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THE CANADIAN
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Miscellaneous Articles.

THE MINISTRY FULLY PROVED*

BY THE REV. WILLIAM RITCHIE, DUNSE, SCOTLAND.

My Dear Brother,—The Christian ministry, to which you are now ordained, is a great work. It has Christ for its author, the gospel as its subject, and the salvation of men for its end. On this solemn occasion, I am appointed in name of this Presbytery, to address to you the word of exhortation, and in humble dependence on Divine aid, I call your attention to this counsel of Paul to Timothy, “*Make full proof of thy ministry.*” You are here reminded that your work for life is a *ministry*, a service for Christ as an ambassador of His grace to perishing men. You are further reminded, that the work to which you are set apart is “*thy ministry*,” your special labour in an appointed sphere to be fulfilled in the pastoral care of this flock. The Divine counsel to you then is, “*make full proof of thy ministry.*” It is not only a work to be faithfully performed, but a power to be fully proved, its capabilities tested to the utmost, its living energy to be displayed for evermore. The command therefore laid on you is, make full proof of thy ministry, as an agency for the salvation of souls, and the glory of Christ.

1. Make full proof of your ministry by a *living faith in gospel truth*. I am persuaded you have learned, that a belief of the gospel is essential to your personal salvation, and have trusted in Christ for your own acceptance with God. A living faith in the truth as it is in Jesus, is no less necessary for all your success in the ministry you have received.

* An Address, at the Ordination of the Rev. James McLeish, in the U. P. Congregation Chapel Street, Berwick-upon-Tweed, 31st May, 1859.

This is needful, that you may know the truth, that you may preach it with power, and that you may commend it to the reception of others. The word of Christ is the alone instrument of your efficiency as a minister, and you cannot *know* it, unless you have a love for it in your heart. It is a profound observation of Pascal, "that natural things must be known to be loved, but divine things must be loved in order to be known." We cannot discern saving truth by the mere power of natural reason, or through the acquirements of human learning; it can be seen by us, only through the illumination of the Holy Ghost. This is the order of spiritual attainment, set forth in the inspired prayer, "that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge." Loving sympathy with the truth opens the eye to its Divine glory, and is like looking on a great picture in a proper light for appreciating its pre-eminent excellence. We are then, the watchmen of promise that see eye to eye the things of the Spirit, beholding Christ in the *centre*, and all saving in his light, "We thus speak that we do know, and testify that we have seen. Moreover this earnest faith is necessary that you may preach the truth with power. It is a feeble as well as a heartless thing, to preach a gospel to others, that we do not believe or love in our own souls. We stand in this case, outside the truth, Balaam-like, looking on it from afar, and preach it rather as an acquired science, than as a cherished faith. It does not move our sensibilities with the power of an inner life, and we cannot declare it in its native might. They who have preached the word with saving power have all acted on the principle of the apostolic ministry, "We believe and therefore speak." This was the secret of the success of the Apostles' preaching at Pentecost. They were filled with the Spirit; they had a short time before, seen Jesus die; they had a few days before, seen Jesus ascend to His throne, and they "so spake," with the fervent earnestness of faith, "that a great multitude were turned to the Lord." This too, was the secret of the marvellous power of the preaching of Whitefield. It was not that there was anything so remarkable in the thought of his sermons, it was not the mere charm of his eloquence that produced the extraordinary effect; but it was under God, the *spirit* of the preacher thoroughly possessed with the living truth, burning with earnestness, melted into pathos, speaking as if he saw the realities of eternity. It is here, where we often lack power in preaching the gospel of grace; we speak of the love of God, of the death of Christ, of the danger of sinners, of salvation through the cross, of the glories of heaven, of the woes of hell,—as if they were common things, seen by us afar off. We need to rise more to living faith in these grand realities, and to preach like him who said, "Knowing the terror of the Lord, we persuade men." Once more, this earnest faith is necessary, that you may commend the truth you preach to the reception of others. I have seen a

ship with all her sails set, and her head pointing to the desired haven, but the under current of the stream in which she moved was too strong for the wind, and carried her out toward the open sea. So we may spread the sails of our ministerial effort to bring men to Christ, but the under current of our living influence may be too strong for it all, and may bear them out to the troubled waters of the world, there to make shipwreck of the faith. Strive my brother, by a sincere, consistent, eminent piety, to enforce in your life, the saving truth you proclaim, and thus make full proof of your ministry. It is a weighty observation of Andrew Fuller, "Our want of usefulness is much oftener to be ascribed to our want of spirituality, than to any want of natural ability."

2. Make full proof of your ministry, by *preaching* "Christ crucified, the power of God to salvation." I have no fear that I need to guard you against preaching what has been fitly styled, a "negative theology," so much in vogue in some quarters among us. I require not to tell you, that under a show of philosophic thought, and earnest sympathy with man, it lacks the depth of the well of the pure truth, and meets not the highest wants of our moral nature. The entire system is based on the annihilation of the penalty of God's law, and on the fatal error of supposing Christ's work to consist rather in a manifestation of sympathy with sinners by His incarnation, than an offering of Himself as a sacrifice for their sins on the cross. And how worthless a remedy for fallen humanity must this theory be, that robs God's name of the glory of His righteousness, and takes from man's conscience the blood of sprinkling, its sole and sovereign balm. My brother, in opposition to this, as well as to every other form of error, preach faithfully, preach fully, preach alone, Christ "crucified." Stand close to Him on the cross, see nothing but Him, feel that all your power comes directly from Him. Speak not merely the truth *about* Him, but point your hearers *to* Him, as a living person,—the strong, the loving Son of God, their own willing, their Almighty Saviour. Preach His incarnation, the great mystery of godliness, His life the perfect example of obedience, His death the infinite atonement for sin, His intercession the only ground of hope, His presence at God's right hand the pledge of immortality to all believers. Preach this glorious truth of a living Saviour, in all its relations, in all its parts, in all its adaptations. Preach it as revealing doctrine and duty, precept and promise, offer and obligation, principle and practice. This breadth of gospel preaching is the more necessary, that many complain there is a want of adaptation in the pulpit to the wants of the present age. In very many cases, I believe this is a hollow and vapid complaint. It comes from persons who are ever prating about "inaugurating a new period," about "interpreting the age," about "its grand mission," about the "coming man," and who seem to think they are so near the millennium of philosophy, that they can dispense with everything peculiar to the gospel. Were the complaint these men make, meant to

apply alone to those who accept livings in the churches of the land, while they preach not the truth they profess; or were it intended to indicate a frequent shortcoming in the ministry, of the holy power which is required,—we might with profound sorrow confess its justice. But this is not the bearing of the charge. This is an age, say its supporters, of deep conflict in earnest minds to know the truth; an age of practical struggle in the battle of life. And it is met from the pulpit with discourses on barren dogmas, on antiquated creeds. What we want, is living, warm truth, and when we seek this bread, we receive a stone. The allegation is radically at fault in both its parts. It pays an undeserved compliment to the spirit of the age, and it passes an unwarranted censure on the pulpit of our times. Only look with honest eye on the present age, and you must I fear, confess it is a very commonplace period after all. Some earnest minds in it are searching for the pearl of truth, but with the vast majority there is an intense love of money; a fulsome adulation of wealth; an eager pursuit of pleasure; a neglect of the great salvation. Then analyse this censure of doctrine from the pulpit, and to a great extent you will find it resolve itself into a deep dislike of the truth of the cross as man's only hope with God, and into a desire to have the fancy tickled with dreams of human progress rather than to feel the conscience touched by the verities of human transgression. My Brother, give no place to this idle clamour, no "not for an hour." Remember the doctrine of Christ crucified is universally adapted to the deepest wants of mankind, and like the light of the sun, it never grows old; or unsuited to any age. Fail not, then, to make the great theme of your preaching—the wondrous love, the atoning death, the saving power of the Lamb that was slain. Do all you can to make clear the way of welcome for your hearers to the Saviour, and press on them the obligation as well as privilege, of immediately coming to Him for life. While you may employ freshness and variety of illustration, use great plainness of speech in publishing saving truth, as one who seeks not to be admired, but to be understood. Let your aim in all your preaching be direct and practical, so that even when you discourse on the doctrines of the word you may bring them home to the conscience in every day life. Let your endeavour be not merely to please the tastes of your people, but to seek the good of many for their edification, that they may be saved. Beware my brother, of ever placing the pulpit in subjection to the pew, or of listening to dictation what you shall preach or not preach. Make conscience for yourself of coming to receive the word you speak from the Lord, by prayer, and the earnest study of His book, and then stand in your place here, to deliver His message to His people. Thus take your position in that faithful band of preachers, who can testify, "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. For we are not as many who corrupt the word of God, but as of sincerity, but as of God, so speak we in Christ; by manifestation of the truth, commending

ourselves to every man's conscience in the sight of God." Strive to carry out the dying request addressed to his venerable father by the late faithful and gifted Dudley Tyng, of Philadelphia, "Father, let us stand up for Jesus! Let us stand up for Jesus!"

3. Make full proof of your ministry, *by prayerful dependence on the Holy Ghost for all success.* In one sense, there is no work that shows the littleness of man, like the work of the Christian ministry. In other walks of human activity there is a natural bond of union between talents and success. But there is no such link of connection between the exercise of gifts in the ministry, and its great end, the conversion of men. After the display of the highest human powers in preaching the gospel, an infinite might is needed to give effect to the word, else not a single soul will be turned to Christ; and man of himself can do absolutely nothing to secure this saving strength. The greatest and the best of God's servants are here on a level in the experience of their impotence, and the Lord Himself, must "give testimony to the word of His grace." We cannot doubt indeed there is a certain order of means he co-operates with, more readily, and more fully than others; because they are more according to His will, and for His glory. But this is the truth, my Brother, I seek to impress on you; all means, all preaching, all efforts in the ministry are alike ineffectual unless accompanied by Omnipotent grace. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." You hear how apostolic preachers glory in this dependance on the Spirit, for all success: "I have planted, Apollos watered, but God gave the increase, so then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase." In like manner all who have laboured in the church with success, have cherished this humble, entire reliance on God the Spirit, for giving saving effect to their ministry. "God poureth contempt on princes, He maketh them to wander in a wilderness where there is no way, yet setteth He the poor on high, and increaseth them with families like a flock." Ah, my dear Brother, this is a truth most difficult to feel in our inmost heart; that apart from the grace of the Spirit, we are of ourselves absolutely nothing, in the work of the Christian ministry. It is easy indeed to give this a place in our creed, and to say in words we believe it; but how difficult it is to feel it in our "heart of hearts," and to cherish it always as a loved truth there, laying us ever low before God, in humble dependance on Him. How difficult it is to prepare sermons, and to preach them with this as the uppermost thought. How difficult to enter the pulpit every day, and to leave it with this as our deepest feeling: "Our sufficiency is of God." Yet, this is essential to our making full proof of our ministry. "I will be sanctified, saith the Lord. in them that draw nigh unto me, and before all the people I will be glorified." Alas it is to be feared, forgetfulness of this entire dependance on the Spirit, is one great cause of much barrenness in the ministry among us. Living as we do under the dispensation of the Spirit, why is He so sparingly bestowed? Why are

the heavens above us as brass, and the earth beneath us as iron, while the Spirit is promised to come down as showers of the latter rain? Why is this? but because the benign agent is grieved through our want of dependance on Him? Let your reliance then, my brother, be implicit on the Holy Spirit for all success; and give expression to that dependance in believing prayer; set apart a portion of every day for special prayer, that the blessing may descend on yourself and on your ministerial labor. Be sure of this, as you work, and wait and pray; the blessing will come. In the words of the illustrious Dr. Carey, "Expect great things from God; attempt great things for God."

4. Make full proof of your ministry, *by entire consecration to your work.* Our great Master, in His intercessory prayer reveals a noble purpose and example, for His disciples: "For their sakes I consecrate Myself, that they also may be consecrated through the truth." This devotion of Himself for our redemption, is exhibited as the grand model of which, our consecration for Him is meant to be a faithful copy. Of this, Paul expresses the true spirit and aim, when he declares of the Lord Jesus: "Whose I am, and whom I serve. For me to live is Christ." I am His purchased property, His everlasting servant—for me, the sum of my existence is Christ—Christ enthroned in the affections of my heart; Christ glorified in the activities of my life. My Brother, this entire, this intense consecration is required of us, to make full proof of our ministry; yet perhaps most among us, have nearly everything else in greater proportion than this. Still, this is our deepest requirement, as it is our highest element of success. It can supply many defects; while its place can be supplied by nothing. Mental powers or gifts of persuasion, which without this, might have achieved little; have by this, acquired an impassioned earnestness, that has turned multitudes of souls to Christ; while great talents allied to this, have risen to true moral sublimity, and wrought wonders for God in the earth. Behold this single hearted consecration, in the martyr Stephen, while he reasoned with the enemies of the cross, in their synagogue, and "they were not able to resist the spirit and power, with which he spake." Behold it in the great apostle of the Gentiles, as he journeys from land to land, to preach salvation to perishing men, and declares this to be his impelling power: "The love of Christ constraineth us." Behold it in Henry Martyn as he writes: "With resignation and peace, I can look forward to a life of labour and seclusion from earthly comforts, while Jesus stands near; changing me into His holy image. How happy and honoured am I, in being suffered to be a missionary." Behold it in Levi Parsons, as he testifies: "I can subscribe with my hand to be for ever the Lord's, to be sent anywhere, to do anything, to endure any hardship, to live and to die a missionary." My brother, seek to be baptized with this spirit of entire consecration to Christ in your ministry, and "go in this thy might" to fulfil it. "Go in this thy might" to your study,—give your best hours every week to prepare for preaching the word of sal-

vation ; let it be "beaten oil," for the service of the sanctuary. "Go in this thy might," to your instruction of the young in the Sabbath School, or Bible Class, and carry out the loving command of your Lord, "Feed my Lambs." "Go in this thy might" to the sick-beds, to the chambers of sorrow, to the homes of affliction, to the couches of the dying, among your people ; pray for the Spirit to teach you what to say, and point all in common to the Lamb of God. Go in this power of the Holy Ghost through all your walks of private and public life, let it give a tone to all your conversation, the character of the minister of Christ, to all your demeanor. "I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at His appearing, and His kingdom ; preach the word ; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. Watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry. Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." And then, my Brother, may you stand in that happy company, on that day ; your soul saved, your character approved, your work rewarded, with rapture within you, glory around you, and eternity before you.

OUTLINE OF A SERMON PREACHED ON THE DAY OF THANKSGIVING FOR THE HARVEST.

"Thou crownest the year with Thy goodness."—PSALM lxxv. 11.

We are assembled at present not as usual, on the first day of the week, for the observance of the ordinances of Christianity in general, but for the special purpose of pouring out our hearts in gratitude to the giver of all good, for the late abundant, and excellent harvest. Considering the object of our meeting, it seems evident that our exercises ought to be chiefly devotional,—ought to consist mainly, of prayer and praise. It is however quite expedient that I should briefly address you, with the view of directing your attention to the occasion of our assembling, and endeavouring to excite in you those emotions, and stimulate you to those duties, which a proper sense of the Divine goodness is fitted to call forth.

The appropriateness of the text is manifest at once. The composition from which it is taken is an inspired ode ; and the writer, as a poet, uses figurative language. The Year is personified, and represented as wearing a crown, or garland, which God in His goodness, has placed on her head. This garland it seems most natural to regard as consisting of the fruits and flowers which the earth has produced. In discoursing to you, for a little, let me endeavour in the first place, to illustrate the purport of the text ; and secondly, to point out some practical improvement.

Let us begin then, by noticing the Crown of the year. This is a point, happily too obvious to require either illustration or proof.

Every one knows the fact, that it has pleased God to give us a bounteous harvest. The earth has been visited and watered, and made soft with showers. The springing thereof has been blessed, and now there is plenty in all our borders. It ought to be recollected also, that the excellence of the harvest is the more remarkable, from the circumstance, that not many months ago, when the season was considerably advanced, frosts of no small intensity unusually prevailed, and threatened to blast the hopes of the husbandman. Providence however, mercifully interposed. Genial weather was vouchsafed. The crops were brought to maturity. The fields were loaded with plenty; and beyond expectation, the crown of the year was peculiarly rich and precious.

Next, let us consider the agency of God in producing this effect. *Thou*, says our text, crownest the year. Now here again, we anticipate no difference of opinion. Only Atheists of some species, will dispute the principle, that all things are of God. Many however, are not duly impressed with the sentiment. Indeed, many seem anxious to dismiss it from their view, and accordingly talk as if it were not true. How often will you hear a style of remark, as if the world were governed by chance, "Very fortunately this has happened to be a good year." Surely no one imagines that the course of the seasons is regulated by accident. Why then should we use language which seems to imply, that God is not in all our thoughts? Others delight to expatiate on the skill and the industry of our agriculturists, as if anxious to produce the impression, that this is the ultimate source, to which the plentiful harvest is to be traced. That the cultivators of our fields deserve the praise that is bestowed on them, we gladly admit; and admit too, that means must be used, in order to effects being produced. Without ploughing and sowing, no crops would be reaped. But does it follow, that it is to men, not to God, that we are to be thankful for the plenty we enjoy? Who was it that endued their minds with intelligence, and nerved their arms with strength? Who has sustained them in life, and vigour, and given them opportunities for labour? And who is it that has crowned their labours with success? Their enterprise, this year, we suppose, did not greatly surpass that of the preceding; yet how different the result. Had it pleased God to withhold the rain, and the warmth, to render the frosts a little more protracted or severe, to send forth swarms of an insignificant insect, or to visit the plants with a disease such as has sometimes prevailed; had He in any of these, or of ten thousand other ways which are entirely at His command, interposed, how impotent would have been all the counteraction of man—how certainly would there have been cleanness of teeth in all our cities, and want of bread in all our places! To notice just one other way, in which the Divine agency is often excluded; how many speak of the laws of nature, and declare that by them, the whole course of events is regulated! Now whether "the Laws of Nature," be an

unobjectionable expression or not, it must be admitted that the thing referred to, really exist. The proofs of it are innumerable, and everywhere present themselves. Think of the regular succession of morning, noon, evening, and night; of the uniform course of the seasons, spring, summer, autumn, and winter. If a field be sown with barley, you may predict that a crop of wheat will not be produced. And how striking is the illustration furnished by the eclipses of the heavenly bodies,—the sun and the moon. These occur at considerable intervals, and embrace an extensive range, yet the learned can calculate them, and foretell them with perfect certainty and precision, hundreds of years before they take place. Unquestionably there exists, an established order of things; but this furnishes no objection to the continued, universal agency of God. For what are these laws of nature? Certainly nothing but what He has instituted, what He uniformly upholds, and what, in a moment, He could change. They are just the scheme of administration which in His infinite wisdom He sees to be best, and by which He accordingly conducts the affairs of the world and brings to pass what He pleases. Whatever then, results from these laws, must be ascribed to their author. The bountiful harvest we enjoy, is the gift of God as truly as if no such laws were in existence.

Let us now turn our attention to the display of Divine goodness, made in the crowning of the year. And here, several considerations must be taken into view. First of all, let us reflect on the greatness of the benefit bestowed. We cannot, of course, be supposed to compare it with blessings of a spiritual nature. It is small and insignificant indeed, contrasted with that which pertains to the salvation of the soul, and bears on the interests of eternity. But among temporal benefits, it occupies a distinguished place. We have bodily wants, which must be supplied, else we find ourselves in wretchedness. No want of this kind, is more pressing than of food. "Moreover, the profit of the earth is for all; and the king himself is served by the field." Shall we not then acknowledge most gratefully, our obligation to God, for opening His hand and satisfying the desire of everything that lives. But further, we all know, and many have painfully felt, that for some years past, this country has been suffering severely from commercial embarrassment. For that, there has doubtless been a sufficient cause, and surely the follies and the sins of men, must be taken into account. It would be a mistake, to ascribe that embarrassment to our deficient crops; for trade has been struggling in many countries where the harvests were abundant. But it admits of no dispute, we believe, that the distress among ourselves, was greatly aggravated by the scantiness of the produce of the field. Men's minds are now cheered by the hope, that commercial revival, will speedily be experienced. It is not for us to indulge in prophecy, though we join in the pleasing anticipation; but this much we think, may be confidently held, that the abundance of the crops is conducive

to commercial prosperity, and will be at least, a mitigation of our distress. Every bushel of wheat, is so much real, substantial wealth. Whereas had the harvest this year, proved a failure, there seems reason for the opinion, that the country would have been reduced to a condition from which, many of us might never have seen it recover. There is a two-fold benefit then, to be devoutly recognised. Our bodily wants have been supplied, and the prospect is afforded of returning prosperity ; which we trust will be so used, that under the blessing of the most High, it will redound at once to His glory, and our good. But further, to be suitably impressed with a sense of the goodness of God, let us remember our own inexpressible unworthiness. We often see one very comfortably situated, and we say he richly deserves it. A servant enjoys an advantageous position ; but he is only receiving his due: He is invaluable to his master. The angels in heaven are transcendently blessed ; but they have done nothing to forfeit the favour of God. How is it with us ? We are laden with iniquity ; we deserve indignation and wrath, tribulation and anguish. If God were to deal with us after our sins, or reward us according to our iniquities, how appalling would be our condition ! Wherefore, let us highly admire every manifestation of His love. One other idea must be brought into view, namely, the awfully holy character of God. He loves righteousness, and hates iniquity ; He is glorious in holiness ; He is a jealous God, and sin is the abominable thing which He hates. How amazing then is His goodness in lavishing kindness on man which drinketh iniquity like water ! In crowning the year, His goodness has been gloriously displayed.

Let us proceed, in the second place, to say a few words in the way of practical improvement. The question of the Psalmist will readily occur, "What shall I render unto the Lord, for all His benefits towards me ?" And that will suggest another ; What will the Lord graciously condescend to accept ? Surely nothing that will please Him, can be withheld. First of all then, let us habitually cherish sincere and fervent inward gratitude. Without this, all professions must be hypocritical and offensive. Man looketh on the outward appearance, but the Lord looketh on the heart. His demand is, "My son, give me thine heart." Next, let us warmly express our gratitude in the ordinances of religion, and in our intercourse with our fellow men. We have assembled to-day, specially for the purpose ; but there is no necessity for restricting our thanksgiving to this occasion. Opportunities present themselves at our ordinary meetings in the house of God ; we trust too, you have in your families a domestic altar, at which you call on the name of the Lord ; and that you enter into your closet, and shut your door, and pray to your Father in secret. When so engaged, see that you give thanks to the Father of mercies, for every good and perfect gift. And why should we in our social communion with neighbours and friends, be ashamed, reverently to acknowledge our obligations to a bounteous Providence, for the good we enjoy ? Again, let us be care-

ful to evince our gratitude, by holy and devoted lives. The old divines were wont to say, that thanksgiving is good, but thanksgiving is better. If we are grateful to God, we shall love Him; and if we love Him, we shall keep His commandments. Let us therefore, abstain from the appearance of evil. Let us live soberly and righteously, and godly; and in all things, adorn the doctrine of God our Saviour, by a conversation becoming the gospel. Finally, let us honour the Lord with our substance, and with the firstfruits of all our increase. "He that hath pity on the poor, lendeth to the Lord." The cause of Jesus Christ also requires our support; let us piously devote to it, a portion of our time, our talents, our influence, and our worldly substance; and to all, let us add our fervent prayers, that our Father's kingdom may come, and His will be done on earth as in heaven. So let us praise the Lord for His goodness, and His wonderful works to the children of men.

Surely we have reason to acknowledge and deplore that hitherto, our gratitude has not been proportioned to the benefits received, nor been adequately and satisfactorily expressed. Let us repent, and pray for forgiveness; and while humbly resolving on amendment, let us never forget the indispensable need of Divine grace. May God, therefore, graciously pour on us, His good and Holy Spirit. And while desiring to be fervently grateful for temporal mercies, let spiritual and heavenly blessings call forth the warmest emotions of our souls. Thanks be unto God for His unspeakable gift. T.

EXPLANATIONS RESPECTING THE HEADSHIP OF CHRIST.

To the Editor of the Canadian U. P. Magazine.

SIR,—I should be sorry to obtrude upon your readers a subject on which, perhaps, many of them think they have heard enough already, but the topic is so important in itself, and lies so near the foundation of the Union question, that I hope I may be permitted to say a few words additional respecting it, chiefly in the way of explanation.

No person has a more sincere veneration for Dr. Ferrier than I have, and I believe few are better qualified than he, to instruct and guide us, on this somewhat difficult and intricate subject. I have read his papers in the Magazine with great attention and pleasure; and, in the main, I concur in his views. Nevertheless, I beg, with the greatest respect, to advert to one or two things about which I cannot entirely agree with him. There are some points on which I do not very clearly understand him, and that may go far to account for the difference of opinion which I apprehend. I must say, however, I suspect the Doctor makes admissions which fairly lead to consequences for which he is not prepared, and which persons of

sentiments opposite to his will very readily turn to account. But, avoiding any general discussion, allow me to glance at some matters of fact.

Dr. Ferrier says, in your last number, page 326 :—

“It has been stated by some of ourselves, that our Church has held no testimony to Christ being King of nations—we mean as our brethren hold it. Now this is true in one sense, for there is no such doctrine as theirs, and we will not submit to give our testimony to such a chimera. But it is not true in another sense. For all along, in our testimonies as a Church, we have maintained not only the headship of Christ over His Church, but his headship over all things besides; and this comprehends, among all other things, what the Scriptures mean by the nations,—the heathen, or, in general, all mankind not included in the Christian Church. Those who are acquainted with our testimonies, and some other writings, not official, such as “Gib’s Display,” which have always been held in respect among us, but from which it would be unreasonable to make quotations, know that the great doctrine of the universal headship of Christ has by us been invariably maintained.”

Now, Sir, I suspect Dr. F. here refers to a paper of mine in your number for August, in which I say, page 242 :—“I make bold to affirm that our Church has no doctrine on the points respecting which we are blamed for not declaring ourselves. Whoever talks about that doctrine talks about a nonentity—a thing which exists only in his own imagination.” Supposing this to have given occasion to the Doctor’s remarks, I beg to say, first, that it was not of the reality of Christ’s headship I was speaking. In the second paragraph of my paper, I had, in the distinctest manner, acknowledged not only the headship of Christ over the Church, but His absolute and unlimited supremacy—His headship over the universe. The difference between us and our brethren, I said, respected the species of government which Jesus Christ exercises over the world; and it was mainly with reference to this point that I meant to say our Church had no doctrine; that while some of us, to a great extent agreed with the Free Church, others of us thought quite differently. Secondly, I beg to say, I did not speak of what *has been* held, but of what *is* held. I was at considerable pains to show that certain articles once adopted by some of the branches out of which our Church was formed had now lost all their authority. I am still of opinion that our Church, as an organized body, has no doctrine on the point in question; and I submit that if I be in error, the proper mode of refuting me is by producing the document.

Again, Sir, I observe that Dr. F. speaking of your correspondent “*Quivis*,” to whom he pays a compliment, says that that writer has judiciously shewn that the passage in the end of Psalm xxii. is “prophetical referring to what was then future, namely, to the Gospel age, when Christ, having finished his Father’s work during his humiliation, had all power given to him in heaven and on earth.” Now, unless I am much mistaken, the view of “*Quivis*,” page 298, is that the period referred to was not only future when the Psalm was written, but is future still—that it is the period when all the ends of the

world shall remember and turn unto Jehovah. On this, his argument a good deal depends.

I cannot conclude without expressing my intense desire that correct and definite views were attained respecting the nature of Christ's Kingdom over the world. I do not object to the name "Subsidiary" given to it by Dr. Ferrier and Dr. Stevenson. But surely it bears little resemblance to Christ's headship over the Church, for which He has appointed office-bearers, and to which He has given laws and ordinances. I cannot but think it would go far to lead us to right views on this subject were we just to recollect that Christ's Kingdom over the world is not something to be afterwards introduced, but something already realized and that it includes the heathen nations of the earth, and the principalities and powers of darkness. Let any man reflect with himself in what that government *can* consist. For my part, I can conceive of it as being nothing else than that almighty influence which Jesus Christ, as the administrator of Providence, exercises with infinite wisdom, justice, holiness, and goodness, for advancing, often in a mysterious and incomprehensible way, His Kingdom of righteousness and peace, and joy in the Holy Ghost. If this view be erroneous, I would fervently thank any man who should dispossess me of it. If it be correct, the general adoption of it would put an end to a great deal of wrangling, and, in fact, jargon, respecting the headship of Christ.

*Si quid mellius novisti, candidus imperti
Si non, his utere mecum.*

As respects Union, what practical conclusion do I aim at? That my peculiar views be introduced into the Basis? Very far from it. To that I should decidedly object. My principles are much more Catholic, and, I think, more candid. Inasmuch as some difference of opinion seems to exist; and certainly a great amount of crudeness, confusion, and ignorance prevails; let us abstain from making any profession respecting points on which our minds are not clear and decided. The existing Basis without the Note will not be acceptable to many. To endeavour constructing one from the foundation, seems to me a more hopeful undertaking than to attempt tinkering the old. I would, therefore, say, let us begin anew and take, in the main, as a model, the Australian document, which, in my humble judgment, contains all that is necessary, and nothing to which either of the Churches can reasonably object.

I am, &c.,

R.

PRINTING MINUTES OF SYNOD.

To the Editor of the Canadian U. P. Magazine.

SIR,—A letter appears in your November number signed "U. P.," complaining of the delay in having the Minutes of Synod printed, as unreasonably great. I think that letter requires a few words of

reply from me; for, though the writer says that he does not mean to "cast reflections on any one," the disclaimer is emphatically contradicted, by the whole scope and spirit of his letter. It is known to every member of Synod that I alone am responsible for the printing and distribution of the Minutes, and that, therefore, if unreasonable delay and inconvenience have occurred, I ought to bear the blame or be prepared to give explanations. I trust, then, that you will do me the justice of inserting the following statements in your next issue, and that they may have the effect of setting the matter in a somewhat more favourable light, as regards my action in the premises.

The original draft of the Minutes, written during the Session of Synod, was not put into the printer's hands for three reasons. 1. I did not choose to have it exposed to the risk of being destroyed or lost. 2. I required it as the means of correcting proofs. 3. Written, as it necessarily was, in haste, it was not in that finished state which would enable a compositor to proceed with his work with the facility and correctness which are desirable. For these reasons I was not ready for the printer the moment the Synod rose. I thought it necessary (as I have always done hitherto) to prepare a copy for the press, from which, as far as possible, all interlineations and other blemishes should be excluded.

The last Session of Synod closed, as your correspondent states, on the 17th June. Allow me to add, *late on Friday night*. I could not remain in town on Saturday to do any business. The duties of the Sabbath were before me. On Thursday of the next week, 23rd June, a fair copy of the whole of the Minutes, with the exception of Appendixes, was put into the printer's hands, with the express understanding that the work should be proceeded with immediately.

It is confessedly not easy to account for the delays which subsequently occurred. I have not been able to get any explanation satisfactory to myself, and I can only say that, as often as I urged haste, I was met with fair *promises*—promises, however, that remained unfulfilled. To have put the work into other hands, after it had made some progress, would have been attended with no little inconvenience, and would not have recalled the time which had been lost. It would, however, be to no profit to attempt giving a minute detail of the various steps in a very vexatious business. Suffice it to say, that, on the 10th of September, the printed Minutes came to me by Express, when I discovered that one page of the *Accounts*—through no fault of mine—had been so incorrectly executed that it became indispensable to have it reprinted. Though the order for this re-printing was given immediately, it was not until the 23rd September that I received the sheets—they having been detained, as it afterwards appeared, by the Express agents, for no less than seven days. The insertion of this corrected sheet required the re-stitching of the whole impression; and when, at last, I was upon the eve of making up the parcels for the mail, an important omission—for which I can-

not account—was discovered, for the supply of which two days more were required.

These are my explanations. I do not question what, under favourable circumstances, might have been accomplished by your correspondent in a *fortnight*, but even he might have met with circumstances beyond his control, and which would tend to modify his very confident expressions as to the possibility of instant despatch. I did all in my power to expedite the work and failed.

I think it necessary to say further that no person can more deeply regret than I do, the delay which has occurred. I am not at all surprised that complaints should have been made and inconvenience felt, but, under all the circumstances, I can scarcely take much blame to myself. I feel persuaded, too, that had your correspondent been acquainted with the facts of the case, he would not have thought it necessary to have exposed me, even by implication, to a charge of *lagging* and *loitering*. It has truly been my misfortune, as well as that of the whole Church, that the Minutes were so long in getting through the press, but I do think that ordinary courtesy might have suggested the propriety of making inquiry otherwise, before spreading this matter before the public in terms which (however intentions may be disclaimed) cannot be understood in any other sense than as placing me, as the person responsible, and that without a hearing, altogether in fault; and especially when the publication could afford no remedy for the past, (which can only be punishment if necessary) nor security for the future, but what would be better obtained by bringing the whole question up before the Synod.

The foot-note annexed to your correspondent's letter, but which has no natural or necessary connection therewith, I see is intended to dispose of Mr. Scott's complaint in such a way as to close your columns against anything further on the subject. I submit, however, that that note contains an imputation on my accuracy or integrity, or on both, as Clerk of Synod, to which it would be unjust to refuse me the opportunity of reply. The charge of falsifying the Synod's Minutes, either by omission or otherwise, I feel as too serious—much more so than that of *lagging* and *loitering*—to be passed over in silence; and, in whatever terms Mr. Scott may have expressed his complaint, or commented upon the alleged omission, it is impossible that the fact of which he complains could be more distinctly stated, or more damaging in its bearing, than as set forth in that note.

With your permission, then, I beg leave to say that I have always been most scrupulously careful to preserve every scrap and fragment of paper containing a resolution or motion submitted to the Synod, and I can assure Mr. Scott that no such motion as that to which he refers is in my possession, nor have I the slightest recollection that any such motion was ever laid on the Synod's Table. My memoranda of business, made during the progress of the case, contain no reference to such a motion. I have recorded in the original draft of

the Minutes, and have caused to be printed, all the motions in Mr. Scott's case of which I have any knowledge. I can say no more, except this, that the Minutes as recorded, and as afterwards printed, were read at the sederunt subsequent to the disposal of the case in question and were sustained.

I am, Sir, your obedient servant,

WILLIAM FRASER,

Clerk of Synod, U. P. Ch., Can.

Bond Head, Nov. 9, 1859.

TOTAL ABSTINENCE.

To the Editor of the Canadian U. P. Magazine.

SIR,—Will you permit me through your columns to suggest to the abstaining Ministers and Elders of our Church, the propriety of forming a personal Abstinence Society, and agreeing on some united course of action? I am persuaded a very large proportion of our Synod are abstainers, and yet we do not know each other as such. Besides, some of us, at any rate, do not see our way clear to co-operate with "Sons of Temperance," "Templars," and such secret associations; and some plan might be fallen upon to help the cause, without interfering with, or in any way injuring, agencies already in operation.

Could no means be taken, even before the meeting of Synod; to ascertain our numerical strength? The number of abstaining students could be easily ascertained. It need not be very difficult to get at the number of Preachers of that way of thinking, and if some brother would take the trouble, in each Presbytery, of counting up the number of abstaining co-presbyters, and sending a note of their names to you, I dare say you would publish them.*

I am, &c.,

A TOTAL ABSTAINER.

Reviews of Books.

A LETTER AND DIALOGUE ON BAPTISM. BY THE REV. JOSEPH IRONS. 24mo., pp. 57. Philadelphia Presbyterian Board of Publication.

This small treatise, we believe, is the work of a late Congregational Minister in England; and it has recommended itself to the Board at Philadelphia for re-publication. Very often persons connected with our Churches in this country come into contact, and are led into controversy, with Anti-Pædo-Baptists, who frequently come off victorious,

* We shall be glad to render any assistance in our power. Our own name has long stood on the roll of the Personal Abstinence Society in the Church at home. If names were communicated to us before the 1st of April we should be glad to transmit them to Scotland, and they would be placed on the roll of the Society there at its meeting in May. This, of course, would not prevent the formation of a Society in Canada.—ED.

mainly in consequence of having more thoroughly studied the subject, and being better posted up with arguments, and facts, or at least with assertions, which, as in other matters of debate, require to be searched and often modified, and differently explained by an opponent. Complaints are frequently made that our Ministers do not duly instruct their people on the subject, We cannot but think that, with the other party it receives a disproportionately large share of attention. There is, however, of course, a due medium at which we should aim. To go thoroughly and satisfactorily into the question requires no small amount of learning and of talent; and a complete discussion of it cannot be comprised in a treatise of very limited dimensions. In little works like that before us, however, particular points may be ably handled; certain popular fallacies may be exposed; facts may be stated which completely overthrow some false conclusions; and lines of thought may be indicated, which if carefully followed out will lead to right results. Such small publications therefore, provided they be constructed on sound and stable principles, are fitted to be highly advantageous. It is a leading idea in the work of Mr. Irons, that the design of water Baptism is to represent and pre-figure the Baptism of the Holy Spirit; and from this he argues in favour both of the mode of baptising by sprinkling, and also of the subjects of it being not only believing adults, but likewise their infants. The Philadelphia Board have a variety of small publications on this controverted topic. Some intelligent persons regard the work on our table as the best of them all. It may be obtained from the Agent, at the low charge of five cents.

SERMONS BY THE REV. C. H. SPURGEON (Sixth Series). New York: Sheldon & Co. Hamilton: Brown & Greig.

This volume is uniform with the preceding volumes of the Series issued by the same publishers, to whom the religious world, on this side of the Atlantic, are mainly indebted for their acquaintance with, perhaps, the most startling and popular Preacher of the day. These Sermons are characterized by strictly Evangelical sentiment, clearly conceived and vigorously expressed. Though it must be confessed that after perusing one of them, simple, plain and direct in style, one feels disposed to ask where lies its peculiar power or charm. It must be in the Preacher himself—his strong convictions—his intense earnestness—his attractive manner.

THE LIFE OF JULIUS CESAR. BY HENRY G. LIDDELL, D.D., Dean of Christ Church, Oxford. New York: Sheldon & Co. Hamilton: Brown & Greig.

THE LIFE OF VITTORIA COLONNA. BY T. ADOLPHUS TRALLOPE. New York: Sheldon & Co. Hamilton: Brown & Greig.

These two small volumes, of 250 pages each, are beautifully printed and neatly bound, and constitute the 16th and 17th volumes of the

Biographical division of the Household Library published by the same house. They are specially adapted for youthful readers or such as have but little leisure.*

Missionary Intelligence.

TRINIDAD.—AROUCA.

The following extracts are taken from a letter of the Rev. George Lambert, dated 25th July:—

“I am glad to say that our ordinary income for the last six months is as good as that of any previous year. And I think it due to the people here to state, that their contributions for church purposes are greatly more liberal than that of congregations in similar circumstances in Scotland. We have individuals in our membership who contribute but little I believe, but such individuals are to be found in all congregations. I have never personally rebuked defaulters; I have stated the duty of contribution for religious purposes; and I have, when occasion called for it, told the people that I gave myself a stated portion of my income for religious and benevolent purposes, and urged upon them the duty of doing the same thing; and this, I believe to be the more excellent way. I can honestly say, that my being dependent to so large an extent on the Home Church has been a source of continual heaviness; and that I have used every means, since my connection with the Board to make my own expenditure and that of the church as light as possible. To secure the latter object, I have all along borne expenses which, perhaps, I should not have done. Did I believe the dissatisfaction which has been expressed at home in regard to the expenditure of the West India Mission to be anything like general, I should ere this have felt it to be my duty to seek another sphere of labour, where I would not have required to be dependent on the liberality of those to whose benefit I was not directly contributing. Forgive me making allusions to this subject; I have felt more on this matter than I would like to tell you.

“We have but lately finished repairing our church and school-house, at an expense of about £90. I hope to be able to raise during the year the whole, or nearly the whole sum. Our people are not able to give much at a time. In addition to our ordinary collections and subscriptions, which I am anxious not to touch if I can avoid it, we are having a lecture illustrated with diagrams now and then, with the view of raising funds to meet our extra expenditure. I have given one on the “Book and its Story;” Mr. Brodie gave us one on the “Elements of Astronomy;” and these, with a few subscriptions, yielded us about £30. I am now preparing two lectures, which I hope to give in Port of Spain for the same purpose, and which will afterward be given here. I have no doubt that the greater part of the money will be raised without lessening much our ordinary income. The constant outlay for necessary repairs on property is a sad drain on our small funds. It is right to state to you that the Sabbath scholars of Dr. Brown’s congregation, Dalkeith, are sending me the diagrams which I will require for subsequent lectures. I hope to be able by and by to say to them by letter, that their missionary money, spent in this way, has helped very largely to put us out of debt.

“Since the commencement of the year, we have lost three of our members by death. One of these, I am sorry to say, who had formerly been a Romanist, and who had remained very faithful to his profession of religion during the three years he has been a member with us, though subjected to constant petty persecution on that account, was confessed and absolved, “got the holy bread,” “holy oil,” etc., from the Romish priest within a few days of his death. I regretted this, not so much

* This, and the preceding Review are furnished by a friend.

on the old man's account, who, I believe, was in a measure forced into it by his friends and neighbours, but for the evil influence it was fitted to exert on his neighbours. I cannot doubt for one moment that the old man was a sincere Christian. The fact that he endured for such a length of time what he had to bear, satisfies me of this. He had a great love for God's word; the New Testament was his constant companion. During his long illness, his large-typed Testament when not being used, lay on a table near his bedside. On going to see him one day, the first certain intimation that I had of his falling away was, that I found his Testament lying on a shelf amid some old rubbish, and a lighted candle and crucifix occupying its old place on the table. I thought at the time, and have often thought of it since, as an apt illustration of Popery. It gives a stone for bread—a crucifix for the Bible.

"Our losses by death have been more than made up by the accessions we have got; and we still have several applicants for membership."

Ecclesiastical Notices.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, November 4, 1859.

MY DEAR SIR,—The great event among us during the past month has, beyond all controversy, been Lord Brougham's election to the Chancellorship of the University of Edinburgh, and it has been widely and justly recognized as a triumph of independent and liberal spirit, and good sense also, over the narrowest bigotry and most contemptible snobbery. If the contest had been about the Chairmanship at a cattle show dinner, or the presidency of an association for the abolition of the bothy system, or the conferring of prizes for the efficient employment of artificial manures, or any other bovine and bucolic honour, there would, at least, have been no indecency in pitting the Duke of Buccleuch against Lord Brougham, but to propose him for the office of Chancellor of the Edinburgh University—to propose for the presidency of a Scottish University a man who got the little education he did get at Cambridge, and how little that is the readers of Sir Robert Peel's memoirs already know—to propose him against the most illustrious man in literature and science now alive, a son, too, of Edinburgh University, was felt by many of the *alumni* as a gross insult, and was resented as if it were a great personal wrong. That there was great interest excited by the contest is proved by the fact that nearly eleven hundred members of Council, out of a constituency of fourteen hundred, came to Edinburgh on the day of election. It was, indeed, a fine sight to see the Music Hall filled with educated men, many of whom had come from a great distance, and to see friendly greetings passing between old *chums*, who had seldom met since they sat together at the feet of Ritchie, Wilson, Hamilton, Dunbar, Hope, Alison, Bell, or, it may be, men of an earlier day, of Leslie, Playfair, Brown, and Stewart. Professor Christison, who proposed the Duke, was obviously very ill at ease. The professor can say a thing tersely and well, bating the tone and manner of conceit which are unworthy a man who is really able, as Christison is, but his speech on the occasion was a miserable failure, and poor Sir George Clerk, of Penicuik, who seconded the nomination, rolled out a few dreary platitudes just as he would do if he were proposing the Duke's health at a county meeting. The speech of the Solicitor General, in proposing Lord Brougham, was marked by much skill and argumentative ability, but, in the art of speaking, the learned lawyer would be beaten hollow by many of our second-rate U. P. Clergy. He wraps the skirts of his surtout round his thighs every three minutes in a way which, if he were not a Whig Solicitor General, the Scotsman would pronounce ineffably ludicrous. Dr. Wood, in seconding Brougham's nomination, was brusque, direct, and telling, and tripped Professor Christison with some clever *impromptus*.

Then came the voting; old Kirk Ministers, and Preachers from Kirkcudbright, Dumfries, Roxburgh, Selkirk, &c., supporting the Duke every man of them almost. Gratitude was strong in the bosoms of some, and, perhaps, hope animated others. A few—such as Mr. Phin of Galashiels, Mr. Whitelaw of Athelstaneford, Dr. Robert Lee, Mr. Young of Auchterarder, &c.,—had the courage to rise above paltry sectarian considerations, and to express publicly their preference of high literary attainments to extensive territorial possessions. Perhaps Mr. Young recollected the fierce denunciation of the *veto* in the Upper House of Parliament and thought old Harry had peculiar claims on his support. The Free Church Ministers opposed the Duke with a unanimity that led their Bond brethren to whisper "*Sites*" and "*Canobie*," and the U. P. *alumni*, being roused to indignation at the thought of the Chancellorship of their University being dragged in the mire to aid Dr. Robertson and his endowment schemes, gave Brougham their cordial and earnest support. The Duke's supporters were sadly chop-fallen when the result of the poll was announced, and the friends of Brougham cheered with much enthusiasm.

The difficulties connected with the Sustentation Fund, which have been pressing on the Free Church for several years past, are becoming more and more formidable, and the folly of sanctioning the erection of Congregations in circumstances in which self-support could not reasonably be looked for is becoming more and more obvious. There are not fewer than 306 Congregations whose contributions to the Sustentation Fund are decreasing, and out of 788 Congregations only 160 contributed last year £150 and upwards. No fewer than 466 Congregations gave last year less than £65 each on the average to the Fund. Of 110 Congregations the average contribution was only £35. Such a state of things cannot but be unhealthy and dangerous. I understand that in the U. P. Church there is a strong desire on the part of many to reduce some of our small Congregations to the position of preaching stations in the event of a vacancy.

I am, dear Sir, yours sincerely.

SPECIAL SERMONS ON FIRST OF JANUARY..

To the Editor of the Canadian U. P. Magazine.

PERRYTOWN, PORT HOPE, C. W.,
19th November, 1859.

MY DEAR SIR,—The year 1860 opens with a Sabbath. New-Years' Day is the Lord's day. Might it not be well to have on that day, throughout our Congregations, a special object of prayer, and subject of discourse? Would you allow me to suggest such through your pages for December?

There is no Christian but must feel a deep interest in the outpouring of God's Spirit in other lands, convincing of sin, of righteousness, and of judgement, and earnestly desire such a time of refreshing in Canada. Suppose, then, the invitation go out through the Magazine to all our Ministers to lead the people to pour out their hearts before God for a revival and extension of the Redeemer's work amongst ourselves and throughout this land.

In regard to a special subject of discourse, might we not be led from the prevalence of the use of intoxicants at that season to select "*Temperance*"—point out the sin of drunkenness—the temptations to that sin—and urge upon the Church to "*abstain from the very appearance of evil.*" Let there be a temperance sermon from each pulpit—who can tell the evil that might be prevented, the good that might be done?

Some may regard the matter of prayer and discourse as not being harmonious. Let such reflect on the words of the Apostle in the Epistle to the Ephesians v. 18. "*And be not drunk with wine, wherein is excess; but be filled with the Spirit.*" Does it not appear that being excited with wine, in which there is excess, is a hindrance to being under the influence of the Spirit? And let them mark the

accounts of the revival in Ireland how the people who are under the gracious influence abandon their drinking habits.

Your giving this note a place in the magazine, or giving some suggestions of your own on the subject, will oblige

Yours respectfully,

 JAMES R. SCOTT.

CHATHAM.

A Soiree was held on the evening of Tuesday, the 15th of November, in the Town-hall, in connection with the U. P. Congregation here. The meeting, which was one of the largest and most respectable ever known to assemble in Chatham, on any similar occasion, was held for the purpose of presenting the Rev. William Walker, the Pastor of the Congregation, with a small but satisfactory token of his people's affection, and of their appreciation of his ministerial labours. On the platform were seated the Rev. Mr. McColl, of the Free Church, Chatham; the Rev. Mr. Rennie, of the Church of Scotland, Chatham; the Rev. John Jennings, D.D., Toronto; the Rev. William Ormiston, A.M., Hamilton; the Rev. A. W. Waddell, U. P. Church, Harwich; the Rev. William Walker, Pastor of the Congregation; and others, belonging to the town. Dr. Rolls, of Chatham, occupied the Chair.

After tea and coffee had been served, and the inharmonious sound of empty cups and saucers had died away, the Chairman rose, and stated the more immediate object of the meeting. They were assembled, he said, to offer their respects to the Rev. Mr. Walker, and he was glad to see the estimation in which the rev. gentleman was held by the public at large. All denominations in the town were represented in the Hall that evening, and he believed they all concurred in the general object before them. He wished them to understand that he shared in the general feeling of respect, and, without further remark, he would present the Rev. Mr. Walker with a purse. He would also present the leader of the choir, Mr. Cleeve, with a number of volumes of Note Books, the offering of the Congregation.

The Chairman having resumed his seat, Mr. Walker rose to respond. He made some very feeling allusions to his present position, and wished to thank the assembly, from his inmost soul, for this token of their affection; but especially he would thank the author of all blessings for any real success he might have had among the people of his charge. He was still an unprofitable servant; he had only done what it was his duty to do; and he would still labour, if God should be pleased to spare him for their good, "as those that must give an account."

Mr. Cleeve then rose, and thanked the Congregation for their acceptable offering, and hoped the assembly would not demand a speech from him. The choir, under the leadership of Mr. Cleeve, then performed.

The Rev. Mr. Waddell was then called on to address the assembly. He rose and said, that he would now address them in a few words of consolation. He meant thereby, that the large and respectable assembly now before him, might console themselves with the persuasion, that he was not going to make a speech on that occasion. There were reasons, some apparent, some invisible, why he should not detain them long. He was the *first* called on, and the night was already far spent. Besides, there were gentlemen here from a distance, whom he was glad to see, and whom they were just as glad to hear; and he had a good mind to stand aside, and allow the "lions" to appear at once; but lest he should be accused of indifference, he would beg leave to say, that he most heartily congratulated Mr. Walker on the pledge he had just received of his people's love and esteem. He concluded by repeating a Welsh parable, intended to show the facility and advantages of Christian co-operation.

The Rev. John Jennings, D.D., was then called on to address the meeting. The speaker began his address by some touching allusions to names and places which had become familiar to him when he visited that locality more than twenty years ago. These days furnished to him some very pleasing recollections. He then pro-

ceeded to speak on "The Dignity of Labour." From the time that the axe was lifted up upon the strong and lofty cedars of Lebanon, in preparation for the building of Solomon's Temple, labour had never ceased to be dignified and useful. He would point the observer to the proofs of his statement, as furnished by the improvement which had been made in Chatham and neighbourhood, since he last stood up to address the little flock assembled for public worship in that Town. The Dr. concluded his address by congratulating Mr. Walker, and wishing his audience "good night."

The chairman then called upon the Revd Wm. Ormiston, who rose and said : that some of the previous speakers had spoken of having no text. He did not know what would have been the result if they really had been so fortunate. If the showers had been so copious, when there was no text from which they could come, what a dreadful flood there must have been if there had been only three words of a text to furnish it. The Rev. gentleman then proceeded, with his usual hearty good will, humour, and eloquence, to speak on "our responsibility and influence." But his speech, in a great measure, must be available *only for the evening*, and for those who were present, as the richness and humour of his illustrations cannot be conveyed by reporters.

The Rev. Mr. McColl being called upon, rose and said that he thought it time every respectable person should be in bed, and he would beg leave to take his seat. The Rev. Mr. Rennie being called on, moved a vote of thanks to the ladies, for the good taste and management displayed on the occasion, which motion was carried amidst the plaudits of the meeting.

After attending to some odds and ends, the Benediction was pronounced and the large assemblage broke up, apparently highly pleased with the proceedings of the evening, and desirous, if not "resolved to meet some other day."

It appears that Mr. Walker has been presented with the sum of \$100.00, and that Mr. Cleave, the precentor, has received a smaller sum, in addition to his note books. The whole affair is highly creditable to Chatham.—*Com.*

U. P. PRESBYTERY OF LONDON.

This body held an extra meeting in London on the 25th October, to dispose of the call from the Congregation in Detroit to the Rev. S. Balmer, Woodstock. Reasons for translation, and answers to those reasons were read; Commissioners from Detroit and Woodstock were heard; and after some remarks from several members of Presbytery, Mr. Balmer intimated his acceptance of the call. The Presbytery agreed, accordingly, to loose Mr. B. from the pastoral charge of the Congregation at Woodstock; appointed the Rev. George Murray to preach there on the second Sabbath of November, and declare the charge vacant, and fixed upon Wednesday, the 16th of November, for the induction at Detroit, Rev. Mr. Walker, Chatham, to preach, preside and address the Minister; and the Rev. Mr. Waddel, Ridgetown, to address the Congregation. The Congregation at Woodstock has prospered greatly during Mr. Balmer's short pastorate. Before his settlement the average attendance was between 30 and 40; *now* it is upwards of 100. In a pecuniary point of view matters have gone on correspondingly, and it is greatly to be desired that such a spirited Congregation should be speedily supplied with a Pastor who might follow up Mr. B.'s successful labours. We are quite sure that the best wishes and prayers of the United Presbyterians in Woodstock go with their Pastor to his new field of labour; and that, as they feel persuaded he most conscientiously followed the path of duty in going to Detroit, so none will be more delighted and thankful than they, should the Lord greatly bless his labours in that large and increasing city. As Mr. Balmer remarked in his address to the Presbytery, "Life is short," it becomes all, whether Ministers or people, "to bind up their sheaves while they may." The Congregation in Detroit has had but a chequered history, it is fondly to be hoped that there is now before it a long course of outward and spiritual prosperity, and that, in order to this, the members and adherents will seek unitedly, cordially, and prayerfully, to strengthen their Pastor's hands and encourage his heart in the way and work of the Lord.—*Communicated.*

WOODSTOCK.

With reference to the removal of the Rev. Stephen Balmer from this place to Detroit, we have received a printed statement of transactions, which would occupy several pages of the Magazine, and which reached us a great deal too late for a communication of such length. We have space only to say, that on Sabbath, 13th November, the Rev. George Murray preached at Woodstock, and declared the Church vacant, that on the evening of Monday, 14th, a meeting was held at which the Rev. Mr. Murray ably presided—that after devotional exercises Mr. George White read a very affectionate and pious address from the session to Mr. Balmer, wherein they express their gratitude to God for the good that has been effected by Mr. B.'s instrumentality, their great regret that he was leaving them, and their fervent desire for his prosperity and welfare in his new sphere—that Mr. Balmer made a very feeling and suitable reply, in which he spoke of the unbroken unanimity that had prevailed among them, the success with which it had pleased God to bless his labours and the deep interest he would continue to feel towards his first charge, whom he entreated to enter into a covenant with him, that they should continue to remember one another in their prayers. The Rev. Mr. Bredwin Wesleyan, the Rev. Mr. Cooper, Baptist, the Rev. Mr. Christopherson, the Rev. Dr. Fyfe of Toronto, and the Rev. Mr. Ball, formerly of Woodstock, were present and took some part in the business. We most cordially join with all these parties in wishing Mr. Balmer great prosperity and comfort at Detroit.

INVITATION TO UNITED PRAYER.

We are informed that a meeting of Ministers and others was held in the committee room of the Bible Society, Toronto, on Tuesday, 22nd Nov, at which was read an extract from the minutes of the 23rd Annual Meeting of the Lodianna Mission containing a series of resolutions in which the second week of January 1860, beginning with Monday, the 8th, is appointed as a time of special prayer for the outpouring of the Spirit upon all flesh. The meeting in Toronto resolved that steps being taken for securing concert among Christians in all lands for the revival of religion throughout the world, it is desirable to lay the matter before the churches in this city.

NOTICE TO PRESBYTERY CLERKS.

The Clerks of Presbyteries are respectfully reminded of their duty, to send to the Convener of the Committee of Distribution, a list of the Vacancies within the bounds of their respective Presbyteries, as the Committee can give supply only to those Presbyteries from which these returns are received. Such returns are needed immediately.

JAMES DICK, Con.

TORONTO PRESBYTERY NOTICE.

The Ministers and Sessions within the bounds of the Toronto Presbytery, are informed that Blanks for the Statistical Reports of the Congregations, have been sent to them. They are also respectfully reminded of the law of Synod respecting Statistics, viz., "The Synod, admonishing Presbyteries to use all due diligence in procuring complete Statis-

tics, at the same time strongly recommend and enjoin Congregations to pay strict respect to the law of Synod in the matter of Statistics, and that Presbytery Clerks shall use all diligence to procure Statistics from the vacancies within their bounds."—*Minutes of Synod for June 9th, 1854.* Also, "That Presbyteries be enjoined to insist on prompt attention to the regulations of Synod, in regard to the Statistical Reports, and to demand from Office-bearers of Congregations reasons in every instance of neglect."—*Minutes of Synod, June 15th, 1859.*

JAMES DICK, Con.

FUND FOR AIDING AND ENCOURAGING STUDENTS OF DIVINITY.

For this Fund we have received from the U. P. Congregation of Glen Morris the sum of \$10; and from William Dunbar, Esq., Dunbarton, the sum of £10.

TREASURER'S ACCOUNT.

Charge against the Treasurer.

		Mission Fund.	Inst'tute Fund.	Synod Fund.
1859.				
Oct. 18.	In Fund	\$857 41½	\$87 90	
" 20.	Received from Ingersoll	32 00	8 00	
" "	Do do Sabbath School ..	2 00		
" "	Do Lake Shore	13 00		
" "	Do West Gwillimbury		5 63	
" "	Do Essa		6 52	
" 21.	Do St. Mary's—Last Quarter, 1859	27 00		
" 25.	Received from London—Qr. ending June ..	8 67		
" "	Do do do Sept. ..	9 00		
" "	Do Bethel Prooffine do do ..	7 12		
" "	Do English Settlement do ..	15 5		
" "	Do McKillop do ..	15 75		
Nov. 1.	Do Chippawa	8 00	6 00	
" "	Do Crowland		3 00	
" 2.	Do Vaughan		7 00	
" "	Do Albion		5 00	
" "	Do 1 Church, Tecumseth ..		5 00	
" "	Do 2 do do ..		3 00	
" "	Do Dunbarton and Canton ..		18 00	
" 7.	Do Eramosa	37 13		
" 12.	Do Guelph		12 00	
" 14.	Do Ancaster Village			\$3 00
" "	Do do East			5 31
" "	Do do West			3 43
" "	Do Beverly		12 37½	
" 17.	Do Ayr	33 00		
" "	Do Galt	20 00		
" 19.	Do Hibbert	39 00		
" "	Do Columbus and Brooklin ..		24 60	
" 21.	Do Owen Sound		8 47	
" 24.	Do Flamboro	24 00	10 00	6 00
" "	Do Hibbert		6 00	
		\$1148 13½	228 49½	
Arrear of Synod Fund on 18th October ..				194 40½
Collected since 18th October ..				17 74
				\$176 66½

REMITTING TREASURER'S REPORT.

Congregations will please bear in mind that no money will appear in the Treasurer's returns for 1859, unless in the hands of Robert Christie, Esq., Rosebank Post Office, on or before the 31st Dec. It is also hoped that Presbyteries will do their duty, by enquiring, at their first meeting, what Congregations have and have not made the collection for the Theological Institute Fund, and deal

with defaulters accordingly. Sessions are always to bear in mind that they have *no power* to come between the Synod and Congregations; and determine whether a Synodical collection shall, or shall not, be made. By their official engagements they have promised all subjection, "in the Lord," to the Superior Court, and are, therefore, bound to give the Congregations an opportunity of collecting for any purpose determined on

by the Synod. Though not more than a York shilling should be raised, yet intelligent and conscientious Presbyterians would still make the collection.

Vacancies and stations should make them as much as Congregations with settled Pastors; and Preachers ought to take care that the law of the Synod be attended to.—*Communicated.*

TILSONBURG AND COLLODEN.

The Rev. Robert Rodger has resigned the pastoral charge of the U. P. congregations in these places, and his resignation has been accepted by the Presbytery.—*Communicated.*

DUNDAS.

We understand the Rev. Thomas J. Scott has left this village; and his connection with the U. P. congregation here, and with the denomination, has been dissolved by the Presbytery of Flamboro'.

TRAINING OF STUDENTS.

The Rev. Dr. Begg lately gave notice to the Free Church Presbytery of Edinburgh, of an overture to the effect, "that the General Assembly shall adopt some special means to ascertain the personal piety of all students, as well as their general fitness for the ministry, before they are allowed to enter the Divinity Hall; and their course of study in the Hall should embrace a thorough training in the English Bible, and in the art of public preaching."

MOUNT PLEASANT.

The call given by this Congregation is unanimously in favour of Mr. William Peattie, Probationer, who, we understand, has accepted.—*Communicated.*

OWEN SOUND.

We understand that the Rev. James Gibson, Minister of the U. P. congregation here has been called by a congregation of the (American) United Presbyterian Church, in New York.

Gleanings.

EXEMPLARY LIBERALITY.

[We take the following from the *Family Herald*, a weekly journal just commenced, and devoted to literature, science, arts and general intelligence. It aims at the cultivation of taste, the diffusion of information and the encouragement of innocent amusement on ground common to people of all shades of political and christian opinions. It is published at Montreal by Mr. John Lovell, and edited, we believe, by Mr. G. P. Ure, formerly of Toronto. We cordially wish it all success.]

Mr. Robert Stephenson, the celebrated British Engineer, lately deceased, has left to the Newcastle Infirmary, £10,000; to the Literary and Philosophical Institution of that town, £7000; to the Institution of Mining Engineers there, £2000; to the Society of Civil Engineers, £2000; to the Society for Promoting Christian Knowledge, £2000; and to the Society for Providing Additional Curates in Populous Places, £2000. Total, £25,000 sterling.

LORD BROUGHAM ON IMPROVIDENCE AND INTemperance.

[The following is part of the introductory address delivered by Lord Brougham at the opening of the Social Science Congress, at Bradford, England, on Tuesday 11th Oct. His Lordship, it will be seen, is not far from sanctioning the Maine Liquor Law. It will be interesting especially to Scotchmen, to reflect that Lord Brougham who has always been a distinguished Educational reformer, has just been elected Chancellor of the Metropolitan University of Edinburgh. His success is amazing, considering that his opponent was the Duke of Buccleuch, over whom he triumphed by a majority of 235 votes. The energy of his Lordship, who is upwards of eighty, fills every one with astonishment. He affords a striking illustration of a doctrine for which he has contended, that the continued active

employment of the faculties is the great means of keeping the mind awake, long after it would have fallen into dotage had it indulged in indolence.]

Of the working classes at large, if not the besetting sins, certainly, the most pernicious failings are Improvidence and Intemperance; and as there can be no greater evils than what proceed from these sources, it is fortunate that a remedy can be applied certainly to mitigate, possibly even to effect an absolute cure. The two failings are no doubt closely connected; but it is fit that they be considered apart, as in some material respects they are not co-extensive, improvidence having the wider scope and more general operation. It is well said by Mr. Erskine Clark, in his very useful paper at the Congress of 1857, that "the great problem of social economy is how to help the working people to keep themselves with their own money" (in other words, to teach them provident habits,) and the plan which he strongly presses, and which Mr. Akroyd, in an able and important paper last year more fully illustrated, is the establishment of penny savings banks. The great step made fifty years ago and which we owe to a most wise and pious pastor of the Scotch Church, my revered friend Dr. H. Duncan, was the institution of savings banks, which received all deposits of a shilling and upward. These very soon extended almost over the whole island. By the last returns there have been deposited above £32,000,000 by 1,340,000 contributors. But in this, as in all other institutions for promoting popular improvement, it has been found that they do not at first reach the class for whose benefit they are chiefly designed, but a class somewhat above them; and the proportion of very small deposits clearly show the tendency of the humbler classes to avail themselves of the banks as far as their rules allow; for 85 per cent. of the amount which has just been mentioned was for sums of an average not exceeding £12. It thus became manifest that sums below 1s ought to be received, and Dr. Chalmers proposed the penny bank, which completely succeeded. Without the knowledge of his suggestion and its success, the same thing was tried and succeeded perfectly at Birmingham, Halifax, Derby, Hull, and many other places. In Birmingham, in 1856, 84,000 accounts were opened for sums of 1d and upwards, £11,500 being paid in, of which £10,700 were drawn out, clearly showing that the banks are used as they were intended, for a temporary deposit, and for keeping the money till wanted, but without the banks the pence would be squandered in providing some indulgence, probably drink. The great object is teaching the working man to begin saving, once beginning he will add to the little hoard, and when it reaches a certain amount he will keep it, unless driven by bad times, by disease, or other accidents to encroach upon it. But we may safely affirm that a most salutary change is made in a man's habits, perhaps in his character, by his beginning to save for whatever purpose, and that providence in this one, and very material particular, will become the habit generally of his mind. Of Intemperance, the baneful effects need not be dwelt upon in detail. It is the smallest part of the evil that, at the very least, ten times as much money is spent upon drink as upon publications of all kinds, newspapers included. The learned and enlightened Recorder of Birmingham makes this abundantly evident in his valuable charges to the Grand Jury. But the far worse effects of this propensity in producing disease, both of body and mind, and in filling our jails with criminals, and our workhouses with paupers, are so dreadful as loudly to call for the application of repressive measures. If there are objections to these, chiefly from the public mind not being prepared for them, at least we can cease to encourage intemperance by treating it as venial, and by suffering pernicious customs to be continued apparently for its protection. Not only do those greatly err, but they are positively criminal, who treat the subject lightly; and yet more to be condemned are they who regard intemperance as an extenuation of guilt, of which it is rather an aggravation. How much more criminal are persons in authority who sometimes so consider it in meting out the inflictions of the police, or even of the penal law! But those are not to be forgiven who indulge in light talk upon that which is the fruitful parent of the worst offences, even of murder itself. What shall we say then, of customs being maintained directly promoting intemperance, and which have neither antiquity to plead in their defence, nor any necessity whatever to require their continuance, nor even the fact of their

universality to allege in their favour! The existence of statute fairs is a disgrace to the police of this country. In some of the most extensive and populous counties they are unknown, and not the slightest inconvenience is experienced from the want of them. Wherever they are held all the best authorities among the magistrates and police officers are agreed in representing them as a great cause of drunkenness and every species of immoral indulgence. This important subject was fully treated of by Mr. Nash Stephenson at our last meeting, and the progress was described of a remedy, by way of substitute, in the registry of farm servants, which many persons have of late desired to see extended to all servants; and a Society has been formed in London with this view. As it is clearly not enough that we should cease to encourage intemperance, and as positive repression is attended with great difficulty, there is every reason to rejoice in the exertions which have been made by individuals to apply a remedy, or at least a palliation, by such proceedings as may be taken without legislative aid. His Lordship referred with satisfaction to the efforts of the United Kingdom Alliance, and other Temperance Associations, and warmly commended the drinking fountains movement. Of these he said—It may however, well be contended that these measures, being only in the nature of palliatives, the enormous mischief must be attacked by more effectual operations; and it is painful to admit that we must reckon education itself as among palliatives only. Its tendency to lessen criminal propensities, by affording other occupations, as well as by strengthening right principles, to divert from criminal courses, is unquestionable. But there cannot be a greater fallacy than to set its effects in repressing crimes against that of intemperance in producing them, and it is a dangerous fallacy; for men rely upon the improvement in character, and its effect in controlling the passions, as sufficient to counteract the direct tendency of intemperance; and they answer the call for repressive measures by bidding us trust to education. The humanizing influences of instruction in preventing offences attended with violence is proverbial, and is admitted. We have a striking illustration from the proportion of crimes committed with violence proceeding from drunkenness. The influence of education is indirect, and of gradual operation. The action of intemperance is direct and immediate. We may so far trust to the improvement produced by the former as to expect from it a diminution in the number of offences, but the latter adds to their number and increases their malignity as certainly and far more powerfully. To rely upon popular improvement alone, and take no measures for removing the great cause of crime, would be to lull ourselves into as perilous a security as theirs who should trust to the effects of diet and regimen when the plague was raging, and in that confidence, before it broke out, should take no precaution against its introduction. Intemperance is the common enemy; it attacks even persons of cultivated minds; spreads havoc widely among the multitudes of our inferior orders, and fills our workhouses and our jails. To lessen its force and contract its sphere, no means must be spared, if we really mean to stay the progress of destruction and of crime. The philanthropist has no more sacred duty than to mitigate, if he cannot remove, this enormous evil. The lawgiver is imperatively bound to lend his aid, when it appears manifest that no palliatives can avail. Certainly we have the example of the United States to prove that repression is practicable, and their experience to guide us toward it. That no legislative interference can be contemplated until the public mind is prepared, we must admit. Such was the course in America, and our palliative measures tend to afford the required preparation. The evil of drunkenness had reached such a height, that in the State of Maine, thirty-five years ago, associations to promote temperance were formed; they spread through the country; they influenced by degrees the whole community; they induced the magistrates to refuse licenses; and finally, they obtained a law of rigorous prohibition. Six other States, having a population of seven and a half millions, have made considerable progress towards the same end, more or less rigorously discouraging the sale of intoxicating liquors; and the greatest benefits have resulted to these portions of the Union. But the most important fact is the attempt to repeal the law in Maine, and its signal failure. Like all subjects in a country which, from the nature of the Government, and the changes in the holders

of all offices, is under the influence of perpetual canvass, this of Temperance became a party question; and governors were chosen and removed upon it. Four years ago its supporters were defeated, and a stringent licencing system was substituted in its place. For two years and upwards this plan was tried with every disposition of the authorities to favour its success. Pauperism and crime which under the prohibitory law had been reduced to an incredibly small amount, soon renewed their devastations; the public voice was raised loudly, and with rare concert, against the license plan; a resolution was passed at the State Convention that the liquor law should no more be treated as a party question, and the repealing act was, without opposition, itself repealed. Another effort was made to restore the repeal; but the resolution of the State Convention was referred to, which stood unrescinded: and all attempt to get rid of the liquor law was abandoned henceforth as hopeless. The happy result has been a continuance of the same diminution both of pauperism and crimes which had followed upon the original enactment of the law. Upon this very remarkable passage in the history of social science it may be observed that at least it affords proof of the experiment having been made, and successfully made, of dealing rigorously with the evil; and if the same preparation of the public mind which led to that experiment being tried, and secured its success, takes place in other countries, the great example may then be followed safely and successfully. Then the philanthropist would no longer complain with the Recorder of Birmingham, that into whatever path of benevolence he may strike, the drink-demon starts up before him, and blocks his way; or comparing what is cheerfully squandered upon the fuel of intemperance with what is grudgingly bestowed upon the means of mental improvement, lament to find tenfold the price of food to the mind paid for poison to the body; but would delight to hear our poor, reclaimed from the worst excesses, free from the yoke of the cruel though perfidious tyrant, declare, as they did to the American missionary, that the law must have come from heaven, for it was too good to be the work of man.

TRICENTENARY OF THE REFORMATION IN SCOTLAND.

We have received a copy of the programme of arrangement for commemorating the Tricentenary of the Reformation in Scotland, from which it appears that there is to be a series of meetings held in Edinburgh during four days, beginning on Tuesday, the 14th of August, 1860, to which not only Protestant Scotchmen at home, but Protestants from all lands, and of all evangelical denominations, are invited, and at which papers, forming the basis of conversation, will be read, illustrative of the civil and religious history of Scotland before, at, and subsequent to the Reformation.—*Witness (Edinburgh)*.

DR. WOOD'S TRACT.—A CALL TO THE MINISTRY.

An eminent and venerated Professor in a Theological Seminary, a few days since, stated, that there were now at least *eight* students of Theology whose minds had been decided to devote themselves to the ministry, by the perusal of the Tract on "A Call to the Gospel Ministry," by the Rev. James Wood, D. D., published by the Board of Publication. Within a few weeks afterwards, he learned that at least four other young men in another Seminary, had been led to the same decision by reading the same tract. What has been so useful to one and another, may be useful to many more. A large number of young men are examining the question of duty in respect to their vocation in life. We take this opportunity, therefore, of calling the attention of our ministers, elders, and members, to this excellent Tract of Dr. Wood, which has been already so much blessed to those who have attentively perused it.—*Home and Foreign Record*.

END OF VOL. VI.