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THE CANADIAN United Presbyterian Magazine.

VOL. VIII.]

TORONTO, JULY, 1861.

[No. 7.

Miscellaneous Articles.

REFLECTIONS ON THE UNION.

It is an important question, Have the united Churches, now forming the *one* Canada Presbyterian Church, received a fair remuneration for fifteen years' delay in consummating the Union? We think they have. Sudden unions are seldom lasting. The nearer two bodies come to each other without an actual amalgamation, the greater are the obstacles to perfected identity. Moreover, the phrase has been turned almost into household words—that “great bodies move slowly.” Yea, what is most worthy of notice, the years of delay were not spent in controversy, but in something more profitable. The two Churches began with controversy, and some smart pamphlets were put out; but the period of battle was succeeded by a period of repose. No progress was then made at all in the way of Union; and for obvious reasons. *That* was not the way of getting at it, except in an indirect manner. Both parties rested on their oars; looked at one another; examined each other's position; got better acquainted; felt the desirableness of Union more every day; and grew in mutual affection. After pauses longer and shorter, the union intercourse was ever and anon renewed; Providence and the gracious loving spirit of God shed a propitious influence around all the parties, and now a happy result is realized.

But is that result the issue of feeling and of expediency only? We apprehend not. Intellect and study have had much to do with it; yet, controversy apart, the whole question has been viewed on its bearings *pro* and *con*; and the obstacles have been seen to give way before the dawning of greater good on the whole. On both sides there has been a narrowing of the neutral ground. Concessions have been made on both sides till the question has become not “how

far are we apart?" but, "how close are we to each other?" Not that any one great principle has been given up by either, but ultraism has on both sides got a blow. A greater measure of allowance has been granted on the score of changed circumstances; while a common enemy not far off has indirectly exercised a wholesome impression on all.

We are aware of the objection to the "preamble" that it takes away what article fourth of the Basis gave. It does nothing of the kind; and yet we allow that "preambles" have always been ricketty things. It might have been better expressed; for it looks as if it courted difference of sentiment. No one will say that that was meant, and yet it was not intended to construct a Procrustes' bed. Could either party at this time of day, really expect perfect unanimity on the possible applications of a principle which, apart from them all, had itself been debated for centuries? And had not both Churches agreed ten years ago to sink in oblivion the *most valuable* application of it, in a secular point of view, ever known, that, namely, of public endowment? Is it not also a plain matter of fact, that diversities of sentiment as regards the application of the principle obtain in the one branch of the Church to nearly as great an extent as in the other. Curiosity led us a few days ago to look into the life of Dr. Macrie, by his son, the present Professor Macrie, of the Presbyterian College, London. We know that Dr. M. was "sound to the bone on the principle;" and yet in regard to one of its applications, at least, he thus speaks: "I hear that the day of the king's fast will be chosen by numbers of our congregations as a fast-day either in place of the day appointed by the Synod, or before the Sacrament, which many have fixed for that time. *Our session have agreed not to observe that day.*" p. 99. The reason was, as noticed by his biographer, "the implied assumption of an Erastian power by the State to interfere in matters purely spiritual, and which belonged to the church." Such examples may appear amongst us yet; but in spite of them, we cannot afford to lose such men as Professor Bruce or Dr. Macrie. With regard to the objection that the Basis had not been sent down to *congregations*; our impression has all along been that in sending it down to sessions, both churches felt that they were taking the most constitutional way of obtaining the sentiments of all the members of the Church. Formal meetings of the people may not have been in all cases held, and for the best of all reasons. *Their* sentiments were well known, and in point of fact, the people were *in advance* of the courts! If any disrespect had been felt as done to the body of our people by this apparent neglect, surely some indication of it would have appeared in the shape of complaints from one or more of the congregations. We are not aware of a single instance of this, at least prior to the settlement of the terms of Union. On the whole it appears to us to be a manifest duty on the part of ministers, office-bearers, and people to stand by the

Union; to thank God for the comfortable way in which it has been completed; to hold fast by the grand principles embraced in it; and to show by vigorous action in the way of missions at home and abroad, that "union is strength;" and may the blessing of Him who "gathers the scattered tribe of Israel into one" rest upon us.

THE UNION AND THE DUTIES OF THE UNITED CHURCH.

We believe that no event ever occurred in this Province of more delightful character or of happier augury to the cause of Christ than that which was witnessed at Montreal on Thursday the 6th ultimo, viz.: the union of the Presbyterian Church and the United Presbyterian Church of Canada. Of aught more becoming Christian men our annals tell not. Notwithstanding the known and acknowledged diversity of sentiment that obtains among the brethren on some matters of comparatively minor importance, no union could be more real, more unconstrained, amicable and cordial. With but few exceptions there was not only the absence of every thing akin to grudge on either part, but there were unequivocal manifestations of gladness when the solemn act of union was completed and announced. It was indeed a grateful sight to see the indubitable indices of Christian brotherhood exhibited by those who had hitherto walked and worked apart. Satisfaction and joy lighted up the features of the intermingled brethren, and hand grasped hand in cordial grip, and sententious congratulations were exchanged that told of amity worthy of the household of faith. Most manifest it was that all were "of one heart" and sufficiently "of one mind" to allow sanctified affection its full swing. Indeed we are strongly inclined to think that there was as much sameness of sentiment as is ever likely to characterise an equal number of Christian men while in this nether and cloudy region. When men's hearts are led captive by the love of Christ, their opinions on all vital matters cannot by possibility long or strongly conflict. Love, especially Christian love, has a wonderful power of assimilating sentiments. Lack of love to Christ and to one another for Christ's sake, has more to do with the doctrinal and practical antagonism that prevails among His professed disciples than they themselves seem to be aware of. Surely the Spirit of God, by His gracious influence on the hearts of Christ's divided disciples, has brought about this delightful union. Is it not at once a proof and a fruit of the possession of that love that is so essential as to constitute the test of discipleship? Verily, the Lord has visited His people, and begun to build up Jerusalem. He has repaired one breach, to the glory of His great name and to the gladness of not a few of His people.

Now that the union is consummated, the first imperative duty of all concerned is *gratitude* to God for the grace bestowed,—for allay-

ing mutual asperities and jealousies,—for removing prejudices, and harmonising sentiments, so that separated brethren could unite in Church fellowship without a sacrifice of principle on either part. Remembering the state of feeling that existed only a few years ago among the now heartily united, who can refrain exclaiming in grateful wonder, “What hath God wrought?” Verily, “the Lord hath done great things for us; whereof we are glad,” and should be most grateful.

And this our gratitude should find outflow in works of faith and labours of love as well as in words. We will be verily guilty, and we will assuredly cause God to keep back precious blessings, if we do not as individuals, as congregations, and as a Church, set about the Lord’s work in a spirit and manner to which we have hitherto been strangers. We have neither felt nor acted as we ought in regard to Christ’s cause on earth. The extension of His kingdom must engross our hearts and engage our hands far otherwise than in days gone by. Let the union be the beginning of days with us, as regards missionary effort. Every individual, young and old, connected with the Church, must do something in the divinely enjoined work of winning souls to Christ. And nothing better can we do to keep ourselves in the love of God, than to become fellow workers with Him in the gospel of His Son. His face will constantly shine on us, and His words of counsel and comfort will ever fall on our ear. Glad we are that the Church has already put her hand to mission work, in the resolve to send, without delay, at least two of her number to preach Christ in the regions beyond the present pale. We do trust that the word of the Lord will ere long go out from the Canada Presbyterian Church to more than one of the many dark lands that yet begloom the world.

Another duty of prime importance devolving on the united brethren, is to cherish and manifest a spirit of mutual forbearance and kindness. Unless this be sedulously attended to, harmony will undoubtedly halt, unseemly and most injurious jarrings will supervene. Sad it would be if such a bright and auspicious morning were succeeded by a gloomy or cloudy day. This can easily be prevented without any sacrifice of principle; simply by “forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace.” Of course questions will now and again come up, in regard to which very different sentiments will be entertained. And these sentiments need not be suppressed or disguised. Better far that they be frankly avowed and fearlessly stated. All that is necessary is only to abjure an imperious and dogmatical spirit and manner. To think and let think, to speak and let speak, is the only true policy—the policy that will secure the greatest amount of real peace. Perfect sameness of sentiment on every subject is not to be expected—may we believe this to be unattainable on earth; but if Christian nobility characterize the conduct of brethren, it will be no very long.

time till the ecclesiastical amalgam be as complete as has been witnessed since that early apostolic day when it could be truthfully said that "the multitude of them that believed were of one heart and of one soul."

One other duty we name which demands immediate performance, viz. : united and earnest prayer for an outpouring of the Holy Spirit. There are no doubt some in all the congregations of the Church who are rejoicing in the Lord and abounding in good works. But we fear it cannot be denied that the great majority of the members are spiritually cold, strangers to holy zeal and heavenly joy. The union gives emphasis to the call for prayer that the Lord would revive His work in our midst, and make the present "the beginning of days" with us as a church. Prayer must be made to God instantly and continuously, that He would breathe on the Canada Presbyterian Church, and make her "a living church," a glory to Himself, and a blessing to the land.

A.

MISSION TO CHINA—W. C. BURNS.

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

MR. EDITOR,—It was in April last, and at the rise of the College Session, the Treasurer of the Students' Missionary Association of the United Presbyterian Church put into my hands the sum of fifteen dollars, as a donation to the Chinese mission in connexion with the labours of my nephew, Mr. W. C. Burns, and as a token of their interest in these labours, and in himself personally. I lost no time in transmitting the money, by bill of exchange, to the Rev. Islay Burns of St. Peter's Church, Dundee, the brother of W. C. Burns. In my letter accompanying the note, I stated some particulars regarding the Society by whom the money was sent, and the present aspect of things in regard to the two Presbyterian Churches soon to become one. My nephew at Dundee has sent me a reply to my letter, with acknowledgment of the money, and I beg your insertion of the following extract:—

"Accept my warmest thanks for your very kind and welcome letter with its important enclosure. I am sure it will give William great joy to find that he is remembered in a way so practical and so gratifying in a region where some of his most interesting and useful days were spent. I shall send your letter on to him when I write next, that he may see what is going on with you, and that we in the far east may join hands with the far west. He goes on with his work—as the enclosed will show you—quietly and steadfastly. His patient waiting for slow results seems to me remarkable in one whose early ministry was marked by such rapid and conspicuous success." What follows refers to the aspect of things at Dundee, one of most interesting scenes of William's earlier labours, and

even in the present connexion I would not think it right to pass it over:—"We have some encouraging stirrings of the Spirit of late here, though not in a manner nor in a degree so striking as in many other places, or as we could long to see."

In another letter of the same date, and which is intended specially for the Students' Association, and which I send to them accordingly, he thus expresses himself:—

"Will you convey to the Students' Missionary Association of the United Presbyterian College, the warm thanks which, I am sure, I am safe in sending in my brother's name, and those of the other friends of the cause of China in this country, for the handsome donation of £2 19s. to funds of the English Presbyterian Mission there. My brother has always reverted with pleasing and thoughtful retrospect to his visit to Canada, now a good many years ago, and I am sure will be gratified by this fresh token of remembrance from that quarter; specially as coming from those of another section of the one Christian brotherhood. You will see from the letter I enclose that the work of evangelization in the far East goes on hopefully though slowly."

The letter referred to in the close of the above extract is one dated at Swatow, January 3, 1861, and is a specimen of the epistles he is in the way of sending monthly to his mother and other near relations. Perhaps you may consider it worthy of insertion on this very account, as a sort of *coup d'œil* view of a missionary's ordinary occupations:—

"SWATOW, January 3rd, 1861.

"MY DEAR MOTHER,—You see that I am again back to Swatow, and that here I have been permitted to enter on a new year filled with the goodness of the Lord. I came down to this place six weeks ago, and if the Lord will, may remain here for some time to come, longer, at any rate, than I expected when I came. Mr. Jones, the young man who came to us in March, 1858, and has been, since that time, assisting Mr. Smith, has lately gone to Hong Kong, to be connected with a Chinese commercial paper. This renders it necessary that I or some one should be on the spot, to co-operate with and assist Mr. Smith. At Double Island, Mr. and Mrs. Johnson, of the American Baptist Mission, are now located. Mrs. Johnson is a devoted christian lady, and I trust will, with Mr. Johnson, be very useful in that place. She teaches a school of Chinese girls; seven are grown up women among her scholars; and, on Sabbath mornings, she goes out into the streets adjoining their place of meeting to speak and to invite the attendance of native women and men also. What a new and happy picture is this in the aspect of things at that Island, where formerly Sin seemed to reign without a limit. Since I came down here, I have been engaged with colloquial Hymns in this dialect. I am just getting printed 18 hymns, 13 of which are adapted from the Amoz dialect, and five are new, or altered and

adapted from the Fichow—an entirely new one—is a translation of a hymn which Mr. Johnson gave me, beginning :

“ Behold, behold the Lamb of God,
On the cross! On the cross!
For you He shed His precious blood,
On the cross! On the cross!”

Another is a version of the hymn, “Come thou fount of every blessing.”

That’s a fine verse which says—

“ Here I raise my Ebenezer,
Hither by Thy help I come,” &c.

And also that other—

“ Jesus sought me when a stranger,
Wandering from the fold of God;
He, to save my soul from danger,
Interposed His precious blood!”

“The whole hymn I am very fond of—it is a suitable song for the christian pilgrim, as he advances from one stage to another of his Heavenward journey. We are now singing it in Chinese, and I trust some make melody in their hearts to the Lord, as well as join with their voices.

“The Chinese seem generally fond of singing, and many have a good ear and voice.

“How blessed the prospect of the time (it may be very near) when thousands and tens of thousands of these precious souls shall know and love the Divine Redeemer, and with loud and harmonious voice, utter His high praises. I ask for much prayer for this Fichow district, during the present year. The time is short! the night cometh! when no man can work. The Lord grant grace to work while it is called to-day, and send down His Spirit, causing men to spring up in His Kingdom, as willows by the water courses. Commend us and this region full of precious souls to the prayers of God’s people. If the people of God are blessed at home, and many added to their number, it becomes them to make that blessing overflow on others, even to the ends of the earth.

(Signed,) “W. C. BURNS.”

I am not sure, Mr. Editor, if you will find room for all these quotations; but I am sure their insertion would be gratifying to the members of the Association, and others who have ever taken an interest in the Chinese Mission.

May I beg you to hand the enclosed official receipt for the money to the Treasurer, to any among the members of the Society who will take charge of it, and of the accompanying letter

Dear Sir, faithfully yours,

ROBT. BURNS.

CHURCH PROPERTY ACT.

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

SIR,—During the late Session of Parliament an Act was passed, intituled, “An Act respecting the Union of certain Presbyterian Churches therein named,” and which was intended to remove any doubt as to the titles to congregational property in view of the recent union. With that Act I am by no means satisfied, and there are many others of the U. P. portion of the united church, who are as much dissatisfied as I am.

The Act sets forth in the preamble, as follows: “Whereas the Moderators of the Synods of the Presbyterian Church of Canada and the United Presbyterian Church in Canada respectively, by and with the authority of such Synods have, by their petition stated, &c., and have prayed for certain Legislative provisions, &c.”

Now I should like very much to know what the Moderator of the U. P. Synod petitioned for, and when he got the authority of the Synod to sign such petition. At a conference of the two Synods in October last, some one suggested that it would be prudent to obtain an Act of Parliament to secure the church property, but I have searched in vain for any authority given to the Rev. Mr. Drummond, to sign any petition such as appears to have been sent to the Legislature. Indeed I am certain if he sent one at all he did not do so “by and with the authority of the Synod.” The Moderator of Synod has, if I understand aright, no right to put his name to any document and write after it “Moderator,” or to do any thing in his official capacity except while the Synod is sitting, and by express direction of the Synod. Unless then the Moderator had express authority to sign such a petition, his doing so was *ultra vires*, and his conduct worthy of censure. Then, by whom was the Act prepared? In 1859 two gentlemen of the legal profession offered their services to advise with reference to church property, and such services were accepted by the Synod. Since then, I believe they have rendered any services required from them to the best of their ability. Were they ever consulted as to this Act? It is true one of them, who is an M. P., took charge of it during its passage through the Legislature, but I believe the Act was sent to him already drafted, and though he was not perfectly satisfied with some of its provisions yet he did not feel authorized to make any change.

As to the Act itself the 7th section seems to me very objectionable. It reads thus:—

“Trustees or other administrators of corporate or trust property of any congregation in connection or communion with the said united body may, with the consent of the congregation, or of a majority present of those entitled to vote at a meeting convened to consider the matter (as provided either by their trust deeds, or by section number four of this Act, for the election of trustees in case of vacan-

cies, as the case may be) mortgage, sell, or exchange any real estate belonging to, or holden for the use, or in trust for the said congregation, for the purpose of repairing or securing the debt on any building thereon erected, or of erecting other or more suitable churches, manses, or glebes, or schools, in any other locality that they may deem best, or of purchasing other and more suitable churches, manses, glebes, or schools; Provided nevertheless, that such mortgage, sale or exchange, be first sanctioned by the Presbytery under whose care such congregation is placed, and not otherwise, and provided further, that in Upper Canada this clause shall only apply where the deed of trust or Act of Incorporation contains no provisions for mortgaging, selling or exchanging for the purpose for which such mortgage, sale, or exchange is desired."

Now not merely does the interference of presbyteries with congregational property seem to me very undesirable, but the section above quoted, as far as many U. P. Congregations are concerned, operates as an unexpected deprivation of the rights they have long enjoyed, against which they had no opportunity of protesting.

By the 18 Vic., c. 119, Trustees had the power in certain cases, of selling church property, and no power to do so in the deed was necessary, so that many congregations, relying on the power given by that Act have no special authority for sale in their deeds at all. Such congregations are now, by the recent iniquitous Act, placed entirely at the mercy of the presbytery. No opportunity of petitioning against the Act was ever given them, and they have been betrayed by men who should have seen their rights and privileges properly secured.

An immediate agitation should be commenced and measures taken to secure the early repeal of this obnoxious clause. Nothing but a bold front, and a firm stand taken at once, will secure us against the priestly domination aimed at in the quarter from which this precious Act emanated.

I am, &c.,

S. W. R.

Reviews of Books.

GENERAL GEOGRAPHY. BY J. GEORGE HODGINS, LL.B. 4to. pp. 100. 51 Maps and Engravings. Montreal: John Lovell. Toronto: R. & A. Miller. 1861.

We are very much pleased with this work, which we have examined carefully. The maps are accurate and well engraved, the typography is excellent, and the whole execution of the work highly creditable to Canadian enterprise.

A great deal of detailed and valuable information is given, especially regarding the British American Provinces. Nor is Great Britain, which the author very correctly says, "is the largest island in Europe, and the most important in the world," overlooked.

It has long been matter of regret that so many of the school books in use among us are the productions of American authors, and calculated, from the tone in which Britain, and everything British is spoken of, and the undue prominence given to the United States, to develop a very undesirable feeling amongst the rising generation. There is no doubt that a great deal of the sympathy for the Republican form of Government, and the avowed preference for the United States manifested by Young Canada, is to be traced directly to the school books which necessity has compelled us to use.

This necessity is now we trust at an end, and we hope the series of school books of which the volume before us forms a part, will meet with acceptance among school teachers and come into general use.

Missionary Intelligence.

JAMAICA.

The Rev. Archibald Crawford, a Free Church Minister from Canada, who has for the sake of his health been several months in Jamaica, and who has visited nearly all our congregations, as well as others on that island, and taken part in the work, has spontaneously favoured us with an able and most deeply interesting letter, dated 20th March, the following extracts from which will be read with great satisfaction :

“ I have now with much pleasure visited many churches of various denominations in the parishes of Manchester, Clarendon, St. John, St. Mary, St. Ann, Trelawny, Hanover, and St. James. The parishes here are similar to the shires in Scotland, but some of them somewhat smaller in size. The stations in connection with the United Presbyterian Church, which I have visited, are—Ebenezer, Mr. Main; New Broughton, Mr. Hogg; Mount Olivet, Mr. Renton; Rosehill, Mr. Boyd; Carronhall, Mr. Martin; Port Maria, Mr. Simpson; Goshen, Mr. Welsh; Falmouth, Mr. Gillies; Mount Zion, Mr. Lawrence; Hampden, Mr. McLean; Bellevue, Mr. Aird; Brownsville, Mr. Carlile; Luce, Mr. Campbell; and Montego Bay, Mr. Thompson. At all these, and the other churches alluded to, I have witnessed the work of awakening and revival, in its progress and results. It has been my privilege either to preach or take a part in religious meetings, or do both, at all of them; and the plain, and palpable, and pleasing evidences of a mighty work of God have been presented at them all. This remark is true also, I am glad to say, of the other stations of the United Presbyterian Church which I have not yet seen, most of which I hope soon to see. In some places, the movement is exhibited in aspects different from those in other places. In some, there has been considerable bodily excitement, with numerous prostrations; in other parts, the good work has gone forward most quietly, affecting no less the hearts and consciences of the people. Wherever I have gone, the churches have been crowded on Sabbath days, and the numerous prayer-meetings have been largely attended. Several of these are held in the morning at five or six o'clock. The congregations have invariably exhibited a solemn deportment and demeanour. They have listened to the word gladly, and great fear has fallen upon many. There has been a very large increase in the sale of Bibles and Hymn-books; and religious tracts and publications are eagerly sought after. The collections for missionary and church purposes have been augmented. Numbers have applied for admission into their respective churches. Some ministers have 100, or 150, or 200, or, in the case of several whom I know, even 300 inquirers, who have

called upon their pastors, and have expressed the wish to come under instruction, with a view in due time to be received, if qualified, into church-fellowship. It is pleasing to observe, that many of the most depraved characters have been restrained, and iniquity, in several of its forms, as ashamed, has had to hide itself. Shops for the sale of liquor in some places have been closed; and places that were formerly the scenes of frivolity and dissipation have been abandoned. A very common sin in this land is that of concubinage,—a sin which has been a great source of trial and trouble to the ministers and office-bearers of the churches. That also has received a mighty check. Large numbers in the different parishes have already been united in the bonds of marriage, and have publicly vowed to walk in the ways of the Lord, and keep his commandments. All these, and other things which I could mention, are evidences of the reality and extent of the great work of awakening and revival, which has been going forward in this land for some time past. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.'

After noticing the interesting fact that the revival began at New-Carmel, where the Moravians first planted the gospel in Jamaica, upwards of a century ago, Mr. Crawford says:—"It would be, however, unfair in me merely to state these particulars, without referring to some of the excesses and extravagances which have appeared in some parts of the island, in connection with the movement just described. That these were to be expected, more or less, in a people so impressive and somewhat prone to superstitious practices as the descendants of Africa's children, those who knew them did not cherish a doubt. In my journeyings I have witnessed some sad exhibitions of the weakness and folly of human beings, when not directed and guided by a higher power. The black people are naturally fond of bodily excitement, and so they lay much stress on the prostrations which are exhibited. I have seen many stricken down, and I cannot doubt for a moment that in many cases the issue was conversion. But some have been stricken down several times, and many have been prostrated by the laws of sympathy or hysteria, who, of course, have risen again without a change of heart. On some occasions I have seen several standing around the stricken ones, and pretending that, by some motions of their hands, they could impart unto them the Spirit of God. Others have even assumed the character of prophets, impiously saying that they could foretell events yet to happen. Many young people at several places have been anxious to remain in churches for days and nights together—and in too many cases have succeeded in so doing—in order to sing and walk through the building, so as to excite and exhibit mere emotional feelings. These and other errors, however, I have witnessed chiefly in places where the people have not enjoyed the stated ministrations of the gospel; and I am happy to say, that ministers and others possessed of prudence and influence have succeeded in well nigh suppressing them. Apart, however, from these excrescences of the work, which are the exception and not the rule, no one who has seen and studied this remarkable movement in all its bearings—in its origin, its development, and result—can fail to perceive that this . . . so 'cometh from the Lord of hosts, who is wonderful in counsel and excellent in working'"

"As I have now visited most of the stations of the United Presbyterian Church in this land, I may safely say—what others have already said—that it would be difficult to find a more interesting or successful mission in any land. The congregations are large and intelligent; the ministers are devoted, accomplished, and successful labourers in the vineyard; and, though comparatively a little flock and young in years, yet the church here has the elements of strength and progress within it, and no doubt will expand throughout this land, and, it is to be hoped, at no distant day, among the numerous islands in the Caribbean Sea. A fine prospect of usefulness lies before this young and vigorous church; and with her native teachers and missionaries, and the help of men and means which she will require for a long time from home, she is destined, by Divine Providence, to take an honourable part in advancing the Redeemer's kingdom."

CALABAR.

The Rev. Hugh Goldie brought home with him, in the close of last summer, a dictionary of the Efik language, which he had compiled, and a translation into Efik of the whole of the New Testament, which with great labour he had prepared. These works he is getting printed in this country. Proofs of the New Testament are regularly sent out to Old Calabar, and are revised by the brethren there; and the utmost care is being taken to render this first Efik version of the New Testament as accurate as possible. What a boon will this precious book be to the many thousands who speak that tongue in Old Calabar and the vicinity! And the Rev. Mr. Robb says:—"A considerable portion of my time has been devoted to the more special work with which the church has charged me. A first scroll of a version of the whole of the five books of Moses is written out. This work was begun at Old Town in the latter half of 1858, and has been carried on, with intermissions caused by sickness, till the end of November, 1860. Conscious that the work is imperfect, and considering that it could not but be so, I am in no haste to put it into the hands of readers here. The Book of Genesis has been carefully revised by Ukpabio, and several chapters of Deuteronomy also. He, of course, knows only the Efik and the English, of which last he has a very good knowledge. He is disposed to literal rendering according to the English version; but a translator must rest mainly on his own judgment, and must know how to get out of native helps what they can give, without surrendering his opinion to them. Having carefully gone over every verse with Ukpabio, I have read more than the half of Genesis with John Eyo, the brother of the late king, who can readily detect any unidiomatic term, and suggest improvements. I have made also a free translation of the little work, 'Come to Jesus,' by the Rev. Newman Hall. This is an excellent little work, very simple, and very earnest, and capable of being rendered into Efik with a wonderful degree of literality. It is nearly printed, after having been revised by Ukpabio, and very greatly improved by my brother, Mr. Thompson of Ikunetu, who has a capital knowledge of idiomatic Efik."

"The Rev. Mr. Robb says:—In addition to my translation work, I have given daily lessons to Ukpabio, with the object of preparing him for usefulness in whatever sphere the Lord may afterwards place him. I hope he will be spared and fitted of God for doing much in spreading the knowledge of the Saviour among his countrymen. I wish we had twenty such. We feel the want of them, and can see that certain difficulties inseparable from our exotic position, will not encumber a native labourer. We are satisfied with the honour of laying the foundation and tracing the outline of the temple, doing all we can to carry on its upbuilding. But, O thou Lord of the church, for thine own glory, and in compassion for wretched and sin-cursed Africa, speedily raise up native preachers, and native pastors, and native missionaries, and native teachers, and make Ethiopia, throughout her wide borders, ring with the message of mercy!

Dr. Hewan attends to the health of the missionaries, and of such natives as seek his aid. He says that he has had a vast number of applicants from among the natives for medicines and attendance; that several persons, sick and diseased, who have been uncared for, or driven out by "their rightful benefactors," have cast themselves upon his pity; and that in the temporary hospital at Old Town, where he resides, he has been instrumental in curing several persons who had been utterly disabled.

"The progress of the work at Old Calabar is, in its external aspects, slow and irregular. The mass of ignorance, superstition, and pollution with which it has to contend, is dense, dark, and formidable; and it can scarcely be expected that evil customs, which have been gathering strength for centuries, and which have on their side all the social and national feelings of the people, will in a short period be utterly done away. It has not been so in any age or country. Some of the converts who seemed to have safely emerged from heathenism, have been drawn back, and again for a time entangled in the open vices which surround

them. Still there is a considerable number who have remained steadfast, and who have proved in very trying circumstances the reality of their conversion. Whilst we mourn over those who have fallen, and pray that they may soon be recovered, let us be grateful for the great and the beneficial changes which fifteen years have wrought in that dark land. The assertion of the rest and the sanctity of the Sabbath: the formation of two native congregations; the education of many of the youth of both sexes; the mastery of the native language; the preaching of the gospel; the circulation of useful books; the translation of the New Testament, and other portions of Scripture; the creation, to some extent, of a public sentiment in favour of God, of his word, of justice, and of a pure morality; and the abolition of several cruel and sanguinary practices,—all show that the Lord has blessed the labours of our devoted missionaries; and though opposition may become more keen as the conflict proceeds, we cannot doubt that he who has promised to be with his servants, will sustain them in the time to come, cause his word, accompanied by the Divine Spirit, to triumph over domestic slavery, and all the other evils of that wretched people, and will turn them from their wicked ways, to 'serve the living God, and to wait for his Son from heaven.'

INDIA.

"The Rev. Williamson Shoobred, our pioneer missionary, reached Beawr on 3rd March 1860; was welcomed by the Rev. Dr. Wilson of Bombay, who had kindly gone to prepare the place for him; and took up his residence in a handsome bungalow, which he had purchased for £250. Since then he has been carrying on missionary labours with encouraging prospects of success. Besides devoting himself assiduously to the acquisition of the native language, he has preached regularly on Sabbath to the British officers connected with Government who are resident there, and from whom he has experienced much kindness. With the approval of Dr. Wilson, he engaged Chintooram, a native convert of the Free Church mission who accompanied them from Bombay, as an assistant, and this person has been extremely useful. His conduct has been consistent and exemplary; he has preached frequently to the natives, and he has proved himself to be a careful and apt teacher. Depending on his aid, Mr. Shoobred opened a school in the month of August, where instruction is communicated in three languages, Hindi, Urdu, and English, and which already numbers 70 pupils. The Hindustani New Testament and catechism are used, and religious instruction in English is given by Mr. Shoobred, who spends in the school two hours daily. The deportment and progress of the scholars have been very satisfactory, and already some signs have appeared, especially among those most advanced, that the lessons of divine truth there received have begun to shake their belief in the religion of the country.

"In the month of October, the Rev. Messrs. John Robson and William Martin, whom the committee had engaged for this mission, sailed with their wives from Southampton, and, after a prosperous voyage, a few weeks' delightful intercourse with Christian brethren and friends in Bombay, who showed them every possible attention, and a journey up the country, arrived at Beawr on the 13th of February in good health and spirits. Since then Mr. Robson has visited the town of Ajmere, with the view of obtaining there suitable mission premises; and he speaks in very favourable terms of that place, and the numerous villages around it, as affording a wide field for much-needed missionary work.

As there are four hundred thousand persons in Ajmere and Mirirwara under British sway, and seventeen millions in the native kingdoms of Rajpootana, all destitute of the gospel, the Committee on Foreign Missions feel, that as God in his providence has led us into this vast and promising field of labour, it is your duty, relying on the benevolence of the church, to occupy it as efficiently as we can. The committee are prepared, therefore, to send out such qualified labourers as they are able to obtain. It gratifies us to state, that in December last we engaged for this mission Mr. Auguste Glardon, a native of Geneva, a pious, able, and accomplished young man. Dr. Merle D'Aubigne and Professor La Harpe, in

the very favourable testimonial which they gave respecting him, said, "For forty years Geneva has laboured to do something for the advancement of the Redeemer's kingdom; but none of its children have as yet entered the field of heathendom as messengers of glad tidings. This subject has been frequently placed before the Lord in our prayers, frequently also before our students in our allocutions. We hope the desire expressed by Mr. Glardon may be an answer to our prayers. Glory be to God." The engagement of Mr. Glardon has excited a lively interest in Geneva, and will, we doubt not, secure for this mission the prayers of the Lord's people in that city. In the minute of the committee accepting Mr. Glardon the following sentence occurs:—"The committee also agreed to note it as an interesting and an encouraging circumstance, that in this, the Tricentenary of the glorious Scottish Reformation—mainly, under God, effected by the labours of John Knox, the friend of John Calvin, who resided for a time in Geneva, and who introduced into this country the doctrine and the discipline of the Reformed Genevan Church—a close link should be formed between our church and the revived Evangelical Church of Geneva, by the acceptance of the first of its native members who has consecrated himself to the service of the Lord in the foreign mission field."—*U. P. Missionary Record*.

Ecclesiastical Notices.

PRESBYTERIAN SYNOD—UNITED PRESBYTERIAN SYNOD—UNION—PROCEEDINGS OF
CANADA PRESBYTERIAN SYNOD.

(Chiefly from reports in the "Globe" and "Transcript.")

The Synods of the United Presbyterian Church and of the Presbyterian Church of Canada, assembled in Montreal, on Tuesday evening, 4th ult, for the purpose of finally consummating the Union which has long been in contemplation. Some time being necessary to wind up the business of the respective Synods, it was arranged that the two bodies should meet separately on Tuesday, Wednesday, and the early part of Thursday—the Presbyterian Synod in Coté-street Presbyterian Church, and the United Presbyterian Synod in the U. P. Church, Lagouchetière-street—and that on Thursday evening the two bodies should meet in the Wesleyan Church, Great St. James-street, and there formally unite into one body, the Canada Presbyterian Church. The Wesleyan church was selected for this purpose, on account of its ample capacity to accommodate the great gathering expected to be present on an occasion of so much interest to the Presbyterians of Canada. The railway on Tuesday brought large numbers of the members of both Synods, and at the opening proceedings in the evening there was a very respectable attendance; but a large proportion of the members from Upper Canada had taken passage by the steamer, and the *Banshee*, which arrived early on Wednesday morning, brought upwards of two hundred ministers and elders. The adherents of the two churches in Montreal hospitably opened their houses for the accommodation of the strangers, and by the assiduity of the Committee on Arrangements no time was lost in getting all billeted in comfortable quarters.

PRESBYTERIAN SYNOD.

The Synod of the Presbyterian Church of Canada met in Coté-street church on Tuesday evening at half-past seven. Besides the members of the Court, a numerous congregation assembled to witness the proceedings. The retiring Moderator, Rev. W. B. Clark, presided and preached the opening sermon. The services commenced with the singing of the 102nd psalm, verses 13—18:

"Thou shalt arise, and mercy yet
Thou to Mount Zion shall extend," &c.

After prayer, the portion of Scripture read was the 37th chapter of Ezekiel—

the vision of the Dry Bones. This was followed by the singing of the 133rd psalm :

"Behold how good a thing it is,
And how becoming well,
Together such as brethren are,
In Unity to dwell, &c,"

Mr. Clark then announced as his text, Numbers xxi. 16-18 : " And from thence they went to Beer : that is the well whereof the Lord spake unto Moses, Gather the people together and I will give them water. Then Israel sang this song, Spring up, O well; sing ye unto it. The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves "

The preacher, after some introductory remarks on the typical and representative characters of the Jewish people, and of the events in their history, proceeded to draw from his text encouragement and instruction :—I. As to the duty of Ministers of the Gospel in regard to the spiritual edification of their people II. As to the duty of the people in seeking to obtain for themselves the outpouring of the Holy Spirit of God: and III. As to the duty of men in places of influence and authority in helping forward the great work of the Lord. Under the first head he dwelt on the direction given to Moses, "Gather the people together," and shewed the paramount importance of pulpit ministrations, as the most essential part of the Ministerial work. Under the second head, he referred to the joyful faith and confidence manifested by the people of Israel, in their song, "Spring up, O Well," and treating the well of water in the text as emblematic or typical of the Holy Spirit, inferred the duty of the Christian people to pray in faith, for the outpouring of the Spirit's influences. Under the third head, he referred to the princes and nobles of the people digging the well with their staves, or badges of office, and inferred that God designed to shew in this emblematic manner for the instruction of the church in all future ages, that the rulers of the people ought to co-operate with the Ministers of religion, and with the people themselves, in carrying forward the work of the Lord. Having finished the exposition of his text, the Moderator addressed himself to the Court as follows:—

FATHERS AND BRETHREN.—We meet to night in very peculiar circumstances. The Synod of the Presbyterian Church of Canada, as it now exists, is about to be constituted for the last time. But from its death will arise a new and more vigorous life. Another union between two great branches of the Presbyterian family has been agreed upon, and is about to be consummated. This I believe to be an object in entire conformity with the mind of our glorified Redeemer and Head. The unity of His Church, not in spirit only, but in outward and visible manifestation, was a matter that lay very near His heart when on earth, and it is not less dear to Him now that He is seated on the Mediatorial Throne of the universe. In that wonderful prayer which He offered up to His Father on the night previous to His crucifixion, we find these words:—"That they all may be one; as Thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that Thou hast sent me." From the last expression it is evident that it was a material and a visible union which He prayed for, such as the world would perceive and appreciate. I do not doubt that God has overruled the disunion of the Church for good, just as He has brought good out of many evils, and even made the wrath of man to praise Him. Still the divisions by which the body of Christ has been rent are to be lamented, and as there is a blessing pronounced by Jesus upon the peace makers, so may there be a special blessing on those who heal the divisions of Israel, and build up the breaches of Zion. It is a noteworthy fact that great spiritual good has resulted from those unions which have heretofore taken place between different branches of the Presbyterian Church. Every body acquainted with the recent history of the Presbyterian Church in Ireland must have remarked the vast increase in spiritual life and energy since the union of its two principal branches, and that it is that united church more than any other which has recently been blessed with such an outpouring of the Spirit as has never perhaps been equalled since the Reforma-

tion. The same thing may be said with regard to the union of the Secession and Relief in Scotland. The most blessed effects have resulted from that Union, and especially an amount of missionary effort has been put forth by the united body, in comparison with which the feeble efforts of the two bodies, when dis-united were as nothing. And so we are warranted to expect the same blessed effects from the union to be consummated here. There were times when separations were necessary, when acts of disunion became a most solemn and painful duty which were generally accompanied with great sacrifices on the part of those who made them, and were felt to be tremendous evils at the time. These separations were felt to be like the abandonment of one's country when its liberties are destroyed, and there is no hope of recovering them, through the cowardly treachery of some who have played into the hands of the enemy. But surely there was no reason for those, who themselves or their ancestors have abandoned the same church at different periods on substantially the same grounds—there is no reason for them continuing in a state of separation from each other. The grand cause which has led directly or indirectly to most of the separations which have taken place from the Presbyterian Church of Scotland, is the exercise of lay patronage. This is a thing not only utterly without foundation in the Word of God, but in opposition to its whole spirit and inconsistent with its continued prosperity, and as this great abuse does not exist in Canada, I see no principle, although there are very great—I may say at present, insuperable obstacles—in the way of a complete union among all the different branches of the Presbyterian family here, and their being gathered into one Church, independent of any foreign body. I say there is nothing in the way of principle to prevent this, however great the obstacles may be, and I can see such important advantages likely to result from this, that I think all good men should be willing to abate somewhat of their cherished prepossessions in order to the accomplishment of such a glorious result. If it is good for brethren to dwell together in unity in any circumstances, it is especially so in the Church of Christ, and if in any country, pre-eminently so in this, at the present time, where there is so much work to be done, and so few hands to do it, and where, in consequence of our divisions, there is a superabundance of labour in some places, whilst in others the people are left to perish for lack of knowledge. Perfect unanimity in regard to metaphysical points in speculative theology and minute details about church order and government is unattainable, and to attempt to enforce this is to lay a trap for souls, and to exclude men of tender consciences from the church when no subscription to confessions of faith would exclude unprincipled and dangerous men. I am very far from making light of confessions of faith, or advocating the disuse of subscriptions to them. Painful experience has shewn the necessity for them, but it were better, I think, if our confessions were confined to the grand, fundamental, saving truths of the gospel, and the great leading principles of church government. I fear that it has too often happened that more attention has been paid to light in the head than grace in the heart, and that in dealing with candidates for the ministry, churches have too often paid more attention to orthodoxy of opinion than to sanctity of life and devotedness to the master's work. It is a favourable sign of the times, that in the colonies of Great Britain there has been an auspicious commencement made in drawing together the scattered fragments of the Presbyterian Church. In Australia and Nova Scotia the good work has already to a great extent been accomplished, and here in Canada the first instalment of it is about to be completed, and whether the rest is to be accomplished at some future time or no, let us be thankful for what has been done, and feel that this token of the Lord's favour upon us ought to be a stimulus to greater devotedness and more hearty and unwearyed effort in His work. Now that so many of us are to be united together in the bonds of an outward connection, let us watch and pray and strive that we may be united together in the bonds of true fraternal affection and Christian fellowship, and in proportion as we carry on the work of the Lord unitedly and devotedly may we expect the blessing of the Lord upon our own souls as well as upon His work. And of this we may feel a surety, that

the nearer we live to the Saviour the closer will we be drawn towards each other. Engaged as we are in moulding the opinions and consolidating the institutions of what is likely to become a great empire, and the work we have to do is a solemn and soul-inspiring one, far too important for us to come down from the high ground on which we stand and occupy ourselves in perpetuating, in this new country, the divisions which sprung up in the old. Far am I from ceasing to cherish the most tender affection for the beloved land of our fathers, with its noble men and heroic deeds, but he is no enlightened admirer of the institutions of the mother country, as he is no true friend of this, who would seek to perpetuate in this new country the ecclesiastical and political feuds which have distracted the old. It ought to be our object, each in our several spheres, to do what we can to heal the divisions of Zion, and gather into one the scattered fragments of the Church of Christ. So shall we make sure of a blessing on our own souls, and be likely to see the pleasure of the Lord prospering in our hands. It is in this way that we are likely to see the Spirit of the Lord poured out in rich and copious effusion upon us, and in this spirit of love, and effort, and expectancy, let us say, "Spring up, O well," and the probability is that we shall have abundant cause to sing unto it, and to bless the Lord that we see streams in the desert, and experience in our own souls wells of water springing up into everlasting life.

The Synod having elected as their Moderator, the Rev. Mr. Greig, of Toronto, proceeded to the consideration of matters requiring disposal previous to Union, which lack of space prevents us specifying.

UNITED PRESBYTERIAN SYNOD.

The Synod of the United Presbyterian Church met in Rev. Dr. Taylor's Church, Lagouchiere street, on Tuesday evening, at seven o'clock. A numerous congregation were present, besides the members of Synod. Rev. Mr. Drummond, of Shakespeare, the Moderator for the past year, presided, and preached the opening sermon. He selected as his text, Exodus xxxiii, 14,—“My presence shall go with thee, and I will give thee rest.” After a brief introduction, in which the preacher stated that these words might, with great propriety, be applied to the Church of God and her work in the present day, he considered :

1. *The presence of God with his Church.* It was not his essential presence that was meant, but his special spiritual presence, enjoyed by God's people and by none else. In our Lord's valedictory discourse, His presence is explained of the Holy Spirit. Christ assured His disciples that he would pray the Father, and “He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth.” This presence, then, is not bodily, material or visible, but spiritual, felt and enjoyed. Yet it is not without its manifestations; the rich blessings it imparts tell where He dwells; a kind of inspiration is now enjoyed, so that in everything around God is seen as wise and great and good; the Bible truths are clearer, richer, sweeter, happier than before, and his soul grows in likeness to the Holy One. What a blessing! God dwelling with men on earth in very deed. We cannot yet, until our work is done, ascend up to Heaven, to His holy habitation there, but he graciously condescends to come down and dwell with us here. And if, when an earthly Prince visits us, nothing is heard but one burst of applause, shall God Himself dwell—not pay a transient visit—but *dwell* with us, and the blessing not be highly prized?

2. *The Church's estimate of God's presence.* It is regarded as necessary to her very vitality, as well as to her success in any enterprise. This is significantly acknowledged in the earnest and continued prayer of His people for Divine aid. Prayer precedes and accompanies every effort put forth by a prosperous church. This is properly esteemed the secret of success. Look, for example, at the Church with which it is our privilege to be connected—the four brethren witnessing against error came out from the established Church of Scotland—formed themselves into a distinct association. Soon others joined them, and they have gone on increasing until they now number about five hundred and fifty congregations. She had sent forth to the United States not less than fifty ministers before the

commencement of the present century, and since then she has sent missionaries to Nova Scotia, Jamaica, Trinidad, Caffraria, Old Calabar, Persia, Australia, and India, besides labouring for the conversion of the Jews and assisting other societies. She took an early care of Canada, and sent forth three missionaries twenty-nine years ago, who were followed from year to year by others, until in the present day our Church here numbers about one hundred congregations, with between eighty and ninety ministers and preachers. In this city she commenced this work, and she is brought back again after these years have fled, to the same place to rehearse all that God has done with her. Here let us erect our Ebenezer, for hitherto hath the Lord helped us.

3. *The Church's desire* for the presence of God. "If thy presence go not with us, carry us not up hence." This is an expression of strong desire, like that of Jacob when wrestling with the angel:—"I will not let thee go, until thou bless me." This desire is significantly expressed by the holy walk and conversation, as well as by the prayers of God's people.

4. *The Church's guarantee* that this desire will be gratified. Disappointment often darkens our sky and blasts our hopes. The nearest relatives are taken from us—the warmest friends grow cold—the sailor is wrecked—the soldier is left on the battle field—the farmer's crops are blasted—the politician is defeated—and the nation itself brought into deep waters, but the Church is safe—the bush burns, but is not consumed. God hath promised, and that is a sure guarantee he is the faithful promiser. Difficulties may arise, and persecution may rage, but God is with his own. When the Covenanters were driven from their homes they still enjoyed this promised blessing. See them on the Sabbath morning hurrying to the trysting place in the lone glen, or on the mountain's brow, to hear the preaching of a Cameron, or a Renwick, and see the looks of fond delight, and hear their hymns of praise, until the spot becomes a little Heaven below, and sav, was God not with them. His promise was fulfilled, and encouraged, the Church may rest assured that all his promises are yea and amen in Christ Jesus. She may unfurl her banner and go forth against Sin and Satan. She may enter more largely into Home Missionary operations, and carry the Gospel into every nook and corner of our land, and send it to heathen parts, and thus take her place among the working Churches of our day, for God has promised to be with her.

And lastly, God's presence a pledge and foretaste of future rest, "I will give thee rest." This may be explained of Heaven, where there is rest for the weary. The blessings now enjoyed are a pleasing foretaste of this rest that remains for the people of God, and a pledge that it will be enjoyed hereafter.

In conclusion, Fathers and Brethren, if we look back over our history as a Church, and mark the advanced progress to the present day, surely we must say, God has fulfilled this promise and been with us. If we look over the years of negotiations with the sister Church and think of the difficulties that have been surmounted, the obstacles that have been removed, the heart-burnings, and jealousies, and strifes that have been exchanged for mutual love and confidence, we must say again, God has fulfilled his promise and been with us. If we look at the relationship so close and gratifying, and helpful, that has subsisted between us and the Mother Church for over a quarter of a century, and which to a certain extent will now be broken up, we might regret the step that brings with it this result, did we not feel assured that the Church in Scotland will heartily rejoice over the union and regard it as another reward of her Missionary enterprise.

And if we look forward to the work still to be done in this country, and note the hindrances in the way, arising from the carelessness and worldly-mindedness, and scepticism of the age, we cannot but rejoice at the prospect of having our hands greatly strengthened, and our hearts encouraged, and a new impetus given to Ministerial and Missionary zeal. O! for His presence to direct and animate us. Lord send now prosperity.

O! Saviour, let Thy glory shine, and fill Thy dwellings here,
Thill life and love, and joy divine, make earth like Heaven appear.

The Rev. Dr. Thornton was unanimously elected Moderator, who on taking the chair, thus addressed the Synod:—

"FATHERS AND BRETHREN,—I have to thank you very cordially for the honour you have conferred on me in placing me here during the brief period we are to exist as a Synod. The honour was quite unexpected, but I may be permitted to say that those on whom it may have devolved to witness the rise and progress of our Church in Canada, may notice a historical propriety in the circumstance of my occupying the Moderator's chair on the present occasion. Many years ago, my fathers, for then I was but a stripling youth, put it upon me to be the first Moderator of the Presbytery, when we constituted in that capacity as the first missionaries of our Church in Canada, and it does strike me as somewhat peculiar, and fills me with singular emotions, to think that I am to be thus concerned in conducting the brethren here to a termination as a separate Synod. I need not say that the Union about to be consummated is an event which must to us all be exceedingly interesting, and in view of that event, as my term of office is to be short, its duties cannot fail to be pleasing. In looking forward to that interesting occasion, we cannot but anticipate that such a spirit of prayer will pervade the Synod, filling each individual heart, as must be a very effectual preventative of any feelings or expressions hostile to that love which ought to reign supremely at all times in our hearts." (Applause.)

Among the various matters dealt with by the Court, the following minute in reference to the late Dr. Ferrier, of Caledonia, was unanimously adopted:—

"That this Synod deem it due to the memory of Rev. Andrew Ferrier, D.D., one of their honoured fathers, whom God in His sovereignty has lately and suddenly removed from their midst, to record their high estimate of his character as a man, a Christian, and a minister, and of his services as an able defender of the Kingdom of Christ against assaults from without and defections from within. In him were conjoined clear intellect, varied and extensive acquirements, kindness of heart, suavity of manners, and unflinching firmness, in holding what he believed to be truth, and in performing what he felt to be duty."

Rev. Mr. Drummond presented the report of the Financial Committee which we give on another page.

The Synod adopted a minute expressing satisfaction with the state of the funds, thanking the committee for their diligence, and especially thanking the Treasurer, Mr. Christie, for his long, valuable and faithful services in that capacity.

THE UNION.

On Thursday evening the members of the Synods walked in procession from their respective churches in Lagauchetiere and Coté streets, to the Wesleyan Church, Great St. James' street, to consummate the long contemplated Union of the bodies which they represented. The Synod of the latter entered first, and remained standing while the former entered, and the vast edifice was soon densely crowded both below, where the members of the Synod sat, and above, in the spacious galleries, which beamed with the faces of an intelligent and evidently highly interested audience.

On the platform were the leading members of both Synods, and at half-past seven both moderators presiding, the meeting was opened with praise, after which the Rev. Dr. Thornton, Moderator of the U. P. Church read the 132nd Psalm, and offered up prayer, when the roll of both Synods was called, and the members answered to their names.

The Clerk of the United Presbyterian Synod then read the minute of Synod, appointing the Union to take place; and the Clerk of the Presbyterian Church of Canada, read the corresponding minute of that Synod.

The articles of the Union having been read by the Clerk of the United Presbyterian Synod, the members of both Synods standing meanwhile, the Moderators of the Synods respectively declared that, in terms of the articles of Union then read, the Synods and Churches were united under the name of the "Canada Presbyterian Church."

The moderators and members of the Synods next shook hands, while a hearty and spontaneous round of applause burst from the audience. The articles of union having been signed by the moderators, in the order of their seniority, and witnessed by the clerks, the senior moderator declared that the churches were now united under the name of the "Canada Presbyterian Church."

The first Synod of the said Church was then constituted in the name of the Lord Jesus Christ, the King and Head of the Church, and the 122nd Psalm, 6th verse, sung, and prayer offered by the junior moderator. The 100th Psalm followed, and it was next proposed by Mr. Clark, seconded by Dr. Jennings, of Toronto, that the Rev. Dr. Taylor of Montreal be elected moderator of the Synod.*

After some observations by Mr. Clark, of the most flattering and eulogistic nature, in reference to Dr. Taylor's past history and qualifications for the office, he was elected amidst great enthusiasm, and introduced by the two Moderators, who then retired, and occupied seats on the right and left, and the Dr. took the chair amidst considerable applause.

It was then moved and seconded—that Mr. Reid and Mr. Fraser be joint Clerks of the Synod, which having been carried,

Dr. Taylor arose and said: Fathers and brothers, you have now conferred upon me the highest honour that I can, or ever shall, receive in my ministerial career. I thank you for thus electing me to so honourable and responsible an office, but I shrink from undertaking it, under a sense of my incompetency; nevertheless, I know that I shall receive in its discharge your indulgence and aid. The voice that has called me to it is not merely that of you, fathers and friends, but that of Him in whose blessed name we have here assembled. These two members of the one living Church have now been united, and in a union of not mere outward form, but in one of heart and soul. We have been labouring and praying for this object many years; at one time the prospect has seemed cheering, at another time obstacles have appeared in the way; but I shall not attempt to describe our feelings on these occasions—all that is now passed—the thing has been accomplished. We are now gathered into one, and angels are raising the song of glory to Christ, with which our songs should also mingle. On looking on the things that have been done we must exclaim,

"All hail the power of Jesus' name,
Let Angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!"

While we rejoice in this, let us anew consecrate ourselves to the service of the Lord, and offer all our talents and energies to his service who has bought us. While sedulous to perform his work, there is no fear of our harmony being interrupted; let us never forget, that as in Christ we are one, so is it likely that we shall remain one in Him. Let us cleave to God; the nearer we are to the cross, the closer the tie that will unite us. What but the cross has brought us, and what but its power will keep us, together? The cross has subdued the world.—The rev. gentleman then went on to observe, that it would behove them to exhibit in their actions that beautiful order which was as far from despotism as from popular anarchy. It was a singular circumstance that it was in Montreal, which was built at the confluence of the two great streams of Canada that afterwards flowed peacefully together to the sea, that their union to-night was consummated. They did not restrain their Christian sympathies to the bounds of those of their own creed, but from that place they extended their fraternal salutation to all who loved the Lord Jesus Christ. The speaker concluded in a strain of fervid eloquence, invoking the Divine blessing upon all who were co-workers in the heavenly vineyard.

* We think with "Presbyter" in our last number, that the oldest member present should have been called to the chair. It was unbecoming in the Synod to appoint any other, still more so in Dr. Taylor to accept the office. Perhaps, however, the moderatorship of the first United Synod was the reward, the consideration, for untiring efforts on his part to secure a Union, even at the expense of abandoning the distinctive principles of the U. P. Church. Principles which, after all, it may be a grave question if he ever held.—ED.

Praise was again offered, followed by prayer, and the Rev. R. Ure having been introduced by the Moderator, delivered an address on the duty of union among the churches of Christ; in the course of which he said their union that evening was the consequence of their union in Christ. Their union was one in the eyes of the church and in the face of the world; also, Union was the duty, not only of Presbyterian Churches, but of all who held the head in Christ. This mutual recognition of each other shewed a spirit of Christian brotherhood; such as was recommended to the early Christians to keep the union of the spirit in the bond of peace. Hereby, said Christ, "shall be known that ye are my disciples, if ye love one another." His people should be one, as He was one with the Father. They should manifest that love was their governing motive, love should be their master grace, the special principle that Christ had implanted in their hearts for the conversion of the world. For a Christian to be destitute of the principle of love was a contradiction in terms, a Christian without love was a nonentity. After some further remarks, he continued, the place of love had failed to be recognized by the Corinthian Christians, one being of Paul, another of Appollos, &c. Without love our hearts were a vain offering to God, as sounding brass and as tinkling cymbals. The Apostles had not laid down impracticable conditions of union of Christians, it was founded in the maxim of forbearance with each other in love; but the reverse had been too often the case in the past history of the Church. Differences of opinion, not affecting the fundamental doctrines of Christianity, had been set up by separatists, as sufficient to put aside the claims of any brother who could not pronounce their respective shibboleths.

In historical times, the first grand fissure in the Church had been owing to their not being able to agree upon the time of the celebration of a certain feast: it was not a grand question that was at issue, but it was simply owing to a decay of Christian love, and the revival of a spirit of carnality.

After having inculcated, with great warmth and force, the necessity of a wide and liberal, yet not latitudinarian spirit, the speaker said that the day would come when the several churches would constitute one fold, and it was now their duty to draw near to each other, and not to stand aloof from their Christian brethren, who could not think exactly as they did on all points—so long, too, as they were engaged in those things wherein both might be agreed.

The Rev. Dr. Ormiston then spoke with great fire and eloquence, on the advantages which might be expected to flow from the union of Christian Churches, and the spirit in which such union should be carried out.—Seldom had he risen, he remarked, under such a pressure of strong emotion as now, when he thought upon the importance and far reaching results of that evening. The event which had transpired was highly auspicious, and would have a wide-spread effect.—The union was the result of well directed and long continued effort; let them rejoice there that evening for there were many now at home in their cottages blessing God for this. Many grey haired sires and mothers were then invoking blessings on their heads, and the effect of the union would be felt throughout the Province, and well might the great deep of their glad hearts throb upon such an occasion. There was now an impatience at enduring those petty differences that separated churches from each other. This evening would be bright and cherished in the history of the churches—why the very pens with which the Moderators had signed the act of union had been eagerly seized by some with all the zest of antiquarians. There had been scenes in the churches which might cause sadness, even when coupled with the honoured names of Erskine, Gillespie, and the heroic and gifted Chalmers, but when men rallied round the same banner, as in this instance, there was nothing to disapprove. They would not be like the waters of our River that must run miles together ere they mingled, but their union would be instant and complete. The speaker then shewed the spiritual and economical disadvantages of the Church being split into small sections, and said that Presbyterianism had not yet had its proper degree of influence. Divided as they had been, they represented too much a disbanded army, bearing about with them shreds of their tattered banners; and in order to their union being made advantageous, it would depend upon the spirit in which it was carried out.

We would fain give the remarks at greater length, but the lateness of the hour at which we write compels us to be brief. Suffice it to say that the address was most eloquent, and came with evident effect to the hearers; Dr. Ormiston concluding by anticipating the day when the influence of this Union should flow from Montreal, and pass over the entire land.

The Rev. R. Burns, D.D., then delivered an animated address on "The Church of Christ a living Church," but, as it was now growing late, the remarks of that gentleman were evidently curtailed, and we must, though reluctantly, omit them. We may, however, say that he especially enforced the duty of prayer upon his listeners, and the cultivation of a more devotional spirit in ecclesiastical proceedings, and he stated that he did not look upon the Union as an end, but as a means.

It was now nearly eleven o'clock, when it was moved and seconded that the two clerks of Synod, along with Mr. Greig and Dr. Thornton, the two previous Moderators, be appointed a business Committee; the Synod to meet next morning in Coté Street Church, at 11 o'clock.

It was then moved by the Rev. Thomas Wardrope, seconded by the Rev. Dr. Ormiston—That a vote of thanks be given to the trustees of the Church in which they were assembled, for its use on the present occasion.

The Doxology having been then sung, the benediction was pronounced by the Moderator, and the meeting broke up.

REPORT ON TREASURER'S ACCOUNTS.

The Committee appointed to examine into the Books of the Synod's Treasurer gave in their report to the Synod to the following purport:—

Your Committee beg leave to report that they have examined the Treasurer's Account, and have pleasure in presenting the following abstract:—

I. *Mission Fund.*

Balance on hand, 31st December, 1860.....	\$2210 83½
Received up to this date	1169 92
	<hr/>
Total	3380 75½
Paid from 31st December, 1860, up to this date	1096 99
	<hr/>
Balance	2283 76½
All claims against this fund up to 30th June, this current month, are estimated at, say.....	1600 00
	<hr/>
Leaving, after all claims are settled, a clear balance of, say...	\$683 76½

II. *Theological Institute Fund.*

Balance on hand 31st December, 1860.....	\$ 39 11
Received up to this date	227 41
	<hr/>
Total	266 52
Paid from 31st December, 1860, up to this date	586 67
	<hr/>
Balance against the Fund	320 15
By instructions of Synod this balance was paid out of Mission Fund.	

III. *Synoū Fund.*

There was a balance on hand 31st December, 1860.....	\$ 42 09
Received up to this date.....	148 68
	<hr/>
Total.....	190 77
Paid up to this date.....	74 13
	<hr/>
Balance	116 64
In Fund for Foreign Mission.....	799 50

Summary.

While the Theological Fund is balanced, there is on hand—	
In the Mission Fund	\$ 688 76½
In the Synod Fund.....	116 64
In the Foreign Fund	799 50
<hr/>	
In all the Funds a general balance of.....	1599 90½
And also a balance in the Fund for aiding students of	274 70
All which is respectfully submitted.	

PUBLIC MEETING ON MISSIONS.

The Synod assembled on Friday evening in the Wesleyan Church, Great St. James street, Montreal, to hold a public meeting on Missions. Besides the members of Synod, there was a large attendance of general public, although not quite so large as at the Union meeting in the same place on the previous evening.

Rev. Dr. Taylor, the Moderator of the Synod, took the chair shortly after seven o'clock, and opened the meeting with praise and reading the Word. Prayer was offered by Rev. Thomas Wardrope, of Ottawa.

The Moderator briefly addressed the meeting. He said—*last evening we met in an ecclesiastical capacity. This evening we meet as Christians, to stir up one another's hearts and encourage one another's minds in the missionary work. The addresses to be delivered this evening will be devoted almost exclusively to the great subject of Christian missions—missions at home and abroad—a subject in which this whole audience, I doubt not, takes a deep interest. I shall only say that as the Canada Presbyterian Church, lately formed, now occupies a position, in respect of numbers and influence, such as was never occupied by a Presbyterian Church in this Province before, it seems to me that is the duty of that Church to enquire if the time has not come when she should have her own foreign missions in heathen parts. Let me hope that the addresses which will be presented to us this evening will conduce greatly to this important object.*

Rev. James Skinner then delivered an address on "A Revival of the Church a means of converting the world." He said the Church of the Living God was a living body, united with Christ, her living head. But although this was her proper character and condition, she had sometimes degenerated and become dead, and then nothing but her union to Christ, her living Head, could have preserved her from perishing. Her Lord, however, was gracious, and in times of saddest declension had his living ones in the Church, and often had revived her by His gracious Word. And when He thus revives them, He excites in their breasts an ardent wish to be engaged in the performance of Christian duty. It is then that, as in Apostolic times, men are prepared by His grace to go forth preaching the Word, and it is in this way that He raises up His servants for distant and difficult positions, leading many to vie for the high honour of carrying the gospel tidings of great joy to distant nations. When a revived church thus contemplates the work to be accomplished, she perceives her duty. She owns that God can work without her if He pleases, but the Word plainly testifies that he designs to put honour on her by providing that through her instrumentality He shall convert the world. One of the things which would then come before the eyes of a revived church would be the greatness of the enterprise. Was it the welfare of a single family that was concerned—the welfare of a single congregation, of a single church, or even of a single nation? No. The whole earth, the whole habitable world was the field of the enterprise. And what could be compared with the greatness, the glorious magnitude of this great work—the work of endeavouring to turn all men to the Lord? Another thing that would come before the eyes of a revived Church would be the desirableness of the work. We are a rebel race. The world is a province in rebellion. The kings and princes of the earth have combined against the Lord and His Anointed, to cut His cords and cast away His bands. But the Lord holds them in derision, until, after his judgments are made manifest, He shall

bring them to His footstool, and then they who threatened rebellion against the Most High shall kiss the Son, and His authority shall be sustained. What was desired was nothing else than the emancipation of a race now labouring under spiritual thralldom. Truth shall yet prevail over error, purity shall root out licentiousness, and it will be found that the Sun of Righteousness shall yet arise with healing in His beams. Then we might consider the contrast of the state into which the nations shall be brought with that in which they now are. They shall kiss the Son, whose name is above every name. Before that name every knee shall bow, and every tongue confess that He is Lord, to the Glory of God the Father. The Throne of righteousness shall be established, and that of iniquity shall be destroyed. Another point which a revived Church will consider is the practicability of this great undertaking. It is true that when she thinks of her own power, she might well be dismayed, but she remembers that it is the Lord that works. "Not by might nor by power, but by my spirit, saith the Lord." And where systems, of apparently great strength, have opposed the cause of Christ, how speedily have they been brought down. At the beginning of the recent conflict in some of the kingdoms of Europe, the Bible was shut out and the missionary might not enter, but at the close of that conflict room was made for the circulation of God's own truth, and for the propagation of the Gospel. He might refer also to the altered feelings existing among the various branches of the church of Christ towards one another. In his younger days one denomination could scarcely speak of another without something like bitterness, but now the image of Christ is loved wherever it appears, and the work of Christ is recognized wherever it is carried on. He could not on this occasion refrain from referring to their own auspicious union, which had just been consummated. They had been brought together by the good hand of God without any compromise of principle. His own mind was filled with joy when he thought that in this union not a single truth of the Divine Word had been wronged, that they had not trampled any principle in the dust, but that they had maintained every point to which either the one church or the other could refer as clearly brought out in God's Word."

A portion of the 148th psalm was then sung—

"The Lord of heaven confess,
On high His glory raise." &c.

Rev. Dr. Jennings next addressed the meeting on Home Missions.

Rev. Mr. Topp was next called upon to address the meeting. He said,—The subject that has been assigned to me as my text on this occasion is, "The Mission Fields of the World." I am not exactly sure of the meaning of this expression, or what particular line of thought and argumentation I should adopt. If the subject had been this,—the mission field is the world—I should then have felt that the duty laid upon me was to set forth and enforce the obligation resting upon the Church of Christ, to promote the missionary enterprise unto the ends of the earth, and never to slacken her efforts till the whole earth had been subdued to its rightful Lord and Sovereign, till the standard of the cross had been erected on every land, and all had been brought to acknowledge and to submit to Jesus Christ as the only Head and King. But by the language, "The Mission Fields of the World," I rather understand that what is expected is that the speaker should direct the attention of his hearers to the various quarters of the globe in which missionary operations are being carried on—to the distinguishing features which they respectively present—the encouragements and the reverses with which they are accompanied, and the general aspect of the whole missionary enterprise, at the present time. It is a wide and comprehensive subject—too much so by far for a single address, limited as that address must be in length. But it is a very important subject at the same time. It concerns the great end of the church of Christ—it is intimately connected with His glory as Mediator—it is that which at once commands the sympathies and stirs the hearts of all the followers of Christ, and therefore, it will never fail, and ought never to fail to be matter of deep interest to every true branch of the church of Christ. 1. As to the mission fields

of the world, we may, blessed be God, ask the question; Where, in what country on the face of the earth, are they not now to be found? Wherever the winds of heaven have wafted the daring voyager in search of new and unknown lands—wherever discoveries have been made of shores hitherto untrodden by the feet of civilized man—wherever any of our fellow-creatures have been found, however degraded and savage, and sunk in barbarism and infidelity, thither the power of Christian love, the constraining power of the love of Christ, has drawn the messengers of the cross. And this, praise to the grace of God for it, we have to set forth in the face of men who care for none of these things, against the reigning selfishness of the natural heart and the overmastering desire for worldly gain,—that, if they can speak of the influence of gold to attract its votaries to the most inhospitable climes, and there to brave danger and disease and death itself for the sake of the gold that perishes; the records of the church can also attest the influence of that love which passeth knowledge to make the devoted servant of Jesus Christ leave kindred, and family, and home, and all the dearest earthly associations, that he may spend and be spent amidst discouragements, and toils, and difficulties, and perils, of which he knew nothing experimentally, and amongst men who are not only immersed in gross darkness and ignorance, but who are more ferocious than the wild beasts of the forests, for the purpose of publishing that message of mercy which alone can save the souls of men, and raise them from the lowest depths of misery and vice to the height of holiness and to the blessedness of heaven. It is true that there are millions upon millions yet unreached by the glad sound of the gospel peace, still there are few if any countries on the earth which the feet of those that publish the glad tidings of salvation have not trodden, and thus, just as they who first come into a new territory erect the flag of their nation as a symbol that the land is taken possession of in the name of their sovereign, so has the standard of the cross been lifted up in almost every portion of the globe in the name of Jesus Christ, in anticipation of and preparation for the time when all the ends of the earth shall remember and turn unto the Lord. And not only so, but far more than this. When we look at the results which have followed the operations of the Church of Christ and Missionary Societies in the various mission fields throughout the earth, it is to be observed, as prominently demanding our notice, that at no former period has the number of real conversions been so increased and multiplied. Of course the great end of all the labours of the missionaries of the church and the design for which churches send forth labourers to heathen lands and to the seed of Abraham according to the flesh, yet rejecting the Messiah, and to those who are the victims of false systems of religion, is the conversion of souls to God. That is the grand purpose of the appearance of the Son of God upon the earth—the one grand purpose in subserviency to the glory of God for which the church has been set up on the earth—the one grand purpose of all the schemes and efforts of the Christian Church whether at home or abroad; and it is matter of thankfulness to the grace of God, who worketh when, and where and how He pleaseth; and, at the same time, matter of joy and encouragement to all His people, that more now than ever do tidings come to us from almost all the mission fields of the church from time to time of many moved by the power of the truth, turning from the worship of idols to the service of the one living and true God, and to wait for His Son from Heaven, even Jesus who hath delivered us from the wrath to come. God is signally setting His seal on the power of His own truth—the truth as it is in Jesus—to reach the hearts of the most ignorant and depraved, and to raise men from the lowest depths of degradation and idolatry to the light and the life, and the purity of the Gospel of Christ. Then, in the second place, it is to be observed as demanding our notice as another prominent result of the missionary operations of the churches, that they are to the conviction of almost all intelligent men, whether real christians or not, undermining the foundations of all the strongholds of superstition and idolatry, making the walls thereof totter and shake as preparatory to their complete overthrow. We know that it is not generally all at once that any stronghold is taken, but a determined and persevering process of sapping and mining, and by vigorous attacks from time to time.

So neither is it to be expected that the strongholds of Satan, where he may be said peculiarly to hold his seat, are all at once to fall. We know that they will fall. God has said it, and He hath put the means into the hands of His own people. The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds. And by these weapons, when used in faith, the most ancient and deeply rooted systems of error shall all be subdued and cast down. And now in the East and all over the world, God is letting us see the power of the truth for this end. 3. We would notice as another remarkable feature of the missionary enterprise at the present time, that, from the events that are taking place among the natives, God seems to be breaking every yoke from off the necks of the nations—despotism, oppression, idolatry, popery, slavery—and thus opening up the way for the entrance of that word by which the world is to be regenerated and subdued to the reign of His Son. War is a great evil in itself, but out of war with all its disasters and miseries God may bring good. During the last eight or nine years there have been several great wars, all of which are connected with the disenfranchisement of the conscience of men—the cause of civil and religious liberty. Wherever fetters exist, there God sends war to break those fetters, and say to the oppressed go free. This was illustrated in the case of the Crimean war; in consequence of which the Sultan repealed the fundamental principles of Mahometanism, that it was death to renounce the Koran, and thus set thirty-six millions of the followers of Mahomet free to embrace the truth of God. So, also, in the mutiny in India, which has been the means of calling the attention of the Church of Christ more devotedly to that land. The contests in China, with the singular movements or rebellion in its borders, are opening up the East to the gospel. The war in Italy has brought about wondrous things; and in the neighbouring republic, we pray that the unnatural strife which has broken out, may terminate in the downfall of the accursed system of slavery. One other feature which he mentioned was the increased interest which is now felt by every branch of the Church of Christ in the cause of missions. Mr. Topp concluded his address by saying that he rejoiced for several reasons in the auspicious event which had now taken place, viz.: the Union between the two Churches. He rejoiced in it, because he could never see why, in this country, where the question of Establishments will never trouble us, those who are one in doctrine, in discipline, and government, should remain a separate ecclesiastical organization. He rejoiced in it, because it would give strength to the Presbyterian polity in the land. He rejoiced in it, because it would show to the world a fulfilment, so far, of the Saviour's prayer for the visible unity of the Church. He rejoiced in it, for the blessings it would bring with it; for when brethren dwell together in unity, then God commands the blessing. But he rejoiced in it most of all, because he conceived that it would tend to the advancement of the great interests of the cause of truth; inasmuch as it would enable us more efficiently to carry out the grand design of the Church of Christ, both at home and abroad. And he expressed the hope and belief that the Synod of the United Church would not separate till it had resolved, in the strength of God to enter upon the foreign missionary enterprise.

During the second week of the Synod's meeting a great deal of important business was transacted, but want of space compels us reluctantly to omit giving any detailed account of it.

We have much pleasure in announcing the arrival of two preachers from the U. P. Church in Scotland, the Rev. Messrs. McKenzie and Mr. W. Taylor.

All parties, whether Probationers or supplemented congregations, having claims upon the Mission Fund of the laic United Presbyterian Church for

the half year ending with June, are requested to lodge the same with the subscriber before the 16th of July, as the Committee appointed by Synod will meet (D.V.) on that day to consider such and wind up any mission business that was not finally disposed of before the Union.

ROBERT TORRANCE, Guelph.

U. P. SYNOD, SCOTLAND.

The Synod was opened on the evening of the 13th May, in the Queen Street Hall, Edinburgh. There was a good attendance of members and of the public. The Rev. Dr. Harper, the retiring Moderator, preached a discourse from Matt. v. 14, "A city that is set on a hill cannot be hid." In the course of his sermon Dr. Harper adverted to the relation of the United Presbyterian Church to other denominations. In the present divided state of the Christian Church, he said reunion was the first and great aim which every one would seek and pray for in whom was the spirit of Jesus. So long as this object was unattained, the thing of next importance was the relation in which the separate sections of the Church stood to one another. What spirit should they mutually cherish? To banish the evils of disunion, and pave the way for the healing of every breach. How sacred the rights of private judgment were, they knew from having contended—might he not say suffered—for them in the rise and progress of their own denomination. What they so much prized themselves they should willingly concede to others. Springing out of the circumstances of their position, there ought to be—he trusted in some good measure there was—a feeling of forbearance and of respect towards brethren of other denominations. Were there any proposals of union with another body—say the Free Church—which there was not, but he used it as an illustration—he would say, let matters of difference be matters of forbearance. Let each have liberty to hold his opinion on the point or points on which they differed, and let them stand on common ground. This he held to be better than to attempt a settlement on the points of difference in which both should coincide, as if the difference were such that it might be possible to reduce it to next to nothing. Such an engagement would partake of the character either of concealment or compromise. The question would arise in the discussions when the difference was supposed to have disappeared under the skilful and kindly touch of a Union Committee. These differences would come up to surprise them, because mistakingly supposed to have vanished in a basis of union. Whether they called the difference a chink or a chasm, it could not be so bridged. Instead of attempting to span the difference by a slim suspension bridge, sure to vibrate when the breeze rises, how much better to fill up the gap by burying prejudices and mistrusts, and allowing brethren to hold their own opinions in reference to which they were variously minded. He adduced that case, not because it was at present a practical question, but because it served to bring out the catholicity of their position.

On the Synod being subsequently constituted, Dr. Smith of Biggar, and Dr. Robson of Glasgow, were nominated to the office of Moderator for the ensuing year, when Dr. Robson was elected.

Rev. Mr. McGill, Secretary for Home Missions, read the report on the annual statistics, which showed the following results:—

"Communicants, 165,566; Accessions, 4682; Baptisms, including 94 adults, 9587; Congregational income—for strictly congregational purposes—£157,627 13s. 1½d.; Missionary and Benevolent purposes, £40,152 9s. 4d.; Total, £197,780 2s. 5½d.; Debt Liquidation in 1860, £16,000 16s. 7d.; Stipends, £78,387 9s. 2½d. Average contribution for all purposes by each member, £1 3s. 10½d. Average contributions for all purposes by each congregation, £366 15s. 9d. Sabbath schools 942; teachers, 8719; attendance, 68,854; advanced classes, 716; attendance, 20,568; day schools, 76; libraries, 439; volumes, 167,311; prayer meetings—weekly, 1183, fortnightly, 135; monthly, 311; aggregate attendance at these, 43,970."

The three great statistical facts of the year 1860, relate to the number of prayer meetings, the amount of efforts in extinguishing debt, and the aggregate of contributions for all Christian objects. Each of these amounts exceeds the figures of the previous year, which were all of them much in advance of any result previously attained. 1860, debt paid in 485 congregations, £4317, total contributions of the Church, £20,278; aggregate attendance at prayer meeting, 43,970. Since the

year 1859 the ascending numbers of aggregate income have been the following:—1849, £150,000; 1850, £156,000; 1851, £157,000; 1852, £161,000; 1853, no report; 1854, no report; 1855, no report; 1856, £161,134; 1857, £162,200; 1858, £195,053; 1859, £192,461; 1860, £197,780. In 1853, by the stimulus of the Indian Mission and the Liquidation movement, the increase rose by a bound £27,000 beyond that of any previous year; and by the Debt Extinction movement mainly, the £27,000 of increase is raised to upwards of £32,000. The fact, however, which carries in its bosom more than any other, a hopeful and happy future is that which exhibits an attendance at prayer meetings of 43,970, the previously unprecedented number of the preceding years having been about 1500 less. 'He will fulfil the desire of those who fear Him; he will also hear their cry and revive them.'

Dr. J. B. Johnstone, Glasgow, read the report on the Theological Hall, which stated that the number of students attending the hall was 181—116 senior, and 65 junior.

Dr. Johnston, Edinburgh, said at last meeting of Synod he had intimated that he was making endeavours to obtain funds to purchase the library of the late Dr. John Brown, in order to present it the Church. Since that time his exertions were unceasing to raise subscriptions for this object, and he was now happy to state that he had been successful in his labours, and he had now the pleasure of handing over the library, in the name of the subscribers, to the United Presbyterian Church, to be possessed by it in perpetuity for the use of the ministers, and especially for the benefit of the students of the Church. There was only one condition attached to the gift of the parties who had subscribed to purchase it; and that was, that the library be located in Glasgow, and that a committee be appointed to make arrangements for its being transferred to its destination, and its future arrangement.

The Synod then took up the consideration of overtures from the Rev. Andrew Robertson, Stow, and Rev. George Matthews, Stranraer, on the spiritual independence of the Church.

Mr. Robertson's overture was as follows:—

"(1.) Whereas the non-Established denominations of this country are permitted to frame and alter, as they choose, their own ecclesiastical laws and constitution, and to regulate their procedure accordingly; and whereas they can avail themselves of the aid of the civil authorities, whenever found requisite, to give effect to their Church sentences where civil consequences are involved—this Synod considers that no greater freedom than this can be enjoyed by any Christian Church.

"(2.) Whereas cases may occur in which ecclesiastical sentences involving civil consequences may be challenged or resisted, as being *ultra vires* of their own Church laws and constitution, as these have been defined and determined by themselves; and whereas in such cases the civil courts may be called to interfere, either by being required by the churches themselves to give civil effect to these sentences, or by the parties aggrieved claiming civil protection or redress; and whereas doubts are being created in the minds of some, whether the members of the United Presbyterian Church are at liberty, in consistency with their submission to its spiritual jurisdiction, to appeal to the Civil Courts in these cases for civil protection or redress; and whereas it is a matter of vital moment that no dubiety should exist as to the rights possessed or surrendered by those who are or may yet come under its jurisdiction—this Synod declares—

"(1.) That there is nothing in the laws and constitution of the United Presbyterian Church which requires, on the part of its members or office-bearers, the surrender of any of the common law rights which belong to them, more particularly of the right of appeal to a civil court in the cases referred to in this overture.

"(2.) That in making this declaration, the Synod is not to be understood as recognising the competency of the Civil Courts to review or set aside ecclesiastical sentences on their spiritual merits, or to touch them compulsorily in any way, except as it respects their civil aspects and results."

Mr. Matthew's overture was as follows :—

"That whereas the United Presbyterian Church exists for purposes purely ecclesiastical, and is dependent for existence on the mutual agreement of the individuals composing it; and whereas this Church possesses simply an ecclesiastical jurisdiction—that is, authority over its members merely to the extent of conferring or withholding ecclesiastical privileges; and whereas much misunderstanding prevails as to the rights and duties of individual members, when by an exercise of said authority their zeal or alleged civil interests may be directly or indirectly affected—it is humbly overtured to the Synod of the United Presbyterian Church to declare, first, that the decisions of the Courts of this Church carry with them only ecclesiastical consequences—matters civil in their nature that may be affected, thereby being disposed of by the parties competent to deal with such; and, second, that the ecclesiastical procedure is not open to revision by any Civil Court."

After a very lengthened discussion the Rev. Mr. M'Ewan, Claremont Street, Glasgow, moved, "That the Synod dismiss the overtures, and take the opportunity of renewing the expression of its adherence to the spiritual independence of the Church, as embodied in the standards of the United Presbyterian Church."

Several other resolutions having been proposed, Mr. M'Ewan's was ultimately adopted, by a large majority.

The following is an abstract of the report on Foreign Missions, read by Dr. Somerville at the annual Missionary Meeting.

1. CANADA.

This mission, which was commenced by two ministers in the year 1832, has grown into 70 ordained ministers, with upwards of 120 congregations, which, divided into nine Presbyteries, form the United Presbyterian Church of Canada. It has been formed after the model of the home Church; and with the exception of foreign missions, it has for years been carrying on exactly similar schemes of Christian usefulness. It has about a dozen preachers and twenty vacancies. During last summer the Synod applied for three preachers, and in compliance with this request the Committee on Foreign Missions have engaged and sent out Messrs. Thomas Wilson, Malcolm Mackenzie, and R. M. Taylor. Nine years ago, the Rev. Dr. John Taylor, minister in Auchtermuchty, went out to Canada, in accordance with the invitation of the Synod there, to act as the Professor of Theology. During that period he had 39 students under his care, for a longer or a shorter time. Of these 16 have been licensed; 12 are now ministers; 2 are under call; and 4 students "are at present ready to make application for license." Dr. Taylor has seen it his duty to resign his charge, which the Synod has very reluctantly accepted; and he intends returning to this country. After repeated and most friendly intercourse with the Free or Presbyterian Church in Canada, a Basis of Union has been agreed on, and both Synods are to meet in Montreal and consummate the Union in the first week of June. Last year the branch of this Church, planted half a century ago in Nova Scotia, and the Free Church there, formed a union, which seems to be working harmoniously, and which promises to be of great advantage to that colony.

2. JAMAICA.

This mission consists of twenty-five congregations, divided into four Presbyteries, which form the United Presbyterian Synod in Jamaica. The total membership is 4290, and the average attendance 8653. The money raised at the twenty-five stations during the year amounts to £3879 16s. 0½d. (being an average of 18s. 1d. per member), of which £2072 10s. 8d. have been expended on ministers' salaries. There are 1923 candidates for admission to the fellowship of the Church, being about 1500 more than in the preceding year. Letters since received lead us to say, that these inquirers, the fruits of the revival, amount to 2000 persons.

3. TRINIDAD.

We have two congregations in this island. (1.) Port of Spain.—This congregation, which has 111 members, and an average attendance of 140 to 200, raised for

all purposes, during the year, £424 19s. 5½d., nearly £4 a member. (2.) *Arouca*.—This congregation, which has 62 members, and an average attendance of 110, raised £59 12s. 11¼d.

4. OLD CALABAR.

This mission consists of five stations, and has five ordained missionaries, a medical missionary, one male, and, besides the wives of the missionaries, five female European teachers and a printer and a printing-press. Mr. John Baillie has been accepted for this mission, and will in a few weeks sail for that field of labour.

5. CAFFRARIA.

We have two congregations in South Africa. (1.) *Glenthorn within the colony*.—The Rev. J. F. Cumming ministers to the English, the Kaffirs, and the Hottentots, having about seventy Kaffirs and upwards of twenty Hottentot members. (2.) *Engwali in British Caffraria*.—The Rev. Mr. Soga says, on the 9th March :—“Looking back upon the past year, although I wish matters had been much more prosperous with us, I have much reason to thank the Lord for the encouragement which he has given me in my work.” The Rev. John A. Chalmers, who was born in Caffraria, and who acquired in his youth the Kaffir language, has been appointed to this mission, and will in two or three months leave for it, in order to open a second station in British Caffraria; and the Glasgow Ladies' Caffrarian Society have engaged and are about to send out, a female teacher, for the purpose of instructing the girls.

6. JEWISH MISSIONS.

The report gives an encouraging account of the operations in the four Jewish stations at Algiers, Altona, Hamburg, and Aleppo in Syria.

7. INDIA.

The Christian Vernacular Education Society.—Mr. John Murdoch, the accomplished travelling secretary of this Society, the half of whose salary our Church pays, says that the branches of the Society in India and Ceylon have published during the year 251,250 books, periodicals, and tracts, containing 12,410,000 pages. Six school books are in progress in Hindi and Urdu, all of which will be found useful in the Mission School at Beawr. Steps have been taken for the establishment of an efficient normal school in the Madras Presidency. (2.) *Beawr, in Rajpootana*.—The Rev. William Schoolbred, our pioneer missionary, reached this new field of labour on the 3rd March, 1840, and was welcomed by the Rev. Dr. Wilson, of Bombay, who had kindly gone before to prepare the place for him. He engaged as an assistant Chintooram, a native convert of the Free Church Mission, who had accompanied them from Bombay, and who has been found very useful.

8 AUSTRALIA.

The report notices briefly (1.) The congregation of Ballarat in Victoria; (2.) The congregations of Adelaide, Koorringa, and Port Augusta, in South Australia, for the last of which we have appointed the Rev. Alexander Law, recently ordained by the Presbytery of Dunfermline, and (3.) Sidney in New South Wales.

9. CONTINENTAL EVANGELISATION.

£1300 have been voted to the Continent; namely £500 to the Union of Evangelical Churches in France; £450 to the Evangelical Society of Geneva, for missionary operation in Saintenge and Poiton in western France; £200 to the Belgian Missionary Church; and £150 to the Evangelical Society of Lyons.

The report concludes by stating that, irrespective of Canada, Australia, and the Continent of Europe, we have nine foreign mission fields, thirty-eight ordained missionaries, and sixty six catechists and teachers, or an educated and zealous agency of 104 labourers. This number does not include the wives of the missionaries, whose services are of very great value. With the exception of Mrs. Gillies, of Falmouth, there has been no breach in our mission staff during 1860.

Gleanings.

MISSIONARY CANOES.

The children in England and the children in the United States have built missionary vessels, and children on missionary fields have purchased boats. At many of the South Sea Islands, the missionaries and teachers go from place to place by water more than by land, and so each one wants a boat or canoe. But how shall all the teachers get them? The English missionaries at the Samoa Islands, where very good canoes are made, thought the young people of the islands would willingly do their best to follow the example of the children of England; and they ventured to propose that the children of each district should subscribe a canoe for the use of the native teachers at the different islands of Western Polynesia. At once, with heart and hand, the young folks set at work to do their part. When the collections had been made, a meeting was held under a grove of bread-fruit trees. "I do not know," writes Mr. Mills, "that I have enjoyed a more interesting meeting since I have been in Samoa. The children came from the farthest village of my district. Mr. Pritchard was present, and gave them an interesting address. The children of each district then came forth in succession, with their offerings. There were upwards of 400 yards of English cloth; eight axes; twelve pairs of scissors; three razors; five knives; eighty-seven fine mats, many of them such as it would take three or four months to make; 369 pieces of native cloth; and fifty-seven dollars in money. The value of the contributions, for this one object, in the different districts, could not have been less than from 1,500 to 2,000 dollars. twenty-nine canoes were bought with these contributions, and what remained of the property was sent down to the westward."

Well might the missionary, after giving these facts, add: "Would it not have gladdened many young hearts in England, could they have looked on the *John Williams* leaving our port, laden with so many little missionary vessels?"—*Journal of Missions*.

THE DARK PLACES OF THE EARTH.

Less than a hundred miles from Owen Sound, where the *Dial* is printed, lies the Great Manitoulin Island. It is a large Island, and contains many Indians. Though there are two or three Missionary stations on the Island, some of the tribes are yet Pagans. A Christian trader was among one of these tribes a year or two ago, and in conversation with the chief something was said about 'worship.' "Come," said the chief, "and see *our* worship!" So he took the trader away to where there was a number of Indian graves. The Indians who went with them poured out some *whiskey* (mixed with some other things), and set fire to it; and this was "burning incense" to the dead! The trader said: "Why do you do that? There is nothing in those graves but the bones of dead men! Do you worship them?" "The *bones* of our ancestors are dead, of course," said the chief, "but the part *that thinks* is not dead; it is alive somewhere!" "Where?" "Oh, away beyond the setting sun!" Now, had not this poor chief some faint idea of a soul, and of a better world? We are sure our readers will be glad to hear that a missionary is to sail this month from Owen Sound—sent out by a Missionary Society here, to this very tribe. May we not hope that this chief shall yet become a christian?—*Owen Sound Dial*.

STUDY ESSENTIAL TO A PASTOR'S SUCCESS.

He can never preach well who has nothing to say. The all important thing for a messenger is a message. Of all the ways of preaching God's word, the worst is the purely extemporaneous—where a man arises to speak in *God's name* without any solid material, and without any studious preparation. A thousand-fold better were it to read every word of an instructive discourse, in the most slavish and uncouth manner, than to vapour in airy nothings, with sauvoy of

mien, fluency of utterance, and outward grace of elocution. It is this which has become the opprobrium of extempore preachers, and it must be admitted that the danger is imminent. As all men dislike labor in itself considered, the majority will perform any task in the easiest way which is acceptable. And as most hearers unfortunately judge more by external than internal qualities, they will be, for a certain time, satisfied with this ready but superficial preaching. The resulting fact is, that in numberless instances, the extemporaneous preacher neglects his preparation. If he has begun this slovenly way while still young, and before he has laid up stores of knowledge, he will in nine cases out of ten, be a shallow, rambling sermonizer as long as he lives. Immense gymnastic action and fearful vociferation will probably be brought in to eke out the want of theology, as a garrison destitute of ball, will be likely to make unusual pother with blank cartridge.

Omitting, for the moment, the unfaithfulness of such a ministry, the man who thus errs will find the evil consequences rebound upon himself. It is only for a time the most injudicious or partial congregation can be held by indigested and unsubstantial matter, however gracefully delivered. They may not trace it to the right cause, but they know that they are wearied, if not disgusted. The minister, having rung all the changes on his very small peal of bells, has nothing for it but to repeat the old chimes.

Another inevitable result of unstudied preaching is the habit of wandering or scattering. Nothing but laborious discipline, unintermitted through life, can enable a man to stick logically to his line of argument. Discerning hearers know better than the preacher, why, after stating his point, he constantly plays about it like a boat in an eddy, which moves but makes no progress. "Skeletons," as they are ludicrously called, however good, do not prevent this evil, unless they be afterwards thought out to their remotest articulations. The idle but voluble speaker, will flutter about his first head, and flutter about his second, but will mark no ratiocinative connection, and effect no fruitful deduction. Evidently he who is continually pouring out, and but scantily pouring in, must soon be at the empty bottom.

Ministerial study is a *sine qua non* of success. It is absurdly useless to talk of methods of preaching, where there is no method of preparation. Ministerial study is two-fold—special and general. By *special study*, I mean that preparation for a given sermon, which is analogous to the lawyer's preparation of the case. If faithful and thorough, this may lead to high accomplishment; but, as in the instance of *case lawyers*, it may be carried too far, and if exclusively followed must become narrowing. The man who grows old with no studies but those which terminate upon the several demands of the pulpit, becomes a mannerist, falls into monotony of thought, and ends stiffly, drily, and wearisomely. At the same time, he wants that enlargement and enriching of mind derived from wide excursions into collateral studies, of which all the world recognizes the fruits in such preachers as Owen, Mason, Chalmers, and Hall. Yet even this inferior way of study into which busy and overtaxed men are prone to slide, is infinitely better than the way of idleness, oscillancy, and indecent haste. For thus the student who begins betimes, manages to pick up a great deal more than is necessary for his special task. In premeditating one sermon, he often finds hints for three more. By tunnelling into the rock of a single prophetic passage, he comes upon gems of illustration, nuggets of doctrine, and cool springs of experience, all which goes into the general stock. Yet no wise student will restrict himself to the lucubration asked by next Sunday's sermon.

By *general study* I mean that preparation which a liberal mind is perpetually making, by reading, writing, and thinking, over and above the sermonizing, and without any direct reference to preaching. Such studies do indeed pour in their contributions to every future discourse with a continually increasing tide; but this is not seen at once, nor is this the proximate aim. No man can make full use of his talent, who does not all his life pursue a high track of generous reading and inquiry.—*J. W. Alexander, D.D.*