

are fully discharged when his stipulated salary is paid, no matter how inadequate it be to meet his reasonable and necessary expenditure. The Editor invites a calm, faithful, judicious, discussion of the principles that should guide a Christian people in the remuneration they give to ministers, and the result that must follow the practical neglect or observance of those principles.

These principles have already been discussed in the Presbyterian by one of our esteemed correspondents; but varied illustrations and repeated enforcement are required and may be attended with advantage. We respectfully invite the correspondent in Canada West, whose note has drawn our attention to this subject, to favour the readers of the Presbyterian with his own views.—*Presbyterian*.

TURKS AND HEATHENS.—We learn from the *Baptist Register* that there are 14 schools, and that 26 Protestant Sermons are preached every Sabbath-day in Constantinople. Here is religious liberty among Turks, who make no secret of their enmity to everything Christian. Such conduct on the part of the Turks bears a striking contrast to the intolerant spirit of the Papacy, which acts so exclusively towards everything Protestant. Notwithstanding all this enmity to Truth, and wicked dread that Christianity will spread if the Scriptures are allowed to be read, the Pope professes to be the head of a Christian Church. The Sultan's views of liberty (heathen as he is) are far more in accordance with the spirit of Christian charity than are the views of the Pope of Rome, notwithstanding his arrogant title of "Vicar of Christ," which honour to Christianity is something like the "crown of thorns" forced upon the head of our Saviour by those who mocked Him prior to His crucifixion.

RELIGIOUS TOLERATION IN RUSSIA.—Under this head we find the following:—"The population of European Russia is about sixty millions, only three-fourths of whom are members of the Established Greek Church. 3,500,000 Roman Catholics reside within the broad domain of the Czar. The adherents of the Augsburg Confession of Faith, amounts to about 2,000,000, while no less than 2,500,000 belong to the Mahometan creed. There are 600,000 Jews, and about half as many followers of the Grand Lama of Tibet. 170,000 are open idolaters, and no less than 600,000 are addicted to the disgusting practice of fetishism, worshipping every uncouth specimen of brute, as a representative of the divinity of heaven."

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All orders, payments, and communications to the Editor, to be sent (Post-paid) to the Rev. JOHN JENNINGS, Toronto.

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A Circular from the Kingston Sabbath Reformation Society, was received too late for publication in last number. It contains the earnest request that ministers preach specially on the Observance of the Lord's Day, on the third Sabbath of this month. As our time of publication will not serve the object contemplated, it is unnecessary to insert the Circular; but from other sources we believe most of our ministerial readers will have seen it, and no doubt have heartily joined in bringing before their congregations the Sabbath, as the great topic of the Canadian pulpit—on the day specified.

We call the attention of readers to the advertisement of "The Rev. Doctor Reid's History of the Presbyterian Church of Ireland." The late Dr. Reid is known to the empire as a scholar and a historian. The work before us cost him his life. Though Her Majesty the Queen has graciously endowed his widow with a pension of £100 per annum, for life, still the executors of her late lamented husband felt it due to her and the family, to republish the work in its present form, and especially as the Dr. had made large pecuniary sacrifices in procuring the material of which his history is composed. Dr. Reid was a most laborious student, and worked almost till the last moment of his life. He had occasion to visit Edinburgh, for the purpose of consulting some manuscript in the Advocate's Library. While there, he was taken ill of bilious fever, to which he was subject, in consequence of intense application to study. He was induced to visit his friend and admirer, Lord Mackenzie, under whose hospitable roof he died, leaving a volume, a sentence, a word, half finished!

Dr. Killen is his successor in Belfast College, and is one of the able champions, who, in 1839, conducted, with such triumphant success, the controversy between Prelacy and Presbytery in the city of Londonderry.

A limited number of copies will be forwarded in spring to subscribers, through Rev. R. Irvine, or T. Macleod, of this city.

The Rev. Dr. Wardlaw, of Glasgow, died on the 17th of December, in the seventy-fourth year of his age. Dr. Wardlaw was known not only as the head of Scotch Congregationalists, and as one of the greatest of preachers; but as an author, for value and vigor of thought in his works, and elegance, clearness, and pith, in his style, he was perhaps not equalled, certainly not surpassed, by any of the intellectual giants who have done service to the cause of truth. Well may the Church, in all its branches, say, "a prince and a great man has fallen in Israel." "Well done, good and faithful servant."

Dr. Duff.—We understand that the eminent Scotch missionary and divine, Dr. Duff, whose labours in India, as well as in his native land, have made his name known throughout the Christian world, is about to visit the United States. He is expected to arrive within a month of this time. His visit will be a source of much pleasure to those who may make his acquaintance or listen to his stirring eloquence.—*Pres*.

U. P. PRESBYTERY OF TORONTO.—A *pro re nata* meeting of this Rev. Court was held on Tuesday, the 3rd inst., in the basement floor of the Rev. Mr. Jennings' Church. The Rev. Dr. Taylor, Moderator. The Rev. Mr. Dickson tendered his resignation of the pastoral charge of the united congregations of Vaughan and Albion, and stated as his reasons for taking this course, that he had been insulted by a member of the session; that he had been basely slandered and malignd; that his character had been treated as if he were no better than a vile and abandoned liar; and that on two occasions, one at the raising of the Church, and the other at the raising of a stable connected with the manse, there had been too much use made of intoxicating liquors, and he could not remain minister of a congregation of such a character. After a good deal of discussion, a committee, consisting of the Moderator, and the Rev. Messrs. Pringle, Couits and Dick, was appointed to meet the parties involved, to make enquiry into the merits of the whole case, to attempt to remove the difficulties in the way of Mr. Dickson's retaining his pastoral charge, and to report to next regular meeting of Presbytery. The resignation in the meantime was ordered to lie on the table, and the Presbytery adjourned till Tuesday, the 7th February next.—*Globe*.

CLERGY RESERVES.—Within the last three weeks the Hon. Messrs. Hincks, Rolph and Cameron, by their individual letters, have appeared before the public in defence of the postponement policy on the Reserves. The trio run in the same leash, but each with his own peculiarities; Mr. Hincks plays the part of snarler, Dr. Rolph, of sophist, and Mr. Cameron, of christian. More patri'ry reasoning than they put forth, we have seldom seen, but it is in keeping with their systematic violation of pledges. When the combination was formed, the *Globe* only, loudly and stoutly maintained that they would on this matter play false. Nobody, scarcely, believed him. It seemed impossible that they should intend to deceive, or in the face of their declared purpose and pledges, could deceive; but so it is. The *Globe* was right. Messrs. Rolph and Cameron opposed the Baldwin ministry for their slowness, their supposed luke-warmness, and their insincerity on the Reserves, but what have they done when in power? Followed the Baldwin course precisely by Resolutions to the Imperial parliament; done the very thing, and advocated its propriety and constitutionality, which they condemned when out of power. But they have done what Mr. Baldwin never did, nor would do; play false with the people, and then sham political virtue, and defend a breach of faith. The country, or rather the ultra liberal party, condemned and cast out Mr. Baldwin, and behold the exchange!! A new election is near, and if the liberal party again support the men in the ministry, and out of it, who have been such mis-leaders, they deserve to be put under hatches, without a chance of future liberation. The Quaker's reasoning is good, as a rule in social life, and especially in regard to certain members of the ministry, and of parliament, at the present time—"He that cheats me once, is a rogue; but if he cheats me a second time, I'm a fool."