious Lady Glenorchy, when looking about for a church more congenial to her views than the Scottish Establishment, and when her attention had been led to a small Glassite church, meeting in an upper room in Edinburgh, with whom she had been worshipping for some weeks; "these people will never do for me, for they care for nobody but themselves!" I know some churches that commenced with the new plan who were glad to abandon it. The truth is, so universal is the practice of church door collections in this country, that like praise and prayer, it has come to be viewed as a necessary appendage to public worship, and the giving it up, instead of forming an additional attraction, drives the people away, and operates as a serious obstacle to their coming under the sound of the word. But if they will not come to hear, how are their souls to be benefitted? The removal of the collecting plate would be considered not so much as implying a distrust of their religious character, as throwing an imputation on their generosity, and casting a reflection on that independence of spirit, which constitutes so marked a feature in the character of our countrymen.

Before the plan recommended can be generally acted upon, one of three methods of maintaining gospel ordinances must be adopted; either the persons chosen to the pastoral office must be men of independent fortune, in which case salaries may with safety be dispensed with; or they must support themselves by the labour of their own hands, as among the Glassites and Scotch Baptists; or the rate of contribution by the members of churches must be raised to a much higher scale than has ever yet been realized. But how few men of independent fortune are either willing to devote themselves to the pastoral office, or possess the necessary qualifications for the discharge of its duties? and where such are obtained, all is hazarded on the life of the incumbent; and the death of the disinterested pastor throws every thing into confusion, and is generally the signal for dissolving the church. As to employing "working pastors," as they are termed, I believe our churches are generally convinced of the inexpediency of resorting to such, in the present advanced state of society. The last method is that which is recommended by your correspondent. But before adopting it, I should like to see a greater spirit of liberality and self-denial exhibited by the members of our churches, in reference to the duty of pastoral support. As it is, with

all our present resources, our ministers are constantly resigning and removing to other places, for want of support, and young men are deterred from offering themselves to the work of the ministry among us. The worthy treasurer of the Union, at last meeting, showed that a sixth part more must be raised for the general fund, to keep up even the present expenditure. Is this a time to try such hazardous experiments? Let churches beware how they pledge themselves to the *no-collection* plan, till they see how the deficiency is to be supplied. It is all very well to speak of looking less to worldly resources, and of placing more reliance on faith and prayer; but ministers are not angels—they must have food and raiment as well as other men; and to obtain these for themselves and their families, the means must be supplied; and so long as many of our pastors are kept at the starvation point of £50 or £60 a-year, professions of faith and prayer on the part of the people, are little better than a solemn mockery. No church should be considered as having done its duty to its pastor, till it has raised his salary to £100 at least. I do not wish to be misunderstood. I do not mean to say that *all* our churches are bound to raise this amount, or are in circumstances to do so; but those who are not able to reach this figure, should consider it as their misfortune that they are not in a condition to discharge their duty, and should do all in their power to supplement the deficiency, by availing themselves of any other just and honourable means which providence may place within their reach.

But is it morally *wrong* to receive the free contributions of persons for religious purposes, who (in our opinion, for that must be the ultimate rule of judging,) are not truly converted? Such a statement does not seem to be supported by scripture. I might refer to the general contribution made by the Israelites in the wilderness, for the erection of the tabernacle, when Moses was commanded to “speak to all the congregation, and to take from among them an offering to the Lord,” “whosoever is of a willing heart, let him bring it, gold, and silver, and brass.” (Exod. xxxv. 5.) I might also refer to the half-shekel for the support of the Levitical worship, taken from every male Israelite above twenty years of age; an offering which our Lord sanctioned by his own example. (Com. Exod. xxx. 13; Mat. xvii. 24—27.) I might also appeal to the liberal contributions of the rulers and people, for the building of the temple, in the time of David, on account of which, he expresses his devout gratitude to God: “But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.” (1 Chron. xxix. 14.) Finally, I might refer to the offerings cast into the treasury of the temple for the support of its worship, to which the rich and poor alike contributed. (Luke xxi. 1—4.) When our Lord “sat over against the treasury, and beheld how the people cast into it,” he did not blame the rich for giving, though he new the hearts of all,) but only commends the greater liberality of the poor widow.

But it will be said, these facts belonged to a darker dispensation, when the church and the state were united. Let us turn then to the more spiritual economy of the gospel. Did Paul refuse the hospitality of the governor of Malta, who “lodged him three days courteously,” before any serious impression seems to have been made upon his mind?

(Acts xviii. 7,) or did he decline the presents which the islanders brought to him at his departure, when they "loaded" him and his companion "with many honours?" And what were they but unconverted heathen? And while Peter declined to receive money from Simon Magus, when offered as a bribe for spiritual gifts, did not he and his brethren obtain permission from our Lord himself, when he sent them forth to preach, "into whatsoever city they should enter, and they were willing to receive them, to eat such things as were set before them on the express ground that "the labourer is worthy of his hire?" So when he denounced the duplicity of Ananias and Sapphira, in seeking to impose on the church, does he not leave us to infer that, had they acted with common integrity and uprightness in the matter, their gifts would have been accepted, whatever proportion of the price of the land they chose to retain? (Acts v. 4.) And in his first epistle, (chap. iv. 1,) he lays down the general rule of giving; "if any man minister, let him do it as of the ability that God giveth." We are sometimes referred to 3 John v. 7, as discountenancing taking money from the world, when the apostle, speaking of the strangers that went forth to preach the gospel, represents them as "taking nothing of the Gentiles;" but it was justly remarked by the late Mr. Ewing, at a public meeting, that the expression might more correctly have been translated "receiving nothing," (*μηδεν λαμβανοντες*). It is stated simply as a fact, which rendered assistance from other brethren the more necessary, not laid down as a rule which they were enjoined to follow. And, indeed, in ordinary cases, it would be inexpedient for our missionaries to "receive" money from idolatrous Gentiles, as it might lead them to suspect that they sought not *them* but *theirs*; this, however, is a very different thing from receiving the free-will offerings of those who profess the same faith with ourselves, and who come to join in the same acts of worship, though they may not in all things see eye to eye with us. While we have no right to conclude that all our general hearers are unconverted, so neither, alas! can we be sure that all our members are regenerate, and while "jealous with a godly jealousy" for the purity of Christ's house, let us beware of the Pharisaical spirit which would lead us to say, "the temple of the Lord, the temple of the Lord are we: stand by thyself, come not near to me, for I am holier than thou." Yours &c.

24th June, 1846.

W. — L.

CONVERSION.

BY THE REV. JOHN BURNET, CAMBERWELL, LONDON.

"Repent and be Converted."

WE have to inquire, how far the work of the Spirit may harmonize with the free agency and responsibility of man. If the Spirit's work be absolutely necessary in regeneration; if the Spirit's work be absolutely necessary in conversion; then it may be naturally asked—if this work in this twofold form is absolutely essential to the salvation of man, how can man be said to be a free agent? How can man be held to be responsible, if the work of his regeneration is beyond himself? Does not this free man from all responsibility? We are told, "that with-
out

Christ we can do nothing ;" that without the Spirit of Christ we can do nothing ; that without the agency of that Spirit we can never be regenerated, that unless we are regenerated we can never be converted, that unless we are converted we can never be saved ; and therefore all must be traced up to the mighty working of that Spirit, concerning whose movements no one can effectually say, "What doest thou?" Then where is the ground for our responsibility and our obligation? Where is the ground for our free agency to operate upon? And where is the advantage that we derive from this (so-called) freedom?

I think I cannot put the case of an objector to the influences of the Spirit more strongly than I have now put it. And with the case as I have just put it, I have now to deal.

I would here observe, that in all this objective reasoning there is an obvious fallacy when we come to examine it. Because the Spirit's work is absolutely necessary to the regeneration of a sinner, to the conversion and salvation of a sinner does it follow that we have nothing to do? The argument that I have just been pressing implies this. It supposes, that because God's mighty energy is absolutely necessary, therefore he has given us nothing to do. Now it does not follow, that because we cannot regenerate ourselves, therefore we can do nothing. It does not follow, that because our free agency is not clothed with a self-regenerating power, therefore it is useless. It does not follow, that because we cannot wield the omnipotence by which we may be born again, therefore we are to wield no power whatever. Because the Spirit does a great thing, does it follow that we have no small thing to do? If any individual were called upon to do something in the way of means in order to the accomplishment of a great end, would he say that that end was beyond his reach, and therefore reject the means? Certainly not.

When we come to the question of our own responsibility and free agency, as compared with the regenerating power of the Spirit of God, and endeavour to reconcile the absolute necessity for the Spirit's power with the absolute necessity for our own freedom and our own responsibility, we have to ask what we have been called upon to do in the exercise of our freedom. We have been addressed by the word of God as if we were free; and God mocks no one. He never would address as free the children of an insurmountable bondage, who were really the victims of that bondage. But he has so addressed *us*. The word of God proceeds upon the assumption of our free agency, and God proceeds on no fallacy, whatever course man may take in this respect. Then what is it, we are called upon to do in the exercise of that free agency, which is implied in all the addresses to sinners in the word of God?

We are not called upon to regenerate ourselves; God knows that we cannot do it, and he asks for no impossibility. We are not called upon to create ourselves again: we possess no power calculated to produce such a result. But God calls upon us to read his word; and we know we can do so, or we can have ourselves taught to do so. He calls upon us to listen to his word; we know we can do so, for we have ears to hear. He calls upon us to consider his word; we know we can do so, for he has given us a reflective faculty. He calls upon us to persevere in this; we know we can do so, for we persevere in the things that belong to the present life. But if we have the power of reading, and of hearing,

and of reflecting, and perseverance continually to employ these powers to their respective objects, we have the task that has been assigned to us. No one will say that these things are beyond our capacity; we may be disinclined to them, but we cannot say we are incapable of them.

Now, in the exercise of our free agency, we are called upon to believe something more still: we are called upon to believe the testimony that God has delivered. But, it is asked, can we believe without him? We have the faculty of believing; I defy any man to show me, by any process of reasoning, of which the human mind is capable, that there is any department of truth, from the power of believing in which we are naturally and necessarily shut out. If any truth is laid before us, grounded upon proper evidence, is not every one of us conscious of his power to believe it? Do we not all feel that we have a power, that yields to evidence? Do we not feel, that that power is called forth when unanswerable evidence is produced, even whether we will or not; and that when the evidence is strong, we are compelled to admit the conclusion, which that evidence is adduced to support? We are so made for belief, in our mental constitution, when evidence is satisfactory to us, that we cannot, were we willing, reject what that evidence is meant to support. We have not the power of rejection, when the evidence is satisfactory. Is there any one, who will tell us that such a power exists? There is not. We may deny the statement made to us, but we do not disbelieve it. Our denial, in such a case, is a known falsehood. We may say that we are not convinced, but convinced we are in fact when the evidence satisfies us. We may hypocritically profess to reject a testimony, that is supported by evidence which has completely satisfied us; but we do not in reality reject that testimony.

Then if we have a capacity of belief, if we must, whether we will or not, yield to satisfactory evidence; if upon that evidence being adduced, testimony must be received in natural science, in history, in any department in which belief is required; where do we find the proof, that the moment the testimony becomes religious we cannot reject it, even when the evidence satisfies us? What is it, that makes this distinction? Where is there, in the character of the mind, any ground for drawing this distinction? If my mind is satisfied with the evidence adduced in support of a religious truth, can I reject that truth notwithstanding the satisfactory evidence, while I cannot reject a truth under similar circumstances in natural things?

I can easily suppose, that an objection will occur to you. There is a difference between natural things and the things of religion. The depraved mind is not influenced by its depravity to reject the results of a satisfactory process in arithmetic; there is nothing in the depravity of the human mind, that would induce it to reject that; the mind does not bring its depravity into the field of science, and feel that in that field there is something so opposed to this depravity that it will reject truth notwithstanding the satisfactory character of the evidence. And the same remark may be made with regard to historical facts, connected with the ordinary movements of mankind; our depravity is not offended by those facts. But the moment we come to religion, we are dealing with truths, to which our depravity is opposed.

I would here state again, before replying to this, that where evidence

is satisfactory, even our depravity will not enable us to reject it. Even "the devils believe and tremble," we are told by the word of God. All their enmities are directed against religious truth; all the antipathies of their nature concentrate around the testimony of the gospel; their inmost soul abhors every thing that Christ has done or suffered; and yet, the evidence before them being satisfactory, they believe, and they tremble under the influence of their belief. Even the depravity of Satan, therefore, does not enable him to reject the truth of the gospel. I know that here it may be said—"He is so sure of its truth, knowing so much more than we know, that he cannot reject it." But this is only confirming what I have said; this is admitting, that the satisfactory character of the evidence commands his belief. And if the evidence is satisfactory in his case, it may be so in ours. It does appear, therefore, that there is nothing to hinder man from the belief of truth in religion, when that truth is sustained by satisfactory evidence, any more than in the case of natural science or historical fact.

But why, then, is it, (it may be said,) that the depravity of man is spoken of, as if it induced him to reject the truth? We answer, it is because he has not discerned the truth. "The natural man discerneth not the things of the Spirit of God:" want of discernment, observe, not want of power to believe. It is want of discernment with regard to the character and glory of the truths presented, it is want of discernment with regard to the clearness and fulness of the evidence by which they are sustained, that induces the depraved mind to reject the truth. It takes an obscure and hasty view of the truth; and hence it does not discover sufficiently the glory of truth, in which consists a great part of the evidence of its divinity. The depraved mind does not discern the character of the evidence, by which truth is sustained, because it takes a rash and hasty survey of that evidence. And thus, it is not the mind's incapacity to believe, that constitutes man's moral inability; but rather it is unwillingness to examine—unwillingness to discern. Now here, you perceive, the man is thoroughly and alone at fault. He has the power of reading, he has the power of hearing, he has the power of reflection, he has the power of believing when evidence is satisfactory; he can demand no more. He refuses diligently and perseveringly to examine the truth, and its evidence; he can do that, but he will not. You would not say that a man cannot examine, and continue to examine; and you have seen, I think, that he dare not, and must not say, "I cannot believe." Is it possible, that any one should say—"I cannot believe truth, even though I saw its glory; I cannot believe truth, even were I to see it descend (as it were) from heaven, clothed in all its loveliness and beauty; I cannot believe truth, even were it sustained by the evidence of the most overpowering miracles?" No one will hold such language. Then it is vision that the sinner wants, and not the power of belief; and he knows he can see. He knows he can read, and listen, and reflect, and persevere; he knows that his mind, actuated by all this, must yield to the beauty and the evidence of truth; and consequently, in the exercise of his free agency, he has much to do, and can do much, instead of being warranted in saying he can do nothing. He cannot do God's work—which God never asked of him; but he can do his own work—which God has commanded him to perform. God's work is to regenerate—

man's work is to employ the means; God has given to man the power of employing those means, and this constitutes his free agency, while at the same time it forms the basis of his awful responsibility.

But it may be said still—"Notwithstanding this power of man (which we cannot deny he possesses), you have admitted that he cannot regenerate himself, but it does not follow that therefore all this power is useless." Now, we have admitted that he cannot regenerate himself, but it does not follow that therefore all this power is useless. If we find—and we do find it—that God has himself come out with the strongest and clearest declarations "that his word shall not return to him void, but shall accomplish all like the rain and the snow from heaven, accomplish that which he pleases;" if we find that God has come out with the clearest declaration of his readiness to send a blessing with his word; if he has given the assurance, that his regenerating act will always be found associated with man's instrumental act; if he has clearly revealed the fact, that it is a doctrine of his kingdom, that wherever the prescribed means are employed, the omnipotence without which they cannot be effectual, will not be withheld; if he has said clearly, that his own right hand shall go forth, and his own arm shall be revealed, wherever truth is applied to, by those who come to drink at it as at a spiritual fountain of gracious supply; then all our objections must vanish. We cannot regenerate ourselves; but God has said, that his blessing, which implies the putting forth of his regenerating power, shall be poured out, wherever the means that we can employ are employed.

Thus I think we can harmonise the absolute necessity of divine power for conversion, with the free agency and the responsibility of the sinner who is converted. There is a clear distinction between what God has to do, and what man has to do. Omnipotence enables God to do his work the powers and faculties he has given to man, enable man to do his work. When man does his work, he deserves nothing at the hand of God; but God has graciously said, that then he will do the work, which man's power does not deserve. If we find, therefore, the two kinds of work clearly revealed, and the two kinds of work thus clearly associated, we have on the one side omnipotence, on the other side human competency, and grace interposing between the two to bring them together, the one while it is employing the means, and the other while it is putting out its energy; and I cannot see any discrepancy between the conversion of the sinner viewed as the work of the Spirit of God, and the free agency and responsibility of man. If the passage before us is viewed with this object constantly in our eye, it appears to me that we can then understand the exhortation, "Repent, and be converted:" employ the means, which God will bless by the putting forth of his renewing power, and then you will be able to turn unto God and to walk with him.

I think we leave no room for any to say, that this is giving too much to the creature. We have given him as much as will preserve his free agency, and secure his responsibility, and stimulate his diligence; but we have given him no more. We have given all the grace and all the power, by which his salvation is accomplished, to that God to whom it belongs. We have enthroned Jehovah in the midst of his own attributes of power and mercy; and we have placed man at his footstool, with a competency to obey his high authority, whilst even the obedience he yields deserves

not the mercy that God is ready to bestow. Clothing the Deity with his power and this mercy, and giving to man the power which makes him a free and responsible agent, I think we have furnished the strongest stimulus that can possibly be applied to human diligence. And if the sinner asks what, taking this view, we have to say to him: we have to say to him—There is a God of power, and a God of mercy, but there is also a God of moral government. You are a being of moral powers, which you have received from God; they are capable of listening to him, of weighing evidence and ascertaining what comes from him, and considering the record he has given; and consequently, between these capacities of yours and that high authority of his, there exists a correspondence, which must bring down upon you the full weight of everlasting destruction “from the presence of the Lord and from the glory of his power,” if the mercy he proclaims and the energy he is ready to impart should be so neglected by you, that you despise or refuse to employ the means which he has prescribed. We would say, therefore, to all who have the capacities of rational beings, Behold your duty—see what you can do; behold your danger—see the result of your neglect. Behold, and ask the God who wields this power through the channel of his own blessings, to bring that power home to your own case, and to work in you “the good pleasure of his goodness,” in the use of the means which he has appointed.

Taking this view of the conversion of a sinner, and the agency of the Spirit of God in that conversion, we would ask every one who has not received “the truth as it is in Christ”—have you perseveringly employed the powers God has given you? You have sometimes glanced at the living testimony, you have sometimes lent a ready ear to its proclamation, you have sometimes appropriated to it a moment of serious and solemn reflection; but you have withdrawn the attention, you have turned away the ear, you have checked reflection, and given up the investigation which you began, before you had come to any thing like a conclusion. The sinner who acts thus, is constantly beginning and never proceeding with his work; he is glancing at a great subject, which cannot be understood till it is fairly examined. He is like the individual who would rectify long neglected accounts, and he begins and forgets—and begins and forgets—and begins and forgets again; he gets a glimpse of the way in which he is to be relieved from his perplexity, but he goes off to something else; he comes back again, and perhaps obtains another glimpse of a different kind, but again he retires from the practical application of it, and the persevering pursuit of it, and he goes from day to day, and from year to year, with his perplexities increasing and multiplying, until, in the midst of his confusion, hardened perhaps against all feelings of alarm, his affairs are sunk in inextricable ruin and perplexity. This is just the case with the sinner. He sees a little of the gospel now, but he loses it in the worldly pursuits of to-morrow; he sees a little more of it to-morrow, but again he loses it in the pursuits of the next day; it passes by, like flashes of electricity, when it should be lighted up into a fixed and steady blaze, by which he might be enabled to see “the light of the knowledge of the glory of God in the face of Jesus Christ.”

Away, then, with the idea, that you are not able to believe—that you

are not able to use the means. Admit at once to your own conscience as in the sight of God, that the "fits and starts" of your religious investigation are the real grounds of your distance from God, and your alienation from the gospel. If we would really be found interested in the great discoveries of redeeming love, let us give ourselves with persevering diligence to investigate them. Let us change the course we have been pursuing. Let us subordinate all our pursuits to a full investigation of our eternal interests; and whatever shall become of the world, let the "one thing needful" with us be the one thing first. "Seek first the kingdom of God and his righteousness." If any should be disposed to say, "Thou must we neglect business, and neglect every thing, until this great question is settled?"—we do not say so. He who said, "Seek first the kingdom of God and his righteousness," said concerning temporal things—"And all these things shall be added unto you." We are not severing between your duties in the world (for you have duties there,) and your duties in reference to God, so as to make the performance of the one class of duties incompatible with the performance of the other; we mean no such thing, and you must know that we do not. But we do mean, that the time which you have from your lawful avocations, should be given to the great inquiry that belongs to the truth of God and the salvation of your immortal souls, until you are able to rejoice in Christ Jesus with joy unspeakable and full of the hope of glory.

A WORD TO THE YOUNG CONCERNING EARLY PIETY.

ONE of the dangerous errors to which young persons are peculiarly liable, is a tendency to regard the concerns of religion as only necessary and interesting to those who are farther advanced in the pilgrimage of life. In the bloom of youth—the natural season of vivacity, sprightliness, and enjoyment—they consider that it would be equally inappropriate and irksome to occupy their minds with subjects of so grave and serious a character as those of religion; and without, perhaps, being chargeable with the aggravated wickedness of treating divine things with levity or contempt, they merely look upon them as matters out of their sphere, and with which they have no present concern. Now, such an opinion as this is as unwarrantable as it is perilous. The season of youth is in reality the best time for religion. The period when the world has acquired comparatively little ascendancy over the heart, when the mind is flexible and docile, when the feelings are fresh and ardent, when irreligious habits are not confirmed by protracted indulgence, and the attention is not absorbed by the engrossing cares and anxieties of life, is surely the most favourable time to assign to God that supreme place in the affections which he emphatically claims, and to which he is justly entitled.

Numerous arguments of a solemn and impressive character may be advanced to show the duty and advantages of early piety, and to some of these we desire to direct the attention of the juvenile readers of this Magazine.

It may be remarked in the *first place*, that religion should be the concern of early youth, inasmuch as life is precarious and uncertain.

This is an oft-repeated and an undeniable statement. It forms the burden of many impressive sermons, and innumerable solemn counsels and admonitions. Were we to contradict it, a thousand *untimely* death-beds, (as they are conventionally termed,) and a thousand opening graves would speak out in confirmation of its truth. It has become so familiar, that, like a frequently told tale, it scarcely awakens the attention or impresses the mind. But it should be remembered, that those truths which are most common, are generally, like many of our providential blessings, the most valuable and important. When pondered in a deliberate and serious spirit, no consideration can appear more calculated to lead to profitable practical results than the extraordinary uncertainty of human life. Accordingly, the inspired penmen dwell upon it with great frequency, and seem to compete with each other in the selection of images by which to exhibit it in the most striking and forcible manner. The tale that is told—the evanescent dream of the night—the arrow that has reached its mark—the river that loses itself in the sea—the grass waving freshly in the morning, and in the evening cut down and withered—the vapour that appeareth but for a little, and then vanisheth away, are images profusely employed to denote the transitory nature of human existence, even when extended to its utmost span. But it is not more certain that death *will* come, than that the period of its coming baffles all our calculations. We might imagine that the season of youth, the golden age of hope, promise, and expectation, would be comparatively exempted from the ravages of the universal destroyer, but experience and observation testify the reverse. It is estimated that in the ordinary course of providence, nearly the half of mankind are removed from the world under twenty years of age.

“Leaves have their time to fall,
And flowers to wither at the north wind’s breath,
But thou ALL seasons—ALL—
Thou hast ALL seasons for thine own, O Death.
We know when moons shall wane—
When summer birds from far shall cross the sea—
When autumn hues shall tinge the golden grain;
But who shall teach us when to look for thee?”

In these dispensations by which persons in very early life are hurried away from all the concerns of time, God peculiarly speaks to the young. He reminds them that they hold existence by a most precarious tenure, and urgently exhorts them to remember their Creator in the days of their youth. Do not therefore, youthful reader, disregard the solemn admonition. Embrace the opportunity which the present moment supplies of securing your eternal welfare. Though your life is destined to be ever so short, *if your soul is saved*, the chief object of the *longest* existence, and that with which the glory of God is most intimately connected, is accomplished. “Seek the Lord while he may be found—call upon him while he is near.”

In the *second place*, we observe that there is much to encourage the young to commence a religious life.

In the Word of God, as well as in the records of ordinary life. we
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meet with many instances which amply demonstrate the advantages of youthful piety. A majority of the persons who have attained to eminence in religion, and who have been at once most useful in the church, and most respected in the world, are to be found in the ranks of those who, like Obadiah, have feared the Lord from their youth; or who, like Timothy, from childhood have known the Holy Scriptures. It is true, indeed, and should furnish matter of devout thankfulness, that we have also numerous examples of an opposite character; but, generally speaking, the most eminent ministers, the most zealous and successful missionaries, the most useful and distinguished religious writers, and the private Christians who have reflected most credit upon their sacred profession, are those who have devoted, not the decline of life merely, but its morning and meridian, to the service and glory of God. It is a common maxim, that if we desire to attain to excellence in any pursuit, we should commence it *early*. The rule may hold good in regard to religion. If, then, you have any desire to make eminent attainments in the divine life, you cannot too soon apply your minds to the all-important concerns of religion. You have much to learn, much to subdue, much to eradicate, and much to acquire, and the work will prove less difficult now than it will do if delayed for another year, or even for another month. Jehovah himself furnishes you with high encouragement. He says, in very emphatic language, "I love them that love me, and they that seek me early shall find me;" and Solomon, the most zealous and affectionate counsellor of the young, speaks in this animating strain, "Get wisdom, get understanding; forget it not: neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding. Exalt her, and she shall promote thee; she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."

We remark, in the *third place*, that another incentive to early piety is, that so far from detracting, it is rather calculated to promote your temporal welfare.

Due attention to the duties of religion does not imply negligence in regard to our temporal interests. It is true we are required to seek *first*, or in pre-eminence to all other objects, the kingdom of God, and his righteousness; but in complying with this divine rule, we oppose no barrier to our success in life. This will appear, when we consider that even those who have little relish for religion themselves, offer it the indirect homage of valuing and esteeming it in others. The ungodly master has no predilection for confidential clerks or servants of the same character, and other things being equal, will give the preference to those whom he knows to be under the influence of genuine christian principle. The religious tradesman or mechanic will naturally command a greater share of public confidence, favour, and respect, than those whose principles are loose and unstable. Religion will indeed prevent you from losing the wages of unrighteousness—it will shut you out from the unhallowed paths of dishonest gain—or, if the choice lay between the extremes, it would make you immensely prefer a life of poverty to one of wealth acquired by unjust means; but even in this way, it would

promote your true happiness and your highest interests. In reality, however, a faithful religious profession will prove a recommendation and an advantage, and never an obstruction. "Godliness is profitable for all things, having both the promise of the life which now is, and of that which is to come." These remarks are not designed to lead you to regard religion as in any respect a stepping-stone to worldly advancement, but only to correct the notion sometimes entertained by the young, that temporal prosperity is in a great measure incompatible with a religious life.

Nor will early piety, as some young persons seem to apprehend, have any effect in shortening your days. You can smile at the folly of those people who think that when they make their wills they must die immediately afterwards, and therefore refrain year after year from performing an act of justice and prudence; but your folly is far greater, inasmuch as the consequences of it may be far more terrible than theirs.

It might easily be shown that the natural tendency of early piety is to strengthen and not to abridge the term of human existence. At all events, it will prepare you to exchange time for eternity, when it is the will of God to call you hence, and if it exerts its proper influence it will teach you that all temporal blessings, including life itself, are weighed in the balance and found wanting, in comparison of those pure and hallowed enjoyments, those great and durable rewards, which religion bestows.

In the *fourth place*, early piety will in no respect diminish your happiness.

Many young persons look upon religion as a very dull and a very odious thing. They associate happiness with sin, although God has ordained that such a union cannot exist. Accordingly, they conceive that to be religious involves the sacrifice of happiness and enjoyments. The following extract from a letter written by a young minister lately deceased, to a boy in whose spiritual welfare he was greatly interested, meets this objection in a very satisfactory manner. "Tell me, my dear boy, would you work less pleasantly through the day—would you walk the street with a more doleful step—would you eat your meat with less gladness of heart—would you sleep less tranquilly at night, if you had the forgiveness of sins—that is, if all your wicked thoughts and deeds, sins, thefts, and Sabbath-breakings, were blotted out of God's book of remembrance? Would this make you less happy do you think? You are not say it would. But would the forgiveness of sins not make you more happy than you are? Perhaps you will tell me you are very happy as you are. I quite believe you. I know that I was very happy when I was unforgiven. I had great pleasure in many sins, Sabbath-breaking for instance, thinking my own thoughts, and seeking my own pleasure on God's holy day. I fancy few boys were ever happier in an unconverted state than I was. No sorrow clouded my brow, no tears filled my eyes, unless over some nice story-book, so that I know that you say quite true when you say that you are happy as you are. But, my dear boy, is not this just the saddest thing of all,—that you should be happy whilst you are a child of wrath—that you should smile, and eat, and drink, and be merry, and sleep sound, when this very night you may be in hell. Happy while unforgiven! A terrible happiness! It is like the Hindoo widow who sits upon the funeral pile with her dead husband.

She sings songs of joy when they are setting fire to the wood with which she is to be burned. Yes, you may be quite happy in this way, till you die, my boy, but when you look back from hell you will say it was a miserable kind of happiness. Now, do you not think it would give you more happiness to be forgiven—to be able to put on Jesus and say, God's anger is turned away? Would you not be happier at work and happier in the house, and happier in your bed? I can assure you from all that ever I felt of it, the pleasures of being forgiven, are superior to the pleasures of an unforgiven man, as heaven is higher than hell."

Present happiness, however, should not be your only consideration. Remember that by embracing a religious life now, you will save yourselves from much future remorse. You probably design to be religious some time, and should that time ever come, be assured you will look back with profound sorrow and regret on the years which you have mispent and abused—on the opportunities of promoting the glory of God your Saviour which you have suffered to pass unimproved—on all the sins you have committed—on all your ingratitude towards the author and preserver of your being—and on all the evil consequences of your pernicious example. The records of human life supply us with no instance of any individual having ever regretted his coming to God, but supplies multitudes of cases in which good men have deeply lamented that so many precious years were squandered in the service of sin and Satan, which might have been profitably and honourably spent in the service of the Redeemer.

By such considerations we would earnestly call upon our young readers to direct their attention immediately and decidedly to the concerns of religion. You may be amiable and exemplary in the discharge of the various relative duties to which your age and circumstances call you. You may be obedient to parents and masters, gentle to your companions, unstained by any gross violation of morality; but if you are without true religion, you are deficient in the most important point of all—"the God in whose hands your breath is, and whose are all your ways, you have not glorified." If you inquire, what can we do for the glory of God? we answer, believe the gospel, embrace the Saviour, set the Lord before you, and by many a providential opening, and many a clear indication of duty, let your station and abilities be what they may, the Lord himself will show you what you must do!

T.

HADDINGTON.

THE SCOTTISH CONGREGATIONAL HYMN-BOOK.

To the Editor.

DEAR SIR,—In the communications lately inserted in the Magazine on the subject of a Congregational Hymn-book, I am surprised that no reference is made to two articles furnished by the writer of this, on the same subject, one inserted in the Number for April, 1831, and the other in the Magazine for March, 1843; both of which, whatever might be their inherent merits or defects, certainly contained some hints which

entitled them to a passing notice, at least, from any one writing on a similar theme, and the entire absence of any allusion to these communications, whether accidental or designed, affords but small encouragement to your contributors to expend time or labour on the composition of original articles, when they see them passed over in silence after the lapse of a few months, or thrown aside like the sheets of an old almanac or newspaper. The *latter* of these papers was drawn up at the request of several ministerial brethren in this part of the country, with a view to our bringing the whole subject before the next meeting of the Union, and I was asked to prepare a motion embodying the ideas therein expressed, to be submitted to the Preliminary Meeting. This, however, I declined, on the ground that I thought I had already contributed my share to the work, and that I despaired of its being seriously taken up, unless the proposal were made, at the public meeting, by some brother occupying a more prominent and influential place in the body than myself. None of the ministers, however, seemed inclined to take the initiative, and so the opportunity was lost. At the close of the Preliminary Meeting, indeed, our late worthy Secretary, Mr. Watson, spoke to me privately, and asked if I still wished to *press* the subject of a General Hymn-Book; but for the above reason, and seeing the meeting preparing to break up, I told him decidedly that I had no such intention, and it was therefore allowed to drop; besides, I knew that the motion had not been previously announced to the "Committee on bills," and, consequently, would have been put down as irregular.

With regard to Mr. Macnab's proposal, to give up our present collections, and to substitute for them the Hymn-Book lately published under the sanction of the Congregational Union of England and Wales. He seems to overlook one important fact, that by doing so, our Scottish churches would entirely deprive themselves of the admired compositions of Dr. Watts, for, by looking at the title page, he will observe, that the English collection is intended merely as "a Supplement to Dr. Watts's Psalms and Hymns." The same remark applies to almost all Hymn-books published south of the Tweed. As Watts's version of the Psalms and collection of Hymns are universally used by the English churches, all that they require, or contemplate, is merely to furnish themselves with a *supplement*. Unless, then, Mr. Macnab could prevail on our Scottish brethren to abandon the use of the old version of the Psalms, which, with all its faults, seems to have acquired a prescriptive right to the homage of all denominations in Scotland,) and to substitute Dr. Watts's version, (which he will find it no easy task to accomplish,) we must have a collection of our own, embodying the most popular of Watts's Psalms and Hymns, in order to render it acceptable to the great body of the people. Besides, whatever may be the excellences of the English Congregational Hymn-Book, it labours under a defect too common, I am sorry to say, in such compilations, of so *altering* the words and phrases of the original hymns, that it is with difficulty one can recognize one's old friends under their modern attire. Let the writer of that letter read the two well-known hymns, "Jesus, thy blood and righteousness," and "Jesus, and shall it ever be," and he will be fully satisfied on this point. That *no* liberty is to be allowed the compiler to make *any* alteration on the words of an original composition, no one will

venture to maintain; but that such innovations should be extremely rare and confined to those cases where the rhyme is either uncouth, or the sentiment unsound, is an opinion which is every day becoming more general and decided, and in some late editions of hymns, the utmost care is taken to ascertain and restore the original reading.

As to the *other* paper, denominated "Article Second on the Scottish Congregational Hymn-Book," while I admit that the difficulty of ascertaining "the popular taste on hymnology," is very justly expressed and happily illustrated, it is a matter of considerable doubt whether the plan proposed by the writer be exactly fitted to facilitate the process. He suggests that a general body of examiners should be selected, from all parts of the country, to consist of thirty pastors and thirty private brethren, and that each should be requested to furnish a list of the most approved hymns known and recommended within his own circle, to be transmitted to a general secretary; these lists are then to be submitted to a select standing committee, consisting of six persons, including the secretary, and the proposed collection shall be made by them, to consist of such hymns as shall have the greatest number of suffrages in their favour. Besides the lists thus transmitted by the fifty-nine corresponding members, the secretary is to be instructed to prepare three other lists, auxiliary to the first; one, of such hymns as are considered objectionable in point of doctrine; another, of those in the ordinary collections that are never sung in public; and a third, of new hymns, which might be thought worthy of a place in the proposed collection; these are to be laid before the examining committee, with a view to compare them with the former, and to assist them in the process of selection. Now, with all deference to the writer, this appears a most cumbersome and unwieldy plan, and which it would not be easy to work to the satisfaction of any party. In the first place, the labour of the secretary would be out of all proportion to the results. Not only would he require to carry on a correspondence with three-score individuals in different parts of the country, but he would need to furnish himself with a copy of the various collections of hymns from which the supposed specimens would be transmitted, to enable him to judge of their respective merits, and so as to ascertain what degree of weight is to be attached to the recommendations; then, after he has obtained this information, how is it proposed that the result shall be communicated to the superintending committee? He must collect and arrange the hymns so recommended into one or more volumes, for their inspection, and append to each the number of suffrages in its favour. But this mode of estimating the value of hymns by the number of votes, though it may do very well in the election of Town Councilors or Members of Parliament, is something new in the science of hymnology, and would, after all, be a very equivocal test of their intrinsic merits; the suffrages themselves would fall to be estimated by the taste and competency of the individuals whose judgment is sought. One vote of a good judge of sacred poetry I should think of more weight than a dozen suffrages given forth by those who have never drank of "the Pierian Spring." But, again, this plan of ascertaining the general sense of the corresponding committee by means of *Letters*, besides the trouble and expense involved, would by no means be satisfactory to the members of that committee themselves; for, after having furnished the general

secretary with a list of their favourite compositions, they might, after all, have the mortification of finding that not one of the hymns thus recommended was inserted in the Denominational Collection. Courtesy at least would require that they should be furnished with a reason for such repudiation, to be transmitted by the committee of superintendence with whom the ultimate decision rests; here is an Herculean task for the already overburdened secretary! To ensure something like satisfaction or unanimity, the sixty brethren, like the seventy Greek translators of the Old Testament, would require to be brought together for mutual consultation, each furnished, like those venerable interpreters, with his separate cell; and, having plied their busy task without interruption, to be then convened by the secretary to compare notes, to defend their respective theories, and to see the votes fairly counted. I fear, however, we have no Ptolemy Philadelphus among us to furnish the requisite accommodation, or to entertain the sixty collectors out of his royal bounty. But, seriously speaking, it appears to me that, throwing overboard this unwieldy machine, the work of compiling a Denominational Hymn-Book might safely be entrusted to the committee of six whom your correspondent recommends as a board of supervision. Let these be chosen from the pastors or brethren who are known to be gifted with the spirit of poetry; the list to be proposed and approved of at the first annual meeting of the Congregational Union. Let this committee be furnished with such instructions as may be supposed to convey the general sense of the body on the subject in question; and let the work of selecting and arranging the hymns be *wholly confided* to their judgment. After they have matured their plan, they might then address a circular to each of the churches, embodying their united sentiments, and exhibiting a general outline of the subjects and arrangement of the proposed collection; and further soliciting, within a given space of time, any suggestions or observations in the way of improvement. Let the result of this appeal be laid before the next preliminary meeting; and let the committee be further prepared to state the probable expense of printing the volume, taking, of course, the lowest estimate, with a view to bringing the price of each copy within reach of all the members of our churches; and let any surplus that may remain from sales, after paying expenses, be appropriated to the funds of the Union, or to any other kindred object. In this way, sufficient deference would be paid to the judgment of the churches, and there would be some certainty of obtaining a collection of hymns worthy of the enlightened age in which we live, and alike honourable to the piety and intelligence of the body to which we belong. I remain, yours, &c.

11th June, 1846.

W. LOTHIAN.

CONTROVERSY AND "THE EVANGELICAL ALLIANCE."

BY THE REV. THOMAS BINNEY.

SOME meetings have been held, and more are projected, by good men, clergymen and laymen of the Church of England, of the Churches of Scotland, and of various evangelical denominations, for the purpose of uniting together "all who hold the Head," or as many as will of those

who do, in order to present an illustration of the oneness of the true spiritual church, in spite of formal and circumstantial differences, for the mutual interchange of expressions and tokens of christian affection,—and other objects immediately connected with truth and love. Now, the systems, or churches, to which these men, as individuals, respectively belong, have, some of them, strong matters of controversy yet unsettled, and it is supposed that the "Alliance" may have a tendency to repress testimony for the truth, or the open denunciation of error,—if, indeed, it be not projected for this very purpose, and to discountenance all controversy and agitation whatsoever! I do not believe this. The confederacy is well and sincerely intended; its projectors are sound-hearted and loving men; their idea is one for the realization of which we ought all to live; but one which, if I understand any thing, never can, and never will, be realized, in all its greatness and perfection, except as the result of controversy,—controversy, religious, and religiously conducted. I know something about ecclesiastical agitation. At one time I was a good deal in it; and I can most conscientiously affirm, that the one great motive which moved me, and I believe many besides, was, the promotion and furtherance of Christian union,—the removal of what we deemed obstacles to its coming,—the exhilarating thought of hastening the day when the different bodies of Christians, still retaining many distinctive differences, might stand forth visibly manifested as one great "Evangelical Alliance." Our object was, to get Christians to rise above subordinate and secondary matters; to put away, oppose, or modify whatever separated between brethren; to pant after and pursue, till all possessed, the full liberty of recognising all as brethren who loved the Master, and of uniting with them any where, and in any manner, in open day and in sacred services, manifesting and enjoying "the communion of saints." It was thus we thought that we were serving the cause, alike of truth and love; seeking, as the end of all controversy, the only possible fulfilment of the Saviour's prayer, "that his church might be one." In writing against Establishments, or against political privileges being granted to any body of Christians, or against the ecclesiastical assumptions of any church, or against the tyranny of opinion, or the exclusive and narrow spirit of any sect,—whatsoever it might be with which we warred, we warred not with men but with things,—and with things, not merely because we held something different, but because of their coming to break and barriers between us and the men—us and brethren—preventing, sometimes the existence, and always the display and expression, of love. The aim of those of us who thus felt and fought, was not the destruction or injury of Episcopal Churches, as such; nor the advocacy of the divine right of some other system; nor any dream of ecclesiastical uniformity: but, different churches remaining what they were, it was, to help them to get rid, and to move them to be willing to get rid, of whatever, in any of them, interfered with Catholic communion; taught them in spirit, or obliged them in practice, to treat others as if they were not brethren; and thus necessarily prevented, in any sense, the visible or possible fulfilment of the Saviour's prayer. We wanted churches and Christians to desire, obtain, and use, the liberty and the right of reciprocal interchange of services, and the privilege of

occasional and open fellowship *professedly as differing from each other in secondary matters* ; and we wished them to leave to the light of love, and to expect only as the result of that light, greater uniformity of opinion and institute. Some of us, ten or twelve years ago, greatly mistook "the ultimate object of the Evangelical Dissenters" in all their controversies with the Establishment and the Church, if it was not the realization of christian union, by the shaking and removal of what we thought prevented it, in the only sense in which it would seem ever to be possible. To us, therefore, it cannot but be cheering to find, after so long a time, that the one idea which formerly moved and impelled us, is now moving and impelling others, and that they are seeking to embody and to realize it as far as the present constitution of things will permit. It will be an evil, however, and not a good, this partial and limited form of the thought, if it lead to silence, on either side, respecting any thing that behoves to be altered or removed, in order that that which is perfect and complete may come. Occurrences like that which has occasioned this discourse this morning* are not to be passed over with such charitable silence as shall become a greater sin against a higher and larger charity, than it can be a virtue in a lower sphere. If love be real, it will lead us mutually to *confess* sin, and mutually to *reprove* it, and sincerely and earnestly to seek the separation from ourselves of whatever separates between, or insults, brethren. Great is the distinction between systems and men ; and it may be, that closer contact of men with each other will cast wonderful light on all, and reveal, perhaps, to some now possible it is for men to have been loved with perfect love, and some parts of their systems opposed with equal strength, from the very circumstance of their impeding the issues, and forbidding the expressions, of that love : and others may find how conscientious, tender, and affectionate spirits have groaned and bled under the pressure of those very impediments, feeling acutely what they could not remove, and lamenting their isolation and distance from others, through the imperfections of a system, which, for weighty reasons, they durst not repudiate. It becomes all, however, to seek, by personal and Denominational improvements, the possibility of the greater union of the faithful. It should be a small matter to us, comparatively, whether a man belong to one church or another, or prefer one system of polity or another ; but it should be a great thing for us to wish to possess, and to seek to secure, the power and privilege of giving and receiving the proofs and tokens of our common brotherhood with all Christians. If such views prevailed, we might have Episcopacy, and Presbyterianism, and any thing else ; if these liberties and privileges were secured, and love and fellowship had their free scope and public manifestation, then, so far as Evangelical Christians and Christianity are concerned, I see not, for my part, that there would be much left for any to fight about. Every step towards this should be hailed and welcomed. Men must cease to curse and to excommunicate each other. We must cease to wish all to conform to us. We must learn to live and love as brethren. And thus, departing from the errors of some good men,—it may be from our own,—we must cultivate the charity that unites and comprehends, and put off the pride,

* Delivered on the occasion of Mr. Guyer's death, and the refusal, by the clergyman, of a burying place for his remains.

selfishness, and assumption, that scatter and repel. The spirit of ~~Luther~~ must give place to that of Zuingle. "The chancellor exhorted the theologians to come to an understanding. 'I know but one means of that,' said Luther, 'and this it is: *Let our adversaries believe as we do.*' 'We cannot,' replied the Swiss. 'Well, then,' said Luther, '*I abandon you to God's judgment, and pray that he will enlighten you.*' '*We will do the same,*' added Ecolampadius!"

"'Let us confess our union in all things in which we agree,' said Zuingle; 'and as for the rest, let us remember that we are brothers. *There will never be peace between the Churches, if, while we maintain the grand doctrine of SALVATION BY FAITH, we cannot differ on secondary points.*' Such," adds the historian, "is, in fact, *the true principle of Christian Union.* The sixteenth century was still too deeply sunk in scholasticism to understand this: *let us hope that the nineteenth century will understand it better.*"*

THE LATE DR. HEUGH.

[WE are indebted to our respected contemporary the *United Secession Magazine*, for the following sketch of the late lamented Dr. Heugh. There is no term of sorrow we could not sincerely employ for the loss of such a man, were it not for the hallowed assurance that he has gone "to be with Christ, which is far better.]"

THE late Dr. Heugh was born at Stirling on the 12th of August 1782. At an early age, he began his college studies at the University of Edinburgh, where he passed through the regular curriculum, the most interesting recollections of which—indicating perhaps the cast of his own mind—were associated with the celebrated Dugald Stewart. Having finished his course of theological study at Whitburn, under the superintendence of Professor Bruce, for whose memory he cherished a profound respect, he obtained license as a preacher from the Presbytery of Stirling. Soon after he was licensed, he received calls from several congregations; one of these was from the congregation of his father, who had began to bend under the infirmities of a good old age. In 1806, being then in his twenty-second year, he was ordained as colleague to his father, who survived only about four years the formation of this peculiarly tender and solemn tie between himself and his only surviving son. He continued for about nineteen years subsequently to his father's death, with great energy, fidelity, and success, to conduct his ministry in Stirling, where he was the instrument, by his simple, earnest, and practical preaching, of extensive and lasting good.

In 1821 he was translated to Glasgow, and inducted as minister of Regent Place congregation, whose members repeated their call a third time before they gained the object of their choice. However great the struggle which was involved in losing the pastoral tie between himself and his flock in Stirling—(and he has been known to say it was the greatest struggle he should have to encounter till his last)—yet it is impossible to survey the wider and more appropriate sphere which he so usefully and honourably occupied amid the densest population in Scotland, without being convinced that the translation was wisely appointed

* "History of the Reformation," by J. H. Merle D'Aubigné, D.D., vol. iv. 8vo, pp. 114, 117.

the Synod. In Glasgow he largely found the means of doing good. In connexion with its benevolent and religious institutions he found the materials on which the zeal, and public spirit, and restless energy of an accomplished and benevolent mind could act with advantage to the cause that was dear to his heart as a Christian and a minister. The congregation which enjoyed for a quarter of a century his vigorous and simple preaching—so varied, so full of Christ, and so ingeniously practical—is, in many respects, a monument of the success of his labours; while Dr. Heugh did so much by his counsels to develop that steady perseverance in benevolent enterprises which has begun to appear in the mission Church at large, he could have used the words of Paul, specially in regard to those who had enjoyed most largely his pastoral ministrations, and who had so well responded to his calls—"Ye are manifestly declared to be the epistle of Christ, ministered by us; not with ink, but with the Spirit of the living God."

Within the circle of his own pastoral charge, Dr. Heugh's influence was great in proportion to his untiring activity; indeed, those who know the details of his pastoral labour contemplate them with astonishment, and are filled with a regretful solicitude, lest excessive activity may have injured the church on earth, sooner than might otherwise have been the case of one of its pillars and ornaments.

For several years, though continuing to discharge duties requiring the best share of energy and health, Dr. Heugh had begun to receive indications of coming infirmity, though up to a late period he could say, "I scarcely have ever known bodily pain." By medical requirement he was very considerably suspended the regular visitation of his flock, and gradually diminished his pulpit ministrations. By the suggestion of the Synod's authority, he spent part of the summer of 1843 in Geneva, where, with an ever active mind, even in the period of prescribed repose, he sought recreation in collecting the materials of his interesting volume on the history of religion in that quarter, published soon after his return. Meanwhile, at his own repeated suggestion his congregation began to look for whom they might choose as his colleague and successor, and, after various steps, and longer time than could have been desired, they invited Dr. Taylor, (now Dr. Taylor,) late of St. Andrews, as Dr. Heugh's successor in the pastoral office. In this happy choice, it is well known Dr. Heugh not only cordially, but most affectionately concurred. All his last public services, however, were those connected with the succession of his colleague. From before that time his health had begun to decline, so as to occasion some measure of concern as to the result. During the two last months of his life he rapidly lost strength, though he retained till the last, and manifested, as far as his declining strength permitted, all his native and sanctified mental vivacity and cheerfulness. His death-bed was in all respects honouring to that gospel which he believed from his earliest youth, and to the preaching of which he felt himself devoted from a time of his life so early as to be scarcely a subject of his recollections.

On his death-bed the prevailing subject of his thoughts and conversation was that which was the most appropriate and most comforting. He never referred, and always with a firm and unflinching voice, to the subject of death, and in a tone as much distinguished by cheerfulness as

by solemnity. On Sabbath, 31st May, ten days before his death, he spoke freely on this subject. He said "no one should be afraid to die—he fully trust Christ." Some of the members of the family had gone to church; with his mind apparently resting on this circumstance, he said "dying is like going to church." He beautifully amplified this thought but as it occurs in the last entry of his diary, his words may here be quoted as recorded there. "May 31.—Have been considering death as going to church—to the church of the first-born in heaven! But what a church! the house of God, where he is gloriously manifested! What a minister in that upper sanctuary! What a pure, happy, glorious assembly!"

That evening (31st May,) the disease made a decided advance. He slept little, and longed for the morning. When his window was opened, he greatly enjoyed the light and breath of morning, and the singing of the birds. The sunlight had just begun to appear—observing this, he immediately said, "the Father of lights, how beautiful are all his works!" He was always cheerful, gentle, and especially grateful. Speaking one evening of the "contest between the disease and the constitution," he added, "but I have all that I need—all for the body and all for the soul." The more his illness oppressed him the more he appeared to discover reasons for gratitude, and spoke of what his sufferings might have been, and how much others had been called to suffer. Having taking occasion to speak of his life as one of rare enjoyment, and remarkably free from trial, he said with warmth, "Oh! wondrously exempt from trial, and loaded with mercies! Every day might have brought evil—merited evil—but it never came."

His illness did not extinguish his interest in public matters. He wished to know what had been done at the General Assembly of the Free Church, and how the Free Trade measure was progressing. When the speakers in the House of Lords and the result of the division were mentioned to him, he said, "I rejoice at that. It is great cause of thankfulness. I must say I sympathise much with the old duke." After that, he never inquired about public matters.

However deeply the recent attack, of which he was the object, was fitted to wound his feelings, and even to injure his health, it did not continue, even in the smallest degree, to disturb his peace. "He dwelt on high; his place of defence was the munition of rocks;" and there is every reason for concluding that this subject had been effectually dismissed from his mind, which was filled only with peace in believing. It was mentioned to him that letters of sympathy from the sessions of Wellington-Street and of other congregations had come in, addressed to him. He said, "I must not hear what they say, but acknowledge them immediately." He was asked, "Shall I say you are gratified by their kind attention?" and answered, "No, no; don't say that; say I am very grateful for it."

He could, and he did, speak much of death, of his prospects in the view of dying, and of the grounds of his settled peace, without any sign of faltering; but any reference to the kindness of friends, or in any way to tender earthly ties, overcame him so much, that he systematically avoided all conversation tending that way. He said only once, two days before he died, and it was to the last stranger who saw him, "You

I am very weak now, but blessed with great human and divine fitness."

He repeatedly said, "the only way to find peace is by believing—stinting." "There is," he said, "no wickedness like the wickedness of stinting." He had, he said, "many a feast on that passage, Behold I stand at the door and knock," &c. ; and he commented on it more than once, saying, "He is himself the feast that he will give to all who admit it at any time, and in any place."

His whole manner in these precious testimonies had about it that irresistible charm of manliness, and that plain stamp of earnestness and sincerity, which shone so conspicuously in his mental and moral character. There was no common privilege to see a mind so able to judge of the dread crisis to which it had come, reposing with such unwavering confidence on the simplest truths of the gospel in their simplest form. One of his latest testimonies was, "I have not even disquietude, not to speak of it, at the near approach of death. He loved me, and gave himself for me."

He has undertaken the work for me, and will perform it." In answer, he added, "Yes, I know whom I have believed, and what I have believed in. I have endeavoured to commit to him, I have no doubt is safe in his hands." Within two or three hours of his death, his mind dwelt with great relish on the thought of committing all to Christ. Referring apparently to his great bodily weakness, which prevented him from speaking, except with much difficulty, he said, "I cannot now distinguish, but I will commit all to Christ." He was asked if this was his last message. "Yes," he replied; "my last message—commit all to Christ—though I have had a thousand souls, commit them all to Christ." Having said this with a difficulty, he added, "Now, that's a relief." On being asked if it was a relief to be able to say what he had said, he replied with great simplicity, "Yes, and to do it."

It may be said that he died in the act of giving his testimony to a free people. He dwelt on these words, "that whosoever believeth in him shall not perish but have everlasting life." This precious fragment of the truth he grasped and held with great delight, repeating it four times; and adding, "there are many testimonies in the gospel, but the line is just this, that 'whosoever believeth in him might not perish, but have everlasting life.'" He continued—"That is the whole gospel, and we must not overlook what the gospel is by stinting it. It is terrible to see the gospel stunted." This remark, directed as it was, specially to the only sister present on the occasion, he amplified with much power and precision of language, speaking of the sin and danger of dividing and detracting the gospel.

After this he spoke very little, and what he said referred to the prospect of meeting in heaven those dear to him whom he was now leaving on earth. He began to breathe with difficulty, though it could scarcely be said with pain. During his last days he endured oppression rather than suffering, and so was it at the time of his departure. Life ebbed away without a struggle, so that it was difficult to say at what instant he ceased to breathe. That well known and noble countenance assumed the appearance of sweet sleep rather than death. It wore the expression of great benignity and elevation. He had "fallen asleep in Christ."

Servant of God, well done,
Rest from thy loved employ,—
The battle fought, the victory won,
Enter thy Master's joy.

At midnight came the cry,
To meet thy God prepare;
He woke—and caught his Captain's eye,
Then strong in faith and prayer,

His spirit with a bound
Left its encumbering clay;
His tent, at sunrise, on the ground
A darkened ruin lay.

AN OLD MAN'S SORROW.

'Twas Sabbath hour, and praise was taught
To many an infant tongue,
That an old man watched each youthful group,
Till the tears from his dim eyes sprung,
And the sadness of his spirit seemed
In the light of their dawning day,
Like the stormy clouds which scowl along
The sunshine's brightest ray.

The eye of a bold aspiring boy
On the stranger wondering fell,
And his eager tongue was fain to ask
Of a world he loved so well.

"These are fit themes for children's years,
But, father, thou hast seen
Far nobler sights, more stirring scenes,
Where thy long life hath been.

"Dost weep because thy friends are gone?
Because thy locks so grey,
Tell that thy feet shall ne'er retrace
Truth's brightly opening way?
Oh, sure 'tis sweet to rest awhile,
The world beneath thy feet;
And hear from far the rush and din
'Twas once thy joy to greet.
Life's bright horizon shines for me,
Old age may tell its tale,
My spirit all undaunted burns,
The future to unveil."

The old man sighed, and sadly watched
Those young untroubled faces,
As if he thought life's long dark years,
Would leave far different traces.
At last his withered lips found power,
To break emotions spell;
Time's rough hand harshly strikes those chords
Which youth hath tuned so well.

"I see them, and an old man weeps,
Nor dream fond youth that thou,
Thus urging on thy spirit's steed
Down the world's ways where many bleed,
Shall stand again as now.

If thou wouldst deck life's last lone bower
 With all the joys of spring,
 Oh! guard thee with that higher power,
 Which, as thy shield, shall fling
 Back all those darts, whose poison now
 My heavy heart doth sting.

"My tears are those dark silent drops
 That tell the storm doth gloom ;
 I stand a withered sapless trunk,
 Life's spring-flowers round me bloom.
 My spirit mourns, but not because
 It envies those young flowers
 Their sunny morn, their lightsome hearts,
 Their noon-day's opening hours.
 No! once I revelled in these things,
 But felt that there the serpent stings :
 I warn thee, youth,—thy spirit strong
 Is all unarmed, and round thee throng
 A thousand foes—all maskers gay,
 They track thee in thy joyous way.

"You start to hear my hollow voice,
 To view this care-worn mien ;
 These are the wounds the world have left
 Of youth—of hope, of joy bereft,
 I staggered from the scene—
 To which I rushed on eagle wings,
 And freedom was my song ;
Freedom, young boy, to do and dare
 What ne'er to men belong.
 I scaled each height where man hath shrived
 The lusts which rule his soul,
 And *there their veriest slave* I knelt,
 Yet spurned my God's control.

"No holy influence followed me—
 No incense from life's morn,
 Of prayer, and praise, and words of love—
 I knew them but to scorn.
 I know the path these youths must tread,
 God grant that they may bring
 Soft showers of blessing o'er a soil
 Where thorns luxuriant spring ;
 And leave this world a brighter spot,
 That woes like mine may curse them not."

The old man passed him on his way,
 The children rose from prayer,
 But the youth still knelt, he felt that God
 Had sent that old man there.
 A spirit wrecked, cast from the world,
 When worn out in its strife ;
 Unmeet to seek those heavenly joys,
 God's noblest gift, no childish toys,
 But life, even endless life.

RELIGIOUS MOVEMENT IN GERMANY.

[We quote from the Continental correspondence of the *Echo*, the following valuable information respecting the present aspect of religious affairs in Prussian Germany.]

THERE is, perhaps, no subject of Ecclesiastical interest which at this moment so much engrosses the attention of German Protestants, as the Prussian National Synod, now assembled at Berlin for the purpose of consultation, and, if possible, amicable determination on the questions which at present divide the Lutheran Church—questions of no light or equivocal character, but involving, in fact, the Christianity or non-Christianity of the Lutheran communion.

The Synod was summoned for business on the 2d of June, and numbers 84 members, of which only 24 are churchmen, the large majority of laymen consisting of nobles, members of the government, professors of jurisprudence and canon law, and landed proprietors. The body of the people, therefore, can scarcely be said to be represented in it. Neither is it an elected, so much as a summoned, assembly; and as such, must be regarded (as, indeed, it is believed to regard itself) more as a deliberative, consulting, and advising body, than as one warranted and empowered to pass decisive resolutions, or enact binding laws. Against such a supposition, indeed, addresses from many parts of the country have already entered precautionary protests.

The members of Synod congregated in Berlin on the 30th ult.; and commenced their solemn duties with an open profession of brotherly and christian union, by joining in celebrating the eucharist, on Whit-Sunday, with the usual worshipping congregation in the cathedral church of Berlin. The following day they again met for divine worship in the same place, when Dr. Strauss took occasion, in his sermon, to enlarge on the purpose and importance of the approaching conference, calling on the congregation to unite in special prayer for God's blessing on its labours.

The business sittings were commenced on the 2d inst., under the presidentship of Dr. Eichhorn, one of the Prussian ministers of state, who is specially entrusted with the superintendence of ecclesiastical and educational affairs. Their labours were solemnly entered on, first, by the singing of the third and fourth verses of the hymn, "Komm, Kraft des Höchsten, komm herab!" (Come, Power of the Highest, come, descend!) which was followed by a prayer offered up by Dr. Ehrenberg, (chief court chaplain,) to which succeeded an introductory discourse by the president, which is described as having been distinguished by clearness of views and powerful oratory.

The most important of the first day's discussions regarded the decision as to whether the approaching deliberations should be laid before the public fully, or only partially. The king having, in his capacity of head of the Prussian church, given his unconditional consent to the utmost publicity, the debate turned on the mode, time, and extent to which, in the opinion of the members, the publication of their proceedings should be effected. The proposition for the publication of every day's debates and resolutions at the termination of the whole sittings, was met by another for publishing the same in equal detail from day to day:

but neither was generally approved of; and a third proposition, for presenting the public with a daily but epitomised account of the proceedings, in a journal specially devoted to the subject, seems likely to be followed out, although some minor difficulties as to its realization have not yet been obviated. The report that a constitution for the future church had already been drawn up by the *highest authority*, and would be laid before the Synod as the norm of which its decisions must be formed, is proved to have been wholly unfounded, as the members are left to enter on the subject free and unfettered. Not Prussia alone, but all Protestant Germany, is in eager and somewhat anxious expectation as to how and in what spirit their deliberations will be carried on. That no avowed "Friends of Light"* have been summoned to take share in them, is a matter of course, considering the feelings of the higher powers; but how many of such as are neither "cold nor hot," time must disclose. Great alarm is justly entertained for the introduction of an *ultra-liberality* of creed, from the consideration of that dread of schism which pervades almost all classes of Lutherans, and which rises up like a threatening spectre to deter many even of those who know and love the truth from exercising the scriptural right and privilege of church discipline, although both are fully recognised in the original constitution of the Lutheran church.

It is common to describe Germany, whether Catholic or Protestant, as divided into Revelationists and Rationalists; that is, believers in, or opposers of, the peculiar doctrines of Christianity, *en masse*. But this is an equally erroneous opinion with that recently published by an honourable and reverend traveller, that "not one in five hundred among the ministers of the Lutheran Church believe one item of the mysteries of the Christian religion." His statement with respect to the almost universal unbelief of the Lutheran clergy must be taken with the same caution as the assertious "that the Lord's Supper is rarely received by any above once in a year;" and that "it has *ceased to be a communion*; the poor receiving it in church, on Sundays; the wealthy classes on a week-day in the vestry." I am not, indeed, prepared to deny that such grossly unchristian practices may prevail in the notoriously Rationalistic city of Brunswick; but I can safely assert that it neither belongs to the constitution nor the general practice of the Lutheran church, which, so far from making a distinction between the grades of earthly rank in the dispensation of ordinances, makes no difference between clergy and laity in the holy Eucharist, all communicants being admitted, not only to the rails around the altar, but to the altar itself, on the avowed principle that believers are a spiritual priesthood. Moreover, had the reverend author drawn his information of Lutheran practice in this respect from Berlin, and many other cities I could name, he might have seen the king himself advancing to the altar, as a simple christian individual, without either suite or attendance, and mingling with his fellow-Christians in this world, with as little *outward* distinction as he will receive in the next. I rather suspect the queen of England does not do so.

The new Protestant Church in Königsberg has been suddenly and unexpectedly impeded in its further progress, Dr. Rupp having been

* A Rationalist party of which a full account was given in an earlier Number of this Journal.—ED. S. C. M.

authoritatively prohibited from holding even the species of half-private worship, which had hitherto been permitted, in a room. It is possible that this measure may stand in connexion with the National Synod, which it may be thought will be more free to deliberate and decide, when no allowed ecclesiastical novelty exists to be either advocated or put down. But nothing can more evidently display the absence of even a shadow of freedom of conscience, than the suppression of the Königsberg congregation. Here was no question of a professing and paid Lutheran clergyman contradicting and blaspheming the doctrines he had sworn to uphold, on which common sense and common honesty might surely suffice to decide, without any appeal to religious feeling or ecclesiastical law. In this case, on the contrary, we see a voluntary association willing to support their own minister, to build their own place of worship, and neither arrogating to themselves the name, nor claiming the revenues of Lutheranism. The alleged unscripturalness of their views has nothing to do with their right to profess them, so long as they preach nothing contrary to moral obligation and social order. Neither Rupp nor his people have ever been even suspected of refusing "to give to Cæsar the things that are Cæsar's," and God surely is the best judge whether they fail in what is due to him. Else, if the Prussian monarch and his consistories are entitled to pronounce upon, and stop the mouths of heretics in Königsberg, so are the Sultan and his Ulemahs in Constantinople. Who are the heretics in either case cannot affect the principle, nor would such, perhaps, be pretended in Prussia; the whole arises from dread of avowed schism. But this fear of an open separation where one of heart is known to exist, is the canker which has produced the present withering blight on the German Protestant tree. It leads to time-serving approximation on both sides; the orthodox winking so long as they dare, and the non-orthodox professing more than they believe, and all to maintain an outward unity with conscious internal dissension. The unbelieving pastors in the Prussian Church are as well known, and as unhesitatingly ranged in their due category, by the believing, as if they formed a separate Socinian community. Why, then, should they not do so? It is no longer the time of day when the world can be hoodwinked into a belief that the Prussian is really a "united church," and there seems some considerable danger that the unchristian elements, if forced to remain, may revenge themselves in one of two ways, of which it is hard to determine which would be the most fatal—viz, either by letting their poison work quietly until it have impregnated the mass, or by a constant succession of petty collisions, assembling such an amount of inflammable matter, as will end in an explosion, by which more than the church may be shivered.

In illustration of how far this dread of schism is carried, I may quote the following passage from the *Evangelische Kirchen Zeitung* for June, 1844:—"The difference between the course of theological development in this country (Prussia) and that in England or America, is deserving of notice. In those countries, a new religious life was evoked by powerful, open, and sometimes violent conflict with the dominant church. Some might be disposed to wish that the contending elements among us should follow their example, and enter the lists against each other with a bold front. But, had the Rationalists early severed themselves, or been

ered from the orthodox ranks, is it not probable that we should have many whom we now rejoice to have retained? The effort after christian union has many dangers, but still more and greater are the blessings which it brings in its train. God hath not pointed out precisely the same road to every nation."

Now, this short extract contains the substance of the arguments by which the kind-hearted and theoretic Germans are most easily caught. First, the supposition that a separation would cause any "to go out from us," who are, notwithstanding, still "really of them." Second, that the effort to maintain outward unity is a striving after christian union. Thirdly, that God's ways are various in various places, by which we may infer that duty may command in one place what is useless, if not sinful, in another. But how palpably fallacious is all this! In a sifting of chaff and wheat, that must be light corn indeed which the wind will toss over with the former; nor can there be true christianity between the believer and the infidel, so that, in striving after such a union, we sow the wind, we must needs reap the whirlwind." "God's ways are not unequal, but your ways are unequal, O house of Israel!" While the Protestant Synod keeps the world in anxious suspense as to what its majority believes and will achieve, the German Catholic Silesian Synod is holding a simultaneous meeting at Breslaw. The first sitting took place on the 4th instant, in which its views were thrown open with the unreservedness becoming a body at once professedly popular, and which has been increasingly identifying itself with the Friends of Light. The part taken by Rongé is no other than we feared, or rather expected, must assuredly remove the hallucination from the mind of Czerski which the Silesian apostle contrived to throw over it by his equivocal declaration, that he "would be the first to urge on the next Synod the completion of the Leipzig Confession." In what sense the subtle Rationist meant that completion, may be learned by the following account of the Synod's proceedings, as published in the *Breslaw News*: "The meeting took place in the Alms'-house Chapel, and, after a precursory *voluntarily on the organ*, Rongé delivered an introductory discourse, stating the views and aim of their assembling. He described this Catholic Synod differing from all its predecessors—first in its component parts, which consisted of citizens, peasants, preachers, and members of the learned professions instead of nuncios, prelates, bishops, and other hierarchical dignitaries; and differing also in its powers, since the present possessed no external authority, but in default thereof could boast the more influential elements of public opinion, truth, and devoted zeal. The Christian Catholic cause, he said, was not indeed free from both external and internal enemies, and the latter were much more redoubtable than the former, which their congregation had had bitter experience. It was therefore the chief object which the Synod had in view, to establish and strengthen the inner foundations of Christian Catholicism, and by its progressive development to elevate Christianity into humanity." After this notable peroration, the proper business of the meeting commenced. There were 57 deputies present, and Dr. Regenbrecht was elected Preses by 39 votes. He opened the proceedings by a speech, in which he endeavoured to show that Christian Catholicism did not consist in mere negation of error, but in the reception and

maintenance of those deeper and more important religious ideas which form the substance of the Christian religion. It was therefore of the utmost importance that this substance should come to be the pervading and ruling principle of their congregations, revealing itself in the living and practical influence of positive Christianity. To the promotion of this end, he recommended the appointment of frequent meetings for instruction, in addition to the assemblies for worship, in which the preacher's office was necessarily more confined to edification. Several speakers opposed his proposal, on the ground, that in some places it was unnecessary, the felt wants of the people having already led to its adoption, and that in others, local circumstances rendered it unadvisable, if not impossible.

The next and much more important subject of debate was that which now absorbs the minds of the Lutherans—viz., the uncontrolled freedom of the clergy in their doctrinal ministrations. Dr. Regenbrecht declared himself of opinion that the clergyman was bound to respect the dominant doctrinal sentiments in his church; and that, although Christian Catholicism assuredly stood on the basis of complete freedom of faith and conscience, still, though no Synod could form statutes limiting the same, yet a preacher, while left in free possession of his own private views, might fairly be expected to show equal consideration for those of his flock, by avoiding every statement which could hurt or offend them. Thus, for example, while an *open assertion* from the pulpit of Christ's divinity was *by no means to be approved of*, neither did it seem fitting that it should be publicly denied, *in places where that dogma is still venerated by the people!* Uncontrolled freedom of doctrine might, he thought, degenerate into two extremes, of absolute negation on the one hand, or of retrogression to *superstition!* on the other; and that it seemed, therefore, very desirable that some means should be devised by which, while the preacher's individual liberty remained intact, bounds might be set to ward off the danger of these two extremes. A written proposition was likewise handed in from the Hirschberg congregation against any polemical questions being discussed from the pulpit. A most animated debate followed on the question, between Professors Regenbrecht and Nees von Esenbeck, and the preachers, Rongé, Hoffer-richter, Vogtherr, and Forster, in which the complete freedom of doctrine was strongly defended. It was expected, they said, that a preacher should preach what he believed, and that, because it was desirable that he should believe what he preached; that a natural and sufficient guard against extremes was provided by the power of the congregation to withdraw from or dismiss a preacher who overstepped the doctrinal limits of Christian Catholicism; that it was contrary to all natural connexion between teachers and taught, that the former should receive direction from the latter; and they, as pastors, declared they could no longer feel either energy or courage in the discharge of their duties, if their freedom of speech as preachers were curtailed. The question was put to the vote, and a large majority gave it in favour of freedom of doctrine.

The second day's meeting took the Liturgy into consideration, and Dr. Theiner's prayer-book being disapproved, on account of the length of some, and a want of variety in all the prayers, the preachers present were empowered to draw up another formula for public worship, the

revision of which should be entrusted to Pastor Hofferrichter. A longer and much more important debate followed, respecting the form of baptism, in which much wavering and irregularity was stated to have hitherto occurred; some preachers adhering to the old formula, "in the name of the Father, and of the Son, and of the Holy Ghost;" others substituting the word Saviour for Son, or otherwise altering the form according to their good pleasure. The Synod was unanimous that a fixed and permanent form should be adopted. Many, and among others, Esenbeck, Rongé, and Vogtherr argued for the alteration of the ancient formula, on the ground, that as Christian Catholicism does not acknowledge Jesus to be the son of God in the ancient ecclesiastical sense, but as a Saviour, it was necessary that the baptismal form should be so altered as not to contradict their creed. Dr. Regenbrecht, on the contrary, opposed the alteration, on the ground, that the existing formula had been in use in the Christian Church from the fourth century; that if they were to follow out alterations in strict sequence, there would at last be nothing left, but that in his view nothing should be either removed or changed, except those things against which weighty objection could be brought; that the expression, "Son of God," occurred in the Bible, and even, although it were not to be understood in a corporeal sense, it might still be used in the baptismal formula in a spiritual sense, leaving the dispensing minister free to explain it so, if he thought fit. The meeting finally decided on retaining the ancient formula. A proposed abrogation of Ascension Day was discussed in a similar spirit, and negatived on a corresponding ground—viz., that the Ascension need not be commemorated in the Roman Catholic sense, but merely as indicating the day of death, in accordance with an Oriental phraseology, common to all antiquity.

This is certainly speaking out with a vengeance, and reconciles one to the name of "Apostolic Catholic Christians," as a necessary distinction from those who choose to alter their designation from German to Christian Catholic, at the very time when they are throwing off more openly than ever every vestige of Christian doctrine. It is deserving of remark, however, that Forster, Vogtherr, and Hofferrichter, were Protestants before joining the German Catholics, and brought, therefore, their infidel views with them. Dr. Theiner has not appeared in the Synod, and takes no share either directly or indirectly in its proceedings.

REVIEW.

Letters on Puritanism and Nonconformity. By SIR JOHN BICKERSTON WILLIAMS, Knight, LL.D., F.S.A. *Second Series.* Lond.: Jackson & Walford. 1846. pp. 271.

CONGREGATIONALISM has suffered from its *extremes*. To cherish and idolise the great IDEA, so indiscriminately that the thoughts can never escape beyond the precincts of the single *ecclesia*,—its rights, its powers, its glory, as the only fair embodiment of a church of Christ, has resulted in *disunion* of Congregational churches—not in the positive sense of that term, but in an indifference to mutual intercourse, mutual consultation, to

organised co-operation for ends that are common. Weakness has been left without strength and supply, which it was too proud or too unguided to seek. The strong have not "found their hands"—or through inaction their strength has been changed into weakness, because the natural and christian impulses toward the household of faith, did not give a generous response: and selfishness and seclusion have been made tolerable and defensible, when it was not readily discerned, how association could be cultivated with those who did not care for it.

We speak, remember, of Congregationalism, in comparison with itself—with what *Congregationalism might be*; not in comparison with other principles of ecclesiastical polity. For it is our solemn conviction, that without organization and negligent of organization, that was natural and possible, it has produced, *notwithstanding*, more real intercourse amongst its constituents—more living mind, more spiritual energy through the combination of spiritual minds, than other principles have done. But it has not done half as much as it is capable and easily capable of doing; and this mainly from the operation of this extreme, that the single idea of Congregational Independency is looked to as if it were antagonist to other forms of association to which it is congenial and contributive.

Let this great principle of Congregational Independency be maintained; guarded with a watchful jealousy; defended with the flaming sword of divine authority; let a church be in all respects for its own edification and prosperity complete in itself, and uncontrolled in its operations. But let the disciples who constitute it, feel that they are free, nay, that they are called and bound, and by all the advantages they receive within the church, prepared and qualified to join with other disciples, especially with those whom they can most easily and confidently regard as such, in doing any and every part of Christ's work, in which all the parties have a common interest. Strictly *Congregational* duty is defined by their own wants, and limited by their own resources and powers. But there is a wide field of operation beyond this, which if they occupy at all, they must occupy by associating with others, and by giving to the combination of their forces that form which the necessities of the work demand.

We are led into this train of remark by reflecting that another form of this evil extreme, is an indifference among many Congregationalists to the *history* of their faith. Satisfied of its scripturality, many seem to think that to ask or admit proof of its excellence from other sources, is an intrusion of "vain tradition" into the domain of the commandments of God. The practices of early Christians subsequent to the apostolic age, are treated with neglect; and the memoirs of the confessors and martyrs of our distinctive principles not known or cared for. What a narrow minded sincerity, what an ignorant simplicity is this! The primitive churches possessing the word of Christ himself, the teaching and ordinances of the apostles were not indifferent to each other's practice; and without question derived both instruction, confirmation, and correction from this source. Is it certain that no light shall be thrown upon the application and use of our principles; their capabilities; the relation in which they stand to other principles alleged to be opposite and contradictory; and the manner in which they can be consistently maintained

contact with the material interests of the community in which they professed? It is by no means certain. On the contrary, in whatever respects we are better than the Fathers of Independency, in some respects they were in advance of us; they had discernment of the width and comprehension of their principles; they had more faith in men, they trusted them more, they let them do battle in their own reasons, instead of merely parading them in state in the hour of action. They without us could not be made perfect, just as little can we go to perfection without them. We must therefore know our parentage; must call to mind the heroes of other days; we must let the memory of them be for a blessing. On this account we hail the *Second Series* of Sir John Williams's Letters on Puritanism and Nonconformity. Such labours as his are not the less valuable that their operation is on individual minds, and is not marked by the agitation and heaving emotion which the patriot orator, or fervid reformer may produce. For his mind that is lighted with this sacred intelligence and the generous sentiment it awakens, goes to imbue the hearths and homes of our country with the principles of scriptural liberty and truth; and to see Puritanism and Nonconformity, where it had, and must always be, its power, in the domestic religion and experience of our country. These letters are spiritual in tone, scriptural in sentiment, discriminating in principle, while they breathe the most generous charity to all the owners of Christ. It is a volume full of the most valuable information, avoiding the aridity of a mere catalogue, the tediousness of a detailed biography, and the vagueness of a general eulogium. Facts are interwoven with arguments, and inscribed with the great principles which they proclaim and perpetuate.

Our only regret is, that the notices of many who compose this "cloud witnesses" are of necessity so brief and imperfect; but if this volume taken in our families a desire to know the history of these men, the means of more minute information are within reach, and happily are daily increasing.

Without selection, we close our cordial recommendation of the work in one passage bespeaking the spirit of its author:—

'With the principles of that 'Reformation' the Puritans were thoroughly identified; and to carry them out by removing further off Popery, and nearer perfection, as the Reformers had carried them, was what they aimed at. Not, therefore, only, but because their convictions, arising from acquaintance with the perfect force of truth, compelled them. It was the reformation that drew men's attention to the word of God, and unfettered their minds. This led to Puritanism. That produced an increased love to Protestantism, and the Bible upon which it rests, and every thing, in short, connected with the will and church, as well as the doctrines, of Christ. There was thus a resurrection of Independency or Congregationalism: that system which, if the Scriptures have any meaning, and the judgment of the learned of any value, and ecclesiastical history entitled to any regard, so far from being novelty, characterised the first churches. You may have observed how modestly, and firmly, this subject is touched in the Preface to the Declaration agreed upon at Savoy in 1658, as to the Faith and Order of Congregational churches.

It cannot be amiss to remark, inasmuch as it illustrates pure Protestantism, how little it signifies to Independents, to hear accusations of novelty; or to hear the name of Robert Brown connected with any of their views of church government, as though they originated with him. They know it is not so. And they consider, moreover, those views in which there may be agreement, as neither better nor worse than those of that fickle man (who was a beneficed clergyman of the Church of England,

and died such) was once zealous for them. What Protestant would either defend or denounce the Reformation, because it was forwarded by such a monarch as Henry the Eighth? Or not admire what is admirable in the Book of Common Prayer, because another king—James the First—called it the 'English mass-book: it being, in a great measure, the old Roman Catholic service, only retrenched, partially reformed, and translated into the vulgar tongue? Would any lover of music condemn chanting and playing upon an organ, because the 'Homilies appointed by authority to be read in churches,' still treat both as defiling 'the temple of God?'

"It may console ignorant or bigoted partisans, to shrug their shoulders, and look unutterable things; and speak and write disdainfully about Brownism. But what avails it to a wise inquirer? To one who hears the 'voice of Christ;' and, therefore, tests every sentiment in the 'balances of the sanctuary?' The question such a man asks, and all he cares for is this—'What is truth?' 'What saith the Scripture?' that perfect and sufficient rule; that only infallible and authoritative judge? Not that he will spurn the opinions of others; or slight or undervalue them: he will, on the contrary, both con and sift them; he will cherish the 'respect' that is 'due to antiquity;' and he will encourage the proper sympathy of party. He will bear it in memory, too, that 'the rejection'—(it is Mr. Orme's language, in his life of Baxter)—'of all human authority and influence in religion, requires to be balanced by a very strong sense of the Divine authority, to prevent its generating a state of mind more characterised by pride of intellect, and independence of spirit, than by the humility and diffidence which are essential features of the Christian character.' But he will not suffer that danger, any more than the use of a nickname—for what else is Brownism?—to deter him from endeavouring to know and do the supreme will. His obligations rise up before him too distinctly to admit of it. 'You must not consult,' Dr. Hill said, in a sermon before the lord mayor of London, in 1644, 'with the precepts of men, but with the word of God. Inquire what truth Jesus Christ, who is the same yesterday, to-day, and for ever, revealed unto his servants, and hold that fast.'

DENOMINATIONAL INTELLIGENCE.

RECOGNITION OF MR. WIGHT, AS PASTOR OF THE CHURCH IN RICHMOND PLACE CHAPEL, EDINBURGH.

This interesting service took place on the evening of Friday the 10th July. A large audience were present, and of his brethren in the ministry, Mr. Dick, Dr. Alexander, Mr. Cameron, Mr. Gowan, Mr. Campbell, Mr. Jonathan Watson. Messrs. Lang and Mann were prevented by illness from being present.

The whole service was one of deep solemnity. After an able discourse by Dr. Alexander, the church expressed their adherence to the call, and Mr. Wight his acceptance of it.

In answer to the questions proposed to him, Mr. Wight read the following statement, the perusal of which will, we doubt not, be acceptable to our readers.

"I. In returning to a sphere of labour which I occupied so lately as only to have been absent little more than three years, it may perhaps appear hardly necessary that I should say any thing of the motives which induce me to re-assume the pastoral office among this people; yet the circumstances in which I do so are somewhat peculiar, and call for a few words of explanation.

"There are some here who, along with myself, have known this church since its formation in 1832. We were then a very small band—and of the few original members, I think fully one half have already been removed by death. One of those original members I expected to have found here to welcome my return this evening, and I am sure had he been spared, I should have had as cordial a reception from him as from any member of the church. But God in his providence has otherwise appointed, and although but a short time since, he signed my call to assume the pastoral office here, the same week that witnesses my acceptance of the invitation, has also witnessed the mourners around his grave. Such is the uncertainty of life. May this be a warning to us to sit loose to the things of this world, and to live more as strangers and pilgrims.

"In the year 1834 we removed from a room we then occupied in the High Street, Richmond Court Chapel. The hand of the Lord was with us in our work, the ace became too strait for us, and in the Autumn of 1840 we commenced to worship in the building where we are since assembled. During all the years from the commencement of the church till the period of my leaving them in the spring of 1843, the number of those in communion continued gradually to increase, until, from being a little handful, we had become a goodly company.

"In the early part of 1843, circumstances seemed to indicate that I should relinquish this sphere of labour for another. Into these circumstances I do not mean to present to enter. My reasons were then fully stated to the church, and need not now to be repeated. I was persuaded then that I acted right, and have seen no cause to change my opinion. If I did err in my judgment, what is past cannot now be recalled; but I hope that time will more and more plainly show both to me and to the church here, that the step I then took was ordered of the Lord.

"When we parted three years ago we were on the best of terms as pastor and people. There was no dryness, far less any quarrel; and at any occasional visits I have paid to Edinburgh, during my sojourn on the other side of the border, I have never met the same cordiality and warm heartedness which I was wont to experience when I dwelt here.

"At the time of my departure the church here was in a state of great prosperity, my heart was strongly knit to them, so that I could in a measure use the words of the Apostle, "now I live if ye stand fast in the Lord." My gratitude to God was great that he had honoured me to accomplish so much; and my feelings were necessarily of a most painful kind when I learned from time to time, that matters wore a less favourable aspect. I have mourned over the desolations that have taken place; but that the prosperity is less than it was has not operated on my mind to deter me from returning to my post, but has rather more firmly fixed in me the conviction that it was my duty so to do. I return with the determination of labouring assiduously to retrieve what has been lost, and with the good hope that the same Lord who was with me in times past, will still perfect his strength in my weakness. Much evil has arisen to the people; there has been no small measure of heart burning and dispeace; and while I feel that it would be unwise in me, who have been absent from the scene, to adventure an opinion on the causes which have led to such painful results, I rest satisfied in the assurance that all has been permitted by him who walks amidst the golden candlesticks, searching and trying the reins of his people, and that in the end every thing will turn out to have been for the best. I deeply feel the heavy responsibility that rests upon me, assuming, as I do, the pastorship of a church where there has been much to produce dispeace and mutual estrangement. Yet I am not afraid. I know there is a spirit of prayer remaining among the people, and if we wait together upon Him, we shall know Him as of old, the God that rules in the raging of the sea, and commands the storm to be a calm.

"In coming here, I leave a people deserving of our sympathy and our prayers. My departure has caused them, I believe, unfeigned sorrow. During the three years I was their pastor, I have had no jarring, no unruliness. We have not had even one boisterous church meeting; and considering the very low moral condition of the town generally, there has been a measure of success beyond what I should have anticipated, had I known beforehand the lamentable ignorance that prevails. I shall ever feel a lively interest in their welfare, as my second child, and I hope that the brethren here will not grudge my occasionally paying them a visit, as they have not grudged my visits here.

"II. During my absence from Scotland there has been among our churches much disputing about doctrines. The sound of the thunder of the war has occasionally reached me in my comparatively quiet retreat; and although I have been in a remarkable manner freed from the pain of having to mix in the strife, I have felt and prayed much for those who were less happily situated. I have comforted myself with the words of the Apostle, 'there must needs be divisions among you that they that are approved may be made manifest;' and I have waited in the assured hope that in the end all will turn to the furtherance of the gospel, and lead to a more clear understanding of points of doctrine, on which, because of the abstruseness of their nature, there seems to be a peculiar liability to confusion and perplexity. The Lord has appointed seasons of strife and controversy to whet the intellect and

inform the judgment of his people. The process is a severe one, but like all the Lord's chastisements, in the end it worketh the peaceable fruits of righteousness in them that are exercised thereby.

"I do not object to any man thinking for himself; but if there be one thing, (and there is but one,) in regard to which I shall utter the language of complaint, it is the liberty that has been taken by some to say that I have changed my opinions. I have changed no opinions, and I mean to preach the same doctrines now that I did in former years; and I am sure that those who have made that charge, when they come better to understand what they speak and whereof they affirm, will honestly retract the accusation.

"I have always preached, and I hope by the grace of God, still to preach the utter sinfulness and depravity of man by nature—that the heart of man is deceitful above all things and desperately wicked, so that it is correct to say of each human being, 'in him dwelleth no good thing.' We ought to tremble at any thing that impairs the integrity of this doctrine, for it lies at the foundation of all the truths of Christianity, and were it cast aside it would necessarily carry with it the whole fabric of Bible religion.

"I have ever preached, and will preach, that the effect of sin has been to produce in man not a physical but a moral inability to love and serve God, obeying him in all things, and among the rest, believing the gospel. Man is not unable but unwilling to obey God. Were his inability physical, then could there be no responsibility; but the scriptures strongly charge man as responsible for all his sin, thus proving that the difficulty lies no where but in the depravity of the inclinations. In one sense every man is *able* perfectly to keep the commandments of God, inasmuch as he lacks none of the faculties or affections by means of which he may do so, but in another sense no man is *able* to accomplish this, because of the love of sin, which is so strongly developed in the whole human race, that the scriptures says that the carnal heart 'is not subject to the law of God, neither indeed *can be*.' Any attempt therefore to relieve the doctrine of man's inability to serve God, from the pressure of the idea that this inability proceeds from any physical defect in the mind of man, by preaching to men that they *can* forsake sin and follow holiness without the help of the Holy Spirit, is only avoiding one error by falling into a greater. Far better that men should believe that the necessity for the help of God arises from a physical defect in the constitution of their minds, than that they should think they can without it do any good thing; for Christ has said, 'without me ye can do nothing.'

"While I hold, and ever have held, that the work of the Lord Jesus has made a full atonement for the sins of the whole world, by which the honour of the divine law, with the penalty it attaches to sin, is vindicated, and God presents himself to sinners as a 'just God and a Saviour,' it is at the same time true that no man is actually saved by the simple fact of Christ having died, without his also embracing the mercy proffered through this medium. 'We are saved by faith.' God is just, and 'the justifier of him which believeth in Jesus.' 'That whosoever believeth in him may not perish but have everlasting life.'

"Notwithstanding all that has been done for men, by sending Christ into the world to be the propitiation for their sins, magnifying the law and making it honourable, so that God is even glorified in pardoning the sins of the vilest who believe in Jesus, such is the depravity of the race, that every one of them, without exception, would, if left to themselves, turn away with aversion from all this display of love and mercy on the part of God; wherefore no man *does*, and no man *can* call Jesus, Lord, but by the Holy Ghost, and every believer in Christ will be constrained to say, 'I was found of him whom I sought not.'

"Let me not be understood as if I confounded the influence of the Holy Spirit used in bringing about conversion, with the means appointed by him, such as preaching the word, and providential circumstances. I understand his influence to be over and above all means, and without which no means can be effectual for good. The influence of the means may, in one sense, be called the influence of the Spirit, because the means are appointed by him; but his influence is not confined to that, for Paul plants, and Apollos waters, but God gives the increase. It has been said that it is unphilosophical to suppose that the Holy Spirit has any direct influence upon the mind of man, or any other influence than that arising from motives and truth presented to it. Many a strange assertion has been ushered into the world

under the name of philosophy, and this is one of them. Unphilosophical! to suppose that the God who created the soul of man can and does communicate directly with it. According to this so-called philosophy, all direct agency of God, from the meanest things in providence, up to the conversion of a sinner, must be laid aside, because it squares not with a neatly constructed system of means and ends, causes and effects. Such philosophizing is worthy of the middle ages, when men did not know that it was necessary first to ascertain the correctness of the facts on which they built their reasonings. The assertion that it is unphilosophical to admit the direct agency of the Spirit of God on the mind of man, may be ranked with the now exploded nebular hypothesis of astronomers; and if we apply the searching power of God's word to this novel dogma, the delusion is speedily dissolved, as the telescope of Lord Rosse has resolved the nebulae into stars. No one will surely say that when John the Baptist leapt for joy in his mother's womb, on the occasion of the gift paid to her by the Virgin Mary, this joy was produced by the intervention of angels. One such fact is sufficient to explode a host of theories.

"Those who believe the depravity of man to be such as to require the intervention of the agency of the Divine Spirit to induce submission to the gospel, must, for consistency, believe that God makes choice, from among the human race, of those whom he shall so lead to salvation. If he is to constrain some, and does not constrain all, then in the nature of things a choice he must make, as certainly as he who gives to one beggar, when there are two to whom he might give, makes choice of which shall be the object of his bounty. This is called in scripture the election of *grace*, and is by the free favour of God.

"If then the depravity of man be such as to require the intervention of the agency of the Holy Spirit to induce submission to God, some say it cannot be just in God to use that influence with one, and not with another, and men will not be responsible for dying in their sins, because an influence was withheld from them, which was necessary to their salvation. This is a specious, but very unfounded objection. A man may be already responsible, before any influence is used with him at all, the bestowment of that influence will not take away his responsibility. Man's responsibility exists independent of all divine influence, because he is possessed of moral faculties and powers of action, not which he cannot use, but which he will not use; and if the Spirit of God in the exercise of a wise, and to us inscrutable sovereignty, disposes some men to use these moral powers aright, it is a strange argument to maintain that those who continue *wilfully* to use theirs wrong, must be freed from their responsibility. It is a most lame and impotent conclusion.

"There seems a disposition in the minds of men to proceed to extremes on either side. One class of persons is strongly intrenched in the doctrine of election, and inclined to make man into a mere machine without volition, and consequently without responsibility, while another class has the whole mental vision filled with the doctrine of responsibility, laying aside or explaining away election as seemingly inconsistent with the practice of urging on sinners repentance towards God and faith towards the Lord Jesus Christ. It has been the peculiar excellency of the Congregational Churches both in Scotland and England that they have avoided both extremes, and by the preaching of moderate Calvinism have laid on men the full responsibility of their rebellion against God, while at the same time they have given God all the glory of whatever good is done, in the renovation of men's souls. May they ever be enabled to preserve this middle path, nor be driven by the winds of controversy into any one-sided view of the truths of scripture. May they ever be found preaching peace through the Lord Jesus Christ, and at the same time urging men in their helplessness upon the much needed grace of the Holy Spirit. "Although I have on the present occasion adverted to matters which have been much canvassed during my absence, it is far from being my intention to make controversial subjects the burden of my preaching. I purpose to preach the truths of God's word, so far as I know them, without reference to the controversy, any more than if it never had existed. It is not in a season of heat and dogmatism, that men are likely to derive much benefit from the discussion of opinions they have justly embraced, and which they tenaciously maintain; but when their minds have had time to cool, and the irritation consequent on differing from christian brethren, with the recriminations too often launched in a hostile spirit, have been allowed to subside, there will be found to exist much less of diversity of opinion than was supposed, and a disposition to listen to each other's opinions with a more humble and

unbiased spirit. Although at one time there was a warm dispute between Wesley and Whitefield, upon somewhat of the same subject which has now been causing estrangement between brethren here, yet, in after years, we find Wesley requesting of Whitefield a copy of his printed works for a library for his society, and Whitefield leaving it as a request that Wesley should preach his funeral sermon, a mark of respect which he actually did show to his departed friend.

"It is my request to the members of the church here, that they abstain as much as possible from all reflections on the past, and that they endeavour by prayer and a hearty co-operation to sustain my hands in whatever efforts I make for the spread of the gospel, among the many thousands of unconverted sinners dwelling around us.

"I cannot conclude without expressing the pleasure I have in thinking that the providence of God has led me again to live among a people to whom I have ever borne a very warm affection; and the hope that not only with them, but also with my christian brethren in the ministry around me, I shall ever be able to maintain that intercourse which in former years was so pleasant to me. Some of my esteemed brethren are still in the places where I left them, and as three years absence has not abated my esteem and affection towards them, may I express the hope that I shall find theirs towards me also unaltered. Some of those present are, though not strangers, yet comparatively so, as they have more lately come to reside in this neighbourhood. With them also I hope to cultivate, if they will allow me, the same friendship I have enjoyed with those with whom I used to associate. May we all be useful in strengthening each other's hands in the great work to which God has called us, and may we all be made able ministers of the New Testament."

After prayer, with the laying on of hands, Mr. Cameron delivered an excellent discourse, which was listened to with much interest, by all present.

ORDINATION OF MR. HANNAY, OVER THE CHURCH IN PRINCE'S-STREET, DUNDEE.

MR. HANNAY, of the Glasgow Theological Academy, was ordained to the pastoral charge of the church in Prince's-Street, Dundee, on Thursday the 21st May. The services were very solemn and interesting, and left a deep, let us hope, a lasting impression, upon the minds of all present.

Mr. Hannay's statement deeply affected the audience: and the service of ordination is described by our informant, as one full of interest and solemnity. The prayer was offered by Dr. Russell. Dr. Alexander delivered an excellent charge to the young pastor, and Mr. Thomson delivered a most judicious address to the church.

There was a meeting in the evening, when addresses on important topics were delivered. Dr. Alexander introduced Mr. Hannay on the Sabbath following. The prospects of our young brother in his charge, are very good, and he enjoys our best wishes and prayers for his and his church's prosperity.

ORDINATION AT WICK.

THE ordination of the Rev. James Sime, late of Airdrie, over the Congregational church in Wick, took place on Wednesday, July 1st. On that morning, and the two preceding evenings, the church had met for special prayer for the divine blessing, and all testified that these were seasons of much refreshing.

The introductory devotional services were conducted by Mr. Kennedy of Inverness. Mr. Wallace of Aberdeen had engaged to deliver the introductory discourse, but was prevented being present by domestic affliction. In his absence, Mr. Kennedy of Aberdeen preached, after which Mr. Sime gave a confession of his faith, which was full and satisfactory, and in which he bore special testimony to the cardinal truths of the work of the Holy Spirit. The ordination prayer was offered up by Mr. Kennedy of Inverness, after which Mr. Kennedy of Aberdeen delivered the charge to the pastor, and Mr. Cook of Peterhead the charge to the church. These services occupied three hours and a half, during which, though the day was unfavourable in consequence of local circumstances, the chapel was filled with a deeply interested and solemn congregation.

In the evening there was a social meeting, at which the chapel was again filled, and which was addressed by the Rev. Mr. Lillie, parish-minister, the Rev. Mr. Ker

of the Secession Church, and the brethren who had taken part in the former services of the day, on Missions, Christian Union, and other important subjects. There seemed to be but one feeling of satisfaction in reference to the engagements of the day, and the brethren who were honoured to conduct them, were delighted with the manifestations of christian love, zeal, and union, which greeted them on every side. It is their prayer and their assured belief that Mr. Sime's ministry will be greatly blessed in this important sphere.

ORDINATION AT PAISLEY.

MR. WILLIAM ROSS, who has just completed his studies at Glasgow University and Theological Academy, was ordained to the pastorate of the Church here, on Tuesday the 7th July. Mr. Russell of Glasgow began the services. Dr. Alexander of Edinburgh preached the introductory discourse, which was marked by his usual vigour and eloquence. Mr. Robertson of Thurso asked the usual questions, to which Mr. Ross returned satisfactory replies. Mr. Cullen of Leith offered up the ordination prayer. The charge to the pastor was delivered by Dr. Wardlaw in a very affectionate and impressive manner; after which Mr. Knowles of Linlithgow addressed the church in a clear, pointed, and practical discourse. The services, which were all highly interesting, were closed by Mr. Weir of Kilmarnock.

In the evening a soiree was held in the chapel, at which Mr. Ross presided; and stirring addresses were delivered by Dr. Alexander, Messrs. Russell, Ingram, Weir, Robertson, and Knowles.

We wish Mr. Ross much success and comfort in the large and important field of labour on which he has entered; and hope that he will prove himself worthy of his able and highly esteemed predecessor, who, owing to severe bodily indisposition, has been necessitated to retire (we trust only for a season) from the public duties of the ministry.

GLASGOW THEOLOGICAL ACADEMY.

THE usual examination of the Glasgow Theological Academy at the end of the Session, took place on the 30th June. The examination was most satisfactory—creditable to all parties concerned; we must defer to our next a detailed account of it; when, perhaps, the examiner's report may be in our hand.

IRISH CHRONICLE.

SEVENTEENTH ANNIVERSARY OF THE IRISH CONGREGATIONAL UNION.

WE present our readers with a brief report of the recent proceedings of this important Institution. We earnestly trust that its perusal may awaken an increase of prayerful effort in behalf of the best interests of the "sister isle;" and we cordially commend the claims of the Irish Union to the sympathy and liberal aid of British Congregationalists.

The annual sermons were preached in York-Street Chapel, on Sunday, June 7th, by the Rev. Dr. Wardlaw, who attended as delegate from the Scottish Congregational Union.

The Doctor's peculiarly clear and impressive manner of expounding and enforcing the great truths of the gospel, is highly appreciated in Dublin, and was most instructively evinced on this occasion. His discourses were equally marked by sound judgment, and by cordial and earnest feeling, in laying before the assembled brethren the principles by which they should be guided in their Home Missionary labours, and in encouraging them by prospects of success.

The congregations were numerous, and the collections larger than have been received on similar occasions for several years.

On the Monday evening following, a special prayer meeting, introductory to the engagements of the week, was held in Plunket-Street chapel; and on Tuesday

evening a soiree was held in Whitefriar-Street school. After tea, several agents of the Union, labouring in various parts of the country, gave lively and affecting accounts of their respective spheres, showing the peculiar difficulties and encouragements that are met with in the different districts of the country. Some of them recorded instances of great discouragement and opposition, arising from the ignorance of the people, and the systematic hostility of the Roman Catholic priests, and the Established clergy. Others stated very delightful cases of encouragement and success,—the kind co-operation of ministers of the Establishment and of other denominations; the growing desire for the promotion of christian union among members of all evangelical bodies, and the spirit of inquiry and liberal intelligence prevalent amongst the Roman Catholic population. All the agents stated the pressing demands of the country for increased missionary labour, and affectionately urged the claims of Ireland on the attention of the friends from England and Scotland who were present as visitors.

The public missionary meeting was held on Wednesday evening, in York-Street Chapel. Timothy Turner, Esq. Treasurer, presided, and opened the meeting with a short, but very appropriate, and animating address; glancing at the former difficulties, and directing attention to the present encouraging prospects of the Union. After singing and prayer, extracts from the report were read by H. Leachman, Esq., one of the Secretaries. From these extracts it appears that *the Union has increased its missionary operations during the past year, but has been obliged to keep back several important efforts from the lack of funds.* The agency of Irish scripture-readers is working effectively in several districts, and a plan has been adopted for the preparation of a new series of Tracts, specially adapted to the present state of the Irish people. The annual income of the Society has increased; but from the continued arrears of a large sum by the Irish Evangelical Society, the Union appears seriously in debt.

The liberal aid received from Scotland, in connexion with Mr. King's visit, in last autumn, is gratefully acknowledged by the Committee.

The adoption of the Report, and appointment of the Committee were moved, in a long and able address, by Rev. N. Sheppard of Sligo. Mr. S. presented an historical sketch of Romanism, to illustrate its vitality and energy as a system; and placed in a clear and striking light, the present aspect of Romanism in Ireland, as encouraging and demanding great exertions to extend the knowledge of scriptural truth. He also reviewed the labours of the Irish Union—animadverted on the strange and unfoanded impressions of some friends in England who oppose domestic and local superintendence—and, from the history and present position of the Union, claimed for its directors the confidence and support of British Independents.

The Rev. S. Shaw of Moy, (agent of the Irish Evangelical Society,) in seconding the adoption of the first resolution, adduced additional evidence of the great necessity for Home Missionary effort, and bore cordial testimony to the efficient direction and valuable labours of the Union.

The second resolution,—expressing a cordial welcome to Dr. Wardlaw, as delegate from Scotland, and also to Rev. J. Clapp of Appledore, who appeared as a voluntary visitor and an invited guest,—was proposed in his most warm and happy manner by Dr. Urwick; and seconded, in a chaste and affectionate address by Dr. Bewglass. Both gentlemen expressed the deep gratitude of the Irish churches to their sympathising friends in England and Scotland, and their high esteem for Dr. Wardlaw, personally, and, as the representative of the sister churches in Scotland. Mr. Clapp also received "a hearty welcome," on his first visit to the sister island, and an assurance of the sincere attachment of his Irish brethren to the principles and the churches which he represented.

In responding to these fraternal statements, Dr. Wardlaw delivered a very impressive address. He referred to the formation and early history of the Irish Union, and to his own long-proved attachment to it. "I was with you (he said) at your birth as a society; I have watched over your progress ever since, with intense and prayerful interest; and I now assure you, that upon every fresh occasion of directing my attention to your claims, whether by my personal visits to your country, by intercourse with your deputations who come to Scotland, or by perusing the reports of your labours, I am increasingly convinced of the soundness of your constitution, the integrity and efficiency of your direction, the peculiar adaptation of your agents to their arduous labours, and of the great importance of the work, which you are pre-eminently called to perform for the cause of God and of his truth

sting land." The Doctor next referred to some statements in the report, addresses of Messrs. Bell, Martin, Murphy, Coombs, and M'Kee, at on Tuesday evening, as confirming him in these impressions, and hortoned the committee to pursue that course which had already been so eminently calculated to accomplish the great end contemplated in the formation of Ireland. In regard to the college Dr. W. expressed himself impressed with its importance to the vital interests of Independency in Ireland. He paid a high testimony to the labours of Dr. Bewglass, as general of the progress of the students in his several classes, and remarked upon the advantages of having young men trained in the land of their future labours. Dr. W. gave an interesting sketch of the progress and successes of the National Union of Scotland, and encouraged the Independents of Ireland by their example. He spoke of the necessity of bringing the state of Ireland and the claims of the Irish Union before their friends in Britain, and of the deep impression produced in Scotland by the visits and appeals of Dr. Ward and Mr. King.

Dr. W. concluded his very interesting speech by tendering to the Irish Independents a warm fraternal regard of the Scottish Independent Churches, and expressing their name, a larger amount of sympathy and support than had ever been accorded to the cause of Ireland.

J. Clapp next addressed the meeting, and expressed his great gratitude for the aspect and character of Irish Independency. He had formed some idea of the secular difficulties and great importance of Ireland as a field of mission, and he came to it expecting to be interested, but his highest anticipations had been exceeded, and he felt emotions of solicitude, of responsibility, and of affection which he could not readily express. He believed Ireland is destined to be the field of great principles for the prosperity of the church of Christ, and he regarded his brethren of the Irish Congregational Union as occupying a prominent and honourable post in the vanguard of the Redeemer's great army. He also referred to the touching recitals given by the agents of the Union in their missionary labours, and deplored the want of a medium of communication between such statements before the English churches. "We have known more of Ireland (said Mr. C.) than we have known about Ireland, and though I do not as a delegate from any organised society in England, yet I can, without doubt, assure you, that if the English churches knew you, understood you, and were acquainted with your work, they would value you more, and reward your labours more generously than they do." He responded to the feelings of Dr. Wardlaw concerning the college; urged the great importance of the "new tract department" of the Union, and concluded by promising to give them his cordial and vigorous support.

A resolution, expressing acknowledgments to auxiliaries and friends in Scotland, was proposed by Rev. A. King. He spoke chiefly of his own and of the kindness manifested by Scottish friends in reference to Ireland and the proceedings of the Union. "The Independents of Ireland (said Mr. K.) understand their own principles too well, to allow them to be so difficult with regard to ours; as Dr. Wardlaw has said, "they are of one principle;" they already approve our constitution and our work; and we have received nearly £300 as the result of one month's intercourse with them for our efforts, in the face of many and great pecuniary demands for our labours, I feel fully warranted in assuring this meeting, that when our friends get their large chapel debts liquidated, they will greatly increase their contributions to our evangelising labours in Ireland." Mr. King gave an account of his recent visit to London as delegate to the meetings of the Union. It is very difficult to get a delegate from our English brethren to us; but some of them can come without being delegated. The reason for the non-appointment of a delegate is the difficulty of paying travelling expenses offered to pay for a delegate if they gave us the worth of the money; but the appointment of some of their eagle-eyed reformers to look into our affairs and investigate all our affairs. But no—no delegate is appointed! We are suffering greatly from the potato famine in England, or else there are some who do not wish to know much about us. Well, many of the ministers in England are beginning to know how matters stand concerning us; and as they know this more fully, our work will be sustained as it deserves.

The Rev. J. Hodgens, of Belfast, briefly seconded the resolution, and spoke of important missionary spheres in different parts of the north.

The meeting was numerous attended, and did not separate till a late hour—

On Thursday evening, an adjourned meeting of a very interesting character took place in Plunket-Street chapel.

After devotional exercises and brief introductory statements by Mr. King, Mr. Clapp spoke on the nature and design of Christianity, as understood by Congregationalists. Mr. Clapp showed how the gospel brings the soul and character of man under the influence of divine principle, and maintained that the correct view of Congregationalism is an extension and completion of this great principle as at first applied in faith unto salvation. Mr. Sheppard illustrated the tendency of Congregational principles to promote christian union, and recommended the constitution and working of "the proposed Evangelical Alliance."

Mr. Godkin next addressed the meeting in a very luminous and instructive sketch of the spiritual condition of Irish Roman Catholics, and on the best methods of seeking their evangelization. Mr. Godkin epitomised in a masterly manner those portions of Irish history which point out the fruitful causes of the present social evils of the people. The early form of Christianity in Ireland—its freedom and comparative purity down to the times of Romish aggression—the ultimate establishment of the Papacy by England, and its immediate results, were all clearly and strikingly depicted. Mr. G. then glanced at the introduction of Protestantism into Ireland—showed how all the principles of the gospel and all the dictates of enlightened judgment were outraged by the efforts employed for establishing the Reformed faith—described the church of the Pale—the penal code—the social degradations of Roman Catholics, and the injurious influences of so-called Protestant ascendancy—and traced these evils to their natural results in our own times. Mr. G. then called attention to the recent progress of intelligence, education, and liberality of sentiment among the Irish Roman Catholics; and pointed out how the most effective efforts might be made for their conversion, by kind, patriotic, and united labours on the part of the several evangelical communities. He concluded by expressing his earnest hope that the proposed Evangelical Alliance might be made the means of effecting great good for Ireland; and exhorted his brethren to "lay aside all sectarian feeling; to abandon the use of all carnal weapons; and to address themselves vigorously to the great work of Ireland's amelioration; speaking the truth in love, and putting their trust in God."

Dr. Wardlaw then delivered a most valuable address on the connection between personal piety and active usefulness; and in a strain of solemn and affectionate earnestness, besought the *young persons* present, especially, to give their hearts to God.

This meeting was concluded by an appropriate address from Dr. Urwick. Great interest was manifested in the several addresses; and the attention of the audience seemed unwearied to the end.

On Friday morning the friends of the Union, with several guests, comprising ministers and members of other denominations, sat down together at a public breakfast, at Radley's Hotel, Commercial Buildings. Matthew Pollock, Esq., presided, and after breakfast several stirring and eloquent addresses were delivered.

Dr. Urwick acknowledged the kindness of the visitors and guests who were present; referred to various interesting incidents connected with christian fellowship, and the progress of the gospel in Ireland; and delivered a soul-stirring appeal, arising out of his long experience, of the importance of perseverance in "prayerful, scriptural, and manly efforts for the spread of truth in this interesting land." "From the recollections of five and twenty years ago, (said the Doctor,) I can speak of attachment to Ireland, and to her generous, warm-hearted people. The longer I am spared to labour in the land, the more my attachment increases; and now I feel as if my very existence were bound up with this Congregational Union, believing as I do, that God has already made it, and hoping as I do, that He will still more abundantly make it, an instrument of great good for the spiritual regeneration and exaltation of Ireland."

The concluding address was delivered by Rev. A. King, on the principles and prospects of scriptural Protestantism.

After singing and prayer, and interchange of many warm expressions of social and christian enjoyment, this last public meeting of the anniversary concluded at a little before twelve o'clock.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

SEPTEMBER, 1846.

WAS ABRAHAM A SLAVEHOLDER?

Those who are anxious to advocate or palliate domestic slavery are fond of citing the case of "the father of the faithful" as on their side. They say the reverend the Presbytery of Harmony, South Carolina, in their deliverance of 26th November, 1836, "has existed from the days of those good old slaveholders and patriarchs, Abraham, Isaac, and Jacob, who are now in the kingdom of heaven;" from which one almost suppose they would have us to infer that "slaveholding" and "patriarch" were associated functions, and that slaveholding had no share in conducting these worthies to the place of bliss; but from this, beyond all doubt, they mean it to be concluded that slaveholding is to be sinful. Now, against all such reasoning I should be disposed, at the outset, to protest, as based upon false premises. The question of slaveholding is a question in pure *morals*; it involves the inquiry, Is it consistent with *humanity*, or with *justice* and *equity*, between man and man, that one man should hold another as his property, to be used by him as one of the lower animals? And to such a question it is no answer to say that this, that, or the other good man followed the practice. The inquiry will still return—was it *right* for that man to do this? for if not, his case only proves that a *good* man and a *right* man are not identical, and that even very holy men may do very *wrong* things.

It may be said, in reply to this, that the case of Abraham is a peculiar one, and that a practice which a man of his distinction in the kingdom of heaven appears to have followed unproved for a life-time, must be held to be at least permitted, if not sanctioned, by the Almighty; I reply, that even if true, when men in this way the practice cannot be proved to be morally right; and assuming the facts to be as stated, they would tend to place the narrative of Abraham's life under suspicion as respects its claims to truth and inspiration. It is to be borne in mind that a question in *morals* goes higher than revelation; for, before any document can prove its claims to be from God, certain things must be assumed as known beforehand of these, moral distinctions form an important part. No revelation can prove the existence of God, and as little can it prove the *truth* or the wrongness of moral principle; on the contrary, it is by

the accordance of what it inculcates, with the eternal dictates of moral truth, that its own pretensions must be proved. To assert, therefore, that any thing is morally right, because the Bible commends it, is to be guilty of a fallacy. The thing is right because it accords with the eternal and immutable laws of goodness; and the Bible commends it, because it is right. On the other hand, to attempt to persuade men that a practice manifestly unjust and iniquitous is right and proper, because the Bible sanctions it, is neither more nor less than to tell men that the Bible in part, at least, is not true. If that book in any way approve of vice, it cannot be from God. The assertion is self-contradictory which maintains that a being of perfect holiness can sanction iniquity; and in the case of a book like the Bible, which unfolds such lofty views of the moral character of Deity, any reasoning which should clearly show that it nevertheless lends its sanction to actions of an immoral character, would be a greater triumph for infidelity than any it has yet achieved.

It would be well, then, if those who appeal so confidently to the Bible for a sanction of slavery, would pause and reflect on the position in which such an appeal places the sacred book. If slaveholding be an act of injustice and oppression—if it be contrary to all the dearest rights and most sacred immunities of man—if it involve, on the part of him who practises it, theft, cruelty, avarice, and tyranny—and if it bring in its train a whole host of evils, destructive of social morality, of human happiness, and of the bodies, no less than the souls of men—if it be all this (and where is the man who, in the present day, will use the language of Britain to tell us it is not?) then, to assert that such a system has ever received the sanction of the God of purity, the God of mercy, the God of love; or that of such a fruitful source of evil, the religion of God ever has been, or ever can be, the patroness or the apologist, is to affirm that the book in which that sanction appears, or that religion is developed, is, if not altogether an imposture, at least fearfully interpolated with false and pernicious doctrines. There are but three courses open here for sound reason to follow: The first is to prove, on the grounds of general morality, that slaveholding is not a crime, and may therefore receive the divine sanction; the second is to maintain that, slavery being a crime, the book which sanctions it cannot be of divine authority; and the third is to show that slaveholding is not sanctioned by the Bible, and therefore that the claims of that book stand perfectly clear of any objection which the approval of such a crime could have laid against them. The last of these, I humbly think, is the one which, as Christian men, it behoves us to pursue.

Confining myself at present to the case of Abraham, I propose to offer a few remarks by way of showing that *servitude* in his house was not *slavery*, in the modern sense of the term; i. e. a state in which his servants (to use the language of the code of South Carolina) "were deemed, taken, reported, and adjudged to be chattels personal in the hands of their master, and possessions to all intents and purposes whatever."

Now, it must strike one, I think, at the very first glance, that if Abraham was an extensive slaveholder, he conducted himself on several occasions, and in different respects, in a way that no slaveholder ever does now, or is ever likely to do. We read, for instance, that when the

As angels arrived, Abraham went to his herd and fetched a calf, fatter and good, and afterwards waited upon his guests whilst they took of his hospitality; having, apparently, also spread the table for them with his own hands, (Gen. xviii. 7, 8.) It would appear, also, that Sarah prepared the bread which was used on this occasion, kneaded it and baking it on the hearth, (verse 6.) Now, in a household like Abraham's, this was certainly somewhat singular conduct for a slaveholder and his wife! Were slaves kept in those days for mere ornament? Again, we find that Abraham had upwards of three hundred servants whom he had trained as soldiers, and whom he trusted with arms; (Gen. xxi. 14;) who ever heard of a slaveholder trusting his slaves with arms? Further, we find that, upon one occasion, a servant of Abraham's ran away from his house, (chap. xvi. 6.): Did he send after her, as a modern slaveholder would, or as Abraham himself would after a sheep or a goat if it had strayed from his flock? No; apparently she was free to go if she preferred it. As long as she remained in Abraham's family she was not to be subject to her mistress; but when she chose to leave the family, it appears that she was free to do so; though nothing could have been more easy for Abraham than to have recovered a female in Hagar's condition, burdened as she was, and wandering over a large open plain. (Gen. xvi. 7.) At a later period, also, when this same female having returned to Abraham's family, became an object of so much dislike to her mistress that she could no longer bear to have her near her, what was done? Did Abraham sell her, or give her away to some neighbour-chieftain, as a slaveholder would have done? No; he acted upon the principle that she belonged to herself, and that, when he could no longer conveniently retain her in his house, she was free to go whithersoever she chose, (chap. xxi. 9—14.)

A mere glance at these facts will, I think, satisfy any one, that the position in which Abraham's servants stood to him was one essentially different from that in which a slave stands to his proprietor. The difference is not one of *degree* merely, it is one of *kind*. Where a master performs menial offices for himself and his guests—where his servants surround him with arms in their hands—where they leave his household to return to it as they please, and where they are dismissed from his service, without sale, and sent away to act as they please, and as those who are capable of guiding themselves; the relation subsisting between him and them may not be exactly that of master and servant, as that exists among us, but most assuredly it is not that of proprietor and chattel. Looking a little more closely into the matter, it will be observed that the sacred historian nowhere speaks of Abraham's servants if they formed any part of his *wealth* or *property*. On the contrary, he is careful to make the distinction between the two. Thus, chap. xiii. we read, "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten (*litt.* made or acquired) in Charran." Here "the souls" acquired by Abram and Lot are ranked as distinct from "the substance" that they had gathered. So also in the next chapter, where a specification is made (verses 2, 5,) of what constituted the *property* of Abram and Lot, mention is made of "cattle, silver and gold, flocks, herds, and tents;" not a word of slaves. It is only when the patriarch's *greatness* or

power is in question that mention is made of the number of his servants. (Comp. Gen. xxiv. 34, 35.) The same remarks hold true of all the notices of the patriarchs in the book of Genesis; their wealth is always limited to what may be justly called *property*, whilst of their greatness, the numerous servants by whom they were attended, are adduced as forming a very obvious evidence. (See Kitto's Biblical Cyclopædia, art. SLAVERY.) If, then, the servants of the patriarchs formed no part of their wealth or property, they were not slaves. By whatever tenure their services were held, it was not that by which a man holds his chattels personal; and as this tenure is essential to slavery, it follows that these servants of the patriarchs were not reduced to this condition.

Again, we have no right to conclude that a man is a slaveholder unless we can show that his servants have come into his power by forcible means, or by being purchased as property from some other party. I pass over the case of those *born* in slavery, because, as the source of this species of slavery lies in one or other of these two, it is unnecessary to treat of it as distinct from them. Now, in neither of these ways can it be shown that Abraham procured a single servant. We may safely challenge the production of a solitary instance of the patriarch's having stolen a fellow-creature, or by any forcible means appropriated such for his service. As little can it be shown that he trafficked in his fellow-creatures; he neither bought them as property nor sold them. It is true that mention is made of servants bought by him for money, but before this can be urged in proof of his being a slave-dealer, two things must be proved. In the first place it must be shown that he purchased these servants *as property*. This is rendered necessary by the fact that, according to patriarchal usage, money was often paid, and the object for which it was paid was said to be thereby "bought," when no right of property was acquired by the party buying in the object sold. We have an obvious illustration of this in the case of wives. These were often bought with money, or what was equivalent to money, as in the case of Rachel and Leah, for whom their husband Jacob rendered fourteen years' service, and who speak of themselves as "sold" to him by their father, (Gen. xxxi. 15; comp. xxix. 15, 27). It will not be argued, I hope, from this that the patriarchs viewed their wives as *property* which they were at liberty to treat as they might any other of their "chattels personal." But if a wife might be bought without thereby becoming a chattel, why not a servant? Let it be borne in mind, that in these matters patriarchal usage was often the very reverse of that known amongst us. Men in the present day, and in civilised society, never give money for their wives, they rather look to get money with them; with the patriarchs it was the opposite. On the other hand, a parent in the present day often gives money to procure a situation for his child; is it not possible that in the patriarchal days a master often gave money to induce a parent to allow his child to serve him? Supposing, then, it could be shown that Abraham actually paid money to a third party for his servants, how is it proved that this was any thing more than the giving of a *douceur* to the parents of these servants for permission to *hire* their children. I think I have read of such a thing being done even in the present day in thinly peopled countries, where servants are scarce, and labour valuable.—But, secondly, Where is the

proof of the existence of any *third* party in any of Abraham's purchases of servants? The mere fact that servants were *bought* by him, does not necessarily involve this, for a man *may sell himself*, and if my readers will turn to Gen. xlvii. 23, and Lev. xxv. 47-51, they will find evidence to prove that such a mode of becoming the servant of another actually did exist in these early times. The fact that it was deemed necessary that this practice should be regulated by the Mosaic law, shows that it was one which must have prevailed to a considerable extent, and very probably it had descended to the Israelites from patriarchal times. The frequency of this practice may be also argued from its having given rise to the proverbial expression, "he sold himself to do evil," to describe a man wholly bent on sin. Abraham, then, might have bought his servants from themselves, that is, he might have given them a sum of money to enter into a contract with him, whereby they bound themselves to be the subjects of his patriarchal authority for a term of years, or for ever, he being on the other hand bound to pay them wages for any service they might render him. Such an engagement could never be allied entering into a state of slavery. It is no more so than enlisting in the British army is, though when a man takes the government bounty, and is enrolled in the army, nothing is more common than to speak of him as "sold to be a soldier." The British soldier, however, is still a *man*, capable of being wronged and of doing wrong, enjoying legal rights, and in no sense a chattel. I have no doubt but that Abraham's servants were "bought" in some analogous way.

But I have heard it alleged, that evidence can be adduced to show the presence of a third party in these transactions; and in support of this are pointed to Gen. xvii. 12, where we read that Abraham was commanded of God to circumcise "every man-child in your generations, who that is born in the house, or bought with money of any stranger which is not of thy seed." Now certainly as this passage stands in the common version, it does appear to countenance the idea that a third party, here called "the stranger," was concerned in Abraham's purchases of servants. But to those who can use the original it will at once appear that the passage really conveys no such meaning. Literally rendered, it stands thus: "Every male child in your posterity, whether that is home-born, and he that is a money-purchase, any son of a stranger whoever he may be) who is not of thy seed." Our translators had not adverted to the following things:—1. There is no verb in the sentence with which the preposition "of" can be construed, so as to justify the translation they have given, "*bought of*." If it be said that the verb is implied in the noun, I reply, that of such a construction of מִכֶּסֶף, no instance can be furnished. 2. Supposing the verb נָקָה itself had been used, still the translation "bought of" could not be admitted, inasmuch as no instance can be adduced of such a construction of the verb with the simple preposition: Hebrew usage would have required the verb to be followed by כִּי or מֵאֵת. And, 3. The Hebrew מִכֶּסֶף אֲשֶׁר לֹא בְּיָדְךָ אֵינוֹ cannot be rendered "of any stranger;" the proper rendering is simply 'whatever, or any, son of a stranger.' The preposition here bears the sense which it often has when coupled with כִּי, followed by a noun in the singular, and anarthous. Thus, in Gen. vii. 22, כֹּל does not signify either 'away from all,' or "from among all," or "of any," but "whatever:"

—"every thing that had the breath of life, whatever it was, on the dry land died." Had the following noun in these cases been in the plural and had the article, the proper rendering would have been, "from amongst all the sons of the stranger," or "all that were on the dry land." As it stands, the true rendering is, I apprehend, what I have given. Clericus translates the passage before us thus:—"argento emptus ex quibusvis peregrinis, qui tuæ stirpis non erunt." So also Junius and Tremellius:—"emptus pecunia de quibuscunque alienigenis, &c."

From this passage, then, no evidence can be drawn of the existence of a third party in the purchases which Abraham made of his servants. Until, however, this can be shown, it is not proved that Abraham had any slaves.

In fine, Abraham's servants stood to him in a relation in which no slave can stand to his owner. They were substantially one with himself, as integral parts of that body politic over which he ruled. They were members of the patriarchal state, and enjoyed its immunities on the same terms with Abraham's own children. They were *taught* by him the same religion which he taught Isaac and Ishmael; they were *incorporated* with him and his sons in the covenant of God; nay, had he died without a son, one of them, Eliezer of Damascus, was, by patriarchal usage, destined to become his heir. To speak of such a state of things as a state of slavery, is either to use words without attending to their meaning, or wilfully to confound things that are totally distinct.

I trust these remarks will serve to vindicate the father of the faithful from the reproach which slaveholders and their apologists have cast upon his venerable name by their attempts to place slaveholding, that last of human crimes, under the shelter of his sacred example.*

W. L. A.

NOTES OF AN AMERICAN TOUR.

THE present position of the United States of America, in a social, moral, and religious point of view, cannot fail to interest every one in this country who has at heart the happiness of his fellow-men. Popular British writers have hitherto published most caricatured and incorrect accounts of what they have seen and heard in the western world. It has been quite fashionable to talk against the United States, and quote the stories of Mrs. Trollope, Captain Marryat, and Charles Dickens, as if the statements of these authors were fair and unprejudiced. Even now many good people express a sort of horror at every thing American, having from their childhood been taught to regard the inhabitants and institutions of that revolted colony as altogether unworthy of regard. If you happen to venture a remark in praise of the United States,

* In this paper I have used the old term "slaveholder" throughout. Of late, attempts have been made to establish a distinction between the *slaveholder* and the *slaveholder*, the former of whom is held to be a monster, while the latter may be the most harmless of human beings. What wretched casuistry—what sickening sophistry is this! Happily it can impose upon nobody but those who have a taste for being gulled. With rational people this nice distinction will pass for nothing more than (*sit venia verbo!*) a mere *haver!*

Immediately you are assailed with a volley of denunciations against that unfortunate country, at the close of which you can scarcely believe that all Americans are not slave-drivers, bankrupts, bowie-knife men, Mormonites, and sinners in many other respects besides. Not a few individuals look upon the Union as a half civilized country, where there is neither law nor order, persons and property being alike unsafe, and every one doing what is right in his own eyes. I only wish these folks would cross the Atlantic and judge for themselves. If they had a spark of candour left, and no intention of profiting by the sale of a work to please the British public, I feel confident, ere a few months had passed away, very different impressions would have been formed.

It would be absurd to attempt a defence of all that comes under one's observation in the United States, for the Americans have their individual and national faults as well as other individuals and nations. To some of these faults I shall have occasion to refer, but, at the same time, no unprejudiced traveller can maintain that there is not much to admire and imitate in the model republic, and especially in that part of it commonly called New England, peopled by those devoted men who fled from the persecutions of the English Church, to find freedom of conscience among the forests of the western hemisphere. Take the States of Massachusetts, Connecticut, Rhode Island, Vermont, New Hampshire, and Maine, and I venture to say there is no district of country in the globe, where the masses of the people are living in greater comfort and prosperity, where education is more universally diffused, where morality is in a more healthy state, and where the Christian religion has taken deeper root in the popular affections. We must not overlook either the enterprise which has so honourably distinguished the United States—their noble merchant ships, their superb river steamers, their flourishing manufactories, their railroads, and telegraphs, and mines—those sure signs of a nation's rising greatness and incipient power. Who can look likewise at the vast cities which the Union contains, without astonishment? On the Atlantic slope there are New York, with its half-a-million of inhabitants, Philadelphia, Boston, Baltimore, Washington, and Charleston, with numerous other places of which few in Great Britain have heard, and the size of which would amaze not a few besides. Then, when you cross the Alleghanies, and traverse the Mississippian valley, no less than 600 miles from the nearest coast, you find Cincinnati, a city of 90,000 inhabitants, and Louisville, one of 40,000. Three hundred miles further west still, on the other side of the Prairies, is St. Louis, a town containing a population of 30,000, and destined, ere long, to be the capital of that great country. There are the lakes too, these majestic inland seas, which are now navigated by large three-masted vessels, and the extreme ends of which are connected by magnificent steamers of 400 and 500 horse power. No longer ago than last May, when at Buffalo, I saw the "Empire" steamship leave for Chicago, 1400 miles distant, with 1500 passengers on board. Europeans have no conception of the resources of these western States. From New Orleans you can sail in a steamer 2500 miles up the Mississippi and Missouri; and every day, several of these fine vessels arrive at the wharfs of St. Louis, crowded with emigrants and travellers for pleasure. The activity and enterprise of the Americans are strikingly displayed by the facilities for intercourse in these newly explored

regions. Already railroads have crossed the Alleghanies; and, in a few years, we shall see the electric telegraph conveying intelligence from Texas to Maine, and from Iowas to Savannah, in less time than the stage coaches used to take to run the distance between Edinburgh and Glasgow.

It is my intention, in a few articles, to note some observations which I made this spring, during an extended tour in the United States and Canada. I propose inviting the attention of the reader whilst I travel this distance over again, and narrate those facts which, I trust, will be interesting to the Congregationalists of Scotland. In contributions to a religious magazine, it will be expected that I should refer more at length to the state of religion in the countries I visited; at the same time, a few remarks of a general nature may not be out of place.

Those who study the state of the weather cannot fail to recollect Wednesday, the 4th of March, the most stormy day we have had this year. On the afternoon of that day, I left the Mersey in the British and North American Royal Mail Steam Packet Company's Steam Ship "Hibernia," a superb ocean vessel of 1600 tons, and 500 horse power. Our voyage was neither a short nor a calm one. No sooner had we got fairly out into the channel, than the inexperienced began to know and feel the horrors of travelling on the mighty deep. What transpired on board during the three first days, I cannot tell, as no persuasion could induce me to lift my head from the pillow. Exactly a week after leaving Liverpool, we experienced a tremendous gale of wind from the south-west, which lashed the ocean into mountains of foam, and made our noble ship quiver from stem to stern. For thirty-six hours it continued to blow with fearful violence, so that we scarcely made any head-way at all. Two days afterwards, we found ourselves, one fine morning, on the borders of a sea of ice, through which, for three or four hours, we in vain attempted to penetrate. Our only alternative, in such a case, was to run southward. Our captain soon resolved to take this course, and we pursued it till the forenoon of next day, which was the Sabbath, when we came in sight of the icebergs, and steered our way among them towards the Nova Scotian coast. We had on board seventy-four passengers; and certainly a rougher set never before crossed the ocean. All day long did these men play cards, swear, drink sherry-cobblers, gamble, and revel, in a manner which was melancholy to witness. Except the reading of prayers in the morning, and the absence of cards, the Sabbath on board was kept just as other days. It was impossible to get seclusion except in one's state-room, and the close atmosphere there, few who are unaccustomed to the sea can suffer. On the afternoon of the thirteenth day, we emerged from a fog which had hung about us for forty-eight hours, and to our great joy, descried, looming in the distance, the bleak hills of Nova Scotia. Soon afterwards we made Halifax harbour, and remained there four hours to land the mails and take in coals, the passengers, in the meantime, sauntering about the city and fortifications. In the evening we again sailed, and next day experienced the usual unpleasant cross sea of the Bay of Fundy. On the morning of the fifteenth day after leaving Liverpool, I rose in high expectation, and going on deck, beheld what I had earnestly wished to see,—

"The bleak New England shore."

here it was—the home of the pilgrim fathers, “the land where first they trode.” Before us towered Bunker’s Hill Monument, that trophy of American patriotism, reared on the spot where, seventy years ago, the British troops met their first defeat. In an hour or two we entered the splendid bay of Boston, with its hundred rocky isles, and soon came close to the quay. As my object was to reach New York as soon as possible, I only remained in Boston till the afternoon of the day we sailed, leaving it by the railroad train, *via* Worcester, to Norwich on Long Island Sound. Winter had only been gone for a few days, and the fields looked very dreary. I admired exceedingly, however, the neatness of the New England villages, with their white houses, brick school-rooms, and steepled churches,—the last always in the most conspicuous situation, and large enough to afford accommodation to all. Of this part of the country I shall speak afterwards, as I spent some time on my return. The darkness which had come on before I embarked on board the steamer, increased the wonder which I felt on first entering the splendid cabin of an American vessel. After taking a survey of her internal arrangements, I retired to rest, to awaken next morning loose to the crowded quays of the mercantile metropolis, which was to be my abode for three weeks to come. The Astor House Hotel, in New York, is a fine granite building, in the form of a square, with beds for one hundred guests. At the public table there, I dined every day with two hundred and fifty gentlemen, principally business men, eagerly bent on making money and going a-head.

In my next article I shall give some account of the state of religion in that large city. At present, it may be as well to make a few general observations on the relative positions of the ecclesiastical parties in the United States.

It is generally known to the Congregationalists of Scotland, that the majority of Christians in the New England States profess like principles with them. Of late years the Baptists and Episcopalians have both increased considerably in that part of the country; but orthodox Independency, notwithstanding the Unitarian heresy, is still, and in all probability, will ever be in the ascendant. The sons of the puritans of old have retained those distinctive views which compelled them to leave their father-land, and they have taught them to a great and growing extent. Through their instrumentality, civil and religious liberty has triumphed in the United States, and millions of men made to bless the day that the pilgrim fathers landed on Plymouth rock. How remarkably has God, in this instance, made “the wrath of man to praise Him.”

Most nearly allied to the Congregationalists in America are the Presbyterians, who have flourished most in the middle and western States. So similar are those two bodies in doctrine, that frequently, on being asked if I were a Presbyterian, and replying that I was a Congregationalist, I have met with the answer,—“Oh, well, that is the same thing.” When a Boston man goes southward, he naturally joins a Presbyterian Society; and a New Yorker removing to Boston, connects himself, as a matter of course, with the Congregationalists. The Presbyterians are divided into two great bodies, the old school and the new. Between the moderate men of these sects little or no difference of opinion

exists, and several of them have to me lamented the separation. The preaching of the former, however, is *in general* more Calvinistic than that of the latter. The atonement question too is a bone of contention. One cause of the disruption was the refusal of the old school ministers any longer to support the American Board of Foreign Missions—a general Catholic Society, like the London Missionary, having its head quarters in Boston. They must needs have a sectarian association of their own managed by the General Assembly. The spirit manifested by these “exclusionists” was any thing but a charitable one. It ill became the men who were the very last in the United States to engage in the missionary cause, to find fault with those who had so long zealously worked in it. Besides these two great bodies, the Cumberland Presbyterians and the Reformed Dutch Church have numerous adherents. In the State of New York especially, the latter are very influential.

The regular Baptists have nearly 10,000 churches in the Union, chiefly in the southern and western States. They, and the Episcopalian Methodists, who are the largest denomination of all, having a million and a quarter of members, are the pioneers of the wilderness, carrying the gospel into districts newly explored, and still in a semi-barbarous state. Their efforts in this respect are highly commendable; in home missionary zeal they have far exceeded the other denominations. In both these bodies, as the proper education of the ministers has been little attended to, and indeed despised, their preaching not unfrequently is of a very humble order, too much suited to the vulgar manners of a new mode of life. I have heard some very queer stories of Baptist preaching in the south. This evil now, however, is being cured, for colleges are starting up in all parts of the country, as the necessity of a good theological education is becoming more and more apparent. Besides the larger denomination, there are about half-a-dozen smaller bodies of Baptists, the most of whom hold heretical views; as the Free-will Baptists, who deny the doctrines of election, perseverance of the saints, &c., and the Christian Baptists, who are Socinians.

The Episcopalians are a very rich denomination, flourishing chiefly in the southern States. The Puseyite heresy has, I lament to write it, made considerable progress amongst them. In several of the larger churches in the city of New York, the gospel has ceased to be preached in all its purity. Nevertheless, some of the most devoted Christians in the country are Episcopalians, and many of their congregations are indefatigable in their missionary zeal. I have most pleasant recollections of time spent with the members of that body.

The Universalists and Unitarians are the principal heretical Protestant denominations in the United States. They have about 100,000 members, chiefly in the north. Concerning both these sects I shall have more to say hereafter.

In America, as well as in Britain, there are many pious people who express great fears at the rapid increase of the Roman Catholics, especially in the western States of Illinois, Indiana, and Missouri. That they have increased very much, no one can deny; but we must take into consideration the immigration into these districts from Ireland and Roman Catholic Europe, as well as from the French colony of Louisi-

a. I have no apprehensions that Popery will ever flourish in the United States; for it is a system totally at variance with the constitution of the country, and the feelings of its inhabitants. Political liberty and ecclesiastical despotism can never for any length of time co-exist. An educated, intelligent, enterprising people like the Americans, know and cherish too well the principles which their forefathers professed, to become the dupes of a hierarchy, and the slaves of superstition. The invention of the Roman Catholics at Baltimore, by their late manifesto against the common schools, have developed the true nature of their system,—a system which had its origin in ignorance, and never can obtain predominance amongst a well educated people.

W. E. B.

CONGREGATIONALISM.—No. V.

ARE ALL THE DEACONS OF CONGREGATIONAL CHURCHES FAITHFUL TO THEIR PROFESSED PRINCIPLES?

“THEY that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus.” 1 Tim. iii. 13.

The nature and design of the institution of the deacon's office, with the qualifications requisite for using it well, are explicitly stated in the scriptures. (See Acts vi. 2—6; 1 Tim. iii. 8—13.)

“The office of deacons originally was to serve tables—the Lord's table, the minister's table, and the poor's table. They took care of the secular affairs of the church, received and disbursed monies, kept the church's accounts, and provided every thing necessary for its temporal good. Thus, while the bishop attended to the souls, the deacons attended to the bodies of the people,—the pastor to the spiritual, and the deacons to the temporal interests of the church.”

In order that he may be prepared to use his office well, it behoves the congregational deacon,—

I. *To have a correct knowledge of his distinctive principles, and the duties and responsibilities therewith connected.* This is the duty and the interest of private members; and the acquirement of such knowledge is by no means a difficult task. Our principles are so simple and plain, that if any of our members are found ignorant of them, their ignorance will be found inexcusable. But I am afraid that this is the case with not a few. Hence, when their professed principles are misrepresented and contradicted, instead of maintaining and defending them, they not unfrequently make it manifest that they esteem them of no importance; and in open violation of them, to a certain extent, they sometimes, by their conduct, countenance principles and practices of a very opposite and injurious tendency. In present circumstances, the deacon, at least, should stand prepared for exemplifying and defending his principles on all occasions. Thus prepared for action, in order to use his office well, it behoves the deacon,—

II. *To give a practical illustration of his principles to the church and to the world.* We have no sympathy with those who make a mighty

noise about symbolical institutions, and who, like the ancient Pharisees, compass sea and land to make proselytes. Such conduct should be held up, as it is in the Bible, to justly merited detestation. But when principles are understood, and honestly embraced, they should be conscientiously exemplified. Here it may be expedient to advert to a few things which demand the attention of the deacon; and,

1. *Diligent attendance at the church meetings, especially on the first day of the week.* His office requires that nothing short of necessity or mercy should prevent him from meeting with the church in which he officiates on that sacred day; and however many may absent themselves from the weekly or occasional meetings of the church, the deacon should be exemplary in his attendance. The following exhortations merit the serious and prayerful consideration of the office-bearers and members of Congregational Churches: "Let us hold fast the profession of our faith without wavering, for he is faithful that promised; and let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting," &c. Heb. x. 23—25.

One of our distinctive principles is, that all the members of our churches, who have ability and opportunity, should esteem it their privilege and their duty to meet together on the first day of the week to commemorate the death and the resurrection of their Lord; to listen to his word, and to pour out their hearts before him in the united exercise of prayer and praise. Circumstances will no doubt frequently occur to prevent the most conscientious at times from meeting with their brethren—circumstances over which they have no control. When that is the case, they will be found blameless. But when any absent themselves unnecessarily, or for personal gratification, they are so far manifesting unfaithfulness to their principles.

2. *Abounding love and liberality.* Love to Christ and to one another for his sake, is that by which he will have his people distinguished from the world lying in wickedness. Hence his new commandment, which should be deeply engraven on our hearts: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." In proportion as love abounds, it will produce liberality. "Hereby perceive we the love of Christ, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whose has this world's goods, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him?"

In performing the duties of his office, the deacon may frequently have occasion to stir up his brethren to the practice of these acknowledged principles; and in doing so, one of the best arguments he can consistently urge, will be his own example. We can have no sympathy with those who are perpetually dunning their adherents for money, money; that, however, is very different from kindly reminding believers of what is their acknowledged duty, and which ought to be esteemed their privilege and their honour, namely, to contribute of their substance according to their ability, for supporting and extending the gospel, and for supplying the need of their poor brethren.

3. *Integrity and impartiality.* To a certain extent, the deacon is a steward, and as such, he is required to be faithful to the trust committed to him. In ministering to the necessities of the poor, owing to their recent imperfection, some may be apt to murmur in consequence of imagining that others are preferred before them. To prevent this as far as possible, the deacon must have no favourites among the poor, lest he should be tempted to act partially. The exhortation which was originally given to Timothy, although it refers to another subject, may be useful to the deacon: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality." 1 Tim. v. 21.

4. *Tender compassion.* In ministering to the necessities of the poor, the deacon will sometimes meet with cases in which affliction of body and mind are combined with poverty. This will call for the exercise of sympathy and compassion; and the deacon must stand prepared to weep with those that do weep, and to do all he can to support and comfort the afflicted members of the body. While ministering to the mortal body, the state and frame of the immortal mind must not be neglected. To conclude our remarks, in attending to the duties of his office, the deacon will find it necessary to put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering, &c. Col. iii. 12—15.

Having already exceeded the limits intended, I shall only add, that as the duties of the deacon are onerous and gratuitous, they have a just claim on the sympathy and the prayers of those to whom they minister; and that their brethren should do what they can to render their yoke easy and their burden light.

UNPUBLISHED LETTERS OF THE LATE REV. JOHN CAMPBELL, OF KINGSLAND.

No. VIII.—COMFORT IN AFFLICTION.

“EDINBURGH, 6th May, 1797.

“MY DEAR SIR,—It is impossible for me to conceive in what state your trial stands, but those considerations which will afford consolation under a great, will not be useless under a less trial. Suppose that the presence of your friend was necessary in the mansions of our Master, would you tell Jesus, I cannot dispense with her company for ten or twenty years to come? What would her dear Lord Jesus reply to this, think you? Would he not tell you of the wounds, the agonies, the death, she endured for you? That she was his purchased property—that he sent her you for this given period—that it is dishonest not to part willingly with his inheritance? The Lord, Sir, loves a cheerful giver; he can easily compensate for our greatest temporal losses, by the communication of his precious grace to our souls. The separation of saints is only a temporary inconvenience—nor are they entirely separated, though the one be in heaven and the other upon earth—they think upon each other—the spirit of Jesus resides in and comforts them both—he is the object of their mutual love and contemplation. If any of the two have reason to raise a lamen-

tation, it is the one who died—well may they sympathise that we are left behind in this vale of tears, in this state of comparative absence from the Lord. But they know that in a minute of heaven's calculation, they shall be joined by their terrestrial friends; when they meet, how sweet they shall join in the song of Moses and the Lamb! How will they triumph in the eternity of their union, in the unutterable felicity of their condition! in the boundless ocean of glory perpetually to be revealed! How animating even here are these divinely glorious hopes. Let us demonstrate to surrounding men our full approbation of, and acquiescence with the *manifested* will of our adored Lord! He knows our frame, the keenness of our natural feelings, the need we have of his supernatural gracious agency. He allows us to weep, for, wonderful, Jesus wept! God has had one family, viz. the family living in heaven and earth—the chief post of honour is heaven. Hence, walk by *faith*—we shall rejoice in the translation of our dearest friend—the dearer they were, our rejoicing will be the greater; but if we walk by sense or feeling, the reverse. *Almost all* my earthly connexions are removed from time, I covet the case of them who are lodged among the legions of the ransomed. I know they would not exchange conditions with me upon any consideration, but by the express command of their risen Redeemer. Perhaps circumstances with you may be very different from what I have all along had in my eye. Be it so, my words shall not be lost.

“These few lines have been hung together in the heart of business—may the Lord bless them to you and to me. I am your unworthy companion in the kingdom and patience of Jesus Christ, and your sincere friend and servant,

“JOHN CAMPBELL.”

DR. CHALMERS AND THE EVANGELICAL ALLIANCE.

WE have abstained most conscientiously from much that we were otherwise disposed to say respecting the movement for christian union, which is expected to result in the formation of the Evangelical Alliance. A claim has been earnestly asserted for full liberty to make the experiment of a general christian confederacy for common christian ends. And, after the preliminary preparations that have been made, and the apparently auspicious issue of the provisional conferences, we think the claim is reasonable. It is possible that some may have difficulties which nothing has served to remove, but which may give way before the practical experiment. It is possible there are some not so hopeful as to add any strength to the convention were they to join it, who can afford to wait hopefully and prayerfully for the issue, that shall quicken their languor and strengthen their feeble faith.

The present month may be viewed as the crisis of the movement; before our readers shall peruse these pages, the matter in question shall have received its determinate shape. As every Christian *must desire* christian union, every Christian should *pray*, as well as *labour* for it; and the very least measure of co-operation which any Christian can give to those who are engaged in promoting the Evangelical Alliance, is to pray the Divine Head of the Church to guide their counsels and delibera-

us, and to bring the general christian mind into harmony with what we do and determine to do.

While it has been right for some silently to wait—and while it would have been better for some who have spoken against the Alliance to have held their peace, their opposition being so sectarian and self-complacent than it constituted one of the best demonstrations of the necessity of some unifying element in the christian church—it is well that some have spoken out, and among them, chief and most honoured, the great and good man, the substance of whose pamphlet we would now present to our readers.

Concurring with all true Christians in the supreme desirableness of christian unity, Dr. Chalmers describes the true unity of Christians to be one of heart, as well as of judgment or opinion.

‘And it is not oneness of judgment or opinion only after which we are bidden to aspire. True, the Bible speaks of ‘one faith’ and ‘one Lord,’ but no less emphatically of ‘one heart, and of the unity of the Spirit.’ The two, in fact, are intermingled in scripture. In one place, ‘be like-minded’ is equivalent to ‘having the same love;’ (Phil. ii. 2;) in another, the unity by which we are at length perfected is represented as ‘the unity of the faith and of the knowledge of the Son of God.’ (Eph. iv. 13.) When the whole passage, indeed, (Eph. iv. 1-16,) is studied in connexion, it will be found of pre-eminent application to the matter on hand. The lesson given at its outset is one of forbearance—‘bearing one another in love;’ and of endeavour—‘endeavouring to keep the unity of the Spirit in the bond of peace.’ These are, as it were, the initiatory steps of a process, whereof the final result is a perfect unity of faith and knowledge in all things. We admit that at the earlier stages, nay, even at the commencement of their discipline, there must have been one faith—faith in all that is indispensable to salvation. But posterior to this, or rather as the ultimate consummation and optimism in which the series terminates, the unity is advanced from being of one accord in things essential, to being of one mind in all things. It is the very process adverted to by Paul in another of his epistles, (Phil. iii. 15, 16,) where there is a clear distinction between those called perfect, ‘to whom the Lord had given understanding in all things,’ (2 Tim. ii. 7,) and those short of such perfection, who were in some things otherwise minded from the perfect, but to whom at length God should ‘reveal even this unto them.’ These portions of holy scripture might well encourage the members of the Evangelical Alliance. They demonstrate a certain precedency of the practical to the doctrinal Christianity—of forbearing love, for example, and endeavours after unity, to the ultimate perfection of a full agreement in the truth—of a walking together up to their common belief, to at length a thinking together, and so a walking together in all things. It is by speaking in the truth to which they have already attained, that disciples grow in all things to Christ. (Eph. iv. 15.) The moral is a preparation for the intellectual; and in the contemplation of such views, we cannot but regard the spirit of devotedness and love which has descended on these writings as a happy omen for the future. The scriptures that we have just quoted on the side of forbearance and charity, carry in them a most pressing rebuke of those who look on all who differ from them, not

with the spirit of distrust only, but in somewhat of the spirit of defiance. This most assuredly is not a likely or a promising attitude in which to commence the movement towards an object which our Saviour set his heart upon, and which we, if we are like-minded to him, would set our hearts upon also. It is not needful that there should be first a settlement of all controversies, ere that we meet in love and in the spirit of earnest desirousness for the peace and extension of the church. Love, in fact, is the most effectual precursor to such a settlement—and that not a settlement of unworthy compromise, but by the altogether legitimate influence of the heart upon the understanding, the settlement at length of a full and day-light harmony on all the questions which have so divided and therefore deformed the face of Christendom. Let them but begin in love, or with unity of affection, and we shall see whether a uniformity of faith will not be the result of it. And, besides, by such a commencement, at the very outset of the career on which they have entered, and long before they have taken up the sectarian differences which have stamped so motley an aspect on the church of Christ, might the members of this alliance give forth a most wholesome manifestation of the power of their Christianity—such a manifestation as told so mightily throughout the first and second centuries, not in conciliating enemies only, but, we doubt not, in multiplying converts and rapidly extending the faith, when the very heathen were forced to exclaim, Behold how these Christians love each other.”

The decay of this genuine christian love became the source of manifold heresies, the refutation of which gave rise to doctrinal testimonies, creeds, and confessions, which very naturally took much of their *form* from the particular form of error which they were required to meet.

“In as far, then, as the object of Confessions is to exhibit a series of counter-propositions in the form of safeguard articles, framed against the respective heresies which made their appearance from time to time in the church of Christ—it will be found that, between the orthodoxy in these documents and the orthodoxy in scripture, though both should be substantially the same, there is this peculiarity by which to distinguish them. Scripture, which delivers God’s own truth in God’s own language, sets forth the sayings of God. A Confession may deliver the very same truths, but delivers them in a different language, because framed with a special object, which is to put down the gainsayings of man. It is thus that the very same truth may be so differently set, as it were, that it might carry a very different aspect to the mind of the observer. When an apostle stands forth in scripture in the character of an ambassador from heaven, and tells us of God or Christ, beseeching the world to be reconciled, we feel as if breathing in a more kindly and genial atmosphere, than when we read in the formulary of a church that salvation is altogether of grace, and that the opposite doctrine is a damnable and detestable heresy. We know not how others are affected; but we confess that with us it is a different kind of sensation, when we view the truth first as it beams upon us in direct radiance from heaven; and then, though the very same truth, as it glares upon us from the decretals of an ecclesiastical council, with a certain air and countenance of human authority, and not seldom in fiery characters of wrath—that wrath of man which worketh not the righteousness of God. Were an article of Faith

presented to us in scriptural phrase, it would simply set forth to us the sayings of God. But there is an accession of other feelings and other influences altogether, when the same article is presented to us in scholastic phrase—and more especially in conjunction with the anathema by which it often is accompanied. It is the proper office of the pulpit to set forth the sayings. We should like if it could be made the exclusive function of the polemical treatise to put down the gainsayings. It forms one of the most valuable branches of ministerial instruction to give lectures on the Bible. We stand in doubt, and at times in dread, of lectures on a Confession. Doubtless there is greater scope in the latter employment for the warfare of a closer and more strenuous ratiocination. But for the work, whether of conversion or edification, we should look more to the effect of Bible statements upon the conscience, than to the argumentations of controversy upon the understanding. Yet, for the repression of heresies, for the exigencies of the church militant upon earth, we admit with Turretine the necessity of Confessions, even though framed in other phraseology than that of Scripture; while, at the same time, with Turretine and the illustrious divines who have gone before him, we hold such to be necessary evils. We are told by the apostle that there is a need be even for heresies, (1 Cor. xi. 19,) and so also for the articles of a Confession, as the counter-protests of the church against them."

We are free to own, that after such admissions, and with the following description of their very sparing and subordinate use, our antipathy to creeds is considerably mitigated.

"And had this been the only purpose for which Confessions were framed, we could have met the objection of Robert Hall against them, in that they led us to take our Christianity from jejune abridgments of the Bible. A Confession, viewed in the light of a safeguard from heresy, is not necessarily a compend or summary of the christian religion. Had there never sprung up any heresies in the church, no such Confession would have been called for; or, had only one heresy made its appearance, a Confession with but one article would have sufficed. But as the heresies multiplied, the articles or counter-propositions of orthodoxy multiplied along with them. It follows not that because each and every minister of a church is required to subscribe these, he must therefore preach from these, or make the document which contains them the text-book of his pulpit ministrations. They stand but as so many sentinels for receiving his password, along the avenue through which he enters upon the vineyard of his labours. But after going through this ordeal—after having given this security that he shares not in those heretical misunderstandings of scripture which are denounced by the formulary—he is no longer confined to its naked categories; but it is scripture itself in all its force, and freedom, and richness, and variety, which forms the mighty instrument in his hand for subduing the people under him. In the Bible readings and Bible expositions, whether of his pulpit or household services, it is his part to travel along with them over the whole length and breadth of the land. It may be the peculiar office of other functionaries, stationed along the towers and bulwarks of our Zion, to ward off the invasion of heresy from its borders; but the main employment of a preacher, or herald of salvation, is to set forth the sayings of God—though there might too be calls and occasions on which it becomes

his needful, and therefore his rightful employment, to put down the gainsayings of man."

"Let us never forget, then, the immeasurable superiority of scripture to them all put together; and even now, though the new form of a repository for positive truths has been superadded to the old of a protestation against error, let us ever and anon recur to these primitive and inspired oracles, wherein are set forth the sayings of God, with a full sense of the infinitely higher precedency which belongs to them over all the Confessions of all our churches—whether their object be to set forth the sayings or to put down the gainsayings of men. Let us call no man master, for one is our master, even Christ."

The purpose for which this very admirable chapter on creeds and confessions, of which the foregoing is a specimen, is introduced, is this:—"Let us hope that some method may be devised by which this supremacy of the Bible might again be unfurled in the sight of all christendom, and become the rallying standard around which to subordinate and to harmonize all its denominations—so as at length to overtop all the party-coloured badges of distinction between one church and another, and cast them into the shades of oblivion. Had there been at all times moral honesty in the interpretation of the Bible, heresies would never have arisen; and in the proportion that conscience and real practical religion shall resume their ascendancy in the churches, will heresy disappear. It is too much to hope that, with the prevalence of a sound christian philosophy, and above all, of a spiritual and living piety, they will altogether cease. Confessions will then be superseded, having fulfilled their temporary purpose, and so served or seen out their day—after which the Bible will become the great central and presiding luminary of all the churches, and in whose blessed radiance all the nations of the earth will alike rejoice."

This, in Dr. Chalmers' view, is the basis on which the union of Christians is to be effected:—"that, notwithstanding the exceeding number of different communions in the christian church, each distinguished by their own peculiarity, there are very many individuals in most of them, and perhaps some in all of them, who have substantially the same understanding of Bible truth, and with the same practical effect too on their hearts and lives."

But the great practical question, and the one of prime importance is, how to go about it? In solving this question, objection is taken to the title of *Evangelical Alliance*, and that of *Protestant Alliance*, greatly preferred. For, "let them but attempt to define the name which they have assumed, and the single word 'Evangelical' might prove a Pandora's box that shall break up the whole enterprise. . . . But there is no difficulty in tracing the line between those who profess the Bible to be the alone directory of faith and practice, and those who admit, as paramount to this book, or even co-ordinate therewith, either the traditions of Fathers, or the decrees of ecclesiastical men, save those which scripture itself has recorded as authoritative and binding upon Christians. There is a broad and palpable distinction here, about which there can be no possible question or mistake, where all the really evangelical will cordially and resolutely take the right alternative and keep by it, and many of the unevangelical, if but Protestant, will take it too—however

little, through any sustained and executive series of proceedings, either their cordiality or their perseverance can be reckoned on. It is even likely that the greater part of these may at length fall away; yet, notwithstanding, we should count on a powerful body from among the Reformed Churches of Christendom, as being ready, at the very commencement, to rally around the standard of their common Protestantism, and to form into an organized association both for the defence and the diffusion of it. Nor should we be afraid that, in the ulterior stages, there would be a great decline either of strength or of numbers; but, if rightly conducted, we should rather look for a great accession of moral weight, and the force of a growing and gathering tendency towards the ultimate consummation of a visible and most impressive unity among all true Christians. But, meanwhile, it were a mighty disembarment to be relieved from the necessity of condescending on any other test than a declaration that the Bible, and the Bible alone is the religion of Protestants. But besides this advantage—the getting rid of a sore initial perplexity, which begins to be already felt, and indeed is now pressing hard on the friends and well-wishers of the Alliance—there is another argument in favour of our proposed title. Its single watch-word not only describes very clearly the qualifications of the proposed membership, but it intimates with equal clearness what the precise work is in which, when brought together and formed into an association, they are expected to engage. It is an alliance in defence of Protestantism.”

“But another and distinct advantage of betaking themselves to this object, this definite, tangible, and specific object, is, that the Alliance would thereby get a work on hand, a something to do, a real executive hand-occupying business, on which a progress might be made, and at every meeting a progress might be reported—so as to satisfy all men that they had now entered on a pathway which could be described, and in which they were actually making way. Hitherto, the meetings have been chiefly of a devotional character—a spirit and habit this which we trust will never abandon them; and the speeches more of a sentimental than of a deliberative character, charged throughout with the reciprocations of christian charity—a sentiment this which we trust the very enterprise itself will, if kept up and prosecuted, have the effect of fostering into a principle, and gathering into a strength which shall carry it through all the ambiguities of the labyrinth before them. It is a labyrinth of which I am not sure that they have yet found the clue or the eipher; and it might require a greater time than has yet elapsed before they can find it. Perhaps we urge them too soon; but we cannot help thinking, that in the contemplation of a vague, and vast, and voluminous undertaking, many of them are beginning to feel at a loss how, or by what footsteps and practical means, they shall be conducted onward, or, in other words, what they should turn to, and how employ themselves next. It will not do for the thing to evaporate, as many other magnificent enterprises have, in the mere phantasmagoria of committeeeship and sub-committeeeship, with an imposing list of officials, and large periodical assemblages, where first-rate speakers make their eloquent demonstrations, but are sadly at fault for the materials of real business, or how to assign an operative process by which they might advance towards the completion of the object on which they have met.”

Added to the liberal avowal on the subject of creeds and confessions—^{from} Dr. C. says:—"Let us now venture to express our hope of there ^{being} now a pretty general conviction, that no basis of union in the form of so many articles of faith, should have been proposed at the outset ^{of} this enterprise. This is a complete inversion of the right order—causing ^{the} the first and the final to change places—of a process which should not ^{begin} thus, but will perhaps end thus. This, we trust, is a growing, and will become a very general persuasion among the members of the Alliance; for though they have not rescinded the basis of union adopted at Liverpool, they have at least neutralised it at their meeting in Birmingham. Let them never be ashamed to retrace, for what is it they are engaged with? An untried experiment, in the prosecution of which they have still a great deal to learn. They are as yet but casting about, or groping their way towards a glorious object, worthy of all our efforts and all our prayers; and which, if they succeed in realizing, will mark their enterprise as the best and the noblest of modern times. Nevertheless, when wrong, they should bear to be told of it, and be ready in the present early and tentative stages of their operation, when they have found the untowardness of one expedient, to abandon it for another. And we hold that we should abandon every idea for the present of an initial declaration of faith, however brief or however general."

Dr. Chalmers might have spared his regrets that the resolution excluding slaveholders from the Alliance was passed. It has been, indeed, a matter of amazement, how the same Dr. Candlish, who pleads for an intimate connection of his own church—the Free Church of Scotland, with slaveholders and *slaveholding churches* in America, should have been the proposer of that resolution. He may have the means of reconciling the discrepancy: we confess they do not occur to us: and the *appearance* of that resolution, as certainly the general impression it has produced was, that it was a stroke of policy—which, in Dr. Chalmers's opinion, has, however, created as many difficulties as it removed.

"In conformity with these views, we must regret the resolution at Birmingham of April the 1st, of withholding invitations from those 'who, whether by their own fault or otherwise, may be in the unhappy position of holding their fellow-men as slaves.' If not by their own fault, the laying on of such a stigma is an act of cruelty and injustice to those ministers, of whom we doubt not there is a number in the Southern States of the American Union, who mourn over slavery and all its abominations. These form the very class who were the most likely to send over their representatives to this country. But even as to those who are in fault, though we deem it probable that few of them would have ventured to make their appearance, yet we say it with all sincerity—the more of them the better. According to the principle that we have presumed to recommend, they would soon come to understand that such a welcome from us implies no approval, and no toleration whatever, either for their principles or their practice. By this resolution, then, we have thrown away a glorious opportunity of holding converse with ministers who might otherwise have come to us from that tainted region. There is the most fitting question for a special committee that can well be imagined, where those strangers, whom we have unfortunately debarred, would have been in the best possible circumstances for being inoculated

with British feeling, and for receiving the benefit of all those suggestions which christian wisdom might have offered, for their guidance in the truly difficult position where Providence has fixed them. It seems to us as if an opening to a great achievement of christian usefulness had been closed by this resolution—an evil that can scarcely be repaired by the correspondence proposed to be held with christian brethren in different parts of the world, especially with those who may be engaged amidst peculiar difficulties and opposition in the cause of the gospel. We should have greatly preferred the actual presence of these men, and to have held oral converse with them, rather than distant letter-writing. The Alliance, we hope, will, by their open protest both against Popery and Puseyism, hold their face as a flint against the most powerful of this world's hierarchies. But let independence have its perfect work. There is a party of injudicious Abolitionists in America who have greatly dis-tempered and retarded the cause of emancipation; and let us not give way to the fanatic outcry that they are attempting to excite throughout the misled and deluded multitudes of our own land."

Dr. C. then, with characteristic zeal and exuberance of hope, proposes, as the main practical object of the Alliance, a *Universal Home Mission*. The details of his plan which, by his personal labours, he has admirably illustrated, we need not state; they are familiar to the readers of Dr. C.'s productions. It is not proposed that the Alliance should engage in the work itself, but give sanction and impulse to the efforts and specific organization of all christian bodies that will undertake it.

"A general utterance of this sort on the part of an influential and recognised body, would expedite the great work at an inconceivably faster rate, than we can ever expect it to be set agoing by the isolated examples of, here and there, a few individuals. On the other hand, let but the ministers of the Alliance join together in this common enterprise as a matter of duty, and by wholesome reaction it would speed inconceivably their common understanding in the matter of faith. Were all engaged in this work of love, it is far the likeliest preparative for their at length speaking the truth in love—a remarkable expression, as if the element of love were that clear element of light, that medium or atmosphere in which truth could best be apprehended, so as to become at length, with all real Christians, the subject both of their common recognition and common utterance. Nothing, on the one hand, could better conduce to an ostensible oneness among Christians, than would they only join in a process of christianizing; and nothing, on the other hand, as our Saviour tells in his prayer to the Father, nothing will more certainly conduce than the visible display of this oneness, to the glorious result of a universal Christianity."

It is evident that Dr. C. expects a better result from a union upon a practical object, than any union which has its basis in a creed.

"We have not forgotten that the express and formal object of the Alliance is to effectuate an ostensible unity among the Christians of different denominations, and to this they should specially address themselves. Assuredly they will form into a likelier temper, and put themselves into likelier circumstances for such a result, by praying together in the hall of devotion, and by acting together on the field of religious usefulness. We are not sure but that this oneness of aim and operation,

and above all, of visible result in the conversion and reform of multitudes is more fitted than even the oneness of their orthodoxy to individuals of the general body of those who are thus engaged, and so to hold forth a sensible exhibition of their unity to the world. Still there is, besides this unity of practice, an indispensable unity of faith, (Eph. iv. 13,) and the more palpably the demonstration which could be given of this the better, as by all at length putting their hands to the one creed, or, more impressive still, all merging into one denomination. This last, if it is ever to be attained, is probably the most distant result of all; and yet, though we should never reach it, we might be moving towards it."

He then proposes, in pursuance of this object—for the "consideration" of the Alliance—not for its "adoption," as in the case of the preceding measures—the "appointment of special committees for the understanding and discussion, and it may be, the adjustment of these differences—to find out wherein, and this in the midst of their doctrinal differences, does their common Christianity lie." He illustrates his proposal by a committee of Calvinists and Arminians to settle their common ground: and another "committee of our ablest and wisest men, on both sides of the voluntary question, believing, as we do, that if the accessory element of Erastianism were detached from the principle of a National Establishment, it might go far to harmonise the views of men upon this subject." Such is the general purport and substance of this characteristic, able, and, in most respects, admirable production.

POPULAR EDUCATION BY THE STATE.

THE question of Popular Education, will be one of the first to engage the general attention, should the present administration remain in power. As past experience proves, this subject involves some difficult and vital principles, on which it is desirable that there should be as much unanimity among the evangelical, and especially the non-conforming portion of our citizens, as possible. We have never, for our part, been able to see that the doctrine of Voluntaryism, or Anti-state-churchism involved a denial of the right and duty of the State to regulate and superintend, and provide secular education. Thus far, at least, we agree with the writer whose remarks in the recently issued *British Quarterly* we now present to our readers.

The argument of such an able reasoner deserves the most careful consideration. Without, therefore, at this preliminary stage of a discussion, committing ourselves to every sentiment of this writer, we commend the subject to the earnest reflection of our readers.

"Popular education also, it is intimated, is again to become a question of government. On this subject, likewise, our great wish has respect to what we hope our rulers will not do. We should deprecate to the utmost their doing any thing which might tend to disturb the existing apparatus in relation to this object. We take it for granted that no such scheme as the recent one by Sir James Graham is for a moment contemplated. Consequent on the destruction of that great measure, great effort has been made by nonconformists to extend the means of popular instruction. The

congregational body alone has raised £100,000 for that purpose. Other denominations have given proofs of the same public spirit. No project that should break in upon the machinery thus called into existence would find favour, or even endurance, with the nonconformists of England. The territorial or parochial plan of originating schools, as in Prussia, would be wholly inapplicable to the social, or rather to the religious state of England. It is not in the power of any government to give existence to any thing like the continental system in this country. The utmost that an English government could attempt, with any show of wisdom, would be to encourage all the available voluntary effort of the friends of education, and to originate schools itself only in such districts as are ascertained to be destitute of the requisite local agency. It might aid and supplement voluntary effort, but it must not attempt to supersede it, nor be allowed to cross its path so as to impede it.

“Even this much, however, it will be contended by many, is more than belongs to the province of government. We confess also, that we should be obliged ourselves to admit the truth of this conclusion, if it were also true—that it is better the people should be wholly without education, than that they should not receive a religious education. But we are not believers in that doctrine. We think an education that is purely secular is immeasurably preferable to blank ignorance. Nor do we see any valid objection to receiving aid from the state in imparting such instruction to its people. We admit, of course, that secular education connected with religion would be greatly preferable to secular education alone, and were our religious men *the* nation, and as such really equal to the work of educating all the young of the nation, we should say at once, by all means leave the work of education wholly to the hands of those men. Even now we say to men of every religious denomination—educate the children of your own people, and as many as you may among the people generally—educate them religiously, always remembering that nothing can possibly release you from such obligation. But supposing this obligation to be felt, and the corresponding effort to be made, and a large proportion of the population still to remain untaught, and the choice in their case to lie between receiving a merely secular education from the state, or no education—what should our decision be then? Are nonconformists prepared to put themselves in the position of saying, in effect, to the government—‘We admit that it is a very lamentable thing that those multitudes of children should remain wholly untaught, but we regard that evil as much less than that they should refuse your secular instruction without our religious instruction. It is true we cannot ourselves impart to those children even the elements of secular knowledge, but we prohibit you from attempting to supply our lack of service in that particular. The education of the whole people is not your work, but the work of the professedly religious men of the community, and whether these men are found doing this their proper work or not, or may be said to be really equal to the doing of it, is no question for scrutiny on your part.’

“Now we must insist, in the name of every thing modest and reasonable, on not being made parties to language of this import. Indeed, we must be permitted to deny the assumption which lies at the base of this whole statement. We do not believe it to be a man’s duty to do what he has

not the power to do. The religious men of England do not possess the power necessary to constitute them the educators of the whole people of England, and the thing to which they are unequal cannot be a thing for which they are responsible. But were it otherwise—did the religious men of this nation constitute so large a portion of it as to be competent to the work of teaching the entire mass of the people, we should urge them to the doing of that work, so far as regards secular training, because we should regard that piece of public service as pertaining to them, even then, so immediately or so naturally as to the nation at large, but because that work would be sure to be much better done by them than by any other agency. We maintain most earnestly, that the most matured social condition is that in which the people are in the greatest degree educated, and in the greatest degree *Self-educated*; and that all State patronage of education should be conducted with a view to that result.

“But here two questions require to be met,—1st, Can the government and people of this country be brought to approve of a scheme of education which shall be merely secular, leaving parents, and the ministers of religion, to graft religion upon it, in such form, and by such methods, separate from the day-school system, as they may prefer?—2ndly, In the case of schools where the secular education is blended with the religious, may the supporters of such schools receive pecuniary grants from government, in aid of the secular instruction imparted in them, without committing themselves to the principle of receiving State-money in aid of religion?

“With regard to the first of these questions, we must assume it to be a settled point, that it is not the business of the civil government to become a teacher of religion, either from the pulpit or the desk. But the conclusion that government should not be a teacher of religion, does not warrant us in saying it must never be a teacher at all. The office of the priest and of the schoolmaster, so far from being identical, may be kept perfectly distinct. It may be very inconsistent in a secular government to become the teacher of knowledge which is not secular; but it may be only consistent that a secular power should be known as the patron of secular tuition. If in the former case there is repugnance, in the latter there is affinity. Indeed, we think that dissenters, even the strongest anti-state churchmen, should be among the first to admit, and appreciate this distinction. Every act of the State in which this principle is recognised, is a step gained. We can conceive of strong exceptions as made to such a scheme by churchmen, but of none that can be validly made to it by dissenters. Leave the education purely secular, and you leave it to be naturally a State affair. We venture to say, that if our government should act rigidly on this obvious principle, refusing to take any cognizance of our religious differences, and restricting itself to the province of seeing that secular education is imparted, either by others or by itself, the general feeling would be in favour of such a measure. The bigot and hypocritical cry against a ‘godless education’ has nearly worn itself out. But if our statesmen, instead of seeing this, and acting accordingly, must meddle, in any way, with the religion of the question, that will be enough wholly to vitiate the best concocted scheme, and to convert it into a new apple of discord.

are not insensible to some accidental difficulties that would be met on carrying out this principle, but we are satisfied of its soundness and believe that its working, in common with that of all just measures, would be in the main wholesome. We should like to see our armists engaged in a candid, but thorough discussion of this question. We are inclined to some new light respecting it in the course of our inquiries into Sir James Graham's Bill. But while discussion is directed to the discovery of truth, the positions taken in the heat of a political contest are often more the effect of antagonism than of reason.

The second question we have mentioned is more complex than the first. After all that may be said respecting it, we fear that intelligent men will be far from seeing alike upon it. If a school be established to impart a religious education, and money be received in aid of it from the State, it will be clear as demonstration to some that in such case State-money is taken for religious purposes. But we are prepared to say, 'We receive money from the State in aid of *secular* education we give, and which it is legitimate in the State to receive, and not in aid of that modicum of religion which we connect with which the State is not allowed to interfere. Our schools, whether denominational or congregational, are also local, their expenses being always open to the families of the district without aid from the State. The substance of their teaching is secular, the substance of the advantages they confer is secular, and on this ground we deem it more than just that we should accept of assistance in such efforts from the State treasury.'

These are the different views that now obtain on this question. We are inclined to think that the latter of these views has been gaining considerably of late. For our own part, we have always entertained a very low opinion of the religious instruction given in day-schools, and the religious impression produced by it. We have thought that the advantage as been made about it wonderfully greater than the thing itself justifies. It has reminded us too much of our Oxford religionists, who would pass for being very pious because prayers are read in the chapel every morning. We admit most readily that the training afforded by a day-school may *prepare* a young mind for receiving religious instruction with advantage from the lips of a parent, a Sunday-school teacher, or a minister; but the man must have been a sorry observer of day-schools who would regard the religious instruction obtained there as being, while alone, of any great value. In this respect, we think our British Foreign Missionary School Society is unhappily in a false position. The hollow and unchristian cry against an education without religion, has forced the members of that society into strong measures on this point, in the hope of bringing their assailants into silence; but by so doing they have placed themselves in the awkward position of seeming to accept public money for religious uses. But even their case is only on a par with that of all denominational schools which have received government grants.

What we wish is to see day-schools recognised for more of what they are—places of secular instruction; and to see them everywhere supported by more systematic and efficient means, consisting of public organizations, for the purpose of connecting the religion which

obtains in society, with the education which may be rightly sanctioned by the State. To the advocates of an extended suffrage this view should commend itself strongly, for with the present example of America before us, it will be in vain to expect a more equalized franchise, until our statistics of education shall give proof of a more equalized condition of intelligence. We covet that larger franchise as earnestly as any of our contemporaries, but we have our own views about the preliminaries that should lead to it.

“What may be the purpose of the new ministry on the vital question of education, and what is intended by ‘the most comprehensive measures’ with regard to Ireland, we can only conjecture. We admit that the difficulties with which the path of the Whig government is beset are not trivial. They depend too much on the support of men who are not of their own party, and who are to be supposed less liberal than themselves. But we earnestly trust they will not be deterred by such probable impediments from attempting things worthy of their best days. To be content with doing no more than may consist with a quiet holding of their offices must not be thought of for a moment. To stand by means of a tame and timid policy, will be ruinous—to fall as identified with great measures, will be greatness. The want of the Whigs as a party, we regret to say it, is not the possession of office, but the chance of showing that they deserve to possess it. They have whiled on in that position aforesaid, on the poor plea that if they could do no good, they were at least keeping out men who would be sure to do harm. Let them forswear that policy for ever. It has all but destroyed them. Let them learn to look on the possession of office as a small thing, and on their being known as devoted to great interests as a great thing. If, in pursuing this course, their enemies should for awhile dislodge them, it will only be to facilitate their accession to greater power, and to secure their greater triumph. Fidelity to the principle of onwardness will wed them to power—nothing else will do it. They are the inheritors and representatives of some noble principles, which admit of vast expansion in our future history. The Reform of Parliament and of our Corporations, the repeal of the Test Act, and the Registration and Marriage Acts, are among the fruits of Whig patriotism; and we are not willing to believe that the Whigs have completed their catalogue of good works. Justice demands that their deeds should be left to become the expositors of their words, and that all judgment of them should be precluded until space has been given them to show what is in their heart. In the meanwhile, let us take the noble words of Lord Morpeth in their largest meaning when he thus speaks—‘I shall hope to bear my part in a course of policy which shall have for its continued object to relieve trade, commerce, and industry of all unnecessary burdens, and to increase the command of the great bulk of the community over the necessaries and comforts of life, as well as to improve and elevate their social and moral condition, and to give new securities to their freedom, intelligence, and virtue.’

“So far our thoughts were committed to writing, and in type, before we had seen Dr. Hook’s pamphlet ‘On the Means of Rendering more Efficient the Education of the People,’ and before we had become at all aware of its contents. Through the first thirty pages of this pamphlet the writer is occupied with inquiries as to the quality and amount of

education which the people are now receiving; as to what further voluntary aid may be expected in reference to this object; and as to the extent of the resources necessary to place the education of the people of England on a level with that of other nations. Dr. Hook's conclusion on these points—that the means of education existing are lamentably inadequate; that it is in vain to expect that private liberality will suffice to render them adequate; and that without the assistance of the State, the present amount of ignorance and disorder among the people must continue, and even grow upon us. We do not mean just now to question the accuracy of Dr. Hook's statistics. But admitting, for the present, the substantial correctness of his view of the case, the question is—in what manner does he propose to advocate State aid in popular education, consistently with the most complete religious liberty? It is manifest that Dr. Hook means honestly means, nothing less than this. Our readers will bear in mind the views we have expressed on this point in the present article; and the following are the principles laid down in relation to it by Dr. Hook, the principles which, remembering the quarter from which they come, must be accounted as in the highest degree honourable to the writer.

“‘I. That any system in which the State should promise to give a religious education, must be, in the circumstances of this country, a stem of deception; inasmuch as not to teach the *doctrines* of Christianity, not to teach Christianity to all; and should a government school affect to teach those doctrines, whose interpretation of them is it to follow?—that of the Romanist or of the Churchman, of the evangelical Dissenter or the Unitarian? An attempt to teach *all* these doctrines would be absurd, to teach *some* of them to the exclusion of others would be unjust, and to teach *none* of them and still call the teaching *religious* would be palpably dishonest.

“‘II. That the State might honestly and consistently become the patron of a secular education, it being provided that religious instruction, a blessing which it cannot itself confer, shall be added by the different religious bodies, so that the children shall all receive religious instruction, and each receive only that kind of instruction in religion which parents may prefer.

“‘III. That the supplementing of the secular instruction aided by the State, with religious instruction to be thus added to it, should be upon the plan of the most perfect religious equality, as between Catholic and Protestant, and as between every class of Churchmen and Dissenters.

“‘IV. That the religious instruction imparted in Sunday-schools, and by the ministers of religion, in a manner distinct from the day-school routine, would be infinitely preferable to any thing of that nature that could be communicated by the ordinary schoolmaster according to the present system.

“‘V. That it does not belong to religious men, as such, any more than to men in general, to give secular education to the mass of the people.

“‘VI. That the effect of such a system, even when connected with the State, should be, not to supersede, but simply to aid the responsibility of parents in respect to the education of their offspring.

“‘VII. That to call upon the Parliament to vote any money for the exclusive support of a Church-of-England education, or even of the Church

of England itself, would be to call upon the Parliament to do what is unjust, it being manifest that taxes collected from persons of all religions, cannot be justly expended for the exclusive maintenance of one.

“ VIII. That, in consequence, if the Church of England will claim a right to the exclusive education of the people, it becomes her duty to seek to supply the deficiency of the means required by appropriating her property to this purpose; her bishops, and the more opulent of the inferior clergy parting with their superfluous wealth for this end, it being far ‘better for the church to have a pauperized hierarchy than an uneducated people.’

“ IX. That in the proposed scheme, care should be taken not to institute a government school in any place where a good school, conducted either by Churchmen or Dissenters, is already existing; and that full space should be left in such a system for calling private benevolence and local agency into exercise in relation to the general object.’

“ Here we have avowals concerning things temporal and spiritual for the like of which we poor Nonconformists have been threatened many a day with all sorts of penalties. Oh! Truth, we will still worship thee—slow may be thy progress, but it is sure! We must confess, however, that we hardly expected to see general education placed on such a basis by such an authority. What are our evangelical clergy about, that the honour of proposing a scheme so manly, so enlightened, and so eminently Christian, should have been left to originate with one belonging to the straightest sect among churchmen? When, when will these descendants of the reformers, these disciples of a puritan theology, begin to see, feel, and act like christian men? They may not blush for themselves, but verily we often blush for them. It is melancholy to see men who should be in the advance of every improvement, falling back upon every worn-out error, and stickling for almost every abuse. But such has been their course—the last to take up an independent and a bold thought, whereas they should have been the first. It is in sorrow that we utter this rebuke.

“ Of course, the scheme of Dr. Hook, as intimated in the propositions under which we have endeavoured to present it, may be open, in its details, to many objections, and may be surrounded with all sorts of imaginary perils. Nothing is easier than to find fault, or to conjure up suspicions. But, inasmuch as this scheme is in substance that to which we had ourselves made our way, we are of course prepared to say that it has, in its substance, our cordial approval. We feel convinced that all we need, in order to give it existence, to guard against its possible mischiefs, and to realize in it an incalculable amount of social good, is simply that we should say—‘let it be, and we will do our best to see that it is worked in a manner becoming us as men and as Christians.’ Let the system be based on its proposed strict religious equality, and it will be the fault of those who have to carry it out if the equality of the statute be not an equality in practice. Dr. Hook calls upon the clergy of the Established Church to cease from their jealousy of dissenters, and to hail them as coadjutors in the work of philanthropy and religion. Nonconformists, what will be your response? We know not. But we think we know what it *ought* to be. It should be a frank, honest, generous response. It is a new thing to find churchmen of any sort

descending to 'the things which are equal' in their relation to dissenters, yet it be seen that this better and more graceful policy is not unappreciated by us. Much discussion will, no doubt, come up on this subject before our next Number appears. We shall not be unobservant of what is passing. We shall endeavour to weigh with candour whatever may come under our notice, as bearing on this vital question, and shall state our views more fully in relation to it as circumstances may demand. In the meantime, we say, that we think the resolve—the fixed and grave resolve of British Nonconformists should be, that if the people are to fail of the more ample means of knowledge which are now brought so near to them, that grave loss to our poor countrymen shall not be wrong traceable to any timid or unmanly jealousy on our part.

“On three points there will be special need of caution on the part of our more zealous State-educationists. First, not to underrate what the people have done in the way of self-education. Second, not to forget that in England the great want, after all, is not so much schools, as a just feeling of the value of school-instruction among the people themselves. Third, not, in consequence, to indulge in such large scheming as may seem to pledge them to proceed too fast, as though the habits of a people were a thing to be changed in a day.”

FAMILY WORSHIP.*

If you wish, my dear hearers, to die the Christian's death, you must live the Christian's life; your heart must be truly converted to the Lord, truly prepared for the kingdom, and, trusting only in the mercy of Christ, desirous of going to dwell with him. Now, my brethren, there are various means by which you can be made ready, in life, to obtain at a future day a blessed end. It is on one of the most efficacious of these means that we wish to dwell to-day. This mean is *family worship*; that is, the daily edification which the members of a christian family may mutually enjoy. “As for me and my house,” said Joshua to Israel, “we will serve the Lord.” We wish, my brethren, to give you the *motives* which should induce us to make this resolution of Joshua, and the *directions* necessary to fulfil it.

MOTIVES.—Family worship is the most ancient as well as the holiest of institutions. It is not an innovation against which people are readily prejudiced; it began with the world itself.

It is evident that the first worship which the first man and his children paid to God could be nothing else than family worship, since they constituted the only family which then existed on the earth. “Then,” says the scripture, “began men to call upon the name of the Lord.” Family worship must indeed have been for a long time the only form of worship addressed to God in common; for as the earth still remained to be peopled, the head of every family went to live separately; and, as a high-priest unto God in the place which was allotted to him, he offered unto the Lord of the whole earth the homage due to Him, with

* From a newly published and most welcome volume of Discourses and Essays by J. H. Merle D'Aubigné, D.D., published by William Collins, Glasgow.

his wife, his sons and daughters, his man-servants and maid-servants. It was only by degrees that, when the number of men was greatly multiplied, various families began to settle near each other; then came the idea of adoring God in common, and *public worship* began. But family worship had become too precious to the families of the children of God to give it up; and, if they began to worship God with the families of strangers, how much more was it their duty to worship him with their own families! Thus if, leaving the cradle of the human race, we go to the tents of the patriarchs, we again meet with this family worship. Let us go with the angels to the plains of Mamre, when Abraham is seated at the door of his tent in the heat of the day; let us go in with him, and we will find that the patriarch, with all his household, worshipped the Lord together. "I know him," said the Lord concerning the father of the faithful, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Public worship was instituted by Moses; he gave numerous ordinances; a magnificent temple was to be erected. Will not family worship be abolished? No; by the side of that temple in all its magnificence, the lowliest house of a believer is to contain the word of God. "These words which I command thee this day," said the Lord by Moses, "shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in *thine house*, and when thou walkest by the way, and when thou liest down, and when thou risest up." Joshua, in our text, declares to the people that they may worship idols if they choose, but that he will not join in their profane festivities; and that alone in his dwelling he and his house will serve the Lord. Job "rose up early in the morning, and offered burnt-offerings according to the number of his children: for he said, it may be that my sons have sinned!" David, whose whole life was one continual adoration of God, and to whom one day spent in the courts of the Lord was better than a thousand in the tents of wickedness, did not neglect the family altar; for he exclaimed, "That which our fathers have told us we will not hide from their children." If we pass on to the times in which our Saviour appeared, we find domestic instruction practised in the pious families of Israel. Thus St. Paul could say to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation. I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grand-mother Lois, and thy mother Eunice; and I am persuaded that in thee also." Jesus during his ministry laid the foundations of family worship among Christians, when he said, "Where two or three are gathered together in my name, there am I in the midst of them." St. Paul recommended it, saying, "Rule well your own houses; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Yes, my brethren, if we enter the humble dwellings of those primitive Christians, after having visited the tents of the patriarchs, we shall still find the same family worship offered up unto the Lord; we shall hear afar off those hymns, which may perhaps betray the presence of the disciples of the Crucified to their persecutors, and cause their

struction, but which joyfully arise to the throne of their Saviour, cause it is better to fear him than to fear men; we shall see them assembled around the Sacred Book, which they afterward conceal with care, to preserve it from the hands of those who would fain destroy it.

Clement of Alexandria, an illustrious doctor of the church, near the beginning of the third century, advised christian husbands and wives to make it a daily practice to pray and read the Bible together in the morning, and he added, "The mother is the glory of the children, and the wife the glory of the husband; all are the glory of the wife, and God is the glory of them all." Tertullian, shortly before, gave this admirable description of the domestic life of a christian couple: "What a union is that which exists between two believers, who have in common the same hope, the same sire, the same mode of living, the same service of the Lord; like brother and sister, united both in spirit and in flesh, they kneel down together; they pray and fast together; they teach, exhort, and support each other with unflinching firmness; they go together to the house of God, to the table of the Lord; they share one another's troubles, persecutions, and pleasures; they conceal nothing from each other; they do not avoid one another; they visit the sick and succour the needy; the singing of psalms and hymns is heard among them; they rival each other in singing with the heart to their God. Christ is pleased to see and hear these things; he sends down his peace upon them. Where two or three are thus met he is with them; and where he is the Evil One cannot come."

If we leave the humble dwellings of the primitive Christians, it is true that we shall find the practice of family worship becomes less and less frequent; but how gloriously it re-appears at the epoch of the Reformation! How great an influence it exerted then upon the creed, the manners, and the intellectual development of all the nations which returned to primitive Christianity! It is not very long since it was still to be found in all evangelical families. If our fathers were deprived of the light, our forefathers were acquainted with it. It flourished especially in the evangelical provinces of this kingdom;* and many precious remains can still, we trust, be found here.

My brethren, such has been, in all times, the life of piety. And will we be Christians or will we not? Shall we invent a new mode of piety which will harmonize with the world, or shall we hold fast to that which God has commanded us to possess? Shall we not say, in looking back to that worship which passed from the tents of the patriarchs to the houses of the primitive Christians, and was finally established in the dwellings of our fathers, "As for me and my house, we will serve the Lord?"

But, my brethren, if the love of God be in your hearts, and if you feel that, being bought with a price, you ought to glorify God in your bodies and spirits, which are his, where do you love to glorify him rather than in your families and in your houses? You love to unite with your brethren in worshipping him publicly in the church; you love to pour out your souls before him in your closets. Is it only in the presence of that being with whom God has connected you for life and before your children, that you cannot think of God? Is it, then, only

* The Netherlands. This discourse was delivered previous to the separation of Belgium and Holland in 1830.

that you have no blessings to ascribe? Is it, then, only that you have no mercies and protection to implore? You can speak of every thing when with them; your conversation is upon a thousand different matters; but your tongue and your heart cannot find room for one word about God! You will not look up as a family to him who is the true Father of your family; you will not converse with your wife and your children about that Being who will one day, perhaps, be the only husband of your wife, the only Father of your children! It is the gospel* that has formed domestic society; it did not exist before it; it does not exist without it; it would, therefore, seem to be the duty of that society, full of gratitude to the God of the gospel, to be peculiarly consecrated to it; and yet, my brethren, how many couples, how many families there are, nominally Christian, and who even have some respect for religion, where God is never named! How many cases there are in which immortal souls that have been united have never asked one another who united them, and what their future destiny and objects are to be! How often it happens that, while they endeavour to assist each other in every thing else, they do not even think of assisting each other in searching for the *one thing needful*, in conversing, in reading, in praying, with reference to their eternal interests! Christian spouses! is it in the flesh, and for time alone, that you are to be united? Is it not in the spirit, and for eternity also? Are you beings who have met by accident, and whom another accident, death, is soon to separate? Do you not wish to be united by God, in God, and for God? Religion would unite your souls by immortal ties! But do not reject them; draw them, on the contrary, tighter every day, by worshipping together under the domestic roof. Voyagers on the same vessel converse of the place to which they are going; and will not you, fellow-travellers to an eternal world, speak together of that world, of the route which leads to it, of your fears and your hopes? "Many walk thus," says St. Paul, "of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ;" but "our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ."

But if it be your duty to be engaged with reference to God in your houses for your own sakes, ought you not to be so engaged for the sakes of those of your households whose souls have been committed to your care, and especially for your children? You are greatly concerned for their prosperity, for their temporal happiness; but does not this concern make your neglect of their eternal prosperity and happiness still more palpable? Your children are young trees entrusted to you; your house is the nursery where they ought to grow, and you are the gardeners. But oh! will you plant those tender and precious saplings in a sterile and sandy soil? Yet this is what you are doing, if there be nothing in your house to make them grow in the knowledge and love of their God and Saviour. Are you not preparing for them a favourable soil, from which they can derive sap and life? What will become of your children in the midst of all the temptations that will surround them and draw them into sin? What will become of them in these troublous times, in which it so necessary to strengthen

* It is obvious that the author here uses the word gospel as synonymous with Christianity, and in the sense of true religion.

the soul of the young man by the fear of God, and thus to give that fragile ark the ballast needed for launching it upon the vast ocean?

Parents! if your children do not meet with a spirit of piety in your houses, if, on the contrary, your pride consists in surrounding them with external gifts, introducing them into worldly society, indulging all their whims, letting them follow their own course, you will see them grow vain, proud, idle, disobedient, impudent, and extravagant! They will treat you with contempt; and the more your hearts are wrapped up in them, the less they will think of you. This is seen but too often to be the case; but ask yourselves if you are not responsible for their bad habits and practices; and your conscience will reply that you are; that you are now eating the bread of bitterness which you have prepared for yourself. May you learn thereby how great has been your sin against God in neglecting the means which were in your power for influencing their hearts; and may others take warning from your misfortune, and bring up their children in the Lord! Nothing is more effectual in doing this than an example of domestic piety. Public worship is often too vague and general for children, and does not sufficiently interest them; as to the worship of the closet, they do not yet understand it. A lesson learned by rote, if unaccompanied by any thing else, may lead them to look upon religion as a study, like those of foreign languages and history. Here, as every where, and more than elsewhere, example is more effectual than precept. They are not merely to be taught out of some elementary book that they must love God, but you must show them God is loved. If they observe that no worship is paid to that God of whom they hear, the very best instruction will prove useless; but by means of family worship, these young plants will grow "like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither." Your children may leave the parental roof, but they will remember in foreign lands the prayers of the parental roof, and those prayers will protect them. "If any," says the scripture, "have children or nephews, let them learn first to show piety at home. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

And what delight, what peace, what real happiness a christian family will find in erecting a family altar in their midst, and in uniting to offer up sacrifice unto the Lord! Such is the occupation of angels in heaven; and blessed are those who anticipate those pure and immortal joys! "Behold how good and pleasant it is for brethren to dwell together in unity! it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descendeth upon the mountains of Zion; for there the Lord commandeth the blessing, even life for evermore." O what new grace and life piety gives to a family! In a house where God is forgotten, there is rudeness, ill humour, and vexation of spirit. Without the knowledge and the love of God, a family is but a collection of individuals who may have more or less natural affection for one another; but the real bond, the love of God our Father in Jesus Christ our Lord, is wanting. The poets are full of beautiful descriptions of domestic life; but, alas! how different the pictures often are from the reality! Sometimes there is a want of confidence in the providence of

God; sometimes there is a love of riches; at others, a difference of character; at others, an opposition of principles. Oh, how many troubles, how many cares there are in the bosoms of families!

Domestic piety will prevent all these evils; it will give perfect confidence in that God who gives food to the birds of the air; it will give true love toward those with whom we have to live; not an exacting, sensitive love, but a merciful love, which excuses and forgives, like that of God himself; not a proud love, but a humble love, accompanied by a sense of one's own faults and weakness; not a fickle love, but a love unchangeable as eternal charity. "The voice of rejoicing and salvation is in the tabernacle of the righteous."

And when the hour of trial comes, that hour which must come sooner or later, and which sometimes visits the homes of men more than once, what consolation will domestic piety afford! Where do trials occur if not in the bosoms of families? Where, then, ought the remedy for trials to be administered if not in the bosoms of families? How much a family where there is mourning is to be pitied, if it has not that consolation! The various members of whom it is composed, increase one another's sadness. But if, on the contrary, that family loves God, if it is in the habit of meeting to invoke the holy name of God, from whom comes every trial, as well as every good gift; then how will the souls that are cast down be raised up! The members of the family who still remain around the table on which is laid *the Book of God*, that book where they find the words of resurrection, life, and immortality, where they find sure pledges of the happiness of the being who is no more among them, as well as the warrant of their own hopes; the Lord is pleased to send down the *Comforter* to them; the Spirit of glory and of God rests upon them; an ineffable balm is poured upon their wounds, and gives them much consolation; peace is communicated from one heart to another. They enjoy moments of celestial bliss. "Though I walk through the valley of the shadow of death I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." "O Lord, thou hast brought up my soul from the grave! Thine anger endureth but a moment: in thy favour is life; weeping may endure for a night, but joy cometh in the morning."

And who can tell, my brethren, what an influence domestic piety might exert over society itself? What encouragements all men would have in doing their duty, from the statesman down to the poorest mechanic! How would all become accustomed to act with respect not only to the opinions of men, but also to the judgment of God! How would each learn to be satisfied with the position in which he is placed! Good habits would be adopted; the powerful voice of conscience would be strengthened; prudence, propriety, talent, social virtues, would be developed with renewed vigour. This is what we might expect both for ourselves and for society. "Godliness hath promise of the life that now is, and of that which is to come."

PEACE AND WAR.

WE have watched with intense interest the efforts which were to a wide extent put forth in this country and the United States, in favour

of a pacific policy on the intercourse of nations. Honour to the friends of peace—the true patriots and defenders of their country! Among them is one—the Apostle of Peace—Elihu Burrit, whose “Olive Leaves” have had their influence in quelling the unruly passions which find their force and barbarous indulgence in war. Let a nation like ours, whose love of peace is above the suspicion of cowardice, render homage to this man’s virtues, when he visits their shores; and by the applauding welcome he receives among them, show, that however politicians may prate about the glory of war, PEACE—PEACE WITH ALL NATIONS is henceforth to be the rallying cry of Britain’s heroism and valour.

The notices of the genius and history of Elihu Burrit having found their way into the newspaper press, may be supposed to have been generally perused by our readers. We give them an “Olive Leaf,” which will exemplify his mode of warfare against barbarous cruelty and crime.

upwards of a thousand of these are issued weekly, and regularly printed in about three hundred newspapers of the American Union.

For the Scottish Congregational Magazine.

GREETING OF TWO MISSIONARY SHIPS.

A SCENE ON A HEATHEN COAST.

MR. EDITOR,—Will you accede to a humble member of your profession, in America, part of a column, among your selected articles, for a few thoughts suggested by the present attitude of our two kindred and Christian nations, in regard to the Oregon Question? I should be grateful to present to your sober minded readers the following subject of contemplation, which, in a possible contingency, might become a common reality.

War has been declared between the two great Anglo-Saxon nations for a territory, which each would feel too poor to buy, if to take a single infant from its mother’s breast and hang it on the gibbet, were the purchase price. There are two proud ships, freighted with armed men, who yesterday were brothers, bearing up to some small seaport on the coast of India. Each has on board half a score of Missionaries “abod with the preparation of the gospel of peace,” and sent in a government ship to preach the heart-subduing truths of the christian religion to the benighted pagan. There, a little way from the shore, is the humble missionary house, and the old toil-worn Missionary stands with tears of joy in the door, waiting to greet the new band of labourers to the mission field. The native children of his school press round him and share his joy, while their fathers and all the rude heathen of the hills run down to the beach, to see the approaching ships. Slowly they near each other, and the one bearing in the starry drapery at its mast-head, a gilded eagle, and the other a lion, and on their decks men in black and men in red, but all speaking the same language, professing to be children of the same Heavenly Father. A sign of mutual recognition passes between the two ships, and a hundred doors instantly open in their sides, disclosing rows of large-mouthed cannon. Every man on board brandishes a long silver-handled butcher knife or a loaded musket, except the Missionary, who carries a Bible at his side instead of the cartridge-box. A moment of silence ensues, while an American and English minister of the gospel of peace pray to the God of battles to fight for both the eagle and the lion. Then, like floating volcanoes, the two vessels belch forth at each other from their iron craters fire and smoke and torrents of red lava. Rocking and reeling in the reddened sea, the tall masted ships approach each other amid the horrid combustion. The

tempest of fire and smoke grows more and more terrific. The quick explosion and crash of the iron thunderbolts; the falling of masts; the cry of fighting and dying men; the groaning of the broken ribbed ships; the plunge of headless bodies beneath the crimsoned waves; the hoarse braying of the battle trumpet; the oaths and fierce imprecations of maddened human beings, all mingling their hellish echoes in the fiery chaos, are to the unconverted pagans on shore the sound of the feet which profess to "bring good tidings of great joy to all people." To their unenlightened hearts, this ministration of fire and blood, this scene of mutual butchery, is associated with the ministrations of the gospel of Jesus Christ,—an illustration of international Christianity among *Christian* nations!—Follow these Missionaries to the shore from the slippery decks of the two dismantled ships. Release them from the law that made them enemies, and let them stand up before the unchristianised natives, and with their shoes full of Christian blood, tell them the story of the cross of the peace-breathing doctrines of Jesus; of the spirit of his life and precepts; of his great law of love, which commands his followers to love their enemies; to resist not evil, but to overcome evil with good. How, think you, would such precepts from such lips, fall upon pagan ears? After such a baptism in fire and blood and burning hate, what element would there remain in the Christian religion to commend it to the hearts of the worshippers of Juggernaut?

Is this a fancy sketch,—American and English Christians? It is but a background lineament, feebly drawn,—a minor incident of that great catastrophe imminent upon humanity in this matter of the Oregon territory. If this world is ever to be redeemed from the tyranny of darkness and despotism of sin, it will, it must, be done through the Anglo-Saxon race. A war between England and America, for any cause, would be a war with God, his gospel, the spirit and precepts of his religion; with all living and future generations of men on the whole earth. The discharge of the first paixhan gun in such a contest, would not only sink a ship, but it would sink the whole heathen world to the deepest depths of that moral night in which they groped a century ago! A war between England and America!—it would be the greatest curse that has visited this world since the fall of man!

ELIHU BURRIT.

WORCESTER, MASS., U. S. A. *May* 15, 1846.

Mr. Burrit says in a letter, 15th May, 1846, *Worcester Mass.*:—"I hope an ANTI-WAR LEAGUE will be formed in the course of this year, which shall take in as members and officers, men of all nations, kindreds and tongues, and hold its anniversary in London."

On this subject we cannot use better language than the following.

"*Ministers of Religion!* heralds of the Prince of Peace! need we ask whether you will respond to our call? Surely you will come to our help, and aid us in our earnest, but humble effort, to establish and extend the heavenly principle of Peace.

"And you, *ye Women of England!* and not of England only, but of all nations, who, in the breasts of your beloved offspring, sometimes unconsciously perhaps, kindle and fan the first flickering flame of that phantom miscalled 'glory;' and who thus, though you know it not, neither does your heart mean so, are mainly instrumental in causing the woes of widowhood, the wants of orphanage, and the other fearful consequences of that unhalloved 'hero worship' which still unhappily immolates its myriads of deluded victims at the shrine of the 'Juggernaut

of War'—think, think, we beseech you, of its horrors, its miseries, its appalling wickedness. The aid we seek is much in harmony with the 'gentle nature of woman'—then come over and help us.

"We call upon all classes to help us. The press has already responded to our appeal. To be effective, this response of the press must be echoed, and re-echoed by the voice of the people."

THE WORLD AND THE PRAYER MEETING.

Is it not, John, a striking circumstance, that in all quarters you meet with complaints about the scanty numbers who attend prayer meetings? When we reflect on the professed belief of Christians in the necessity of divine influence to convert and sanctify, we should expect to see the practical proof of their sincerity in the delight with which they went to the place where prayer is wont to be made.

Yes, truly, Ann, it is a striking circumstance, and I very much fear it has a most ruinously prejudicial effect on the careless. They cannot understand why the praying should be so lightly esteemed when the preaching without it falls pointless to the ground; and the doubt rises up in their minds whether, after all, there be any reality in the powers of the world to come.

Ah, but, John, you must be cautious. Such a mode of stating the case seems almost to justify the conclusion thus drawn, while you know that no amount of inconsistency in a professed disciple can form a valid argument against the truth itself.

I am aware of that, Ann; yet I cannot refrain from thinking that it is a very dangerous work for professors to embark in—that of making stumblingblocks over which souls may fall never to rise; and although I would not admit the accuracy of the inference deduced from their conduct, still I would deplore that that conduct should be such as to give any seeming warrant to it.

Well, in this, John, we are of one mind, and my wonder is, that the love of money should be more firmly rooted than the love of souls. The shop is kept open—not a farthing can be lost—not a customer can be disappointed. A little self-denial might save an hour or two hours in the course of the week.

If Christians, Ann, were as they ought to be, the self-denial would be to absent themselves from the meeting, and instead of their souls cleaving to the dust, they would cleave more to Christ. The love of money is the root of all evil, and the neglect of prayer is but one of its forms.

I regret, John, that it is as you say. The competition in business, now-a-days, is so keen that many are glad to rise early and sit late to earn a livelihood; and this, perhaps, may prove some extenuation of their conduct.

There may be a few cases of this kind, Ann, and it would be wrong to form rash judgments. Much is always necessarily left between a man's conscience and his God. Yet I have observed that some who allege the excuse contrive to get time to spend evenings in the intercourse of their friends, and I suspect that if they had equal pleasure in the gathering of

two or three to hold communion with God, they would be able to manage so as to have time for both.

I cannot but admit, John, that you are right; and since you have mentioned social entertainments, it has suggested to me the fact, that too many are to be seen on such occasions enjoying themselves, who never enjoy the prayer meeting. And not only so, while the concert for prayer is disrelished, a concert of music is luxuriated in.

That, Ann, is a very melancholy fact, and it is especially so when those act in this way, who ought to be examples in doing good. I have often been grieved to observe professors spending money on musical concerts, and on other public and private means of gratification, and on carriages to and from them, when they could not afford to hire a conveyance to the prayer meeting! Where the treasure is, there the heart will be also, and the habitual resort to scenes of transient earthly enjoyment gives mournful evidence of its being dead to spiritual joy.

Yes, John, it is truly sad, for it opens up the distressing truth, that all classes of professors seek their happiness too much in the things of time. Were we to judge by their conversation at times, for instance, during the visit of a missionary deputation, we should hope that the world had lost its charms, and that hereafter the prayer meeting would be a chief source of gladness. But the excitement evaporates, and no duty requires to be more frequently inculcated than that of social united prayer. The necessity for this betrays a cold and dead piety, because the advancing soul cherishes communion with God, and loves to mingle its aspirations with kindred spirits.

When, too, Ann, we think of "our salvation being nearer than when we believed," I find it difficult to account for the reluctance those who anticipate that deliverance, have to united communion on earth. It is a strange state of feeling to possess the wish to be in *unending* fellowship with the Redeemer, and not to cultivate it during the temporary hours of social prayer,—it is a strange state of feeling to look forward to being with the Redeemer when he sees of the travail of his soul, and to be absent from the meeting where prayer is offered up for that Spirit who alone renews the soul,—it is a strange state of feeling to sit and listen to a preacher, and not to meet with brethren to pray for God's efficacious grace to accompany his ministrations,—and it betrays a still stranger state of feeling to hear those who thus neglect the power of prayer, complain of the infrequency of conversion, and the slow progress of the church.

These thoughts, John, are very solemn, and I pray to God that I may be led to examine myself, and see if I am right in this matter of prayer meetings. I am happy that we have had this conversation, but, at the same time, I desire to keep in mind that it is easier to censure others than to walk holily and blamelessly before men. It may be useful for us therefore, to look within. In what light do I view the social prayer meeting? Do I prize it above any meeting of friends? Do I show *this* when the one comes into competition with the other? Is my joy *greater* in hearing the out-pouring of my brethren's hearts? Would I prefer *this* to any scene where my ear or taste might be gratified? Do I feel *more* delighted in being with two or three where Christ is, than in the *society* of friends where worldly converse alone engages us?

I thank you, Ann, for your hints. I know and feel how readily we

ensorious, and how readily Satan suggests to us, "stand by, I am an thou;" I trust we shall both be preserved from these unhal-ssions, and that God may keep us clothed with humility. What g thought if we and our brethren and sisters in church fellowship were all filled with the spirit of grace and supplication, and had impressed upon their minds the conviction, that for all the prod has given, "He will be inquired of by the house of Israel to them."

PARAPHRASE ON PSALM civ.

BY GEORGE GODFREY CUNNINGHAM, ESQ.

THE glories of my God invite
From my rapt soul a song of praise.
Enthroned in majesty and might,
And robed in uncreated light,
Who shall explore his ways!

By him the o'erarching heaven was made,
The great sea girded by his hand.
Through all creation's bounds obeyed,
The tempest sweeps, the storm is laid,
As speeds his high command.

The solid globe he poised in space,
Then fashioned it in order due.
He spake,—the waters sought their place,
And the green earth, in summer's grace,
Sprang smiling into view.

In vain the stormy ocean swells,
His power its mighty force restrains;
While crystal springs, from upland fells,
Glide gently down through verdant dells,
To fertilize the plains.

And bird, and beast, and creeping thing
Are by his bounty duly fed.
He bids the fruitful corn to spring,
The olive and the vine to bring
Their gifts to make man glad.

Beneath his care the green herb grows,
The forest waves its branches wide;
For all in all his goodness flows,
The sun his daily circuit knows,
The moon, her changing tide.

When o'er the earth night spreads her pall,
And peaceful creatures seek to sleep,
He hears the desert-prowler's call,
And feeds their fierce ones, great and small,
That roam at midnight deep.

Warned by the day's rekindling smile,
To shaggy den and covert low
They haste; there keep them close the while
The sleep-refreshed sons of toil
Forth to their labour go.

O Lord, how great, how good, how fair,
 Are all the works which thou hast planned!
 Earth teems with blessings 'neath thy care—
 Turn we to ocean's depths, even there
 We view thy wond'rous hand.

Sole source of life! 'tis thine alone
 All vital being to sustain;
 And thine, when life and breath are flown,
 And man to the dark grave goes down,
 To bid him live again.

Life, death, and change, alike are thine,
 And time itself hangs on thy word.
 Sinful and frail I am, but mine
 Are deathless hopes by grace divine;
 My soul, bless God the Lord!

CRITICAL REGISTER.

History of the Reformation of the Sixteenth Century. By J. H. Merle D'Aubigné, D.D. Vols. III. and IV. Edinburgh: Oliver & Boyd. 1846.

History of the Reformation of the Sixteenth Century. By J. H. Merle D'Aubigné, D.D. Printed by arrangement with Messrs. Oliver & Boyd, from the author's own English edition. Vol. IV. Glasgow and London: William Collins.

THE issue of the fourth volume of this great work is quite an era in the history of its publication. An extensive and legitimatised piracy of it by British and American publishers had deprived its learned and excellent author of the reward which the large circulation of his History in these countries would otherwise have afforded to his labours. We have already expressed our unfeigned satisfaction that the competition of traders should have at length turned to *his* advantage as well as their own. The house that had succeeded in becoming sole proprietors, no doubt knew well that they must demonstrate their right, else it should be tightly questioned and contested. Hence the means so sedulously taken to inform the public on this point. To this no reasonable objection can be offered. It is certainly, however, to be wished that the publishers had in *their own persons* maintained this right, and left the honoured author exempt from the duty of advocating their and his own pecuniary interest in the preface of a great historical and religious publication. For while we would keep pace with the boldest assertion of an author's proprietary right to the fruit of his brain, we have an old-fashioned idea of literary etiquette, which lets it be conceived that all these sordid matters are taken for things settled, without the necessity of the author's occupying himself with them, much less of pleading his own righteous case. But let that pass. We have been drawn to make any allusion whatever to such a subject only from the *drilling* which public attention has been subjected to about the *pecuniary* history of this volume. We cannot refrain from rejoicing in this issue by different publishers, and that every attempt has been abandoned to force by the machinery of an association the sale of this work, much more of any particular edition of it. Book-publishing Associations, we have always been persuaded, must be cautiously resorted to. In the circulation of Bibles and religious tracts, the question of their collusion with the interests and efforts of the industrious and independent trader has never been seriously moved, and is not likely to be so. And for the publication of works—old, and likely to be purchased by the few, which are therefore beyond the pale of the mere trader, Associations may be expedient and necessary; but great care must be taken not to further any religious object by doing injustice to the efforts of honest industry, in any branch of trade. The immense circulation of D'Aubigné's work, without any fostering or forcing, shows how good are its prospects of a still wider diffusion; and there can be little question that the one form of circulation indicates a more healthy and active state of intelligence than the other, which often puts

into the *hands* of those who never trouble their *heads* with them, but suffer to adorn, uncut and untarnished, the shelves of their library. When men at their own prompting buy a book, there is some greater probability that they will like it than if they purchase it under the suggestion and bribe of benevolent friends. But enough of this. No book deserves better of the public than D'Aurieu's; and no book is more likely to receive its desert. For the sake of the public themselves—for the sake of the distinguished christian man, the author—for the truth's sake, we would anticipate a millionary distribution of this grand work.

Of Oliver & Boyd's edition—as to its remarkable beauty and cheapness, we have said in a former notice. Their *cheap* edition is one for a gentleman's library; yet the poor man may possess himself of it.

We could not speak with truth of Mr. Collins's edition, if we did not use terms of equal, if not higher praise. Such a book—with a clear large type—firm paper, double columns, with not a single mark by which one could discover it to be a cheap edition," except the remarkable and welcome fact, that its 400 pages are purchased for Eighteen-pence—is one of the wonders of the age.

Our perusal of this volume has been a source of unmingled pleasure. If our remarks suited, we could willingly abstract the general tenor of the story, but must for the present abstain.

Lectures on the Pilgrim's Progress, and on the Life and Times of John Bunyan. By the Rev. Geo. Cheever, D.D., New York. Glasgow and London: Wm. Collins. 1846. pp. 325.

ANOTHER of the series of the *valuable and popular works* issued from the press of Wm. Collins. This work we have formerly noticed, when introducing to our readers an excellent edition of Fullarton & Co. It must be supremely difficult to lecture on Bunyan with any degree of interest corresponding to the subject. Judging from the reception of his work in his own country and here, Dr. Cheever has perfectly succeeded. It is not easy to conceive how lectures on Bunyan could have been made to contain more of the spirit of their great subject, and consequently to be more interesting.

Review of the Proceedings of a minority of the Town Council of Edinburgh on presenting a Petition for Freedom of the City to Mr. George Thompson, being a Report of the Speeches delivered at a subsequent Meeting of that Body. Edinburgh: Johnstone. 1846. pp. 14.

WE have no wish to review the scarcely creditable doings of the Edinburgh Town Council in this affair. Whether or not it was the proper time to propose the freedom of the city to be given to Mr. Thompson, and whether or not he was the proper man on whom to bestow this high honour, the exertions of Mr. T. in the defence of human liberty are deserving of everlasting honour; and he is on the general judgment a man in much too high a repute to need to hold any badge, which, it is more than hinted, was surreptitiously obtained. If given, it should have been orderly, generously, and honourably given. When given, nothing should have been suffered to tarnish the worth of the gift. Incomparably rather let such an man as Mr. T. want all such honours, than let it be supposed that he would either accept or keep any badge which was not as much honoured by his accepting of it, as by its being bestowed.

Spirit admitted to the Heavenly House—the Body refused a Grave. Two Sermons preached on the occasion of the Death of the Rev. J. S. Guyer of Ryde, Isle of Wight. With Notes. By Thomas Binney. Jackson & Walford. 1846. pp. 104.

SCARCELY the distinguished author of these discourses is restored to health, and in his vigorous powers in the service of the gospel. His clear judgment, powerful logic, generous sentiment, scriptural learning, and lofty eloquence, are valuable to the church. One can scarcely regret the ebullitions of bigotry which from time to time call forth this valorous combatant into the arena of religious controversy. The offensive arrogance that refused a grave to the remains of such an man as Mr. Guyer, is no mere accident, but as Mr. Binney in some of his former sermons has ably shown, the natural fruits of such an institution as the Established Church of England. These tokens of its character would be unnoticed—its lesson would either not be read, or read with no interest, viz. that this was not

a "plant which our heavenly Father had planted," and was therefore to be "rooted up," unless Mr. Binney, or such as he, were to stereotype the facts—and diffuse the useful information with comments which none so well as he can give. We are unwilling to do injustice to the theme, or the treatment of it, by a mere descriptive abridgment of it; and to speak as we might and ought in laudation, might be counted by those who have not read the sermons, extravagant—we therefore simply commend the sermons to the early attention of our readers, and thank the honoured author for this contribution to our Dissenting literature.

Sermons occasioned by the Death of the Rev. Hugh Heugh, D.D. Glasgow: Robertson. 1846. pp. 120.

A SUITABLE memorial of this most excellent christian minister. There is the Address before the interment, by Dr. Harper; next, a Sermon on the character and blessedness of those who die in the Lord, by Dr. Taylor, the colleague, and now the widowed successor of Dr. Heugh. Mysterious is the Providence of God. Dr. H. was intensely solicitous about the settlement of his successor. He saw him inducted into the charge—associate with himself—and immediately thereafter was called to his rest. Dr. Brown's sermon, characterised by his usual learning and lucid simplicity, has for its subject the Present Condition of them who are asleep in Christ, whilst Dr. Wardlaw's evening discourse, in this beautiful series, is, "The hopes of grace triumphant over the fears of nature."

Seldom is there an occasion of such deep sorrow and christian confidence and joy; but it is duly celebrated, as all will attest who peruse these discourses.

Tales of the Covenanters. By Robert Pollok, A.M., author of "The Course of Time." With a *Biographical Sketch of the Author.* By the Rev. A. Thomson. Edinburgh: Oliphant. 1846. pp. 344.

THESE simple tales are too familiar to admit of recommendation. They have long recommended themselves. The biographical sketch is well executed, and forms a very appropriate introduction. It contains some valuable critical observations on the poetry of Pollok, to which we should have directed the attention of our readers, if the subject had not been so ably handled in our last Number.

London Tract Society's recent Publications:—

Napoleon Bonaparte.

Columbus and his Times.

Julius Cæsar.

Glimpses of the Dark Ages.

Wild Flowers of the Year.

PREPARED as we are, almost implicitly, to subscribe to the excellency of every issue of this admirable Society, we did somewhat curiously look into these volumes to find if it were possible that the Society had not erred in judgment in the choice of subjects for its monthly series. At first sight these seemed to lie somewhat out of the line of their usual topics. We were most agreeably surprised. Whatever be the merit of the titles and subjects, they are handled with marvellous discretion. Not one of them but affords information to the mind, and quickening to the soul. These volumes are delightful companions of young and old, especially in their holiday rambles.

The Lads of the Factory.

The Young Tradesman.

Learning to Act.

The Useful Christian.

Calls of Usefulness.

Old Humphrey's Pithy Papers.

HERE is another shelf—the volumes of somewhat larger dimensions. So wisely practical, so ingeniously interesting, that could they be but circulated, rather, could they be but read by our rising youth, there could not fail, with God's blessing, to arise a generation of earlier growth, and finer development, than the world ever saw.

Christian Missions: or a Manual of Missionary Geography and History. By the Rev. C. T. Blumhardt. Edited by Rev. C. Barth, D.D.

I. *Asia, West Indies, America.* pp. 338.

II. *Africa, Mahommedan Countries, Australia, and Polynesia.* pp. 318.

Now that we possess these volumes, we do not know how we managed so long without them: containing the best information on the subject of christian missions to be found any where, and much that is to be found nowhere else, at least, nowhere that we know to seek for it.

The Doctrinal Puritans.—Howe. pp. 411.

CONTAINS the *Outpouring of the Holy Spirit*, and *The Redeemer's Dominion over the Invisible World*,—a republication of two of the greatest treasures in the English language: the latter of these works being, in the view of some of the best judges, the greatest work of that great man—*The Living Temple* itself, not excepted.

Works of the Puritan Divines.—Bunyan. London: Nelson. 1846. pp. 278.

THIS second volume of Bunyan contains,—*The Greatness of the Soul, and the Unspeakableness of the loss thereof: No way to Heaven but by Jesus Christ the Strait Gate*; to which is prefixed, an Introductory Essay on Bunyan's genius and writings, by the Rev. Robert Philip. The immortal dreamer is little known, except in his allegorical works. This cheap issue will present him to the popular view, as not less worthy of admiration in the character of an expositor and preacher of divine truth, without the dramatic investment which his unrivalled genius could throw round it. It may be supposed the author of the Introductory Essay has written *in amore*; and while treading a path, well trodden by himself and other learned companions of the great pilgrim, has enlivened the way with much profitable talk concerning the delectable fields which he devoutly traverses. To "bring man forward on his journey," is not more our duty than it is our pleasure; the benefits of *he* convoy fall all to our share.

DENOMINATIONAL INTELLIGENCE.

GLASGOW THEOLOGICAL ACADEMY.

EDINBURGH, 30th June, 1846.

IN consequence of the brethren who were appointed to preside at the examination of the students not having found it convenient to discharge that duty, we were this day solicited by the committee to do so.

The junior class read a portion of Deuteronomy in Hebrew, and the corresponding passage in the Septuagint. The senior class read portions of Isaiah in Hebrew, and of Daniel in Chaldee. Mr. Gowan entered into a minute examination of the various words, and the answers drawn forth showed that the students had attained an exact and accurate acquaintance with the structure and grammar of these languages. He also interrogated the senior class on lectures which he had delivered on the principles of interpretation—the province of reason in interpreting—the secular attainments required by an interpreter—the quotations in the New Testament from the Old—and the different theories of accommodation. The students appeared to be quite familiar with the subject.

Dr. Alexander examined the class on the literary history of the Old Testament—in its language—on the external evidence of the genuineness of the Old Testament Books—on the internal characteristics which corroborate the conclusions deduced from the external evidence—on the meaning of the term Canon, and on the preservation of the law in the ark and otherwise, at different periods in the history of Israel. He farther examined the students on his lectures on church history—particularly on the general characteristics of the christian life during the second and third centuries, and the rise of Asceticism. Throughout the entire examination the students exhibited their mastery of all the points brought forward.

Mr. Thomson examined the students on portions of the Epistle to the Hebrews in a strict and critical manner, elucidating the meaning by grammatical exegesis,

and tracing the true principles of interpretation and exposition. His questions were very testing, and the replies were most satisfactory.

Dr. Wardlaw selected from the lectures he had delivered as the subject of examination, the period of Christ being in the grave—the value of his resurrection—the place of his body during the forty days—the design of his appearances to his disciples—the change of his body during his ascension—and the work of Christ in heaven. From the replies given, it was pleasing to see the amount of valuable information which had been communicated.

In common with every member of committee present, we were highly gratified with the attainments the students had made, and feel assured that in their future career they will evince the benefits they have received from the profound and varied instructions of the tutors.

(Signed,)

H. W. KNOWLES.

DAVID RUSSELL.

MISCELLANEOUS INTELLIGENCE.

NOTES OF A RAILWAY MISSIONARY.

THE large and growing class of persons employed on the construction of railways are very properly attracting the consideration and efforts of Christians for their spiritual welfare. It will be interesting to our readers to learn from this letter, the kind of work which is, at the present time, so urgently called for:—

“I was appointed to labour on the railway now making between the towns of W— and D—. It is twelve miles long, and there are about 1300 men employed on it, many of whom have their families with them. All the villages and cottages in the vicinity of the line are filled with them. I have two preaching stations. I have a small wooden chapel near the centre, where about four hundred men are at work; and, about three miles farther on, I have a large barn fitted up as a chapel, at a place called G—. I preach in the places three times on Sabbath, and occasionally on the week evenings. Before these stations were prepared for me, I had to preach in the open air. I found this at first very trying to my nerves, but got accustomed to it. The railway men are proverbial for their profligate and dissolute habits. One half of my flock cannot read! and many can only read imperfectly. They are, of course, very ignorant, and, in order to be understood, I must speak to them in the most plain and simple manner. Indeed, they must be spoken to like children. I am expected to walk about among them, converse with them *collectively and individually*, as opportunities present themselves, visit their families and the wounded men, distribute among them Testaments, books, and tracts, and keep a daily journal, in which I am expected to enter the leading incidents of the day, either in the evening, or, at farthest, next morning. Between preaching, talking, and walking, I have a very busy time. On Sabbath, in going to my two places of worship, I walk about eighteen miles. My labours are necessarily great; but, although often wearied in, I thank God I am never wearied of them.

“When I came here at first, I was startled by their rough and homely manners, and was almost afraid to venture among them; but I am now better acquainted with them. Rough as they are, they are very susceptible of kindness. I always speak to them in the accents of kindness, even when I reprove them. They always receive me with kindness, and treat me with much respect. The most important part of my labours is addressing them at *their dinner hour at noon*. Many of them will not come to a place of worship, but spend the Sabbath in eating, drinking, and foolish amusements, but when at dinner they cannot escape me. They dine in groups of thirty or forty. I usually occupy about twenty minutes in speaking to them from a passage of scripture or I take up a *stone*, or point to the *sea*, or any *familiar object*, and endeavour to instruct them in the very same way as I did for six years in the infant school at ——. Sometimes they will ask me to explain the meaning of a certain text, and at other times, infidels among them will try to ridicule and scoff at certain parts of the Bible, which I must endeavour to defend and explain. At the dinner hour I usually address two or three groups in this way. It is a very pleasing and interesting part of my duty, and the men themselves, like it, and would wish to see me oftener. Even profane men love to have a *chat* with me. Another most effectual way of doing them good is by distributing Testaments

and neat volumes of an interesting and religious character. In the disposal of these I have a discretionary power to give them to whom I choose; this gives me a great moral power over them.

"Although the great majority are ignorant and profligate men, I am glad to say that I have found not a few pious and intelligent men among them. A few of these are Independents and Baptists, but most are Primitive Methodists or Ranters. They are easily known from their comrades by their polished manners, superior intelligence, and superior style of language. I have always been decidedly of opinion that religion improves the intellect. I could perceive this among my countrymen in Scotland, but it is far more apparent here. Religion teaches a man to think. When a man becomes religious he becomes thoughtful, and his thoughts are much occupied on subjects of an elevating and noble character. He thinks much of God—of his Saviour—of death, judgment, and the glories of heaven, and thinking on these important subjects improves his intellects, by exercising them. The Primitive Methodists are a very numerous sect here, and do a great deal of good, and numerous little chapels belonging to them are found in all the surrounding villages. They maintain the spirit of true piety, and preach a pure gospel in many a dark corner. Parish churches are most abundant. The country is thickly studded with them, but I am informed that in most of them the gospel is never heard. On many of the doors might be written, 'Ye seek Jesus of Nazareth who was crucified; *he is not here.*' Many of the parish clergy not only do not preach the gospel themselves, but do all in their power to prevent its entrance in their parishes. At G—, where I preach in a large barn, many respectable villagers honoured me with their presence. The clergyman has last week taken the alarm, and circulated a tract to oppose me, in which he attempts to prove that to go and hear a dissenting preacher is to sin against God. It is a miserable piece of argument, and as it may amuse you, I have enclosed a copy. The good woman to whom he gave it showed it to me, but she will not be deterred from hearing me. There is no other evening sermon in the village.

"This is a beautiful country. In my walks to and from the towns of W— and D—, I pass through some beautiful villages. The cottages are covered with vines, and grapes ripen in the open air. I love England much, and have met with great kindness in this quarter."

SLAVERY AND THE AMERICAN PRESBYTERIAN CHURCH.

THE General Assembly of the Presbyterian Church, in their triennial convention, had a most protracted and earnest discussion on the subject of slavery. The following resolutions, adopted by a majority of ninety-seven against twenty-seven, will exhibit the exact *whereabouts* of the Presbyterian Church on this critical question.

"1. The system of slavery, as it exists in these United States, viewed either in the laws of the several States which sanction it, or in its actual operation and results in society, is intrinsically unrighteous and oppressive, and is opposed to the prescriptions of the law of God, to the spirit and precepts of the gospel, and to the best interests of humanity.

"2. The testimony of the General Assembly from A.D. 1787 to A.D. 1818 inclusive, has condemned it, and it remains still the recorded testimony of the Presbyterian Church of these United States against it, from which we do not recede.

"3. We cannot, therefore, withhold the expression of our deep regret that slavery should be continued and countenanced by any of the members of our churches; and we do earnestly exhort both them and the churches among whom it exists, to use all means in their power to put it away from them. Its perpetuation among them cannot fail to be regarded by multitudes influenced by their example as sanctioning the system portrayed in, and maintained by, the statutes of the several slaveholding States wherein they dwell. Nor can any mere mitigation of its severity, prompted by the humanity and christian feeling of any who continue to hold their fellow-men in such bondage, be regarded either as a testimony against the system, or as in the least degree changing its essential character.

"4. But while we believe that many evils incident to the system, render it important and obligatory to bear testimony against it, yet would we not undertake to determine the degree of moral turpitude on the part of individuals involved.

This will doubtless be found to vary in the sight of God, according to the degree of light and other circumstances pertaining to each. In view of all the embarrassments and obstacles in the way of emancipations interposed by the statutes of the slaveholding States, and by the social influence affecting the views and conduct of those involved in it, we cannot pronounce a judgment of general and promiscuous condemnation, implying that destitution of Christian principle and feeling which should exclude from the table of the Lord, all who should stand in the legal relation of masters to slaves, or justify us in withholding our ecclesiastical and christian fellowship from them. We rather sympathize with and would seek to succour them in their embarrassments, believing that separation and secession among the churches and their members, are not the methods God approves and sanctions for the reformation of his church.

"5. While, therefore, we feel bound to bear our testimony against slavery, and to exhort our beloved brethren to remove it from them as speedily as possible, by all appropriate and available means, we do at the same time condemn all devise and schismatical measures tending to destroy the unity and disturb the peace of our church, and deprecate the spirit of denunciation and inflicting severities, which would cast from the fold those whom we are rather bound, by the spirit of the gospel, and the obligations of our covenant, to instruct, to counsel, to exhort, and thus to lead in the ways of God: and toward whom, even though they may err, to exercise forbearance and brotherly love.

"6. As a court of our Lord Jesus Christ, we possess no legislative authority; and as the General Assembly of the Presbyterian church, we possess no judiciary authority. We have no right to institute and prescribe tests of christian character and church membership, not recognized and sanctioned in the sacred scriptures, and in our standards, by which we have agreed to walk. We must, therefore, leave this matter with the Sessions, Presbyteries, and Synods—the judicatories to whom pertains the right of judgment to act in the administration of discipline, as they may judge it to be their duty, constitutionally, subject to the General Assembly, only in the way of general review and control."

STATE OF RELIGION IN AMERICA.

(From the *New York Evangelist*.)

WE are permitted again, in the providence of God, to meet together and mingle our rejoicings and lamentations.

The great Head of the church has entrusted to our faithfulness the welfare and interests of a large portion of his church, and we set forth to the world our statement of the condition and prospects of that province of Christ's kingdom over which our guardianship extends, and for which there rests on us a most solemn responsibility. The interests of that glorious kingdom, which is ere long to be bounded only by the limits of the habitable globe, and its duration commensurate with eternity, is very near our hearts. Feeble and frail as all human effort must be in its best endeavours, and conscious as we are of weakness and worthlessness in our purest aims and holiest purposes—yet when we remember that our power is only derived and secondary—a mere instrumentality—we are comforted in the thought that our hold is on an omnipotent hand—our stay on the arm of a God in covenant. We know that all his plans for the progress of his church and the salvation of a lost race, shall be carried out and consummated, not for our sakes, but for his own honour and declarative glory. In this we rejoice, and remembering his promises, take courage, and gird ourselves for our work.

We are not permitted at this time, to unite in universal rejoicings, and lift the note of exultation and triumph, as in times not long past; neither are we on the other hand, to hang our harps on the willows, and sit down in mourning. There has been no general awakening through our bounds, yet neither has there been, by any means, the total absence of the influence of the Spirit of God. On the contrary, in nearly all of our presbyteries, there are interesting reports of revivals in particular churches; and in many of these presbyteries, a large proportion of their churches have been watered by the dews of divine grace, and those parts that have been thus more especially favoured are the southern and south-western portions of the church.

Among the favourable indications, apparent in the churches, and worthy of impor-

ant notice, are the following, to wit:—the prevalence of peace and harmony in doctrine and discipline; renewed and growing attention to catechetical instruction—greatly increased regular attendance on the public services of the sanctuary; a more systematic, and consequently a more efficient mode of benevolent contributions; the permanent position of the temperance cause; the increased, power, number, and efficiency of Sabbath-schools; and the particular attention, which it is evident, from all the reports of the southern presbyteries, is paid to the religious instruction and improvement of the coloured population. We notice also the evidence of a rising standard of morality, in the respect which has been manifested for the christian Sabbath, the universal observance of the monthly concert of prayer, and we add, also, the growing impressions on the minds of pastors, that the enlargement of their respective churches, and the advancement of the cause of the Redeemer, must depend (under God) more on the stated and regular work of the ministry, and the active consistent piety of the members, than upon sudden excitement, startling impulse, and an over-anxious and questionable impatience, of the usual steady established order of progressive increase, and constant accession.

But, while we notice these favourable indications, there are also equally evident unfavourable influences, silently operating in the church, abating its aggressive power, and materially retarding its onward progress. To these, also, we feel compelled to recur.

(1.) First, the neglect of family religion. The danger now seems to be, the substitution of Sabbath-school instruction for that rigid, faithful, parental training, that characterized the principles and practice of our forefathers, the results of which were, in times past, the hope and strength of the church. The responsibility of any parent for the religious culture of his children, cannot be devolved on the Sabbath-school teacher. It cannot even be shared with him. No parent can ever, without great guilt, turn his children away from his own table, to eat the crumbs of the bread of life, that fall from the hands of a stranger. The responsibility must for ever rest where God has placed it. And while the Sabbath-school teacher co-operates kindly and powerfully with the parent, and aids him in training up his infant offspring for the skies, he does not intend to supersede the duties of the natural instructor, but to assist him to lead them in the path of holiness and peace to God. The fulfilment of God's promise to the seed of the righteous, in blessing faithful, early parental training, is seen in abundance of facts everywhere. From such as these the ranks of the redeemed are mainly made up. From among such as these we look for pastors for our churches, and for that view of duty dependent on doctrine, and that sound enlightened piety which is at once the glory of the church and the secret of its power and perpetuity.

In connection with this, also, may be mentioned, as one of the unfavourable indications, the culpable inattention of the churches to their relative duty in regard to the baptized children. Too little solemnity is attached to this. No specific class of duties seems to spring from it. But these baptized youth are the children of the church, not for the purpose of discipline, for obvious reasons; but they are the objects of the church's deepest solicitude and prayers and hopes. It should be seen and known, that the ordinance is not a mere unmeaning ceremony, but a precious, glorious privilege—full of blessing to the subject of it. It is feared that the relation of such youth to the church is not clearly stated, and therefore the relative duties are not understood or intelligently practised.

(2.) The second evil that claims our notice is the corrupting influence in our churches, and among our youngest and most promising members, of the light literature of the day. The trash of foreign glutted markets is imported here, and found, in polluted streams, along our railways and lines of public travel. These publications are eagerly purchased and read, and corrupt passions are excited, and pampered and fed. The imagination is filled with impure images; the ear is familiarized to the language of blasphemy; doubts are engendered on fundamental principles of faith and morality. The language of the wise man is clear and pointed, "my son cease to hear instruction that causeth to err from the words of knowledge." An infidel argument unanswered, in any mind, has to that mind the moral power of a demonstration, and will affect the life accordingly. Let the pastors of churches see to it, and in every way use their influence against it. It is fraught with evil.

If we look at the external influences that surround the church, we shall find many that present themselves in an unfavourable light. Let us glance at these first.

There are various forms of error, gross delusions, deeply entrenched in the corrupt passions and selfish interests of the human heart, that interpose formidable barriers to the onward march of the gospel. These errors are more rampant, and possess more vitality in the newly settled parts of the country, and create difficulties to which those whose lot is cast in more sacred spots are comparative strangers. Universalism, or in other words, practical Atheism; Unitarianism, a religion dead and lying in state; Fourierism and Free-thinking in all its forms, and last of all, Romanism, most subtle and dangerous of all. Gasping in Italy—reviving by sufferance in France—but in this country, accommodating itself as far as possible, to our antagonist institutions. Here the great battle must be fought, and that dark superstition, which has distended itself like an endless dungeon over the earth, is here to fall before the simple elements, "light and love." Our work is to keep the Bible open, to discard all formalism in every shape, to exhibit theoretically religion as she is drawn in the birth, in simple vesture, pure, unpensioned, unostentatious—adorned with no colours but those which, like the rainbow, are formed by the sunbeams in the heavens; to exhibit her practically as a living vital principle, in "all holy conversation and godliness."

The power of simple truth is the weapon of aggression and defence, carried from house to house, and from heart to heart, by the faithful, laborious servant of Christ, encountering men of their guard, disarming prejudice, relieving doubts, easing the burdened conscience, and leading the soul almost unresistingly up to God. This is mighty, to pull down the strong-holds of sin, and build up the kingdom of Jesus Christ.

The next external influence, from which, that we may be delivered, our prayers and supplications should go up without intermission to the throne of grace, is war—opposed in spirit and practice to every principle of the gospel of Christ. The mission of the church in the world is a mission of peace and good will, and meekness and love, universally felt and diffused. And when the glorious gospel is in the whole earth, and the shout goes up, "it is finished," war shall cease. Our duty as Christians is to humble ourselves before God, to deprecate his judgments, and earnestly to pray for the coming of that time when men shall beat their "swords into plough-shares," and their "spears into pruning-hooks."

A condition of war is always most unfavourable for the progress of religion. The mind is in too high a state of excitement to be strongly susceptible of religious appeal and motive, and the vices in the code of christian morals are elevated to the rank of virtues.

A most delightful theme of contemplation, and a most remarkable sign of the times, is that principle of union manifested to some degree in this country, and widely in Europe. The results cannot but be salutary and powerful on the influence and progress of the Protestant church. We hail the sign with unfeigned joy. We anticipate with hope and exultation the approaching convention in the city of London, and trust in God that the result may be the taking of a high advanced position before the church and the world for evangelical union; that the moral force of Christendom may no longer be paralyzed by discord and disunion, but move on, as the enemy has always done, with unbroken front.

There has been a gratifying increase in the numerical strength of our branch of the church of Christ, and the returns of the different boards of benevolence indicate the increased confidence of the church in all our organized arrangements for the dispensation of the charitable funds of the church.

In conclusion, we call upon all our ministers to give themselves wholly to their work, to be "good soldiers of Jesus Christ," remembering that they own no camp, but must be always in the field; to be diligent in the study of the scriptures, to be sober and vigilant, watching for the coming of the Lord, praying for that time when there shall be an altar to God on every mountain, when every valley shall ring with an hosanna, and every tongue become vocal with one utterance.

EDWIN F. HATFIELD,
Stated Clerk of the General Assembly.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

OCTOBER, 1846.

NOTES OF AN AMERICAN TOUR.

THE situation of the commercial metropolis of the United States is admirably adapted for the purposes of commerce, nor will the admirer of the picturesque be disappointed when he, for the first time, beholds the spacious bay, extending from the wharfs down to Staten Island and the Narrows, where noble ships are always riding at anchor, and numerous crowded steamers continually plying. The entrance to the bay from Sandyhook is peculiarly striking. Through a narrow strait dividing Staten from Long Island, with the bristling batteries of Fort-Hamilton and the sombre pines of Greenwood Cemetery on the right, and on the left the wooded heights and elegant villas around New Brighton, the inward-bound vessel sails into a majestic lake, at the further end of which, and beyond a forest of masts, rise the steeples of the busy mart. The city itself is built on Manhattan Island, which is formed by a stream connecting the Hudson River with Long Island Sound. It contains a population of about half-a-million, including the suburbs of Brooklyn, Williamsburg, Hoboken, and Jersey, separated from New York proper by water. The business streets are all day long thronged with men, horses, drays, bales, boxes, and packages innumerable, the latter piled up on the pavements without any regard to the convenience of passengers. Broadway is a most bustling thoroughfare, miserably ill paved, but crowded with all sorts of conveyances,—huge lumbering omnibuses thundering past you every half-minute. The upper and more aristocratic portion of the city, is built on a regular plan, with fine wide streets and handsome houses. The residences of the merchant princes are now chiefly in this quarter, about three miles from the *stores*, as all places of business are called in America. The quays are situated on each side of the city, the larger ships being moored in Long Island Sound, the steamers and river craft in the Hudson. Docks are unnecessary, as at all times there is abundant depth of water to float ships of the heaviest burden. The public buildings in New York, if you except Trinity and Grace Churches, two splendid new Episcopalian places of worship, situated at each end of Broadway, are in no wise remarkable, although many of them are built of beautiful granite, with imposing porticos of the same material.

Having numerous letters of introduction, my time was fully occupied, and I saw a little of the society in that great emporium, besides visiting its objects of curiosity, and attending to business calls. A few evenings after my arrival, I went to a meeting convened in Broadway tabernacle by the American Colonisation Society, for the purpose of sending out supplies to 750 slaves who had been landed in their colony of Liberia, from a slaver captured by the United States ship of war, "Yorktown." The speeches, especially that of Dr. Tyng, Episcopalian clergyman, were highly eloquent and creditable to the parties, giving me a very favourable idea of American oratory. The slightest political allusion, however, such as Mr. Butler's casual reference to "that great Kentuckian," (Henry Clay,) created visible excitement. The sentiment that the cause of humanity had been grievously injured by the conduct of the abolitionist party, was loudly applauded by a decided majority of those present, a circumstance with which I was exceedingly gratified. There never were a set of men whose views were more opposed to reason and common sense, than those who rejoice in that appellation. Had the religious public of America not refused to sanction their proceedings, the whole Union would, long ere this, have been the theatre of desolating civil war. On another occasion I visited the rooms of the Presbyterian Board of Foreign Missions, which employs labourers in China, Northern India, Western Africa, and Central North America. Their income last year was 83,000 dollars, about £17,000. The Reformed Presbyterian Church remit their collections through this board, in order to save unnecessary expense, but they have also a managing committee of their own, and support three missionaries. I was introduced to the office-bearers of the institution by Dr. M'Leod, a respected minister of the above mentioned denomination. The only political meeting I attended in New York, was a hole and corner one of the native Americans, a party started by a few whigs some time ago. Their war cry is a twenty one years' naturalization law; and the peroration of their speeches, "America must be ruled by Americans." The "gentlemen" in attendance were about the dirtiest set of fellows I ever met in a room, chewing tobacco, smoking, and spitting the whole time; all sitting with their hats on, and cheering vociferously the frequent attempts at witticism on the part of the speakers.

Taking into consideration the vast number of foreigners resident in New York, the Sabbath is remarkably well kept. All the shops are shut, and the streets are as orderly as in our Scottish towns. When the churches are assembling or dismissing, the pavements are crowded with people. During the hours of divine service, all is quietness and decorum. In this respect, no English town will stand a comparison with the cities of the United States, although ignorant individuals tell us that that country has "no religion." The Presbyterian places of worship, of all sects, are fifty four in number; the Episcopal, including the Methodists, sixty seven; the Congregational, including the Baptists, thirty one; the Roman Catholic, sixteen; all other smaller bodies, thirty five. There are only seven Congregational churches, properly so called, and these not by any means influential. The Episcopalians are by far the wealthiest body; although, in point of numerical strength and influence, the Presbyterians carry off the palm. Their preachers are, in general, men

piety and talent, and their fellowship much more pure than it is on this side of the Atlantic. I have heard Scotchmen in New York in that joining a Presbyterian church in America was a very interesting thing from "getting a token in Scotland." Conversion to God is the best of membership amongst the churches of the United States.

I have hoped that those Free Church ministers who have been in this country will enlighten their brethren a little in this respect, for there is great room for improvement. This strictness has had a astonishing effect upon the people, raising the influence of religion among the religious men, by presenting to the world as specimens of Christians not men who are Christians only in name, and who by their profession dishonour their profession, but those who have really experienced a change.

I went to three Sabbaths in the city of New York during my first visit, and on my return from my western tour. On these occasions I heard Dr. Elroy and Spring of the old school Presbyterian church, Dr. Thompson and Mr. Thomson of the Congregationalists, Dr. McLeod of the Unitarian persuasion, Dr. Williams, a Baptist, and Mr. Bedell, an Episcopal Episcopal. By far the ablest of these discourses was that preached by Dr. Cheever, from the words, "and Enoch walked with God; was not, for God took him," at an evening meeting preparatory to the opening of a new Congregational church, to be called the church of the Antediluvian. The description of the antediluvian world was one of the greatest pieces of pulpit composition I ever listened to. Dr. Cheever is a very able man, who was first brought into notice by his zeal in the antislavery cause, for which he suffered the punishment of imprisonment. Mr. Bedell's truly Evangelical church I had the pleasure of attending on the evening of the Lord's Supper, the only occasion on which that ceremony happened to be celebrated in the churches I attended while in New York. The Presbyterian places of worship were well filled by the most interesting and attentive audiences. In all of them hymns are used in praise of God. That extraordinary dogma which maintains that the Psalms of David and the Scotch metrical version of these Psalms are fit for being used in public worship gains no credence in New York. I have heard Presbyterians there laughing at it as one of the regular delusions that ever entered into the mind of man. When proof, scriptural or traditional, is adduced of this notion, I shall not be long of proving the same thing concerning the first nine chapters of the Pentateuch, or the ceremonial law given from Mount Sinai.

The interior of American places of worship is, generally speaking, very elegant. The seats of mahogany, their backsloping, and nicely upholstered, the passages carpeted, and the rostrum for the speaker, consisting of a pulpit but of an oblong table of marble or rosewood, covered with crimson damask, with a sofa behind, which is approached by a flight of steps. I must say, that although this regard to comfort and neatness is sometimes carried to an extreme, yet, on the whole, it is much preferable to the custom. Really it is a perfect penance for a person of lofty stature to sit on some of our confined narrow seats. The Roman Catholics do not sit on the Cathedral floors, and the Protestants of Scotland in the pews. The perfect stillness of American congregations is sure to be the observation of those who are accustomed to that constant

coughing, and clearing of throats, shuffling of feet, &c., which strikes every American, visiting this country, as most unseemly and irreverent. All the congregation are in their seats before the clergyman begins,—no one would venture to rush in a quarter of an hour after the service has begun, as with us; or if, by an unlooked for detention, an individual is late, he comes in quietly, and not in that hasty, careless style, affected by people on this side of the Atlantic.

It was with feelings of shame that I witnessed the general sobriety of the people of New York; shame, when I reflected on the dreadful extent to which intemperance exists in Scotland. Only a few years ago, drunkenness was the crying sin of the United States; now it has almost entirely disappeared. I only saw four intoxicated individuals during my tour in America. Thousands of working men in the city of New York, who toil all day at the stores and wharfs, never taste spirituous liquors. A person who has even once been found drunk would be shunned and avoided by every one. Instances of people ruining themselves by giving way to this sin are almost unknown. For three weeks I lived in the city, traversed every part of it, walked about early and late, and after all, only saw one individual who was visibly in a state of intoxication. Who could say the same thing concerning any of our Scottish cities? With such a state of public feeling, it will excite no wonder when I state, that the trades of a distiller and vender of intoxicating drinks are reckoned exceedingly discreditable, and many people refuse to associate with those engaged in them. Nothing could exceed the astonishment of some Americans when I told them the state of matters in Scotland with respect to this subject. Certainly their promptness in putting a stop to the evil, ere it had advanced too far, is worthy of all praise.

There are four theatres in New York; but they are chiefly supported by foreigners, the respectable inhabitants, to a man, discountenancing them, and even those who have no particular objection to such performances on principle, seldom, if ever, attending. Theatricals have never been, and never will be, popular in America. The very name is disreputable. In Philadelphia, I was asked to go to the "circus." In Boston, they call it the "Museum." This a pleasing state of matters. It is highly creditable to the people of the United States that they do not patronise this most pernicious amusement,—an amusement which every christian ought sternly to denounce as corrupting to the public morals, detrimental to the interests of youth, and encouraging every species of crime.

The city of Philadelphia is connected with New York by a railroad through the state of New Jersey, passing by the towns of Newark, New Brunswick, and Trenton, and the famous old-school Presbyterian College of Princeton, connected with which there are so many eminent names in American theology. The country is not particularly interesting,—quite level and monotonous, till you come in sight of the noble Delaware, and see the masts of the shipping on the opposite side.

Philadelphia is the fashionable capital of the United States, being the most regularly built and aristocratic of the large cities. It is situated on a narrow neck of land, between the rivers Schuylkill and Delaware, about six miles above their junction. Between these two streams, the principal streets lead off in straight lines, with others crossing them in due order, and, if any thing, straighter still. An immense business is there transacted

packing and forwarding goods to the interior, as well as importing from foreign ports. The population of the city is about 250,000, including a very large proportion of Irish, who, as usual, fill all the more menial offices. The residences of the wealthy citizens, towards the Schuylkill, are very handsome, not so high-rented as those in New York, but having for the most part neat gardens behind. After you have taken a general survey of the city, visited Laurel Hill Cemetery, Independence Square, &c., the three principal objects of interest in Philadelphia are the Schuylkill water-works, by which a most abundant supply of that necessary element is conveyed into the town at a nominal expense; the Gerard College, a magnificent structure of white marble, now building; and the State Penitentiary, a large model prison on the solitary confinement principle, a description of which Mr. Dickens devotes a whole chapter of his work on the United States.

One evening, in Philadelphia, I attended a Presbytery meeting of the Reformed Presbyterian Church, convened for the purpose of hearing several discourses of some students. The first discourse was from John x. 28, on the perseverance of the saints, one of the most thoroughly Hyper-Calvinistic prelections I ever listened to. Dr. Black, an aged minister from Pittsburg, objected to the young man's not naming the chapter and verse of the texts quoted; and certainly, if this rule had been put in force, the speaker would have had some difficulty in pointing out where, in the word of God, one passage which he repeated is to be found, viz., "God so loved an elect world, that he sent his only begotten Son," &c. Nothing can be more objectionable, than for men thus to misquote scripture in order to subserve the purposes of ecclesiastical controversy. It could have been well if some of the reverend examiners had addressed the candidate the words of St. John in the Apocalypse: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." It has always appeared to me singularly inconsistent in many of our "old-school" Presbyterians in Scotland, expounding all sorts of abuse upon the British and Foreign Bible Society, for once printing the apocrypha along with the inspired canon, and then talking up to the pulpit and deliberately misquoting and adding to the words of our blessed Lord. The parable of the beam and the mote applies here. The second discourse I heard, singularly enough, was founded on that very text which had been so misquoted. It had one great fault, viz., that nothing at all was said about the way of salvation, whosoever believeth on him." There was a great deal about the love of God, and his electing some unto everlasting life, but no reference to—

"Heaven's easy, artless, unencumbered plan."

It would be well if some denominations, both in this country and America, would oftener proclaim the news, "Believe on the Lord Jesus Christ, and thou shalt be saved," instead of constantly telling sinners of the extraneous doctrines of election and predestination, and giving these doctrines a prominence which, in the Bible, they do not hold. In my next I shall cross the boundary of the free states, and enter upon Virginia, the earliest settled part of the Union.

W. E. B.

MODERN POETS AND POETRY.

THOMAS CAMPBELL.

THE maxim which we have not unfrequently repeated, that morality may exist without religion, though religion cannot exist without morality, is as regards its first particular, a respectable fallacy. The highest of all our moral duties, is the duty which we owe to the Supreme Being, and no one by whom this duty is neglected, can lay any claim to consistency of conduct as a moral agent. We are contented, however, in compliance with conventional usages, to consider religion and morality as distinct from each other—harmonious, but not identical—co-operative, and yet possessing spheres of manifestation in some respects different. Regarded in this manner, religion, dealing as it does with the most sublime and exalted of all subjects, is entitled to the highest measure of respect and veneration; while the place occupied by morality is inferior, and *only* inferior to that which is filled by religion itself.

These remarks have no claim to originality, but they suit the purpose we have in view. In their application to literature, they may enable us to form a correct estimate of the value of these productions, which, without being purely religious, are eminently favourable to the cause of morality and of truth. Many pious and well-principled persons regard with suspicion and jealousy, every species of elegant literature, and especially lyrical poetry. Now, we confess that too much cause has been afforded for such suspicions. Our duty, however, is not to pronounce a sentence of general censure, but to judge with due discrimination, caution, and candour. Many of those writers who have not assumed the high character of religious teachers, have done much to propagate pure and ennobling moral principles, and to exhibit virtue under the most winning and attractive aspect. That they have not done more, is no reason why we should undervalue what they have actually accomplished. If those who, in their laudable admiration for still higher qualities, are inclined to look with coldness and dislike on that refined and graceful literature, whose tendency is to instil virtuous and salutary principles, will contrast it with its opposite—the unhealthy and vicious productions, in which poetry or romance have been made the vehicles of conveying poison to the youthful mind, and of shaking all confidence in the reality of religion, or of virtue, they may perhaps be led to form a more just and favourable estimate of the labours of those writers, who, recoiling from becoming panderers to mental dissipation, have endeavoured to restore literature to a more wholesome and genial tone, and who have diffused over the purer region within which they have moved, that irresistible beauty and attraction which can be imparted by genius alone.

We are not aware of any author whose influence in these respects has exceeded that of Thomas Campbell. Placed, not by the suffrages of a party, but by universal acclamation, in the very highest order of poetry, and contemporary with Byron, Moore, Shelley, and other equally unscrupulous favourites of the muses, he is one of the few men of true genius who have honourably maintained throughout an unblemished and unexceptionable course. No covert attacks upon religion, no sneers at

virtue or morality, no seductive and fascinating representation of vice, are to be found in his pages. Lofty, manly, and generous sentiments abound in all his writings. If not strictly speaking a religious poet, the tide of his inspiration often appears to mingle with the waters of the sanctuary. Not only the scholar, the patriot, and the philanthropist, but the Christian also, will find much to admire, and comparatively little to forgive in the exquisite productions of the author of the "Pleasures of Hope."

This great poet was born in Glasgow, in the year 1777. From his earliest years he was distinguished by superior ability, and very soon displayed considerable facility in versification. At the age of thirteen he entered the University of his native city, and speedily became eminent for his classical attainments. He particularly excelled as a Greek scholar, and received the first prize, accompanied by the warmest commendations of Professor Young, for a translation of the *Clouds* of Aristophanes. His original intention was to follow the profession of the law, which, however, his predilection for literature induced him to relinquish. After having studied for six years at the college, he came with his mother and sisters to reside in Edinburgh, where, at the age of twenty-one, he published his great poem, entitled "the Pleasures of Hope." Although not altogether free from the imperfections inseparable from a juvenile production, the elegance, tenderness, and sublimity, the refined classical taste, and the noble and generous sentiments, by which the poem distinguished, immediately attracted universal attention and admiration. Shortly after this publication, the poet, who was always possessed by a love of travel and adventure, visited the Continent. In Bavaria he witnessed the battle of Hohenlinden, fought between the French and Austrians, and described the scene in an ode, which, for intense and concentrated energy of expression, is almost without parallel in the English language. We do not design to trace minutely the future career of the poet. In 1809, "Gertrude of Wyoming," esteemed by many his greatest poem, was produced, in which the same delicacy and beauty displayed in his former work, re-appear in more mature and mellow lustre. Having resolved to devote himself exclusively to literature, he repaired to London, where his subsequent life was chiefly passed. His worldly circumstances having been rendered unpoetically secure by the profit of his writings, and a pension of two hundred a-year from the government, he was no longer laid under the necessity of active literary labour, and unfortunately his contributions to literature were afterwards few and at distant intervals. In 1827 he was elected Lord Rector of the University of Glasgow, an event which, in connection with early associations, must have proved peculiarly gratifying to his susceptible mind. His subsequent poetical efforts consisted of "Theodric" a domestic tale, "the Pilgrims of Glencoe," and several minor pieces, none of which tended to enhance the reputation he had already acquired. His recent death, and his interment in the Poet's Corner of Westminster Abbey, are fresh in the recollection of the public.

Though Campbell was by no means a voluminous author, it is difficult, owing to the rich and varied nature of his mental resources, to characterise the productions of his muse. The strains of his poetry are as diversified as the sounds and the aspects of nature. Sentiments

What is the bigot's torch, the tyrant's chain?
 I smile on death if Heaven-ward Hope remain!
 But if the warring winds of Nature's strife
 Be all the faithless charter of my life,
 If Chance-awaked, inexorable power,
 This frail and feverish being of an hour,
 Doomed o'er the world's precarious scene to sweep,
 Swift as the tempest travels on the deep,
 To know Delight but by her parting smile,
 And toil, and wish, and weep a little while;
 Then melt ye elements that formed in vain
 This troubled pulse and visionary brain!
 Fade, ye wild flowers, memorials of my doom,
 And sink ye stars that light me to my tomb!

* * * * *

Let wisdom smile not on her conquered field,
 No rapture dawns—no treasure is revealed!
 Oh! let her read, nor loudly, nor elate,
 The doom that bars us from a better fate,
 But sad as angels for the good man's sin,
 Weep to record, and blush to give it in!"

The reputation of Campbell in no small measure rests upon his shorter poems. These, with a few exceptions, display the best qualities of his genius. Their general characteristic is either restless energy and vigour, a remarkable tenderness and sweetness. While by nature he was qualified to be the poet to whom patriots and heroes might stoop their heads, to receive the wreath of undying fame, another nature appeared to prompt him to wander tranquilly amidst the "bosom scenes of life," and become the minstrel of the softer affections. Like every poet of real genius, he recognised in the themes of divine revelation the loftiest subjects of poetry; and some of his sweetest effusions are entirely founded upon the hallowed truth of scripture. On these themes he lays no rude or unskilful hand. He approaches them with solemnity, and treats them with appropriate grace and spiritual beauty. His poem on the NATIVITY illustrates these remarks.

"When Jordan hushed his waters still,
 And silence slept on Zion hill,
 When Bethlehem's shepherds through the night,
 Watched o'er their flocks by starry light;
 Hark, from the midnight hills around,
 A voice of more than mortal sound,
 In distant hallelujahs stole,
 Wild murmuring o'er the raptured soul.
 Then swift to every startled eye,
 New streams of glory light the sky;
 Heaven bursts her azure gates to pour
 Her spirits to the midnight hour.

On wheels of light, on wings of flame,
 The glorious hosts of Zion came;
 High heaven with songs of triumph rung,
 While thus they struck their harps and sung.

O Zion, lift thy raptured eye,
 The long expected hour is nigh;
 The joys of nature rise again,
 The Prince of Salem comes to reign.

See, mercy from her golden urn
Pours a rich stream to them that mourn !
Behold she binds with tender care
The bleeding bosom of despair !

He comes to cheer the trembling heart,
Bids Satan and his host depart ;
Again the day-star gilds the gloom,
Again the bowers of Eden bloom.

O Zion, lift thy raptured eye,
The long expected hour is nigh ;
The joys of nature rise again,
The Prince of Salem comes to reign.

a poet, Campbell has generally been placed in the same category as Rogers. Byron, amidst his general censure of the great and poets of his day, made an exception in favour of the bards of Hope and of Hope, and seemed disposed to give to the former at least a share of commendation. We venture to assert, that few will ratify the decision of the noble critic. In the poems of Rogers, set with classical correctness, with sculpture like beauty, and every trace of an eminently refined and cultivated taste ; but nowhere do we discover the deep emotions, the impassioned earnestness, and the true indication of a keenly susceptible and philanthropic heart, which we see us in the works of the Scottish poet. Rogers is perhaps more formal, what some might call more profound. Campbell is probably more glowing, fervent, and sincere. Rogers, in general, is more minuteness, and artist-like nicety of touch ; Campbell more breadth, force, and vigour. Of neither poet can it be said, they "warbled their native wood-notes wild ;" for in the case of a natural genius is directed without being curbed or pinioned by the strict cultivation, and the strictest rules of art, but of the two, Rogers is most artificial. In those higher qualities which constitute a true feeling, intensity, and passion, Campbell, while at least equal with Rogers in every other point, is immeasurably superior. He is never, less able to stand comparison with himself, while most of his poems are, from beginning to end, one entire and perfect chrysolite, the "Bann," and "Theodric," are anomalies, for which it is not easy to account.

In the whole, it must be admitted, that Campbell is one of those whose writings, although not professedly religious, are powerful auxiliaries to the cause of truth. Genius ever produces a mighty mastery of attraction, and even when, like the delusive meteor in the church, it wanders amongst graves, and leads to the chambers of death, it induces multitudes to follow in its dangerous and ruinous course. Its words never fall to the ground. Is it not then a cause of rejoicing when that genius, whose influence must be potent for good or evil, with stately step in the paths of virtue, and scatters around those roses of high and hallowed thought, which, if not actually identical with religion, form a portion of that pure light by which it is surrounded ? It lights us in the highest degree to see the gold, the frankincense, and the myrrh of true genius, laid as humble offerings at the feet of him to whom all service is due ; and in the next degree it delights us when it yields homage to morality, and lifts its banner in the cause of

Moral Improvement. This may be justly asserted of the author of the "Pleasures of Hope." "Hope's Pleasure," says Pollok,—

—"Sung to harp of sweetest note.
Harp, heard with rapture on Britannia's hills,
With rapture heard by me in morn of life."

HADDINGTON.

T.

PURITY OF WORSHIP.

To the Editor of the Scottish Congregational Magazine.

SIR.—Your correspondent, W. L., has, I think, successfully shown that there is no unlawfulness in taking the willing contributions of unconverted men for the service of the sanctuary, or general christian purposes. Whether such contributions should be *solicited*, however, is another question, into which it is not my present purpose to enter—my object being to offer some remarks on another point incidentally touched upon by W. L. in the following passage:—

"The same principle that would prevent our taking contributions from our general hearers, would prove the unlawfulness of allowing them to join in prayer and praise, which are evidently more direct acts of worship than giving money. We must then omit those parts of the service, whenever the congregation assembles with us, or erect a screen between the members and hearers, as we have heard is done by the followers of Walker. A more effectual means of fostering spiritual pride, and of throwing an unnecessary hinderance in the way of sinners hearing the gospel, we can hardly conceive. But, indeed, the necessity of such a visible line of separation would soon be superseded by the rapid disappearance of those who would thus be obliged to occupy the 'outer courts,' &c.

W. L. is too intelligent not to know that the lawfulness of our practice in this respect is not to be measured by any supposed or conceivable effect that might result from the introduction of a change. "The wisdom that is from above is *first pure*, then peaceable." The danger of fostering spiritual pride, of diminishing or even extinguishing the number of "outer court" hearers, (even if it did exist), might have to be encountered in the way of duty, if it could be shown that our present practice is faulty and unscriptural; and, tried by the unerring standard of divine truth, it does appear to me it will not stand the test.

From beginning to end of the New Testament there is nothing in the example of our Lord, his apostles, and the primitive churches, that sanctions public worship with a "mixed multitude." Our Lord prayed *when alone*, often and long, Matt. xiv. 23; Mark i. 35, vi. 46; Luke vi. 12, ix. 18, 28, xi. 1, audibly in the *presence* of his disciples, (Matt. xi. 25, 26,) but not conjointly with them, for the obvious reason that the sentiment he then uttered was too deep and too high for their then partially-instructed minds and partially-sanctified hearts. He prayed before all at the tomb of Lazarus, (John xi. 41, 42,) and he gave thanks before the assembled multitude, when he distributed the loaves and fishes, Matt. xiv. 19, xv. 36; Mark vi. 41. He prayed, too, in the *hearing*

his disciples during his agony in the garden, Matt. xxvi. 39, 42, 44; Mark xiv. 36; Luke xxii. 42—for his disciples and all his followers, at the institution of the ordinance, John xvii.; and, finally, for his enemies, when he hung upon the cross, Luke xxiii. 34; but in all this we have not a single instance of *social* prayer, that is, prayer in the name of others, not even of his disciples. The form of social prayer he equated, too, was to his *disciples*, Matt. v. 1, vi. 9—13; Luke xi. 4; and, from its nature and character, could be designed for them only.

In like manner, we find every other recorded instance of prayer whether private and isolated, or, if social, was confined to the church, or certain members of it, Acts i. 14, 24, iv. 24—30, vi. 6, vii. 59, 60, ix. 17, 11, 40, x. 2, 9, xii. 5, xiii. 3, xvi. 25, xx. 36, xxi. 5, xxvii. 35. Singing praises was, if possible, a still more sacred and exclusive church exercise, Matt. xxvi. 30; Acts xvi. 25; 1 Cor. xiv. 15; Ephes. v. 19; Col. iii. 16; James v. 13; but either one or other are entirely out of place and keeping, until a sinner has first “humbled himself in the sight of the Lord.” After the foregoing examples, we should pray *for*, and *in the presence* of the unconverted, but never *with* them. But “how is the line to be drawn between the converted and the unconverted,” W. L. asks, “and what right have we to assume that all our hearers are unregenerate?” I am not a little surprised at such questions from a Congregationalist. I reply, what right has W. L. to exclude any one from his communion? Why does he draw a line between members and non-members? And I only ask for the application of the same rule to all other church exercises and privileges.

In this respect the practice of other bodies is more *consistently erroneous* than is ours. They hold back *nones* from the ordinances any more than from prayer and praise, deeming it sufficient to “fence the tables,” just as W. L. would warn unconverted hearers against the danger of joining in a psalm or hymn, the sentiments of which do not accord with their own feelings or experience. But where is the scriptural authority, I ask in turn, for drawing any such line between the ordinances and other church privileges? Admission to a primitive church was admission to the “apostles’ fellowship, breaking of bread, and prayers,” after the candidates had professed repentance and belief, and were baptized; and what warrant have we for making *common* any portion of that, which the Lord has *set apart*. It was one of the most flagrant sins of ancient Israel that they confounded together the clean and the unclean, Ezek. xxii. 26, xliv. 6—23; Joel iii. 17; Zech. xiv. 21. Hence, speaking of the amelioration in the “latter days,” the prophet Malachi says, “Then shall ye return, and discern between the righteous and the wicked; between him that serveth God and him that serveth him not,” iii. 18. And Isaiah—“Awake, awake, put on thy strength, O Zion—for henceforth there shall no more come unto thee the uncircumcised and the unclean,” lii. 1. To effect a due separation between church services and assemblies of a mixed character for hearing the word, there would be no necessity for resorting to any of the grotesque and fantastic usages of the Separatists or Glassites. All we require is a due deference to the dictates of the word of God, and a less prejudiced acquiescence in the wisdom of our ancestors. We would rejoice to see other sects

reforming what is amiss among them; let us set them the example. We glory in our purity of *communion*; let us, in consistency, seek also purity of *worship*—for "God is a Spirit, and they that worship him must worship him in spirit and in truth;" and "the Father seeketh such (and such only) to worship him:" for, "without *faith*, it is impossible to please him."—Yours, &c.

August 13, 1846.

X.

FURTHER REMARKS ON "THE MONEY POWER"

To the Editor of the Scottish Congregational Magazine.

DEAR SIR,—In the August Number of the Magazine there are strictures from the pen of your esteemed correspondent, W. L., on the article entitled "The Money Power," which you did me the favour of inserting in the Number for May last. I again crave your indulgence, in order to make some explanatory observations in regard to my opinions, stated in the article alluded to, and also to make a few remarks on the "Strictures," which I will do as briefly as I possibly can, so as not to encroach too far on your pages. In regard to my views on the subject at issue, I am very much misunderstood by W. L., and doubtless by others also; and I frankly admit, that in consequence of having written too hurriedly, and not with sufficient distinctness and precision, the blame of such misunderstanding must, in a great measure, rest on myself; and when the article appeared in print, I at once observed those points in which I had not sufficiently explained myself, and was therefore in expectation of seeing the objections which have been brought forward by your correspondent. In one word, then, to clear up the matter thus far, I am quite at one with him when he says—"Many persons in our congregations may be truly pious, in the judgment of christian charity, who are not members of our churches in full standing;" and I cordially agree with him, that the various passages of scripture to which he refers prove that it is *not* "morally wrong to receive the free contributions of persons, for religious purposes, who, in our opinion, are not truly converted," and that this position is specially and forcibly made clear by Exodus xxxv. 5—"Whosoever is of a *willing heart* let him *bring* it, gold, silver, brass," &c. Now, in making this admission, I beg it to be distinctly understood, that I do not object to receive contributions from *all* who are of a *willing heart*, and who, like the Israelites of old, in the passage quoted, "brought the gold, and silver, and brass." And it will be seen in the further development of the details of my plan to be adverted to, if any one not a member of a christian church, or in whose christian principle we had not "full confidence," did come and *bring a free-will offering* to the cause of Christ, we would be entitled to cherish the hope, that in the heart of such a one surely there was "something good towards the Lord God of Israel."

It appears to me that W. L., in his anxiety to preserve the church from the "startling innovations" advocated, argues solely from the dangerous doctrine of expediency; for instance, he says—"The truth is, so universal is the practice of church-door collections in this country, that

like praise and prayer, it has come to be viewed as a necessary appendage to public worship, and the giving it up drives the people away," and so on. Now, this fact appears to me to be, in great part, the source of much of the evil which exists, and which I endeavoured in my last paper to make evident; and the conviction deepens in my mind that it is high time to consider whether these usages are right or wrong—if right, boldly maintain them at all hazards—if wrong, renounce them, fearing no results, leaving all in the hands of the great head of the church.

But let us come to the *principle* involved, and I think it can be shown that W. L. agrees with me. "It is also admitted," he says, "that it is the proper duty of the church, *as such*, to uphold the cause of Christ, and to devise means for the conversion of the world."

This admission is all I wish, to prove that we are at one in *principle*; having got so far, the question then comes to be—what are the means which should be adopted to carry the principle into practical operation? Now, I think W. L. will agree with me in saying that *no means should be adopted*, the *natural tendency* of which is to devolve a considerable portion of the duty of the church, *as such*, on those who are *not* of the church; and if, unhappily, such means are in operation, these should be immediately renounced, and the "more excellent way" adopted. Now, let us *test* the collecting plate in this view of the case. What do we find? A body of Christians meet together in a certain place for the worship of God, and also to proclaim the gospel of his grace to all whom they can induce to hear with them;—so far well—but at entrance there is found a plate, to receive the contributions of *all*, so that the preaching of the gospel may be sustained there. Now, I ask, what is the understanding of both the church and congregation as to this mode of raising the supplies, but that *all are expected to give*, (except, of course, those who really have nothing to give.) Hence, as occasion calls for an exhortation from the pulpit, or otherwise, on the subject of liberality in promoting God's cause in any department of his work, every hearer feels that the appeal is made to him, and that he is expected to act on it, and that something is looked for from him, as the result of such appeal. Is this the true state of the case? If so—and I think it cannot be denied—then, I maintain the *natural tendency* of this practice is to devolve a considerable portion of the duty of the church on those who are *not* of the church; and I contend that a practice, sanctioned by the people of God, which *naturally*, and almost *necessarily*, results in a duty being partly performed by those who are not called to do such a work, and, *to that extent*, removing the duty from those who are specially called by the head of the church *to do the work*, must be wrong and pernicious in no small degree. Then, the question arises—can the evil be corrected, and yet the practice of so collecting be retained? I unhesitatingly say no. The only way to get rid of the evil is to get quit of that which produces the evil; and I think it can be shown that, by another mode, the good wished for may be secured without the admixture of the evil at all.

What I propose, then, instead of the collecting-plate, is this—let every church, once a month or quarter, as thought best, have a box in a side-room or vestry, into which the members of the church may *come forward* and deposit their *free-will* offerings for the service of Christ. The Sab-

bath previous to these appointed seasons, let the pastor in his place,* and the deacons in their respective spheres, exhort the brethren to their duty, lay it on their consciences that the work is emphatically *theirs*, and bring before their minds the all-powerful motives which the gospel of God's grace supplies, to induce liberality in the support of his cause—and I have such confidence in the power and vitality of christian principle, that all doubt as to the result vanishes from my mind. I anticipate that every Christian would, in these circumstances, take a solemn review, as in the sight of God, of his duty in this matter, as would lead him to act with a prompt liberality, surprising even to himself, when compared with what he had been accustomed to do under the present practice. So far as regarded the church—but I would not stop here—the pastor and deacons might also, with every propriety, say, when announcing the proposed collection, that whilst they *could not*, in accordance with God's will, *solicit* others to do the work which God willed to be done by the church, still, if any one who was in the habit of attending with them felt a *willing mind* to bring the gold, silver, or brass, it would be cheerfully received—as hopefully indicating that there was a felt privilege enjoyed, and somewhat of an appreciation of the blessings of a preached gospel, by those so giving of their substance. Now, let us just picture to ourselves the working of such a plan: the day of collection arrives—on entering the chapel door, every thing is as usual—nothing by which one is led to feel as if a demand was made on his sense of generosity—the entrance to God's house, as usual, quite free and unrestricted—the congregation going in as usual, the greater part, may be, quite thoughtless and regardless of the work—the work of God—which is doing in a little side-apartment. The members of the church are, one after another, passing in, and laying in the box (no one being able to say what his brother is doing) what, in his heart and conscience, he considered himself able, according to God's blessing, to give for God's cause—silently depositing his gift, and wafting a prayer to heaven that abundant success might be granted to God's own work, in connection with the humble means employed—every one feeling, as he passed in, he was engaged in a solemn transaction in the sight of God—no pointed *personal* solicitation had been pressed on him—all left to his own sense of duty, as dictated by an enlightened conscience, and in the fear of God, anxious that all should be done so as to meet the approval of his Father in heaven. Who does not see that such a scene is quite in harmony with the great object of God's grace—his people willingly and cheerfully giving of the substance he has given them for the promotion of his own cause, without for one moment attempting to shift the obligation from themselves, as a burden they would wish in part to be removed. Whilst, at the same time, if a member of the congregation, who had hitherto given but few indications of being interested in divine things, should be found also to go to the side-room, and there deposit somewhat for the work, would it not be

* I am aware it may be said here, this is too delicate a task for any pastor to be expected to perform. I do not think so—the delicacy lies in the way in which it may be done; and I can conceive a pastor, in simply announcing the duty to be attended to, and stating that he declined to *enforce* it, thus silently, but more expressively set forth the duty, than could be done by a laboured address on the subject.

looked on as a cheering token for good in regard to that soul, and that many a prayer would ascend on behalf of such a one, that God would graciously condescend to reveal himself in all his glorious attributes, and secure the everlasting well-being of one who seemed somewhat alive to the importance of eternal things. But the withdrawing the collecting-plate is only one of the "innovations" proposed. I would also consider it imperative, if the principle and rule adverted to are right, that all *canvassing* of people, in whose religious principle full confidence is not felt, *should cease*. Now this, I am quite aware, will be looked on as a "startling innovation," and is apt enough to give rise to the imputation of being actuated by the Pharasaical spirit, which says, "Stand by thyself, I am holier than thou." Still, if in search of what is right in the sight of God, such a charge must not be allowed to influence our minds. Let us calmly look this matter in this aspect in the face, and try it by the principle laid down. Now, it is perfectly notorious that *almost all*, if not *all* denominations, have for many years been in the habit of sending their collectors, with their collecting books, not only to the *members* of the respective churches, but to *members* of the *congregations*, and in very many instances have even *urged* young people to take collecting-wards, and to *call* on all to whom they might find access, in order to *solicit* subscriptions and donations for debts on chapels, building and repairing places of worship, and even to assist the ordinary revenue by which the preaching of the gospel is to be sustained. And is it not equally true that our Missionary Societies,* our Tract Societies, our Christian Instruction Societies, also act in the same way! Have we not even seen ladies going from door to door, from shop to shop, *soliciting* donations for such societies—condescending to use gentle arguments and persuasive eloquence, to open the *purse* of those who, by their cold manner and ill-concealed frown, told the visiter plainly enough that *their heart* was not in such a work—they had no sympathy with it—and when, perhaps, a trifle was given, it was merely to get the applicant quietly away, and the easiest mode of getting quit of the annoyance. And when, in such cases, the visiter has withdrawn, oh! how do men of the world turn such a scene into derision and ridicule, and speak of the blessed religion of peace and love as a religion which sanctions avarice and greediness, and talk of religious people as "being all very good, but very fond of money." I ask, in all plainness, when shall such a mockery and delusion be for ever expelled from our means of operation in the glorious work God has given his people to do. Let God's people everywhere throw it down—put it for ever away from them, as no part of God's appointed way—and resolve, in his grace, to employ *only* those means which he has himself distinctly enjoined, and look with steady faith to him for the accomplishment of his work, in blessing his own means, when so employed.

But I would go further, and say, *let there be no canvassing at all*, † even of members of churches—let matters be so arranged, that all who

* The Congregational Union is not free from this serious evil.

† There is a foot-note in the Number for May on this point, the then reasons for which need not now be given; but, as it mars the consistency of the argument, *wish it to be considered as WITHDRAWN*.

give will do it of a *willing heart*, and BRING it to the Lord's house—let the object at any time to be accomplished be fairly set before the minds of God's people in all its breadth and length—tell them the work required—it is God's special demand that they perform the service for *his glory*—let the heart be touched with a sense of obligation to redeeming grace—let the conscience be made to feel there is a work to do, and God's people must arise to do it—for that work money is required, and it is God's people must bring the money—ay, and bring it, too, from a deep and settled conviction that it is a privilege and an honour to be required to give in such a cause—let all this, and much more which may be urged, be earnestly set before the people of God, and then tell them that at a certain place, and on a certain day, *their free-will offerings will be received*—that every one is expected to *bring his gift*.

Let them know distinctly and decisively that *not one* shall be specially called upon—there shall be no *direct personal* application—but that all are left to the operations of their own conscience, and sense of duty and obligation. Let all this be done, and my firm conviction is, there would be such an amount of liberality manifested by the people of God, as would fully justify that unshaken reliance which it is our duty to cherish in the energy and vitality of christian principle, when developing itself in the way God has enjoined, and go far to convince us that, in the church, there is sufficient power, with God's blessing, to accomplish the great work of the salvation of a guilty and perishing race. And if so, what a bright contrast such a state of things would be to the cold, and cheerless, and apathetic spirit by which every work is accomplished, in consequence of the difficulty and weariness with which the up-hill work of canvassing is accompanied. Let it not be said, as an all-important consideration, that if canvassing for subscriptions, &c., were given up, funds would fail, and that in consequence the cause of Christ would suffer loss. We may admit it, as likely enough, that, FOR A TIME, the funds might not be so fully supplied; but it does not necessarily follow that the cause of Christ would suffer thereby. No. I am convinced that the good results of canvassing are very much overrated; for even admitting that in this way a larger amount of funds is obtained, still, as every grace and virtue are strengthened by exercise, and as by this mode the *active* energy of christian principle involved in giving is not fully brought out, and is only acted on by a *special personal appeal*, so this grace becomes cold and apathetic—it loses warmth and vitality—the result of which is, that the money may be given when so solicited, but, alas! too often with a grudge, and the collector is too frequently looked on as a tax-gatherer, whose visits are not at all desirable. Now, I put it plainly to my brethren if it is not so—have some such feelings not been theirs? Then, if so, why continue a system which thus works, whilst a better one may be easily arranged, by which vital, cheerful, christian principle is cherished, and brought into active operation, when there was a work to be done, demanding the *bringing* of the gold and silver to the house of the Lord. Besides, there is a natural indolence which cleaves to every man, leading to a love of ease. Now this canvassing system tends to foster this spirit, which, in God's people, is felt to be the bane and withering blight of every christian grace. Oh! let not the church continue any thing in its arrangements which has a ten-

to foster this indolence of spirit, which is so hurtful, and withal so sting. Let it be known by all God's people, that christian principles too holy and too elevated to stoop from its high position to doing professedly in God's cause which would tend to the promotion of spirit, which always has been, and ever will be, a blight to every

other innovation which I proposed was, that the system of seat-rents should be abandoned. Now, on this point, I am quite aware, it does stand on precisely the same ground as those other matters to which I have called attention. So far as church members stand in relation to other, there is nothing wrong in one and all agreeing to pay a sum for the accommodation each receives in the place of worship, such places only intended for the meetings of members of churches, would be all quite fair and reasonable enough, that as each fixed on a certain part for his own comfort, whilst attending worship, that accommodation should be considered equivalent to a certain money value, inasmuch as it costs money to erect the building, also for keeping it in repair, for lighting, heating, and so on; but the whole aspect of the matter is altered, when we remember that one of the principal objects of all such accommodations is, that accommodation may be provided for preaching the gospel to every creature within the influence of the church. And if so, the church is bound to preach that gospel to the "ignorant and out of the way," without money and without price; no barrier should for one moment be raised against the entrance of the very poorest—all should be invited, welcomed, and the door, so to speak, flying wide open, that every man may enter in, and hear the "glad tidings of salvation," who are desirous to come. It is no reply to say that in all our places of worship the spirit of welcome and invitation prevails, and that it gives great pleasure to the brethren to see strangers come in to hear the gospel; this does not remove the objection—for still the fact is sufficiently manifest, that sittings are let, and in that view are considered as property; this fact does operate as a barrier to others coming to hear—for often is it said by strangers, "I cannot go there, for I have no money;" and further, as the revenue from seat-rents does form a part of the general fund by which the gospel is upheld in all our churches, it is, from the principle already advocated, that it is not right to ask money from those who do not give evidence of faith in the Lord Jesus. The question arises, can seat-rents be taken from the members of the church, and declined to be taken from those who are not? To this I answer in the negative; and in order to do away with invidious distinctions, and to act broadly on the principle of leaving all the supplies necessary for God's house to the free-will offerings of his people, it seems to me that such a practice must be entirely laid aside.

L. earnestly deprecates such "hazardous experiments," when so many of our pastors are "kept at the starvation point of £50 or £60 a year." I hope he will do me the justice of believing I feel as deeply as any one this state of things, and sympathise much with those noble and self-denying brethren, who, although so poorly provided with the comforts of life, spend their strength and the best of their days in preaching the gospel of peace to their perishing fellow-men; but the changes I have mentioned arise, in part, out of the conviction that the present system

works ill, as is amply proved by such startling and humbling facts as these; and it has been my aim to show that nothing else could reasonably be looked for, as the result of a system of things which places so little reliance on the power of enlightened christian principle, which God has himself appointed as the agency adequate to the work, whilst complacently relying, for a considerable portion of the work to be accomplished, on an agency which God nowhere admits. By the present plan, the work is, *in part*, done by a sense of christian duty and obligation, and *part* (on W. L.'s own showing—what a paltry part!)—by those who have no such principle; the consequence is, as might be inferred, *the work is miserably done*. By the change I propose, the work would then have to be done entirely by christian willinghood; every Christian, knowing that a part in the work was given him to do, would stir himself up to accomplish it, as God gave ability; and the result, I doubt not, would be—*the work would be properly done*.

Before concluding, I must offer a remark or two on an argument on which your correspondent seems to lay great stress, in page 391. He says, "the same principle that would prevent our taking contributions from our general hearers would prove the unlawfulness of allowing them to join in prayer and praise, which are evidently more direct acts of worship than giving money." Now, I might reply to this, that the principle I have endeavoured to illustrate would not "prevent our taking contributions from our general hearers," provided such were evidently the spontaneous offerings of a "willing mind," as evinced by some such plan as I have proposed; but waiving this, with all respect and deference to the judgment of W. L., I think it can be shown that, in making this statement, he confounds two things essentially different—prayer and praise—what are they? Prayer is confession of sin, and the sincere asking of forgiveness of it through Christ the Saviour. Praise is the grateful adoration of the heart for mercies spiritual and temporal received and hoped for. Now, who are called on to confess sin and seek pardon? Who are to show gratitude for mercy? *Every living man*. And on whom is the duty laid of urging these great considerations on the hearts and consciences of all? The church of Christ. This, then, brings us at once to the point, that it is the duty of the church to give every facility for the accomplishment of these results, and most assuredly to throw no obstacles in the way. And, consequently, it follows, that when the church gathered together for the worship of God, and others assembled with them only do their duty, and no more, when they request these others to join with them in the solemn and delightful acts of prayer and praise, it may be all very true that in these acts there is much profession, but little of reality; still, every heart and conscience must answer for itself—every man to his own master standeth or falleth. If, therefore, any christian church acts, as W. L. intimates, most assuredly they are doing what God has not required of them, and are "throwing an unnecessary hinderance in the way of sinners hearing the gospel." Now, while I think such parties *wrong* in this particular, of course I think them *right* in "not taking contributions from their general hearers;" understanding by this that they consider it not to be their duty to *solicit* such contributions. On the other hand, those churches which request their general hearers to join in prayer and praise are *right* on this point, although

ording to my views, they are *wrong* in soliciting the contributions of the. In a word, both parties are *right on one point*, and *wrong* on another, although the right and the wrong are reversed in the respective cases.

In conclusion, I would again affectionately, and with all earnestness, **reat** my brethren in Christ seriously to consider this subject, it is one of great importance; if we have hitherto been wrong in some of our practices, surely it is high time to commence putting such to rights. For, surely, if we have been acting in a way which the great Head of the church does not sanction by *his word*, we cannot expect he will sanction *by his blessing*. His command is, "prove all things, hold fast that which is good." Let us not be alarmed at probable consequences resulting from any step taken in obedience to what appears to be his will—let evidence our faith in his promises, by a steadfast adherence only to that which he enjoins, and the putting away that which he does not sanction; and let us all abound in prayer, that his people everywhere, in these times of trial and change, may be guided by his counsel "into truth."

J. D.

SEAT RENTS AND THE SUPPORT OF THE GOSPEL MINISTRY.

WERE you at the Soirée last night, John?

No. I have been at many social meetings, but have not seen much good resulting from them. Besides, Ann, it seems to me strange that we assemble when they can get something to eat and drink, and meet together when an edifying lecture is delivered on a week-day evening.

You may be right or may be wrong in these views, I am not to discuss that just now, John. What I wanted to converse about was each which I heard upon seat rents.

Seat rents, Ann! what could any man get to say about them?

Why, John, one of the speakers actually said that payment of seat rents was not a contribution for the support of the gospel.

What next, Ann: consider my own case. I have a pew which contains seven sittings, for which I pay £2 12s. 6d. every year. Will any man tell me that I do not give handsomely to sustain the gospel ordinances among us? It is really astonishing with what coolness some men can talk upon a platform, when they know nobody can contradict them. Did he adduce any arguments in proof of this extraordinary statement?

Yes, John, and I could not keep from thinking of you when he was addressing us. You remember that for some years you used to live in the country, and that you were obliged to rent a room for yourself and family during the interval between the forenoon and afternoon services. How much did you pay for it?

A shilling a week, Ann.

That, John, is £2 12s. in the year,—just a sixpence less than you pay for your pew. Now you have the use of the room for two or three persons on one day of the week, while you have a comfortable chapel wherever it is required, for your seat rent.

But, Ann, everybody knows that there is a wide difference between a house rent and a seat rent.

Perhaps, John, everybody knows, but the speaker declared his vision was not clear enough to see wherein it lay. He said that the cost of building a chapel must be defrayed either by subscriptions or by borrowing money; and that if money was borrowed, the interest must be paid. In addition to this, he said that the feu-duty, gas, heating, cleaning, repairs, insurance, and other occasional items, had to be paid. Now he maintained that there was not a farthing for the gospel until all these necessary expenses had been met. Seat rents, he therefore argued, were imposed solely to provide accommodation for the church and congregation. In the majority of cases, the seat rents do no more than defray the annual expenditure for the purposes above-mentioned, so that, in as far as seat rents are concerned, they would simply enable an audience to meet, well sheltered from the rain, comfortably seated in commodious pews, and having abundance of light; but if they do not support the ministry otherwise, they must either get brethren with "gifts" to satisfy them, or place an image in the pulpit to gaze at. Now, however stiff and dry a living minister may sometimes be, I am inclined to think the people would not find a stucco man any warmer.

Stop, Ann, stop; it's not right to banter one in this way, especially when I candidly confess I have not a word to say in answer to these facts and reasonings. I never looked upon the subject in that light before, and I wonder how I never did. It is clear that even in the happy case of a chapel without debt, all the items the speaker referred to, with the exception of interest, have to be defrayed first out of the seat rents, while the balance alone goes to the ministry. I must therefore give more in some other shape than ever I have done. My idea always was, that my pew rent almost relieved me of any other claim. You know that we have regular Sabbath-day collections, and also quarterly extraordinary collections for the support of the ministry, and henceforth I shall contribute to these as God prospers me.

I am very much pleased, John, with the candour you have displayed, and the determination to which you have come. I remember reading, many years ago, "An Address from the Deacons of a Christian Church to their brethren," and, by the way, I think I have it. I shall look. Yes, here it is. Among other remarks on the serious evils resulting from the neglect of this duty (of supporting pastors), or the discharge of it in a niggardly manner, listen to the following:—"The hinderance of the work of God in a church. For if the Lord visited his ancient people with his curse when they fell into the evil of withholding from his work, or of giving only what was of no value, can we suppose that he will now smile upon that church that falls into the same evils, and render them and his word spoken among them a blessing to others? Assuredly not; in such a case we have no reason to expect that the gospel, however faithfully preached, will be accompanied with the energetic influences of the Holy Spirit, or that a lively profession will be maintained among the members of the church. On the contrary, a general leanness of soul, and carnality of mind, will speedily become apparent."

We have seen examples of this. The word of God is always fulfilled. "He which soweth sparingly shall reap sparingly; and he which

oweth bountifully shall reap bountifully." "The liberal soul shall be made fat; and he that watereth, shall be watered also himself." "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

But, John, do you consider that the passage last quoted has any connection with pastoral support?

I believe it has. Barnes, in his commentary on the verse immediately preceding, says, "In the connection in which it stands, it seems to refer to the support of the ministers of the gospel; and Paul introduces the general principle, that as a man sows he will reap, to show them what will be the effect of a liberal and proper use of their property. * * * How many long prayers are offered; how much zeal is shown; how many warm professions are made, *as if* to make God and man believe that the heart was truly engaged in the cause of religion, while little or nothing is given in the cause of benevolence; while the ministers of religion are suffered to starve; and while the loud professor rolls in wealth, and is distinguished for luxury of living, for gaiety of apparel, for splendour of equipment, and for extravagance in parties of pleasure."

I daresay, John, he is right. The whole passage reads thus, Gal. vi. 6—9:—"Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; or whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."

LESSONS FOR THE HEART, BY MATTHEW HENRY.

Our make and place as men, should remind us of our duty as Christians, which is always to keep heaven in our eye, and the earth under our feet.

To those who have their hearts in heaven, this lower world, in comparison with that upper, still appears to be nothing but confusion and emptiness. There is no true beauty to be seen, no satisfying fulness to be enjoyed in this earth, but in God only.

That is good indeed, and that only is good, which is so in the sight of God, for he sees not as man sees.

Let us acknowledge God in the constant succession of day and night, and consecrate both to his honour, by working for him every day, and resting in him every night, and meditating in his law day and night.

Though between heaven and earth there is an inconceivable distance, yet there is not an impossible gulf as there is between heaven and hell.

What God requires of us, he himself works in us, or it is not done. He that commands faith, holiness, and love, creates them by the power of his grace going along with the word, that he may have all the praise. *Lord, give what thou commandest, and then command what thou pleasest.*

Oh, what a great God is he who has provided for the comfort of all that serve him, and for the confusion of all that hate him! It is good having him for our friend, and bad having him for our enemy!

The height of the heavens should remind us of God's supremacy and the infinite distance that is between us and him. The brightness of the heavens and their purity should remind us of his glory, and majesty, and perfect holiness. The vastness of the heavens, their encompassing of the earth, and the influence they have upon it, should remind us of his immensity and universal providence.

Waters and seas in scripture often signify troubles and afflictions. God's own people are not exempted from these in this world, but it is their comfort that they are only waters *under* the heavens—there is none *in* heaven—and that they are all in the place that God has appointed them, and within the bounds that he has set them.

If we have through grace an interest in him who is the Fountain, when the streams are dried up we may rejoice in him.

We do not let our light shine before God as his light shines before us. We burn our Master's candles but do not mind our Master's work.

The scriptures were written, not to gratify our curiosity and make us philosophers, but to lead us to God and make us saints.

With us, saying and doing are two things—but they are not so with God.

If God give us food for our *lives*, let us not, with murmuring Israel, ask food for our *lusts*.

He that feeds his birds will not starve his babes.

When we have finished a *day's* work, and are entering upon the rest of the night, we should commune with our own hearts about what we have been doing that day. So likewise when we have finished a *week's* work, and are entering upon the Sabbath rest, we should thus prepare to meet our God. And when we are finishing our life's work, and are entering upon our rest in the grave, that is a time to bring to remembrance that we may die repenting, and so take leave of it.

Though we must not tempt God in the *neglect* of means, yet we must trust God in the *want* of means.

Our foundation is in the earth. (Job iv. 19.) Our fabric is earthy, and the fashioning of it like that of an earthen vessel. (Job x. 9.) Our food is out of the earth. (Job xxviii. 5.) Our familiarity is with the earth. (Job xvii. 14.) Our fathers are in the earth and our own final tendency is to it. And what have we to be proud of then?

The soul was not made of the earth, as the body was. It is pity then that it should cleave to the earth and mind earthly things.

Let the soul which God has breathed *into* us breathe *after* him; and let it be *for* him, since it is *from* him.

He that made the soul is alone able to new-make it.

When God, by his providence, does that to his people which is grievous to flesh and blood, he not only consults their happiness in the issue, but by his grace he can so quiet and compose their spirits as to make them easy under the sharpest operations.

That wife that is of God's making by special grace, and of God's bringing by special providence, is likely to prove a help meet for a man.

They that had no sin on their conscience, might well have no shame in their faces, though they had no clothes to their backs.

REVIEW.

The Life and Correspondence of John Foster. Edited by J. E. Ryland. *With Notices of Mr. Foster as a Preacher.* By John Sheppard. 2 vols. 8vo. London: Jackson & Walford. 1846.

THIS work was expected with unwonted interest; and has received from the public and the press an honourable and deserved welcome. John Foster is a name that has long ranked high among thinking men. Those who knew him best acknowledged most reverently the supremacy of his intellect. How far his essay on "Popular Ignorance" attracted the attention of those who rejoice in the denomination of moralists and political economists, we know not: but his "Essays," (if not his greatest, his most useful work,) brought his powerful genius into contact with a great number of minds, who venerate his name, and most eagerly desire to enrich their memory with every feature of his history and wonderful mental character. The wide reputation he enjoys—being neither a popular writer, in the common sense, nor having selected popular themes, is rather surprising—especially when we consider that his habits of seclusion left the great body of his admirers ignorant of his personal history. Their admiration did not receive the stimulus which is certainly supplied to our admiration, when we see the man moving in the public view, followed by all eyes, spoken of by every tongue; not only does the reputation of such a man spread more rapidly; but in the largest class of admirers the impression of his greatness is more intense. With John Foster it was otherwise. All that people generally knew of him was, what he had himself discovered of his own mind in his works. It wrought by its intrinsic excellence. It was such a reputation this as he could value, even intensely desire. It was the mind produced by mind. It was like the reverberation of his own thought, as he gave it voice, and sent it forth into the world. It is a real existence—a true immortality—his mind re-producing itself in endless variety of forms, and in a never-ending succession of persons. Many a man has a wider reputation, though infinitely less worthy of remembrance: but Foster's name has duration in it: his labours have had to do with the improvement and use of mind—the great instrument of man's knowledge, man's real, his only power: and with mind not considered as a mere thinking principle—but a moral mind, with active powers which are lost when they are not known, and equally lost when they are not orderly exercised, and duly tasked. We expect in his memoir to view a mind, rather than hear about a man. In this expectation and search we shall not be disappointed. The very exceptions and blemishes belong to the personal part—are the kind of accidents—the somewhat ill-shaped integuments of his mind—but these we can overlook. They are not himself: and the mind of John Foster is a study which will repay the analysis, and, we venture to assert, will realise the largest idea which any one may have formed. We reckon it no exception to this statement, that blemishes of temper, faults of habit, and errors in judgment, be pointed out. To be a man, he must have had these, and he may, for ought we care to maintain, have had a full share, but within these, or rather rising majestically

above, and overshadowing these, is a truly great mind—a soul that revered truth, and worshipped with an adoring devoutness in his sanctuary—a genuine friend of man, who had penetrated more than many, into his high capacities and powers, mourned over their misuse, and agonised for their enlargement, and the exultation of man to his true place and vocation in the Universe. No one can come within the sphere of John Foster's influence, without feeling more in love with truth, and having a more solemn sense of his own responsibility, as the capable votary and minister at her altar.

But in this strain we more indulge ourselves than entertain or instruct our readers. We shall therefore, for the present, give a series of extracts, taken without much selection, as a specimen of his thoughts, which we trust will verify all we have now spoken. We reserve for another time, any general criticism or analysis of the work before us.

The extracts which follow, are from a Journal or Common Place Book, a great portion of which is published in this memoir.

THOUGHT.—"I wish a character as decisive as that of a lion or a tiger, and an impetus towards the important objects of my choice as forcible as theirs towards prey and hostility;—wish to have an extensive atmosphere of consciousness; a soul which can mingle with every element in every form; which, like an Æolian harp, arrests even the vagrant winds, and makes them music."

Genius.—"A man of genius may sometimes suffer a miserable sterility; but at other times he will feel himself the magician of thought. Luminous ideas will dart from the intellectual firmament, just as if the stars were falling around him; sometimes he must think by mental moonlight, but sometimes his ideas reflect the solar splendours."

To the Deity.—"Give me all that is necessary to make me, in the greatest practicable degree, happy and useful. I feel myself so remote from thee, thou grand Centre, and so torpid! It is as if those qualities were extinct in my soul which could make it susceptible of thy divine attraction. But oh! thine energy can reach me even here. Attract me, thou great being, within the sphere of thy glorious light; attract me within the view of thy throne; attract me into the full emanation of thy mercies; attract me within the sphere of thy sacred Spirit's most potent influence."

"I thank thee for the promise and the prospect of an endless life; I hope to enjoy it amid the 'eternal splendours' of thy presence, O Jehovah! I thank thee for this introductory stage, so remarkably separated by that thick-shaded frontier of death, which I see yonder, from the amplitude of existence. But oh! how shall I occupy the space of this stage, so as most *absolutely* to achieve its capital purpose,—so as to take possession of what in Heaven's judgment is its *utmost value*. Oh, do thou seize my existence at its present point, and henceforward guide and model it thyself! Images of excellence, of happiness, of real greatness, often appear to me, and look at me with an aspect inexpressibly ardent and emphatic. Monitors! why do you accuse me? whither would you lead me? Yes, I will follow them, and try what is that scene to which they invite me. Oh, my Father! give me thy strength; inspire, conduct, and crown, one of the unworthiest of all thy sons!"

YOUTH MISSENT.—"How much I regret to see so generally abandoned to the weeds of vanity that fertile and vigorous space of life, in which *might be planted* the oaks and fruit-trees of enlightened principle, and virtuous habit, which growing up, would yield to old age an enjoyment, a glory, and a shade!"

POWER OF BAD HABIT.—"I know from experience that habit can, in direct opposition to every conviction of the mind, and but little aided by the elements of temptation (such as present pleasure, &c.) induce a repetition of the most unworthy actions. The mind is weak where it has once given way. It is long before a principle *restored* can become as firm as one that has never been moved. It is as in the case of a *mound* of a reservoir; if this mound has in one place been broken, whatever care has been taken to make the repaired part as strong as possible, the probability is that if it give way again, it will be in *that place*."

ENLIGHTENED REASON.—"Polished steel will not shine in the dark; no more

an *reason*, however refined, shine efficaciously, but as it reflects the light of divine truth—shed from heaven."

WANT OF SOCIETY.—"A reflection that never occurs without the bitterest pain; we long for affection—for an object to love devotedly,—for an interesting friend to associate and commune with—meanwhile THE DEITY offers his friendship and communion, and is refused, or forgotten! There are, too, the sages of all ages—here is Moses, Daniel, Elijah; and you complain of *want of society!*"

What will a man give (take) in exchange for his soul.—"The whole system of life goes on this principle of *selling* one's self: then the question of estimates should forever recur—'my time for *this?*'—'and *this?*'"

YOUTHFUL ENERGY.—"How precious a thing is youthful *energy*; if only it could be preserved entirely *englobed* as it were within the bosom of the young adventurer, still he can come and offer it forth a sacred emanation in yonder temple of truth and virtue; but alas! all along as he goes toward it, he advances through an avenue, formed by a long line of tempters and demons on each side, all prompt to touch him with their conductors, and draw this divine electric element, with which he is charged, away!"

CALLED CHRISTIANS.—"In a conversation, one of the speakers expressed his wish, (and illustrated his idea by a very ingenious comparison, of a West-India merchant importing a small number of yams sometimes as a slight item of his cargo), a wish that the friends of religion, sinking the importance of the little nominal specific distinctions of Baptist, Presbyterian, Independent, &c., which have caused so much demarcation and warfare, should transfer the emphasis on the grand *generic* term and character—CHRISTIAN, and cease to cite or allude to, or meet one another, but under this distinction. *Ego.* 'Sir, this cannot be done while there is so little of the vital element of religion in the world; because it is so shallow, these inconsiderable points stand so prominent above the surface, and occasion obstruction and mischief; when the powerful spring-tide of piety and mind shall rise, these points will be swallowed up and disappear.'"

WILD GRAPES.—"What an astonishing mass of *pabulum* is consumed to sustain an individual human being! How much nourishment I have consumed by eating and drinking; how much air by breathing; how much of the element of affection my *heart* has claimed, and has sometimes lived in luxury, and sometimes starved! Above all! what an infinite sum of those instructions which are to feed the moral and intellectual man, have I consumed, and how poor the consequence! What a *leoplicable*, dwarfish growth I exhibit to myself and to God at this hour!

"Yes, how much it takes in this last respect, to grow how little! Millions of valuable thoughts I suppose have passed through my mind. How often my conscience has admonished me! How many thousands of pious resolutions! How all nature has preached to me! How day and night, and solitude, and the social scenes, and books and the Bible, the gravity of sermons and the flippancy of fools, life and death, the ancient world and the modern, sea and land, and the omnipresent God! have all concurred to instruct me! and behold the miserable result of all!! I wonder if the measure of effect be a ten thousandth part of the bulk, to call it so, of this vast combination of causes. How far is this strange proportion between moral effects and their causes necessary in *simple* nature (analogically with the proportion between cause and consequence in *physical pabulum*), and how far is it the indication and the consequence of nature being *depraved?* However this may be, the enormous fact of the inefficacy of truth shades with melancholy darkness to my view, all the hopes for myself and for others, of any grand improvements in this world!"

RESIST (NOT) EVIL.—"Confront improper conduct, not by *retaliation*, but *example.*"

GOD IS NOT IN ALL THEIR THOUGHTS.—"Astonishing fact, that all that mankind acknowledge the greatest, they care about the least;—as first on the summit of all greatness, the Deity. 'Tis acknowledged he reigns over all, is present always *here*, prevails in each atom and each star. observes us as an awful Judge, claims infinite regard, is supremely good—what then? why, think nothing at all about him!

"There is eternity; you have lived perhaps thirty years; you are by no means entitled to expect so much more life; you at the utmost will very soon, *very* soon die! What follows? Eternity! a boundless region; inextinguishable life; myriads of mighty and strange spirits; vision of God; glories, horrors. Well—what then? Why, think nothing at all about it!

“There is the great affair—moral and religious improvement. What is the true business of life? To grow wiser, more pious, more benevolent, more ardent, more elevated in every noble purpose and action, to resemble the Divinity? It is acknowledged; who denies or doubts it? What then? Why, care nothing at all about it! Sacrifice trifles the energies of the heart, and the short and fleeting time allotted for divine attainments! Such is the actual course of the world. What a thing is mankind!”

RULING PASSION.—“I have the highest opinion of the value of a *ruling passion*; but if this passion monopolizes all the man, it requires that the object be a very comprehensive or a very dignified one, to save him from being ridiculous. The devoted *antiquary*, for instance, who is passionately in love with an old coin, an old button, or an old nail, is ridiculous. The man who is *nothing but* a musician, and recognizes nothing in the whole creation but crotchets and quavers, is ridiculous. So is the *nothing but* verbal critic, to whom the adjustment of a few insignificant particles in some ancient author, appears a more important study than the grandest arrangements of politics or morals. Even the total devotee to the grand science *Astronomy*, incurs the same misfortune. Religion and morals have a noble pre-eminence here; no man can become ridiculous by his passionate devotion to them; even a *specific* direction of this passion will make a man sublime, witness *Howard*; *specific* I say, and correctly, though, at the same time, *any* large plan of benevolence must be comprehensive, so to speak, of a large quantity of morals.”

A Dissertation on the Scriptural Authority, Nature, and Uses of Infant Baptism. By Ralph Wardlaw, D.D. Third Edition. *With an Appendix, containing Strictures on the Views advocated by the Rev. Dr. Halley, in his Volume entitled “The Sacraments, on John’s Baptism, and on the Scriptural Requisites to Christian Baptism.”* Glasgow: James MacLehose. 1846. pp. 365.

It is greatly to be regretted that this work, in our estimation one of the most successful efforts of its gifted author, displaying to the careful reader all the power and finish of argumentative discussion for which he is so widely and justly reputed—that this, one of his best, and most-needed productions should have, as the preface bears, “for a good many years been out of print;” and we are right glad that Dr. Halley’s book has acted as a “new and strong incitement” to Dr. Wardlaw to clear away space enough around his numerous avocations to revise and republish it, with the addition of an Appendix, (larger than one-half of the original work), which, by discussing the contrary arguments, as contained in one of the most recent and popular books on the subject, places it in exact contact with the minds of men at the present hour. Of the original work, no criticism would be permitted—“its works praise it in the gates.” Of this edition, our readers should know that “the Dissertation has been very carefully revised; and such improvements have been introduced, and such occasional additions made, as the style or the argument appeared to require.”

Into the particular merits of this Appendix we would gladly enter, except for the large space devoted in our pages to the examination of Dr. Halley’s work at the time it came under our review. We have perused the Appendix with the utmost satisfaction—the examination of the points at issue is most patient and thorough—the argument most conclusive—his exposure of the insufficiency of the basis on which Dr. Halley

s theory most convincing ; while the severest logic is combined, as is the case in this writer's productions, with a courtesy, and candour, fit of conciliation, truly admirable. Indeed, we would venture to that this kindness of spirit has, in the present instance, been to excess. We like, for our part of it, the preliminary civilities Dr. W. thus exchanges with his honourable antagonist :—

lax views to which I now refer have been propounded and argued at the 'Congregational Lecture' for 1844, by my esteemed friend Dr. of Manchester.

work I have mentioned has many excellencies. Its historical and critical its clearness and force, its manly independence, its ingenuous candour, its acuteness and cogency of argumentation, and its thoroughly evangelical deder the perusal of it to myself a source of no ordinary gratification. To urge proportion of the sentiments maintained and vindicated in the volume l with pleasure my *ex animo* subscription ; and from a man who writes as —so faithfully, and so powerfully, on the great essential articles of saving am loath, even on any point, to differ. But on the topics to which this x is devoted, I think him wrong. The views which he broaches and are characterised by a latitudinarian laxity, which, in my eyes, is as mis- as it is unscriptural,—the former, because the latter. I may be mistaken ; ald I ever come to a conviction of mistake, I trust I shall have grace to nd to thank the friend by whom it has been rectified. And, on the other ould I succeed in carrying conviction to the mind of my friend, I am per- hat the christian candour and love of truth which he has evinced will similar grateful avowal of it. I thank him for the terms of friendly and courtesy in which he expresses himself, even while fixing his lance in the ave a tilt at me ; and at once infer from them that the tilt is not at me, hat he conscientiously believes to be my misapprehensions of truth. Let him i the same light any little encounter I may now have with him in return."

is all as it should be—characteristic of himself—and deserved by antagonist as Dr. Halley. But from this point forward, the of personal friendship being settled, all further reference to it ave been lawfully omitted ; the two combatants have couched their and the motto on their banner is, "Heaven defend the right." But xuberant generosity of his spirit, Dr. Wardlaw repeatedly, even tly, deprecates the idea of being severe or unjust toward his friend ; effect on the reader's mind, while highly honourable to the cordial ip of the parties, rather hampers the progress of the argument, eebles its power on the mind of the reader, as if the mind of the vere divided betwixt love to his friend and love to his own faith. lt may be in our temperament, and not in the subject of our criti- all. But we are the more disposed to express what we feel, as 1 is at present said of infusing a better spirit into controversy ; fear is, that these friendly civilities, running through controver- sions, will degenerate, when imitated by inferior men, into a 'complimentary writing, and which we should look upon as a less e excrescence upon controversial discussion, than a little earnest andling, of which the writer's zeal was a readily-procured apology. 's spirit in controversy is, by general consent, excellent ; but we ver noticed him so apparently solicitous that this should be under- s in the present case.

it is time to give our readers a specimen of Dr. W.'s strictures. umenting upon Dr. Wardlaw's argument, from the Abrahamic nt, for the baptism of the children of believers, Dr. Halley wrote—

“In that state of covenanted privilege, whatever it be, in which Dr. Wardlaw places the children of believers, do I, without respect of persons, place the children of all men. Before the advent of Christ, one nation was blessed in Abraham; since the advent, in him are blessed all the families of the earth.”

In reference to the whole passage, of which this quotation may be taken as the leading idea, Dr. W. says—

“Here is the omission of which I complain, in all its glaringness; the increased *extension* of the church under the gospel dispensation, to the entire overlooking of what was equally predicted—its increased *spirituality* and *purity*. I am confounded at this. On reading the paragraph, I was ready to ask, Has my worthy non-conforming friend relinquished dissent, and become an advocate of national churches? Here he is, taking up, and that in its widest and most licentious extent, the very ground which such advocates occupy, when they plead the example of the church of Israel; when they insist upon placing Gentile nations in a corresponding ecclesiastical position to that of the nation of Israel; upon having now, as of old, the nation and the church co-extensive. In contradistinction to this, the sentiment which I have ever maintained,—and beyond which I should be sorry to think that any reasoning of mine could be made available,—is, that the church’s nationality is at an end,—that it ceased, and ceased for ever, when the old dispensation “*vanished away*,” and the new was introduced and established. The church became more select and spiritual. Gentiles and Jews, it is true, were, on equal terms, incorporated in it; but they were converted Jews and converted Gentiles, “*washed and sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God*,”—constituting, unitedly, the “*holy nation*.”—I must repeat my amazement at the oversight of this essential part of the argument. The principles avowed in the preceding extract, if fairly followed out, go far, in my apprehension, to obliterate the distinction between the church and the world. If the sentence—the termination of the special privileges of the Jews is the equal bestowment of them, without their speciality upon all mankind,—contains a truth, in the sense in which the designation ‘all mankind’ is used by Dr. Halley,—that is, as embracing ‘all the nations’ without discrimination of faith or character;—then must this truth extend to *all* New Testament ordinances. The ‘special privileges’ of the Jews included, of course, all the ordinances of the church under the former economy. And if the ‘special privileges’ of the church under the new economy are now the equal right of ‘all mankind,’ on what principle is it possible for Dr. Halley to exclude from the Lord’s Supper—the great commemorative ordinance of the New Testament—any one who asks admission to it? Every Jew could demand admission to the passover: and if ‘all mankind’—‘all the nations’—are, in regard to the new institutions, on the same footing with the Jews in regard to the old, then may every Gentile demand his place at the Christian festival, as every Jew demanded his at the Jewish. ‘Every Gentile now, as distinctly as was every Jew, is born entitled to the external privileges of the gospel.’ Is not the Lord’s Supper one of these ‘external privileges?’ Has every man, then, a birth-right privilege to sit down there? So he ought to have, if this representation be a correct one. Yet Dr. Halley is far from allowing free admission to the one christian ordinance, though he demands it, indiscriminately, to the other. Respecting the Lord’s Supper, he says, page 502.—‘Faith is a prerequisite; and therefore we maintain that no unbeliever has ever sacramentally commemorated the death of Christ.’ I am unable to make out the consistency of this. Every circumcised Jew, unless when under any temporary ceremonial disqualification, was entitled and bound to keep the passover. On what principle, then,—if the cases are parallel, except in the one particular of extension, can there be restriction in regard to the Lord’s Supper, when there is none as to baptism? If every circumcised Jew was entitled to the passover, must not every baptized Gentile be entitled to the Lord’s Supper? Can a single proof be produced from the New Testament, of persons having been baptized and yet not being admissible to church-membership, and the table of the Lord? On the day of Pentecost—‘As many as gladly received Peter’s words were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the Apostles’ doctrine, and the fellowship, and the breaking of bread, and the prayers.’ Acts ii. 41, 42. In what case do we find it otherwise? Let an instance be pointed out of any who were baptized not being ‘added unto the

church,—and, consequently, observing all church ordinances:—an instance of a person or persons being baptized *without* a profession of faith, and being afterwards, *without* a profession of faith, admitted to church-membership and to the Lord's table. 'faith was not a prerequisite to baptism,—and faith was a prerequisite to communion at the Lord's Supper,—how comes it that we have no such cases? The entire New Testament, in its historical and epistolary parts, alike bears me out in the affirmation, that no further profession than that which was made in order to baptism was, in any case, required in order to admission to the church and to the table of the Lord. I know of no other evidence of a profession of faith having been called for in order to admission to church-fellowship, than that which exists of such profession preceding baptism, and being a prerequisite to its administration.—Dr. Halley 'puts in a claim for my reasoning—on behalf of "all the nations," but do 'all nations,' as such, constitute now the church of God? It is surely for no such 'enlargement' as this that my friend means to plead. And yet, if it be not, it is nothing to his purpose. Ancient privileges were the privileges of the church—of the church as then constituted. And are not New Testament privileges privileges of the church too—of the church as now constituted?—Had Dr. Halley limited his conclusion to the church as gathered out of all nations, it would have been correct. But when he insists on baptism unrestrictedly for 'all the nations'—such, independently of faith or the profession of it,—and yet equally insists on the necessity of a restriction in regard to church membership and the Lord's table, and on the indispensableness of faith to these,—he institutes a distinction which the new Testament does not seem to me anywhere to recognise."

We do not know that we have ever met with any thing more thoroughly satisfying than the latter part of this Appendix, in which all the passages which Dr. H. adduced, to prove indiscriminate baptism, are well expounded, and shown to bring out as a result "the precise opposite of what Dr. H. thinks so manifest." And, secondly, Dr. Halley's own admissions against himself—admissions "which seemed to imply the sentiment that baptism presupposed a profession of faith in the doctrine taught"—are arrayed in full series.

From this second part, which concludes the Appendix, the following are the closing paragraphs:—

"The last thing I shall quote in evidence of my second proposition—the difficulty, or impossibility, experienced by Dr. Halley, of writing on the subject in any thing like harmony with the principle and spirit of his theory,—shall be the general sentiment, tersely and forcibly expressed, in page 295—'In any sacrament, there is nothing moral, nothing holy, nothing religious, nothing of the least worth, except conscientious obedience to Christ.'—Although the sentence has more immediate reference to the difference between baptists and paedobaptists respecting the mode of baptism, yet it expresses an important general principle. If 'conscientious obedience to Christ' be the only thing in a sacrament that can impart to it any morality, or holiness, or religion, or worth of any sort, what are we to think of pleading for the administration of *this* sacrament to those who, making no profession of faith, can be rendering, in their submission to it, no such 'conscientious obedience;' seeing all acceptable obedience to Christ must be the obedience of faith? Or are we to understand my friend as meaning to place the morality, the holiness, the religion, the worth of the sacrament in the 'conscientious obedience' of him who administers, not of him who receives it? He cannot mean this. He is not so much of a Puseyite as to place either the value or the virtue of a sacrament in the secret character of the administrator, or his conscientiousness in any particular use of its administration. And if, on the part of its recipient, it is altogether without principle or worth, unless submitted to as an act of 'conscientious obedience to Christ,'—where is his theory of indiscriminate administration, without prerequisites of any kind, to all who are willing to receive it, good, bad, or indifferent?"

"It is in statements such as those I have now been quoting, that I regard my beloved friend as right,—soundly, scripturally right. But I am at a loss to understand how he can consistently hold at once these views and that which is involved in his general theory,—and which, indeed, constitutes its very basis. The one or

the other, as it appears to me, must be relinquished. We have seen how unsatisfactorily he endeavours to explain various passages of scripture so as to quadrate with the principles of that theory. But those very passages require no effort to harmonise them with the views which we have selected from other portions of his volume. The accordance of the two is manifest and perfect. And they are the only views which on this subject will harmonise the Bible.

"My Baptist friends will be apt to think that in the second part of my Appendix I have been advocating their cause,—maintaining *believer baptism*. And so I have. In regard to *adults*, I am one with them. I hold them, though baptists, right, and my friend, Dr. Halley, though a *pædobaptist*, wrong. But the question, whether there be scripture authority, in the form of precept, or example, or obvious implication, or legitimate inference, or all the four, for baptizing the infant seed of adult believers along with their believing parents, is a question altogether distinct from the one we have been discussing, and one which must be settled by totally different evidence. That evidence it has been the object of the preceding Dissertation to produce, and to place in a light as clear and convincing as I could. With what success either that argument or the present has been conducted, must be left with others to judge. I have written freely and unreservedly, because I have written under a deep and grave conviction that the points in debate are very far from being points of mere externalism, unimportant in themselves, affecting no vital interests, and drawing after them no serious consequences;—that, on the contrary, they involve principles,—principles closely connected with the safety and prosperity of individual souls, and pregnant with good or with evil to the church of God, especially in regard to its purity, and spirituality, and separation from the world; the features of its character that are most essential to its fitness, as an instrument, both for displaying the glory of Christ, and for promoting the best interests of mankind.—But while, for this reason, I have written freely, I have written in the conscious spirit, and therefore, I may trust, also in the terms and manner, of christian respect and affection. I do not say I have *endeavoured* to do this; for I have been sensible of not the slightest inclination to the contrary. Well aware, however, how apt particular modes of speech are to be differently interpreted by the opposite parties in a discussion, I conclude by assuring the esteemed and able friend and christian brother whose views I have been impugning, that if, in any one instance, a word or phrase has escaped my pen that has seemed to his mind to indicate a state of feeling at variance with what I have just expressed, and has thus given him one moment's pain, it will give me still greater pain to learn it; that I must have used the word or the phrase in ignorance or inconsideration of its capabilities of meaning; and that, if it is not to be supposed that he should have misunderstood the one or the other, he has, at all events, beyond a doubt, misunderstood me."

If any one would master the argument in favour of Infant Baptism, as administered to the offspring of believers, let him study the Dissertation; and if the minds of any have been shaken by the doctrines maintained in Dr. Halley's work, a perusal of the Appendix will remove every difficulty.

Let no intelligent *pædobaptist* be without a copy of this work. If his own mind be confirmed, let him employ it to confirm the minds of others.

CRITICAL REGISTER.

Elisha. From the German of Dr. F. W. Krummacher. Part II. Revised.
London Religious Tract Society.

THE *Elijah* and *Elisha* of Krummacher have been general favourites in this country. They are works which fall quite within the sphere which the Tract Society may be expected to occupy, and the wonted discretion of the Directors appears in the selection of them for publication.

Missionary Labours and Scenes in Southern Africa. By Robert Moffat, Tenth Thousand. London: Snow. 1846. pp. 164.

THIS is the Cheap Edition of Moffat, uniform with a similar edition of the immortal Missionary Enterprises of Williams. Bound together, they form a beautiful volume; and for entertaining and improving instruction, they have few rivals, and no superiors. It is delightful when the claims of the gospel can be placed in combination with so much to attract the attention, and gain the interest of the rising youth.

Christian Philosophy. By Alexander Vinet, D.D. London Religious Tract Society.

ANOTHER issue of a work which was lately noticed by us as proceeding from the enterprising house of Clark, Edinburgh. In the Society's edition, the title is altered from "Vital Christianity," and five of the Dissertations contained in the work as originally published by the translator, the Rev. Robert Turnbull, Boston, America, have been omitted.

The Jesuits as they were and are. By Edward Duller. Translated from the German by Mrs. Stanley Carr. Seeleys. 1845. pp. 200.

MUCH has been published in recent days concerning this singular society. We have met with nothing which in so small a compass, and in such popular form, conveys so much and so accurate information of the past and present history of the Jesuits. Mrs. Carr has shown much judgment in selecting this work for translation: she has done much service to the public, and much credit to her talent and taste as a translator from the German.

The Twin Brothers, a Tale. By Professor Schubert, Munich. Translated from the German by Mrs. Stanley Carr. London: Partridge. 1846. pp. 68.

A DELIGHTFUL story. This is to make instruction a real pleasure. It is a real service to enrich our literature with tales for youth—tales which depict nature in its genuine simplicity, which awaken admiration for the virtuous and the noble in human character, however separated from the advantageous attractions of rank, or the refinement of worldly fashion. We do not wish to frown upon fiction as a medium of instruction. A good fiction, avowedly designed for a virtuous effect, is a truth; even more than a good picture is an expounder of nature, and an instrument of beneficial effects. A good fiction is a moral hypothesis—to be tested as to its genuineness and worth, by the knowledge of the actual in life; it is, therefore a sort of truth—as the originating hypothesis on which a mathematical demonstration rests, and rests securely. Fiction has been grossly abused. Of the works of fiction in general use, too strong language can scarcely be employed in declaring it altogether incapable of producing any real good to society: but the problem remains to be solved, whether fiction may not be turned to the higher uses and advantage of man. We cordially thank Mrs. Carr for this addition to our story-book literature.

Language in Relation to Commerce, Missions, and Government.

England's Ascendancy and the World's Destiny. Manchester. 1846. pp. 23.

AN earnest plea for the encouragement of the English tongue as the medium of improvement to other nations, as the Chinese and Indians; its elevation to a universal language for the earth. It may seem to us desirable, but we fear, if attainable, will scarcely be the result of any efforts of our own for that purpose, but of the changes which an overruling providence may effect in the relations of human tribes and nations. It is "submitted to the consideration of merchants, statesmen, and philanthropists, by 'Eis Elect. Keon,'" on which we would remark, example is better than precept; we should like to have had a full trial of the Universal Language—viz., English upon the title page of this production.

PROVIDENT SOCIETIES.—HOW THE WORKING CLASSES MAY SECURE INDEPENDENCE.

To the People Employed at Balgonie Mills.

MY FRIENDS.—In the present paper I wish to direct your attention to the most ECONOMICAL WAYS OF ACCUMULATING SAVINGS. I shall not insist upon the advanced NEW SERIES.—VOL. VI. 2 L

tages of economical and saving habits. These are generally admitted even by those who fail the most to practise them. Supposing, then, that you are anxious to save, and inquiring in what way you may most advantageously employ and accumulate your savings, I meet you at this time to give you such information as I can for your guidance.

Those who save, or lay by, part of their weekly income, do so either to gather up a sum for a special purpose, or to form a fund from which aid may be obtained in sickness or old age. To meet these respective objects, Savings' Banks and Benefit Societies have long been established. In a Savings' Bank small sums may be accumulated more safely and surely than in a person's own custody, until a sum large enough is gathered for the furnishing of a house or any other purpose. In a Benefit Society, by certain small weekly or monthly payments, the depositor is made sure of a weekly alimint in the event of sickness or old age, and in some of them certain payments at death are also contemplated. These institutions have often been of much service to the labouring population; but neither of them are very perfect institutions, and in neither of them is that *improvement of the money* made which other agencies are enabled to accomplish.

Savings' Banks are of unquestionable utility, and must ever remain useful to those who are laying up in store for a purpose soon to be accomplished; for instance, every working man who has a rent of so many pounds to pay at a certain term, will find it much more easily paid, when he weekly deposits a portion of it in the Savings' Bank. *Savings' Banks, however, are only for such a temporary purpose.* They do not offer any contingent advantages whatever, and they fail to improve, to any extent worth mentioning, the money deposited with them.

Benefit Societies, again, while they offer provision in sickness and old age, remove the sums deposited entirely from the control of the individual, so that in no circumstances can he make them available *as an accumulated fund*; and farther, their constitution and management is generally so defective that they employ their funds even more unprofitably than the Savings' Banks. The principles upon which Benefit Societies have in general been constituted are altogether erroneous, and I have never met with one which I could really recommend as an economical application of the savings of the people.

Mark now then, my friends, what is really wanted for the people. It is a *mode of accumulating savings which shall combine the advantages of a Savings' Bank, and a Benefit Society, and accomplish the ends proposed by both.* You want some institution which will receive your small sums; keep them safely; employ them advantageously; accumulate them a fund always at your call when desired; and at the same time afford to you those contingent benefits which *Life Assurance* affords to the wealthier classes, and which Benefit Societies have proved inadequate to afford to you. In one word, you want *LIFE ASSURANCE TO BE POPULARIZED* and adapted to your circumstances. In what remains of this paper, I shall endeavour in a few words to show you how this may be done, and I shall be happy at any time to afford more ample details to any of you, or your friends, who may be interested by this statement, and desire to act upon it.

Life Assurance, as hitherto generally regarded, has been a contract by which an established company bound itself to pay a certain fixed sum on the death of the party assured, in consideration of his paying to them a certain fixed sum during every year of his life. This annual sum, or *premium* as it is called, is so much for each £100 promised to be paid at death, and depends for its amount upon the age of the party; the younger he is, the smaller is the sum, because the probability is that he will live the longer, and so pay the oftener. To the heirs of an individual this may often prove an advantageous contract, because *he may die* the very year he makes it, or soon thereafter, and for a very trifling amount of premiums paid by him, they may secure the sum stipulated for. The profits of the Assurance Company arise partly from the average of lives living longer than the time expected, but chiefly from the very remunerating ways in which they are enabled to employ the premiums while accumulating in their hands. Thus, the ordinary form of Life Assurance, has been hitherto very much limited in its use to the wealthier classes, and is altogether unsuited to the wants of the working people. It removes the sums deposited altogether from the depositor's control; it makes no provision for his getting access to them as an accumulated fund if required: and even the benefit of a provision to his heirs is forfeited, and his whole previous payments lost if he fail in any one year to pay the stipulated premium. It is only of late years that

attention has been drawn to the important field which might be opened for Assurance business, if its principles were so popularised as to bring its advantages within the reach of those classes of limited income to whom the older system was inapplicable, and several schemes have been introduced accordingly, and wrought with some measure of success; but still I am not aware that any attempt has been made* to bring the benefit of such schemes within the reach of such a population as you, my friends, are part of. If I could see attention directed to the subject, as well in other places as among you, I should consider that an important agency was added to others now in operation for ameliorating the condition of the great body of our people, and I should feel it a high privilege to be permitted to take a part in such a work.

I select two schemes, which I think may be recommended as suitable for accomplishing all the purposes you have in view in saving. These are,

1st. The plan of DEFERRED ANNUITY, set forth by the National Loan Fund Assurance Society.

2d. The Plan of DEPOSIT ASSURANCE, as acted upon by the City of Glasgow Life Assurance Company.

In order to bring these two schemes before you, with such amount of explanation as they call for, I see that I must make this address double the usual length, and put four pages into your hands instead of two. The importance of the subject demands such extension of my plan, and departure from my ordinary practice.

I. DEFERRED ANNUITY. This means a sum payable to you every year of your life *after you pass a certain age*. To secure it, you are to pay a certain sum to the society every year you live *before you attain that age*. For example: A man at the age of 20 begins and pays in £2 12s. a year, one shilling weekly, every year until he is 50; and then he stops paying and the society begins and pays him £10 12s. 6d. every year as long as he lives; or if the depositor continues his payment of £2 12s. for other ten years, that is, until he is 60, the annuity which the society should have then to pay him for the remainder of his life is £27 11s. 4d. Now you will at once see that this secures a better *provision for old age* than any Benefit Society, but it requires some farther explanation to show you how this plan gives the option of the other benefits which you contemplate in saving. The society permits the depositor at any time to *borrow two-thirds* of the sums he has paid in, and thus the sums deposited by him are available as a fund to which recourse can be had in times of sickness, or on any occasion when the command of a sum of money would be advantageous. Further, if the depositor die before attaining the stipulated age, the society *returns two-thirds of his payments to his heirs*, so that little is in any circumstance lost, while a provision is made for funeral expenses, and the pressing wants of a destitute family. Again, when the age is attained at which the annuity is stipulated to commence, the society permits the depositor, without reference to his then state of health, to take, instead of the annuity, a policy, payable at his death, without any farther premiums, or a certain sum of money payable at once. For example, in the cases already supposed, the man at 50 would be entitled to receive a policy of £374 12s., and the man at 60 one for £346 15s., if they then prefer that to the annuity; or, if immediate cash be an object, the man at 50 might receive £136 12s., and the man at 60, £269 11s. Suppose then one of my young friends to commence at 20, and pay £2 12s. to this society every year until he came to the age of 50, he should then have the option of three benefits: An annuity of £10 12s. 6d. for every year of his future life, and if he then had only himself to look to, and were in good health, this would probably be his choice,—a policy, payable at his death, for £374 12s., and if he had a family and were in declining health, this would be his wisest choice; or the payment of £136 12s. in immediate cash to himself. He might take perhaps half the money and let the other half remain as annuity. With the money he could build a house and buy a cow; and we all know that with a fixed annuity of £5 6s. 3d. a year, a house of his own, and a cow, he could live a free and independent man. Pause here, my friends, and ask yourselves how this man of 50, in the prime of his life, has placed himself in this proud position; *it is by giving every week to this society a sum not so much as nine-tenths of our young men spend in the public-house!* Oh, when will the young

*The writings of the Messrs. Chambers on the subject, appear to contemplate, and be addressed to the tradesmen and shopkeepers, rather than to the factory population, to whom, men and women, I desire to see the system accommodated.

men of our working population awake to a sense of their own power! "Heaven helps them who help themselves." Let our young men of 20 withdraw one shilling a week from that profitless bank of deposit—the public house, and let them invest it with this society, and thirty years after this a change should be effected in the condition of the people, which the most enthusiastic lover of progress has only ventured to dream of. This is no *dream* however. I shew you a *practical way* of attaining independence, and each of you who *will* may obtain it.

II. DEPOSIT ASSURANCE. The difference between this and the ordinary system of assurance is two-fold: First, The payment of premiums, or deposits, is entirely optional, both as to the amount and as to the period of payment; and Second, The assurer has at all times the entire command of the *whole* of the premiums which he has paid. In these differences consist the applicability of this form of assurance to those whose savings must necessarily be individually small in amount and uncertain in time, but who wish to accumulate them to the best advantage.

You may deposit any sum you please, and it immediately represents a certain sum which the society is to pay at your death; you may, the same year, or another year, add another sum, and that increases by a proportionable sum the amount payable at death; you may, whenever you please, withdraw the whole or part of the sums paid in, and just proportionately affect the amount payable at death. This plan is simply the union of a Savings' Bank and a Life Assurance Society. It receives your sums as a Savings' Bank, and pays them back when required as a Savings' Bank; but, instead of giving you only the trifling interest which a Savings' Bank affords, it improves your money as a Life Assurance Society does, and gives you the advantage of the contingencies of human life, on the calculation of which they proceed. The result of this improvement of the deposits is, that if after some years you wish to close the account, and withdraw the whole deposits, you get out a sum considerably larger than that which you have paid in, although all the time the society have run the risk of having to pay your heirs, had you died, more than double your deposits. For example, if at 20 years of age one begins and deposits £2 12s. a year (the same sum as we have already taken for illustration), and continues it yearly until he is 50 years old, he will have paid in a sum of £78, and stand assured for the sum of £164 18s. 6d. payable at death. *If at that age of 50 he wished to close the account, he should be entitled to withdraw the sum of £101 2s. 6d.*

You will observe that, while this sum is large in comparison with the sum paid in, it is considerably smaller than the sum which you may obtain at 50 for the same payments under the deferred annuity scheme. On the other hand, however, you will notice that under the deferred annuity scheme you are obliged to maintain your payments regularly every year until you attain the stipulated age, whereas under the deposit assurance your payments may be entirely how and when you please. Farther, under the deferred annuity scheme you run the chance of losing one-third of your payments, as well as the interest on the whole payments, if you withdraw or die before the age; while under the deposit assurance you may at any time withdraw the whole sums and accumulated profits, and in the event of your death, without having withdrawn the sums, your heirs get the sum assured, which is never less than double the premiums paid. Both schemes have their advantages, and each person commencing to save, should, after due consideration, choose the one likely to prove most suitable for his purposes. Either of them is a profitable way of employing your savings, and either of them far before any other means that are at present open to you. In the comparison of the two schemes I may remark, that if any one chiefly contemplates advantages after attaining the age of 50, either for himself or his family, the deferred annuity appears entitled to a preference; while on the other hand, the deposit assurance affords the best provision for a wife and family, if the depositor be cut off before attaining the age of 50. Farther, the great advantage of the deposit scheme is the perfect liberty allowed, as to amount and time, in paying premiums, and the facility given for the withdrawal of them; but on the other hand, this last is a power which may be too readily used, and so the benefit of the assurance carelessly lost. The power of entire withdrawal without compulsion for repayment may be too tempting for prudence, and a man, just before his death, might, for a speculation, withdraw the accumulations of years, die before he could replace them, and so deprive his family of the expected benefit. To prevent this, the deferred annuity scheme does not allow the withdrawal of the whole amount, but leads two-thirds, and, so long as interest is paid on the loan, the benefits are good for the whole amount, subject to repayment of the loan.

In the hope that many of you (as well as many of our neighbours) will take advantage of the opportunities thus brought within your reach, I have arranged with the two societies named to act as an agent for them in this district, and thus enable you at once to act upon the counsels which, as your sincere well-wisher, I tender to you. The National Loan Fund do not ordinarily receive the premiums payable to them in smaller sums than £2 12s., and the City of Glasgow Company do not in their general business receive smaller deposits than £1 at a time; but, in order more fully to popularise and carry out the schemes, I have offered to take the whole extra trouble on myself, and the societies have both agreed to receive in this district *sums as small as one shilling weekly*. Earnestly trusting, then, that you will largely avail yourselves of one or both of the schemes, I subscribe myself as before,

Your faithful Friend and Master,

J. G. STUART.

BALGONIE MILLS, MARRINCH,
August, 1846.

HOME INTELLIGENCE.

FIRST ANNUAL MEETING OF THE ARGYLE SQUARE CHAPEL CHRISTIAN INSTRUCTION SOCIETY.

THE first annual meeting of the Argyle Square Chapel Christian Instruction Society was held in the chapel, on the evening of Thursday the 16th July, 1846. Rev. Dr. Alexander in the chair.

The report was read; and bore, that a needy district of the city having been elected, containing in all 300 families, it was divided into fifteen sections, with two visitors to each section, the number of visitors thirty, that is, ten families to each. Their work is to leave a tract in every house, exchange it weekly, and in these weekly visits to the families of their section, to seize every opportunity of religious conversation. The agents have been well received; in some cases opposition has been overcome, and instances of usefulness have not been wanting.

The visitors have also been lending children's books for perusal by the younger members of families, with the purpose of superseding the pernicious trash by which the youthful mind is often polluted.

These, with a prayer-meeting, at which addresses are delivered, by ten brethren, who have consented to engage in this work, constitute the operations of this society, in which we trust the blessing of God shall continue increasingly to rest.

THE EVANGELICAL ALLIANCE.

THE publications of this body have not come to hand, yet we are unwilling to pass by its transactions without notice, especially as the substance of their deliberations has been laid before the public through the medium of their printed minutes, and by the *Patriot* newspaper; their acts are matter of general conversation and of discussion, both private and public. Having no reason to discredit the *Patriot's* report of the resolutions agreed to, we shall, for the present, mainly confine ourselves to a recital of them. We may premise, however, without detailing the different occasions, that devotional services most properly constituted a prominent part of every day's engagements; and we have heard but one opinion in every quarter of the hallowed spirit that prevailed in these meetings—one means, indeed the principal means, of guiding the members of that Conference even with such a degree of harmony as did prevail through the very trying discussions which arose in the course of their meetings.

“We understand that we are correct in stating, that upwards of 1,000 persons have taken tickets of membership, and at least 500 were present at the opening sitting. It is expected that the number will be considerably augmented. The complexion of the Conference is peculiar. The Wesleyan Methodists have the preponderance. The Free Church nearly equal them. The Episcopal Church of England sends, as was expected, no new men. The Dissenting denominations of our country are barely represented in their various sections, while some are entirely excluded by the operation of one of the Fundamental Articles. America has dele-

gated a noble band of threescore of her best and truest men. France, Italy, Germany, and Prussia, have their representatives; and, to a stranger overlooking the dense mass of this peace-loving community, one might, in imagination, picture a 'World's Evangelical Alliance.'

"The first meeting of the Conference was held on Wednesday, 19th August, at the Freemasons'-hall, Great Queen-Street, and commencing at 10 o'clock; and this Conference will be adjourned, *de die in diem*, till the business is finished. The sittings extend from ten to three, and from five to eight o'clock."

The morning sederunt was occupied with devotions and preliminary arrangements. After dinner, which was held at the Freemasons'-hall, at three o'clock, and attended by about 500 delegates, hymns were sung in French, German, and English.

In the evening, it was resolved,—“That Sir Culling Eardley Smith, Bart., be requested to preside over the deliberations of the Conference, and that, in case of his absence, the Chairman be selected from the list adopted at the previous sitting.”

The rest of the time was “occupied by clergymen from abroad, in giving an account of the state of feeling on the subject of Christian union in other lands.

“Dr. Patton, of New York, after alluding to the immense responsibility which, he thought, rested upon the Convention, remarked, that the interest felt in the subject in the United States was very extensive, and that there was an intense anxiety respecting the results of this meeting. And this not simply along the Atlantic shore, where they could embark for England with comparative ease, but through the hamlets of the Far West. This was sufficiently evidenced by the fact, that so many congregations had relinquished the services of their pastors, some of them at a sacrifice, in order that they might attend this meeting; and also by the fact, that during the present week there was a series of special prayer-meetings in several places in the United States, having particular reference to the proceedings of this Convention. He spoke of the anticipated results of the Union, as furnishing a bond superior to that arising from commercial interests so much talked of, in binding the two nations in perpetual amity.

“Rev. E. N. Kirk, of Boston, corroborated the statements of Dr. Patton, and spoke with much enthusiasm of his anticipations from what had thus far been accomplished. He regarded the Convocation as partaking of the nature of a pledge to God and one another and ourselves—of death to sectarianism.

“Rev. Matthew Richey, of Montreal, spoke of the state of things in Canada. He stated, that public meetings were held in Montreal last winter, at which an Auxiliary Alliance was formed, and that a series of public lectures was delivered on topics embraced in the articles of agreement, by clergymen representing the different Protestant denominations. They had been driven to unite, in some degree, by the vigorous efforts of Romish priests, and the influence of Romanism, which prevailed there so extensively.

“The Rev. Dr. Tholuck, of Halle, next addressed the meeting. He stated, that the information of the contemplated union had been hailed by almost all evangelical Christians in Germany. Ignorance of the English language prevented them from assembling with the brethren here in great numbers, but he would assure them that there were numbers engaged in special prayer for their success. They had been taught by misfortune to feel an interest in this movement, and with that feeling he had come up hither, not to see what man might do, but what God might accomplish. He thought that there had been no Convocation since the Reformation like the present. He spoke of the low state of religion in Germany twenty years ago; but he was satisfied that Lutherans were becoming more Lutheran, the Reformed more reformed, and Papists more popish.

“Rev. Adolphus Monod, Professor of Theology in Montauban, was next introduced. He spoke with much feeling of the severe and peculiar trials to which Christians in France are exposed, and most affectionately bespoke the prayers of Christians in their behalf. If he might envy any one, he was almost ready to envy the brethren, whom he here beheld, their religious liberty and privileges. There were not many present from France, but there were some from all the different evangelical denominations; and, while some were ready to say, You cannot succeed in your efforts for Christian Union, he was prepared to say, We *must* succeed—*ay*, we have succeeded.

“A brief but interesting address from Professor La Harpe, of Geneva, concluded the exercises of the evening.”

Thursday, Aug. 20: Resolved unanimously,—“That this Conference, composed of professing Christians of many different denominations, all exercising the right of private judgment, and, through common infirmity, differing among themselves, in the views they severally entertain on some points, both of Christian doctrine and ecclesiastical polity, and gathered together from many and remote parts of the world, for the purpose of promoting Christian union, rejoice in making their unanimous avowal of the glorious truth, that the church of the living God, while it admits of growth, is one church, never having lost, and being incapable of losing, its essential unity. Not, therefore, to create that unity, but to confess it, is the design of their assembling together. One in reality, they desire also, as far as they may be able to attain it, to be visibly one; and thus, both to realise in themselves, and to exhibit to others, that a living and everlasting union binds all true believers together in the fellowship of the church of Christ, ‘which is his body, the fulness of him that filleth all in all.’”

Resolved,—“That this Conference, while recognising the essential unity of the Christian church, feel constrained to deplore its existing divisions, and to express their deep sense of the sinfulness involved in the alienation of affection by which they have been attended, and of the manifold evils which have resulted therefrom; and to avow their solemn conviction of the necessity and duty of taking measures, in humble dependence on the Divine blessing, towards attaining a state of mind and feeling more in accordance with the word and spirit of Christ Jesus.”

Resolved,—“That, therefore, the members of this Conference are deeply convinced of the desirableness of forming a confederation, on the basis of great evangelical principles held in common by them, which may afford opportunity to members of the church of Christ of cultivating brotherly love, enjoying christian intercourse, and promoting such other objects as they may hereafter agree to prosecute together; and they hereby proceed to form such a confederation, under the name of ‘The Evangelical Alliance.’”

Friday, Saturday, and Monday, were occupied in settling the basis of the Alliance, which is as follows:—“That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be evangelical views, in regard to the matters of doctrine understated, viz. :—

- “1. The Divine inspiration, authority, and sufficiency of the holy scriptures.
- “2. The right and duty of private judgment in the interpretation of the holy scriptures.
- “3. The Unity of the Godhead, and the Trinity of persons therein.
- “4. The utter depravity of human nature in consequence of the fall.
- “5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.
- “6. The justification of the sinner by faith alone.
- “7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
- “8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
- “9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord’s Supper.

“It is, however, distinctly declared,—First, that this brief summary is not to be regarded, in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance; Second, that the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant.”

Tuesday, Aug. 25. The resolutions were as follow:—“That in the prosecution of the present attempt, it is distinctly declared, that no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected; but that all are held as free as before to maintain and advocate their religious convictions with due forbearance and brotherly love; which was adopted.

“That it is not contemplated that this Alliance should assume or aim at the character of a new ecclesiastical organisation, claiming and exercising the functions

of a christian church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted without interfering with, or disturbing the order of any branch of the christian church to which its members may respectively belong.

"That, while the formation of this Alliance is regarded as an important step towards the increase of christian union, it is acknowledged as a duty incumbent on all its members carefully to abstain from pronouncing any uncharitable judgment upon those who do not feel themselves in a condition to give it their sanction.

"That the members of this Alliance earnestly and affectionately recommend to each other, in their own conduct, and particularly in their own use of the press, carefully to abstain from and put away all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice; and in all things in which they may yet differ from each other, to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven them; in every thing seeking to be followers of God, as dear children, and to walk in love, as Christ also has loved them."

On *Wednesday, Aug. 26*, it was resolved—"That, inasmuch as this proposal for union originated, in a great degree, in the sense very generally entertained among Christians, of their grievous practical neglect of our Lord's 'new commandment' to his disciples, to 'love one another,' and of the many schisms that rend the church of Christ,—in all which offences the members of the Alliance desire, with godly sorrow, to acknowledge their full participation,—it ought to form one chief object of the Alliance to deepen in the minds of its own members, and, through their influence, to extend among the disciples of our Lord Jesus Christ generally, that conviction of sin and short-coming in this respect, which the blessed Spirit of God seems to be awakening throughout his church; in order that, humbling themselves more and more before the Lord, they may be stirred up to make full confession of their guilt at all suitable times, and to implore, through the merits and intercession of their merciful Head and Saviour, forgiveness of their past offences, and divine grace, to lead them to the better cultivation of that brotherly affection which is enjoined upon all, who, loving the Lord Jesus Christ, are bound also to love one another for the truth's sake which dwelleth in them.

"That the great object of the Evangelical Alliance be, to aid in manifesting, as far as practicable, the unity which exists amongst the true disciples of Christ; to promote their union by fraternal and devotional intercourse; to discourage all envyings, strifes, and divisions; to impress upon Christians a deeper sense of the great duty of obeying our Lord's command to 'love one another;' and to seek the full accomplishment of his prayer, 'that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.'

"That, in furtherance of this object, the Alliance shall receive such information respecting the progress of vital religion in all parts of the world as christian brethren may be disposed to communicate; and that a correspondence be opened and maintained with christian brethren in different parts of the world, especially with those who may be engaged, amidst peculiar difficulties and opposition, in the cause of the gospel, in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare."

The Conference were occupied the remainder of the time in discussing a resolution in reference to other specific objects of the Alliance. This resolution, with a number of amendments, was referred to a committee, which, on Friday, brought it up in this form, which was approved,—"That, in subserviency to the same great object, the Alliance will endeavour to exert a beneficial influence on the advancement of evangelistic Protestantism, and on the counteraction of infidelity, of Romanism, and of such other forms of superstition, error, and profaneness, as are most prominently opposed to it, especially the desecration of the Lord's-day; it being understood that the different branches of the Alliance be left to adopt such methods of prosecuting these great ends as may to them appear most in accordance with their respective circumstances, all at the same time pursuing them in the spirit of tender compassion and love towards those who are subject to the unhappy influence of the evils which the Alliance may endeavour to counteract. In promoting these and similar objects, the Alliance contemplates chiefly the stimulating of Christians to such efforts as the exigencies of the case may demand, by publishing its views in regard to them, rather than accomplishing these views by any general organisation of its own."

This day, when the proposal respecting the "general organisation" of the Alliance

was brought up, the principal parts of which were,—“That the Alliance shall consist of those persons, in all parts of the world, who shall concur in the principles and objects adopted by the Conference, it being understood that such persons adhere as Christians in their individual capacity,”—“That any member of the Alliance, on his removal to another country, shall be entitled to the privileges of membership, in connexion with that branch of the Alliance existing near his new residence,”—the subject of communion with slaveholders was introduced, it being proposed, that after the words “those persons,” in the first clause, should be inserted, “not being slaveholders.” At the close of the sederunt, the subject was remitted to a committee.

On *Saturday, 29th August*, the following resolutions were meanwhile adopted,—“That, as the christian union which this Alliance desires to promote can only be obtained through the blessed energy of the Holy Spirit, it be recommended to the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the throne of grace, in their closets and families; and the forenoon of Monday is suggested as the time for that purpose. And that it be further recommended that the week beginning with the first Lord’s-day in January each year, be observed by the members and friends of the Alliance throughout the world as a season for concert in prayer on behalf of the great objects contemplated by the Alliance.

“That, in seeking the correction of what the members of this Alliance believe to be wrong in others, they desire, in humble dependence on the grace of God, themselves to obey, and by their practice and influence, to impress upon others the command of Christ, to consider first the beam that is in their own eye: that they will therefore strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins; and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of those christian brethren who belong to other bodies than their own.

“That, when required by conscience to assert or defend any views or principles wherein they differ from christian brethren who agree with them in vital truths, the members of this Alliance will aim earnestly, by the help of the Holy Spirit, to avoid all rash or groundless insinuations, personal imputations, or irritating allusions, and to maintain the meekness and gentleness of Christ, by speaking the truth only in love.

“That, while they believe it highly desirable that Christians of different bodies, holding the head, should own each other as brethren by some such means as the Evangelical Alliance affords, the members of the Alliance disclaim the thought, that those only who openly join this society are sincere friends to the cause of christian union: that, on the contrary, they regard all those as its true friends who solemnly purpose in their hearts, and fulfil that purpose in their practice, to be more watchful in future against occasions of strife, more tender and charitable towards Christians from whom they differ, and more constant in prayer for the union of all the true disciples of Christ.

“That the members of this Alliance, therefore, would invite, humbly and earnestly, all ministers of the gospel, all conductors of religious publications, and others who have influence in various bodies of Christians, to watch more than ever against sins of the heart, or the tongue, or the pen, towards Christians of other denominations; and to promote more zealously than hitherto, a spirit of peace, unity, and godly love, among all true believers in the Lord Jesus Christ.

“That this Conference, earnestly longing for the universal spread of Christ’s kingdom, devoutly praises God for the grace whereby, in late years, evangelical Christians have been moved to manifold efforts to make the Saviour known to both Jew and Gentile, and faithful men have been raised up to undertake the toil: they would offer to all evangelical missionaries their most fraternal congratulations and sympathy; would hail the flocks they have been honoured to gather as welcome and beloved members of the household of God; and, above all, would implore the Head of the Church to shield his servants, to edify his rising churches, and, by outpourings of his Holy Spirit, to enlighten Israel with the knowledge of the true Messiah, and to bring the heathen out of darkness into light. They would also record their confident hope, that their beloved missionary brethren will strive more and more to manifest before the Israelite and other classes who know not the Redeemer, that union in their blessed Lord, the spirit of which, this Conference would gratefully acknowledge, they have generally cherished.”

The following report on the subject of communion with slaveholders was then presented by the special committee, and adopted.—“In respect to the necessity of personal holiness, the Alliance are of opinion that it is recognised in the article of the basis—on the work of the Spirit; and in reference to various social evils existing in countries within the circle of this Alliance, such as the profanation of the Lord’s-day, intemperance, duelling, and the sin of slavery, they commend these and similar evils to the consideration of the branches; trusting that they will study to promote the general purity and the christian honour of this confederation by all proper means. And in respect especially to the system of slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the gospel; and express their confidence that no branch will admit to membership slaveholders who, by their own fault, continue in that position, retaining their fellow-men in slavery, from regard to their own interests.”

The same subject was brought under discussion again on Monday, and remitted to a committee, at whose recommendation that part of the resolution was, at the Tuesday’s sederunt, rescinded. The subject of the admission of members was referred to a future meeting of the Alliance, it being deemed “expedient to defer the final and complete organisation of the general Alliance, of which the foundation has now been laid, till another general conference.”

District organisations were then appointed for different parts of the world, it being “recommended to adopt such organisation in their several countries as in their judgment may be most in accordance with their peculiar circumstances, without involving the responsibility of one part of the Alliance for another.”

A great deal of routine business had to be gone through in the winding up of the Conference, which was formally dissolved on Wednesday, 2d September.

PERSECUTION OF PROTESTANTS—FLIGHT OF DR. KALLEY.

From the Patriot, September 10.

MADEIRA, Aug. 17.—The religious agitation which has been carried on in this island for some years has at length led to the committal of serious outrages on British persons and property.

On the afternoon of the 2nd of August, the Canon Carlos Telles, accompanied by a mob of the lowest rabble in town, assaulted several individuals, men and women, who were said to have been in the house of the Misses Rutherford (two English ladies residing here for their health), for the purpose of reading the Bible and praying. The priest, with a crucifix in his hand, commenced the affray, by beating one of those persons who was quietly walking home. At night the same mob broke into the house of the Misses Rutherford, and, under the pretence of searching for heretics, rummaged all the premises, even to the chamber where one of the ladies was lying dangerously ill. The police, on being called to interfere, entered the house, and pretended to endeavour to restore order, but it was evident that it was their intention rather to encourage than to quell the riot; three men only, out of an immense crowd who filled the house, were taken up, and even these were allowed to escape under the plea that they were only accidental spectators. The authorities took no steps either to punish the priest or any of the rabble, or to prevent the recurrence of similar outrages, beyond an attempt to cover their connivance by calling witnesses before the police magistrate, to depose what they knew of the matter; but only such were called as they knew would misrepresent the affair, and not criminate the priest or any of the rioters. It was a most shameful and impudent farce.

On the Monday and subsequent days, it was publicly talked of in town, that a larger mob intended, on the Sunday following, to attack the house of Dr. Kalley, destroy and burn his property, and put the doctor forcibly on board the English steamer, which was expected to arrive on that day, and thus expel him from the island; the signal for the gathering of the mob to be a rocket fired from a certain house in town. To the astonishment and terror of every respectable person in town, no measures were taken by the authorities to prevent the commission of this

piece of barbarism, beyond placing a guard of only sixteen soldiers at Dr. Kalley's door.

Sunday, noon, the expected rocket was fired, and an immense mob, armed with clubs, began to gather on the Praca Constitucional, and very soon afterwards commenced their march to Dr. Kalley's house; it is hardly credible, but not the less a fact, that they were accompanied in their march by the civil governor and police-master, the brother of the latter being one of the principal rioters! Arrived at Dr. Kalley's house, they forced open his doors, broke into the house, destroyed his furniture, opened every chest, drawer, and closet in the house, threw all his library and papers into the street, and set fire to them! The soldiers offered no resistance—the mob had every thing their own way (the civil governor and police-master being present, and in the house all the time); and such a scene of outrage ensued as would disgrace the darkest age of monkish persecution! Fortunately, the doctor had left the premises sometime before, and had, while they were engaged in the destruction of his house, effected his escape on board the English packet steamer. When the mob were informed that he was already safe on board, they compelled the English consul to proceed on board and produce the doctor, that they might be convinced of the fact, threatening violence to his (the consul's) person and property if he refused; the consul, thus compelled, accordingly did go on board, and induced Dr. Kalley to appear to those who had gone off in boats. That gentleman was shortly joined by his family, and proceeded to the West Indies. Since then no inquiry has been made, no proceedings have taken place against the authors and perpetrators of this most infamous act; and such is the panic, in consequence of the shameful apathy and connivance of the authorities, that several English families have already gone on board the vessels in the roadstead, in order to be secure from insult.

Several other British families have been threatened. Miss Rutherford, Dr. Millar, and Mr. Tate, with their families, are living on board the *William*, a Glasgow ship, in the bay, the consul having declined to answer for their safety, even in his own house. Mr. Dyster, Mrs. Freeman, and their families, are living at the consulate.

I purposely abstain from giving any of the very conflicting statements as to the proceedings of Dr. Kalley and his friends in this island. These matters, as well as the conduct of all the authorities, both British and Portuguese, will of course be made the subject of a rigorous inquiry by both Governments. A letter, numerously signed, has been presented to the consul, requesting him to apply for a man-of-war to protect British persons and property in the island, during the present state of anarchy and avowed powerlessness of the local Government. We can confidently expect security for ourselves from the prompt assistance of the English Government; but I much fear that a long and bitter persecution of the poor native followers of Dr. Kalley is commencing. I am, neither directly nor indirectly, a supporter of Dr. Kalley as a religious teacher, but naturally feel indignant at seeing a fellow-countryman abandoned to the mercy of a mob.

There will be, doubtless, much official misrepresentation; but this, I assure you, is a true statement of the matter. It will be alleged by the authorities, that they had not a sufficient military force to maintain the law; but such is not the fact. The garrison here musters upwards of 200 bayonets, besides two companies of artillery and several field-pieces. One of these field-pieces and fifty bayonets, would have been more than amply sufficient to disperse the mob, and such a mob as that which committed the outrage, composed as it was of the very dregs of the rabble; but no attempt was made by the civil governor or police-master, who accompanied the mob, to make them disperse, or stop them in their insane violence; on the contrary, when the rioters approached the doctor's door, the small guard of sixteen men presented bayonets, but the above authorities commanded them "to remain passive, and not to hurt the people!" The military governor had the troops in barracks and under arms during the riot, ready to march when required by the civil authorities; but no demand was made for military interference; it was not, therefore, want of necessary force, it was want of will. They had sometime back, you well know, instituted a legal prosecution against Dr. Kalley, in which they failed. They now determined to get rid of him by violence, and succeeded.

MISSIONARY INTELLIGENCE.

DESTRUCTIVE HURRICANE IN RAROTONGA.

[THE following is the appeal which the Directors of the London Missionary Society make on this deeply mournful occasion. The generous sympathies of Christians must surely be called forth for their speedy relief.]

With feelings of the deepest regret, the Directors present to the members of the Society, and to the friends of christian missions in general, the following afflictive intelligence just received from their missionaries in Rarotonga, the principal island of the Hervey Group, in the South Pacific Ocean.

It will be remembered by the readers of the "Missionary Enterprises" of the lamented Williams, that the island was visited by a fearful hurricane, similar to that now described, in the year 1831. That awful visitation entailed on the islanders for several years great scarcity of food, with the attendant consequences of disease and death. From the effects, however, of that calamity, they were mercifully recovering, when the tempest of the 15th of March last desolated their country, leaving them destitute both of food and shelter; and, to aggravate their sorrows, laying all their spacious christian sanctuaries in ruins.

While the Directors bow with humble submission to a dispensation so directly from the hand of God, they feel constrained to employ their best influence with the friends of religion and benevolence, by presenting a special appeal on behalf of their faithful missionaries and the afflicted people. Some liberal subscriptions have already been received, and it is hoped that as the object is one most strongly commending itself to the benevolence and humanity of the christian public, a sufficient sum may be realised, to send out, with all possible despatch, supplies of food and clothing, together with materials in aid of restoring their fallen houses and chapels, so that their urgent distress may be promptly alleviated.

Contributions of cheap cotton goods, and also of tools, &c., such as saws, axes, hammers, hinges, nails, and screws, will be no less acceptable than money,

ARTHUR TIDMAN, *Foreign Secretary*,
JOSEPH JOHN FREEMAN, *Home Secretary*.

MISSION-HOUSE, BLOOMFIELD-STREET, FINSBURY,
LONDON, *September 2, 1846.*

Contributions specially in aid of the sufferers in Rarotonga will be thankfully received by the Rev. J. J. Freeman, Mission-house.

Rev. William Gill to the Rev. A. Tidman, Foreign Secretary of the London Missionary Society.

RAROTONGA, SOUTH SEAS, *March 22, 1836.*

MY DEAR SIR,—It is but a few days ago since we wrote you a copy of resolutions, letters, &c., in reference to the increasing trials of our brethren at Tahiti and the Society Islands. Little did I then think that I should so soon have to give you an account of our own calamities, by the most awful visitation of divine providence, in a storm which has been commissioned to sweep our land with destruction. My heart is so heavy at the scene of desolation which now surrounds us, and so burdened by a sense of the trials which await ourselves and our people, that I feel it difficult in the extreme to collect my thoughts for writing, and utterly impossible to convey to you a correct representation of our present circumstances. For the past few years we have enjoyed much prosperity. The good word of the Lord has had free course among the people. Our schools have been well attended, and were cheering our hearts with prospect of much fruit. Our settlements were in good condition; many good stone houses had been built, and our chapels were our glory and delight. But, alas! in a few hours—a few awful, never-to-be-forgotten hours—our prospects have been blighted, and our hearts left to mourn in anguish over a desolation before unknown to these people.

Up to the evening of the 13th I had been staying at Avarua with Mr. Buzzcott, revising the scriptures; but having a meeting to attend at Arorangi, I then returned, leaving Mrs. Gill to be brought on the following day, the rains being so heavy. On the 14th, (Sabbath,) the weather was so unfavourable that it was with

difficulty we held our morning service. The following day, at six, A.M., we held a previously appointed meeting with the principal people of the station, to make arrangements for burning lime, collecting stones and wood for a new school-house, and for other improvements in the settlement. Here we were detained some time by heavy rains. During the day the wind increased very much; but continuing steady from the east, we did not apprehend danger, especially as our stormy months had passed by, and we had had two severe gales within the last six weeks. At sunset we had the doors and windows of the chapel well fastened, and after putting away several moveable articles of furniture, we assembled for family prayer. We had scarcely risen from our knees when all was sudden consternation. The fury of the wind had burst open a door. As soon as possible it was again secured, with all the windows in the direction of the wind. By this time it was evident we might prepare for the worst. Calling together the servants and natives who were near, we began to remove books, medicines, papers, &c. While thus engaged, a dreadful gust of wind beat on the house, as if commissioned to bury us in its ruins. Mrs. Gill fainted. We found it impossible to remain any longer. Our storehouse, which stood near, and had been more recently built, we made our first place of refuge. We had scarcely got inside this house before the thatch was blown up, and we were deluged with rain. Seeking shelter a little time by crouching down by the side of a box, we were soon obliged to fly. The bursting open of the door admitted the wind in such fury, that before we could tell what to do, the windows and sides of the house were blown out. During this consternation a native ventured to carry Mrs. Gill to a small detached school-house on the premises. I remained with a few of the people to fasten up the windows, in order to preserve, if possible, a little of our provisions, continually looking with intense anxiety toward a light still burning in our dwelling-house. About this time (midnight) the wind shifted from east to west-south-west. This having full play on our settlement, was destined to complete the awful devastation. While taking shelter under the broken door of the storehouse, our servant, who, up to this time, had been staying in the house, came running, crying in the most piteous strains. Calling for me—for nothing could be seen, only as the awful lightning shed a momentary gleam on us—he cried, “Where is the teacher? Where are you? Oh, listen to my voice! Our house is down to the ground! We shall all die! We cannot live out this night.” On hearing this I gave up all for lost, and hastened in a crawling position—it was impossible to stand upright—to Mrs. Gill. The moment I left the store the roof fell in. My wife, I found, had been obliged to leave her first place of refuge in the school-house, for it had fallen; she was standing, supported by a native woman, by the door of a small sleeping-room, the only place that now remained on our premises. Here, for a moment, we encouraged each other to exercise confidence in the Lord. Just now, the most fearful, tremendous blow began; the lightning flashed incessantly, the earth trembled, and the repeated crash of rolling thunder, which rent the air, was all but lost in the still more terrific rage of the wind. Leaning on the arm of a native, Mrs. Gill and I now fled unsheltered to the open field. To run to the mountains was unsafe, for uprooted trees were flying around us in every direction. To escape to the settlement was impossible, for the floods had risen to the verandah of our house. Thus exposed, and in most awful suspense, we had almost despaired of life. While in this state the gale moderated a little. Looking towards the shelter we last left, we saw that a part of the lime was still standing, and a few pieces of thatch still remaining on the roof. We returned, and with much trembling, watched for the morning. As soon as the path to our house could be seen, natives came from the settlement, from whom we learned that the chief's reed house was standing. Mrs. Gill was taken there. The native women came to render all the assistance in their power. Taking off all her wet garments, they laid her in one of their blankets on the dry grass of their house. To give you a description of the scene presented by the morning light is impossible. Our house in ruins; furniture injured; clothes and provisions spoiled; box after box, as opened, only increased our trouble; most of our valuable books completely destroyed; and our little stores of sugar and flour swimming in water. All this, however, we could have borne with comparative resignation; but when the natives ventured to tell us that Zion, our holy and beautiful house, was in ruins, we felt that we had lost our all. This is our chief trial. The poor people weep at its sight, and on every remembrance of it exclaim, “Alas! alas! Zion, our rest and our joy. What shall we do? Who shall comfort us?” The scene is most heart-rending. The

poor people have at least two years of famine before them. This, in their present weakened state, we fear, will deeply affect their constitutions. Our only hope is in the Lord. May his mercy still comfort us, and his power still assist us; then may we yet rejoice in the light of his countenance. We also rely much on the sympathy, prayers, and assistance of the Directors and our friends at home. We know you will be deeply afflicted on our account, but we trust you will not despair, but still continue to us those expressions which never fail to encourage us and our people.

I fear the valuable subscription of arrow root for last year is all spoiled; this year there will be none.

On Saturday last, after putting up a little shed for a temporary abode, accompanied by all the male church members, I visited the different settlements on the island. Ngatangiia and Avarua have been deluged by the rising of the sea. Every thing is desolate. Our friends, Mr. and Mrs. Pitman, with their sister, in running from their house, fell into the water which surrounded their house, and, but for the assistance of a native woman and a gentleman residing with them, must have been lost.

I have received a message, that this must be sent to the other side of the island without delay, as the vessel is about to leave. I must, therefore, conclude, I hope you will be able to read what I have written, but I fear, as the paper is wet, and the ink well watered. My hands, also, are so bruised and stiff, I can hardly write. We have not written to our dear parents. We shall feel obliged if you will communicate to them these our trials. Tell them not to grieve over much, but unite with us in praise to our heavenly Father, who has preserved our lives and restored our strength.

Commending ourselves to your sympathy and prayers, and you to the comfort and consolation of the Holy Spirit, in which I am united by my dear wife.

I am, my dear Sir, affectionately yours,

WILLIAM GILL.

P.S.—We have not heard from Mangaia, or the other islands, but fear they have felt the gale severely.

Rev. Aaron Buzacott to the Rev. A. Tidman, Foreign Secretary to the London Missionary Society.

RAROTONGA, *March*, 23, 1846.

Dear Sir,—About a fortnight since, we addressed to you a joint letter, detailing some information received from our brethren at Tahiti, of a most distressing nature, respecting the conduct of the French in the Society Islands. I little thought then that I should so soon have to relate so painful a visitation to this afflicted land as I now communicate to you. On the 16th instant, we experienced one of the most destructive hurricanes we have witnessed since our residence on the island, not excepting that of December, 1831, described by Mr. Williams, in his "Enterprise." We had already this year suffered from two severe gales,—one in January, and another in February, the latter of which almost desolated the island; and we were now pleasing ourselves that we should not probably experience another for some years to come. Notwithstanding the mischief done by that gale, there were a few spots left untouched,—there remained a few bananas standing, a few bread fruit and cocoa nuts on the trees, so as to keep up the spirits of the poor people, and they cheered themselves by saying it would not be a severe famine after all. Their houses, with few exceptions, were left standing, and, though the sea, breaking over its accustomed bounds, rolled a considerable distance inland, and spoiled some of the streets in the settlement, the injury done would soon have been repaired. The people at this station had extensive plantations of potatoes and yams, which had experienced but little damage, and they were urged to continue planting, in order to avert the consequences of the famine occasioned by the hurricane of 1831, which I now believe to have been the principal cause of the distressing sickness and mortality of this people, which has continued to the present time. Every thing seemed going on as well as we could expect, when, by the last dreadful visitation, which baffles description, our hopes are not only destroyed, but we now resemble a company of poor emigrants, landed on a desolate island, with scarcely any thing to supply their present necessities, and who have to experience the extremes of want and poverty till they can obtain, by dint of labour, the necessaries of life. God, however, is our hope; he heareth the young ravens when they cry, and he will not be unmindful of us.

On the 14th instant, the sea was considerably agitated with strong squalls of wind

n the E. and E.N.E.; the mercury sunk a little, but not to indicate any wind continued to blow strong during the night, and we found the inned to sink.

u. of the 15th, every thing indicated a storm, and we commenced houses as well as we could. The mercury having sunk a good deal, and rain increasing, at six P.M., we commenced bolting and barring l windows. At eight P.M. we held family worship in the girls' school—is the lee side of the house, being afraid to open the doors the wind—the wind was blowing very hard. After commending ourselves to the our heavenly Father, all the students and servants were urged to stay to render assistance should it be needed. About ten P.M. it was fact hurricane; the roar of the sea and wind, with constant vivid flashes making the pitchy darkness more dark—the thunder mingling its nguishable rumbling, presented a scene truly awful. By the violence he doors in some of the rooms were torn from their fastenings and he glass dashed to pieces. Every one had now full employment, to remained, by barricading with sofas, tables, and heavy boxes, what ed entire; and a strong man was placed as sentinel to each, and thus evented from being broken to atoms.

t long remain in suspense respecting the fate of our settlement: voices om without, entreating for shelter. Waiting a lull, we ventured to or, when the chief's family and domestics entered, wet and ragged, heir clothes almost torn from them by branches of falling trees, and wly escaped a watery grave. In one of the houses, as the inmates were a rushed in and rolled over them. They made a precipitate flight, hurry, forgot their two children. They were scarcely outside, when ne down, and the poor father, regardless of his own safety, returned, them, amidst the fallen ruins and increasing waves. He soon sucricating the elder, a little boy; and having given him in charge to some rned to search for the other, a little girl, about a year and a-half old. g about some time, he at last heard a faint cry, and directing his search spot, feeling about in the sea and rubbish, he was at last successful. out of the water; she now seemed quite cold and dead; he clasped, as his dead child to his bosom, and commenced wading his way through en, after some time, to his inexpressible joy, he felt her little hands eck; and though we all thought the next day she would have died, she recovered.

soon became the refuge of all who could come to us. The water from is was now uniting with the waves of the sea, and threatening to engulf ined on the low land. Each succeeding company, like the messengers of e new disaster to relate. The sea threatening the lives of the people— houses—the chapel—our storehouse, the cottages belonging to the kshops, servants' houses, &c. Our horror cannot now be expressed, made our own house tremble to its foundation, and being full of natives, ed to have been buried in its ruins; but God was merciful, and heard our r one, A.M., of the 16th, the mercury again began to rise, and about an after the wind began to abate. The rain during the night, at times, de-rrents. This occasioned a rush of water from the mountains behind ad the weight of water being so great, it burst our passage-door open, e was soon partially flooded. To induce the natives to go out and re rubbish to allow the water to run off, I put on my hat and went out I was only out about three minutes. I thought I should have been he earth; it was like standing under a cataract; when I returned, I had ead about me. Exposed to the inclemencies of this dreadful night, poor natives have suffered severely, having lost their houses and every ty they had in the world.

orning presented to our view a scene of desolation the most heart- he whole island is a complete wreck. A few headless cocoa-nut trees onspicuous objects in the universal waste. Our beautiful stone school- mass of ruins, broken down by the united force of wind and sea. The passable, from the heaps of large pieces of coral left by the receding y two habitable houses left in the settlement out of 217; of which 121 aded houses, and plastered with lime, and some of them built of stone,

the walls only remaining! Looking around the Institution premises, at the bare walls of the students' cottages, and servants' house, three good framed houses, plastered with lime, one of which was our storehouse, now a mass of ruins; the carpenter's and blacksmith's workshops in ruins; the printing-office partially unroofed. The Institution house standing in the midst, though not unscathed, seems to say, "I only am left to tell thee." A great number of books are irreparably injured, and the Society's arrow-root, which was in a stone cottage at the sea side, was for some time driven about by the waves, and much of it is lost; what remains, I fear is much injured. Ten years' hard labour will not restore us to the same state of temporal prosperity we were in before the gale; but we dare not murmur; our prayer is, that these afflictions may be sanctified. Yesterday being the Sabbath, we held two services in the open air, one early in the morning, ere the sun was hot, and the other in the evening, when it was nearly down. We have no shady groves under which to assemble. What few trunks of trees remain standing are entirely leafless, and almost branchless. Our subject in the morning was from Neh. ix. 33; that in the evening, 2 Peter iii. 11. I believe nearly all attended, and appeared deeply impressed with the services of the day. The events of the past week brought forcibly to our view the splemn and awful description given by Peter of the dissolution of all things; our prayer is, that our minds may be more deeply impressed than ever with eternal realities; while we are made to feel that here we have no abiding city, may we seek that which is to come. We were anxious, the next morning after the hurricane, to hear from our brethren of the other stations, which we did in the course of the day. Brother Gill's house and fine chapel are in ruins, and themselves were exposed to the pelting storm for some time during the night.

Not having any direct news from Ngatangia, as soon as I could I rode over. I was obliged to go by the seaside, over immense piles of coral. Alas! what a scene presented itself at Ngatangia. The sea had so completely swept one side of the settlement, as to obliterate in many places the very sites of the houses. A little way inland, in wild confusion, lay timber, fallen cocoa-nut trees, thatch and stones, the relics of the settlement. A vessel from Tahiti, the "Currency Lass," had been lifted over the trees, and was lying high and dry on the public road. Another little vessel, which had been hauled up on the beach to repair, was carried some distance inland and left there; the chapel in ruins, their beautiful stone school-house also in ruins, the stone walls surrounding Mr. Pitman's premises in front of his house swept away, his own house in ruins, and himself, Mrs. P., and her sister, Miss Corrie, I found in their store-house, the walls of which had survived the storm! An immense cocoa-nut tree lay its whole length on it, and a little thatch remained, which gave them a temporary shelter. They, in the dreadful night of the gale, had a very narrow escape from a watery grave; but I leave them to tell their own tale, only adding, that from eleven P.M. of the 15th till daylight of the 16th, after being dragged through the sea, at times up to their necks, they were exposed to the pelting storm without any shelter. But mercy has been mingled with this judgment: no lives have been lost; and the only expressions heard from the poor natives after the storm, were of congratulation and thankfulness that their lives, with those of their wives and children, were spared.

Our people are now busily engaged in erecting sheds for temporary dwellings, and, after next Sabbath, intend (D.V.) to erect a temporary place of worship. Our schools are stopped, and we have been obliged to reduce our printing establishment, so that we shall not be able to advance as we have done during the past year. I have, since the gale, succeeded in disposing of two bullocks for flour and bread to keep the students, printers, and servants from want.

The captain who is to take this to America is in haste to depart; I must, therefore, conclude, entreating an interest in your sympathy and prayers. I remain, dear Sir, yours affectionately,

AARON BUIACOTT.

THE SCOTTISH CONGREGATIONAL MAGAZINE.

NOVEMBER, 1846.

CAN A CHRISTIAN BE BLAMELESSLY A SLAVEHOLDER?

AMONG the various apologies which have recently been offered for the existence and continuance of slavery in America, a professedly christianized country, one of the most startling is that which asserts, that a Christian may be compelled to hold slaves against his will, and hence he is not chargeable with the sin of slaveholding. This Dr. Cunningham asserted in the last Assembly of the Free Church. He supposes the case of our Parliament passing a law, that after a given day all the hired servants in Britain shall become slaves to their masters; he then says, "From that moment I become a slaveholder. *I could not avoid becoming a slaveholder. I was made a slaveholder in that case by no act of mine.*"* This being the case, I do not see that I thereby, *ipso facto*, become a sinner, if I never make use of the power given me by law to treat them harshly." And then he offers this supposition as illustrative of the position of many American slaveholders, and consequently as exculpatory of them.

If a man can be, as the above authority maintains, a slaveholder "*by no act of his,*" then, by *whom* is he made so? The same authority answers,—the law of the country. But is any human legislature at liberty to enact laws conferring on men a right to hold their fellow-men as property? This question can only be legitimately and decisively settled by an appeal to the Bible. Out of many passages bearing on the point, let the following be attentively read:—"And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." Exod. xxi. 16. "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke." Isa. lviii. 6. "Knowing this that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, . . . for men-stealers." 1 Tim. i. 9, 10. These passages prove that liberty is the inalienable birthright of every human being, and hence that no man can deprive another of it, and yet be guiltless. "To turn aside the right of a man before the face of the

* The italics are ours.

Most High, the Lord approveth not." Lam. iii. 35. And so inimical is the genius of scripture to slavery, that it prohibits any one from restoring a fugitive slave. "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him." Deut. xxiii. 15, 16. And the sympathy of Christians is asked for all in slavery. "Remember them that are in bonds, as bound with them." Heb. xiii. 3. If these passages, then, prove any thing, they prove that no earthly legislature has the right to legalise or enforce slavery.

But seeing that some governments have, in the face of scriptural protest, framed and enforced statutes sanctioning slavery, and prohibiting its abolition, what ought those Christians to do who live under such laws, and admit slavery to be unscriptural? Ought they very peaceably to buy, sell, breed, and retain their fellow-men as slaves, because the law enjoins them to do so? That every Christian should be subject to the civil powers is plainly inculcated in scripture, but only on this understanding, *that these powers keep within their legitimate province*—that is, enforce no man to do what the word of God either positively or by necessary implication prohibits. Whenever any civil authority insists on what cannot be done without the violation of divine precept or principle, the Christian subject is placed in a precisely similar position as were some of the ancient saints, and whose conduct in such circumstances has been recorded by an unerring pen, for the guidance of faithful men in every age and country, and which, therefore, must be appealed to in settling the point under review.

During the captivity of the Jews in Babylon, one of its kings made a decree, that every man should fall down and worship a golden image which he had set up, and annexed the penalty of disobedience to be death by burning. Shadrach, Meshach, and Abednego, three pious Jews, were commanded to obey the decree, and threatened with death if they should refuse. They felt they could not comply without violating a revealed command of their God; and if they did not obey, they knew that death was certain. And do they, to save their lives, quietly bow before the idol, and self-complacently cast the blame on the law and its framers, and talk of themselves as placed in the "unhappy position" of idolaters by "no fault of theirs?" No; like men who had the fear of God in their hearts, they answered that imperious monarch—"Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou has set up." And by the miraculous deliverance sent them from the death to which they were doomed, God has manifestly marked their conduct with his approbation. Dan. iii. 1—30.

In the same city, but at a subsequent period of the captivity, and by another king, a decree was issued, that "whosoever should ask a petition of any god or man, for thirty days, save of the king, he should be cast into the den of lions." Daniel, the prophet of God, knew that such a law could not be complied with by any worshipper of Jehovah, without transgressing every principle which God had revealed respecting the duty of his people, daily asking and acknowledging his care and kindness; and he also knew that if he would not submit, the fearful penalty

was inevitable. Yet he did not cease to offer prayer to heaven, and appease his conscience by transferring the blame to Darius and his decree, or even clandestinely to recognise his God as the hearer of prayer; but, "when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God as he did aforetime." And the hand that delivered him from the doom to which his disobedience of human law had consigned him, has, by its deliverance, set the seal of divine commendation on his resistance, which no earthly authority may dare to efface. Dan. vi. 1—24.

Shortly after the resurrection of Christ, two of his apostles were brought before the highest Jewish court, and by its authority were "commanded not to speak at all, nor teach in the name of Jesus." They knew this order could not be obeyed without despising the parting command of their Lord; and they were also aware of the persecution to which they should be subjected, if they resisted the court's decision; yet they did not retire and seal their lips, and justify their silence about Jesus and his work, by referring to the law of the Sanhedrim. No; they, the moment the court issued their decree, "answered, and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." They were dismissed, after being further threatened. And, true to their words, they preached Jesus, till the same authorities put them, with the rest of the apostles, in the common prison. "But the angel of the Lord, by night, opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." They were again brought before "the senate of the children of Israel," and in its name asked,— "Did not we straitly command you that ye should not teach in this name?" Their unanimous reply was—"We ought to obey God rather than men." And though punished by that court, "they ceased not to teach and preach Jesus Christ." And is not their noble resistance of human authority, when it clashed with divine injunction, marked by God's approval, inasmuch as he sent his angel to aid them in that resistance, and inasmuch also as their replies of refusal were dictated by the Spirit of truth, according to their Master's promise.—(Mat. x. 19, 20;) Acts iv. 5—21, vi. 17—42.

What, now, is the inference obviously and fairly deducible from these cases? Is it not, that wherever a fearer of God may be commanded by civil authorities, to do what involves a direct and palpable violation of any scriptural law or principle, he is sacredly bound to offer resistance, even to the death? Jesus says, "If a man love me, he will keep my sayings;" and, also, that if he is not prepared to give up all he has, for Christ's sake, he cannot be his disciple. Can a professed christian, then, keep his character in the sight of God or man, if he live in the transgression of Christ's command, merely because the civil powers threaten him with a heavy penalty, if he disobey their law, which his judgment and conscience tell him is at variance with Christ's? Assuredly no. Apply this now to the case of a christian holding slaves. Suppose he has come to possess a number of them, no matter in what way, he sees

he has no right to hold his fellow-men as property. He wishes to emancipate them. But, perhaps, the law of the State in which he lives prohibits him from doing it, under penalty of losing half, or all his property, having his person incarcerated, and his slaves liable to be again taken. He has then but two courses open to him. He must either retain his slaves, and treat them with all the kindness of which their circumstances will admit ; or else emancipate them, and bear the consequences. If he adopts the former course, he assumes a character condemned in scripture, viz., a holder of property in man. He perpetrates the deepest injury upon his slaves, by keeping them in a condition, which, how kindly used soever in it, yet exposes husband and wife, parent and child, to the hourly danger of final separation, and future adultery and incest ; for he may become bankrupt, or may die ; and as his slaves are by law ranked among his goods and chattels, his creditors or his heirs may sell the husband to one buyer, and the wife to another, who may compel them to live in concubinage and adultery ; and by the separation of their children in a similar way, they may ultimately, though ignorantly, be made to commit the foulest impurity and incest. And he gives practical support to a system which never has been, and never can be upheld, but at the tremendous price of man's inalienable birthright—his liberty ; at the cost of man's heaven-granted, and heaven-guarded boon—his domestic felicity and its sanctitude ;—and at the sacrifice of man's most sacred and highest prerogative—his right to know and worship his Creator according to the dictates of revelation, and the convictions of his own conscience. If he pursues the latter course, his slaves may be recaptured ; but he is clean from their blood ; his property may be confiscated, his person imprisoned, and his family persecuted ; but he has lifted a testimony against an accursed system of the darkest iniquity, and in behalf of all that is tender, and hallowed, and precious in humanity ; and in vindication of the paramount claims of his God, to be obeyed at whatever sacrifice of earthly property and comfort. In which of the two courses then, would he have the assurance of a good conscience, the sympathy and respect of the friends of injured humanity, and the approval of him whose mission to earth was “to preach deliverance to the captives, and set at liberty them that are bruised ?” No enlightened and unbiassed mind can surely be at a loss to decide.

Much has been said by the apologists of slavery, respecting the practices of the patriarchs and of the christians in apostolic times, by way of drawing support for the system. And yet all that can be said by them on these points, may be met by a few brief and general remarks.

First—If any patriarch in Old Testament times held men as goods and chattels, he must have done it against the will of God ; because his word directly prohibited such a practice, as has already been shown. But no case can be indisputably made out of patriarchal customs to justify slavery.

Secondly—The apostolic writings class man-stealing among the “lawless and disobedient.” To steal a man, is to deprive him of his liberty as a rational being, and treat him as a beast. To keep a man in that state, is perpetuating the deprivation of his right of freedom, and is still man-stealing ; so that every slaveholder is, *of necessity*, a man-stealer. If the apostles condemned such a character in their

writings, as we have shown they did, then it must be a very unfair wresting of any part of their practice, to say that they either countenanced or connived at slavery. When they address them that "are under the yoke," they exhort them to be faithful, and patient in enduring wrong, if they cannot obtain their freedom; "but if they may be made free to use it rather." And when addressing masters, they enjoin them to "give unto their servants that which is just and equal," which must include their liberty, if they were slaves, seeing that it was a right God had given them, and protested against any one depriving them of it. And if Onesimus ever was a slave, which is a very doubtful case, Paul returned him to Philemon, with a demand bearing the authority of inspiration, to "receive him for ever, not now as a servant, but above a servant." And in no line of the New Testament is the remotest hint offered, that man has a right to hold property in his species, but the very opposite is taught. So that if any man asserts that the apostles connived at slavery, he stands in the unenviable position of lacking his proof, and libelling as misanthropists the inspired ambassadors of Christ. And,

Thirdly—If the avowed object of the gospel is to elevate and bless mankind, as every reader of the Bible must admit it is; then, how is it possible to suppose that christianity can give the least encouragement to a system which degrades and brutalizes man, as slavery necessarily does? Till it can be shown, that man may hold property in man, by the sanction of his Maker, slavery must, in even its mildest forms, be a dark and debasing wrong inflicted on man. The crimes of which it is necessarily constituted, and to which it inevitably exposes, are classed by the pen of inspiration among the "works of darkness;" and whether the principles and practice of a genuine christian can have any sympathy with such a system of iniquity, may be decided by the one and only answer which can be given to the apostle's questions, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" Let the solution which belongs to these interrogatories define the amount of innocence with which a follower of Christ may be a holder of slaves.

GLASGOW.

G. S. I.

LESSONS FOR THE HEART, BY MATTHEW HENRY.

WHAT little reason have men to be proud of stately and magnificent buildings, when it was the happiness of man in innocence that he needed none! As clothes came in with sin, so did houses.

Nature is content with little, and that which is most natural; grace with less; but lust with nothing.

No delights can be agreeable or satisfying to a soul, but those that God himself has provided and appointed for it:—no true paradise but of God's planting:—the light of our own fires, and the sparks of our own kindling, will soon leave us in the dark.

That which God plants, he will take care to keep watered.

Indians have the gold, but we have the gospel. The gold of their land is good, but the riches of ours are infinitely better.

If we have not forced providence, but followed it, and taken the hints of direction it has given us, we may hope to find a paradise there, where otherwise we could not have expected it.

If either a high extraction, or a great estate, or a large dominion, or perfect innocency, or a genius for pure contemplation, or a small family, could have given a man a writ of ease, Adam had not been set to work. But he that gave us being, has given us business, to serve him and our generation, and to work out our salvation. If we do not mind our business, we are unworthy of our being and maintenance.

The sons and heirs of heaven, while they are here in this world, have something to do about this earth, which must have its share of their time and thoughts; and if they do it with an eye to God, they are as truly serving him in it, as when they are upon their knees. While Adam's hands were about his trees, his heart might be with his God.

As we are not allowed to be idle in this world, and to do nothing; so we are not allowed to be wilful, and to do what we please.

He that has a good God, a good heart, and a good wife to converse with, and yet complains he wants conversation, would not have been easy and content in paradise.

Those that are most satisfied in God and his favour, are in the best way, and in the best frame, to receive the good things of this life, and shall be sure of them, as far as infinite wisdom sees good.

The world and the things of it—put them all together—will not suit the nature of the soul, nor satisfy its needs, nor satisfy its just desires, nor run parallel with its never-failing duration.

If we graciously rest in God, God will graciously work for us, and work all for good.

Many a dangerous temptation comes to us in gay fine colours, that are but skin-deep, and seems to come from above: for Satan can seem an angel of light.

They that would not eat the forbidden fruit, would not come near the forbidden tree.

The divine law cannot be reproached, unless it be first misrepresented.

It is a dangerous thing to treat with a temptation, which ought at first to be rejected with disdain and abhorrence. The garrison that sounds a parley is not far from being surrendered.

To prevent our being uneasy at the restraints of religion, it is good often to take a view of the liberties and comforts of it.

Wavering faith and wavering resolutions give great advantage to the tempter.

No condition will of itself bring contentment; unless the mind be brought to it.

In the heavenly paradise, the tree of knowledge will not be a forbidden tree; for there we shall know as we are known: let us therefore long to be there, and in the mean time not exercise ourselves in things too high or too deep for us, nor covet to be wise above what is written.

Satan may tempt, but he cannot force; may persuade us to cast ourselves down, but cannot cast us down.

The way of sin is down hill: a man cannot stop himself when he will.

Those that have done ill themselves are commonly willing to draw in

others to do the same. As was the devil, so was Eve—no sooner a sinner than a tempter.

If sinners will but consider where they are, they will not rest till they return to God.

Though God knows all our sins, yet he will know them from us, and requires from us an ingenuous confession of them: not that he may be informed, but that we may be humbled.

Let us never be brought to sin by that which will not bring us off in the judgment: let not that bear us up in the commission, which will not bear us out in the trial: let us therefore never be overcome by importunity, to act against our consciences; nor ever displease God, to please the best friend we have in the world.

There is a strange proneness in those that are tempted, to say that they are tempted of God—as if our abusing of God's gifts would excuse our violation of God's laws.

NOTES OF AN AMERICAN TOUR.

THE Sabbath in Philadelphia is remarkably well kept; the streets are quiet, and few carriages to be seen, except those conveying people to the places of worship. The Quakers are still numerous, though rapidly diminishing, on account of the defection of the young. They have disagreed sadly, too, amongst themselves: some being willing to relax their most stringent rules, while others are determined to maintain them inviolate. There are in the city thirty-five Presbyterian churches, twenty Methodist Episcopal, twenty-one Episcopalian, fifteen Baptist, and eleven Roman Catholic, besides thirty-four of smaller sects, and twelve for the coloured population. There is only one small and unimportant regular Independent church. In the morning of the Sabbath I spent in Philadelphia I went to the First Presbyterian church to hear the Rev. Albert Barnes, well known in this country as a useful christian writer and able divine. A missionary connected with the Foreign Evangelical Society, settled in Havre-de-Grace, preached, and gave an account of the work of Christ in France; but in the evening I returned, and heard Mr. Barnes himself deliver a closely-reasoned, clear, and impressive discourse, from Psalm cxix. 59, 60. He has a very large congregation, and is much respected by all parties in the city. I attended in the afternoon the Episcopalian chapel of the Epiphany, where Dr. Tyng, now of New York, was formerly settled. Before service, an esteemed friend took me to the Sabbath-school, which consists of no fewer than 850 children; a noble sight, indeed, in comparison with which, the marble cathedrals of ancient Europe sink into insignificance. These children are divided into classes of ten to twelve each, and subscribe annually for missionary purposes £150 sterling. When it was proposed to make an addition to the schools, in fourteen days they raised £400, a sum sufficient to complete the work. There is much Sabbath-school zeal in Philadelphia. This specimen of it was truly delightful to witness. One could well afford to forget sectarian difference when visiting such a nursery for the church of God.

Philadelphia is connected with the city of Baltimore in Maryland,

ninety miles distant, by a railroad, which passes through the State of Delaware, one of the smallest in the Union, as far as the river Susquehanna, truly a noble stream, considerably more than a mile broad at the ferry. The steamer which conveys the passengers over is one of the most singular specimens of naval architecture I ever saw. The upper deck is laid with rails, so as to enable the baggage waggons to cross without delay; and below it is a spacious apartment, into which we were all ushered, to regale ourselves with "oysters cooked in every style." Landing at a place called Havre-de-Grace, we once more entered the cars, and whizzed rapidly through a thinly inhabited, and by no means fertile country, to Baltimore. The line crosses on this route, by means of narrow wooden bridges, two estuaries, one of which, that of the Gunpowder river, is a mile and a-half in width. One feels himself rather in a precarious situation when traversing at railroad pace these frail erections, and aware that the slightest accident would throw him headlong among the canvas back ducks, swimming in hundreds on either side. We reached Baltimore in time for the excellent ordinary at Barnum's hotel. The city has an imposing appearance, especially from the water, being situated on rising ground at the head of Potapoco Bay, a branch of the Chesapeake, and adorned by several lofty buildings, amongst which the Roman Catholic cathedral is conspicuous. It contains 120,000 inhabitants, and was bravely defended against the British during the last war, when they attacked it in gun boats. At the top of one of the leading streets stands a splendid marble column, 163 feet in height, erected by the citizens to celebrate the exploits and virtues of George Washington, and surmounted by a colossal statue of that illustrious man. Baltimore has a considerable foreign trade, and supplies, with the productions of other countries, a large territory in the interior. It is the head quarters of Roman Catholicism in the United States, and the seat of the archbishop. Besides the cathedral, there are ten churches of that faith in the city; the Episcopalians have nine, and the Methodists no fewer than thirty.

Desirous of seeing a little more of the slave States, I resolved upon proceeding down Chesapeake Bay to Norfolk, and accordingly embarked, after I had finished my business in Baltimore, on board the steamer Georgia, bound for that port, a distance of more than 200 miles. The sail on the Potapoco, with the city gradually disappearing behind us, was very pleasant; but the wind freshened as we entered the bay, and compelled the passengers to leave the hurricane deck to chew and spit below. I passed an uncomfortable night in the crowded cabin, and was glad next morning to discover the land a-head, and the steamer rapidly approaching the estuary of the James' river, at the mouth of which, and a few miles up a sheltered creek, the ancient and decaying town of Norfolk is situated. Opposite is Portsmouth, the largest navy yard in the United States, guarded by the Pennsylvania, 120 gun ship. I was surprised on landing to observe the change of climate; the trees which were only budding in Maryland and Delaware, were here covered with foliage of the most delicate tints, every thing announced the commencement of a Virginian summer. Saturday and Sunday I spent with kind friends at this place, driving out in the woods and visiting a neighboring farm on the former day, and, on the latter, attending divine service at the Episcopal, Presbyterian, and Methodist churches, where I saw,

for the first time, galleries solely for slaves. There are two Episcopalian places of worship in Norfolk, where evangelical doctrines are preached.

Pseuyism has not yet spread its cold, superstitious views in this region ; but, in the neighbouring diocese of North Carolina, the bishops and many leading clergymen have avowed its tenets. The Methodists are a very zealous body, the pioneers of other denominations in the south and west. They have lately separated into two sects, the Protestant Methodists having seceded from the Episcopal Methodists, objecting to the authority of Bishops, and to the annual change of pastors. Both the Methodists and Baptists, with all their zeal in extending the gospel to destitute localities, often trust too much to animal excitement, forgetting that religion is a thing of the heart. The latter are very proselytizing, and lay far too much stress, when preaching to men almost in heathen ignorance, upon the peculiar dogmas of their creed. They object to an educated ministry, and consequently some of their orators are but ill adapted for the calling they pursue. A gentleman in Norfolk told me that frequently in his country tours he has heard most extraordinary speeches, from Baptist preachers ; one of whom, wishing to familiarise his hearers with the character of Christ, said,—“ My friends, he was just another General Jackson for ye.” The feeling both amongst this body and the Methodists in regard to the education of pastors has, within the last few years, however, undergone a very marked change in Virginia ; and this has, I am told, in a great measure been owing to Mr. Angel James’ excellent work on the christian ministry, which has been extensively circulated all over the United States. The congregation in the Methodist church in the evening was very large. Towards the conclusion of the discourse, a sudden alarm of fire was raised outside the chapel ; instantly every person rushed out of his pew to gain the door. The scene was fearful for some time, till it was ascertained that the report was false. This manifestation of terror is not to be wondered at, when we recollect that the town is mostly built of wood. The Sabbath was kept in a manner highly creditable to the Virginians,—the places of worship well filled ; few loiterers appeared in the streets ; and no pleasure-seeking party did I see. Norfolk contains about 14,000 inhabitants, and has an inconsiderable trade in cotton and staves, principally with the Northern States.

I left it early next morning in a fast little river steamer for Richmond, the capital of Virginia, and the chief seat of the tobacco manufacturing business. For four hours we sailed up the estuary of the James’ river, which gradually contracted in width till it was scarcely broad enough to allow the vessel to turn. The air was delightful, and the morning sun darted down his rays on the clear mirror-like water, reflecting on its surface the images of noble trees and fishing yachts’ masts, with their sails hanging listlessly from the yards. Not a sound disturbed nature’s quietude but the quick splashing of the paddle wheels and the flapping of the seafowls’ wings, as, scared by the approach of man, they rose from their nests on the sea. The scenery when the river narrowed increased in picturesque effect. The woods seemed recovering from a severe winter’s frost, and rejoicing in the genial heat of the beneficial sun. The deep green of the grass and maple trees contrasted with the darker

shade of the pristine pine ; red and white fruit blossoms peeped out from the thickets of cove-seed ; birds of every hue cheerfully hopped on the long overhanging branches ; and, from countless sweet wildflowers, a delightful perfume was wafted on the gentle breeze. Turning suddenly round some point of rock towering above the stream, the steamer would pass the beautiful residence of a planter, with its nicely-mowed lawn and apple orchard, surrounded by rich fields of wheat and Indian corn, certain proofs of the fertility of the soil. Proceed onwards but a little farther, and all once more is solitude. It is impossible aright to describe the grandeur of these primeval forests. Their hoar age seems to bid defiance to the unhallowed assaults of civilized men, and warn them that no owner can lay claim to them since the last of the Powhattan Indians fled from their fondly-loved groves to more distant retreats beyond the Western Alleghamies. It is gloomy and cheerless to wander in these woods alone. No track can you find but that of the wolf prowling for his prey ; no axe ever caused the crags to re-echo the sound ; not a tree has been hewn, not a branch lopped off there. The seed has fallen and taken root ; the young plant has grown and increased till it became an ancient denizen of the forest, affording shelter to the fowls of heaven ;—time has withered its branches and decayed its trunk ; a blast from the north has laid it prostrate on the ground ; it has lain withering there for ages ; other trees have grown up in its place, and, in their turn, fallen a sacrifice to time ; yet man has not yet appeared to mar the majesty of the scene with his utilitarian plans. These forests still exist as they existed when Sir Walter Raleigh first took possession of the country in the name of the Virgin Queen.

Richmond, the capital of Virginia, is finely situated on the declivity of two hills overlooking the James' river. It consists of one long street, with twenty-five cross ways, and is a considerable market for agricultural produce. The only building of consequence is the capitol, where the state legislature sits. When viewed from the distance it looks well, but its crumbling walls and battered facement of stucco will not admit of a nearer inspection. Richmond and Norfolk would both be flourishing places if slavery were abolished in Virginia. As long as it exists, the population will not increase, nor land rise in value. If the soil of that state had been cultivated by free labour, how different an appearance would it now have worn ! Slavery has been a curse to the community in every sense of the word.

I left Richmond by railroad on Tuesday morning, the 21st April, for Washington, passing through a country which Dickens well says is "a sandy desert overgrown with trees," to which state it has been reduced by excessive cropping by means of slave labour. As the day was intolerably warm, the change from the dusty close car to the deck of the steamer on the Potomac was very agreeable, and I enjoyed much the sail up that noble river, which was dotted over with pleasure craft and fishing vessels. Passing the flourishing town of Alexandria, and Mount Vernon, where Washington resided and now lies entombed, we arrived in the afternoon in the capital city of the United States. It is situated on an extensive plain on the left bank of the river, and covers a large space of ground, though one of the meanest towns I ever saw. It is a vast unfinished design, a well-planned assortment of low wooden

dwellings, with five or six splendid public buildings to show the intentions of the founders. Amongst these the Capitol is supreme, and certainly it is a most magnificent structure. It is entirely built of white marble, with a lofty dome and handsome porticos of Corinthian pillars. Gardens and pleasure grounds surround it and add to the grandeur of the design. Here the Senate, House of Representatives, and Judicial Courts assemble; the centre part of the edifice is occupied with a spacious rotunda, ninety-six feet in diameter, and the same in height, adorned by historical paintings. I spent three days in Washington, attending the sittings of Congress, and was fortunate enough to be present in both houses when the Oregon notice vote was considered and passed. The Senate meets in a small semicircular chamber, galleried all round, the members sitting at detached desks, and presided over by the Vice-President of the United States. It is a talented, dignified, and highly-esteemed body, in whose opinion the public have great confidence, and is executive as well as legislative in its character. Such statesmen as Webster of Massachusetts, Calhoun of South Carolina, Benton of Missouri, Crittenden of Kentucky, and Berrien of Georgia, would do honour to any nation. Every state in the Union sends two senators; the House of Representatives are elected by districts, every 72,000 of the population returning one member. This body presents a very different appearance from the Senate. Although its business is regularly conducted, and some of the members are remarkably good speakers, they keep very bad order; laughing and talking aloud during the debate, reading the newspapers; in fact doing everything but attending to the speaker. Old John Quincy Adams, formerly President of the United States, is a leading member.

The Post Office, Patent Office, and Treasury are the only other fine buildings in Washington. On the night of my arrival I paid my respects to the President at his reception, and there saw a little of etiquette at a republican court. The company was not large, but elegantly attired; very little ceremony was required in "making the acquaintance," as the Americans say, of Mr. Polk. The most conspicuous person there was General Sam Houston, late President of, now Senator from Texas. He was dressed in the same greyish blue uniform which he wore when teaching the Mexicans the superiority of the Anglo-Saxon race.

Washington is a most uninviting place for a stranger. It contains about 23,000 inhabitants, and is not increasing to any extent. I left for Baltimore by the railroad without much regret; and, after a two hours' ride through a beautiful undulated country, well cultivated and enclosed, reached the latter city to spend a quiet Saturday and Sabbath previous to starting for the west.

PASTORAL VISITING.

To the Editor of the Scottish Congregational Magazine.

MR. EDITOR,—With your leave, we venture to address a few observations to your readers on a subject of no slight importance for the present and future prosperity of our churches, viz.—the subject of *ministerial*

visitation; and we at once assume, that amongst us it is in a very inefficient state, for it needs no illustrations to convince us that in many cases every thing like a systematic visitation of their congregations has been long laid aside; so that the longer continuance of a minister over his charge, instead of binding them closer, and awakening the mutual love and respect which their relationship should exhibit, has quite a different effect; continual neglect on the one hand, creates carelessness on the other, and ultimately utter indifference. It were unreasonable to think, that the family, whose threshold has not been darkened for years by the figure of their minister, can cherish for him those feelings of respect, and, it may be, of veneration, which are so becoming. If his counsel, and wisdom, and kindness, are withheld for years, or only given when *specially* invited, the transition is very easy,—if you think *we* can dispense with *you* for years, why *we* think we may as lief *want you* as have you. With what feelings can the conscientious minister enter the house of mourning to give consolation, and at the same remember that he has not been *here* since the last affliction,—that he is ignorant of all the circumstances of the family—knows but little of their dispositions—can only tell, that he is the link which binds together the mourning eras of their existence—that his presence is either the precursor of woe, or the sign that it is past? How much the success of a congregation depends upon the habitual visitation of the minister is a well-known fact; how the personal friendship of the minister binds the people to their church, and to their principles—how it encourages the desponding, decides the wavering, and cheers the pious—are facts at once admitted; and yet how painful, and disgraceful as painful, the commentary. We are altogether at a loss to account for the man who, knowing this, and conscious of the immense moral influence to be gained by it—of the more practical and appropriate pulpit ministrations he can thereby bestow—yet sits supinely in his study, finding a too ready apology in the “want of time,” which *we* at once declare, *we* are much afraid is but a cloak to conceal shameful indolence. True, he may have many engagements; but this *we* fearlessly assert, as an impregnable position, that no minister has any sanction from heaven, nor any right from society, to enter on engagements which so trench on his time, that he cannot bestow upon his charge a full and faithful pastoral supervision. The minister who will not *work* to win and keep his congregation, ought not to sit and bear the honour, and reap the rewards of its superintendence. Let us but *glance* at the policy of such conduct. In Scotland people find evangelical religion preached in every direction; it is not now as formerly, a weak and stunted plant. There are far larger denominations than ours; and these, by the law of moral gravitation, tend gradually to absorb the smaller ones. There are the strong historical associations, which constrain Scotchmen to look upon Presbytery as the representative of those men who achieved religious freedom for Scotland; and people cannot but look with exultation upon the struggle of the Covenanters and the labours of a Knox. Now, if there is this natural tendency in the minds of our countrymen to go towards Presbyterianism, and to this is superadded the carelessness and indolence of our ministers, is it any wonder if they should find the *floating* portions of their congregations moving in the direction of the current?—the wonder would be to find it otherwise. Independency has to fight against a *mass*

of opposition all but appalling: she has the twofold work in hand,—to set aside the presbyterian prejudices of Scotland,—and erect an entirely new system of church polity. Her work were comparatively easy, were it but a modification of presbytery; but she must take it all up, root and branch.

Now, ministerial visiting is a powerful auxiliary. Why is it not wrought, steadily and fully? Not the visitation of particular sections of a congregation; not going to one class, and forgetting that there is another; not that readiness to be found among the *respectable*, and not amongst the poorer members—exciting jealousies and invidious remarks, which strike at the very root of church fellowship, which destroy that mutual confidence so essential to brotherly love. We hear frequent complaints about the want of liberality—the inefficiency of pecuniary means. There may be justice in the complaints; but what are its causes? Is it ever found that that is a *stingy* congregation, where the minister is zealous, active, unsleeping; where, by frequent visitation, he possesses the minds of his people—imbues them with a full appreciation of their principles? We doubt it much. Were this duty properly attended to, we might confidently look for a large increase in pecuniary resources; and this increase would have its foundation in the most legitimate of all motives—a deeper sense of the importance of their principles, and a firmer faith in their inborn vitality and ultimate triumph. It will certainly be a matter for deep regret and unmitigated shame, if that independency, which in Scotland owed its existence to an intenser piety, and a more zealous devotion to the duties of the pastorate, should in little more than one generation languish and die for the want of them. But these considerations are trifling, in comparison of the high claims of duty, which demands with authoritative voice that those engagements, which were publicly acknowledged in accepting the oversight of a charge, be fully discharged—that the spiritual state of a congregation be estimated, not merely from the elevation of the pulpit, but far more from the fire-sides of its members—that the voice of God's ambassador in the sanctuary be supplemented by his more *minute* persuasions in the homes of his hearers. But we forbear, trusting that these hints will draw to this matter the attention of those, whose voices, when once raised, will sound the alarm until every man shall be at his post, and religion amongst us become that burning and aggressive power which it was in the days of our fathers.

J. M. L.

CONGREGATIONALISM.—No. VI.

ARE PARENTS WHO BELONG TO CONGREGATIONAL CHURCHES FAITHFUL TO THEIR PRINCIPLES?

It has frequently been said that the offspring of the righteous are the rising hope of the church; and, to a certain extent, the promises of God warrant the excuse of that hope. For example, "Train up a child in the way he should go; and when he is old he will not depart from it." Parents are the original and the divinely-appointed instructors of their

children; and as such they will prove instrumental in training them for endless happiness or misery. Much is implied in "training up a child in the way he should go." My limits will only admit of a few remarks on the following essential particulars:—

I. *Early, affectionate, diligent, persevering, prayerful instruction.* Hence the following precept; which demands the serious attention of every pious parent:—"These words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children; and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In the following text the end to be realised by such teaching, and which should be ever kept in view, is distinctly stated, "He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them 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." The grand lesson which God hath commanded parents to teach their children, is His testimony and His law—in other words, the holy Scriptures, which are able to make them wise unto salvation. The first object proposed by such teaching is to make children know or understand them, in order that being instructed in the knowledge of God's glorious plan of salvation, they may put their trust in him. Nothing short of this can satisfy the parent who travails in birth for her beloved offspring, until Christ be formed in them. When children are thus taught to know the Saviour's name, and to put their trust in him, it then becomes the delightful duty of parents to teach them to commemorate his works and keep his commandments.

As congregationalists, we are fully persuaded that our distinctive principles are founded on the commandments of Christ; and hence it follows that, while parents should observe the order stated in the text before us, and never be satisfied till their children give evidence of having living faith in Christ, it behoves them to teach them to walk in all the commandments and ordinances of the Lord blameless. Until they are thus taught, they cannot be said to have been trained up in the way they should go. Moreover, they should be early taught to distinguish things that differ, and guard against human systems of religious professions, by which the law of God is made void, and precious souls blinded and hardened under a form of godliness, while strangers to vital piety.

Mothers in Israel! a due proportion of the important duty under consideration necessarily belongs to you. The mother is ordained to be the earliest instructor of her children; and she has opportunities and advantages peculiar to herself. Her instruction and her example, whether good or evil, are likely to make a lasting impression. O that every pious mother were enabled, by grace, to imitate those holy women of old, whose well-trained children became such ornaments and blessings to the church of God! I refer to the mothers of Samuel, of Timothy, &c. But to return to the question: are pious parents who belong to our denomination carefully obeying the precept under consideration? Are they all training up their beloved offspring from infancy in the narrow way

of God's commandments? Alas, the contrary has become lamentably manifest by its bitter fruits. We know that God will continue faithful to his promises; but when parents disregard his precepts, and prove unfaithful to their professed principles, we need not wonder to find that he leaves them to lament over the painful consequences. The truth is, that when parents do not teach their children from infancy to *know* the holy scriptures, they will be found, more or less, unfaithful to their principles, and to the precious souls committed to their care.

II. *Seasonable chastisement must accompany parental instruction.* Were it not for natural depravity, the rod of correction would be unnecessary. But as all are conceived in sin and shapen in iniquity, parental chastisement is an essential part of parental tuition. This is implied in the rules prescribed for its wise administration. The following specimen merits the prayerful attention of every pious parent:—"Withhold not correction from the child, for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." "Chastise thy son *while there is hope*, and let not thy soul spare for his crying." "Foolishness is bound in the heart of the child; but the rod of correction shall drive it from him." "He that spareth his rod hateth his son; but he that loveth him chasteneth him *betimes*."

It is manifest from these plain precepts and premises, that the Lord has appointed the wise application of the rod to be the means of training up children in the way they should go. *Thou shalt beat him with the rod, and shall deliver his soul from hell.* The principal use of the rod is to be the means of producing obedience, and restraining from evil. In order that it may answer the end intended, early application is *indispensably necessary*. If it be neglected until children pass a certain age, its application will then be found worse than useless. Through criminal ignorance, combined with fond affection, some parents, of whom better things might have been expected, err exceedingly in regard to this important branch of their duty; and, as might have been anticipated, they reap the bitter fruit of their error. Having neglected to chasten their children *betimes*, so as to bring them to subjection to their authority, as a matter of course, they turn rebellious. Having been left to themselves—left to their own will in infancy—they bring their parents to shame; and as the appointed time for applying the rod is now gone for ever, every attempt to apply it will most likely make bad worse. It will sometimes be found that when parents, who are found erring in this matter, are kindly admonished of their danger, instead of reforming, it may be they will be offended, and, at any rate, they plead various excuses, such as the peculiar temper of their children; their high spirits that cannot be controlled, &c.; and perhaps they will coolly add, "they must have patience with them until they grow wiser, or until the Lord give them grace," &c. &c. But the truth is, that what the fond and foolish parents call the peculiar temper and high spirit of their offspring, may be distinctly traced to their own criminal negligence, in not having chastised them *betimes*, so as to have brought them to submit to their authority. No doubt there is considerable diversity in the natural tempers of children, which will require some difference in training them up in the way in which they ought to go; but while we have

had to lament the rebellion of not a few children of pious parents, we never found an instance of early rebellion which could not have been traced to the criminal neglect of the parents. We, therefore, wish to have the following fact deeply impressed on every pious parent, and on such as have the prospect of becoming parents :—

“That the wise application of the rod betimes, in connection with early tuition, will, by the blessing of God, bring children of every variety of natural temper into becoming subjection; and thus verify the ancient proverb, “Train up a child in the way he should go, and when he is old he will not depart from it.”

Having already exceeded my limits, without overtaking my plan, a few additional remarks will form the subject of another essay.

REMARKS ON 1 ACTS, 15—26.

OU^{GH}T Matthias to be considered one of the twelve Apostles?

This is a question not of mere curiosity but of considerable interest and importance. It involves principles of extensive application, and has a direct bearing on some of the great controversies of the day. The doctrine of apostolic succession is obviously implicated in this inquiry. The unscripturalness and absurdity of that dogma have often been demonstrated, yet it were well that it should be deprived of the support which it has seemed to derive from this passage.

It is well known that some difference of opinion exists as to the propriety of the transaction here related. Interpreters generally have acquiesced in the proposal and conduct of Peter on this occasion, as being, of course, right; but some writers have expressed doubts or avowed an opposite opinion. It may be proper to observe that the question is open for consideration. The transaction is recorded simply as a fact which took place; the question whether it was right or not must be settled on other grounds, as it is not determined by this circumstance. We agree with those who think that the choice of Matthias was not right, for the following reasons :—

1st. At the time referred to the Apostles were still liable to err, even in such a case as this. It was not till the day of Pentecost when they received the promise of the Father, and were baptised with the Holy Ghost, that they were qualified to act as infallible guides of the church. This circumstance is probably overlooked by those who think it must have been right, because it was done under the direction of the Apostle Peter.

2d. They appear to have acted contrary to the Saviour's command. He had commanded them not to depart from Jerusalem, but ~~wait~~ for the promise of the Father: and in reply to a question which betrayed their still remaining ignorance of the nature of his kingdom, he said, “Ye shall receive power *after* that the Holy Ghost is come upon you,” verses 4—8. These directions seem plainly intended to restrain the apostles from attempting any thing till after Pentecost; and the proposing and carrying into effect of so important a measure as that recorded in this passage was unjustifiable and wrong.

3d. Peter does not assign any authority or reason for the proceeding but his own idea of its being right and necessary. See verses 20—22. He acted upon his own interpretation of providence and scripture, in which, at this time, we have seen, he might be mistaken. The case would have been materially altered if Peter had received a communication from Christ authorising him to act as he did, and if that communication had been made the ground of his procedure.

4th. There was nothing in the mode of election from which it can be concluded that Christ sanctioned the choice of Matthias. See verse 26. He did not interpose in any way to signify that what had been done was agreeable to his will. On an occasion so important as the election of a twelfth Apostle, it might be expected that Christ should give some decisive indication of his own approval, if indeed the act were such as he approved.

5th. We do not find in the subsequent history any recognition or even mention of Matthias as an apostle. It is true that this remark applies to others who were undoubtedly of the twelve, and may not, therefore, of itself, have much force; yet it is not altogether unimportant, as being consistent with our interpretation of this passage.

Lastly, By afterwards appearing personally to Paul, and choosing him to be his apostle, Christ seems to have superseded what was done on this occasion. Paul speaks of himself as "an apostle not of men, neither by man." If Matthias was an apostle at all, he was so "by man;" but the nature of the office required that the apostles should be appointed directly and immediately by Christ, and not through the intervention of "man." At least, the fact that it was thus with the eleven, and afterwards with Paul, who is admitted to have been an apostle in *no* inferior sense, seems to imply that it was an indispensable requisite. The want of this essential qualification in Matthias invalidates his claim to the apostolic character, and must render the pretensions of others totally unworthy of regard.

A. T. G.

THE LATE THOMAS WILSON, ESQ., OF LONDON.*

THE biography of religious persons has been too limited in its range. If the only virtues which should live in our memories be those which adorn public situations, such as that of the ministry, it would be proper that the largest proportion of our written lives should be of those who have used the office of bishop well in the churches. But as our aim should be to instruct and benefit the largest number, and exemplify christian excellencies to which they may attain, and which they may find a ready opportunity of cultivating, our "Lives" should be much more of practical men who move in scenes with which the great body of men are familiar—situations of which they themselves witness and experience the difficulties and temptations. Such are the circumstances in which brilliant examples of christian excellence are greatly wanted. These supply lessons of which the mass can appreciate the worth. They should, therefore, form the staple of christian biography.

* Memoir of the Life and Character of Thomas Wilson, Esq. Treasurer of High-bury College, by his son. London, John Snow, Paternoster Row. 1846.

These remarks apply only in part to Thomas Wilson, of whose life and character the sequel is a very imperfect sketch. He was, in the most important sense, a public character. He could not be hid. But his distinction was derived from no office. Official place did not in any considerable measure afford the medium by which his character and acts became known to the public. He was the private gentleman, making use of the affluence and leisure which a kind providence bestowed, to impart to others a share of the happiness which he himself enjoyed.

The name of this pious merchant has long been familiar to thousands in our country, who, worshipping in sanctuaries, which, but for his munificence, would never have been raised, remember him in the praises they offer to the Father of mercies. Until we read the memoir which has recently been published by his son, although far from ignorant of his generous deeds, we had little idea to what an extent he made his means contributive to the promotion of evangelical religion. This was done in several ways:—by gifts of money, in sums varying from £10 to £1000, and in one case to £2000: also, by loans without interest (generally accompanied by a donation), by which the chapel was raised, purchased, repaired, or enlarged, just at the proper time; and the worshipping church left to refund their munificent benefactor at their leisure. Of these sums lent without interest many were not fully paid. Mr. Wilson, according to the circumstances of the case, without solicitation, and unexpectedly, remitting a large balance, as an inducement to them to pay every other creditor, and BE FREE OF DEBT.

The same principle was acted upon with reference to his favourite institution, Hoxton Academy, afterwards Highbury College; of which he may, without injustice to any other parties, be called the father and founder. Combining his liberality to this institution, with his ample gifts to the principal societies, such as the British and Foreign Bible Society, the Religious Tract Society, the London Missionary Society, the London Evangelical Society, and a variety of other institutions; for the education of the poor and other charitable purposes, his liberality is quite marvellous. Truth has the charm of fable and fiction. There is an air of the marvellous about it. All his gifts are so quietly, readily, and effectually bestowed. We look upon him as a discoverer in the science of christian liberality. The charm and power of genius attend him in his chosen walk.

When Mr. Wilson began his career—

“The English Nonconformists who retained their doctrinal orthodoxy, had greatly declined from the spirit of their ejected fathers. The Puritan fervour had become almost extinct. The earnest and zealous form of religion, which had brought upon that body the scoffing ridicule of the poets and wits of the licentious court of James the First, had gradually abated, till at length the fervid glow which animated the sermons and practical treatises of Richard Baxter, and breathed in the letters of Joseph Alleine, had nearly faded away. After the death, in 1751, of the seraphic Doddridge, who had contributed more than any other individual to keep alive the sacred fire in the nonconformist churches, that fire was almost buried beneath a heap of smouldering embers. There was, indeed, one of his own students, Richard Darracott, ‘the star of the west,’ who was both ‘a burning and a shining light,’ but he was speedily quenched in death; and, within twenty years after the removal of Doddridge to a higher and more congenial sphere, a cold and formal orthodoxy prevailed among the Independents. The ministry had too generally become inanimate and apathetic. The flame of ancient piety and apostolic zeal was nearly

extinguished; 'the love of many had waxed cold,' and very few escaped that state of Laodicean lukewarmness, which the great Master has declared to be most offensive to his holy mind. He might therefore have addressed them in the words which form part of the message to that ancient church: 'As many as I love I rebuke and chasten; be zealous, therefore, and repent.'

"The chief cause of this woful state of spiritual declension, was almost entirely owing to utter forgetfulness, on the part of our churches, of the first and great duty of christian societies, to circulate the light of evangelical doctrine, and to diffuse the vital heat of evangelical love in all directions around, and to the remote regions beyond them. During the first ten or twelve years after the passing of the Toleration Act in 1689, upwards of a thousand meeting-houses were erected by Dissenters of the Presbyterian and Congregational denominations, (between which an union was shortly afterwards formed,) in all parts of England. But here the work stopped. They had provided for themselves and for their children, and were satisfied with what they had done. No attempts were made to originate new churches, to erect new chapels, or even to send out evangelists who might gather in converts from the perishing world around. Every separate church too much resembled 'a garden enclosed,' and its members manifested no disposition to break forth on the right hand and on the left, in order to reclaim and bring under cultivation a portion of the surrounding wilderness.

"The consequence was only such as might have been expected. Having failed in their duty of being continually engaged in active and strenuous exertions for the benefit of others, they gradually sank themselves into a state of apathetic indifference. The children of the light and of the day slept as did the rest, and their sleep might have terminated in a fatal lethargic stupor, had not God stirred up a few individuals of eminent piety and devoted zeal, who, labouring themselves like men in earnest, sought to awaken and arouse them.

"The Methodists were raised up by his gracious providence as witnesses to the earnest and energetic character of real spiritual christianity. Their voice to a slumbering church was, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' The intercourse between Whitefield and a few of the Congregational ministers had not been without happy effect, but the things that remained and were ready to die had not been effectually strengthened, when, in the year 1776, God put it into the heart of a few zealous, devoted members of Independent churches, and of other christian communities, to combine together for the spiritual welfare of their perishing fellowmen.

"Nothing, therefore, could be more reasonable, nothing, in fact, was more imperatively required, than the adoption of active measures for promoting the too long neglected work of home-evangelisation. I regard the formation of the Evangelical Society, the primary object of which was to extend the gospel by means of itinerant preaching, in 1776, as an important era in the religious history of our country. It was a *first* step which led on to much greater things. It introduced the principle of *association* for the spread of the gospel in the dark and neglected parts of the land,—a principle in perfect accordance with the spirit and genius of the christian religion, and of which the orthodox nonconformists had too long neglected to avail themselves.

"As preaching stations were multiplied, and chapels erected, or rooms fitted up in towns and villages previously destitute of an evangelical ministry, the necessity was felt for providing suitable men without delay to supply the urgent lack of labourers."

To supply this necessity, Hoxton Academy, to which, as its treasurer, Mr. Wilson devoted so much of his attention, was founded.

He received a commercial rather than a classical education, upon which his biographer remarks—

"Whatever advantages may be derivable from an early acquaintance with the classical writers of Greece and Rome, my father certainly obtained none of them; but I am disposed to think that the loss he sustained was very trifling. I have sometimes been led to consider that his abhorrence of war in future life might be ascribed in part to his happy ignorance of the destructive exploits and murderous achievements of the heroes of the *Iliad*, those 'tremendous fighting animals,'—

especially the fierce rage and ferocious courage of that stern destroyer, the dire Achilles, whom, in utter defiance of the gentle, benign, forgiving, merciful spirit of the christian religion, too many youthful readers are taught to admire, and almost to adore. He might also be indebted, in part, for the purity of his youthful imagination to his yet more happy ignorance of the licentious and abominable deeds ascribed to the heathen gods and goddesses. If nothing can be more important than to preserve untainted the native delicacy of the youthful mind, nothing surely can be more injurious than to initiate boys at a tender age into all the mysteries of the ancient heathen mythology, and to acquaint them with the absurdities and impurities of the Pantheon. He might, indeed, in future life, labour under some disadvantages in consequence of his unclassical education; but any such disadvantages were amply compensated. If those justly admired models did not refine his taste, and stimulate his youthful fancy by their beautiful descriptions of natural objects and scenery—if they did not correct and polish his style by their finished specimens of composition, and replenish his memory with their ample store of moral maxims—a greater predominance of imagination, a more close attention to the graces and elegances of diction and writing, might only have diverted him in subsequent years from his great practical business. Nor did he sustain any serious loss from unacquaintance with the moral codes and aphoristic precepts of the heathen philosophers and poets, since he had known from a child those holy scriptures which were not only able to make him wise unto salvation, through faith which is in Christ Jesus, but are also profitable for all the purposes of moral instruction and practical wisdom, as well as for reproof and correction, that the man of God may be perfect, thoroughly furnished unto all good works.

If christian parents think it right, or find it necessary, to send their children from the paternal roof, and entrust them to the care of those who keep boarding schools, surely it is their imperative duty to inquire and ascertain what examples are to be presented to them, what lessons to be inculcated upon them in the books which they daily read and study, and to satisfy themselves that those examples and lessons are consistent with the tone and spirit of the christian code of morals contained in the New Testament."

Very soon after the expiry of his apprenticeship, Mr. Wilson joined in communion with the Tabernacle Society; and about the same period entered into business in partnership with his father and cousin. He was

"Uniformly attentive and assiduous in discharging the duties of the worldly calling in which Divine Providence had placed him, and therein he 'abode with God.' While diligent in business, he did not devote the whole of his time to his own secular interests, but reserved a portion of it for God and his cause; he did not act as if the one great end, the sole object of life was to 'buy and sell and get gain; he did not resign himself to the absorbing and engrossing occupations of 'the life that now is.' He knew too well that 'a man's life,' properly so called, 'consisteth not in the abundance of the things that he possesseth.' He was not one of those who are determined at all hazards to be rich, who 'fall into temptation and a snare, and too often pierce themselves through with many sorrows.'

"It was a great advantage to him that, having been trained up in the right way, and being disposed by the grace of God to walk therein, he entered early upon a course of well-doing, and was led to begin right and to give liberally at his first setting out in life. Nothing can be of greater importance to a religious tradesman, especially in perilous times like those which are now passing over us, than to form and strengthen by frequent exercise the invaluable habit of liberal distribution, which is the great antagonist force to that selfishness which the spirit of trade, when thoroughly imbibed, strongly tends to generate and cherish. He cannot consult his own moral safety and spiritual interest better than by acting literally upon the apostle's advice to the members of the church at Corinth: 'Upon the first day of the week, let every one of you lay by him in store as God hath prospered him.' Thus would he 'consecrate his gain unto the Lord, and his substance unto the Lord of the whole earth,' and practically obey that admonition of the wise man,—'Honour the Lord with thy substance, and with the first-fruits of all thine increase.

"I have no reason to doubt (says his biographer) that my father, while a trader,

'gave as God prospered him;' but not having the means of ascertaining that such was the fact, I may be permitted to present to the reader the example of another excellent man, the late Mr. John Dickinson, of Birmingham, who, 'when in business, regularly devoted a *tenth of his income* to the cause of the Redeemer. Like his friend Mr. Glover, he did not wait till he became rich before he became liberal, but commenced his career of liberality as soon as he commenced business.'

"No position is more critical than that of a young man entering upon business and beginning to acquire property. If he does not narrowly watch and jealously guard against the influences and tendencies which are then operating upon him, they may gain the ascendancy and become predominant in spite of his better feelings, perhaps even of his sincere intentions. Man is a creature subject almost mechanically to certain laws, and no law is of greater force, and operates with greater certainty, than the law of habit; but it is impossible to come under the power of two opposite habits at the same time. If a man suffer the habit of acquisition to predominate and prevail over him,—as it must predominate and prevail unless carefully held in check and resolutely counteracted,—he may become, before he is aware, a miserable victim of 'the pitiful passion for accumulation.' Hence the immense importance of early forming and diligently cultivating the habit of liberality, of beginning to give as soon as a man begins to get, and increasing the amount of his givings in proportion to the increase of his gains. One of the greatest deceptions which men are too apt to practice upon themselves, is—to defer being bountiful till their means have greatly increased. This is indeed a striking proof of what our Lord calls 'the deceitfulness of riches.' There is much sound sense and christian philosophy in the homely rhymes of George Herbert,—

'Yet in thy thriving, still misdoubt some evil,
Least gaining gain on thee, and make thee dim
To all things else. Wealth is the conjuror's devil,
Whom when he thinks he hath, the devil hath him.
Gold thou mayest safely touch, but if it stick
Unto thy hands, it woundeth to the quick.'

"If a young and thriving tradesman do not consecrate his increase unto the Lord, he may expect to gain nothing but 'harm and loss,' base and filthy lucre, which will prove his bane and poison. His position is one full of danger, and it becomes him diligently to consider who hath said, 'No man can serve two masters—Ye cannot serve God and mammon.' Neutrality is impossible, and he must choose, and choose speedily, whether of these two he will serve. If he does not resolve, in the strength of Divine grace, vigorously to resist what may be called the tradesman's peculiar temptation to 'lay up for himself treasures upon earth,' under the specious pretence of providing for his family, he will, in all probability, become, in process of time, one of the votaries of mammon.

"That my father was conscientiously watchful against the eager grasping spirit of trade, and habitually mindful of the uncertainty and unsatisfying nature of riches, will appear from the following sentences written by him at the commencement of a private account book in the form of a ledger, begun in the year 1790:—

"Prov. xxviii. 20, 22. He that maketh haste to be rich shall not be innocent.'

'He that hasteth to be rich hath an evil eye.

'Deut. viii. 18. But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth.

'If rich, be not too joyful in having, too solicitous in keeping, too anxious in increasing, nor too sorrowful in losing.

'No man hath worldly things without their wings.

'The first concern is to lay up treasure in heaven.'

"The same sentences he copied into another account book begun in 1794."

Mr. Wilson was a man of deep piety, of which many proofs might be adduced. He thus writes,—

"O for wisdom and direction from above! I want to be more convinced of my own weakness and inability, and to confide in him who has said, 'as thy day is, so shall thy strength be.'

"After all our present pursuits and contrivances, what is this vain world? As God's

work, it is certainly an effect of infinite wisdom and power; but as used by the generality, one knows not whether to call it a world, or the fashion of it which is continually passing away. Happy they who have discerned this vanity in early life, and who have found the pearl of great price, which is only worth seeking after and contending for! The following lines of Dr. Watts are very striking:—

‘My God, I never long to see
My fate with curious eyes.
What gloomy lines are writ for me,
Or what bright scenes may rise.

‘In thy fair book of life and grace
May I but find my name
Recorded, in some humble place,
Beneath my Lord the Lamb.’

I wish I could act under this influence.

“What a great mercy is a religious education! How many snares and temptations do those who have been favoured with it escape! Not only do I reflect upon this with pleasure, but likewise on the advantage of being brought up to an active and useful employment.

“May we possess godliness with contentment, which is great gain, and meet in that blessed state where there will be no more parting, but a fulness of joy!

“I feel particularly when here, the need of wisdom and direction to act circumspectly, and would always endeavour to do to others as I would wish them to do to me. I am satisfied that the exercise of religion in our secular callings is attended with the greatest advantages.”

“He was not one of those who abjure politics as forbidden ground to a christian. He was too much both a patriot and philanthropist to be an unconcerned or indifferent spectator of public events and political changes. He early formed his own opinions, and having once embraced them, from deliberate conviction, he, to the latest period of life, steadfastly adhered to them. He too well understood the intimate and inseparable connection between civil and religious freedom, not to be zealously concerned for the preservation and perpetuation of the constitutional rights and civil liberties of the British people, nor could he regard with indifference the advancement of political knowledge and the progress of civil liberty in other countries. He watched with deep interest the movements which led to that grand experiment—the French Revolution; and although, with all good men, he deeply deplored those fearful horrors and excesses by which its progress was marked, he concurred much more with the views and sentiments of Sir James Mackintosh than with those of Burke in reference to that momentous event.

“He was a zealous Whig, although rather of the democratical than of the aristocratical class. He knew the importance of watchfully guarding and strenuously preserving the rights and privileges of the people, and while desirous to maintain the just prerogatives of the crown, was also jealous of its increasing influence and encroaching power, as well as of the undue preponderance of the aristocratical element in our national constitution. He was a strenuous advocate for a temperate reform in the representation of the people, and warmly sympathised with the noble efforts of the leading patriots of the day, to remove those corruptions and abuses—the accumulated growth of ages—which, while they defaced and disfigured, threatened also to undermine the fairest political fabric that the hands of man have reared. He thought that those men were worthy of all praise, and deserving of all support, whose lofty aim it was, not to subvert and destroy, but to preserve and maintain the British constitution, by rescuing it from the deformed hand of corruption, and restoring it to its original purity.”

He had an intense hatred of war; the following sentences were inserted in his note-book, 1793:—

“The present war is said to cost £1500 per hour, which is £36,000 per day, £13,140,000 per year.

“A workman dismissed at Manchester, being told the war was not the cause of his misfortunes, replied, ‘To me the case appears directly contrary; are we not at this moment employed in shooting our customers?’

“Remedy for war: Take of ministers of state a large handful, contractors and pensioners as many of each as can be found, place them in the front of the battle.”

Much of that profound acquaintance with the working of the human heart, which he displayed in the counsels he gave to ministers and churches on many occasions, was the result no doubt of natural shrewdness of mind. But this was cultivated by careful reading and reflection, as appears by his note-books, into which he was in the habit of transferring important parts of the books he was reading, or reflections suggested either by preachers or books. He heard with much advantage the late Andrew Fuller, on one of his visits to the metropolis; whose collection-sermons seem to have wrought most powerfully on his mind, and had a considerable effect on determining his future career of beneficent action. One sermon in particular had the greatest influence on Mr. Wilson's mind in future life. It was from Eccles. xi. 1—4, “Cast thy bread upon the waters,” &c. “Thy bread,” said Mr. Fuller—“not a few crumbs, not a thin slice, but a large piece, a substantial part of the loaf.” This was just such an observation as Mr. Wilson's mind was likely to admire and feel:—

“It was not till he heard a sermon by Mr. Fuller from these words: ‘Cast thy bread upon the waters,’ &c., that he realised those obligations to their full extent, and resolved, in a humble dependence on Divine aid, to consecrate himself, his time, his talents, and his property to the Lord's service. Under that sermon he felt, for the first time, that what he had been doing for the cause of God did not amount to the self-denial enjoined in the text; and that it was his interest as well as his duty, not to content himself with the common standard of liberality, but to deny himself not only the luxuries of life, but also what may be deemed (by some) its necessities.

“He was by natural constitution quick, agile, and alert, and his early engagements in a London warehouse tended to promote those active and industrious habits, which business, especially as prosecuted in the great city, requires. He was prompt and punctual, dexterous and expert in all the various matters which demanded his attention. ‘Whatsoever his hands found to do, he did with his might;’ with cheerful alacrity and ready despatch. In one of his early letters he says, ‘I think it is to the credit of any man, being once embarked in a business (to use a sea term) to spread every sail, by that means sooner to arrive at the desired port.’ His habits were neat, nice, and exact.

“The tendencies of business, and of the habits which it induces, are to form—in too many instances, when unchecked, they actually do form—the mere keen-eyed accountant, the cautious calculator, the accurate observer and attentive reckoner of profit and loss, the nice adjuster of the various items of a balance-sheet. A mind habitually conversant with the details of the desk and the counting-house is, to say the least, placed in an unfavourable position for taking general and comprehensive views. Mr. Wilson escaped this danger; in him this tendency was successfully counteracted.

“God gave him a large soul. If he did not possess what is generally called a philosophical mind, yet certainly he had a noble, expanded, and generous heart. He was, by nature, one of those ‘liberal souls’ whom no circumstances in which he might have been placed could pervert into a niggard, a churl, a mere money-scraper—the most contemptible of all characters—or an extravagant, selfish spendthrift. True is that aphoristic saying of George Herbert:

“‘Never was scraper brave man.’

And equally true is the converse,

“‘Never was brave man scraper.’

Yet he was preserved from the opposite extreme; for alas! our frail nature is ever prone to go astray, either on the right hand or the left. He was not a daring and

adventurous tradesman, reckless of consequences, but cautious and prudent, looking forward to the future, 'guiding his affairs with discretion.' He acted like 'a wise man, whose eyes are in his head,' who proceeds with circumspection, 'looks well to his goings, and ponders the path of his feet,' as one walking in the midst of snares, and exposed to dangers from various quarters."

Mr. Wilson quitted business in 1798, when thirty-four years of age:—

"It might naturally be supposed that, on quitting business, he would remove his residence from the metropolis, and retire with his family to one of the suburbs; or perhaps erect for himself a handsome house on some part of the farm-lands in Essex, which he had purchased in 1796. He might, indeed, have done much good in any part of the country to which he might have removed; but he felt a strong persuasion that the neighbourhood of Hoxton Academy was the place pointed out by divine providence for his future residence, as he had relinquished business engagements chiefly that he might devote himself more entirely to the duties of his office as treasurer, and consecrate his future life to the advancement of the general interests of that institution.

"He had not amassed a *large* fortune, and as an expensive establishment would have swallowed up the greater part of his income, he considered that *for him* such an establishment was virtually interdicted by the universal rule laid down by the apostle in reference to all real christians: '*No one of us liveth to himself.*'

"He determined, therefore, to economise his resources, that he might be liberal in distributing to others; he retired, not to enjoy himself, or to minister to the enjoyment of his family, but that he might have more favourable opportunities to practice the lessons which he learned from the example of his honoured father, and the impressive discourses of Mr. Fuller.

"Neither did he retire to rest from labour, while he distributed what he could spare of the annual income derived from the property he had inherited or acquired, to the support and advancement of his Redeemer's kingdom. He did not seek rural retirement, or even 'the peaceful shades of devotional seclusion.'

"He felt that the season of labour had not passed; that, in fact, the true business of life, instead of being ended, was only just about, in good earnest, to begin; that the time to rest from his labours had not come, nor would arrive, till either the close of life, or the previous privation of strength. Having been prospered and blessed by God as a man of business, he felt bound, as a man of leisure, to devote his time and strength, as well as his money, to the glory of that God whose he was, and whom he served. He, therefore, girded up the loins of his mind, and braced himself to a course of strenuous effort and laborious exertion, as one who felt—in the language of one of his last extracts (in 1799)—that 'we must stretch every faculty in the service of our Lord.'

"My father was enabled to avoid a great error into which persons retiring from business often fall. They are too apt to consider themselves at liberty to live in a desultory, irregular manner—to suppose that they may pass the remainder of life without a fixed plan, a determinate scheme of action—the consequence of which is, they have no practical aim—no definite object of pursuit. My father formed his purpose advisedly, and arranged his plan deliberately. The object selected by him is the greatest that can engage the attention or occupy the faculties of man, to which he had in previous years devoted a considerable portion of time, and to which he now determined to devote the whole of his remaining life. That object was **USEFULNESS**, which has been well designated 'the very excellency of life.' He selected, too, that department of service which may be called the flower of usefulness—beneficence in regard to the spiritual and eternal interests of mankind. Charity to the soul—to adopt a quaint phrase of the Puritan divines—is the soul of charity. What nobler object can a man propose to himself, to what higher honour can he aspire, than to be employed, as an instrument in the hand of God, to rescue from eternal destruction the perishing souls of his fellow-men? An elegant writer of the last century uttered a noble sentiment and a great truth, (although rather in banter than in sober earnest,) when he said: 'The saving of souls is the heroic passion of exalted spirits.' But to a Christian, what higher motive to engage in this glorious work can be presented than the inspiring words with which the apostle James concludes his epistle: 'Brethren, if any of you do err from the truth, and

one convert him, let him know that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.”

We would willingly enlarge upon several points in his character. Not to speak of other societies, his labours as treasurer of Hoxton (afterwards Highbury) Academy, would form an instructive narrative. He was the means of introducing into the ministry some of those who, during the last forty years, have been most honoured of God. He was successful in finding a place for such men: and for all the churches of which he took a parental charge, he was eager to find “the man for the place.” In no point of view does his character appear to more advantage than in the friendly interest he took in students of the academy both during the period of their studies and when they had been settled over churches; and in yet another, that while devoting himself with a heroic zeal, which admits of no parallel, to the interests of his own denomination—he was no sectarian in spirit—no bigot—his aim was not to spread the tenets of a sect, but the glorious gospel of Christ. And while doing more than most men for home—he was the exemplary supporter of those institutions which considered the wants of the whole world.

We must refer our readers to the excellent work from which we have derived the foregoing sketch for fuller information as to the wide extent of his chapel-building and church-aiding operations. Our limits will only admit of one or two extracts—many of his letters to preachers we should have desired to extract. His biographer says—

“My father’s *last* sentiments in reference to the great topics of preaching, were in exact accordance with those expressed at a much earlier period—that the appropriate subjects for the pulpit are, the fall and apostacy of man, and his recovery by the grace of God through faith in the Lord Jesus,—sin the disease of our nature, Christ the great physician and healer of souls, by his blood applied to the conscience through the power of the Holy Spirit,—and that the manner of delivering this message of salvation should be earnest, animated, and energetic, accompanied with close and pointed, but affectionate appeals to the conscience of every hearer.

“The following passages are from short and hastily written letters to young ministers, during the last years of his life:—

‘Oct. 5, 1841. Let me advise you to keep the three R’s, Ruin, Redemption, Regeneration, as the grand points to be always brought forward, with that variety of illustration which the Scriptures supply. *The cross of Christ is always new.*

‘July 9, 1842. I hope this will find you going on comfortably and usefully in preaching with energy a full gospel.

‘Aug. 16. I am glad that you are going on with a single eye to the glory of God, and the salvation of souls. You are set for the defence of the gospel. . . . I hope you will keep the grand truths prominently before the people while you insist on the use of appointed means. . . . Preach fully and affectionately the *gospel*. Do not neglect the application to different classes. You may be sure that Mr. Whitefield was right when he said, “Application is the life of preaching.”

“He retained to the last his opinion concerning the duty of ministers to use great plainness of speech. He quotes a saying of Archbishop Usher, ‘It will require all your learning to make things plain.’

“Writing, May 18th, 1842, to a minister in the country, who was coming to preach at Westminster Chapel, he says, ‘You cannot speak too plainly on the great truths of salvation.’ About the same time he copied the following sentence from Philip Henry: ‘We study how to speak that you may understand us, and I never think that I can speak plainly enough when I am speaking about souls and their salvation.

“With truth might it be said of my father, ‘He brought forth fruit in old age.’ He did not ‘cease from yielding fruit’ when his bodily strength began to abate, nor even when pain and suffering came upon him. He was permitted to attain the allotted period of human life—‘threescore years and ten’—without any considerable

degree of violent or protracted suffering, although he had for many years previously been subject to an asthmatic affection, from which at times, particularly during the night and early part of the morning, he suffered much distress and inconvenience.

"With him old age was a season of continued exertion, not of indolent repose or contemplative retirement. He scarcely relaxed his labours and efforts in the great cause of human salvation, till he was in a considerable degree incapacitated by a painful and enfeebling disease; and, even when called to suffer, he did not abandon the post of active service."

His last days were what might have been anticipated from such a life. The following narrative of his closing hours we cannot find in our hearts to abridge:—

"What may be called my father's *last* illness commenced on June 1st. It was preceded by a sudden prostration of strength. On the 2d, he penned, evidently with a tremulous hand, a short note to Mr. Johnson, (probably the last letter ever written by him,) in which he mentions a young minister of whom he gave a favourable report; adding, however, in a postscript, 'Perhaps he wants more *affection*'—showing that the writer was the same man and of the same mind in the near approach of death. On Lord's-day the 4th, he heard read with much pleasure a sermon by the late Rev. Samuel Lavington, of Bideford, from Job, v. 26, 'Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.' Mr. Lavington's sermons had long been great favourites with him, and in his youth he had transcribed several of those which have since been printed. On the 5th, he came down stairs for the last time, and dined with some members of his family, but soon withdrew to another room, where he made a last effort, and settled some worldly affairs—ordering letters and bills to be brought to him—tearing up a large number of the former, and providing the means for payment of the latter. He also arranged some business connected with the approaching anniversary of Highbury College. He evidently wished to bring all temporal concerns to a speedy close, being apprehensive that the time of his departure was at hand.

"On the 7th of June he received a letter from a lady requesting him to contribute towards a debt owing to the estate of her deceased husband for money advanced to the chapel at Newark, to which he had in previous years contributed most liberally. He had some months before promised £10, provided other contributions could be obtained. Although this condition had not been performed, yet upon receiving this second application, he filled up a draft upon his bankers, with his own hand, for £10, and directed one of my sisters, who was then with him, to write a letter and enclose it; thus crowning the liberal doings of a long life with a last act of generosity, performed on his death-bed.

"During the whole of this last illness, although his sufferings were very great, yet so long as consciousness remained he was calm and composed—his mind being kept in perfect peace, stayed on that God in whom he had long trusted. He also expressed much thankfulness for little acts of service performed for him, which he regarded as acts of kindness.

"Portions of scripture, sermons, and hymns, generally selected by himself, were read to him by the faithful female servant who attended him. Of the former he expressed much pleasure in hearing several from the excellent practical sermons of the Rev. Charles Bradley, of Clapham. Several of the hymns read to him from his own little volume, also afforded him much comfort and refreshment. After he became unable to leave his bed, his pain so much increased that he could not generally bear to hear reading; but one morning requested that the 25th Psalm might be read to him. He said that he found it a good word; and a hymn having been read, the servant asked, 'Are you in pain now, sir?' He replied, 'Yes; but there will be no more pain in heaven; it is a great mercy to be able to look to the end with a good hope through grace.'

"On Lord's-day, June 11th, he was in a very happy frame of mind, and manifested that humility and self-abasement before God, for which he had been distinguished. Another of his faithful servants who waited upon him that day, said to him, 'There will no doubt be many prayers offered up for you, sir, to-day.' He replied—'Yes, probably there will—it is very kind of them to think of me, for I am most unworthy to be remembered in their prayers. By the grace of God I am what I am.' He was much affected, and immediately after repeated with great

relating that verse of a well-known hymn which expressed his dying experience, that Christ is all.

“ ‘ Other refuge have I none,
Hangs my helpless soul on thee,
Leave, ah! leave me not alone,
Still support and comfort me.’

“ Being reduced to a state of extreme debility, he was unable after this day to hold much communication with those around him. On the morning of the 14th, on going to his bed-side, he warmly took my hand; I said to him, referring to Psalm cxvi. 6, ‘ My dear father, you are brought very low, but God will help you.’ He instantly replied, quoting the words of Samuel, 1 Sam. vii. 12, ‘ Hitherto hath helped me ’—thus erecting on his death-bed, amidst the helpless infirmity of his animal nature, his last Ebenezer, his dying testimony to the faithfulness of that God who was a very present help, even when heart and flesh were failing, and to whom he could even then look, as the strength of his heart, and his portion for ever. Having obtained help of God, he had continued unto this day, nearly the last day of life; and the God whom he had long served in health and vigour, did not forsake him now that his strength was altogether failing. He who had been the guide of his youth, continued his guide even unto death, and his God for ever and ever.

“ On the day following the pain ceased—mortification having commenced. Of this, I apprehend, he was aware. When I inquired how he felt, on my first seeing him after this fatal symptom had supervened, he made some remark, the meaning of which I did not exactly perceive at the time; but I have since been led to suppose that he meant it as an intimation that now the struggle with pain was over, and the bitterness of death had ceased. He soon after sank into a state of lethargic torpor in which he continued for some days, with only occasional, but very transient intervals of apparent consciousness. I have therefore no death-bed sayings to record; but happily we needed no solemn testimony, or renewed assurance from his dying lips, to the truth and efficacy of those evangelical doctrines and principles to which his whole life had borne witness.

“ During the two or three last days, although he continued with us, we were withdrawn from all sensible communication with him, and to all appearance he was, except during momentary intervals, cut off from all communication with the external world. But although we could hold no farther intercourse with our beloved and venerated relative, he was not *alone*; for his heavenly Father was with him. Underneath him, even while ‘ the outward man was perishing,’ were the everlasting arms. He died in faith. The life which he lived in the flesh had been by faith in the Son of God, who loved him and gave himself for him, and he died a believer in Jesus.

“ My beloved and venerated father quietly fell asleep in Jesus, and entered into his heavenly rest, shortly after midnight, June 17th, 1843.”

We must add, that we have read the memoir with unmingled delight. It is all we could have wished. A work full of information, yet not too full to be in every point highly interesting. A delicate and difficult task has been wisely executed.

PASTORAL RECOLLECTIONS.—NEW SERIES, No. III.

It is a memorable fact, that most of our Lord’s first disciples were near relations. This, as the history of the church discovers, has been the Redeemer’s usual plan, to attract the confidence of one member of a family, and then employ the graciously influenced individual to direct and draw connections to Jesus. Such frequently has been the beneficial result of parental relationship, when associated with converting grace, and decided godliness. This the God of truth has encouraged to expect,

for, in his word he has given special and cheering promises to believing parents concerning their children. To these the apostle Paul may refer, when he said to the serious inquirer, "Believe in the Lord Jesus Christ and thou shalt be saved, and thy house." In accordance with such divine engagements was the language of Jesus to sacred Zaccheus, "This day is salvation come to thy house." Yet, as experience demonstrates, the accomplishment of such promises is suspended on the consistent deportment of professing parents. They may powerfully recommend the service of their Lord, or cast stumbling-blocks in the way of daily observers. To young and susceptible minds, religion may wear an attractive or repulsive aspect, as it may be practically presented in the conversation and conduct of their natural guides and domestic superiors. Of the truth of these remarks, there are few attentive observers but may have beheld pleasing or painful exemplifications. I have repeatedly witnessed the lamentable fruits of parental misconduct in the moral desolations of families, in the dire effects on the destinies of offspring. I have seen children prejudiced, and hardened, and ruined, not only by the gross and glaring inconsistencies of professing parents, but sometimes by their litigious and troublesome conduct as church members, by their uncharitable censures and bigotted sectarianism. There is one family, whose heads were once connected with our society, on whose spiritual condition, so different from what it promised, I can never think without melancholy reflections, whose disastrous fate may, without any breach of charity, be traced up to the divisive courses of the father; a brief relation of which, with their obvious and lamentable consequences, may convey an impressive warning.

R. C. was a master tradesman in a neighbouring village. He was a man of considerable talent, of some education, with great volubility of speech, and no small portion of self-esteem. He was a zealous politician in his limited sphere, and was accustomed to declaim to the astonished villagers on the usurped despotism of kings and priests, and the down-trodden rights of the common people. When thus absorbed in worldly politics, he heard the gospel occasionally preached in the place of his residence, appeared to be deeply interested in the free proclamation of mercy to all men of all classes, came to attend regularly in our chapel, and professed to have received the truth as it is in Jesus with faith and love. He applied for admission into the church, when he made a good confession, avowed a gracious change, and expressed high approbation of our mode of government. He was cordially received; and from his talents and energy of character, was regarded as a valuable acquisition to our infant cause. But many a fair and pleasing anticipation, cherished at the admission of members, has been most miserably disappointed. Such was our experience in the case of R. C. Soon after he became connected with our society, it was apparent he had brought his levelling principles into religion, and seemed to regard Independency as spiritual republicanism. He regularly walked in to attend the meetings of the church, and made himself conspicuous as the defender of what he deemed the rights and liberties of the people. On every application for membership, on every cause of discipline, on the most trivial matters, he would give his opinion, and deliver a speech in support of it, and indicated nothing could be properly settled unless it had been previously the

subject of discussion. Had he been permitted to pursue his course unchecked, he would have turned the church into a debating society. I was young in years, and deficient in pastoral experience; and none of the members, except myself, had witnessed Congregationalism in operation. But we learned from the statute-book that God is not the author of confusion, but of peace; that the King commanded "let all things be done decently and in order," mark them who cause divisions, "and avoid them." The agitator was made to understand that practices destructive of union and edification would not be allowed, that the calm expression of conscientious conviction was very different from disputatious opposition. He then laboured in private to insinuate that religious liberty was trampled on, and spread a spirit of factious discontent among a few like-minded. When the train of inflammable matter is laid, a small spark will produce disastrous convulsions. We were required to elect trustees for our church; to those chosen by the majority R. C. and his party objected, and proposed another list, from which the names of the office-bearers were excluded. After a stormy and painful discussion, brought on by unwarrantable charges and uncharitable surmises on the part of the discontented, their list was rejected by most of the members present; upon which they withdrew, announcing their resignation of membership. On the following Lord's day, the seceders went to a neighbouring city, and sought connection with another denomination of Christians. I would condemn no one for a conscientious change of sentiment respecting an ordinance of Christ; for he has an equal right with myself to ascertain from the scriptures what is the will of the only Lord of the conscience. Yet we did think it somewhat strange, if not suspicious, that they should change their views at that crisis, that they should change them in regard to both the subjects, and mode of baptism, which are surely different matters, and that they should change them at the same time in the course of three days. Yet, as it is written, "Who art thou that judgest thy brother? To his own Master he standeth or falleth." Our late friend soon discovered the anarchy he loudly called freedom was intrusive and querulous; his views were as repulsive to the society he had joined as to that he had left; and he rested not until he had been the instrument of a division in that church, also under a similar pretence, that liberty of speech was restricted. A new society was formed, to be free entirely from the tyranny of office-bearers, in which all were teachers and rulers, without any distinction. But the system would not work harmoniously, it proved productive of incessant broils, and subdivisions, so that even the ardent hater of pastoral authority became disgusted, and wearied, and sickened, and starving for lack of mental nourishment, he relinquished the connection, and during the closing years of his life he usually worshipped in our chapel. In compliance with his earnest desire, I repeatedly visited him on his deathbed, when expressions of poignant regret and self-condemnation were uttered, on account of that contentious disposition which had greatly retarded, if not fatally injured, spiritual prosperity. I fondly hoped he looked again to the atoning cross, and obtained mercy.

The results of the conduct he at last deplored, had been most baneful on those closely connected with him by the bonds of relationship. His children were brought up in a deleterious school; for in their father's

house, from the conversation of the company that frequently assembled there, they heard sentiments and censures calculated to beget and foster deep-rooted prejudices against personal religion, and all professors of religion. To them, what they were taught to regard as the religion of the Bible, was presented stripped of its lovely attractions, as consisting, not in faith, and love, and holiness, and forbearance, and charity, but in an intolerant zeal for external forms, in sneering sectarian bigotry. They heard the ministers of the gospel branded as blind leaders of the blind, as selfish time-servers who would be lords over God's heritage. They heard our professing Christians, our evangelical denominations without exception, save the dozen or the score who formed the church to which the censurers belonged, involved in one sweeping sentence of bitter condemnation, stigmatised as pharasaical and antichristian. They heard expressions which manifested the speakers would, if they could, exclude from the pale of the visible church, and from the habitations of the saved and glorified, all who had not learned their shibboleth, and who would not come under their distinctive banner. The natural effects were soon visible; the young persons, destitute of parental superintendence on the Lord's day, and instructed to shun the houses where prayer was wont to be made, as all but synagogues of Satan, wandered in the fields on the Sabbath, and grew up ignorant, irreligious, reckless, immoral. It is heart-rending to review the moral wreck, the disastrous fate, of that once promising family of sons and daughters. One, who had made a credible profession of faith in Christ, became wearied of following the father in his manifold changes, abandoned all pretensions to religion, cast off all restraint, became the victim of ruinous dissipation, lived and died a confirmed drunkard. Another became a public prostitute, and expired in destitution and despair. Another, for a heinous crime, was condemned to be banished to a convict settlement. Of the survivors, not one makes any pretensions to any regard to the welfare of their souls, all are sceptics and scoffers, the open contemners of all that bears the name of religion. The godless ruinous course chosen by all his children the father lived to witness and deplore, and the agonising spectacle brought him down with sorrow to the grave. Although unwilling to yield to the torturing conviction, their unconquerable dislike of religion was the natural effect of the distorted, repulsive representation he had given of religion, yet hints were dropped by him, which indicated the painful reflection had been pressed home by an accusing conscience, that he had been accessory to their ruin, that their infidelity and vice were the fruits of what he had sown, and that their taste was wormwood and gall. His last hours were embittered by apprehensions of their eternal destiny, by appalling anticipations of meeting with them before the judgment-seat of Christ, when he would not be able to plead, "I am clear from their blood." With the ardently cherished hope, that for the Saviour's sake he would find mercy of the Lord on that day, there was mingled remorseful recollection of the baneful influence of his misconduct on the future state of those he loved, as none but an affectionate parent can love. A few moments before he expired, after having been silent and motionless for some time, he clasped his hands with intense earnestness, looked wildly around and upward, and cried, "Souls murdered!

Am I the murderer? Lord deliver me from blood-guiltiness!" and with that reflection and prayer the spirit passed into eternity.

To the hearts of christian parents this plain unvarnished family history presents an affecting appeal and solemn admonition. By all the love they feel for the souls of their children, by all the anxiety they experience concerning their eternal well-being, let them sedulously shun whatever, in word or deed, would create disgust against the service of the best of masters. It is a common complaint, that so many of the descendants of pious parents grow up without their father's faith, and love, and consistent profession—that sometimes they go farther astray than the offspring of mere worldlings. Yet the deplored apostacy, in some cases, is not to be regarded as surprising and inexplicable, for religion has been presented to their minds in the days of youth in a most forbidding form. What fruits could reasonably be expected to grow in such an unfavourable soil as the house of R. C. than those which have been described? Nor is that a singular case. A well qualified judge, from his influential position in a populous city, and his extensive acquaintance with professors of religion, remarked, he had observed the families of persons notorious for being given to change, for a litigious discontented disposition, and for uncharitable censures, had almost invariably become infidels, or the votaries of fashionable religion. I heard an eminent and successful minister confess, that he was rapidly training for becoming, a decided contemner of all that is sacred, by the general conversation of high pretenders to superior light and sanctity, to which he listened when a boy in his father's house—conversation which inculcated salvation was limited to their own sect, which confounded christianity with their darling peculiarities, which vastly and accrimoniously unchurched, if not unchristianized, all who dared to refuse to adopt their definitions of doctrine, or follow their mode of worship. Thus may injurious impressions be made on the minds of the young, that may prove all but indelible, and which may have an unhappy influence on their subsequent lives, and their eternal destiny. Members of churches, by the thoughtless, reckless censures on pastors to fellow-members, in the presence of their children, may drive them away from a faithful ministry, and prejudice them against that form of church government the parents deem most in accordance with the primitive model. If believing fathers and mothers would prove the true friends of the best interests of their offspring, if it be their heart's desire and prayer to God for them that they may be saved, let them carefully avoid whatever may counteract their aspirations and petitions. Let them, by grace, walk circumspectly before their house at home, set a guard before the door of their lips, that they offend not with their tongue, and essay to attract their beloved charge to the all-amiable Redeemer, by exhibiting the lovely influence of his transforming gospel. Let disturbers of the peace of religious communities beware, the flame they kindle may extend its ravages beyond the church, and consume domestic comforts and hopes. Concern for the best and permanent felicity of those near and dear, should combine with other commanding motives, to constrain to endeavour to adorn the doctrine, and recommend the service of God our Saviour. It will assuredly prove an ample and

blissful recompense, to behold them choosing the God of their fathers to be their own God and portion ; to recognise them as fellow-travellers in the paths of pleasantness to the better land, and there dwell together a happy undivided family. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands !

But the mischief occasioned by such religious agitators, as the unhappy individual whose wayward course I have attempted to sketch, sometimes extends far beyond their domestic circle. Have there not been members of churches who have been the instruments of strife and debate ; who have opposed, it might seem for the sake of opposition ; who have accounted and treated pastors as invested with no higher authority than a chairman of a debating society ; who have been firebrands, under the pretence of vindicating the freedom of opinion, and the liberty of speech ; by whom churches have been distracted and torn, and the cause of Christ seriously injured ? By unnecessary discussions, by untimely divisions, there may have been given an unfavourable and distorted representation of the system of church government we regard to be conformable to the order of the churches which in Judea were in Christ Jesus. Serious inquirers have been deterred from following out their convictions ; young members, in all the glow of first love, have left meetings where they expected delightful edification, and expressions of brotherly love, with astonishment and grief and disappointment ; and Babylon has hushed her restive bondsmen to quiet, by pointing at the scattered fragments of broken associations, and whispering, if you would claim the right of private judgment, there you are ! We plead for no unscriptural, despotic, irresponsible authority ; we recognise and advocate the unquestionable right of church members to express conscientious consent or dissent on all that concerns the materials of the association. But in the great majority of cases this can be legitimately done without discussion and debate, and I envy not the dispositions of that person—I would deprecate being found by the judge in his perilous condition—who can oppose for the sake of notoriety—who can disturb that harmony when conscience calls for no discordance—who can turn a peaceful meeting of brethren into the battle field of angry contentions—who can send members away irritated or disconsolate, and the pastor grieved and disheartened, and then can go home to ask the divine blessing on the work of his hands. On that peace-maker there hangs over that appalling threatening, “He that troubleth you shall bear his own burden.” To him that elevating promise is not given, “Blessed are the peace-makers, for they shall be called the children of God.” He must be pardoned and changed, or, the Bible being judge, poor are his prospects for eternity.

It was remarked by an intelligent observer, “I admire the Congregational form of church government, but it is often badly administered.” There has been too much occasion furnished for the reflection. Yet assuredly for the deplored results, the system itself, as delineated in the inspired standard, is not accountable. Let us study it then, and essay to reduce it to practice, with the dispositions which become disciples of Jesus ; otherwise the mere external machinery will never work well. To enjoy the covetable blessings of social religion, these mandates of

the Prince of Peace must be obeyed, "Keep the unity of the Spirit in the bond of peace." "Let each esteem others better than himself." "Let all things be done without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, holding forth the word of life." Then may we adopt the apostolic prayer, with the confident expectation of a gracious answer, "Now the Lord of peace himself, give you peace always by all means. The Lord be with you all!"

ABJAH.

THE INDEPENDENT CHURCH AT BERNE, AND ITS PASTOR.*

In the German Cantons, dissent has made but slender progress. The aristocratic institutions of these Cantons, and the natural character of the people, have probably conspired to this result. One of the most important of the German-Swiss dissenting congregations is the Independent Church at Berne, under the pastoral care of M. von Rodt:

* * * It was some years after his conversion, when in 1828 the attention of M. v. Rodt was directed to certain societies of believers which were springing up through Switzerland, for the purpose of enjoying christian communion with more of purity than it could be enjoyed in the National Church. One of these had been formed in Berne; it consisted of a few pious persons who met together amidst the contempt and hatred of the worldly, and not without being to many, even of the godly, objects of dislike. The example of this small body led M. von Rodt to examine the constitution of the National Church by the standard of scripture, and this ended in his being convinced, not only that this constitution was ill adapted for the securing of the great ends for which churches have been instituted, but that its tendency was to produce a state of things highly prejudicial to the just influence of the church upon the world. What tended to press home these convictions more decidedly upon his mind was the circumstance, that on going to the observance of the Lord's Supper one day in the parish church, he received it in company with a number of soldiers with whom he was then in garrison, and with whose godless principles and vicious lives he was well acquainted. This was the last time that he observed this ordinance in the National Church; he felt that to have been a party to such an abuse of a sacred ordinance had robbed him of his peace of conscience, and rendered it his duty to lift up a testimony against the system of which it was the natural result.

It was not, however, without much anxiety, and until after long inquiry, that he came to the resolution of casting in his lot among the despised few whose association had first called his thoughts to the subject of church order. He had many difficulties to solve, many prejudices to lay aside, and many temptations to resist ere he could come to this conclusion. It was not easy for one in his circumstances—belonging, as he did, to the old nobility of Berne, and enjoying an advantageous post in connexion with the government—to make up his mind to endure

* From the delightful little work of Dr. Alexander, "Switzerland and the Swiss Churches"—of which a notice will appear in a future Number.

reproach, disgrace, perhaps poverty, for the sake of conscientious convictions upon matters avowedly not essential to salvation, or necessarily connected with the purity of gospel doctrine. He describes himself as having undergone a severe struggle between a sense of duty and inclination—between the fear of man and dread of offending God; “but at length,” says he, “the Lord came to my aid, and enabled me to yield myself unreservedly to him, and with sincere heart to say, ‘Speak Lord, for thy servant heareth.’” He joined the dissenters in 1829.

From proceedings which had been previously adopted against his brothers, who had preceded him in seceding from the Cantonal church, he knew that he could not long retain his new character without being brought under the scrutiny of the government. Accordingly, he very soon received an order to lay before them an explanation of his separation from the Established Church; and with this he complied, by lodging with the proper officer a notice of his admission into the church of the dissenters. Before this came before the Council, some members of the government intimated to the head of his family, that if he would immediately apply for leave of absence, he might, in the meantime, evade the stringency of the law, as these parties would support his application, and keep back the notice which he had lodged. An intimate friend urged him to avail himself of this proposal, and suggested that he might usefully employ himself for a season in reconsidering his convictions, and in visiting different christian communities, before taking a step which might so materially affect his future prospects in life. What follows I shall translate from M. von Rodt's own words.

“Believing that I might comply with this friend's wishes, I preferred my petition, in which, however, I stated that it was only in obedience to an honoured superior, and not from any doubt in my own mind, that I requested a furlough. Had I not then stated my motives, I should have fettered truth, and preferred feeling to principle. . . . I take God to witness, that it was not from any disrespect that I took and kept this ground. I was not ignorant of God's command; I knew the reverence due to the powers appointed by him, and my heart was in accordance with this command; but neither was I ignorant that these powers are subordinate to the power of God, and to this I sought, in child-like obedience, to submit my conscience.

“On the report of the proper officers being laid before the Council, I was suspended from my office, with loss of salary for six months. In other respects, the rescript of the Council was favourable to me; whilst it denounced ‘this sect,’ it treated me as one who had been misled, and attested the faithfulness with which I had fulfilled my office.

“The design of this preliminary suspension was, that I might, before the end of the prescribed time, have such opportunity of reflecting as might save me from suffering severer measures. This edict, however, peremptorily forbade me to attend the meetings of the separatists; and on this point I could not remain silent, though I received in silence the intelligence of my having been suspended from office. I accordingly replied to the officers, that the Lord hath promised that wherever two or three are gathered together in his name, there he is himself in the midst of them, and that to all the children of God was the command addressed, to have the word of God dwelling in them richly, to admonish

one another, and not to forsake the assembling of themselves together. I asked the officer what I was to understand by 'Meetings of the Separatists,' whether it was unlawful to meet for the reading of God's word, and for united praise and prayer: but to this I could get no answer. The officer referred me to the letter of the edict, and I left the place after I had requested him to judge for himself whether it was not better to obey God than man.

"Hardly had I left the hall when the Spirit of God within me began to chide me for that lack of firmness and of trust in his name, of which in my intercourse with the officer, I had been guilty. I felt ashamed, that instead of joyfully acknowledging 'the foolishness of preaching,' and the privileges of the children of God, I had sought to make myself intelligible to the spirit of the natural man which knoweth not the things of the Spirit of God. I felt constrained to return and beseech the officer to hear me, and then it was given me, free from the fear of man, and with great joy, to give honour to God, and distinctly to protest against the injunction which had been laid upon me.

"To my address the officer replied with gentleness, that as it was impossible for him to pass over such a protestation in silence, he felt himself under the unpleasant necessity of reporting it to the Council. He represented to me what an impression it would make on the Council, and to what severe measures such resistance to the will of my superiors must expose me. He pressed me affectionately, and with touching sympathy for myself and family, to withdraw my declaration, and intimated again and again, that if I would retract, even my previous indiscretions might be overlooked. But the Lord preserved me, and I contented myself with respectfully repeating the words of my Saviour. My declaration was then transmitted to the Council with the passage of scripture as a protocol appended to it.

"On receiving this the Council gave orders that I should be arrested in my dwelling, and my word taken that I would not leave it. The duration of this arrest was left uncertain. I received notice of it the same day on which it was decreed.

"As soon as the officer had read it to me he held out his hand to receive my promise; but I hesitated to give it him. These words came into my mind, 'Know ye not . . . that ye are not your own?—Whatsoever ye do in word or deed, do all in the name of the Lord Jesus . . . and from the heart, as to the Lord, and not unto men,—Do all to the glory of God.' The more I thought of the glory of him for whom, and by whom all things have been made—a glory which is the end of the whole creation, and especially of the new creation in Christ, the more did I hesitate to give a promise, the obvious consequence of which would be to prevent my joining the assemblies of God's people, and by which I could not but recognise the right of the government to forbid such assemblies. I felt that this was a thing I could not do in the name of Jesus—a thing I could not do for the glory of God, who is a jealous God, and a consuming fire.

"No, I could not promise, for an indefinite time, to forsake the two or three who were joined together in the name of Jesus. I could not do it in the sight of my Saviour, who had given himself for me, that he might redeem me from this present evil world. I could not bring upon

my own conscience such a yoke, for I knew that I had been redeemed, not with corruptible things, such as silver and gold, from my vain manner of life, received from my fathers, but with the precious blood of Christ, and this that I 'should show forth the praises of him who had called me out of darkness into his marvellous light.'

"Such thoughts passed rapidly through my mind; my heart besought God for light; I felt it my duty to decline giving the required promise, and once more to assert from the word of God the rights of such assemblies. Accordingly, in a few words, I gave my confession of faith, at the same time expressing my regret again to be obliged to resist a government to which, personally, I was conscientiously attached; and declaring my readiness to obey them in all things not contrary to the will of God.

"The officer, counfounded at my unexpected determination, betook himself, after many representations and urgent entreaties, to the head of the government for new instructions. Having ordered me to await his return in the Town Hall, I repaired thither, where I waited for two hours, engaged for the most part in meditating on the word of God and in prayer. At the close of this period, a number of the Council came to me and endeavoured, earnestly and affectionately, to turn me from my resolution, plied me on the one hand with expressions of regard and commendations of my former conduct, and on the other depicted in strong terms the painful consequences which would follow to myself and my family from my obstinacy. I replied composedly and respectfully, but with decision, for I knew 'I should not be ashamed, therefore did I set my face as a flint.' When the councillor saw that his labour was in vain, he went off loading me with reproaches, calling me a stubborn fellow, a fool, &c. The Lord kept me from all bitterness, and to his glory I can testify, that I have ever retained for that individual the same respect and love as before.

"After this, I went home. I had not been long there before I received orders to present myself the same evening, at eight o'clock, for a new trial, and to bring my linen with me, as I must spend the night in prison. On repairing at the hour appointed to the Town Hall, I was shown the decree which sentenced me to the imprisonment, prescribed for those who rebel against the State. With a joy unknown to the world, I betook myself to the place assigned to me. I gave thanks to God in my heart, that I had been counted worthy to suffer for his name.

"The time when I was imprisoned happened to be just at the beginning of the recess of the Council, and consequently nothing farther could be done in my case for four weeks. According to the law, no person could have access to me during my incarceration, except a few near relations, (and even they had to receive an order of admission,) and certain members of the government. All writing materials were refused me.

"Through means of some friends, the government had been induced to permit that I might be transferred as a prisoner to my father's house, but under the same restrictions, and on the responsibility of the head of the house; but the thought that my father would thus become an instrument of oppression towards me, prevented my acceding to his wish in this respect, and constrained me, though with keen feelings, even in the presence of the officer, to withstand his commands. A few days after,

the Council intimated to me their sentence and judgment, depriving me finally of my office, and banishing me for an indefinite period from the Canton.

“When this sentence was communicated to me, I asked for fourteen days’ respite, that I might arrange my affairs before leaving. This request was acceded to; but the officer demanded of me an oath, which constrained me once more to place myself in opposition to the authorities, and prevented my obtaining the respite. After some hesitation, I consented to take the oath, and accordingly repeated the words dictated to me by the officer, who held my hand in his uplifted to heaven, and invoked the name of God upon my obedience. Whilst our hands were thus raised, I was moved to add to the formula of the oath, the words, ‘for a testimony against this city which rejects the truth.’* Astonished at this unexpected addition, the officer, thinking he had not rightly understood me, commanded me to repeat my words, which I immediately did, with the same solemnity, and in the presence of several witnesses. The officer then requested me to retract these words, urging the consequences which such a contempt of the government, to whom he must report them, would bring upon me. I briefly replied in the negative; and accordingly a report of my words was drawn up, and sent to the government. I was then sent back to prison, from which I was in a few days liberated, and ordered instantly to leave the Canton.

“With this I cast behind me the advantages of this world, and took farewell of friends and relations, hoping in him who causeth all things to work together for the good of his children. His faithfulness has never forsaken me, and up to this hour, I have continually, and in many ways, experienced that even in this life he gives us a hundred-fold in return for all we relinquish for his sake—houses, brethren, sisters, father, mother, &c.”

On leaving Berne, M. von Rodt went to Geneva, where he spent three years in the prosecution of theological studies under the direction of M. Malan. After this he removed to Montbelliard in France, where he remained for some time engaged in the same way, under the direction of M. Viviers, at that time Superintendent of the Agents of the London Continental Society. Having finished his preliminary studies, he came over to this country, where he received ordination to the work of the ministry by ministers chiefly of the Congregational order.

In the meantime a revolution had taken place in the Canton of Berne, which led to the formation of a new government. The effect of this change upon the condition of the dissenters was favourable; the legal ban under which they had been placed was removed, their meetings were authorized, and liberty of conscience was proclaimed as the law of the Canton. Availing himself of these advantageous events, M. von Rodt returned to his native city, and having received from the magistrates an express declaration of his perfect liberty to act as a dissenting minister, he immediately set himself to the work of preaching the gospel there. He has now for more than twelve years been thus engaged, and has, partly by his personal efforts, partly by the circulation

* “A short time after my banishment, the government was overthrown, and the city of Berne lost its political privileges.” Mr. von R. alludes to the result of the Revolution of 1830.

of a little periodical entitled "Der Christ," been the means of extensively diffusing evangelical truth throughout his native country. Several churches have been formed, principally in connexion with his efforts, in the Canton of Berne; I cannot say how many, but I know there is one at Aarberg, one at Thun, and one at Emmenthal. He has also established a school for evangelists and schoolmasters at Berne, from which there have already gone forth two who are masters of flourishing schools in that city itself, two evangelists who are now pastors of churches, and two missionaries who are at present labouring among the German settlers in the United States. Two persons connected with his own church in Berne are also employed by the church to distribute tracts, read the scriptures in the houses of the ignorant, and by various other means endeavour to extend the kingdom of God in the surrounding country. By such extensive operations does this devoted, energetic, and self-denying man seek to promote that glorious cause for which, at the outset of his career, he suffered so much.

DENOMINATIONAL INTELLIGENCE.

LIQUIDATION OF DEBT.—ANOTHER CHAPEL FREE—FREDERICK-STREET CHAPEL, ABERDEEN.

THE church assembling in Frederick-Street Chapel, Aberdeen, under the pastoral care of the Rev. D. Wallace, had, at the time of his settlement, about five years ago, a debt of £400. This church is neither strong in number nor in pecuniary means. By January last this debt had, by steady effort, been reduced to £80. A few friends, not belonging to the church, offered £20, if the church would, by 1st January, 1847, raise the rest. The church accepted of the encouraging and generous offer; so that by 1st January, 1847, Frederick-Street Chapel will be FREE OF DEBT. Our dear brethren have our most hearty congratulations. Neither they nor any of our churches will ever regret this extraordinary exertion. Our "*Extension Scheme*" goes on bravely! All hands to work! Let us keep at it for another year—and, THEN!

TRANSLATION OF THE REV. JOHN KENNEDY TO LONDON.

It is with very mingled feelings we announce that our valued brother, the Rev. John Kennedy, has accepted the invitation of the church in Stepney Meeting to be their pastor. We rejoice in this acknowledgment of Mr. Kennedy's ability and worth. We regret that, in the providence of God, he has been withdrawn from this portion of the vineyard at a time when we can ill spare any of our working-men. But while Mr. Kennedy will be parted with by his brethren in the ministry, and by our Scottish churches, with much regret, we are assured he carries with him the affectionate remembrances, best wishes, and fervent prayers of them all. May the Lord prosper him in his new sphere of labour.

ANSWER TO THE LETTER ADDRESSED BY THE MEMBERS OF THE CONGREGATIONAL UNION OF SCOTLAND TO THE CHURCHES IN THE CANTON DE VAUD, SWITZERLAND.

LAUSANNE, 15th September, 1846.

VERY DEAR BRETHREN IN JESUS CHRIST,—It is time for us to thank you for the letter of christian sympathy and spiritual encouragement which you addressed to us in the month of April last. If we have been tardy in replying to it, it is because, from various causes arising out of the state of our country, we have not been able to meet together before this. Finding ourselves, however, now assembled, though in small number, for the purpose of considering matters affecting the interests of our adorable Master, we joyfully seize the opportunity thereby afforded of expressing to you how much we have been affected by the token of

maternal love above referred to. May the Lord accomplish in us your ble wishes, and may he grant us ability to discharge the sacred duties to you exhort us!

sufferings which we have had to endure, and to which we may still be l, have been light in comparison of what they might have been; and lly of those which have befallen many of our predecessors. In some cases ay have appeared much more severe to those at a distance than to those on l, because reports are often exaggerated as they spread. Thus it is not exactly at the government has prohibited any of us from discharging the functions ospel ministry. Only in some places the authorities have interdicted the cele- of worship except in the National Church. At present the Independents a pretty considerable number of places, though in many this is done not : difficulty and even danger, in consequence of the enflamed feeling of a of the populace. In this city, for instance, this is the case where the against the ministers who have recently retired from the official worship *ficial*) is especially violent. In the midst of this storm we have to bless d and Father for that he has marvellously protected us, and shown us iness and his power.

ave also to render thanks to him for the good which in several instances e effected by means of the persecution. And if on the one hand the times omy and difficult, on the other we are certainly amidst a season of spiritual s. We see around us a new proof that the work of the wicked deceives him- l that in the end the wrath of man turns to the praise of God.

spects the churches to which we belong, we cannot say that they are all in prosperous state. In particular they have suffered much from the invasion outhism, which, in the meantime, has occasioned many and distressing s among them. Aid us by your prayers, dear brethren in Christ, and of the God of peace and love that he would pour on us abundantly that blessing.

ie keep in union your dear flocks, and endow them with the treasures of it of Life!

ould have greatly desired that these lines should have borne the signature s of our brethren, and especially of M. Rochat, to whom your letter has nunicated, but he preferred writing you in his own name.

re, dear brethren, yours most affectionately in the love of Jesus,

(Signed)

ADOLPHE DE POURTALIS.

HENRI OLIVIER.

HRI. L. EMPAYTAT, *Pasteur de l' Eglise de la Pelisseria à Geneveve.*

CH. DE RODT, *Pasteur de l' Eglise dissidenta à Berne.*

FS. OLIVIER.

T. DE MESTRAL.

EUGENE DOXAT.

R. W. MORSELL.

original of the above was enclosed in a letter to the Convener of the Congregational Fund for aiding sister churches on the Continent, from M. r, in which he says: "I beg you and our dear brethren in Scotland to xcuse the form, not so presentible as I could have wished, of the enclosed. it in great haste, and wished to transcribe it; but our brethren, who were for time, undertook the responsibility of signing it as it is. I therefore o you such as it is, reckoning on your christian indulgence."—The promised M. Rochat has not yet arrived. Edinburgh, 13th October, 1846.]

ACTS FROM THE JOURNAL OF A MISSIONARY ITINERARY;

LED BY THE REV. A. F. LACROIX, ACCOMPANIED BY A MISSIONARY FRIEND, ID TWO NATIVE ASSISTANTS, IN DECEMBER 1845, AND JANUARY 1846.

a desire to obey, as much as lies in my power, the injunction of our Lord, into all the world, and preach the gospel to every creature," I make it a

point, annually, in the cold season, to visit such parts of Bengal as have not the advantage of a resident Missionary, and whose inhabitants, but for such visits, would probably never hear of the way of salvation through Christ. Last season, I selected as my sphere of itinerant labours, the native towns and villages situated on the banks of the Ganges, south of Calcutta, and its tributary streams. My companions during this trip, were a Missionary friend, and two Native Assistants. Two boats were hired for our accommodation, one of them being intended also to serve as a kitchen, and a receptacle for our provisions, all of which, according to Indian custom, we had to carry with us. The following is a record of the principal incidents of our journey:—

29th December, 1845.—Left Calcutta at 3 p.m., and at 10 p.m. anchored for the night a little below the site upon which of old stood Fort-Gloucester. Nothing of this Fort is now visible, but instead of it, extensive cotton-mills have been erected, which supply work to hundreds of the neighbouring population. This factory was, some years ago, raised by the skill and enterprise of an English gentleman, and is the first manufactory of this kind ever established in India. When it was set a-going, the complicated machinery, and the quantity of work produced in a short time by the application of steam, astounded the natives, and impressed their minds with a high idea of the superior skill of Europeans. They could scarcely believe their senses, when they saw so many looms at work at one time, and the whole process of cleaning, spinning, winding, and weaving cotton, carried on simultaneously, and by a power which, though felt throughout the building, was still unseen. Owing to such things, the natives entertain exalted notions of the superiority of Europeans in the arts of life. O! that they would but feel in the same manner on the subject of religion! but alas! this is far from being the case in general; and why?—because the natives so seldom witness the Christian religion exemplified in the conduct of its professors. Indeed, on this very spot, the natives now see that which must have an evil influence upon them; for latterly, part of the buildings of the Fort-Gloucester manufactory has been converted into a rum distillery. Such distilleries erected by Europeans, have now become very common, and tend to encourage the vice of drunkenness, among a population where it was formerly almost unknown. Those who have read the life of that excellent man, Henry Martin, will remember a forsaken pagoda or temple at *Aldeen*, near Serampore, and which he made his temporary residence. They will be distressed to hear, that that building, where prayer was wont to be made, by such men as Martin, Brown, Carey, and Marshman, for the conversion of the heathen, is at present also turned into a rum distillery, whence issues that liquid fire which spreads bodily disease and moral corruption among that very population which these good men were anxious to benefit.

After having come to an anchor at 10 p.m., we called our native brethren to worship, and commenced reading with them the Acts of the Apostles, which book we purpose going through regularly during our journey, as being so peculiarly adapted to our present circumstances and pursuits. The wind rose so high during the night, that we feared every moment our cables would give way. We were, however, mercifully preserved; but one of our boatmen took such a fright, that he somehow or other managed to get on shore, and absconded.

30th December, 1845.—Started at day-break, and reached the mouth of the *Damoedah* river at 11 a.m. As the population on both its banks is considerable, we decided on entering it, and proceeding as far as it is navigable. The *Damoedah* has its rise in the Rajmahal range of hills, and after passing through the districts of Beerbhoom, Burdaan, and Hooghly, falls into the Ganges, about 80 miles below Calcutta. This river frequently overflows its banks and inundates the adjacent country, sweeping away in its impetuous course, houses, orchards, and gardens, and in many instances the poor inhabitants themselves. The *Damoedah* overflowed the country during the last rains. Of this we had many melancholy evidences, thousands of people who had been in easy and comfortable circumstances had lost their all, and near every village and town, we were surrounded by numbers of squalid men, women, and children, begging for the smallest pittance.

The first place of note where we anchored was *Mohishraka*, situated on the high road between Calcutta and Juggernath, in Orissa, and where there is a ferry. On going on shore, we were soon surrounded by a number of natives, both Hindoos and Mahomedans, to whom we preached Christ the Saviour. When using the

word "preaching," as practised during itinerancies, it is necessary to remark, that we do not mean by that term what is generally understood, viz:—the delivery of a set and studied discourse, on a particular subject. On the contrary, our discourses are generally as colloquial as possible. We begin by making a few inquiries into the circumstances of the people, their trades, prospects of harvest, and other topics of this description, in which we are sure they will be interested. After thus entering into conversation, we gradually draw their attention to more important matters, leading them to rise from things temporal to things spiritual, and in this manner we have an opportunity of declaring the way of salvation fully, to an attentive and interested audience. Experience has shown that this is the best way to obtain a fair hearing for the gospel. If, on the contrary, we were to begin by attacking the superstitions of the natives, or abruptly to declare the mysteries of redemption, we would be sure to excite their prejudices against us, or at least, fill them with stupid wonderment at the strange things we told them. The fact is, that in order to speak with effect to these poor benighted idolators, they must be led to the subject gently and gradually, and in the simplest manner possible. To accomplish this, a thorough acquaintance not only of the language of the country is required, but also an intimate knowledge of native habits and feelings; wherefore, it is always advisable to employ in itinerancies the oldest and most experienced Missionaries of a station.

Whilst addressing the people who had gathered around us on the beach, we were interrupted by a proud Mahomedan revenue officer, who began to chide us for speaking on religious subjects to such ignorant and depraved people, who (said he) were little better than cattle. He was told, that they being ignorant and depraved, was the very reason why they should be instructed, that Jesus Christ had come into the world, not to call the righteous to repentance, but sinners, and that when he was on earth, he was going among publicans and sinners, the lowest and most despised of the people; and that we, as servants of Jesus Christ, accounted it not only our duty, but an honour to imitate our Master. When the people heard this, and saw that we did not, like the proud Mahomedan, regard them as beasts of burden, but as rational beings, they seemed pleased, and listened with double attention to the simplest exposition of the gospel, which, on questioning them, we found they had understood very well. We gave tracts to a few who were able to read, and after a walk through the village, retired to our boat for the night.

31st December, 1845.—Remained at anchor opposite to Mohishraka. Early in the morning our two native brethren went on shore, and were soon surrounded by a number of people, with some of whom they had an animated discussion on the comparative merits of Christianity and Hindooism. As this took place on the river side, we could from our own boat hear almost every thing that was said. We were much pleased with the manner in which our brethren carried on the discussion; and as they were more than a match for their opponents, we thought it best to allow them to continue, without any interference on our part. They distributed a good number of tracts, and left, we believe, a good impression on their hearers. Missionaries will do well always to take native catechists or theological students with them when they itinerate. It has many advantages. These young brethren learn from the Missionary how to proceed with the people, and accustom themselves, under his eye, to the work they are to perform when left to themselves. They, moreover, from being natives themselves, sooner gain the confidence of their countrymen than an European would; and though not able to command so much attention and respect in public addresses as a European Missionary, are better fitted than the latter to engage in private conversation with the inhabitants.

After breakfast, we went on shore, and walked about a mile inland, when we reached an extensive village. A respectable Mahomedan, on seeing us pass through the bazaar, invited us to make a halt under a widely spreading banyan tree, and kindly sent from his dwelling for two seats, which we gratefully accepted. In a few minutes a number of Hindoos drew near, and seated themselves on the ground around us, and listened attentively to our message. The Mahomedan, however, who was very talkative, and apparently extremely self-righteous, interrupted us ever and anon. He said he quite agreed with us as to the sinfulness of idolatry, and upbraided the poor Hindoos in no measured terms for worshipping so many gods. As for himself (said he) he was not so stupid! he had been taught from the Coran to worship only one God, and was therefore greatly superior both in knowledge and holiness to the Hindoos. Seeing him going on at this rate, we told

him that to worship one God was so far well; for it is written in the Bible, "the Lord our God is one Lord;" but that we had one question to ask him, viz. whether he kept the commandments of that one God whom he boasted he worshipped? He was obliged to confess that he did not do it as he ought. Upon this we put him in mind of his greater sinfulness, that knowing there was but one true God, he did not obey him. Observing him a little humbled, we further pointed out to him the deficiency of the Coran, in not providing a Saviour for sinners, or any adequate means of salvation. Here we had an opportunity offered to us in a natural way, of preaching Christ as God manifested in the flesh and crucified for the salvation of sinners. These truths were to this self-righteous Mahomedan a stumbling-block, even as they were to the Jews of old, and still are to all in our days, whose disposition of mind resemble theirs.

The divinity of our Saviour and his atoning sacrifice, are the doctrines which find the greatest opposition among the Mahomedans. This we know and lament, but our duty and regard to revealed truth does not permit us to conceal them, for what is Christianity, without these fundamental doctrines? The Hindoos receive them much more readily. Indeed, one of our auditors, on the present occasion a young Brahmin, listened with the deepest attention to the history of Christ, and his great love to our fallen race. When we left the place, he followed us a long while, and begged hard to have such books given him from which he could learn the whole way of salvation. We encouraged him to seek that way with all earnestness, and to pray the good God to enlighten his mind, and we made him a present of a gospel and a tract, descriptive of the advantages which Christianity confers on those who embrace it. May the seed of the kingdom which is thus sown by the way-side be made, in God's own time, to bear fruit to his glory!

We then returned to our boat, and after addressing another congregation on the beach, re-embarked and left Mohishraka, with the purpose of ascending the Damoadah, as far as the water would allow our boats to float. Both banks of the Damoadah are in a high state of cultivation, rice and mulberry bushes, for the rearing of silk worms, forming the chief staple. Large coal depots also met our eye. This coal, of which there is a great consumption in Calcutta, for steam-vessels and other purposes, is dug up in the Burbboom and Burdwan districts, and brought thus far down the river during the rainy season, when it is now navigable for large craft. From hence it is conveyed leisurely to Calcutta in smaller boats. This Indian coal, though inferior to English, is found nevertheless to answer all common purposes very well. It is singular, and shows a particular interference of Providence, that these coal mines were discovered only a short time previous to the introduction of steam-engines into this country.

Arrived at *Amptah* at 4 P.M. This is a large native town, containing upwards of 2000 houses, but built without any plan, or any attempt at order. The streets are exceedingly narrow, crooked, and filthy, which indeed is the case with most native towns. On entering the place, we were met by a polite young Hindoo, who willingly conducted us through a labyrinth of lanes, to the principal spot where there is a large bazaar, and a far-famed temple, consecrated to the worship of the goddess Doorga, called here *Melai-Thakoorani*. As it was getting late, and the people had begun to disperse, we did not preach, but entered into conversation with a few Brahmins, whom we met near the temple, and promised that on the following day we would assemble the population and declare the way of salvation as it is revealed in the Bible. Before we left, we had a look of the idol. It is a piece of black wood, rudely carved into the shape of a human leg, and has a face painted in red bright colour, at the upper part of the limb, altogether a most uncouth figure, but nothing seems too monstrous for the wild imagination of the Hindoos! The reason why the idol has this strange shape is, because tradition says that the left leg of Doorga fell on this very spot, when her dead body was cut to pieces by the god Vishnoo. All the places where Doorga's limbs fell on that memorable occasion, are held particularly sacred, and called *Pitsthans*, from the Sanscrit, *pit*, (a seat,) and *sthan*, (a place,) meaning the place of the deity's residence, par excellence.

As the origin of the Pitsthans is rather curious, and gives an insight into the extravagancy of the Hindoo system of Theology, I will briefly relate it as it is written in one of the Shastres.

"Dokkyo, the son of the god Brumha, having on a certain occasion been insulted

by the god Sira, determined to be revenged on him, and for that purpose resolved on celebrating a grand festival, to which he invited all the gods, but intentionally left out Sira, and his wife Doorga. The latter, however, though unbid, made her appearance at the feast, but the host Dokkyo turned away his face contemptuously when she approached. On gazing around she saw that all the gods were present except Sira. This want of regard to her husband affected the devoted wife to such a degree, that she instantly died on the spot, of grief and vexation. Sira having been informed of this sad event, his wrath was kindled to an unusual pitch; he proceeded to the palace of Dokkyo, whom he instantly attacked, and tore off his head with his nails. Sira then most unceremoniously vented his anger on the celestial guests also, beating the one, kicking another, plucking the beard of a third, knocking out the teeth of a fourth, until he had dispersed them all.

"After these achievements, Sira chancing to cast his eyes on the lifeless corpse of Doorga, was, at the sad sight, overwhelmed with renewed sorrow. He thrust his trident into the dead body, and lifting it up in the air, commenced dancing in a most frantic manner. The three worlds (*viz.* heaven, earth, and the lower regions,) were shaken to their foundations by this violent demeanour, so as to alarm the gods not a little; upon which, Vishnoo shrewdly guessing, that if the cause of his grief were removed out of the sight of the bereaved husband, calmness would be restored to his breast, took a sword in hand, and as Sira was whirling round the body, he, from the skies, where he took his station, managed to cut off every limb of it one after the other, without being perceived. These different parts, owing to the vehement exercise in which Sira was engaged, were flung to a great distance in sundry districts of the earth, upon which Sira, on looking up and observing nothing more on his trident, relented, and ceased to place the three worlds in jeopardy."

I may as well add, that the parts of Doorga's body thus severed by Vishnoo, were fifty-one in number, including the ear-rings, bracelets, and other ornaments she wore, and the spots where these happened to fall, are held peculiarly sacred, and called *Pitthans*, as I have already mentioned above. It is on these spots that the most celebrated Hindoo temples are erected, and owing to the great religious merit acquired in visiting them, the concourse of native worshippers at their shrines is immense.

As we were leaving the temple of Melai Thakoorani, we were requested by the priests to make an offering to this far-famed idol, but this, of course, we peremptorily refused, and said in reply, that we worshipped only the one true God, who has made heaven and earth, and that therefore we could not show any respect to a mere block of wood, which indeed had eyes painted on it, but could not see; ears, but could not hear; a mouth, but could not speak. We seem to have been well understood, and no offence was taken at our plainness of speech, nor were we asked a second time to present a gift to the idol. The Brahmins of the temple, however, put it upon another ground, and begged we would give *them* something for their own use, in the shape of a *douceur*. To this we could not consent either, as we well knew that it would have been proclaimed about by these cunning men, as a token of our regard for the idol itself. Europeans cannot be too careful in this respect, when they visit such places through curiosity, or for the sake of information; for many, without intending it, confirm the Hindoos in their idolatry. Whenever a European visits a temple, he is immediately surrounded by a number of greedy Brahmins; and to get rid of their importunity, or from a more generous impulse, he makes them a present of one or two rupees. No sooner, however, has this been done, but the money is placed before the idol; and at all events, it is insidiously spread abroad, that the Christian gentleman has presented an offering to the god or goddess, worshipped at this shrine. Hence it is, that we are often told by the heathen when exposing the sin of idol worship, that if it were so wicked, Christian gentlemen would not have made offerings to their gods. A sad objection, truly!

Darkness having overtaken us, we retired to our boat for the night, purposing to commence operations at Amptah on the following day.

January 1st, 1846.—The first day of a new year! May it prove a blessed year to us in regard to the progress of our work! How long shall we yet have to wait for the downfall of Satan's kingdom, and the establishment of the reign of the King of Righteousness? Hasten, O Lord, this blessed period; and make, during the year

which has begun, thy servants more faithful, and, if it be thy good will, more successful also than they have been hitherto!

After breakfast, we proceeded to the town of Amptah, and were glad to find that it was market-day, when a great number of people generally assemble, and a good opportunity is offered to preach and to distribute tracts. On reaching the market-place, we were kindly invited by the native revenue officers to take a seat in their house, which was a spacious bamboo building, open in front. Here we were surrounded by a large number of very respectable natives, who sat down on mats around us. On the outside of the house a crowd of persons belonging to the lower classes also assembled, anxious to hear what we had to say.

The revenue officers begged of us to explain to them succinctly what Christianity is. Delighted with this request, we entered upon this subject at length; and endeavoured to prove to the assembled multitudes the divine origin of our holy religion—its leading doctrines—the duties it enjoins, and the hopes it holds forth. We dwelt especially on the way of salvation through Christ, and the adaptation of the gospel to the wants of all sorts of men and all their spiritual maladies. After ending this exposition of the truth, we asked the bystanders whether they had any thing to object? They replied, they found no fault in all that had been stated. This candid confession gave us an opportunity to admonish them seriously to embrace a religion which appeared to them so excellent. But alas! we soon perceived what often falls under our notice, viz. that the understanding may be convinced by the force of truth, whilst the heart continues inimical to it. The hearers pleaded the loss of caste and of other worldly advantages, if they embraced Christianity, and told us, that for the present, therefore, they could not resolve on doing it; but perhaps in future would do so when less difficulties existed. O! may the Holy Spirit work powerfully in the hearts of these benighted people, and convince them of sin, of righteousness, and of judgment to come, so that they may anxiously cry out—"What must I do to be saved?"

When on the point of leaving the Receipt of Customs, a Brahmin who at first had remained silent, stepped forward and said, he had an objection to make which would invalidate all that we had stated; and that was the hacknied objection among the Hindoos, (who, it is well known, are pantheists,) that *God is the author of sin; and that, therefore, men are not accountable for their actions.* Thinking that it might be beneficial to the numerous bystanders to have the fallacy of this dreadful tenet exposed, I entered into a discussion with the Brahmin pretty much in the following strain.—(I shall record it at length, in order to give to my friends in Europe an idea of our mode of arguing with the natives.)—

Missionary. Pray, Brahmin, do you acknowledge that God is the master, not only of his irrational creatures, but of his rational creatures also, and that he has given them laws to keep?

Brahmin. Certainly he is their master, and has not only given them laws, but has prepared a place of bliss for those who keep them; and he has said that those who do not obey them shall be severely punished in this life, and also in the next.

Missionary. Very well. I am happy to hear you say so, because *that* is truth; but I am very sorry to hear you say that God is the author of sin, because *that* is untruth, and I hope to prove it to be so. Let me, therefore, put this question to you,—Is God possessed of supreme *wisdom* or not?

Brahmin. O! yes: God is supremely wise. Who ever doubted that?

Missionary. There is a man here present, who not only doubts whether God be wise, but who positively asserts that he is *not*. Who that man is, you will soon ascertain. Tell me, what would you think of an individual who spent much money, and took great trouble to build a house for his own residence and that of his family, and who, the moment the house was ready, would *himself* put fire to it and completely destroy it?

Brahmin. I have never heard of such a man; but if such an one ever existed, he must have been a madman; for who but one deprived of understanding could ever be guilty of such a foolish deed?

Missionary. Well, sir, consider whether *you* do not ascribe to God an equal want of understanding, when you say that he has given laws to men to keep, and has prepared a heaven for those who keep them; but who *himself* prompts them to break those very laws, and thereby renders them liable to be consigned to the fire of hell?

Brahmin. You may say so to a certain degree.

Missionary. I have not done yet; for I wish, before all these people, to sift the subject to the bottom. Pray, do you hold it that God is *pure* and *holy*—that is, that he *loves* that which is good and right, and hates murder, theft, adultery, injustice, ingratitude, and such like things?

Brahmin. Certainly I do. (Here the Brahmin quoted a Sanscrit passage from the *Shastres*, showing that God is pure and holy.)

Missionary. Now, if God be pure, and loves holiness, and hates sin, how is it possible that he would himself prompt men to do that which he hates? Would you, Brahmin, for instance, instigate a robber to plunder your house, and to kill your wife and your children?

Brahmin. Not I! How could I instigate a man to do things which I so utterly abhor?

Missionary. Well, you see, as you yourself would never think of prompting a man to do that which you hate and abhor, no more will God ever induce men to commit sin, which is so opposed to his nature, and which is that abominable thing which he hateth.

Brahmin. If you have any thing more to say, say on.

Missionary. Yes! I have a great deal more to say. Tell me, Brahmin, is God *just*—that is, does he reward men according to their merits or demerits?

Brahmin. God is just: all pundits will say so.

Missionary. But by your saying that God is the author of sin, you make him unjust to the utmost degree; for you say that God punishes the wicked; and yet, according to your tenet, the wicked has no demerit nor fault, because he does not commit sin of his own accord—it is God who causes him to commit it. What would you say of me, if in your presence I ordered one of my boatmen to go to the boat and fetch my umbrella, and if, on his bringing that article to me, I beat him unmercifully, saying, O! you wicked man, why did you bring this umbrella to me?

Brahmin. I would say that you are a very unjust man, indeed; because you punish your boatman for doing that which you ordered him yourself to do.

Missionary. Now, apply this to God punishing sinners.—If they sin (as you say) because God prompts them to it, is it not very unjust in him to punish them for that which they would never have done of their own accord, but did only because he caused them to do so? But I will put but one more question to you, Is God *merciful*, or is he cruel?

Brahmin. God is full of love and mercy, for he feeds men and beasts, and supports all.

Missionary. Now, let me tell you, that when you say God is the author of sin, you make him the most unmerciful of all beings; for you well know that every suffering which men endure in this life and the next, is occasioned by sin. If, therefore, God causes men to sin, is he not inflicting upon them the greatest injury imaginable, and does he not show himself to be their greatest enemy? What would you think of a man who put secretly poison in your food, and thus caused you to die amidst the most intense pain and torture? Would you say that that man is very merciful and full of love to you?

Brahmin. How can you ask such a question? that man would be most cruel to me; and to tell you the truth, I do not believe that I have an enemy who would do such a thing to me as you have mentioned.

Missionary. Well, *sin* is that poison. It causes, as you yourself acknowledge, misery and suffering in this world and the next, so then, when you say that God is the author of it, you make him most cruel, and more unmerciful than even your worst enemy. I could go on, Brahmin, and give you many more proofs to the same effect; but I trust these will suffice to convince you that God cannot possibly be the author of sin. Or if you still maintain that he is, then you have no alternative but at once to acknowledge that the God in whom you believe is an *unwise*, an *impure*, an *unjust*, and an *unmerciful* God. Are you prepared to acknowledge this?

Brahmin. I am not prepared to assert that, and yet I am not convinced; for, when I am sinning, I am doing it with my mind, with my speech, and with the members of my body. Now, as God has given me all these instruments of sinning, therefore, notwithstanding all you have said, it appears to me still, that he is the author of sin.

Missionary. I grant that it is God who has given you your mind, your speech,

and your body; but *why* has he given them to you? Certainly not that you should use them as instruments for sinning, but that with these you should perform his service, and thus glorify him. The fault, then, if you use these instruments for bad purposes, is not God's—it is yours: you *knew* his intentions and his will, but did not heed them. Suppose, Brahmin, that this morning, on leaving home, you had given a rupee to your servant, for the purpose of purchasing for your family some necessary articles of food in the bazaar, and that on your returning to your house you found that instead of fulfilling your orders with that rupee, your servant had spent it in drinking and other evil practices, would you not hold him to be very guilty?

Brahmin. Most certainly I would; and that not merely, but I would punish him in a way that he would long remember.

Missionary. But if the servant told you, "Master, I am not to be blamed; it is you who are, because it is you who gave me the rupee which I spent in bad practices." Would you not then at once declare your servant quite innocent?

Brahmin. Innocent! indeed! No, I would tell him, "You good-for-nothing fellow, was it to get drunk with that I gave you the rupee? Was it not to buy provisions?" But I see, sir, what you are going to tell me. You will say that in the same manner God has given me my soul, my speech, and the members of my body in order to use them for that which is good, and that if I use them for evil purposes, the guilt will be mine, and not God's; and I must say this is rather true. But yet I am not quite satisfied; and if you will not be angry, I wish to ask you only one question more. Why does God not prevent men's sinning? He could easily do it, as he is omnipotent.

Missionary. Tell me, would you like to be a stone, a tree, or a horse, rather than a man?

Brahmin. No, not I. I prefer being a man, for our Shastres say that the state of man is the highest to which any being can attain on earth.

Missionary. This is so far correct, and I am glad you are thankful that you are a man, rather than some inferior being. But why is man superior to the mere brutes, or to inanimate objects? It is because he has a rational soul and a free will, which inferior creatures have not. If, therefore, God did *by force and compulsion*, prevent men from sinning, it would be tantamount to making them like stones, trees, and horses, which have no will of their own, but act only as they are moved; and you yourself, Brahmin, this very moment said, you preferred being a man, to such mere machines.

Brahmin. This will do, sir. I beg to take leave; for I see it is time to go to my dinner.

Before, however, permitting the Brahmin to retire, I admonished him seriously to be careful in future how he uttered such a dreadful doctrine as he had done, and pointed out to him again, not only the unreasonableness, but the horrible blasphemy, of making God the author of sin, and of all the wickedness which men commit. This admonition, I trust, had a good effect, if not on the Brahmin himself, at least on the bystanders, several of whom said that they would never any more maintain that God is the author of sin; but that they would acknowledge it to be their own voluntary act, which would render them liable to punishment.

ORIGIN AND HISTORY OF THE CONGREGATIONAL UNION OF IRELAND.

*Continued from page 333.**

THIS institution was formed seventeen years ago, on the model of the Congregational Union of Scotland. Many peculiar circumstances, affecting its interests and prospects, arose out of pre-existing causes, which we have already noticed; and it is absolutely indispensable, to a right judgment on the state of Irish Independency, that these things should be understood and remembered.

Congregationalism had hitherto existed in Ireland only as an isolated and feeble

* Our readers are requested to refer to the Numbers for May and June, for the commencement of this narrative.

of religious fellowship; or as the *unavowed* and *unrecognised* instrument in missionary effort. The attempt to organise it,—to give it “a local and a name” amongst denominational systems,—to concentrate and aggressive capabilities,—and to make it stand forth in its own right, and in the founder’s name, “for the defence and confirmation of the gospel,” was an important, and, at the same time, a very critical undertaking.

Difficulties that beset this movement arose not more from the opposition of the public than from the hesitation of friends. All the Independent ministers and churches in Ireland were identified with the several undenominational institutions existing in the country. Most of the ministers were agents of the Irish Evangelical Society, and all of them were its friends and supporters. The cautious men—those of most experience and influence in the body—were slow to originate or to support a new movement; and many who felt and admitted the necessity for a new mode of action, yet shrunk from the responsibility of espousing a new method or sectarian society, in preference to one of a more generous and catholic character.

The founders of “the Union” urged DUFFY, and pleaded the reasonable necessity of the case.

The Irish Evangelical Society being, by its charter, and in its fundamental principles, an undenominational, could not, as such, become the instrument of a national effort; and the ecclesiastical condition of Ireland peculiarly required the exposition of those principles of christian fellowship and ecclesiastical union. These are considered and treated as *peculiarities of Independency*.

The necessity and the opportunity for undenominational efforts had comparatively little to do with the proceedings of “the Union” need not—ought not, to diminish or to diminish.

The Irish Evangelical Society had become, in its supporters and constituents, an *Independent* society; and yet its operations and results had been in places unfavourable to the growth of *Independency* in Ireland. On the other hand, the health and prosperity of the Irish churches required their activity as churches in home missionary effort; and the interests of the country demanded the avowal and adoption of simple scriptures of church government and evangelising labour.

In view of these considerations, a number of the younger ministers, who had formerly been considered the matter, and corresponded with friends in Scotland, met, and convened a meeting in Belfast, in November, 1829, and at that meeting the Congregational Union of Ireland was formed.

Mr. DUFFY attended, by special invitation, to counsel and encourage the brethren in their important work. Thus he became, in a sense, the father of the Irish Union; and ever since he has watched over its interests and with all the faithfulness of paternal solicitude. For some time the affairs of the society thus formed were almost confined to the north of Ireland; but the direction of the affairs of the Union was, at the request of the ministers, transferred to Dublin; and all the ministers and churches of the Congregational body in the country soon became associated with it.

The official results of these movements soon became apparent. New life and vigour were given to the churches—new energies were thrown into missionary work—new stations were opened for the preaching of the gospel—new churches—a new era seemed to dawn upon the interests of scriptural Christianity. Several ministers from England and Scotland visited the brethren in the country year by year, at the anniversaries of their union; and delightful seasons of encouragement and edification were thus enjoyed. Delegates from the churches visiting the metropolis, and attending at these meetings, carried them into their respective spheres. In Cork, Belfast, and other places, new associations were formed, and the churches united in these associations were the efforts by which their internal improvement, and their usefulness as auxiliaries, were greatly promoted.

It may be particularly noted, that the founders and early friends of “the Union” were agents and supporters of the Irish Evangelical Society, who designed the continuance and prosperity of both institutions; and the difference of their respective constitutions as a guarantee of their harmonious and distinct operations.

It was earnestly desired and confidently expected that these two organisations would mutually aid and sustain each other. The Irish Evangelical Society, by its undenominational character, might continue to combine the efforts of those who were desirous to promote the work of evangelisation in its first stages merely; and although the revival of "the gospel" in the establishment, and the subsequent withdrawal of Episcopalians and others from co-operating with Independents, greatly diminished the usefulness of such efforts; yet Independents were anxious to continue this happy union in missionary work with all who loved the truth as it is in Jesus, when no compromise of principle was required; and by such combined action much good might still be done, particularly amongst Roman Catholics. On the other hand, the Congregational Union might at once aid in these initiatory efforts, and prosecute them to their proper results. It could take up the work when the other society *must* leave it. And by forming churches throughout the land, and promoting fellowship and combined effort amongst those who had, through grace, believed, it would more effectually secure the objects had in view by the *original supporters of both societies*. And these results were for some time realised. The relation of demand and supply at first existed between the two societies, and stimulated the efforts, while it sustained the resources of each.

But the increase of sectarian exclusiveness in Ireland led to the withdrawal of many supporters of the Irish Evangelical Society, and to the consequent conviction that its means and opportunities of usefulness were, in a great measure, removed.

The Independents of Britain soon discovered that they were supporting two institutions in Ireland, one of which must either become ineffective, or work into the hands of their opponents. The time for *neutral* operations in Ireland was believed to have passed away; and dissenters, generally, became convinced that all their resources should be devoted to the support and propagation of what they believed to be *New Testament Christianity*.

Proposals were then made by the Irish brethren to alter the constitution of the Irish Evangelical Society—to make it denominational, and to combine the resources of the body in Ireland. But all efforts to effect this project failed. It was replied to those suggestions, that the Irish Evangelical Society could not legally relinquish its fundamental principle; that vested property required the retention of that principle, and that definite pledges had been given to retain it.

The friends of the two societies, therefore, advised the conductors of the Irish Union to continue and increase their operations. Delegates from the English Congregational Union, who were also connected with the committee of the Irish Evangelical Society, exhorted their brethren in Ireland to persevere in a work that seemed to be so necessary, and upon which the divine blessing had already been poured forth.

The "Union," therefore, increased in activity and efficiency; and many ministers and churches in England took an increased interest in its operations, as promising much good to the cause of God in Ireland.

At this juncture (in May, 1840,) the committee of the Irish Evangelical Society unexpectedly altered its constitution, abandoned its fundamental principle of denominational neutrality, and resolved it into a Congregational society; retaining its former title, but connecting it, exclusively, with the Independent denomination.

From this decision various inconveniences arose to the interests of *Independency* in Ireland. The two societies, now substantially identified, necessarily came into collision by their appeals for support. The British interest in Irish Congregationalism being divided, soon became weakened and distracted; and the resources and operations of the two societies became, to a lamentable extent, paralysed.

To remove these evils, and to produce an harmonious and effective relation between the two societies, a meeting of mutual friends was convened in Liverpool in October, 1840.

The "compact" there agreed to, and the subsequent history of the Irish Union, we shall (D. V.) endeavour to present in our next.

(To be continued.)

THE SCOTTISH CONGREGATIONAL MAGAZINE.

DECEMBER, 1846.

NOTES OF AN AMERICAN TOUR.

THE fact of so many of the inhabitants of Baltimore being attached to the Roman Catholic church, does not materially affect the manner in which the Sabbath is kept. Evangelical Protestantism is powerful enough to prevent that systematic violation of God's holy day, so universal on the Continent of Europe. Popery has too many enemies to contend with to dispense with education in its peculiar doctrines, and allow the masses to spend their leisure time at the coffee-house and theatre; for the heads of the propaganda know, that the most energetic and unceasing effort is required in order to maintain the ground they now occupy within the territory of the United States. Roman Catholicism in Maryland is a very different sort of religion from Roman Catholicism in Italy and the Tyrol. Notwithstanding, however, the unwearied zeal of its adherents, the influential citizens in Baltimore are, in almost all instances, Protestants. On the Sabbath which I spent in the city, I worshipped in the forenoon with the Presbyterian congregation of Mr. Backus, on the occasion of that respected minister taking a temporary leave of them, to travel in Europe for the benefit of his health,—and, in the evening, with the Episcopalians of Christchurch, whose pastor preached a truly evangelical sermon from the words, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Collosians iii. 17. The day being rainy, the assemblies at chapel were small; for the Americans are most careful never to get wet, if they can possibly avoid it. It is said the climate renders the precaution necessary; but sometimes, I think, they make it an excuse for indolence, and neglect of ordinances.

On Monday morning I was again seated in the railroad, bound for the valley of the Mississippi. We traversed for nine miles the route to Washington, and then turned abruptly up the valley of the Potapsco, a rapid mountain stream, having its rise among the wooded summits of the Alleghanies. There is no greater pleasure to the lover of the picturesque, the admirer of nature's rugged beauties, than suddenly to enter a region of hill and dale, after passing for weeks through a level, mountainous district. The evenness of surface on the Atlantic slope of North America, is very remarkable. For six weeks I had not seen a hill, and therefore enjoyed in a peculiar degree the scenery of this narrow valley, resembling,

as it did so strikingly, some of the familiar glens of the old world. The railroad crossed and recrossed the stream several times, at one place being carried over fields of wheat, and at another, penetrating the jungles of of copsewood, between the pine-clad rocks and the roaring rapids. The water power on this river is not lost; for a great number of mills and manufactories are situated on each bank, and these, if we may judge from the new buildings in progress, are favoured with prosperity. Soon after reaching the table-land at the head of the valley, the first chain of the Alleghanies appeared in the western horizon, and seemed to say to our persevering locomotive, "Hitherto shalt thou come, but no further." As we approached the mountains, however, a break in them became visible; through this gorge the majestic Potomac forces its way, and close to its left bank the railroad has been constructed. The river is crossed by a wooden bridge at Harper's ferry, the most romantic and beautiful spot I saw in the United States. It is situated on a bold rocky promontory, at the point where the clear limpid Shenandoah from the upland wilds of Virginia unites its waters with the Potomac. The hills on each side are precipitous, rocky, and covered with forests, the beauties of which were countless in the merry season of spring. But little time was afforded us to admire the grandeur of these rocks; for the rude whistle of the engine announced the American maxim of "go-a-head." We reached Cumberland, 160 miles from Baltimore, at sunset, following for the last hour or two the course of the Potomac through a picturesque and well cultivated district. Here the railroad at present terminates; but a continuation to the valley of the Ohio is in progress, and will speedily be completed. As soon as our baggage could be assorted, those of us who were going to the westward took our seats in one or other of a kind of stage-coaches ready to start for Wheeling, to which place a so-called "national road" has been constructed from Cumberland. Whatever virtues the Americans possess, they never can claim an acquaintance with the art of road-making, if we may judge from some of those execrable tracks, dignified with the appellation of "national." Besides myself, there were six gentlemen inside of the carriage, all thorough western men, uncouth in language and address, but agreeable and pleasant withal. The night was passed in telling extravagant stories about sayings and doings in the far west, few of which were within the limits of probability—the violent movements of the ponderous vehicle rendering sleep nearly out of the question. The singular phrases of my companions gave me great amusement, especially their use of the word "Fix" in all manner of significations. I happened to pull out of my pocket a ticket for the steamer on the Monongahela, when a smart man opposite me, from east Tennessee, immediately called out, "Look here, I aint got none of them fixings." His neighbour remarked, stroking his beard, that he must get "fixed," (*i.e.* shaved) at Wheeling; while a third told us a very long tale about being fairly "fixed," (or overturned) in a stage coach, and their "fixing" the proprietors in a newspaper for their carelessness in not providing a better vehicle. The "fixings" (alias eatables,) at supper were pronounced heavy; in short, scarcely a sentence was finished, without introducing the favourite expression. This is one of the first national peculiarities, which a stranger notices in American speech; and it is singular how soon an Englishman comes to use the word as frequently as a native. The Canadians all do

so. Early in the morning we descended the western slope of the Alleghanies, over which we had been toiling all night, and breakfasted at the small town of Union, in the fertile valley of the Monongahela, from which we drove a further distance of twelve miles to Brownsville on that stream. The country between the two places is one of immense agricultural resources, with a fine easily-managed soil, and great capabilities for draining, and produces crops, the luxuriance of which attests the mildness of the climate. The Alleghanies rear their summits in the distance; and from this point of view, bear a striking resemblance to the Apennines.

At Brownsville I left the majority of my stage companions to proceed onwards to Wheeling, and embarked on board a most singularly constructed craft, importing to be a high pressure steamer, and about to sail down the Monongahela to Pittsburg. This trip we performed very leisurely, the "Consul" having apparently no desire to emulate the speed of her more accomplished rivals on the eastern waters. I got into conversation with an intelligent man from St. Louis, in the State of Missouri, who gave me some information regarding the social, moral, and religious condition of the west. He was a decided Christian, and expressed perfect confidence in the ultimate triumph of Evangelical Protestantism in the Mississippi valley, notwithstanding the efforts of Popery and Mormonism on the one hand, and Infidelity and Socialism on the other. He lamented exceedingly the prevalence of profane swearing in the United States, and not without cause; for certainly the Americans are most unscrupulous about taking the name of God in vain. The Monongahela is a fine river, but at times subject to sudden falls; which render necessary at certain parts, the construction of short canals, called slack waters, in order to facilitate the passage of steamers. Lofty wooded hills extend on each bank all the way down, the land between them and the stream yielding abundant crops of grain. This is the great coal region of America; the hills are pierced in every direction with shafts, from the mouths of which railways of steep gradients convey the mineral to the barges on the river; and they, in their turn, are towed down to Pittsburg by small steamers, propelled by a paddle wheel working at the stern of the vessel, in order to prevent the banks from being injured. As we approached the "Birmingham of America," clouds of smoke from innumerable iron-works and foundries darkened the atmosphere, and covered the whole valley with a mantle of soot. The situation of the town is fine, being on a narrow neck of land between the rivers Alleghany and Monongahela, at the point where they join and form the Ohio; but every beauty is destroyed by the dense column of smoke rising from the chimneys around. There are four wooden bridges over the Alleghany, connecting the town with the suburb of that name, and one handsome suspension bridge over the Monongahela, erected in place of that burned down in the late awful conflagration, which laid one half of the city in ashes. Immediately below it, lie a great number of high pressure steamers, loading and unloading on a sloping bank paved with stones, which makes an excellent pier. In one of these I purposed to take my passage for Cincinnati, five hundred miles down the Ohio; But I required to be cautious in making a choice, as it is quite common for steamers on the western waters (to say nothing of the danger which may accrue from careless management,) to be just on the point of starting for two or three days, and then, after really

getting under way, to remain a day or two at some intermediate station, looking out for passengers. Having been satisfied on these points, I embarked next morning in the "New England," glad to leave the region of blackness and smoke to enjoy the fresh breezes on the noble Ohio. The steamers on these western rivers appear strange enough to an individual accustomed to see the sea-going craft of Britain. Dickens aptly compares them to huge floating baths. The hull is simply an extensive barge, drawing four to six feet of water. On it the engine is placed without any covering; and, immediately above, another story is erected, galleried all around, and roofed in so as to form a spacious saloon with state rooms on each side. A portion of this hall at the stern is partitioned off for the use of the ladies. A flight of steps leads from this cabin to the upper deck, on which the wheel house stands. This deck has no railing, and is very generally covered with soot from the two rusty funnels. Misshapen and ponderous though these vessels appear, they are managed with admirable precision, especially in the steering department. The pilot, seated in his lofty house, sees every thing around, and guides the engineer by means of a small bell, so that neither on arriving nor starting, do you ever hear the shouting which deafens one on board our British boats.

On leaving Pittsburg, the Ohio winds considerably between hills, invariably covered to their summits with wood, the land in the valley being dotted over with the white dwellings of the settlers. Coal mines, too, are abundant. As far down as Wheeling, the hills are composed of limestone, and fertile to their tops; below that town they are more barren, and it is only within a few miles of Cincinnati that they again become susceptible of cultivation. The Ohio is a slow, and rather muddy stream, varying considerably in width and depth. The scenery, during the whole distance of 500 miles, is very much the same, richly wooded, and at times highly picturesque, but not to be compared for grandeur to the gorge of the Potomac or the Matteawan highlands on the Hudson. We had frequent changes of weather on our passage, accompanied with short-lived storms of thunder and lightning. About thirty miles from Pittsburg, at the small town of Beaver, the canal from Lake Erie joins the river, which takes a sudden turn to the southward, and, leaving the State of Pennsylvania, flows on with Ohio on the right bank, and Virginia on the left. At nightfall we stopped at Wheeling, to embark the passengers by the stages over the Alleghany route. Here I retired to enjoy a comfortable night's rest; but the fact of my having slept so soundly in a state-room adjoining the paddle-wheel, was easily accounted for when, in the morning, I learned that we had remained at anchor nearly the whole night, being detained by a fog. About mid-day we called at the pretty town of Marietta in the state of Ohio, at the mouth of the Muskingum river, and soon afterwards at Parkersburg, on the opposite side where the Little Kenhawa joins the stream from the forests of Virginia. Shades of evening once more closed around us at Point Pleasant, near to the junction of the Great Kenhawa, a river of some magnitude, having its rise in North Carolina. Next morning I went on deck just as we were stopping at Maysville, in Kentucky, where are several manufactories of cotton, bagging, and tobacco. It is only sixty miles from Cincinnati; and between them are some of the most beautiful farms

anywhere to be seen. The land is excellent, the climate genial, and the facilities both for draining the soil and shipping its produce, very great. On the Kentucky side of the river, the tobacco plant is extensively cultivated, and every few miles the sheds for drying it appear; while, on the Ohio bank, the hills have, in most instances, been cleared of their timber, and planted with vines after the Rhenish fashion. This experiment is chiefly under the management of German emigrants, and, as the exposure is fine, will in all probability succeed. Our passengers on board the steamer were a motley, unmannerly group, most of them farmers and traders from the west, unaccustomed to the polish of refined society, many of them fit subjects for the pen of such writers as Dickens and Trollope. I was very much amused by the style of their dress. Most of the gentlemen on board seemed equipped as for a ball-room, every article being of the most expensive material.

About noon on the first day of May, we approached the landing place of the "Queen City of the West," the rapid rise of which is astonishing even in the United States. On a spot where fifty years ago a lonely forest stood, where thirty years ago a small village was struggling for existence, the stranger may now behold a substantially built town, containing 70,000 inhabitants, carrying on an extensive trade, and becoming every day of greater importance. About one third of the population are Germans, many families of whom are also settled in the State. It is the great emporium of traffic to the west, and has extensive workshops for iron and brass; the cotton manufacture too is also increasing. The chief articles of export are wheat, Indian corn, pork, and lard. Immense herds of hogs are fed in the State of Ohio, and the pork cured in Cincinnati to be shipped to New Orleans, and from thence to Europe and the Eastern States. Such is the profusion of grain stuffs, that these hogs are actually turned in once a-year in many districts, to revel in the growing corn, and trample under foot what they cannot eat. And this, too, when thousands in the old world were pining for want of food! Surely the people in Great Britain need never starve when thousands upon thousands of bushels of wheat are left to rot upon the fields of Ohio every fall. The streets of Cincinnati are wide but ill paved, and the houses plebeian in their aspect. Near the river are the warehouses and stores, and, at the west end of the town, the houses of the more opulent citizens. A large number of steamers are always lying at the wharf, and starting daily for New Orleans, St. Louis, Nashville, Natchez, Louisville, Pittsburg, &c. On the day after my arrival, a friend drove me to the top of the hill behind the city, from which we had a beautiful prospect over the valley and the hills of Kentucky. Below us lay the city, with its steeples and busy streets; beyond, were the wooded heights on the other side of the stream, which meanders between fertile farms and elegant villas, its waters ever and anon disturbed by the wheels of some high pressure steamer, laden with passengers from the parent Mississippi. The sky was clear, and the air balmy. I enjoyed much the enchanting view, and wished that those who are so fond of calling America a half-civilized country, could have been transported thither en masse for half an hour.

On the Sabbath I attended the first Presbyterian church, presided over by Dr. Wilson, a very distinguished clergyman of the old school. The con-

gregation was small, and addressed in the forenoon by the pastor; in the afternoon, by a Mr Allen from Western Tennessee. From what came under my observation, I should not be inclined to give a favourable account of religion in Cincinnati. No general interest seemed to be manifested by the people in the services of the Sabbath; the congregations appeared small, the very bells tolled languidly. Steamers too arrived and departed as usual, and many shops remained open all day. Most of these, however, from their signs, I should say belonged to Jews, of whom a great number reside in this city. The spirit of money-making has taken fast hold on Cincinnati; on every street corner should be placarded up, "Covetousness is Idolatry." But it must not be taken as a fair specimen of western cities in this respect. St. Louis is distinguished for religious zeal, and society there has assumed a very healthy tone. Much of the good that has been done and is doing in these States results from the labours of New England Missionaries, sent out by the evangelical Congregational churches to rescue the valley of the Mississippi from the various forms of superstition and sin. In most towns you will find a Boston man in some influential situation, disseminating the principles of the Plymouth fathers, and counteracting the efforts of jesuitical priests. Socialism once promised to flourish on the Ohio; but the heralds of civilization and Christianity have sounded its knell. A system which abolishes the universally acknowledged distinctions between right and wrong, which encourages every passion that is low, villanous, and vile, which abolishes the marriage relation, and sets at nought the word of God, could not long stand before a Home Missionary Society. Its establishments have, one by one, been abandoned, and, like Mormonism, it must now seek a kindred soil beyond the sources of the Missouri. The Christians of the United States have a vast field before them in these western valleys. They have a constantly flowing tide of immigration to contend with; they have Romanists and infidels to thwart their efforts on every hand, and they have almost heathenish ignorance to overcome. It is a matter of gratitude that, in such circumstances, they have been led manfully to unfurl the standard of the cross; and, although discouragements multiply as they advance, let us not forget that their great Leader is ever watchful on his throne above; in his hand are the destinies of the world, and before him yet every knee shall bow.

LESSONS FOR THE HEART.—FROM MATTHEW HENRY.

THE difference which God's grace makes does not alter the distinctions which God's providence makes, but preserves them, and obliges us to do the duties resulting from them. Dominion is not founded in grace, nor will religion warrant disloyalty or disrespect in any relation.

Rash anger is heart murder; much more is malice so. He that hates his brother is a murderer before God, and if God leaves him to himself, he wants nothing but an opportunity of being a murderer before the world.

Those are strangely blind that think it possible to conceal their sins from a God that sees all; and those are strangely hard who think it desirable to conceal them from a God who pardons those only who confess.

They who are unconcerned in the affairs of their brethren, and take no care when they have opportunity to prevent their hurt in their bodies, goods, or good name, especially in their souls, do in effect speak Cain's language, "Am I my brother's keeper?"

There is not a more restless fugitive upon earth than he that is continually pursued by his own guilt, nor a viler vagabond than he that is at the beck of his own lusts.

We cannot think too ill of sin, provided we do not think it unpardonable.

Unpardoned guilt fills men with continual terrors. It is better to fear and not sin, than to sin and then fear.

Those that depart from God cannot find rest anywhere.

Good men and bad men may bear the same name; but God can distinguish between Judas Iscariot and Judas, *not* Iscariot.—John xiv. 22.

Though justice strike some *slowly*, others therefore cannot be sure but that they may be taken away with a *swift* destruction.

When God takes away one comfort from his people, he gives them another instead of it, which may prove a greater blessing to them than that was in which they thought their lives were bound up.

All scripture being given by inspiration of God, is profitable, though not all alike profitable.

Satan's temptations are all beguilings—his arguments are all fallacies—his allurements are all cheats: when he speaks fair believe him not.

The devil's instruments must share in the devil's punishment.

Unsanctified subtlety often proves a great curse to a man; and the more crafty men are to do evil, the more mischief they do, and consequently they shall receive the greater damnation.

How sad it is that the serpent's curse should be the covetous worldling's choice, whose character it is, that *they pant after the dust of the earth*.

Sinful friendships justly end in mortal feuds; those that unite in wickedness, will not unite long.

Sin brought sorrow into the world; that was it that made the world a vale of tears, brought showers of trouble on our heads, and opened springs of sorrow in our hearts, and so deluged the world; had we known no guilt, we should have known no grief.

Dust may be raised, for a time, into a little cloud, and may seem considerable while it is held up by the wind that raised it, but when the force of that is spent, it falls again, and returns to the earth out of which it was raised; such a thing is man, he is *light* as dust, —*weak* as dust; a great man is a great mass of dust, and must return to his earth.

There is a foolish proneness in those that have rendered themselves unworthy of the substance of christian privileges to catch at the signs and shadows of them. Many that like not the terms of the covenant, yet for their reputation's sake, are fond of the seals of it.

Comforts, though allayed, are more than we deserve, and, therefore, our complaints must not drown our thanksgivings.

The less we expect from creatures, the more tolerable will disappointments be.

To those who have an interest in Christ, and make him their all, other things are as nothing at all.

That calling and that condition of life are best for us, and to be chosen

by us, which are best for our souls; that which least exposes us to sin, and gives us most opportunity of serving and enjoying God.

The governor of the world, though an *absolute* sovereign, does not act *arbitrarily* in dispensing his smiles and his frowns.

He who is the first and best, should have the first and best of our time, and strength, and service.

It is a certain sign of an unhumiliated heart, to quarrel with those rebukes which we have, by our own sin, brought upon ourselves.

NATIONAL EDUCATION.—ECLECTIC REVIEW.

We are on the threshold and only on the threshold of this great question. As a preparative to that portion of the public mind for whom our labours are expended, a copious extract from the *British Quarterly Review* was inserted in a recent number. The object of that paper was to justify the necessity of government interference. Judging only from internal evidence, we think ourselves safe in ascribing that argument to the able editor, Dr. Vaughan himself, and we feel ourselves equally safe, resting our opinion on the same ground, in ascribing the brilliant and masterly paper on this subject in the *Eclectic Review* for September, from which we make the following extracts, to the gifted pen of Dr. Hamilton of Leeds. Be this as it may, the paper is one of transcendent ability. Apart altogether from the question of utility, it demands perusal as a literary treat. Having heard the one side of the question, it is but fair that our readers should hear the other, and we believe none will complain of the length of the extracts. For ourselves, we are inclined to linger for a while in the region of neutrality; not through indolence or want of a theory or opinion on the matter, but from a horror of adding to the number of those crudities which the eloquent writer of this paper thus honours with his notice.

“We greatly doubt if a statesman can of late be found in this country, down to red-tapist underling, who has not in his pigeon-hole some plan of this sort, whose mind, of whatever stamp and type, has not fermented with it. Its idea commands respect. It is the interference of commonly received principles. It diverts attention from doubtful measures. It promises much good. It proclaims enlightened and benevolent consultation. It contrasts with monopoly and war. It seems to mark a new era. Government is supposed to revert to its proper work. There is care for the people. The popular melioration, at last, is projected and sought.

“To those who are prepared with well-advised rules and grounds of judgment, these platitudes and plausibilities will offer no attraction. They are brilliant conceits. They can endure no profound analysis of thought: no practical carrying out of application.”

It is laid down that “every national system of education, to deserve the name, must coexist with the same territorial area and with the same numerical population. Its apparatus must be organized to this extent. It must be ramified with the nation.”

Averse from every civil incorporation of Christianity, the author stands “in doubt of legislative recognition (the word nly which our argument

will at present permit us to employ) of the educational duty. Let mental discipline be the most departed from religion, let it be the merest literary scholarship,—when you convert it into law, you recognise it in that which is nearest to religion. There may be minds which can keep the ideas distinct, there may not be a case made out for any necessary confusion of them, but the two will soon run into one another. The establishment of religion does now, in the opinion of many, call in consistency for the establishment of education. If it be conceded, an argument is furnished for the religious establishment very tangible, if not quite complete; a strong objection to it is, likewise, quashed. Government has its province, henceforth, in the mind of the people; the moral and intellectual soul is placed under ghostly and civil charge. It will be impossible, as these more and more intermix, to separate them. They must lose their distinction. To preserve them entire, we are sure is impossible. The religion will become educatory, the education will become religious. A compound establishment thus rises up before us, conscience and reason are cast into its dungeons and bound by its chains, responsible and thinking man is immured in its inner crypt and strongest hold, with the gloom of an inquisition and the defiance of a keep. One mighty trust has been surrendered to the state, individual prerogative in religion; the power of that state only wants for a perfect tyranny that we betray into its custody the prerogative of mind.”

Even allowing that the secular is carefully separated from the religious education, “a wrong is done to religion. It is denied all general control and infusion. It is a thing to be kept alone. When taught, it is taught as it may be. It is taught under no sanction derived from the authority, kindness, and persuasiveness of the accustomed instructor. If it be the religious minister of the respective children, they hear him on the Sabbath day. When twice again every week he appears before them, for direct indoctrination in Christian truth, we cannot but fear that his task will be irksome. His business will be only religious. Must it not degenerate into formality? Shut out from the common order of tuition, must it not carry a proscriptive mark? It is staved off: it is under interdiction: silence concerning it for the principal hours is bound in honour, is sworn by oath. To say that this reserve honours its sacredness, is to treat it superstitiously. It asks not this unmixed *statuesque*: it is a diffusive power. Season every thing with its diffusive influence. Nor do you best approach the youthful heart by exclusive religious doctrine and precept. Blended with lessons, self-educed from facts, how will it commend itself without effort and constraint! Standing by itself,—all the scholastic motives to excel in it being withdrawn—it will seem to the pupils coldly repulsive. They do not require any adventitious reasons to strengthen the too-natural disinclination.

“But we ask, what kind of lettered culture that must be, in which religion is impounded, held in abeyance, passed by, not to be spoken and thought, legally suppressed? Is it to be ‘Godless,’ even to the word? Is not revelation to be assumed? May no reverence be shown to our Master and Saviour? Are we not to know that there is a Holy Ghost? This has been attempted, and always in vain. Owen could not accomplish it in his parallelograms. The British and Foreign School Society avouched the principle. Long since it has abandoned it. Its system is very gene-

rally purely evangelical. It is passing through its ordeal now for this dereliction of its own pretensions. It can make no defence. It always was so. The Christianity which is common to all who maintain belief in the Trinity has all the while been inculcated. The blame is not for any hypocritical, underhand, breach of compact and pledge. It was an inevitable result. In the nature of things it could not be prevented. Religion is so large a thing, that it pervades all. All run into it. It is the universal ganglion. How was the good man to keep his mouth as with a bridle? Was he never to make his children wise unto salvation? We deny not an alternative. The irreligious will be most admirably qualified for not teaching religion. They who are the least impressed with its truth and power will best yield to the restraint. Public opinion should foster such men. The eye of society should search for them through all its ranks. Let them schedule their indifference and unconcern. Let their certificates be very distinct upon these points. Let all be placed beyond suspicion. But if religion seeks conversion to itself, apathy has a zeal, and infidelity a proselytization. If schools be saved from the partialities of the gospel, may they not be abandoned to opposite influences? It is not probable that masters and scholars will retain this equilibrium in all their intercourse with each other,—that this neutrality can be preserved. The disturbance may not all be on one side; it may vibrate in the extreme direction. Nature may take the place of God, and Fitness of obligation."

After demurring to the qualifications of the changeful governments of our nature to discharge this high duty, the writer proceeds:—

"We are now prepared for the converse of the argument, that it is the duty of the state to educate the people. Some even have gone so far as to assign to it other duties more elementary. Wo to any people who look to government for its bread! The Dorset standard of ration, and the Curry draught which Arundel's lord prescribes, may be lavished at the outset,—soon to be most rigorously shortened and pinched. Perhaps no one averment is more heedlessly uttered in our day than that the education of the people falls within the province of government, that it is responsible for it. This must be determined by various inquiries. Was government selected as the contrivance for it? Itself the creature, even to its forms, of the popular will, when was this purpose committed to it? Is not the light which bursts upon us altogether new? If it be maintained that government, in the abstract, ought to educate, you must frame it for this end. Our government never designed it, never meditated it,—never could, from its want of all adaptation addict itself to it. Every species of education has been independent on it. The venerable founders of our constitution made not provision for it. Its delicate as well as massive architecture rose to their plan, and beneath their jealous oversight: this conception was never wrought into it.

"If we would learn the inspired estimate of government, we find its only emblem is the sword: to protect and to punish. Magistrature is for the terror of evil doers, and for a praise to them who do well. Overt acts alone come into its jurisdiction. We suppose it is rather too late to deal with the sophism, which is itself but a few years old: that whatever is the individual's duty must be that of the community, and that whatever he ought to do in a personal, he is bound to do in a collective, capacity. It

is the duty of parents to clothe and nourish their children: can this be devolved upon a representativeship? It is the duty of every man to support, according to his ability, all the charitable institutions around him. Is it required of a government to undertake their support? As well might it be argued, that whatever a man was under obligation to do in his domestic relation, he must persevere in doing when he sits on the committee of an assurance office or a sanatory board.

“All will admit that the parental education is the most simple, natural, and inceptive. Here scripture is peremptory: ‘the nurture and admonition of the Lord’ is urged only on them who can thus early and tenderly undertake it. Many parental duties must be left to the instinct of that relation. The formation of character and habit very greatly depend upon it. It is not a perfect institute, but it is the best which can be imagined. Any disturbance of it is the evil of evils. It may be abused, for our nature is sinful; but to interfere with it, is ‘by the worst means the worst.’ It can only, by any show of reasoning, be argued that this should be superseded by government, when it is neglected, and when it is abused. But this is a delicate dilemma. It may not be attended to at all. It may be attended to for an ill purpose. This is not general, for long since society had then been prostrated. If but partial, and even rare, it must be adjudged whether the espial, the surveillance, the dictation, will not be direr injuries to independence and freedom than any of the anterior carelessness and perverseness can be. In every family there is an informer: every domestic transaction is overhauled. If, however, no household can discharge this claim aright, if, in every instance, government should espouse this claim as its own, then a universal title is made out, all dwellings alike must open, and all families alike must submit. It is not the failure of other parties in performing the task, it was never properly theirs. An usurped right is resumed. That which had escaped its natural bounds, now flows in its proper channel. Government contains in itself the solemn fee. It is the heaven-consecrated teacher. But then it must teach *all*. It will find it necessary not to neglect the noble: what title has he to an independent, voluntary education? All, on this hypothesis, ought to be educated for the welfare and support of the state: their whole cast of thought should be bent to it. A Venetian jealousy should be exercised. To curb the lavish spirit may be more required by policy than to raise the vile. To seize the supposed source of honour and power may be more demanded for the public safety than to lay hold of the inert and abject mass. This is legitimate consequence. If it be bound to teach any, then all; if not all, then none.

“Now such a system generally professes the ‘unitive’ design. It would make all think alike. Its aim is, if not a level of degree, a level of kind. The thoughts, the categories of thought, the predicaments of thought, shall be the same. All shall be straightened as by the school-master’s ruler, and transcribed from his copy. He shall decide what may or may not be asked. But he must be *normalised* himself. He must be fashioned to a model. He shall only be taught particular things. The compress and tourniquet are set on his mind. He can only be suffered to think one way. His restriction is the most imperative. The desired result depends upon it. All schools will be filled with the same books. All teachers will be imbued with the same spirit. And under their cold

and lifeless tuition, the national spirit, now warm and independent, will grow into a type formal and dull, one harsh outline with its crisp edges, a mere complex machine driven by external impulse, with its appendages of apparent power but of gross resistance. If any man loves that national monotony, thinks it the just position of his nature, can survey the tame and sluggish spectacle with delight, he, on the adoption of such a system, has his reward. If, however, in the view of the patriot it shall seem the lie to human greatness, the check against human improvement, the shackle on human freedom,—if he shall see in it the rust which corrodes and eats out all the highest elements of human character and motive,—then, though it should be pleaded for its practical ease and convenience, must he brand it with contempt, and denounce it with ex-oration.

“The true lover of liberty will jealously examine all the plans and measures of government. He will seldom find himself called to help it, and to weigh down its scale. He will watch its increase of power and influence of distrust. He will specially guard against conceding to it any thing which might be otherwise done. He would deprecate its undertaking of bridges, highways, railroads. He would foresee the immense mischief of its direction of hospitals and asylums. Government has enough on its hands,—its own proper functions,—nor need it to be overborne. There is a class of governments which are called paternal. They leave nothing of mental responsibility and action to their subjects. They exact a soulless obedience. A down-trodden people becomes indifferent to all but the wants and lusts of life. It is then called happy. Nothing breathes and stirs. Self-reliance is destroyed. The song of liberty is forgotten. The monument of heroism finds no plinth. And when such governments tamper with education, the tyranny, instead of being relieved, is eternized. The light would have broken in: they refract and colour its earliest ray. A revolution of thought would have arisen: they are ready to bind it hand and foot in subservience to their own base uses and crushing blows.

“The accession of power and patronage to that government which establishes such a national system of education, can scarcely be guaged. Thousands, and tens of thousands, of *employés*, start up at its bidding. Pedagogues, secretaries, inspectors, cover the land. Sumless is the swarm of petty officiators. Buildings must be raised, and here is favour: masters must be chosen, and here is suffrage. From the nature of the case, the favour and the suffrage will be confined to few. But government has raised, by all these means, new influences. The schools are barracks, and the dependents upon them are troops. What behest cannot be accomplished! What power may not be wielded! What command must not be gained! Nor, as Dissenters, can we fail to foresee the patronage which will thus accrue to the Established Church. It is preponderant in all governmental influences. Its civil character, its splendid revenue, its powerful alliance, will exceed every means of counterpoise. We know, who will be the functionaries of the Metropolitan executive: we know, what will be the conformity of the principal teachers: we know, how every other religion will be overshadowed. One mighty mechanism will be forged to sustain the state with mercenaries, and the church with hypocrites.”

Government education, it is further contended, "will produce a great depression in the present rank and species of education;" and is totally inadequate to the task it professes to accomplish.

"The justification of any system, like that which we consider, is the hope and the attempt of laying hold upon a portion of our people, not educated at all. In the purlieus of our cities may they be found. In the great seats of our manufactures they almost possess whole districts. They are not the children of operatives and artizans. They belong to a continually deteriorating, dilapidating class. The parents are outlaws in spirit. Their grudge is against law and order and security. They are sullenly conscious of neglect and wrong, and they would avenge themselves. It is impossible to imagine the hiding places in which they lurk, and how they herd like adder-knots, festering in vice. They send forth their offspring to prey upon society. Who can reach this pitiable fragment? We find errors in the statistics, which include these forlorn children,—many very palpable,—but this fragment, as if broken off from all, is still frightfully large, and more deadly than a volcanic projectile. Voluntary benevolence is the only means of overcoming this evil. It is a cause to be searched out. The mission which pursues it must be inspired by that of Him who came to 'seek and to save that which was lost.' The Ragged School is the noblest of institutions. Here ferocity and selfishness are softened by the kindness, and the reason, and the piety, of those who devote themselves to the work amidst all disgusts. The high-bred, the delicate woman, the accomplished noble, contend cheerfully with all the squalor and all the defiance. Open a government school. Can you gather these outcasts? Could you admit them in their tatters? Will you bribe them and their parents, for you must pay them instead of being paid? Is it in the common nature of instructors, appointed and salaried, to conduct these schools in the only temper which is true to them? The only children whom a national system could embrace are those that are now in the course of education: a national system could barely touch one in a hundred of those who are not now educated. In the case of children in poor-houses and prisons, we willingly allow the right and duty of those who superintend them to educate. But this supposes a virtual orphanage. There are none others to do it for them. It is not necessarily an education of which we can approve. Nothing can justify any sectarianism in it, for the rates are paid by all. If Christian philanthropists might be permitted to conduct it, it would be far more correct and efficient."

After arguing that legislative and eleemosynary schools cannot coexist, and that it is difficult to conceive what form and extent of education is proposed to be put in the hands of government, the writer proceeds:—

"And truly, all that has been premised leaves at large the question on which all other questions hang. If government be under the obligation to instruct the people,—if it can claim the right as well as the duty,—then it is bound to *enforce* national education. We have never denounced what is called religious persecution; for if the state possessed the imprescriptible title to establish a religion, it follows that it is authorized to see that it believed and practised. We state hypothetically the most absurd notions that ever entered the human mind. But consequences drawn from absurdity cannot be less absurd. Now, what shall be the

sanctions of an educational law? Destitute of sanctions, it can be no law. Will you begin with the parents? Will you make it compulsory on them to send their children to school? By brute force? Shall the dens of iniquity be searched, and their little ones be dragged thither? Or shall another order of penalty be substituted? Apply such an one as this: if the parent will not send his child, some certificate shall be withheld, without which the child is disqualified for indenture, and precluded all employment. But this could only move the love or fear of a very different order. These are the steady workmen, the small shopkeepers. And even if they needed the motive of such an interdict, it would be most unrighteous in its infliction. On whom would it light? The children would be the actual sufferers. It would be a most cruel attainder. Ere it could affect the parents with shame or with incumbrance, their heads might be bowed in the dust. Would you try the arts of mulct and incarceration? Any punishment, which shocks public sentiment and freedom,—and this assuredly must,—is more injurious to society than the crime. You must wield physical or moral force. There could be no executory principle to wield the first: it is a burlesque on legislation to apply the second. The kind look, the persuasive tone, the condescending encouragement, patience, perseverance, are the ministers by which it may be wrought, not in council-chambers, not in aulic halls, but in cottages, hovels, cabins, with truculent fierceness, with jeering suspicion, with monstrous imputation, with menacing resistance. This is moral force, and this only can succeed. With whom must it be lodged? Not in hands which handle manacles and truncheons. ‘Government missionaries!’ Officials threatening fine and prison! He who loves his neighbour as himself alone can understand it, feel it, express it, apply it! We think that a law of education in this country is utterly impracticable, because the acknowledgment of right in our progeny, because our civil and religious liberty, because all our usages and institutions, render it impossible to give it a retributive confirmation.

“Never was there a time when interference was so needless. The means of education are in a course of rapid multiplication. On the defeat of Sir James Graham’s bill, the National Society raised £150,000. The Independents have reached, in a similar subscription, £109,000. Other dissenting communities have not been less active. What is still better, it is constantly improving in its kind. A spirit of emulation is awake. The philosophy of teaching is sedulously studied. Old prescriptions are swept away. Time is saved. The thinking capacity is plied. The babe is treated intellectually. And the amount of knowledge which a child now acquires would have made some older members of our universities quake. When all is astir, when many are running to and fro and knowledge is increased, is it opportune, is it decent, to insult all as feeble in spirit, loose in order, contemptible in extent, as a mockery of the principle and a miscarriage of the end?

There is a body of men from whom we might expect a steady front and uncompromising resistance. The Protestant Dissenters might well be looked for in the breach. They have not been wont to flee. They cannot be overawed. But their enemies long to discredit them. Once forbidden to teach, they wrested back their right by slow and mighty struggles. They have taught, or liberty had now been banished. Their teaching power is daily augmented. They have won the pulpit. They

essantly obtaining more and more of the press. Their sentiments everberated by millions who scarcely know their name. Only lately were a people diverse from all others: they stood alone. Now their words are watch-words, their scruples are rights, their prejudices are realizations. Their free and independent opinions, styles of thinking, are of a novel, impress all. There are those who love it not. How shall these be silenced? By tampering with them in adulation and in flattery! Let them by inconsistency lose their power in losing their character; let them destroy themselves! Surely they will not stand out against a good! They, of such ancestry and heraldry, will never narrow their minds by specialties of objection! Whoever made such sacrifices of principle? Are they not ready to repeat them? Their fathers made no sacrifice of conscience; let their descendants make none. Let them be firm in the midst of Grecian gifts. What is laid at their feet, with courtly compliments, is a trap and a snare. It is to commit us. Their hostility to our principles and *regia dona* will be then disarmed. We can never act against our principles again. We are harmless for the future, *hors de combat*. Napoleon, on the testimony of De Stael, once said: 'If I had my choice, either of doing a noble action myself, or of inducing my country to do a mean one, I would not hesitate to prefer the debasement of mine enemy.' Let us beware! All statesmanship now goes one way: each of the great divisions unites. Buy up all! The mind of all! The conscience of all! The religion of all! Multiply establishments! Grant commissions! Endow! Every man has his price! Bid higher, you may be sure of him! Whig and Tory, he is the head and he is the tail! This is the agreed-on policy! 'Plague on both your houses!' Now does the crisis come. We have wrapped our robe to us in the name of liberty: shall we wear it loose in the sunshine? There is nothing which we might not receive from the Treasury. It does not wait for our king. Its doors are flung wide open. It invites us near. But to accede to its first proposal, to touch its first dole, will have irretrievably bound us. We shall pull down all that we have built! We shall forfeit all that we have witnessed! To be betrayed by gold! To betray the testimony of ages for base coin! Prodigal of sacrifice, fearless of reproach, lavish of blood, and to fall at last before a wretched bribe!

'Was it for this we sent out
 Liberty's cry from our shore?
 Was it for this that the shout
 Thrilled through the earth's very core?
 Thus to live cowards and slaves!
 O, ye great hearts that lie dead,
 Do ye not, e'en in your graves,
 Shudder as o'er you we tread!

Government, if serious in this intention, wishes to do an ungenerous thing. It has started late, it has lost the race, but it claims the course and the prize. For a time it was contented to feed the stream, now it opens the sluice-gate. It was content to pursue the triumph and partake the gale, now it launches its bucentaur upon the flood. Is it not the nature of government to lag behind? It is the creature of the people. It is a sluggish organ. It is not the Dyonisian ear. And why should it see, and often to oppose, all that is great and good rise up

before it, and then clutch the reward? That is what it is now supposed to meditate. The people have shamed it. There was a countenance and favour which it might have shown. It not only held back from approval but from sympathy. Still the people pressed forward. Alone they did it. And now shall it be tolerated to despoil and mar the noble work which in no way it assisted, and in no sense blessed?

"Our own character is dear to us. It is a fame of things. It is a glory. Hardly has it been gained. It is an escutcheon of prisons and stakes. Yet is it threatened. It is under trial. It is in ordeal. We only can damage it. They cannot work upon our fears: they may assail our sensibilities. The appeal will be made. May you not suffer a loss of power and influence when it is seen in what an invidious, antagonistic, posture you place yourselves? What will the world think and say when it beholds you, always foremost in the cause of education, counteracting it with all your might? Will it not betray a carping, petulant, disposition? Will it not appear that you oppose the doing by others of what you cannot do yourselves? We must be content to reply, to reiteration, that we reject such a national system of education, because we most conscientiously believe that, instead of facilitating and improving the education of the people, it will impede and debase it. We as conscientiously believe,—indeed, these are but corollaries,—that the mind of the people will be straightened, their character lowered, and their elasticity crushed. We can bear a false construction. It is no new thing that will happen unto us. We can leave our renown of principle to triumph over passing strifes, and to emerge from envious clouds. We can endure to think how others judge of us. A secret satisfaction will warm our hearts, when enemies perceive that we are as proof against seduction and treachery, as against tortures and flames. Let us keep our ground. Let us still prophesy, though in sackcloth. Though the world moves in its giddiness, let us not move. One concession is all that is asked: one concession bankrupts us. We are neutralised for ever. We are a hissing and an execration. Our alliance, so obsequiously courted, would be as contumeliously spurned.

‘If they can catch us once upon the hip,
They will feed fat the ancient grudge they bear us.’

We have resolutely endeavoured to survey the whole question as patriots, as Christians. We only honour our distinctive tenets the more after attempting to forget them. They have come out again, they have risen up, in spite of the attempt. They give a glow to our patriotism, and a subsistence to our Christianity. They are twice blessed. They have the promise of the life which now is, and of that which is to come. They can pass through every furnace, weight for weight, with their original brand uneffaced!"

LOVE NOT THE WORLD.

MAN lives in the present, but for the future. The creature of time, he is nevertheless a being of eternal prospects and interests. How feeble and yet how awful a thing is this mortal life! How fleeting in itself, yet

how enduring in its consequences! How frail in its tenure, yet how tremendous in its conditions! How vain in all its enjoyments, yet how certainly bearing us onward to immeasurable good or evil! Apart from the future destinies of human nature, viewed in itself, and within the limits with which time circumscribes it, most aptly is this life described as "a dream"—"a vain show"—"a shadow"—"a vapour which passeth away;" but when regarded as preparatory, in all its stages, to what is final, and irrevocable, and everlasting, yea enduring, as the throne of God's Almighty itself, a weight of interest, and a grandeur of importance attach themselves to every winged moment of "the life which now is," that overwhelm the powers of man's intellect to estimate, or those of his imagination to conceive.

It were then—who can doubt?—our highest wisdom constantly and in all things to recognize the solemn truth, that, while this world is not our rest, and its fashion is passing away with every fleeting breath of ours, it is nevertheless the sphere in which our eternal interests are evolving with every day, every hour, every minute of conscious existence; and, under the full impression of this awful consideration, to make many a thoughtful pause in life's busy turmoil, and searchingly question ourselves whether we are indeed striving to render the whole of this momentous state of being, so pregnant throughout with mighty consequences, subservient to eternity, and heaven the constant centre of our hopes and aims.

An immortal and holy creature, whose ear the sad story of man's alienation from God had never reached, who only knew that in an inhabitant of earth, he beheld a being like himself gifted with intelligence and the capacity to discern betwixt good and evil, and like himself also destined to live for ever, would surely suppose that not as a natural creature only, but by the natural affinities of his immortal nature, by the very instincts of his being, man would seek his happiness only in objects involving the ideas of immortality and perfect excellence; that under the profound and powerful emotions springing from a consciousness of the grandeur of his destiny, he would feel little difficulty in maintaining the ascendancy of the spiritual over the fleshly, the immeasurable future over the finite present, in his nature and perceptions; that he would ever be found diligently pursuing the cultivation of his understanding in relation to the highest themes of thought, and the most magnificent objects of affection; that his powers alike of action and of endurance would ever be steadily directed to the highest attainable point of moral elevation; that the shadow of divinity within him would ever maintain his spiritual taste and aptitudes in lively exercise, and easily suffice to overcome all that in him was only "of the earth earthy."

Or, if to that unfallen spirit's contemplation, man's sad story was made known, and he beheld in him a two-fold creature of time and eternity, involved in sin and its present and everlasting consequences, yet not hopelessly involved, but a being for whose restoration to God's favour ample provision had been made, and who might yet become more than an angel of light now is; while he knew not, at the same time, how exclusively the nature of that fallen creature was preserved by a corrupt and depraved will: how certainly would he conclude that the great, the absorbing business of every man's life would be to prepare for the future life, and secure for his majestic and imperishable being, the perfection of being and felicity in

the illimitable sphere of eternity; and, how confidently would he expect to find man's connexion and sympathy with the unseen world operating with the most positive and direct impression of reality, on all his powers, perceptions, and emotions, so as to place every moment of his present transient life under the power and solemnity of the life to come?

But how different from all this is the actual state of things. How far short do even the most seriously minded amongst us fall off habitually turning our attention to God and eternity, and thus realizing the first beamings and relations of things! How little do the most lofty minded seek to realize the worth and dignity of the immortal principle within us! May it not with truth be affirmed of Christians in the mass, that they live as if time were their only sphere of hopeful and prized existence; as if the future ages of eternity either were an unknown blank, or presented nothing desirable to human anticipations, nothing to animate and decide present conduct, and give the presiding tone to their will and desires. And even in the most thoroughly regenerate, how strong is the propensity to walk by sight and not by faith, to lose the impressions of spiritual things under the present and more obvious pressure of earthly things! How often do they confess to themselves with sorrow and shame that their most urgent and habitual desires are towards the world and the flesh! They read in legible characters, on all things composing this earthly frame, the inscription, "vanity of vanities," yet they allow the world to cast its spell upon them, and, yielding to the plain and direct usurpation of their senses, hie—even as others do—to load themselves with its "thick clay," its futile learning, its fleeting honours, its familiar enjoyments, burying themselves in the finite and perishable, and allowing the scope of their mental vision to be bounded by the base outward show of terrestrial natures, as if unconscious of the range for which their powers were created. They know that it is written—that it is positively and pre-emptorily commanded—"Love not the world;" yet its love is with them more often than the love of life everlasting, dwarfing their whole characters, and making them, in spite of their vast capacities of perception and desire, to partake of much of the littleness and debasement by which they are here surrounded.

Why is this? Whence the power of the world's enchantments over the hearts even of the people of God? Whence this prevailing laxity and feebleness of spirit, this torpor and inaction, this continual halting in the journey towards eternity on the part of those who know the worth and destinies of man's soul, into whose hearts the light of heavenly truth has shone, and to whom the capacity of a progress without end in all that can constitute bliss to an intelligent and moral creature, is a distinct and bright reality? We know that an unrenewed mind that has never realized its native wretchedness, nor tasted of the grace of God, must be reluctant, dull, and cold to every thing spiritual and divine; but it is of the believer's love of the world we now speak. Why is it that his heart overturns with such a ready and habitual fondness to earth and the vanities thereof? Why is it that in *him*, with all the abiding evidence he enjoys of the reality and importance of unseen but eternal things, there is after all such feeble subordination of sentiment, and feeling, and action to the life which is hereafter? Whence comes it that with the full consciousness of this truth, that the glory of God and the salvation of the

soul are the great ends of human existence, the Christian still retains so cleaving an affection to that world, the love of which he knows to be at once dishonouring to God and destructive to man's best interests?

There is first the weakness and corruption of our fallen natures, by which we are left, as it were, surrounded with a thick, obscuring, and distorting atmosphere of earthliness, instead of walking in the serene light of heavenly truth as we might do if our affections were habitually directed to spiritual things. We struggle feebly against the influence of a world only too much in harmony with our own degraded tastes and perceptions; and then, again, the world thus received and cherished by us operates to reduce our imagination, affections, and intelligence to the level of its own baseness and exceeding worthlessness.

Then there is a listless indolent habit of mind, eminently opposed to spirituality of feeling and perception, but in which we are easily tempted to indulge. How many Christians live as if they had no duties to perform,—no influence to exert,—no temptations to resist,—nothing to overcome,—nothing to oppose,—nothing to attain to by renewed and ceaseless effort? All is listlessness and torpor with them. They have neither force of will, nor magnitude of desire, nor vigour of resolution. As if they knew not that this world is the field, and their life the season—the only field and the only season—in which “glory, honour, and immortality,” though not enjoyed, are nevertheless to be won, they allow their precious time to be frittered away under the daily pressure of trifling cares, and in a mind of the most trivial and inadequate performances. The sum of each day's existence is nearly the same, and exhibits scarcely any perceptible instrumentality to high and holy purposes. A religion which does not evolve itself in practice, by native impulse, can never lift us above the world, and beyond the potent delusions of “the Father of lies.” It is the active principle of religion alive at the heart, which can alone maintain our separation from the world and superiority to worldly influences, and resist the wounds of a feeble and selfish spirit.

Again, there is the weakness of our faith. In proportion as we proceed in stirring our faith into ardent exercise, do we attain comprehensive and impressive views of spiritual things. Faith removes the thick film from the impured eye; or it furnishes the soul with pinions on which it may take its flight, even with eagle-like amplitude and strength of wing, far above the base and sickly atmosphere, the cares and vanity and strife of this earthly scene, into the freedom and brightness of heaven's own climes. When our faith languishes and droops, our spiritual perceptions grow dim and decay; when it is vigorous and in lively exercise, we seem to ourselves to rise above all that is terrestrial and temporary, and to walk in an atmosphere of serenest peace, surrounded with the sunshine of a glad and cheerful heart, and partakes of “a joy unspeakable and full of glory.” Faith teaches us to converse with eternal truth; moulds our will into the Divine will; maintains in us the Divine likeness in the strength andfulness of purified affections. In its exercise, a living energy is poured upon us from above; we feel that we can do all things “through Christ strengthening us;” and that we hold in him, our risen Lord, a perfect and undoubted pledge of life and bliss and glory to come. And so the day-star riseth in our hearts, and we pursue the journey of life, not as the des-

tined heir only of glory, but as if we had already entered on the inheritance, as if our faith were even now confirmed by vision and fruition.

Christian brother, thou knowest that the flesh and the spirit are the two great antagonist elements in thy heart; the former seeking and cleaving to the world, through the power and passions of thine earthly frame; the latter striving to ascend to things invisible and spiritual, through the exercise of faith, hope, and love. Remember that the aims of the flesh in this contest are as many and various as are the objects of thine earthly hopes and desires; that whatever be the cast and prevailing complexion of thy character, the great adversary of souls has suitable temptations wherewith to ply you, and will put the world forward in colours the most attractive to your whole intellectual and sensitive nature. Remember that industry, self-denial, enterprise, may all be kept in vigorous requisition only to pamper the flesh and the lusts thereof; that even the best or the purest enjoyments of life may, by the undue exercise of the social affections, become "a trap and a snare" to thee. Remember that the love of the world has been again and again felt by thee to be utterly incompatible with the universal devotedness of thy heart and life to God. Remember that while in "this body of sin and death" thou canst not, without unrelaxing self-conflict, be true to the principle of duty within thee. Remember that then, the season of thy earthly sojourn and probation is shorter than it was when thine eye first fell upon this little tract, and yet, that eternity is taking its complexion from every winged moment that now flits over thee, for in proportion to the purity and perfection of thine obedience here, will be thy progress towards perfection of being and felicity hereafter. Remember these things, and may "grace for grace" be given thee in the remembrance thereof, to guard against the inroads of a secular spirit, which is continually opposing itself to the self-renewing, world-denying, energetic, fervid spirit of active piety, and TO LABOUR FOR ETERNITY.

THE CHRISTIAN'S REQUIEM.

How should the Christian's dirge be sung?

In trembling accents, faint and low,—
With eye suffused and faltering tongue,
And notes of woe?

No! let his parting anthem be,
For praise-tuned life a fit employ;
A high triumphant melody,—
A song of joy!

There Love may pour her sweetest strain;
Hope bid the widowed heart rejoice:
While Faith still swells the song amain
With trumpet-voice.

His strife is o'er; his course is won
In climes beyond the starry skies!
We sing, eternal life begun,—
'Tis Death who dies!

PASTORAL VISITATION.*

I HAVE read, with much regret, a paper in last month's Magazine on "Pastoral Visitation," bearing the signature J. M. L. The tone and tenor of that article, to say nothing of the composition, are not creditable to us as a body; and I think it would be a pity were the volume for 1846 to be closed, without its containing a decided protest against the statements that article contains. I crave, therefore, a small space for the purpose of offering one or two strictures upon it.

1. J. M. L. says, "we (by which, I suppose, he means himself,) at once assume, that amongst us (*i. e.* our churches,) it (pastoral visitation,) is in a very inefficient state." When this is taken in connection with what follows about "continual neglect," "supineness," "shameful indolence," &c., it appears that the charge which J. M. L. brings against the Congregational ministers of Scotland, and which he assumes as needing no proof, is that through indolence and unprincipled indifference, the visitation of their flocks is either not attended to at all, or only in a very inefficient manner. A *modest* assumption this to begin with truly! Pray, who is J. M. L., that he so coolly, "at once assumes" such a position? I meet this unwarranted assumption with an indignant challenge, and a peremptory denial. He states what no man who knows our churches can state with truth. Possibly there may not be amongst us the *kind* of visitation which J. M. L. thinks best, but he has no right to assume that what he thinks best is best, and on that to ground a sweeping charge against a whole body of pious, laborious, and devoted men. Did he never read 1 Pet. ii 1, and 2 Tim. iii. 2-3?

2. J. M. L. pointedly contrasts the conduct of our ministers in respect of pastoral visitation, with that of the Presbyterian ministers. I have no objection to this, provided it be fairly done. But in order to this there ought to be taken into account how much our ministers have to do in *other* respects, which does not fall ordinarily to the lot of Presbyterian pastors. It should be remembered that, whilst the latter usually preach only twice on Sabbath, many of our pastors preach three times, and all of them have one preaching service, some two, and some several such services besides, during the week. The Presbyterian ministers have no church meetings to prepare for, to preside over, and (I may add,) some-

* It was by a sort of accident that J. M. L.'s paper found a place in our pages to which it had no claim, either on account of the truth or temper of the strictures it contains. We do not on the whole regret its insertion. It is better, perhaps, that freedom of speech being allowed, it should be made apparent how rashly and recklessly some will complain who have never troubled themselves to ascertain that the alleged grounds of complaint have any real existence. For ourselves, we attach a very high importance to the duty of pastoral visitation, if wisely and spiritually conducted: and shall be happy, if this discussion (of the particulars merely of which, our readers must be judges) shall be the occasion of rendering the intercourse between pastor and people more conducive to the spirituality and progress of our Churches.

In one part of J. M. L.'s reviewer's statements, we wish to bear our testimony, derived from a pretty extensive acquaintance with the actual state of things both in town and country, that by no class of ministers is the duty of pastoral visitation more conscientiously and laboriously attended to, than by the Congregational ministers of Scotland; we speak of them, as we speak of others—as a class. Individual exceptions are not reckoned on either side of the comparison.—Ed.

times to recover from as they best can; they have not to examine and converse with applicants for church fellowship except in the lump once a-quarter, or once in the half-year; and they have not cases of discipline to manage in the minute and difficult manner in which these are conducted amongst us. In fine, the Presbyterian minister is surrounded by a body of elders who share the responsibility, and divide the toils of pastoral superintendence, whilst we must do all ourselves, unless some active brother of his own accord, volunteers to assist us. Are these differences nothing? Would they be totally overlooked by any man who wished candidly to form an estimate of the comparative diligence of Independent and Presbyterian pastors?

3. I am no advocate for a pastor's *restricting* his visits to seasons of trial among his people; but, I must protest against the terms in which J. M. L. has spoken of such visits. According to him, a pastor who enters the houses of his people only when his visits *are most of all required*, is a personage whose visits can never be well received: as "his presence is either the precursor of evil, or the sign that it is past!" What! do people think less of their doctor because he is not incessantly calling to feel their pulses, and examine their tongues, and prescribe medicine? Do men attach gloomy associations to their friends, who are always ready to assist them with their counsel when it is needed, because these friends are not every now-and-then coming, and saying—"Now don't you want a little advice?" And where is the essential difference between such cases and that of a minister, who stands ready to assist his people whenever their circumstances demand it; but who, unwilling to intrude himself officiously upon them, is sparing of his visits so long as he sees that they are not required? And suppose such an one—under the influence of feelings, which every one who has had a gentleman's breeding will be able to comprehend—should go to the opposite extreme, and be *too* fastidious about intruding uninvited into people's houses: is he for this to be made the object of such a tirade as that which has occasioned these remarks?

4. J. M. L. says, "we fearlessly assert as an impregnable position, that no minister has any sanction from heaven, nor any right from society, to enter on engagements which so trench on his time that he cannot bestow upon his charge a full and faithful pastoral supervision." Of course, no man can have "a sanction from heaven, or a right from society," to neglect what he has engaged to perform. We did not need an oracle to tell us that! But, suppose J. M. L., instead of pompously rolling out useless truisms, had attempted to show that no pastor can fully and faithfully superintend (or if he prefers it *superwise*) his church, without gadding about incessantly among the members, he would have written something to the point, and something which might have a much better effect on the mind of pastors, than his hot philippics are likely to have. For my part, I doubt this position. I think that not only is there a possibility of superintending a church without systematically visiting it, but that it is better both for the church and the pastor, when his duties are performed with as little of form, system, and pomp as possible. It would have been to the point, also, had J. M. L. endeavoured to prove that regular systematic visitation is any prescribed part of a pastor's *official duty*. This point I also call in question. Admitting the *expediency* of frequent intercourse between a pastor and his flock, I crave proof from

scripture that it is any part of his *duty, as a pastor*, to pursue a "systematic visitation of his congregation." Now in the absence of proof of the two points above referred to, I protest against being lectured in the style which J. M. L. has chosen to adopt. Before I am told that I am saying what is not true, when I plead want of time as a reason for not running about continually visiting my people, that I am guilty of "shameful indolence," that I "sit supinely in my study;" (though, by-the-by, it would beat Ducrow himself to sit supinely, *i.e.*, lying on his back,) that, in short, I sinfully neglect my official duty, I think it but reasonable, that I should be at least shown by some clear passage of scripture, that a systematic visiting of my congregation is my official duty.

5. J. M. L. seems to think that the systematic visitation of a congregation is a source of unmixed good in a church, and that the neglect of it is a root of all evil. Here, I decidedly differ from him. I regard pastoral visitation, as it is generally conducted in this country, as a dangerous practice. It tends to nurse a superstitious feeling among the people, as if the visit of the minister brought some spiritual charm to their house. It fosters formality by leading the people to believe that they and their children must be especially good whilst the minister is there, whatever they are at other times. And when, in order to avoid this, formality is set aside, and the pastor becomes free and open in his conversation; it often involves him in familiarities of intercourse which embitter his days, mar his usefulness, and perhaps ruin his character. Alas! I know too many instances of the evils which have resulted from too free intercourse on the part of ministers with their people, not to tremble for any minister whom I see indulging in it. More than this: in our churches incalculable evil may be done, and some, I think, has been done by pastors giving in to the idea, that the care of the church devolves exclusively on them, instead of inculcating upon the brethren, that it is *their* duty, as an associated body, to watch over, visit, counsel, and assist each other. J. M. L. and many besides in other churches do not, as it appears to me, rightly understand Congregationalism. Their conception of it, I fear, includes nothing more than the privilege of attending church meetings, making speeches, or as they call it, "stating their minds," and pretty freely finding fault sometimes with their betters. But this is not the Congregationalism of the New Testament, or any thing like it. The Congregationalism of the primitive churches consisted in the members loving one another, watching over each other with a godly jealousy, admonishing each other, comforting each other, striving together for the faith of the gospel, praying together, working together, and leaving to no set of officers those sacred duties of brotherly love which the Master has laid upon the brethren themselves. If Congregationalism in this country is "languishing," it is from the neglect of this its essence, and not from the neglect of pastoral visitation, which is a mere accident of it, that it must have suffered. True genuine Congregationalism depends on the pastor doing his duty, and the people theirs; not on the people devolving upon the shoulders of the pastor what Christ has laid on their own. Congregationalism will never thrive, if it be unnaturally grafted upon the stock of Officialism. Let us have the pure thing, one way or the other; not an ill-sorted amalgam of the two. If it be proper that the church should be under the tutelage of its officers, be it so; but, if not—if the church

can take care of itself, and ought to take care of itself—then away with this outcry about our churches suffering from the want of official supervision. In Congregationalism as it should be, there is a place and a duty for *all*. First, there is the *Pastor*—the man of thought, of reading, of experience, of dignity—who is to allow no man to despise him, not by the assumption of little airs of superiority (the surest way to defeat his end), but, by the power of mind and of character: his business is to watch for souls, to preach the Word, to feed the flock, and to rule the house of God committed to his charge. Then there is the *Deacon*—the man of business and practical wisdom: his duty is to attend to the temporal interests of the church, to collect from the rich what is needed for carrying on the work in which the church is embarked, and to dispense to the poor what will supply their temporal necessities. And, in fine, there is the *Brotherhood*—the body of the members, including the pastor and deacon in their private and unofficial character: their vocation is to help each other, watch over each other, visit each other, exhort each other, and by all means of a private kind, further the common well-being of the whole. Oh! it is a beautiful system if men would but understand it, and work it out. But, if our people have generally the notions of J. M. L., no wonder if it does not succeed. The new wine will not be quiet in old bottles. The new piece will not suit on the old garment. A spiritual system will not thrive if incorporated with a worldly policy.

6. I come now to the worst part of the paper of J. M. L., viz., that in which he declares that the ministers of the Congregational Churches of Scotland are guilty of *supineness*, of *shameful indolence*, and of *falsehood* in alleging "want of time" as a reason for not visiting their flocks. I stood aghast at this astounding charge, when I first heard it, and I still marvel at the cool daring of the man, be he who he may, who could make it. I should be sorry to believe that there is one of my brother ministers against whom it could be substantiated, or that any one of our churches should be so ignorant of its duty, or so lost to all the claims of brotherly love, as to allow its pastor to pursue such a course, without endeavouring, by faithful and affectionate remonstrance, to call him to a change of mind and conduct. But, indignant as I feel at this charge, I will meet it calmly. I refer, first, to the case of the pastors in our large towns; and here I will take my own case as an example, as I know it best. Though my church is by no means the largest in the connection, yet, before I can visit all the members *once*, I must devote at least 600 hours—that is at the rate of four hours a day, for 150 days; and I must walk about 1400 miles, which is at the rate of somewhat less than 10 miles a day, for the same length of time. Now, when it is considered that I have three discourses every week to prepare and deliver,—that I am often called, besides, to preach sometimes at home, sometimes at a distance,—that I have church meetings, prayer meetings, deacon meetings, committee meetings, and public meetings to attend,—that I have baptisms to perform in the houses of the members, funerals to attend, visitors to receive, and advice to give on all sorts of subjects,—that I have to visit the sick and the afflicted,—that I have to converse with numerous applicants for church-fellowship,—and that I have many calls on my time besides which I cannot prevent;—I leave it with the

good sense of any candid man to say whether—even supposing I never were to enjoy the luxury of reading a book, or to occupy myself in literary exertion, or to spend an hour with my family and friends—it be possible for me, either very frequently or very systematically, to visit my flock; and whether I may not, without any “cloak,” or any prevarication, plead want of time as a reason for not doing so. Now, of my brethren who are ministers in large towns, there is none who can have much less to do than I have, and some of them must have a great deal more; and yet there is not one of us who wholly neglects pastoral visitation, and by some a large portion of time is regularly devoted to this work. In the case of the country ministers, the details are somewhat different, but the result substantially the same. Many of these are young men whose stores of theological and biblical knowledge cannot be large, and who, therefore, *ought* to be much among their books, both for their flocks’ sake and their own; others have their people so widely dispersed, that sometimes it consumes nearly a whole day to pay a single visit; others are so extensively occupied in preaching and travelling, that they are little at home; and others are obliged to engage in secular pursuits, for the due support of their household. And yet I do not believe that any of these brethren wholly neglects the personal inspection of his flock; and many of them, I know, devote to this work what I cannot but regard an undue portion of their time. And are these the men who are to be held up to reproach, as supine, shamefully indolent, and hypocritically false? I would not for the world have the heart of the man who could deliberately utter such a calumny.

To my brethren in the ministry I presume to say in conclusion,—Brethren, let no such assaults move us. Let us be steadfast, diligent, persevering, and we may rest assured that, however a few may carp, the great body of our flocks will rally on our side. By all means let us visit our congregations as frequently as weightier duties will allow. But we must remember that we are men of the nineteenth century. Our lot has been cast on an age of reading, intelligence, and energy—when men will not accept vapid declamation, noisy emptiness, or rhapsodical inanities, for the realities and the rationalities in which the ministers of Christ should deal. To our books, then, brethren, to our books! Let us be men of light, as well as men of love. Let us feed our flocks with the finest of the wheat. Let us be careful to give them substance, and not shadows—wheat, and not chaff. Let the pulpit be our chief aim—the closet and the study our chief haunts. And if, through God’s blessing upon our honest endeavours, we shall be able, from Sabbath to Sabbath, to enlighten our people’s minds, sure I am they will never be so silly as to complain of us, that we seldom “darken their thresholds.”

W. L. A.

EDINBURGH, 9th Nov., 1846.

THE APOSTLESHIP OF MATTHIAS,

BEING REMARKS ON THE OTHER SIDE—ON ACTS i. 15–26.

“OUGHT Matthias to be considered one of the twelve Apostles?” is the question proposed by A. T. G., in the last Number of the Magazine,

and he has answered it in the negative. From that conclusion, and from the views by which he supports it, we entirely dissent, and shall now endeavour to express our reasons for doing so; taking up, in the first place, his statements in order.

1. We cannot believe that even before the day of Pentecost the apostles were liable to err *in such a matter as this*. Even after that day they were liable to error in important points of conduct, (see Gal. ii. 11,) but not in that which was *official*. So we believe that, previously to Pentecost, they were secured against all error *in the official management of the church*. We derive this persuasion from the passages; Matt. xviii. 18,—which see.

2. They certainly transgressed no command of our Lord. His command related to two things;—they were not to depart from Jerusalem for a specified time—they were to wait there for the promise of the Father. They fulfilled the command in both respects. They remained in Jerusalem, and they remained waiting for that promise. There is surely nothing in the act we are discussing that is an interference with either of these things. It is too much to say that “these directions seem plainly intended to restrain the apostles from attempting *any thing* till after Pentecost.” They were intended to restrain them from attempting any public efforts, before they received power from on high to enlighten and sustain them; or adopting any measure in the church, that would have involved an alteration of recognized principles or an addition to such; but surely nothing more. To fill up a vacant office was no startling innovation; it was simply repairing a breach in their ranks before the day of conflict came; a measure which we should deem seemly, congruous, and necessary, and which we are startled to hear called “unjustifiable and wrong.”

3. “Peter does not assign any authority or reason for the proceeding, but his own idea of its being right and necessary.” Suppose it was so, we, for our part, should very much prefer following an APOSTLE’S “*own idea*” in such cases, even before Pentecost, to follow that which is merely our *own idea* in the present day. Observe, we say, *our own idea*, apart from direct scriptural information, which A. T. G.’s argument supposes to be here wanting. In that case our choice lies between Peter and certain critics,—*his* idea of what was right and necessary, and *their* idea of it. We must candidly say, we prefer adhering to the Fisherman, even if it was but “his own idea.” But what if it was, also, not the idea, but *the WILL of the Spirit*? And if Peter was not already guided by inspiration in things pertaining to his office, what are we to make of John xx. 22? what, indeed, becomes of his office itself, and his previous ministrations in it? Shall we suppose, that even now, he was so ready to fail in the interpretation of scripture, when our Lord (Luke xxiv. 44, 45,) had opened the understanding of all the apostles “*that they might understand the scriptures?*” How little must he have profited by his divine teaching and illumination, if, on the very next occasion that we find him quoting scripture, he is to be convicted of so gross a misapplication of it! Why insist on the necessity of a direct “communication from Christ authorising him to act as he did,” when this previous illumination, coupled with the authority originally conferred on him, was equivalent to it?

4. “There was nothing in the mode of election,” &c. So think certain critics; but the one hundred and twenty disciples thought just the con-

trary. Which party is likelier to be in the right? The disciples had prayed, depending on the promise, Matt. xviii. 19, which seems specially intended to apply to such emergencies in *church affairs*; they had appealed to Christ as *Καθ' ὅσον πάντων* "knowing the hearts of all," i. e., fully acquainted with the internal character and spiritual qualifications of all—a solemn and beautiful recognition of his Deity; and did this prayer receive no answer? yea, did it receive a false one? for the lot was either ordered by Christ, or it was not. If by him, did he intend judicially to mislead them, as Ahab was misled (1 Kings xxii. 19-23.)? If not by him, by whom was it ordered? The apostles had recourse to lots, as being a direct appeal to divine decision, knowing that God had sanctioned this. (Num. xxvi. 55; Prov. xvi. 33.) It is true there was no farther interposition than the answer by lot, but, supposing that to be agreeable to his will, was this necessary? It is said, *the importance of the occasion* demanded some decisive indication of approval. We answer, if our opponents are right, much more did *the importance of the error* demand a decisive indication of disapproval; but where is it?

Farther; our Lord's approval seems to us plainly enough indicated by his presence and favour still remaining with them, and particularly by *the miraculous gifts of Pentecost being granted equally to Matthias with the rest*. He is made no exception, which surely would have been the case had he been unlawfully intruded into so important an office. Peter stands up "*with the eleven*" to preach,—they are all recognised as fellow workmen, equally honoured by God.

5. The reason here given has no force at all, because, if it has *any*, it must be on the ground that silence concerning the labours of an apostle implies at least, something unfavourable to him. Farther, if the future career of Matthias was really so barren of honour and success as to be a visible condemnation of the original error in his appointment, how was it that it never struck the minds of the apostles themselves? How did they not discover their blunder? Or shall we suppose they did, and that Luke records the fault, but omits all mention of its discovery? This does not agree with our notion of *fair* historical narration, much less with our views of what is *inspired*.

6. We have not the slightest hint that in choosing Paul to be his apostle, Christ intended to supersede any previous proceeding. Paul does not seem to have thought so. Doubtless he who reproved Peter before all for one error, would not have hesitated to remonstrate with him because of another, which, though committed some time before, was so closely connected (as A. T. G. supposes) with his own claim to the apostleship. But Paul never speaks of his proper place being withheld from him; nor does his companion Luke, who knew his views and feelings, give any hint of the wrong; nor is Paul ever numbered with the twelve. The fact is, Paul, though an apostle, was not intended to be one of *the twelve*, whose special duty it was to go to "the lost sheep of the house of Israel." Matt. x. 6. Their commission was afterwards enlarged, it is true, but their first work, and for a time their only work, was among *the twelve tribes*, to which their number was an allusion. Paul's commission was quite different; (Acts xxvi. 17, &c.) he was appointed specially for *the Gentiles*, and gloried in being *their apostle*.

But it is said that there was an essential qualification wanting in

Matthias,—that “the nature of the office required that the apostles should be appointed directly and immediately by Christ.” And do not the disciples recognise this rule, and follow it in their prayer here recorded? Unless we say that that prayer was vain, and the answer by lots delusive, we must admit that the qualification referred to was *not wanting* in Matthias. We have no right to say that a miraculous appearance of Christ was essential in this particular case.

The whole proceeding, which on the opposite view is strange and astounding, becomes very simple and easy of comprehension, if we attend to what Peter states as the reason why he urged it. Read Acts i. 21, 22. The thing required was a *witness of Christ's resurrection*. Peter knew that to serve this purpose was the first duty of the apostolic office, as his master had told him. See Luke xxiv. 48. The necessity for such a witness was immediate. Our Lord's originally selecting *twelve* to bear witness on his behalf, showed that he regarded that number to be most suitable, if not needful; and if one of the witnesses proved unfaithful, and another could be procured equally qualified to bear testimony, there was surely no reason why the deposition that was wanting should not be supplied by that other. The qualifications of such a witness are stated by Peter. He required to be one who had accompanied with the apostles all the time that the Lord Jesus went in and out among them, beginning from the baptism of John unto that same day that he was taken up. Matthias was such a one.* On this ground he bore witness along with the rest; and shall we say, in opposition to the judgment of the holy and devoted men who had to bear that perilous testimony, that his evidence was quite unnecessary and superfluous—that the christian church could better have dispensed with it? If he ought not to be considered an apostle, this would be true. But we have seen that to him, as well as to others, the Holy Ghost was given at Pentecost. Now, A. T. G. holds that after Pentecost the apostles were not liable to error. Hence two things follow: if they had committed an error before, they would have discovered it then, and deposed Matthias. But he appears in conjunction with them. Acts ii. 14; iv. 31; v. 12, 10, also vi. 2. *The last instance deserves particular attention*. Again; if Matthias received the Holy Ghost at Pentecost, he must then have known whether he was rightfully an apostle or not. The conclusion is plain. If he did not receive the Spirit, he would not have been reckoned as one of “the twelve,” when they suggested the institution of deacons.

Lastly: Consider what dangerous consequences flow from the contrary supposition. It gives us no advantage in any respect, so far as we can see; but imposes upon us the following convictions. That those whose authority we profess to follow, did, in their very first step in the settlement of the church, commit an error through over-haste, *which they never retracted*; that they directly transgressed the Saviour's command, doing that which was “unjustifiable and wrong,” *but never repenting*; that they blundered egregiously in their “interpretation of providence and scripture” after their risen Lord had opened their understandings to understand the scriptures; that the solemn prayer which they united in offering at

* Of this fact, and also of the propriety of taking “*the twelve*” in its literal signification, we have a remarkable confirmation in 1 Cor. xv. 5, compared with Luke xxiv. 33, 36, which supplements Mark xvi. 14.

son when the spirit of supplication was so signally enjoyed, was of presumption, and was treated as such; and that all this passed any plain rebuke at the time or afterwards. How strangely are stories written, if a transaction of this important kind is recorded any hint of its extreme sinfulness!—for, on the opposite view, it is a complication of ignorance, wilfulness, pride, presumption, and vanity, without any thing said from which it is possible to discover the truth, except by such reasoning as A. T. G. has employed. It is not that the scriptures record improper acts without always *expressing* the moral value of them, but in such cases the acts are of that kind which admit of no doubt, or are condemned, plainly condemned, by other scriptures. This is not such an act. They never fail in the case of an *transaction*, which was either irregular, or “unjustifiable and unprofitable,” to give us clear grounds for judging of it. Compare Levit. x. 17; Num. xx. 10—12; 1 Sam. xii. 12—19, xiii. 9—13; 1 Kings 11. 1—3; 2 Chron. xxvi. 16—19, and other passages. More might be said in illustration of the subject, but the paper has already extended beyond its limits with regret.

R. N.

“HERE WE HAVE NO CONTINUING CITY.”

EARTH has no downy resting place,
Where the tired pilgrim long may stay;
Time ever cries, with hoary face—
Away, away.

The bark upon the rushing stream,
Careering, onward speeds along:
And such is mortal life—a dream—
A passing song.

We build a palace on the shore,
With splendid dome, and turrets fair,
And banquet like our sires of yore,
All joyous there.

And friends come trooping at our call,
With lightsome step and loving eye,
While music echoes through each hall,
No sorrow nigh.

Away, away; the voice is heard,
Prophetic through the joyous dome—
“With the cold shroud thy light frame gird,
The grave thy home.”

Go pile thy golden ingots high,
And bid thy treasure'd diamonds blaze;
Feast with the glorious sight thine eye
In rapt amaze.

One little hour, thy treasured store—
Thy pearls, thy diamonds—cannot buy,
When thou hast told life's moments o'er,
And thou must die.

Yes, tho' on earth no resting place,
Where the tired pilgrim long may stay,
In heaven, before his father's face,
He rests for aye!

GLASGOW.

H.

 REVIEW.

Truth Defended, in a Supposed Trial between Infant Affusion and Believer's Baptism, &c. BY SEACOME ELLISON. London: Houston & Stoneman. 1846.

This is a great book, of more than 700 pages. That anybody, with the solitary exception of the author, has ever read it through, we have no certain information. We more than doubt it, and would be apt incredulously to test the assertion by an attempt at cross-examination. The book may be a good book—that is to say—a much better book than one would pre-judge from its offensively absurd form and method (for a really good book—a book to be read, enjoyed, and to afford instruction and conviction, it cannot in the nature of the case be,)—but the man that is so destitute of all taste, sense of propriety, and guilty of such gross irreverence for a scriptural theme, as to trick off its discussion with the vulgar pedantry of which the whole method of his book is an embodiment, deserves to be condemned unheard. He has arrayed himself in such fantastic foolery in the outer man, that intelligent and decorous inquirers after truth would rather avoid than possess his acquaintance.

We are fully aware that most respectable authorities could be adduced from earlier periods of our religious legislature for such a method of treating religious subjects, but the quaint conceits which are in a degree natural to one period, being the prevailing (faulty, but still prevailing,) fashion of the time, become mere fooleries and “wanton wiles,” in an age like ours whose practical good sense has well nigh extinguished the very memory of them. We have suffered from such extreme reluctance to pass beyond the title-page and contents of this volume—“The Trial: the Counsel for the Plaintiffs; Address to Judge and Jury,” &c., down through three dozen of stages of Counsel's Addresses, Examinations, &c., to the Address of the Judge and Verdict of the Jury!! that the book in its interior contents could get no justice from us. In short, in our sober judgment, we decline to read it. Our readers, if they think us unjust, may do it for themselves, and much good may it do them. We hope the author will give us credit for this, that if he write a work in reasonable shape, it shall have the attention which we are sure this will never receive from either reviewer or reader.

 DENOMINATIONAL INTELLIGENCE.

GLASGOW THEOLOGICAL ACADEMY.

OUR readers are aware that at the annual meeting of the committee, an esteemed brother in the ministry was unanimously requested to undertake the tutorship which was filled by the late lamented Mr. M'Kenzie. He, however, saw it to be his duty, on various grounds, respectfully to decline compliance with the com-

mittee's desire. After mature consideration, at two adjourned meetings, the committee selected Mr. Alexander Thomson, M.A., pastor of the church in Nile-Street Chapel, Glasgow, to assume the office of resident tutor, on the understanding that his undivided services should be given to the Institution. It is with much pleasure that the committee inform the friends of the Academy that Mr. Thomson has accepted of the situation,—being fully assured of his competency for discharging its duties, and the energy with which he will seek to fit those committed to his care for the important work before them.

Four applicants have been admitted into the Institution, with each of whom the secretaries have had a lengthened correspondence, and whose appearances before the committee were such as, in their estimation, gave good promise of future usefulness.

The tutors, Dr. Wardlaw and Mr. Thomson, commenced their labours early in November, with a class of eight students. Besides these, a number attend the exercises, (being kindly permitted to do so by the tutors,) by which the advantages of these lectures and exercises are more widely extended.

In accordance with the recommendation of the annual meeting of committee, the following circular was sent to the bulk of the churches:—

“To the Congregational Church in _____

“Glasgow, 11th August, 1846.

“Dear Brethren,—The Committee of the Glasgow Theological Academy have often had under their consideration in what way they could get the churches to exhibit a deeper interest in it; and they have thought that if they could only persuade all the churches to make a collection on the same day, a palpable proof would be afforded of the value they set upon an institution so intimately associated with their efficiency and prosperity. Accordingly, at the last annual meeting of the general committee, when a large number of brethren from all parts of the country were present, it was unanimously resolved to solicit each church to make a collection; and, at a subsequent meeting, the committee agreed to fix the fourth Sabbath of October as the collecting day. They appointed this day on two grounds,—1. Because the Treasurer has always heavy payments to make at the commencement of the session; and, 2d, Because they do not wish to interfere with the collections for the Union, which are usually made in the spring of the year.

“We have been requested to intimate this resolution to you; and, in doing so, we would respectfully and earnestly press upon you the privilege and the duty of setting apart the above named day as a special annual season for contributing to the funds of the Academy.—We are, yours faithfully,

“DAVID RUSSELL, *Secretary.*

“WILLIAM P. PATON, *Treasurer.*”

We trust that the friends of the Academy, to which the churches owe so much, will continue liberally to support it. The committee cannot yet report the extent to which the churches have responded to the above circular, but they will do so as soon as practicable. An interim report may, perhaps, appear on the cover of the Magazine for this month.

EXTRACTS FROM THE JOURNAL OF A MISSIONARY ITINERARY;

PERFORMED BY THE REV. A. F. LACROIX, ACCOMPANIED BY A MISSIONARY FRIEND, AND TWO NATIVE ASSISTANTS, IN DECEMBER 1845, AND JANUARY 1846.

January 2d, 1846.—Proceeded about noon across the Damoadah, to another populous native town called *Tajpore*. The first object which struck our sight was an immense Juggernath's car. We took our stand near it, and, as is frequently the case, were led from this circumstance to point out the sin and utter vanity of idolatry. The people whom we addressed pleaded in excuse the practice of their ancestors, who, they said, were all idolaters. We had therefore to refute this argument, which is constantly brought forward by the Hindus. It is, however, worthy of remark, that it is only in reference to *religion* they bring it forward, for they make no scruple to adopt European arts, and to use European goods, when they perceive that these contribute to their *temporal* prosperity and welfare. Some young men present showed themselves rather rude, not to us, but to our native assistants, and began jeering and mocking them for having changed their religion. We thought it

our duty to take the part of our native brethren, and told these silly young fellows, that the native Christians were far superior to themselves, for that when they had been convinced that idolatry was false and sinful, they had had the courage to forsake it, notwithstanding the obloquy to which this step exposed them; but that they (these jeering young men) although they had not been able to defend idolatry, were cowardly and wicked enough, against their better knowledge, to adhere to it. This reproof effectually shamed and silenced them.

When taking out our bundle of tracts to distribute, it so happened that the two uppermost were one on *drunkenness* and the other on *fornication*. No sooner had the people seen the titles but they said, "We do not want these books, for we are neither drunkards nor fornicators." (We were, however, pretty sure that many of them were.) "Perhaps," said I, "you are not liars neither, nor thieves, nor covetous, nor envious, nor proud; in short, nothing that is sinful and bad?" "No," replied they, "we are all good people in this place." "Then," added I, "what good fortune has befallen my friend and myself to-day, that we were led to come to Tajpore, for this seems to be very heaven! Thrice happy Tajpore, to be without sin!" The bystanders smiled on perceiving the irony, and said, "Well! well! we will at least confess to one sin of which we are guilty—we are all here great liars!" This was sufficient to lead to a serious admonition to them to search their hearts, to confess their sins, and to take hold of the Redeemer ere it was too late.—Some of the people took books, others refused, being evidently afraid of a great Zemindar (landholder) who resides here, and seems to be a most bigotted idolater, and a bitter enemy to Christianity. These Zemindars exert an almost kingly power over their tenants, and are usually greatly opposed to missionaries, because they fear that the oppressive measures to which they resort, and their tyranny, would soon be detected and checked if once a missionary got a footing on their estates, and succeeded in enlightening the people.

January 3d, 1846.—Sailed down the Damoadah till we reached the Ganges again, and proceeding on the latter six miles farther south, arrived at the mouth of the *Roapnarain*, another river also coming from the Rajmahal hills, and running nearly parallel with the Damoadah, which we had just left. We determined on ascending this river also as far as navigable, and at two P.M., when the flood came in, entered it; but till night did not see any villages of importance.

January 4th, 1846.—Very early this morning we arrived at *Coalah-Ghaut*, and immediately went on shore to reconnoiter the place. We found it to be an extensive village, consisting principally of serais, or native inns, for the use of travellers who are constantly passing this thoroughfare, it being the high road from Calcutta and all Bengal to Juggernath in Orissa. We understood that some time before and after the Juggernath festival, the crowds of pilgrims proceeding to and from Pooree through this place, are immense. This would render it an advisable station for a missionary, at least for a few weeks in the year. He would there have an opportunity to proclaim the word of life, and to distribute tracts to thousands and tens of thousands.

At eight A.M. we returned to our boat to breakfast, and to have worship with our native brethren. When this was concluded the latter went on shore, and preached to the people from the parable of the prodigal son. Soon after we joined them, and I addressed another congregation, proving to them that Jesus Christ is the only true incarnation though which men can be delivered from their sins, and obtain a new and holy nature. Many of the persons present listened with deep attention. One of the principal inhabitants, however, was evidently ill-disposed. So, in order to put him to the test, I asked him whether he had heard what was said. "Yes, (replied he, with a forced laugh,) but I took care when your words entered through my right ear, to let them go out through my left." Seeing that he was anxious to excite a laugh against us and our message, I spoke seriously to him in the presence of all, and reminded him that by acting as he did, he was injuring his own soul, and making light of that which might lead to his eternal salvation. This made him more serious; but he remained hardened, and added:—"I do not care about eternity; for whatever is written on my forehead on that score, will happen whatever I may do."—(N.B. The Hindoos have an idea that their fate is written on their foreheads, and they view the seams that divide the skull as that writing, which, however, is unintelligible to mortals.)—Upon this, I asked this man what his profession was? He replied, he was a merchant and shop-keeper. I then further inquired of him why, if his fate was written on his fore-

head, he opened his shop in the morning, and why he was praising his wares to the passers by; for that if it was his fate to sell, he would do it without exertion of his own? He saw he had got into a dilemma, and replied nothing. I took occasion from this to point out again to him and the assembled natives, the foolishness as well as the wickedness of trifling with their own souls. A good number of tracts were distributed; and when the tide made, we proceeded on our journey up the Roapnarain river.

January 5th, 1846.—Arrived early this morning at *Goopi-gunge*, and sent our native brethren on shore to ascertain what place it was, and whether it would afford us a good prospect of usefulness. When they returned, they reported having met only a few persons to whom they spoke the word of life, and that the place, except on the weekly market-days, was almost deserted; so, we thought best to push on in the hope of reaching to-day *Ghatal*, which is a large native town fourteen miles higher up the river.

At eleven A.M., while passing a few huts situated on the banks of the river, a native came running after the boat along the shore, begging we would stop a few moments and shoot an alligator which had taken its station in a large pond near his house, and was daily destroying the ducks. He added, that he feared the monster would soon do worse: as only the day before it had devoured a baboon that had come to the pond to drink. As a friend, on my leaving Calcutta, had kindly lent me a fowling-piece, I lost no time in loading it with ball, and proceeded to the infested tank. I had not waited long before the alligator came up near the opposite side, when I took aim and hit it in the neck. The animal plunged; but was not dead, as could be seen by the motion of the water above where it was. Indeed, it is very rare that an alligator dies at once of a single wound. The vitality of these animals is so great, that they live generally for days afterwards. The native who had called us, expressed his thanks, and the hope that he would soon be delighted with the sight of the dead carcase of the monster floating on the water, in which hope we sympathized.

Arrived at about four P.M., at a small village, three miles on this side of Ghatal, where the Roapnarain became so shallow, that it was impossible for our boats to proceed farther. We, therefore, remained there, and after dinner proceeded to Ghatal on foot, with a view to inspect the place; and with the intention on the following day to make it the scene of our labours. We found it to be a very large and populous town, where much trade in country produce is carried on. But, while walking through its streets, and noticing the innumerable temples, we felt like Paul at Athens, grieved to see this whole population given to gross idolatry. Ghatal would be a very eligible Missionary station; but, alas! how many such populous towns are there in Bengal, which are not even visited occasionally by the heralds of the cross, and whose inhabitants never got any opportunity of hearing the Gospel. O! for more labourers!—Returned very late to our boat.

January 6th, 1846.—At nine A.M., proceeded to Ghatal again; but as we found the people were not yet stirring, we went through the town towards *Baroda*, which is about three miles distant from it. Here is a far-famed shrine of *Bisha-Lukty*, a form of Kali. The temple itself is of the ordinary description, but the idol is of immense size, representing the horrible goddess Kali standing on the outstretched body of her husband Siva, with a scimitar in one hand, and a gory human head in the other, and wearing a necklace made of human skulls, and a girdle composed of human hands strung together.

We entered the precincts, and the officiating Brahmins taking us, probably, for gentlemen in the Company's service, received us with every mark of outward respect, and seemed rather surprised we could speak their language so fluently, and reason familiarly on the subject of their religion. They endeavoured to impress us with exalted notions of their goddess, and told us with great gravity that among the numerous benefits conferred by her on her worshippers, was, that such worshipper was never without a son and heir in his family. The poor Hindoos, of course, believe all this. Hence the concourse at this place of many wealthy men, anxious to obtain the special blessing promised, and such is their infatuation, that although many, notwithstanding the richest offerings, fail of success, yet the fame of the goddess is not lessened thereby, and thousands continue to flock to her temple! How truly are these words of the prophet applicable to these idolaters,—“He feedeth on ashes: a deceived heart has turned him aside, that he cannot deliver his soul and say: Is there not a lie in my right hand?”

We again, from the spectacle before us, took occasion to speak on the subject of idolatry, and endeavoured to show to the Brahmins and the people around, not only how sinful it was to worship any but the one true God who has made heaven and earth, but also how vain and unreasonable it is to pay adoration to beings who have eyes, but see not—ears, but hear not, &c. To our no small surprise, they listened without making any objections; nay, they seemed to assent to what was said. The fact is, that many of these priests are perfectly aware of the turpitude of idolatry, and I have no doubt, would gladly give it up if some other way of providing for themselves and families presented itself.

Observing in front of the idol, and placed on a pedestal, a piece of masonry in the form of a baptismal font, we drew near to it, and saw some blood in it. We inquired into its use, and were told that the blood of the animals offered in sacrifice to the goddess was poured into this vessel. This led us to address the Brahmins and others on the subject of *sacrifices* in general, their nature and design; and then we pointed out to them the great sacrifice of the Lamb of God, that alone taketh away the sins of the world. After having spoken much of Jesus and his love to perishing men, we left the temple of Bisha-Lukky, praising God that he had enabled us to bear witness to the truth in the very synagogue of Satan, and on the very spot where, as Paul says, sacrifices are offered to devils.

We then proceeded to view some extensive ruins of an Indian fort in the neighbourhood, whose last possessor was a certain rajah named Soba-Singh. It was built on an artificially raised ground, twelve feet above the level of the country, with a moat around it, and altogether of great strength, and well suited to be the stronghold of a refractory chieftain, which its last occupant was. The fort contained, besides the palace of the rajah, his treasury, elephants' and horses' stables, &c., also numerous temples, consecrated to various idols; but all now in a state of decay, and the habitation of serpents, owls, and bats. On ascending the ruinous staircase of the tower of the principal temple, we were not a little surprised to find it occupied by a whole family of baboons, who, on seeing us, leapt down through an aperture in the wall, a height of at least thirty feet, apparently highly vexed at our intrusion. We could not, on this spot, help reflecting on the vicissitude of human affairs. Here was a lofty temple, once the resort of a royal family and its courtly attendants—the seat of a venerated idol, at whose shrine numerous priests were officiating daily; but now, all was deserted, and the sole frequenters a tribe of monkeys! *Sic transit gloria mundi!* We prayed internally that the fate of this temple might soon be that of all others in India, and that such a revolution may be accomplished by the onward progress of the blessed gospel of our Lord Jesus Christ.

It being near twelve o'clock, we left Baroda and returned to Ghatal. The market-place was now crowded with people. Here we and our native brethren divided ourselves in three bands, and addressed separate congregations, enforcing the usual topics on such occasions. The attention was very good, and the eagerness to get our books particularly great. We then proceeded to the river-side, and entered into an interesting conversation with several native merchants, whom we endeavoured to persuade to worship one God, and to trust for salvation on the one great Saviour, Jesus Christ. A good feeling prevailed during the discussion, and we trust the impression left in regard to Christianity was a favourable one.

At three P.M. returned to our boat. On our way thither we met a poor native woman, nearly naked, whose family, we understood, had all died out, and for whom nobody now cared. We purchased a cloth for her, and gave her a trifle in money, which little act of kindness, we observed, had a good effect on the people around, who saw that Christianity is not an empty theory, but a religion prompting to charity and love.

At 4½ P.M. we took up our anchor to retrace our steps down the Roapnarain, and at about an hour before dark arrived at a village called *Bondor-Ghat*, where we immediately went on shore. An indigenuous school was assembled under a large tree, and the boys occupied in writing on palm and plantain leaves. A good number of the inhabitants were also present, and among them two supercilious Brahmins, who, on hearing we were missionaries, and in order to impose on the villagers, affected to look down upon us with contempt, as silly and ignorant men. Seeing that if they succeeded in impressing the people with this notion, our preaching would be in vain, or probably not listened to, I turned to the school-master and asked him whether he could work any sum in arithmetic I might dictate to him.

On his replying in the affirmative, as I anticipated, I dictated him rather a difficult one. He immediately set to work, but after repeated attempts could evidently make nothing of it. The proud Brahmins, interested in the honour of their school-master, endeavoured to assist him, but succeeded no better. Upon this I asked for a plantain leaf and a pen, and in a few minutes worked the sum before them. This altered the state of affairs, and instead of being looked upon with contempt, whispers were heard, "Ah, what clever and learned Sahebs have come to-day!" We availed ourselves of this improved feeling, and preached the gospel to the assembled crowd, who listened with an attention we could never have commanded but for the matter of the sum. In this way are missionaries to resort to every lawful expedient to get a favourable hearing, and become every thing to all men that they may win some. It being quite dark when we had done, we returned to our boat.

January 7th and 8th.—Sailed down the Roopnarain, and saw several alligators as large as the trunks of good-sized trees, basking in the sun near the shore. Found no good opportunity to land.

January 9th.—Very early this morning, we re-entered the Ganges, and at about ten A.M., reached *Diamond Harbour*, where that river is about 6 miles broad. It is a famous anchorage for ships on their progress towards Calcutta. After having gone to the Post-office for a few minutes, we continued our course towards the sea, as it was our intention to be present this year at the annual Bathing Festival at Saugor Island, which we knew, by former experience, offers a most favourable opportunity for an effectual prosecution of missionary labours. Previous to recording our operations there, a short description of that festival may not be out of place.

The *mela* then, (or religious fair,) is held on the south-eastern point of the Island of Saugor, at the confluence of one of the arms of the Ganges with the sea, and is exposed to the waves of the Bay of Bengal; so that an ordinary boat could not endure here for an hour when the south wind blows. But at this time of the year, when either calms or light northerly winds prevail, the smallest boats may ride along the shore with the greatest safety. There is no human habitation within many miles of the place; and except at the time of the fair, nothing is to be seen but the broad sea before you, and the densest jungle all around. That a *mela*, or religious fair, should be held in such a spot, near the haunts of tigers, and where the feet of men never tread, may well astonish all but such as are acquainted with the vagaries of Hindooism. This locality of the fair owes its origin to a legend connected with an ancient sage called Koapil Muni, who performed his austerities at this place, and is now an object of adoration. The benefits to be derived from bathing at Saugor are manifold; the principal one, however, is deliverance, not only from personal sin and its consequences, but deliverance of fourteen generations of ancestors, whose misdeeds have consigned them to hell. The *mela* is kept annually from the 11th to the 13th January, when pilgrims and devotees may be seen assembling from all parts of the country.

As we were gently sailing down the Ganges from Diamond Harbour, we observed, far astern, an immense fleet of pilgrim boats making towards the same point with us. At four, P.M., we reached the northernmost part of Saugor Island, and the flood having come in, we were compelled to anchor there; and every boat of the fleet as it came up, did the same. Here, we were surrounded by hundreds of boats of all descriptions, whose inmates soon went on shore to prepare their food; for Hindoos never cook their victuals in their boats. On an average, there were about thirty in an ordinary boat. As the night approached, the flickering of a hundred little fires, with their small groups around, was seen through the gloom illuminating the shore, and had quite a romantic effect.

We also went to take a walk on shore, and spoke to several people. An incident worthy of recording, occurred on this occasion, showing by the testimony of an enemy, how diligently the gospel has been spread. As we were conversing with a knot of pilgrims, who had gathered around us, on the sin of idolatry, and on the way of salvation through Christ, a respectable looking man, in evident astonishment, exclaimed: "What! are you here also? When I am in the north of Calcutta, there I am sure to meet you, and hear you speak about Jesus Christ. When business takes me to the south of the city, there you are again telling us about the same Jesus Christ; and if I go to a distant village, I am sure to hear the same story; and, here in the midst of the very jungles, I hear the name of Christ

resounding in the solitude. You really seem to be every where, for who would have thought to hear any thing about Jesus Christ in such a place as this?" Whatever may be thought of the effect of missionary labours, it is undeniable, that by a variety of means, the knowledge of the truth has spread far and wide over Bengal; and, no doubt, the Lord will in his own good time bless the seed thus widely scattered, so that it shall bring forth much fruit to the praise of his glory.

January 10th, 1846.—Very early this morning, we took up our anchorage and proceeded down the *Barratolah*, which is the particular arm of the Ganges which leads to the spot where the bathing festival is held. The whole fleet of boats followed our example. After sailing about six hours along a wild and dismal coast, we arrived at the mouth of a narrow creek, which is the nearest thoroughfare to the place of rendezvous. It is necessary to wait at the entrance of this creek for the turning of the tide, and the people generally go on shore for the purpose of preparing their food. The jungle is very dense in this part, and infested with tigers, rhinoceros, wild boars, and buffaloes; so that going on shore is attended with some danger. I remember, a few years ago, when at anchor opposite to this very spot, a poor old native woman was carried away by a tiger. She had gone a short distance into the forest to gather fire-wood, when a huge tiger, prowling about in the thicket, watching his opportunity, pounced upon his prey and carried her away into the jungle, where it was utterly impracticable to go to her rescue; so, the poor creature was seen no more. This happened not fifty yards from the spot where the people were congregated. On the present occasion, I am happy to say, no such accident occurred, and no wild beasts were perceived. No doubt, they had been scared away by the constant shouts of the multitudes, and the beating of gongs which the pilgrims kept up as long as any of them remained on shore.

The tide having become favourable, we started again, and as we were going along the creek, our approach to the sacred spot was easily known by the increasing number of boats and the energy the people displayed in rowing fast, with a view to outstrip each other. The sound of the conch-shell also, was now constantly heard, and the melancholy wailing of the women was wafted on the bosom of the stream. The conch-shell is blown at all the festivals of the Hindoos: the sound is harsh and monotonous, and forms a strange contrast to the wailings of the women, who are in the habit of raising their voices in a particular manner when they approach a sacred place. The noise they make is such as is never heard in civilized countries. It is produced by a tremulous motion of the tongue against the roof of the mouth, and requires considerable practice. As the fleet proceeded, this strange sound was commenced by a female in one of the boats in advance, and was caught up immediately by all the females in the same boat, the example was followed by the whole fleet; the notes increased in volume till the air was filled with a thousand sweet but plaintive voices, the effect of which was not disagreeable.

At last we came in sight of the hallowed spot; and then a shout of triumph was raised by a thousand throats, which made the air resound, and must have startled the tiger and rhinoceros from their lairs in the hitherto silent jungle.

A most picturesque scene then caught our eye. More than half of the pilgrims had arrived before us, so there could be seen, drawn up on shore, an immense number of boats, of all sizes and descriptions. For the purpose of ornament, or rather to serve as a beacon by which each party might distinguish its own craft amidst this confused multitude, each boat had a flag, or some other device, fixed to the mast-head, or to a bamboo, rigged for that purpose. Here you might see the flag of England, that of the East India Company, and innumerable others of all shapes and colours, glittering in the sun-beams. Intermixed with the above were more humble masts, bearing as ensign, some a piece of mat, others a basket, others again an earthen pot, a bundle of straw, a dried pumpkin—in fact, every imaginable article.

Beyond the boats, and along the strand, was the fair, consisting of innumerable booths and tents, erected in long, narrow streets, with some attempt at order,—for this is attended to by an European constable, and a party of the Company's police, who are sent here to keep the peace. To pass along these lanes is no easy feat; for the traveller is not only impeded by the quicksand, which yields at every step, but if he be not careful to pick his way, he is liable to be thrown on his face, by coming in contact with the stumps of the lately-cut junglewood, which abound in all quarters.

As we were walking along the streets of this ephemeral city, we observed a great number of shops; for, not only do pilgrims resort to Saugor for the sake of salvation, but numbers of traders also do the same for the sake of gain. These shops were well stocked with all kinds of goods, varying from the humble one-piece mat to the high-priced muslin of Dacca, and the shawls of Cashmere, besides articles of European manufacture.

On the north side of the fair were to be seen the ruins of the ancient temple, dedicated to the deified sage, Koopil-Muni. This temple, with the adjacent "ak-kras," or convents for Sunnyasis or Hindoo friars, have, within the last few years, been completely washed away by the sea; and there does not now remain one stone upon another. The foundations of the various buildings, however, can be traced; and it is evident from this, as well as from the immense quantity of red sand-stones and bricks which lie strewed on the shore, that the temple and its appurtenances were very extensive, and could vie in greatness with the most celebrated fanes of Hindooism. On the destruction of the temple by the watery element, the idol of Koopil-Muni was found amidst the rubbish washed by the waves, and subsequently removed to a small-sized building, about 200 yards in-shore from the ancient temple. This edifice was raised only five years ago, by the piety, or rather the vanity, of one of the Calcutta Millionaires. It is a plain, unadorned, quadrangular building, resembling an Indian godown, or small warehouse, and is about 26 feet by 14. The whole appearance of the place is mean, and impresses the mind with the idea that the Baboo (rich native,) wished to do something for a name, but had not the heart to do much for his religion. The grandeur of the old temple, and the poor aspect of the modern one, are, perhaps, fit emblems of the past and present state of Hindooism. From the *former*, it is evident that Hindooism had a powerful hold of the popular mind,—so much so, that the rajahs, and other men of wealth and influence, vied with each other in doing honour to the fanes and shrines of their gods, and spared no pains, and grudged no expense in adorning them. From the aspect of the *latter*, it is equally apparent, that Hindooism has lost much of its hold of the people, especially of those who have any pretensions to education; in fact, it affords indubitable signs that it is hastening to its destruction. The modern Baboos, though still professing the religion of their forefathers, have but little heart in the matter, as appears clearly enough from the decayed and decaying temples to be every where met with, and which no one cares to repair.

The idol representing Koopil-Muni is a piece of red sand-stone, about four feet high, which once, no doubt, made some approach to the human form; but the hand of time has passed over it so rudely, that nose, ears, and eyes, are nearly effaced, and the religious devotee is left to imagine where these features stood. At his side stands the rudely-carved image of a certain horse, which cuts a conspicuous figure in the legends of the sage. *Honooman*, or the monkey-god, and others of inferior note, are also to be seen, and are all worshipped by these deluded people.

In front of the temple sits *Mohonto*, or great high-priest of the mela, with a heap of silver and copper coins before him, (the gifts of the pilgrims, who each drop something as they enter in,) scowling on the poor, who can only afford to give a few pice, and looking complacently upon the rich, whose gifts are more considerable. This is a rich harvest for the *Mohonto*; and the rupees he takes home to Calcutta, after the fair is over, are counted by thousands.

Round about the temple are stands of gods of all names and sizes, adorned with flowers, and each attended by an officiating priest, who may be heard recounting the merits of his particular idol, and using every means to attract the attention of pilgrims. The less knowing, or most superstitious of these, visit every one of these shrines ere they proceed to the principal one, and make their offerings to them; and if they be not wealthy, or do not carefully husband their resources, they have little left to bestow on Koopil-Muni himself, when they reach his presence.

To the south of the temple is the *Sita-Khoond*, or sacred tank. It is a muddy pool, in which the women pilgrims especially bathe. These are seen ever and anon thrusting their hands down to the bottom of this filthy puddle, which is only two feet deep at this season of the year, and bring up pebbles and little pieces of brick. The particular object of bathing in this tank is, to procure the blessing of children; and the probability of success is indicated by the number of pebbles fished up from the bottom of the pool.

The *general* bathing-place is at the south end of the mela, on the spot where the arm of the Ganges falls into the sea. The pilgrims, in order to reach the sacred

spot, have, many of them, to walk from one extremity of the mela to the other; and as a great proportion of them are females, it is no easy achievement to push their way through the noisy crowd of shopkeepers, bazaar-men of all descriptions, mendicants, mountebanks, musicians, and dancers, (for all such characters congregate here in vast numbers.) Arrived near the beach, the pilgrims spread a rag upon the sand, on which they place flowers, a handful of rice, and sometimes pice. These are offerings to the goddess *Gunga*; but it often happens that an unscrupulous passer-by appropriates to himself what he considers the most valuable part of these offerings. The ablutions then begin, and the pilgrims proceed in lines of eight or ten, holding each other's hands, and walk to a convenient distance into the sea. A Brahmin leads the way; and while he repeats the appropriate *montras*, or formulas, the pilgrims every now and then, taking the signal from him, plunge under the briny wave. Having repeated this several times, they return to the shore, and spend the rest of the day in cooking their food, making purchases, or in any other way as may best please them.

Formerly, many women who had made a particular vow to the goddess *Gunga*, (the personification of the river Ganges,) were in the habit of throwing their little children, at this spot, into the sea. These were then soon devoured by the alligators and sharks, which abound in these parts. This species of child-murder was put a stop to by the Marquis of Wellesley. Since that period, such women as have made a vow throw a cocoa nut into the sea as a substitute for the doomed child. These cocoa-nuts, instead of being allowed to remain the property of the goddess, are eagerly picked up by a set of greedy fellows, who stand up to their middle in the water, the moment they have been dropped into it. Nay, we saw, in more than one instance, the cocoa-nut actually snatched out of the hands of the trembling woman, and made away with, ere she had time to let it fall into the liquid element.

But I must not omit to say that the pilgrims, on leaving the bathing-place, and in their progress to their respective tents and booths, are met by a host of *Sunnyasis*, or religious mendicants, grouped together in different enclosures or stalls. In one place, there are the *Sunnyasis* from Nepal; in another, those from the Punjab; in another, those from Orissa; in another, those from Assam; and, in fact, from all parts of the country,—so that the pilgrims lack no opportunity of bestowing their gifts in the way most agreeable to their own feelings. These *Sunnyasis* are a set of idle, strong-bodied vagabonds, in a state of almost entire nudity, with clotted hair, and bodies besmeared with ashes, who resort to every kind of expedient to draw money out of the pockets of the pilgrims. At one place, among these religious vagrants, may be seen a black-faced monkey, who attracts the populace by his antics; at another, the object of attraction is a little god, about the size of one's thumb, raised on an elevated pedestal, with a gorgeous canopy of embroidered cloth over his head; at a third, a *Sunnyasi* is gazing, without moving a muscle, at the sun, or at a charcoal-fire, which is placed before him; with a variety of other contrivances of the same description. But when all these contrivances fail of producing a sufficient harvest, they will sometimes proceed to violence and abuse, and even beat the pilgrims who refuse to bestow gifts on them. I may add, that these *Sunnyasis* are almost to a man greatly addicted to the use of opium, ganja, and other intoxicating drugs. These are the men whom the *Shastres* praise as next in dignity to the gods!

January 11th, 12th, and 13th.—It was Lord's-day morning when we commenced our missionary operations; but O! how unlike a Christian Sabbath! The hum of so many voices, the deafening sound of native music, the confusion and jostling of thousands passing and re-passing each other, were quite bewildering. We landed nearly opposite the temple of *Koopil-Muni*, not far from which we had had our tent erected, and there began to preach to the multitudes of pilgrims who thronged around us, the only true God and Jesus Christ, whom he has sent.

A studied discourse would have been out of place on such an occasion. The plan, therefore, we adopted, and which we thought the most likely to do good, was, when a certain number of people had gathered in front of our tent, to address them in the plainest manner possible on some of the principles of Christianity,—such as the depravity of man, the sin and vanity of idolatry, the necessity of repentance and of holiness of heart, the insufficiency of mere ceremonial observances to secure salvation,—the nature, character, and work of Christ, and such like. After having spoken on some one of these subjects for a quarter of an hour or twenty minutes, we distributed appropriate tracts to all those who could read, and waited

a few moments till the assembly had dispersed, and another collected, when we then proceeded as before. Discussion there was but little. In fact, neither the place nor the occasion were suited for it.

A little before we broke up on the first day, we were cheered by the arrival at our tent of three more missionaries from Calcutta,—the Rev. Mr. Boaz of the London Missionary Society, and the Rev. Messrs. Page and Robinson of the Baptist Society,—the latter of whom had brought four native Christian assistants with them. We welcomed them all most heartily. At a place like Saugor-mela, surrounded, as the missionary is, by thousands and tens of thousands of idolaters, he cannot afford to remember that there exist various sects in the Christian Church. Love to the Redeemer and to perishing souls is to him every thing; and when he knows that a brother is possessed of these, it matters wonderfully little to him whether he be a Baptist or Pædo-Baptist, an Episcopalian or a Presbyterian. It suffices him to know that he is a brother in Christ; and with such a brother he goes heart and hand to oppose the common enemy.

Animated by such feelings, therefore, we agreed with our Baptist brethren that we would prosecute our operations together; but, in order to spread the truth as much as possible, we thought it would be advisable that our friends should erect their tent at the southern extremity of the mela, near the great bathing-place; by which means we would be sure to attract the notice of almost every individual present at Saugor fair this year.

This was put into execution, and worked admirably well. On the second day of the fair, viz., January 12th, we continued in our tent the same method of preaching we had pursued the day before. Our Baptist friends did the same in theirs; and we visited each other more than once during the day, preaching at each others' places.

In the evening, after the labours of the day, all of us took a walk together through the whole mela, and held conversations with many of the people, especially shopkeepers. Having reached the extremity of the fair, near the sacred bathing-places, we observed a few solitary beings surrounding a funeral pile in full blaze. It was the funeral of an aged female, 110 years old, as we were told. The last duties were being performed by her son, grandson, and great grandson. None of them wept, nor did they appear to feel any sorrow; on the contrary, their countenances were lit up with a gleam of joy. We inquired as to the reason of this seeming want of feeling on their part, to which they replied—"that the present event was one of the most fortunate that ever could have happened—that their progenitor had lived to a good old age—that she had died in the most auspicious time, viz., at the time of the full moon, (which it was,) on the most auspicious day, i.e., the principal day of the mela; and at the most sacred spot in Bengal—Gunga-Saugor! What more could they desire? The happiness of the old woman was complete; and these concurring circumstances would cause them to be regarded by their neighbours as a highly-favoured family." Alas! how blinding is the influence of idolatry! We endeavoured, in a few words, to point out to the relatives of the deceased, a better way, even Christ Jesus, and returned to our boats for the night.

The third day, viz., January 13th, being the last of the bathing festival, a number of pilgrims who had been detained on their journey, or started too late from their houses, arrived at the mela, and, with more haste than ceremony, plunged themselves into the sacred waves. This unseemly haste, however, was excusable: for had they not succeeded in bathing before noon, there would be no virtue, according to the Shastres, in their ablutions. Among these was the great Seik chief, Lena Singh, brother of Ronjoor Singh, who lost the battle of Alliwâl. He had a large retinue with him, and gave away, we understood, more than 10,000 Rupees to the high-priest of Koopil-Muni, and the numerous religious mendicants who were at the fair.

As we had determined to leave Saugor with the night's tide, we were anxious to distribute our remaining books as widely as possible, and for that purpose spent part of the afternoon in walking in several bands through every part of the fair, and visited many of the booths of the shopkeepers and tents of the pilgrims, offering our tracts and Gospels to all those who were able to read. They were most thankfully received. Even some women begged hard to have them given to them for the use of their husbands and sons whom they had left at home. The number of books put into circulation by us all, during these three days, was not much short of 6,000 tracts and 1,000 Gospels, which will be conveyed to the most distant parts of the country.

After we had concluded our preaching labours and the distribution of books, we all assembled in the tent of our Baptist brethren, and as, with the native assistants, we mustered a sufficient number to form a small *christian* assembly, we thought it might have a beneficial effect, not only on us, but also on the heathen multitudes, if we joined together in Christian worship, ere we left the mela. A Bengali hymn was sung by us all, in praise of God our Saviour; after which, by the desire of my brethren, I engaged in prayer in the same language. We were surrounded by a large concourse of people, among whom were many Brahmins and Sunnyasis. The people were very quiet and particularly attentive—especially while the prayer to an unseen God was offered up—and seemed impressed with the solemnity of the scene, as well as with the order and propriety of our mode of worship compared with the noise, levity, and indecency of their poojahs.

Having thus united together in praising God, publicly, in the very place where Satan holds his sway, we returned to our boats, thankful that the Lord had given us so good an opportunity of making His Word known extensively. The great day alone will reveal the results of our visit to Saugor-mela!

The number of persons who assemble at Saugor fair, including pilgrims, merchants, jugglers, &c. &c., have sometimes amounted to 150,000. There has, however, of late years, been a gradual decrease; and I do not think that this year the whole amounted to more than 80,000. In fact, several of the shopkeepers sadly complained of this falling off; and, in consequence of the scanty sales they effected, declared they would never attend another fair at this place.

Left Saugor-mela with the night's tide, at the same time with most of the pilgrims, and after three days' journey, returned home in safety, and invigorated by our excursion to prosecute our regular labours in Calcutta and the immediate neighbourhood.—Praise be to the Lord for all his goodness to us!

A. F. LACROIX.

IRISH CHRONICLE.

SPHERES OF USEFULNESS.

IN addition to several important spheres of missionary labour, which the Committee of the Congregational Union would be desirous to occupy, two of the most important pastorates in connexion with the Union are now vacant,—the one in Cork, the chief city of the south of Ireland; and the other in Newry, an important town, north from Dublin.

None of the students connected with the Union are ready to undertake any of these posts; and the committee,—in common with the friends more immediately concerned,—are most anxious that they may soon be suitably occupied.

To a man adapted to the peculiarities of the people, and devoted to the cause of truth in Ireland, a most interesting and important sphere of ministerial labour is presented in Cork or Newry.

OPENING OF A NEW MISSION CHAPEL.

ABOUT two months since, an interesting post was occupied by a young Evangelist connected with the Union, in Mountmellick, a populous town in a central district. This place was selected, partly from its being favourably situated as a centre of missionary operations. After much anxiety, Mr. C—— succeeded in procuring a room which has been fitted up as a chapel, and Dr. Urwick went down from Dublin to preach at its "opening" for public worship and the preaching of the gospel. A cheering congregation assembled on the occasion; and it is hoped a beginning of good things was then witnessed. Our brother gives the following as an incident of peculiar interest connected with his first labours in this new sphere:—

"I cannot omit to mention one trip of peculiar interest. The Rev. ——, a clergyman of the Established Church, who had heard of me from a friend, wrote, inviting me to visit him. I did so, and was most kindly received. On the evening of my arrival we went to a distant part of his parish, where, in a *real* Irish cabin, we held a most gratifying meeting. Mr. —— commenced the meeting, himself, with devotional exercises, and I addressed the motley group. The scene was truly

interesting ; a large turf fire smouldering on the hearth, and a small candle, faintly glimmering through the smoke, served to show the happy expression of warm feeling, the flashing of intelligence, and the smile of gratitude, which indicated that the simple truths of the gospel were not presented in vain.

"On the following day we had two meetings in the lecture-room connected with the parish church ; the clergyman, as before, opened the services, and I preached.

"The evening meeting was very large ; and it was to me and others a season of Divine favour. Between these two meetings we spent three hours in visiting through one of the poor districts of the parish. I was delighted to find the poor of the flock so carefully attended to by their devoted minister ; and I trust I learned some useful lessons, myself, from the pastoral visits of one so experienced in the work."—J. M. C.

EXTRACTS FROM A MISSIONARY'S JOURNAL.

On the 9th I proceeded to N——, and on the following day had two very interesting meetings. In the evening my congregation was most cheering ; and many of the people seemed deeply impressed. Our visits at this town are received with great apparent interest and gratitude.

On the 11th I held a meeting in the Court-house at K—— ; the attendance was larger than on any former occasion, including a good many Roman Catholics, who had been attracted by a placard bearing the following invitation :—

"*Fellow-Countrymen*, do you long for freedom? Our blessed Saviour declares 'The truth shall make you free.' Do you desire to see your country—beloved Erin—elevated among the nations of the earth? The word of God declares that 'righteousness exalteth a nation!' Believing these statements, I come to you in love to proclaim *the Truth*, and to make known the way of righteousness. You are affectionately invited to attend the meeting this evening." &c.

It was gratifying to find that this effort was not made in vain.

Next evening I had a very pleasing service at M—— ; the attendance was much larger than formerly. This promises to be a very important station.

On the 19th I proceeded to T——, and, after much trouble, procured a place to preach in. I posted the placard before-mentioned, and had a truly gratifying meeting. *The place was crammed!* Many heard outside the doors. The majority were Roman Catholics. I am promised the use of the Court-house at my next visit, which I hope to make shortly.

On the 20th I preached in the Presbyterian Chapel at F——. This is a very important town ; and, as I expect the use of the Court-house, I intend to make it a permanent station. The Presbyterian minister mentioned a village in which Roman Catholics attend the preaching of the gospel ; and promised to make particular inquiries against my next visit.

This tour was the most gratifying I have had since coming to the south ; and proves how much may be done by extensive itinerancy, in some parts of the country.

H. M.

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