

The first question is not answered. I indicated the middle of the 17th Century, as the period probably intended. This appears to be accepted tacitly by Mr. S.

In the reply to the second question, among other things, we are told that Presbyterians "triumphed in the fire, under the torture, on the gibbet, and in the overflowing tide." Oh indeed—did they? We beg pardon. So that is the meaning of the word triumph, is it? To be hanged, drawn, quartered, burnt, drowned. Well, we shall be very careful in future how we pray that good men may triumph, and it will be our earnest wish that all the triumphs may be for "the other party." But let it not be forgotten that such triumphs have not been exclusively Presbyterian property, but in the past a good share of them has fallen to Roman Catholics and all sorts of heretics; to Baptists, Quakers and Salem witches. It is a striking proof of the liberality of Presbyterians that they have shown a disposition to permit other sects to share these triumphs.

Mr. S. also informs us that Presbyterians bequeathed to Britain a legacy of liberty, which has neither been appreciated nor improved. He judges "Modesty" to be ignorant of this legacy. He is, and not only believes that many more, far better versed in history, are equally ill-informed, but regards the said legacy as only another instance of Presbyterian powers of imagination and boasting. No doubt, Mr. S. will pity my ignorance and be prompt in furnishing the well authenticated FACTS which justify such vauntings.

The third question is answered very much in the style of the celebrated Hibernian plea about the kettle: "May it please your Honour, we shall first prove that the kettle was whole when we returned it—second, that it was broken when we got it—and third, that we never had it at all." Mr. S. first denies that the Covenanters did those things recorded against them in history, and then proceeds to argue, that if they did, the men and their principles are not to be judged by their fruits but by their Confession of faith. I point Mr. S. to deeds of intolerance and oppression long practiced, avowed and defended by Presbyterians; to a hundred years of history, manifesting on the part of this sect a policy based upon the principle that it was right to do those things, and he would tell me: Oh you must not blame Presbyterianism for this bigotry and persecution, look at the confession of faith.—Well, look at it, and see if you can find in it or any other Presbyterian "Standard," anything that prohibits intolerance or oppression. And if you make such a discovery then, I contend you find in those "Standards," what the men who wrote them never intended to put into them—what they and Presbyterians generally, from the middle to the end of the 17th Century did not believe to be in them. And possibly they understood Presbyterianism and the "Standards" quite as well as Mr. Somerville.

Lest it should be supposed that I have misrepresented or misunderstood Mr. S. on this point, I will quote his own words. He says "We are no more committed to the vindication of their (the Covenanters') personal character and proceedings, than our recognition of the divine origin of Balaam's prophecy makes us partakers of his love of the wages of unrighteousness, or than the observance of the Jews of the sayings of the scribes and Pharisees obliged them to do according to their works." "M. seems to think he has furnished a triumphant evidence that Presbyterians claim a right to enforce what is taught in the scriptures, by appealing to their alleged intolerant conduct when in power. If he had fully established all he has insinuated against them he may have proved them unjust, oppressive and intolerant, but that does not prove that they claimed a right to be unjust, intolerant, oppressive." "When you have fully proved a man guilty of theft or murder, it would be a strange conclusion to draw, that he claimed the right to steal or assassinate. M. would hardly be willing to assume for his major proposition 'No man does anything but what he thinks he has a right to do.'" Very ingenious all that Mr. S.—Very. But if it had been dated from Maynooth instead of Cornwallis and were from the pen of a hopeful Jesuit instead of a highly respected Presbyterian clergyman, it would give us less astonishment and most sincerely we add, less pain. Mr. Somerville is too enlightened, too good a man to believe these finespun sophistries. We regard as beyond reasoning, the mental condition that permits of confounding or regarding as analogous, the solitary acts of an individual and the avowed purpose and long continued practice of a religious sect. Did the comparison hold good, Mr. S. would not be able to make much of it. How often is a man to steal before he is to be regarded as a thief in principle?—How many assassinations is a man to commit be-

fore he is to be considered a murderer in principle? And how long and extensively is a sect to persecute before we are to condemn it for intolerance. "By their fruits you shall know them: do men gather grapes of thorns and figs of thistles?" "A good tree cannot bring forth evil fruit." This is the rule by which we judge Romanism, Mohammedanism, Presbyterianism and all other "isms." There are some very good things in the Koran, but we do not judge Mohammedanism by them. There may be some very good things in the Confession of faith, but there are some great omissions which are supplied by the developments of Presbyterianism as recorded in History, where the spirit and principles of the sect are seen in their true character, and it is that of intolerance and oppression. I have mentioned some of the things which justify this statement. For proof, I can unhesitatingly point to all works of history that refer to the period and events in question. Mr. Somerville is the first person I have ever known to deny the occurrence of the historical incidents quoted. It is for him to show upon what that denial rests.

The reference to Balaam and the Pharisees, by way of comparison, is exceedingly unhappy.—Balaam was a bad man, mean, selfish and avaricious. We judge his principles by his deeds.—What has his inspiration to do with it? Jonah was inspired and yet he thought it right, that all Nineveh should perish rather than that his reputation as a prophet should suffer. Where is the analogy as respects the prophet's inspiration?—In the Covenanters having the word of God in their hands as Balaam had it in his mouth?—Well, we judge of both these on their own merits, and Balaam and the Covenanters and their principles by their deeds. Not a very happy comparison for the Presbyterians. The other is as unfortunate, but let it pass.

Mr. S. wishes to suspend for the present the discussion of these historical matters, and invites me to consider with him the subject of liberty of conscience, which he defines to be liberty to serve God according to his word. Now of this definition we have only one remark to make. It is likely to receive very wide acceptance, being adapted to the ideas of religious liberty, entertained not only by Presbyterians, but Papists, Hindoos, Mahomedans, Mumbo-Jumboites and heathendom in general, each reserving to himself the right to determine what is the "word of God." Unfortunately the conclusion arrived at in most cases, has been that the word of God (?) was to persecute all who differ from you in religious matters. A definition of liberty of conscience should meet this contingency, not create it.—Mr. S. requests my definition of liberty of conscience. I understand it to be this. Liberty to hold, avow and teach any religious belief, true or false, and to practice any religious rite, ceremony or observance, that does not directly affect injuriously the civil interests of society.

Mr. S. favours me with a little verbal criticism. He objects to my use of the word *ilk*, which he calls an old Scotch word. Scotch? It is the purest Saxon, none other than the ancient *ylk*. Scotch? there is no such language Mr. S. English and Gallic are the only languages indigenous to the island of Great Britain. Scotch is simply a barbarous *patois*, which every decent man who has any mercy for the feelings of those who have ears to hear should get rid of and forget as speedily as possible. Mr. S. also objects to the grossness of such language as "cramming the Covenant down the throat of profligate Prince Charles"; and somebody else's "curry favor" he says suggests only associations of the stable. Did Mr. S. never read Dean Swift's sharp sentence about men very nice in their words? I wonder how one so exquisite in taste can tolerate our old fashioned English Bible I suppose he reads it with a scent bottle in his hand. How excruciating his sensations must occasionally be. But I must curb myself "Be ye not as the horse or the mule which have no understanding, which must be held in with bit and bridle." I fear I am incorrigible. "The dog has returned to his vomit and the sow to her wallowing in the mire."—Will Mr. Somerville sprinkle the eau de Cologne copiously and excuse the grossness of

MODESTY. P. S.—One word to the Rev. Silas T. Rand. I beg to congratulate him. 1. Upon the exceeding cleverness of his recent literary efforts in the columns of the *Messenger* and their fine display of truly fraternal and disinterested feeling. 2. Upon the erudition of his recent researches into Baptist history, the wonderful character of his discoveries and the very candid manner in which he told the WHOLE TRUTH. 3. That his labours are not in vain but highly appreciated in the right quarter: Vide, *Presbyterian Witness*, of the 31st ult. 4. Upon his choice of the cognomen, "Impudence." 5. Upon his determination to find out something about

MODESTY.

For the Christian Messenger.

The Enigma and its answer.

MR. EDITOR,—

I read the Enigma to an old lady, so old and deaf that I could only make her hear by aid of a trumpet: She immediately answered "The whale that swallowed Jonah," so if I am correct in the following lines, she deserves the credit, as she first discovered the answer. CEPHAS.

P. S.—"Duar" in C. M. of last week, calls the fish that swallowed Jonah "Leviathan;" it was a "whale." See Matthew xii. 40. As the name was asked for it should be given.

By searching ancient records through,
We bring great mysteries to view,
"They speak of one who formed by God
But with the wicked never trod."
See disobedient Jonah flee
Cast forth by men into the sea,
"He" quickly to poor Jonah went
By the Almighty being sent,
To land the Prophet on the shore
That he might preach, and stray no more.
This "one" an inmate of the sea
A whale no more nor less was he:
Chosen of God to do His will
A higher station he ne'er can fill.
May Jonah's fate a warning be
To all who try from God to flee!

CEPHAS.

August 24th, 1861.

HOME MISSIONARY INTELLIGENCE.

For the Christian Messenger.

MONTHLY MEETING OF HOME MISSIONARY BOARD.

Members present at the meeting on Monday, September 2nd:

Brethren D. McN. Parker, M. D., S. Selden, H. N. Paine, W. L. Evans, Rev. A. H. Munro, Hon. J. McCully and R. N. Beckwith. Rev. A. H. Munro in the chair.

Received during the month:
From John Whitman, late Treasurer, balance in his hands. \$5 10
From Miss Hannah Frail, - - - 0 83
Amount of Funds in the Treasury. — \$115 16

The friends of Home Missions will be pleased to learn that the debt existing at the close of the financial year, has been liquidated, by the amounts received from the Central and Eastern Associations. But the question now arises what is the Board to do the present year. It will be seen by the above statement, that there is but \$116 16c. in hand, and liabilities for that amount have been assumed. Shall the operations of the Society be suspended for the want of funds? We hope not.

R. N. BECKWITH,
Sec. H. M. Board.

Religious Intelligence.

ST. JOHN, N. B.—Rev. Mr. Daniels, of Zion's Church, was ordained last Sabbath as a Congregational minister. Rev. Dr. Wilkes, a leading Congregational clergyman of Montreal, was present and aided in the solemnities. The connection of Zion's Church with the Congregational denomination will augment its strength in this Province.—N. B. Baptist and Visitor.

The Home Secretary has received the copy of a memorial from the Irish Prelates praying her Majesty that the Churches of England and Ireland, as now by law established, may be united into one Protestant Episcopal Church to be called "The united Church of England and Ireland," and that the same doctrine, worship, discipline, and government be common to both.

It is reported (says a daily paper) that arrangements are in course of being made to establish an institution of deaconesses, similar to one already in operation at Kenilworth, upon the following plan. It is proposed that the institution shall consist of a president, chaplain (who shall be a married clergyman in priest's orders), a head sister, other sisters, medical officers, and assistants. The assistant will be such persons as can only devote apart of their time to the work of the institution. This work will be, in the first instance, to visit under the superintendence of the clergy, a very poor district near Euston-square, in the parish of St. Pancras. In addition to this it is proposed to take charge, as soon as possible, of a few sick persons within the house of the institution, those being chosen whose cases are either hopeless or of an unusually distressing nature; and it is hoped that other works of Christian usefulness may be added to these, according as the resources of the institution shall allow. The undertaking has, it is said, obtained the sanction and approval of the Bishop of London.

WESLEYAN.—At the meeting of the Wesleyan Conference, at Newcastle, the other day, a conversation of some moment to the Connexion arose on the presentation of the report of a committee, consisting of the two Theological Professors, Dr. Osborn, Dr. Rule, C. Prest, and two others, relating to a case of supposed heterodoxy, contained in a book written by the Rev. Nathan Rouse, on "Man, viewed in his Primæval, Fallen, and Millennial Condition." The doctrine involved is that of "natural transmission of moral purity," which is supposed to be inconsistent

with the standard of Methodism. The Committee stated that, after a long and anxious interview with the author he had engaged "to withdraw the book from circulation, to refrain from advocating his peculiar views, and to seriously re-examine the subject."

The past year had been one of great prosperity. The increase of Church members was 27,000. During the year they had built nine churches per week, and the increase in the property of the Church was three quarters of a million. Their missionary income had advanced, and they had increased their appropriation of grants for the mission work by more than 20,000 dollars.

SPAIN.—The Granada journals state that three poor persons—one a hatter, another a charcoal dealer, and the third a public letter-writer,—had been lodged in prison on the charge of having distributed Protestant works, and defended Protestant doctrines at Alhama, Trigo, Luno, and Matamores. It is added that the English at Granada were liberally providing for their wants. The Madrid journals of the 6th published a long address to the Queen from the Archbishop of Tarragona, in the name of himself and his suffragans, entreating her Majesty to take measures for preventing the spread of what he calls the errors of Protestants.

PRAYER MEETINGS IN PARIS.—A union prayer meeting is held in Paris by the English residents every Monday, at 3 o'clock P. M., presided over alternately by ministers or laymen of different denominations; the numbers attending increase, and an earnest, solemn spirit is diffused among them.

RELIGIOUS LIBERTY IN FRANCE.—If liberty of conscience is one day finally to rule over the earth, the *Presse* yesterday published a letter which proves that we have not yet arrived at that consummation. Can it be believed that in 1861, not in Austria or in Spain, but in France, at a few miles distance from Paris, permission to have a Protestant instructor has been refused to the Protestant families of the Haute Vienne?—The Protestant communes of that department have since 1852 had only Catholic schools; the Protestant schools have been closed, and repeated solicitations for their re-opening have been made in vain. The commune of Villefavard contains about 600 inhabitants, all Protestant except five families. It is to protect these five families, two of which only occasionally reside in the district, against the religious propaganda, that the authorities oppose the opening of a Protestant school. The prefectural decree declares that tranquillity would be disturbed in the commune of Villefavard, because all the children in the country would be instructed in a religion different from that of a dozen among them.—The five orthodox families of Villefavard must be very intolerant and very influential to bring down the strong hand of the prefect in this manner.—*La Sicile*.

Colonial and Foreign News.

New Brunswick.

The Sackville Borderer says—Mrs. Spence, of the parish of Botsford, Westmoreland county N. B., now in her 103d year, is well, and retains possession of her mental and physical faculties to a surprising degree for a lady of her age.

MACKEREL.—The catch of Mackerel in our river during the past fortnight, has been unusually large. We have been informed that it has not been equalled for many years.—*Miramichi Gleaner*, Aug. 31.

RUNNING THE BLOCKADE.—The British ship Alliance, formerly of Charleston, which sailed from St. John, N. B., with a cargo supposed to be especially adapted to the wants of the rebels is reported to have arrived at Beaufort, N. C. having successfully run the blockade. This is the ship that attracted so much attention while loading at St. John a few weeks ago, and which it is said received a portion of her cargo from Boston.

Canada.

EMIGRATION.—The following is a comparison of the number of emigrants who arrived in Quebec, from England, Ireland, Scotland, Germany, Norway &c., in 1860 and 1861 up to the 17th of August.

In 1860 there were 68 cabin passengers and 7523 steerage.

In 1861, there were 832 cabin passengers and 15,393 steerage. Of the latter 4779 came by Steamers.

Two men were convicted at Quebec on the 26th ult. on a charge of enticing soldiers to desert, and were sentenced to imprisonment for three months, besides a fine of forty pounds sterling with costs, and to be imprisoned until the fine is paid.

British engineers, it is said, have been recently directed to examine the line between the Canadas and the United States, with the view to select proper sites for fortifications.

Three batteries of Royal Artillery have been ordered from India to Canada. The force will proceed overland upwards of 1,000 miles. Two hundred horses for the Royal Artillery are on passage for Canada.

It is currently reported that a regiment of Cavalry (the 8th Light Dragoons) has been ordered out to Canada, and that Kingston is to be its Head Quarters.

It is also stated that six additional regiments of the line will shortly reinforce the troops at present serving in Canada.