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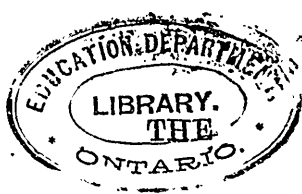
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CANADIAN
UNITED PRESBYTERIAN
MAGAZINE.

VOL. VIII.

Pray for the peace of Jerusalem, They shall prosper that love thee.—Ps. cxxii. 6.
Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.—
Ps. li. 18.

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VOL. VIII.]

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[No. 1.

Miscellaneous Articles.

NEW YEAR'S ADDRESS.

It were foolish and wrong, had we the power, to dismiss from the mind all thought about the year that is gone, though doubtless that on which we have entered is of more concern to us. Our improvement and enjoyment of the present and the coming very much depend on our remembrance of the past, and the use to which we turn its varied events and experiences. The year just ended has been witness to actions and resolves, and has read lessons of experience that may not be forgotten without loss and criminality on our part. Blessings have been received that demand our further and continued gratitude. And have there not been duties neglected, and sins committed, that need still to be confessed and repented of, and for which forgiveness has yet to be sought and secured? Were there no purposes formed and vows made that have yet to be implemented? Have our disappointments, griefs, and losses, accomplished in, and for, us their designed mission? If not it is well that their painful scars remain, that thereby we may be more humbled and subjugated to the will of God, and led to set less by "the things that are seen and temporal," and more by those "things that are unseen and eternal." Such is, no doubt, the design of what we deem the *ills* of life. And they are verily *ills* if we bear them stoically, and forget them speedily—if they leave the heart harder or more heedless than before.

It is undeniable that the past year has left a large legacy of work to be performed by us during the present. It has left heavy drafts on our duty which it behoves us to see duly honoured during the year on which we have entered.

What a debt of gratitude we owe for blessings vouchsafed during the past year to us, to our families, to our country, to the church

and to the world! To the payment of this debt we should immediately and zealously address ourselves. Our gratitude must not only be felt in the heart and uttered with the lips,—it must have the embodiment and emphasis of actions,—it must be exhibited in efforts for the promotion of God's glory, and man's temporal and eternal weal.

The "candlestick" of gospel truth has not been removed from amongst us, though our "first works," we fear, have been but ill performed. Heaven's gladdest light still lingers in our homes, and in our sanctuaries, notwithstanding our heedlessness thereof. What ground for gratitude we have here! Let us value and cherish that light as we have never yet done. And let us hold it out, and hold it higher, that it may shine farther, and fall on the darkened and distant. Our appreciation and improvement of privileges, and our efforts to extend to others what we graciously enjoy, must be increased, or guilt will lie at our door, and chastisement, if not judgment, will not long linger. It cannot be denied that as a church "we are verily guilty concerning our brethern." Our efforts for the extension of *Christ's cause* are not worthy the privileges we enjoy, and the profession we make. Let us then resolve to "bring all tithes into the storehouse" of the Lord during the current year, "and prove Him herewith, if He will not open the windows of heaven and pour us out a blessing, that there shall not be room enough to receive it." Privileges unappreciated, and duties neglected, close and keep closed the windows of heaven, so that spiritual blessings cannot descend. Hence the vineyard of the Lord in these parts is characterised by lamentable barrenness. Let it be ours during the year on which we have entered, to inaugurate a new and a better style of things, by striving to live near to God, and by earnestly and energetically doing "whatsoever our hand finds to do," for establishing and extending the Kingdom of Christ. God's people are loudly called on to "enlarge the place of their tent, and to stretch the curtains of their habitations." Let a livelier, more pervading piety be sought and attained by us all. Then, but not till then, shall we cordially obey the command of God addressed to ancient Israel, "spare not, lengthen your cords, and strengthen your stakes." Were we to "make our light to shine before men,"—were we to exhibit as we should, the power and purity of the religion of Jesus, the church would speedily "break forth on the right hand and on the left and inherit the Gentiles."

The past year witnessed events of happy augury as regards the church's future. Brotherly love has made marked headway in this, as well as in other lands, among the genuine disciples of Christ. Fraternal greetings are supplanting party strifes among some of the severed members of God's family. The loving, Christly spirit of early Apostolic days, which for long ages had been generally banned by believers, is again obtaining home-room in the household of faith. Alienated portions of Christ's Church are leaguely together in ecclesiastical fellowship. In Nova Scotia, not many months ago,

a cordial union was consummated between two sections of the Church there. And in Canada, about the same time, a union was agreed on, and virtually accomplished between the Presbyterian, or Free Church, and the United Presbyterian Church, which it is confidently hoped the coming summer will see formally and amicably consummated. These are matters that warrant gratulation and demand gratitude. And the approaching Union is charged with inspiration for us all. Guilt and loss will be ours if we do not pray and strive that it may prove the occasion of individual and congregational revival—the commencement of a holier walk with God, and of a more ardent zeal for His glory on earth. If such be not the result of the Union it will go ill with us as individuals, and ill with the United Church.

In the events of the past year there is much for which to be grateful. At home, in Canada, we have had an abundant harvest and a partial and hopeful revival of commerce. In Britain and Ireland the Spirit of God has been poured out in unwonted manner and measure on many localities. Oh, that like gracious influences were vouchsafed to us in this land, spiritually so dry and parched! Are we not warranted to seek and expect “times of refreshing from the presence of the Lord?” May it not be that the Lord is waiting to be inquired of by us for this thing that He may do it for us? Let it no longer be truthfully said of us “Ye have not, because ye ask not.” Abroad, amid wars and political upheaving, liberty, civil and religious, is winning its way. It has obtained a favourable foothold in Italy where it had hitherto been all but an entire stranger. Italy, the seat of the Beast and for long ages the darkest of lands and the most downtrodden of nations, has just seen the dawn of a better day. There a door for the entrance of Bible truth has been opened, and a foundation for human freedom has been laid. May that door never be closed, and may that foundation never be razed, but a superstructure erected thereon in conformity to the genius of Christianity. Such freedom alone will last and prove a real, a measureless blessing to the people. Every enlightened Christian must feel thankful and hopeful because one tyrant’s throne has tumbled and others begin to topple. Events, we think, indicate that the world’s redemption draweth nigh—that Satan’s reign approaches its close—that he is not much longer to be the prince of this world.

It is well known that the year 1866 has long been fixed on, by some Interpreters of Prophecy, as the predicted period of the downfall of Popery. The present political condition of Italy and other parts of Europe, seems to render that view highly probable. And if it be said that appearances just now would lead us to expect the event considerably sooner, so that the Prophecy would not receive an exact fulfilment, it might be replied, in the first place, that probable events frequently come to pass much more slowly than is anticipated, and secondly, that what seems at present to be indicated is the termination of the temporal power of Pope, but whoever reflects on the

prodigious amount of unholy spiritual influence the man of sin has hitherto exercised, will not wonder that the latter should continue to linger for a few years, after the former is extinct. The two, however, mutually depend on one another; and Babylon will assuredly fall. Let us labour and pray for so glorious a consumation.

Another grateful omen has lately been witnessed in the neighbouring Republic. There the people, in the exercise of their constitutional rights, have given a first feeble utterance unfavorable to the extension of slavery, that foulest and fearfully foul blot on their otherwise fair and boastworthy escutcheon. We think we see in this a faint ray of hope for the three or four millions of our fellow-creatures held in bondage by a people who blatantly boast that they are the freest on the face of the earth. It imperatively becomes the Christian men of Canada to stamp the sin of slavery with their deepest detestation. Through means of international treaties attempts are made to involve us as a people in the horrid crime of human bondage; and, in sorrow we say it, there are those amongst us in high place who bend and twist laws and treaties so as to make us abettors of, and co-workers with, heartless, bloodthirsty slaveholders. It is sad to think that men entrusted with the administration of our laws should be ignorant of the fact, or set it at nought, that the law-code of Britain knows nothing of slavery, and that she scorns to acknowledge any law of another nation based on that infamous system—that slave-laws are nullities in the eye of British law, and that therefore any breaches of them are not recognized as crimes. This is a matter that bears directly on our Christian character as well as on the civil liberties of our fellows.

The commencement of a new year is a suitable time for making resolutions in regard to future conduct. Reader! are you aware of neglecting any duties during the past year? Have you failed to read in the law of the Lord as frequently, attentively, and prayerfully as you ought. Have you restrained prayer before God? Have you ever, without good cause, withdrawn your foot from the house of the Lord? Have you done less for the cause of Christ than your circumstances and profession demanded? If in all or any of these duties you have come short, you know what your resolves should be. And let them be made in the Lord's name, and in dependence on His grace, and strive at faithful performance, and this will be a happier and more prosperous year than that which is gone. "In keeping God's commandments there is great reward."

Should any head of a household glance at this who has lived in the neglect of family prayer, we would earnestly urge him to erect this year, aye, and without delay, an altar to God in his household and to lay daily sacrifices thereon. If he do this it will be a year to be gratefully remembered by him and his. May the Lord "crown the year with His goodness," and all of us with His loving kindness and tender mercy.

A.

THEOLOGICAL EDUCATION—PROSPECTIVE.

There are few subjects, I conceive, on which it is of greater importance that the United church, about to be organized, should make judicious arrangements, than the training of its future ministers. Experience seems to show that a supply of Preachers might be obtained from Scotland, and probably at a less pecuniary expense, than they can be educated here. But surely if suitable men could be reared in the Province, they would, in many respects, be greatly preferable to those imported from any other land. This topic will be a legitimate one for discussion, at all events till the new Synod shall have made some enactment respecting it; and it seems to be especially seasonable at present, when, I believe, the Joint-Committee, appointed by the existing Synods for considering the matter, have not yet had a meeting. I have thought of the following, as some of the leading features of a scheme which I have submitted to some of my brethren, who expressed a considerable degree of approval. I shall endeavor briefly to present a few points, scarcely at all arguing for their adoption.

One of the first questions to be determined is, I think, shall Knox College continue to be an institution for preparatory education, as well as theology, or shall it be limited entirely to the latter—turned, in fact, into a Divinity Hall? I decidedly prefer that it be simply a school for theology. A very good general education may now be got in University College, Toronto, and also, I believe, in McGill College, Montreal, not to speak of other institutions. Or, if any modifications were considered desirable, I cannot doubt that a body furnishing so large a proportion of the students as the United church will do, might have any reasonable suggestions attended to, by properly submitting them to those possessed of authority. Then, again, public opinion, right or wrong, will be found to estimate more highly those educated at a provincial college than those reared at a denominational seminary. Further, it is of some consequence that our youths should be brought into contact with those from other sections of the church. Academical association, competition and conflict, have a salutary effect in expanding the mind, and expelling sectarianism and illiberality. And finally, if we confine ourselves to the teaching of theology, a smaller staff of Professors will suffice, and a saving of money will be effected, which, in its own place, is not to be overlooked.

A second very important subject of consideration will be the amount of preparatory education to be required before admission to the study of Divinity. I cannot but regard it as of great consequence, that this somewhat difficult point should be judiciously settled. It would be no small matter, even to secure a degree of equality in the attainments of intrants, up to a certain point, of course, permitting, and encouraging as many as can, to go far beyond the mark. I fear there may be a diversity of opinion on this head, but shall take the

liberty, not without diffidence, to state what seems to me advisable. Upon the whole, then, I think the wisest course would be to enact that before proceeding to the study of Divinity, a regular University course, in the Faculty of Arts, including Hebrew, should be taken, and the degree of B.A. obtained. This would imply some sacrifice, but there is a price which absolutely must be paid. It will, every day be more and more impracticable in this country, for the church to be maintained and extended, unless its ministers be possessed, and be understood to be possessed, of a good education. It will be only in the backwoods, and places adjacent thereto, that an uneducated minister will be able to take, and to keep, a position of respectability and efficiency. Now, it is not in the nature of things that an ordinary man can obtain an education that will stand the test, without a lengthened and laborious course. Surely it would be a benefit to the church that its ministers were eminently qualified, though the number educated here were somewhat reduced, and part of the supply, for a time, obtained, as heretofore, from Scotland. It would be a vast advantage, also, to ministers themselves that they were thoroughly prepared for their work, though they were a year or two later in entering on it, rather than that entering early, they should, all their lives, draggle along, despised or pitied by their hearers, and, unless weak and conceited, really reproached and condemned by themselves.

A full course in Arts, however, requires four sessions, and how long a course in Theology is to come after that? I would say, let the Theological course consist of two sessions. To this probably many will demur, and contend for a longer period. Let me just offer a few words of explanation. First of all, I am unable to compare the scheme I venture to propose with the system at present pursued in Knox College, as I do not know its regulations, further than that the course of Theology embraces three annual Sessions. But, if the students there enter on Theology less perfectly educated than I would require, and especially if, in addition to this, they partly pursue their studies in literature and philosophy after commencing Divinity, then I think two sessions wholly devoted to the latter, after a full preparatory course has been taken, would be about as good as three in the other circumstances. Passing this, however, I can with greater confidence institute a comparison between the scheme I have suggested, and those followed in the U. P. church, at home and in Canada. In Scotland five annual sessions, of eight weeks each, are required, that is, forty weeks in all. Two winter sessions here would occupy a much longer time. In Canada, we have four winter sessions, but attendance is required only one hour a day, the time of the students being chiefly occupied with branches which it is proposed should now be made preparatory; and certainly it would be quite an easy thing to do a much greater amount of work during two sessions, than is done in our Hall during four. But it will be said, in reply, that fitness for the ministry is acquired not merely during the weeks, or months, of attendance at the Hall, but also during the long intervals—that the person continues

a student in Divinity so many years, and is expected, by reading, meditation, and a variety of other methods, to be getting his mind duly stored with the system of divine truth; whereas, were the now proposed scheme adopted, he would be sent out, having listened indeed to the full quantum of instruction, but only loaded therewith as an undigested mass. To obviate this, which is just and forcible, I would propose that one Theological Lecture should be given to the students every Saturday during the whole of their four years under-graduate course at college. It would not be burdensome, I hope, to the Professors in Knox College to give that lecture in rotation; and attending it, I think, would be felt as no tax by the students. I would require no preparation on their part, but would simply offer them what I am persuaded would be generally regarded as a treat. It would be proper, of course, that the lecture should be elementary and initiatory, but if carefully composed and considerably condensed, it might embody a large amount of information fitted to prepare them for readily and rapidly receiving the instruction afterwards presented in the Theological Classes. Each student would thus hear upwards of one hundred lectures before entering the Divinity Hall, and that, together with two full sessions of theology, I think, should tolerably qualify one for commencing as a Preacher. Proficiency, every one must be aware, is to be expected only from a life devoted to study. It may be mentioned, as a recommendation of these lectures, that they might easily be so constructed as to prove excellent preparation for the approaching Sabbath, and also to furnish suitable matter for meditation on that holy day. But, it may be said, the resolution to enter on the study of theology, may not be formed by some till the close of their under-graduate course, and some may take that course elsewhere than at Toronto, and, in either case, the Saturday lectures would not be attended. For such cases, provision must be made. One method might be, to require that a three years' theological course should be taken.

It may seem that if this plan were adopted there would be little need for examination of intrants—that a degree might be a passport into the Hall. About that, I should hesitate. I have seen such marvellous things on the part of graduates, that I could not dispense with examination at the threshold. But it is of the utmost importance that this matter be wisely planned. All proper excitement should be given to aim at high attainments. There might be an examination for honours. But it is absolutely vital that the standard for simply passing, should be pitched as low as conscience will permit, and that along with this there should be a stern, Rhadamanthine, determination to exclude every man who does not reach this standard. To proceed otherwise, is to have no standard at all. Let me just add, that it might be well to have, at the close of each undergraduate Session, a fair and candid terminal examination, for the purpose both of securing reasonable attention, and also of refreshing the memory of the Student.

THE TRICENTENARY OF THE REFORMATION IN SCOTLAND.*

When the close of the year 1560 is mentioned as the suitable commemorative era of the Reformation in Scotland, we are not to infer its commencement at that period. The blessed work had by that time gained a high ascendancy; and the reformed Church was now fully and conclusively organized. There are properly four periods or eras which precede and pave the way for the climax of 1560. There is the time of the ante-reformers, or of the reformers *prior to* the reformation, and reaching back to those centuries when the Culdees of Iona diffused a comparatively pure theology over much of Britain and Ireland, and when a heavenly light shone from the College of an obscure islet of the West, while the rest of Europe was wrapt in darkness. The traces of the labours of the Culdees and their descendants may be seen in the west of Scotland down to a period not very far removed from that of John Wickliffe and his followers, the Lollards of Kyle; and we find not a few faithful witnesses in the counties of Fife and of Perth, headed by such men as Resby and Craw, and the thirty noble confessors of that age, whose names though passed over by human records, are enrolled in the ancestry of heaven. And then, there is the era of Patrick Hamilton, abbot of Ferne, and the proto-martyr of the reformed faith in Scotland; during the lapse of whose years also, though few, the translated New Testament of William Tyndal had been imported by merchants and seafaring men into many Towns and Villages of the Kingdom; thus diffusing a genial influence, and co-operating with the living voice in proclaiming the unsearchable riches of Christ. The names of Alesius, and of Seyton, and of Forrest, stand forth conspicuous in this period also; and in 1543 a noble victory is gained in the highest places of legislative and executive power, on behalf of the free circulation and use of the inspired oracles. The next period, that of George Wishart and his adherents, from 1542 to 1554, presents to us a man of high abilities, and of Cambridge renown, travelling as a missionary from place to place, and sometimes in the more rural districts of Ayrshire, and at othertimes in the season of a raging pestilence, from the balcony of the still massy gateway in the town of Dundee, directing listening multitudes to the city of refuge. The disgraceful apostasy of the Regent Arran from the reformed faith, and the violent persecution which followed this sad step, checked the progress of truth, but the boldness of Wishart grew with opposition, and his ministry of three years told most successfully on a large and extended scale. His death by martyrdom sealed

* The Rev. Dr. Burns, Professor in Knox College, delivered an admirable speech on this subject, at a soiree held in Gould Street U. P. Church, Toronto, on the evening of Thursday, 26th December last; and has, at our request, most obligingly prepared this outline of it for the *Magazine*. Almost all our congregations, we presume, have of late been listening to addresses on the Reformation: but unless we are much mistaken all our readers will feel grateful for this article.—Ed.

his testimony with a permanent impress, and paved the way for the still more large and effective range of the labours and preaching of Knox in the fourth and crowning period of the Scottish reformation. The career of that great man first in his native land, afterwards in France and Switzerland, then in England, and finally in Scotland again, it requires volumes to pourtray. He led the van in powerful and most successful preaching, in drawing up the articles of the faith as held by the reforming band; in planning and carrying out most judicious and decisive schemes of high principled development, in standing up before the great ones of the earth in defence of doctrines dearer to him than life; in organizing at once the "congregation" and the "covenant," and in rearing impregnable barriers against the revival of popery. During all these periods, the light of reformed truth diffused itself with a steady radiance over the length and breadth of the land, and at length the cause of Protestantism may be said to have triumphed in every part of Scotland, and, nearly, in the Highlands and Islands. Many subordinate concurring causes helped on the work, and the public political events of the times were wonderfully overruled by the wise providence of the great Head of the Church, for laying her foundations deep, and for giving to her whole structure a massy firmness of parts.

In 1560, peace was proclaimed between France, England, and Scotland; and on the departure of the English and French troops, public thanksgiving was ordered by the "congregation," for the nation's signal deliverance. That representative body of noblemen, barons, landed proprietors, and burgesses, substantially, if not formally possessed all the power; but they did not take one step without consulting Knox and the reforming clergy. Superintendents for districts, and ministers for particular charges, were, on August 20, 1560, nominated. When Parliament assembled, the "mitred members of it, the Bishops and Abbots, as Knox tells us, "spak naething;" and any opposition from other quarters was soon overruled. A comprehensive Confession of Faith, in twenty-five articles, was presented as the deliberate belief of the Church and of the land; and after full debate, generally embraced and solemnly ratified by the "three Estates." The Mass and the Pope's jurisdiction were solemnly abolished by public deed. Nevertheless, the appeal to Queen Mary, still in France, was unsuccessful, and fear came over many. The value of such a man as Knox, assisted by Erskine of Dun, Goodman, Spottiswood, Row, Sandilands, Glencairn and others, was then signally proved; and as David Calderwood says in his history: "The preachers assured men, that God would perfect his own work, for it was not theirs, but his own; exhorted the professors to proceed in reformation of abuses, and planting the ministry; and then commit the success to God, who is able to dispose of Kingdoms. The godly," he adds, "had scarcely begun to call for help of God, and to show some signs of obedience to his word, when he sent a

wonderful deliverance. For by the death of the King of France, the faithful in France were delivered as it were from present death, and the professors in Scotland, who by their foolish ways had made themselves slaves to strangers, were restored again to the freedom and liberty of a free realm."

The first General Assembly of the Reformed Church of Scotland was held at Edinburgh on the twentieth day of December, just three centuries ago. In proof of the "rarity of pastors," as Calderwood expressed it, and of "the small beginnings of our Assemblies," seven ministers only, and thirty-six commissioners from the laity, formed the whole convocation; and their procedure was so orderly as to render a moderator or chairman unnecessary. Indeed it is a remarkable fact that of the seven Assemblies which were held betwixt 1560 and 1567, it does not appear from the records that one possessed what is now considered a requisite so necessary as even a presiding and guiding moderator. From the minutes of the first Assembly it appears that a large portion of the time was employed in the selection and nomination of such persons as were considered best qualified for "preaching the Word and ministering the sacraments." And such as were not thought suitably qualified, for those duties occupied the inferior office of "public readers." In the district of Kyle, nine are reported as fit to be "readers," and one only as "apt to teach." St. Andrews furnishes not fewer than *twenty-one*, who seem to belong to this honorable fraternity. Thirteen others from different localities are named as "thought apt and able to minister." These facts render most remarkable the rapid progress of the Church, for we find it stated by Professor Lorimer of London in his lately published work on the "Tricentenary" that in 1567 there were 257 ordained ministers, besides 151 exhorters and 455 readers. Many of the readers first became exhorters, and afterwards ordained ministers, till at length in 1581, the office of Reader being no longer necessary, and as being "no ordinary office within the kirk of God," it was thenceforth abolished.

Among the acts of this first General Assembly we find,—various regulations regarding the bounds of pastoral charges; the laws of affinity in regard to marriage; the public setting apart or admission of ministers, elders, and deacons; the nature and extent of church discipline for offenders; while this benevolent provision was made for the priests of the old religion; "that such as have been officers in the Popish church, should be supported with the alms of the Kirk as other poor, if their conversation were honest." Besides those matters which properly belong to ecclesiastical procedure, a good variety of petitions were drawn up and ordered to be presented to the powers that then were, on subjects of public interest to morals and religion, and on the settlement and organization of the church; and with this view the Assembly was continued till January 15th, 1561, the day that had been fixed by public authority for the meeting of the Parlia-

ment of the realm. Candour calls for the admission that various appeals for "the sharp punishment of idolators" would scarcely pass the ordeal of our more enlarged views of toleration and charity. The Assembly was followed up by the exhibition in the course of a few weeks of the heads of order and discipline in the church, a document full of valuable proposals as regards religion, education, and the poor; but whose very superior purity and strictness rendered it distasteful to a secularized generation more intent on the spoils of the Popish church than on the "godly upbuilding" of the house of God.

It is a great and grave question, what blessings do we owe to that reformation in Scotland, of which we have now given this slight sketch? Do we say, it was perfect? By no means; but we do say of it, that the blessing of God evidently rested on it, and that to this source we owe such benefits as these:—Civil and religious liberty as contrasted with the reign of despotism both religious and political; on open bible, and the free proclamation of the gospel and celebration of religious ordinances; education in all its branches, elementary, literary, and religious; the revival and the preaching of evangelical doctrine in scriptural purity and power; the elevation of the system of morals above the blighting and degrading influences of Jesuitical casuistry; and last, though not least, private, domestic, and social virtue to a degree, and in an extent, of range unknown in the days of Popish rule. Our paramount duty is, to prize the attainments we have made, and to seek for more, to cherish a "heart-hatred to Popery, just as we do to her twin sister, South American Slavery; and to let our "light so shine" as becomes the purity of our professed faith. Our divine Head may give us yet to drink of the wine of astonishment;" but let us not be surprised nor discouraged, seeing he hath also "given us a banner because of the truth."

LOCATING OF PREACHERS.

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

SIR,—I agree with you in thinking that the *Magazine* is fitted to be specially useful for a few months to come, with reference to arrangements for the United Church which is to be organized in June next. Permit me, at present, to call the attention of your readers to a point which, though not of the highest importance, seems deserving of consideration. I refer to the fixing of individual Probationers for a time in some one congregation.

That this plan is useful and commendable, in many cases, I entertain no doubt; but it ought to be carried out on wise and equitable principles. First of all, a location should be effected only by proper authority. Whether the matter should be entrusted to a Presbytery I do not enquire; but I hold decidedly that it ought not to be committed to a Presbytery Clerk. That is just vesting in him a piece of patronage, and enabling him to give a friend a comfortable situa-

tion, while others, perhaps equally deserving, must encounter the bad roads, bad weather, and all the other inconveniencies of itinerancy. I have always regretted that the distribution of Preachers is devolved on the Clerk, and that in fact he is held as possessed of Presbyterian power during the interval between meetings. My theory is that he has not one particle of power which does not equally belong to every other member, except, of course, respecting matters about which he has been instructed to act in a particular manner. Without such authorization, I regard him as not entitled to give a certificate or extract, nor to transact any piece of official business whatsoever. Secondly, I conceive that a located Preacher is not entitled to the same salary as one who is travelling. Our Preachers have board provided for them gratuitously. The eight dollars a week, then, which they are paid, is intended chiefly to furnish wearing apparel and meet travelling expenses. Now I think it clear that one who is settled for a few months in one place, is about as well paid with four dollars a week, as one who is travelling is with double that sum; and both of them have a much better income than a minister who has four hundred dollars per annum, but has to keep house, and probably also a horse and buggy. It is quite right and proper that our Preachers should be respectably provided for; but it is doubtful whether they should have a pecuniary inducement to continue on the roll of Probationers rather than to accept of settled charges. If a congregation having a located Preacher is able to pay eight dollars a week, that sum, I think, ought to be divided between the Preacher and the Mission Fund of the Church. But such cases, I believe are of rare occurrence.

I am, &c.,

EXPERTUS.

ADDRESS OF THE U. P. SYNOD'S COMMITTEE ON THE
REFORMATION IN SCOTLAND, TO THE MEMBERS OF
THE UNITED PRESBYTERIAN CHURCH IN SCOTLAND.

DEAR BRETHREN,—This year, three centuries are completed since the Reformation from Popery in Scotland. In the year 1560, at Edinburgh, the Scottish Parliament abolished Popery on the 24th of August, and the first General Assembly of the Reformed Kirk met on the 20th of December. The results of the Reformation have been more stupendous and beneficial to the nation than those of any other event, or perhaps of all others in its history. As men are actuated by piety and patriotism, they cherish the memory of those grand events in their religious and national history with which are identified their greatest deliverances, their highest achievements, their most sacred rights, and their most valued and distinguishing liberties and privileges. Our church in the past has not lacked this noble characteristic. Since its origin, the Reformation has had no such guardian upholder and promoter of its principles in Scotland. It was the first, and, with the exception afterwards of the Reformed Presbyterian, and the smaller bodies which seceded from us, the only church to adopt and formally to avow all the principles asserted by our reforming

and covenanting ancestors, which were found accordant with the word of God. The Seceders of 1733 judicially "received, acknowledged, and approved *all the several pieces of reformation attained unto by the Church of Scotland in her several reforming periods.*" They likewise "declared their adherence to the several testimonies, declarations, and warnings emitted in behalf of the covenanted reformation of that church, from the year 1650 to the year 1688; particularly *in testifying for the supremacy and headship of the Lord Jesus over his own house.*" And they also "declared their adherence to the several testimonies given in by representations and petitions to the General Assemblies, or otherwise published since the year 1688, against the several sinful omissions of the judicatories of that church, in the several steps of declining and backsliding from a covenanted reformation once attained unto."

The *approbation* and *adherence* thus testified by our first founders were omitted and refused by the Established Church, from which they seceded, and have never since been expressed by it nor declared in any testimony of the Free Church. So that to them, and to us their successors, belongs the distinction claimed by Adam Gib, their historian: "They served themselves heirs to all the witnessing work in behalf of our covenanting Reformation ever since the decline thereof, in 1650."

From its commencement, the Secession was peculiarly a witnessing church for these principles, by its many and elaborate testimonies. From its commencement, the Relief Church was a no less prominent witness for those principles which now distinguish us from the other branches of the Presbyterian Church. It has been no unusual thing for our church to exhibit "the present truth," to set forth the obligations of her members in relation to their professed principles and privileges, and to appoint seasons for solemn thanksgiving or humiliation, in connection with past or present dispensations of mercy or judgement, and the engagements and duties to which they called us. But of all events of the past, connected with sacred or civil privileges, there is none that has claims on her devout remembrance and celebration at all to be compared to the Reformation; and on her, before and above all other churches in Scotland, it devolves duly to honour and improve its Tricentenary. Accordingly, the Synod, at its meeting in May last, agreeably to its resolution a year before, set apart a day for this great object, when a larger assembly convened than had ever attended at any forenoon sederunt since the day of the Union; and when, with fervent praises and prayers to God, a succession of Addresses was delivered on those bearings of the great subject which most demand our concern as a witnessing and reforming church. At the same time, the Synod judged that, besides its celebration of the Tricentenary, a day should be consecrated throughout all the congregations of the church to this high purpose.

The Synod's Committee beg to subjoin a few observations, which seem to them called for by the nature and importance of the present occasion. Towards the Reformation, our church occupies among the Presbyterian churches of Scotland a very interesting and special relation. We retain in all their integrity the fundamental distinctions of the Reformed Kirk, which all the other branches of it in common profess to hold—that the word of God is the infallible and only authority in religion—that salvation is of free grace, through the righteousness of Christ—and that the only permanent office-bearers appointed by Christ in the church are teaching and ruling elders and deacons. Our relation to the Reformation is peculiar in these three respects: 1. That our church was the first, and has

ever been the most fully pledged to all that was attained by our reforming ancestors, which is found accordant with the word of God ; 2. That it was also the first, and has ever been the foremost, to assert that the work of the Reformation was imperfect, and that in a faithful church it must be progressive ; and, 3. That above all others it has carried out the principles and advanced the work of the Reformation.

From what has been already advanced, it is unnecessary, in connection with the *first* and *second* of these positions, to do more than to direct attention to the important fact, that the doctrine of Christ's sole headship over the church, and its necessary consequent—the doctrine of the spiritual independence of the church, for which, in our own time, there has been the great struggle in the Established Church, which issued in the great Disruption of 1843—are doctrines which this church has held and contended for from the beginning.

In support of the *third* position, we adduce as great steps of reformation, four important principles which our church has asserted and vindicated.

1. That the right and province of electing ministers, elders, and deacons in the several congregations, belongs, absolutely and exclusively, to the body of the communicants, without distinction of official or private members, of rich or poor, of male or female. This great right, fundamental to the true and perfect liberty of a Christian church, never existed in the Established Church, and is utterly repudiated by it. Nor has it ever been fully enjoyed in any of the other Presbyterian churches. In some of them it is conceded but partially and without absolute freedom to the male members, and in all of them it is denied to the female members. In this church alone is it elevated to its scriptural position as a Cardinal principle, and set forth as a distinct article of our basis of Union.

2. That the support of the ministers and worship of Christ belongs exclusively to the members of the church, as their incumbent obligation and peculiar privilege. This great duty, no less than the right of election, already asserted, is fundamental to the true and perfect liberty of a Christian church. It is ignored and excluded by the Established Church. It can never be properly based and honoured in any church which holds the principle that another body—the State—should provide for the support of Christ's ministers and ordinances. And no church can preserve absolute liberty, and progress in spiritual energy,—nay, no church deserves liberty, that refuses or is indifferent to the duties of Christian freemen. In this church alone is this doctrine elevated to its scriptural position as a cardinal principle, and set forth as a distinct article of our basis of union.

3. That the church is not to depend for support on the State, any more than to submit to its authority. This great truth is an essential part of the doctrine of the spiritual independence of the church. It is necessarily involved in the doctrine that Christ alone is the Head of the church, on whom and on whose institutions and promises it is singly and absolutely to depend. It results directly and inevitably from the doctrine, that on the members of the church alone has Christ devolved the support of his ordinances. And it has been asserted in the resolution unanimously, and repeatedly affirmed by the Synod, "that it is not within the province of civil government to provide for the religious instruction of the subject." Accordingly, this church stands forth from all other Presbyterian churches, as the only one which has opposed State endowments of religion.

4. That the church is not only to conserve and support the ordinances of Christ for the edification of its own members, but to propagate them by its systematic and devoted energies throughout the world ; so that the

propagation, as well as the support of the gospel, is not an optional thing for the members of the church, or an occasional duty, but a stated, permanent, and paramount obligation. In this church alone is this doctrine elevated to its scriptural position as a cardinal principle, and set forth as a distinct article of our basis of union.

When to any mind is given the discovery of a truth in the word of God which had before been overlooked, or, what is analogous, a discovery of its importance and influence beyond what had previously been brought to light, it becomes the duty, and it is ordinarily the impulse, of that individual to make it known to others, and to spread it abroad in as wide a sphere as his influence can reach. When to a society such a discovery is given, or, in other words, when a synod or denomination has been led to discover, to acknowledge, and to adopt some new truth, the obligation is more incumbent, and the impulse should be as natural to publish and propagate it. The synod has an official and the church a public responsibility thenceforth in relation to that truth, which cannot be fulfilled without glory to God, benefit to the world, and honour and strength to themselves; and which cannot be neglected without dishonour and detriment to themselves, and loss and injury to others, and deep unfaithfulness to God. To us in Providence have been given the clearest discoveries of the spiritual nature of the Church of Christ—of its absolute independence of control or support by the civil power—of the exclusive and universal right of the members of the church to choose its ministers, elders, and deacons—and of their sufficiency and exclusive obligation to support the ministers and worship of Christ, as well as of their individual and collective obligation to put forth untiring and increasing efforts for the diffusion of the Gospel throughout the world. But have these truths been revolved and valued by our minds? have they been spoken of and communicated to our families and neighbours? have they been published from our pulpits? have they been publicly vindicated by our pens? have they been enunciated and urged by our Synod, with the interest, earnestness, and fidelity incumbent upon men who were their privileged depositaries? Alas! we cannot think of the greatness of our trust, of the unrivalled opportunities we have had of occupying it for the interests of our Lord and of his manifold mercies towards us, without a deep sense that “we have not rendered according to the benefits done unto us.”

What, then, are our duties when called, in the Divine Providence, to take a large and solemn retrospect of all the blessings which, by and since the Reformation, God has conferred upon our nation, upon the church in all its branches, and in particular upon our own, and of the manner in which those blessings have been received and employed? The five following seem obvious and urgent:—

1. Fervent gratitude and praise to God for the wonderful and manifold blessings, religious and civil, he hath bestowed upon us, and which have been multiplied beyond any preceding period in our own day. Especially are we called to acknowledge his peculiar favour to our own church, in raising her up as a witness for his truth; in rendering her an instrument for its conservation and extension in this land, and for its propagation abroad; and in leading her to discern, and testify for, principles of his word, which are vital to the liberty, to the purity, to the energy, to the spread, and to the triumph of the Church of Christ. “I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards

the house of Israel which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses."

2. Profound humiliation before God; that, with such trusts, attainments, and opportunities, we are so largely chargeable with ingratitude for them, with failure to prize and improve them, and with indifference to our responsibilities. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" "Enter not into judgement with thy servants." "For they have not served thee in their kingdom, and in thy great goodness that thou gavest them."

3. Earnest consideration of our great privileges, duties and responsibilities, and resolution in the strength of Divine grace to act worthily by them. In no church can members enjoy higher liberty or greater privileges, or be called to more important duties. Be it the care of each to receive the truth in faith; to worship God in the spirit; to do everything as unto the Lord; to realize a personal responsibility in every act and undertaking of the congregation to which he belongs; to account it a stated weekly duty to contribute, "according to that he hath," for the support and extension of the gospel; to pray continually for the influence of the Holy Spirit in all duties, and especially in all operations undertaken for the salvation of sinners; to present our distinctive principles, as opportunity offers, before the minds of others, saying, "Come thou with us, and we will do thee good;" and zealously to co-operate in whatever measures, consistent with God's word, the times at hand may demand for the vindication and promotion of the sacred principles to which as a church we stand committed. To complete the Reformation, and restore the church to that state of freedom in which she stood, before Pope, King, or Prelate interfered with her doctrine, worship, administration, or maintenance, one great step is yet necessary—the liberation of religion from all external secular interference. "Look to yourselves, that we lose not those things which we have gained, but that we receive a full reward." "Leaving the principles of the doctrine of Christ, let us go on unto perfection." "Watch ye, stand fast in the faith; quit you like men; be strong."

4. Importunate prayer for the outpouring of the Holy Spirit, without whose agency upon the heart no means are capable of any saving efficacy, and the word of God itself is powerless. The great want of the church is a baptism of the Holy Ghost, to quicken ministers, elders, deacons, and members; to render Scripture doctrines and duties clear; to purify the motives; to stimulate the energies; to overcome the repressing influences of the world and the flesh; to induce habitual faith in the presence and grace of Christ; and to make each zealous, valiant, and devoted in the cause of truth and holiness. "Thy God hath commanded thy strength. Strengthen, O God, that which thou hast wrought for us." "O Lord, revive thy work in the midst of the years." "O Lord, we beseech thee, send now prosperity." And,—

5. Zealous prosecution of the missionary enterprise. To impart the gospel is the impulse of every heart which feels its life-and-peace-giving power. To the disciples of the Saviour, individually and collectively, and to them alone, has he committed this sacred work, which elevates all who take part in it—the man who prays for it with faith, and the man who gives for it with faith, as the missionary who labours for it with faith—to be fellow-helpers with evangelists and apostles, yea, to be "workers together with God." What are all the personal, social, and political ends and consummations which can engage man's interests and energies, in comparison with the advancement of the kingdom of God's dear Son,

which brings in its train, and in their highest form, all that is good in these ends, and is their only effectual promoter and guardian, but beyond them all, secures for its subjects peace with God, spiritual life and eternal glory? This is the highest end for which men can live, and for which, in the prosecution of all other ends in the varied pursuits and relations of life, the man of God is to live. It is the special end of that society which godly men constitute—the church—and an end which our church, beyond all others, has made prominent in her constitution, and stands pledged, and is organized, to promote. The enlistment of all her members, in place of a minority, in its prosecution, and the enlistment of the hearty interest, prayers, and liberality of all, are the desideratum. Men, money, and prayer, are wanted from the church—our professions and engagements as a missionary church, the claims of millions perishing in sin, and the authority and love of the Saviour, demand them—fitted and devoted men, abounding liberality, incessant prayer—her best sons, her best substance, her best offerings of every kind. “Her merchandise and her hire shall be holiness to the Lord.” “Ye that make mention of the Lord, keep not silence, and give him no rest till he establish and till he make Jerusalem a praise in the earth.”

HENRY RENTON, *Convener.*

—*U. P. Missionary Record.*

Reviews of Books.

THE REFORMATION IN SCOTLAND: *its Progressive and Missionary Aspects; and the claim of the U. P. Church to the Heirship of the Doctrines of the Reformers.* BY ANDREW SOMERVILLE, D.D., *Foreign Mission Secretary to the U. P. Church.* 8vo. pp. 24. Edinburgh: W. Oliphant & Co. 1860.

The greater part of this very reasonable publication has already been laid before a portion of our readers. It is taken, as we are informed in a note, from the *Missionary Record of the U. P. Church*, with a few alterations and additions. We cordially thank the indefatigable and excellent Secretary, however, for the important “additions,” and for the presentation of the whole in pamphlet form. It consists of four parts. The first is entitled *the Leading Doctrines or Principles of the Scottish Reformation*; the second *the Progressive Character of the Scottish Reformation*; the third *the Missionary Enterprise, the Proper Development of the Principles of the Scottish Reformation*; and the fourth *Our Duty with regard to the Scottish Reformation*. Each of these topics is handled with great ability and success, and in a manner, we hope, well fitted to lead to valuable practical results. The leading principles of the Reformation are said to be four: 1st. “The perfect sufficiency of the Holy Scriptures as the sole rule of faith and practice;” 2nd. “The assertion of free sovereign grace in the salvation of the sinner—that men are saved by grace reigning through righteousness unto eternal life by Jesus

Christ our Lord ;'” 3rd. “That the authorized Minister of the Church is simply a teacher of the Gospel, a servant, and a steward ;” and, 4th. “That the Christian people are to be consulted, and are to have a voice in the election of their pastors and office-bearers.” It will readily be believed that the author, whose heart is known to be full of zeal for the propagation of the Gospel, expatiates warmly on the missionary enterprise as the development of the Reformation. The following passage will deeply interest all the admirers of John Knox :—

“It is a striking and a most instructive circumstance, that the Confession of Faith, which Knox penned in July 1560, culminated in the missionary principle. Its concluding words are, “*And let all nations attain to thy true knowledge.*” The Reformer just touched the missionary principle, and stopped. His heart, glowing under the influence of the expansive doctrines of free grace which the Confession had detailed, and which delineate that knowledge of God which gives eternal life, breathed the wish, “And let all nations attain to thy true knowledge ;” and he ceased to write, feeling, like David, that his prayers were ended. There is something deeply touching as well as nobly beautiful in this fact. The large mind of the Scottish Reformer, panting for the spiritual welfare of his country, becomes so filled with admiration of the precious and life-giving truths which he had enumerated, and which form the gracious scheme of salvation which is needed by all men, that, looking abroad over the perishing world, he cries out, “And let all nations attain thy true knowledge.” Never did John Knox rise so high, or exhibit so distinctly the world-wide benevolence of the Gospel, as he did at that moment, for then he appeared as the true servant of him “in whom all the families of the earth are to be blessed.” The entire history of modern missions is just the expansion and the application of that closing prayer of the Scottish Reformer. The missionary, therefore, is the genuine successor of Knox. He takes up the work where he left it, and goes forth to accomplish in deed what Knox uttered in wish, “That all nations may attain to the true knowledge of God.” And as this was the last sentence of the Confession,—the crowning wish of the Reformer,—so will the Reformation receive its due and complete development, when, through the agency of the missionary enterprise, all nations shall have attained the true knowledge of God, and are brought to rejoice in him who is God’s ‘salvation to the ends of the earth.’”

Dr. Somerville earnestly contends for the right of the U. P. Church to be held as the successors of the Scottish Reformers. We are sorry that on this head we have space to give only a few extracts, which, though detached, we hope, may be read without confusion :—

“Those persons are not the true successors of Knox and his compeers, who try to vindicate everything that was then done, or who assert, that the present and continuing duty of Scottish Christians is to hold fast that only which was then attained. This, certainly, was not the view of our evangelical forefathers. All the great and good men who have lived, taught, and suffered in Scotland, since that period, regarded the work of Reformation as imperfect, and looked upon it as the imperative duty of all who had the Bible in their hands, at the same time that they held fast

everything which, in the Reformation, was scripturally correct, to go on reforming the Church, till it should be made to correspond exactly to the pattern contained in Christ's own work. This was the aim of the First and the Second Books of Discipline, of the Covenants, of the Formulas of Ordination, of the contentings of the martyrs, and of the writings of reforming times."

"Our assertion of 'heirship' does not make it requisite for us to approve of all that the Reformers, the martyrs, or our Seceding fathers did; because, as the great bulwark principle of the Reformation is the undivided authority of God's word, we follow out the designs of the Reformation, which in its very nature is progressive, when we disown anything not sanctioned by Scripture, which those who preceded us held, or when we adopt views which they had not reached, but which that blessed word plainly calls upon us to embrace. Now, our Church has not let go a single distinctive principle or doctrine of the Reformation, which can be sustained by Scripture. It maintains, in their fullest extent, the four cardinal doctrines of the Reformation, which were described in the first part of this paper. It has applied these doctrines, in all their relations and bearings; and it has even wrought out more fully than was then done, the rights, liberties, and duties of the Christian people.

"But, whilst we have abandoned nothing that was essential or scriptural in the Reformation, we have, in compliance with the obvious teaching of the Bible—then set up as the sole authority—made several important additions. In the first place, we have asserted, more distinctly than the Reformers did, the spiritual nature and independence of the Church, and its entire and exclusive subjection in all things to the authority of Christ speaking in His word, as its only King and Lawgiver. The early Reformers, indeed, taught that the Church is Christ's spiritual kingdom; but they do not appear to have seen that the claim of His being sole King and Lawgiver precludes the interference of civil legislative power. The magistrate cannot make laws for a kingdom over which another reigns, and in which a complete code of laws already exists. In the second place, we have asserted the rights of conscience: declaring that this is a domain peculiar to God, into which the civil power cannot intrude, and that therefore all persecution for difference of religious belief is unscriptural and unjust. Now, the early Reformers unhappily held that it was the duty of the State to establish by law the true religion, and to punish by civil pains and penalties all deviations from it; or, as the Confession of 1560 expressed it, "To kings, princes, rulers, and magistrates, chiefly, and most principally, the reformation and purgation of religion appertains;" and thus they approved a doctrine Popish in its origin, on which the enemies of the Reformation acted, and which caused all the subsequent ecclesiastical sufferings and woes of Scotland. In the third place, we have asserted the scriptural right of the Christian people to choose their own pastors and office-bearers. The Reformers admitted the right of the people to be consulted, and that none was to be thrust upon them against their will; but they did not allow them the right of nomination, and thus they countenanced patronage,—that unscriptural thing which has wrought so much evil. On the other hand, our Seceding and Relief forefathers declared—indeed this was one of the chief things for which they contended—that the Christian people have, by the law of Christ, a right to look out for and to choose those that are to teach and to rule them; and this right has been

fully enjoyed by the members of our Church for more than a century. And in the fourth place, we have asserted that it is the will of Christ that the people are to support their own pastors. Rights and duties are correlative terms; and as we have said that it is the right of the Christian people to choose their own teachers, so do we declare that it is their duty to maintain them; and thus, as we have been careful to guard their rights and liberties, so are we anxious that no man shall deprive them of the special blessing which Christ has attached to the obeying of his own explicit law, "Let him that is taught in the word communicate unto him that teacheth in all good things." In adding this principle with regard to the support of the Gospel by the members of the Church, and in refusing to ask the pecuniary aid of the State, we have accomplished, we think, one of the most important pieces of reformation that has ever been effected."

"The Parliamentary Reformer of 1860 does not lose his claim to that title, because he holds that the great measure of 1832 admits of further extension, and demands that it be adapted to the altered circumstances of the country. Indeed, there is no Church in the land has a better right to celebrate the Tricentenary of the Reformation than the United Presbyterian Church. Our Seceding forefathers took up "the witnessing and the reforming cause" of Christ in Scotland, when it was dropped by the Established Church, and when, as they said in their Testimony, the ruling party in Church Courts "was breaking down its beautiful Presbyterian constitution." They came out of the Church that they might be allowed to act as God's word should direct them; and, as free and conscientious men, they went forward, asserting those views which the careful study of the Bible and the light of experience disclosed; and we are acting a like part. We are doing just what the Knoxes, the Melvilles, the Hendersons, the Camerons, the Erskines, and the Gillespies of former times did. Following their footsteps, and walking in the light of Scripture, we have marked out more distinctly than they did, the line which separates the things which belong to God from those which belong to Cæsar. The first Reformers, according to the light which the Bible gave them, said, The Pope of Rome has no jurisdiction in Scotland; and we, led on by the same light, say, The civil magistrate has no jurisdiction in the Church, which is Christ's spiritual kingdom, the house and family of God. The second class of Reformers, according to the way in which they read the Bible, said, The King has not supremacy in spiritual things, and, in opposition to his claim, asserted the intrinsic power of government given to the Church by her Divine Head; and we, according as we read the Bible, say, The Lord Jesus Christ, as sole King in his Church, has enacted a perfect code of laws, which neither ministers nor magistrates are at liberty to supplement, modify, or to set aside. But in doing all this, there is not one scriptural doctrine or principle that has been held by the Reformed Church of Scotland, from the year 1560 to the year 1860, which we do not gladly recognise, and which we do not feel ourselves laid under the strongest obligations not merely to uphold and to defend, but to propagate in the world, and to transmit in its purity to succeeding generations; for whilst with adoring gratitude and faith, as we think of the way in which the Lord has led us, we exclaim, "The Lord hath been mindful of us: He will bless us," we desire also to magnify Him for His covenant-faithfulness, saying, "We have heard with our ears, O God; our fathers have told us what work thou didst in their days, in the times of old.

THE LAW OF DEATH; AND THE SPIRIT AND HORSEMEN OF ISRAEL: two Sermons delivered in Nicholas Lane U. P. Church, Aberdeen, 8th July, 1860, on occasion of the death of the REV. HENRY ANGUS. BY THE REV. W. M'KERROW, D.D., Manchester, and THE REV. J. M'KERROW, A.B., Aberdeen. 16mo. pp. 47. Aberdeen: J. Wagrell, 1860.

These two able discourses could not fail to make a deep impression on the congregation to which they were originally delivered. The circumstances were very solemn and affecting. Mr. Angus had occupied his first pastoral charge almost forty-four years—had discharged his duties with fidelity and acceptance—had been on the most cordial and affectionate terms with his people, and was very suddenly called from his scene of labours below to, we doubt not, the bliss of God's faithful servants in heaven. He took part in the dispensation of the Lord's Supper on the last Sabbath of June, and preached in the evening. On the evening of the Wednesday following he attended the prayer meeting, and offered up "one of those wonderful and solemn prayers for which he was distinguished," returned to his home, and in a few hours was in the world of spirits. The publication of the funeral sermons we hope will extend their usefulness far beyond the audience to which they were at first addressed.

Dr. M'Kerrow took for his text, Romans v. 12., and proposed to consider:—I. The Nature of Death. II. Some of the Times and Ways in which Death may come. III. The Cause of Death. IV. The Impartiality of Death; and. V. The Design of Death. Under the Third Head it is said:—

"But it may here be asked, if the wages of sin be death, why do the righteous, for whom expiation has been made, and who are justified from their guilt through faith in the blood which cleanseth from all sin, die as well as the wicked? Now, we do indeed believe, that they are reconciled unto God through the death of His Son, and that now there is no condemnation to them who are in Christ Jesus, and who walk not after the flesh but after the Spirit, whilst yet we see that all things come alike to all, and that with death there is no respect of persons. We are satisfied, however, there is no inconsistency between these circumstances, and that all is in perfect accordance with the wisdom and justice, as well as with the sovereignty, of God. It must be granted, we think, that since He was under no natural obligation to pardon and save our guilty and perishing race, He could introduce into the covenant of grace whatever stipulation it pleased Him to make, and hence, whilst the objects of His mercy, through the satisfaction of His only-begotten Son, were to be delivered from all that is penal in death, they were yet for a time to be brought beneath its power. Wherefore they must meet it like other men, but yet it comes to them not as an enemy, but as a friend. It has been deprived of its sting. Its pale and ghastly visage has been brightened and beautified, and whilst with the one hand it points downward to the grave, it raises the other upward to the mansions of heaven. Not only is the dread of it removed from the minds of many of the people of God, but

some of them are enabled to triumph over it, exclaiming "O death, where is thy sting? O grave where is thy victory?" And upon none of them, whatever may be their mental condition, can it inflict any real harm. Hence we read, "Forasmuch as the children are partakers of flesh and blood, Jesus Christ also himself took part of the same, that through death He might destroy him that had the power of death, that is the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage.

"We cannot, indeed, fully understand why the reign of death should continue to be universal; but what we know not now we shall know hereafter, and then we shall be satisfied that the God who does all things well has abounded toward us in all wisdom and prudence. In the meantime, let us meditate on the evil of sin which has "brought death into the world and all our woe," and upon the riches of the grace of that Saviour who became a man of sorrows, and at last bowed his head and gave up the ghost, that all things might be ours, whether the world, or life, or death, or things present, or things to come."

The second discourse is founded on 2nd Kings ii. 12, "My Father, my Father, the Chariot of Israel and the Horsemen thereof," and treats:—I. Of the Prophet's Mission. II. Of the Prophet's removal, and:—III. Of the Prophet's Impress and Remembrance. We regret that we have not space for any portion of the masterly illustration. But the following testimony to the character of Mr. Angus, with which it concludes, will be cordially concurred in by those who, like ourselves, had the privilege of his acquaintance.

"A few who attended this place of worship at the time when Mr. Angus was ordained, still worship here. They have received, during a very lengthened period, the benefit of those instructions which he was so eminently qualified to give. The faithfulness of his ministry; his kindness and attention to the sick and afflicted; his genial and open nature; and his manly christian character, have thus been long familiar to them. And the same qualities, so conspicuous and unchanging, endeared him to every member of his congregation. He was worthy of their love, for he was a faithful servant of the Most High God. His pulpit ministrations, characterized as they were by vigorous and powerful thought, were equally remarkable for their deep spiritual feeling. He watched for souls as one who must give account. He reproved, rebuked, and exhorted, with all long-suffering and patience. Nor was his labour lost. He was not the man to speak of the good which had been accomplished by himself, but his witness is in heaven and his record is on high.—I dare not trust myself to speak much of the feelings which I cherished toward my departed colleague. My connection with Mr. Angus in the pastorate was very brief—not quite nine months—but it was long enough to make the severing of that connection painful in the extreme. I do not hesitate to say that no minister, whether in the United Presbyterian Church or in any other Church, ever did, or ever could conduct himself towards one associated with him in the ministerial office, in a more uniformly kind, considerate, and gentlemanly manner. He looked less to his own interests than to mine. He was so gentle and affectionate that, as a son with a father, we served together in the gospel. But now he is gone. I may go to him but he shall not return to me. "My father, my father, the chariot of Israel and the horsemen thereof!" In the life of one whose character was conformed so fully to

the rules of our religion, and who was permitted so long to labour in the cause of the Redeemer, there is very much that is fitted to instruct and to encourage those who are required to occupy places which death has rendered vacant, and thus to carry on the work of Christ. I feel that my future ministerial course, to whatever length it may extend, will be permanently influenced by the brief but blessed union with which it was begun. It is sad to be deprived so soon of the counsel and guidance of one whose wisdom and discretion were so great; to lose the society of one whose friendship was so pleasant; never to hear again that cheerful voice which banished many a gloomy apprehension; and never to behold again that genial smile which made the heart so glad. And yet the gospel tells me to say, Thy will be done. I thank God for my connection with Mr. Angus, short though it has been. I thank God before you all, that every moment and every incident of that connection have been harmonious and happy. His work is over now; may I have strength for mine! He has fought a good fight and finished his course and kept the faith; henceforth there is laid up for him a crown of righteousness which the Lord the righteous Judge will give him at that day. Yes, he has gone to his reward above,—and yet he lives amongst us still, for the memory of the just is blessed. In the heart of every member of that congregation to which he ministered, in the heart of him who is now endeavouring to pay this feeble tribute to his name, in the hearts of all who enjoyed his friendship and who knew his worth, his memory will be embalmed. May the mantle of his spirit be allowed to fall on us! May his life be our example, and may we die with his assurance of a blessed immortality beyond the grave! The gospel only can supply this glorious conviction—that gospel which he preached. My brethren, will you not receive it? Will you not be saved? The voice of your departed minister now speaks to you from heaven, and to each of you he says, “Come up hither!”

Missionary Intelligence.

CAFFRARIA.—GLENTHORN.

The Rev. J. F. Cumming, after stating, in a letter dated 6th July, that he had been grieved with some Hottentots, especially with a woman whom her husband sold to another man, with whom she was contentedly living, and who, when remonstrated with, said, “Well it is too late now; I have sold myself to Satan, and to Satan I must go,” gives the following gratifying account of the state of matters at Glenthorn:—

“For a long time past, I have, at various meetings of prayer, brought before both—Hottentots and Caffres—the wondrous works of God amongst our home population. The effects of these meetings have apparently been to awaken desires to participate in the same ‘blessing.’ With the Caffre portion especially there is evidently an awakening work going on. The attendance on Sabbath is most encouraging, while the manner in which they engage in the services, all seems to betoken a thirsting for the truth as it is in Jesus, that awakens the hope of our partaking of the droppings, at least, of that shower which is so copiously descending upon the churches nearer you. Many young people—I may almost say boys and girls—have come forward of late in a manner altogether unprecedented in my experience. Many hoary sinners, in like manner, to the astonishment of those who knew them formerly, are humbly inquiring the way to salvation. A few Sabbaths ago, seven adults from my inquirers’ class were baptized in presence of the congregation. There were four men and three women. This suggests

another feature in the present state of Caffre character. Formerly, the female portion of the people preponderated in seeking God, but now it seems as if the male were taking their place. The oldest of these seven is a woman apparently threescore years and ten. What a pleasing development has she exhibited in Christian progress during the two or three years in which she has attended on me! The youngest is a man not above twenty. His career has not been much above a twelvemonth in the class; but his Christianity was so decided, that he soon left a favourable impression upon the mind of all around. Two others of the men, whose wives were received into the church some time ago, are highly intelligent in their class of society, and will, I trust, ultimately be most useful in their connection with the church.

"On the whole, we have all much cause to bless the Lord, that he continues to give testimony to the word of his grace. One pleasing feature now seen amongst many, is the respect which they pay to Christian marriage. There are still many connected with the Caffre churches who content themselves with living as man and wife according to old Caffre law. A few here have been living according to this law; but of late have been very uncomfortable at the idea. Last week I married five couples at one time. Wulu, one of the oldest Caffre Christians in the country, and his wife, aged 67, while he is 68 years, led off this ceremony. Old Bota, aged 70, and his wife, adopted the same course. It required no little firmness, amidst the titterings of many, to carry out this resolution. Last week, however, dressed in borrowed bridals, the five couples went forth from the church, arm in arm, rejoicing in their elevated character, and proceeded, attended by bridesmaids and bridegrooms' men, with a goodly number of friends, to the house prepared, where they had a substantial breakfast.

"Of late the English congregation has been much better attended. This has arisen from a number of English having come into the neighbourhood. O that many of Britain's highly favoured children felt their need of a Saviour as deeply as some of the outcasts of this country! The attendance of the white population on Divine service has, however, a pleasing influence upon the minds of their native servants. My principal inducement for continuing here is, according to my missionary character, for the natives. But this can only be accomplished by ministering also to a more highly favoured race."

ORDINATION OF A MISSIONARY.

We learn from a newspaper that the U. P. Presbytery of Glasgow ordained Mr. John Aitken Chalmers, as a missionary to Caffraria, on Tuesday, 4th Dec., in Anderston U. P. Church, which was quite filled by parties drawn together by the interest of the occasion—the young minister being the son of a well-known and respected missionary to Caffraria. The Rev. David Young, Montrose Street, preached, and Dr. Lindsay ordained the missionary. Addresses to the congregation and Mr. Chalmers were afterwards delivered by the Rev. Messrs. Niven and Aikman respectively. The proceedings were of a most interesting character.

JEWISH MISSIONS.—ALGIERS.

It was lately stated that the Rev. B. Weiss had baptized two Jewish converts. The following extract of a letter, dated 8th September, conveys the gratifying intelligence that a hind has avowed his faith in Christ, and been received into the church. The extract which follows the notice of the baptism, describing the abduction of a whole Jewish family, shows the violence of the Jewish rabbis:—

The young lad Isaac, of whose inquiry, trials, and firmness in resisting them, I spoke in my former letters, was baptized last Sabbath, at the end of the forenoon service. He is a simple, but upright and affectionate lad, indeed I might say boy; for though he is well-grown in body, he is but seventeen years of age. His behaviour during the three months of his visiting our evening adult school, was observed by every one to be most praiseworthy. He was calm, serious, industrious

and truthful, yea, and very thankful. But his demeanour during the last two months of his earnest inquiry, exceeded indeed, all my expectations, and put to shame all my fears. I cannot attempt to give any details of his temptations and sufferings from the Jews during the last two months; for they will surely be considered as exaggerations. It was the very greatness of his trials, and the intensity of the Jewish struggles to keep him away from us, that decided me to keep him the longer on probation. The grace of the Lord supported him, and he triumphed over his enemies. Last week only he broke, by the aid of God, the last chain, and got out of the strongest net which was laid to his soul. With his master he stayed till last Friday, working with him (he is also a tailor) in an open shop in the Jewish Bazaar; and only two days ago one of the brethren went with Isaac to settle the account with his formerly kind, but now infuriated and intractable master. I beg to recommend this young brother to the earnest prayers of the Lord's people, that he may be able to withstand all further temptations awaiting him on the way to Zion, and may, by the grace of God, become a living witness of the everlasting gospel of Christ.

From the above lines you will see that poor and blinded Israel have not neglected their customary opposition, intrigue, and persecution in the case of Isaac; but, blessed be God, without success. But, alas! the other week they succeeded to tear away from us an entire family, all disposed to give themselves to the Lord. That family was composed of a mother, two sons, and two girls. All heard and accepted with pleasure the glad tidings of salvation by Jesus Christ. Especially the mother and her eldest daughter (a girl of eighteen years of age,) showed great eagerness for becoming Christians. The eldest son (about twenty-one years of age, and blind,) showed first some opposition, but then began to give in, and confess conviction. In this condition of that poor family, the mother, who had been suffering for several months, fell seriously ill, and died, and the four children had now more unanimously and seriously declared that they were decided to become Christians. You may imagine what was my surprise and my sufferings, when, one evening I sent to visit them, and the messenger came back breathless, and told me that when he came their house was filled and surrounded by Jews, who not only dragged them, but literally carried them all off to the steamer leaving that evening for Oran. How was this done? By intrigue and unheard-of violence. The Jews got the passport from the blind lad, hurriedly prepared and vised it for Oran, fell suddenly upon the house, and thus surprised the whole family, and carried them off to the vessel. The messenger succeeded to pierce through the crowd; and exchange a few words with the poor older girl, who, all bathed in tears, said to him, "Adieu for a while, if it be God's will we shall meet again, in spite of this violent surprise and unexpected separation."—*U. P. Missionary Record.*

Ecclesiastical Notices.

MISSIONS AND STATISTICS.

The Committee on Missions meet in Galt on Tuesday the 22nd January, at eleven o'clock forenoon. It is requested that Probationers have their statements, and supplemented congregations their applications in the hands of the Convener before that date. Parties requiring forms can have them supplied by corresponding with him or clerks of Presbyteries. It is earnestly requested that

allow of their being published as soon as possible. Blank forms have been furnished to Presbytery clerks a considerable time ago, and no doubt these have been sent down to sessions.

R. TORRANCE, Convener,
Guelph P. O.

PRESBYTERIAN UNION.

A meeting of the Committee on the Statistical Reports of Congregations Union of the several Presbyterian Synods was held in St. Andrew's Church, Toronto, on the evening of Thursday,

27th December, 1860. Present: Rev. Dr. George, Rev. G. Bell, on part of Presbyterian Church of Canada connected with the Church of Scotland; Rev. P. Ure, Rev. Dr. Willis, Rev. Messrs. Young, Topp, Gregg, McLaren, and Mr. J. McMurrich, on part of Presbyterian Church of Canada. Owing to some cause unknown to the meeting, the Committee of the United Presbyterian Church had not been summoned, but Dr. Jennings, and Dr. Ormiston, members of that Committee being present, took their seats. The following gentlemen being present, were invited to sit with the meeting, viz: Rev. Dr. Barclay, Rev. Dr. Leitch, Rev. Mr. Bain, Rev. Mr. Reid, Hon. A. McLean. Rev. Dr. Ormiston was called to the chair, and Messrs. Reid and Bell were appointed clerks. Rev. Principal Willis, on call of chairman, engaged in prayer. Statements were made as to

action of respective Synods with reference to the question of Union among the different bodies of Presbyterians in the Province. It was then agreed to engage in a friendly conference to ascertain each others views, it being distinctly understood that no discussion or conclusion of this meeting shall be held as binding any of the Synods in any way whatever. After a lengthened conference of the most friendly character, it was found that on most of the questions discussed, there was a substantial and most gratifying harmony of sentiment and feeling. On some points there was a diversity of opinion, frankly expressed, which, yet, did not appear to preclude a reasonable hope that, through the blessing of God, the ultimate removal of all serious difficulties in the way of a general union may be the happy result of further negotiations.—*Con.*

APPOINTMENTS OF PROBATIONERS OF THE U. P. CHURCH. JANUARY—MARCH, 1861.

Names.	Jan. 4 Sabbaths	Feb. 4 Sabbaths.	Mch. 5 Sabbaths.
Rev. William Clark.....	D. 1, 2; G. 3, 4	G. 1, 2, 3, 4	G. 1, 2, 3; H. 4, 5
Rev. Robert Bennie.....	C.E. 1, 2, 3, 4	C.E. 1, 2, 3, 4	D. 1, 2, 3, 4; F. 5
Rev. Patrick Greig.....	L. 1, 2, 3, 4	H. 1, 2, 3, 4	B. 1, 2, 3, 4, 5
Rev. James Hauran.....	L. 1, 2; B. 3, 4	B. 1, 2, 3, 4	G. 1, 2, 3, 4, 5
Rev. James Howie.....	L. 1, 2, 3, 4	L. 1, 2, 3, 4	L. 1, 2, 3, 4, 5
Rev. George Irving.....	G. 1, 2, 3; T. 4	T. 1, 2; D. 3, 4	C.E. 1, 2, 3, 4, 5
Rev. Donald McLean.....	G. 1, 2; H. 3, 4	L. 1, 2, 3, 4	L. 1; G. 2, 3, 4, 5
Rev. George Muriay.....	L. 1, 2, 3, 4	L. 1, 2, 3, 4	L. 1, 2, 3, 4, 5
Rev. Robert Renwick....	H. 1, 2; G. 3, 4	G. 1, 2, 3, 4	G. 1, 2; D. 3, 4, 5
Rev. John Scott.....	B. 1, 2; F. 3, 4	F. 1, 2; G. 3, 4	G. 1, 2, 3, 4, 5
Rev. Walter Scott.....	G. 1, 2, 3, 4	G. 1, 2, 3, 4	H. 1, 2, 3; L. 4, 5
Rev. Gilbert Tweedie, M.D.	F. 1, 2; D. 3, 4	D. 1, 2, 3; T. 4	T. 1, 2; G. 3, 4, 5
Rev. David Waters, M.A.	G. 1, 2, 3, 4	G. 1, 2, 3; F. 4	F. 1, 2, 3; B. 4, 5

Number of Vacancies. I. London Presbytery:—1. Westminister; 2. Delaware and Lambeth; 3. Florence and Bothwell; 4. Grant County, Wisconsin. II. Huron Presbytery:—1. Orangehill; 2. Minto. III. Brant Presbytery: 1. Tilsenburg; 2. Mornington. IV. Plamborough Presbytery: 1. Ayr. V. Grey Presbytery: 1. Southampton and Daublane; 2. West Brant; 3. Normanby; 4. Riversdale; 5. Culross; 6. Derby; 7. Me-forl and Euphrasia. VI. Toronto Presbytery: 1. La-key. VII. Durham Presbytery: 1. Clarks Mills; 2. Fitzroy Harbor; 3. Tarbolton. VIII. Canada East Presbytery: 1. New Glasgow; 2. Mille Isles.

Claims for supply during the quarter in proportion to the number of vacancies.

L.37. H. 14; B. 14; F. S. G. 60; T. 8; D. 14; C.E. 14.

Supply given: L.39. H. 13; B. 15; F. 11; G. 56; F. 6; D. 16; C.E. 13.

JAMES DICK, *Con. Com.*

ARBROATH, SCOTLAND.

We understand that on the 5th December last the U. P. Presbytery of Arbroath ordained Mr. Robert Johnston, LL.B., (London) as successor to the late Rev. Joseph Hay, A.M., in North Grimsby street Congregation here. Mr.

Johnston is a great grand-son of John Brown of Haddington, and is very eminent for his classical and other attainments. He was Dux of the High School of Edinburgh, and afterwards distinguished himself in the University.

Gleanings.

RELIGIOUS EQUALITY IN CANADA.

In Canada the religious sects are on an equal footing. Neither the Church of England nor the Church of Scotland is the established church. In theory no man enjoys any privilege or is under any disability because he belongs to a particular sect. Religion is a private affair with which the civil government does not interfere. But in practice this is not so. Unfortunately the Bishops are appointed by the Crown, and this gives them a certain position which rouses the jealousy of rival sects, and countenances the pretensions of the members of the Episcopal persuasion. The ideas and prejudices of the old country are transferred to a new country, where they are not only unmeaning, but absolutely mischievous. The idea of perfect equality between the members of the various communities, instead of being fostered is practically destroyed. And the fires of religious hatred are studiously kept alive, so that they may blaze forth, as they did the other day at Kingston, with all the fury of the times of John Knox. Nor is it irrelevant to observe that the same influence which exists in Canada, exists also in other colonies, as the disputes in New Zealand most fatally prove. It is difficult to convince those at a distance that the mere fact of being nominated by the Crown can produce results so important. The proof is not difficult. Cross from Canada into the States. In both countries all sects are said to be equal. But compare the condition of the Episcopalians in either. In the States they are obviously on precisely the same footing as the Methodists or the Unitarians. They enjoy privileges neither greater nor less—nor do they attempt to claim any. But in Canada, if they have no superiority in the eye of the law, they assert it, and practically obtain it. The reason is patent enough. The Canadian Bishop holds office by a commission from the Queen of Great Britain. He feels, and cannot but feel, himself as clothed with some portion of the dignity of the power which appointed him. No man can ignore this fact, and even if the Bishop did, his followers would not. In the States, on the other hand, the Bishop is elected by the clergy. He derives his authority from no civil magistrate; nor does he feel—indeed, it is impossible that he should feel—himself clothed with any authority greater than that which belongs to his sacred office.

The evils even now arising from the appointment of Bishops are not to be denied. If these colonies are ever to be made independent, it is impossible to suppose that anything in the shape of an established church will be sanctioned, or that the future monarch will be allowed to exercise the prerogative of appointment now exercised by the Crown. Upon every ground, therefore, it seems that the present system should be abandoned. The members of the Episcopal communion in the colonies ought to be permitted to choose their Bishops as they shall see fit. In the colonies every remnant of the idea of a religious establishment ought to be obliterated.—*London Daily News*.

[What the *News* refers to, is an anomaly, and is intolerable; but the case is not quite correctly stated. The Bishops here are elected by the clergy, and by a representation of the laity. So, assuredly, the Bishop of Huron was elected, and every one understands that the same method will be adopted when other ap-

pointments are required. Still the Sovereign interposes, and nominates the individual elected, after which the Archbishop of Canterbury consecrates him, or provides for his consecration. In England, it is well known, when a Bishopric falls vacant, the Sovereign issues a *compte delivre*, i.e. leave to elect, in favour of a particular person, and then the Chapter solemnly elect the person so named, and dare elect no other, else they incur a *præmunire*, and expose themselves to a ruinous penalty. In like manner, in Scotland the parishioners *call* the individual whom the Patron has already presented, and can call no case else. Here the case is reversed. The Sovereign condescendingly nominates as Bishop, the person already chosen. Now the Act of the Canadian Legislature secularizing the Clergy Reserves professed to abolish all connection between Church and State in the Province; and if that be a genuine valid Statute, it ought, of course, to have terminated all this tom-foolery about the Bishops. But the British Sovereign, it seems, has necessarily a temporal and spiritual supremacy over the Church of England wherever it exists. Be it so. And what follows? Either, we should think, our Legislature must have exceeded their powers in the Statute just named, and said Statute ought to be cancelled, or the Church of England, from its essential principle, can have no place in Canada. Let the Episcopalians, like other sects, be fully tolerated; but let them, like their brethren in Scotland, manage their own affairs without the intervention of the Government. Till this matter be set right there will be continual jealousy and strife.]

LATE THANKSGIVING DAY.

We have been sorry to hear some complaints of the day not being duly intimated. The responsibility, however, in no degree lies with us. In our last it was stated that we had seen what was called a Proclamation relating to the subject, but entirely without head or tail, and consequently destitute of meaning. We have now seen it entire in the *Official Gazette*, the only paper, we understand, in which it appeared. We shall exhibit it for the inspection of our readers:—

PROVINCE OF }
CANADA. } W. F. WILLIAMS.

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, QUEEN, Defender of the Faith, &c., &c., &c.

To all Our loving subjects in Our Province of Canada—GREETING:

A PROCLAMATION.

GEO. ET. CARTIER, } KNOW YE, that taking into Our consideration the
Atty, Genl. } duty which Our loving subjects of Our Province of
Canada, owe to Almighty God for the Manifold Blessings which they have received at His hands, and especially for the abundant harvest with which He has blessed Our said Province during the past year, WE HAVE THOUGHT FIT, by the advice of Our Executive Council for Our said Province of Canada, to appoint, and we do, by this Royal Proclamation appoint THURSDAY the SIXTH DAY of DECEMBER next as a DAY OF GENERAL THANKSGIVING TO ALMIGHTY GOD for these His Mercies, AND WE DO EARNESTLY EXHORT all Our loving subjects in Our said Province to observe reverentially and devoutly the said day of Thanksgiving.

IN TESTIMONY WHEREOF, We have caused these Our Letters to be made Patent, and the Great Seal of Our said Province of Canada to be hereunto affixed; WITNESS Our trusty and well-beloved SIR WILLIAM FENWICK WILLIAMS, Baronet of Kars, K.C.B., Administrator of the Government of the Province of Canada, and Lieutenant General Commanding Our Forces therein, &c., &c., &c. At Our Government House at Our CITY OF QUEBEC in Our said Province this EIGHTH day of NOVEMBER in the Year of Our Lord One thousand eight hundred and sixty, and in the Twenty-fourth year of Our Reign.

By Command,

CHARLES ALLEYN, *Secretary*.

Now we readily admit that this is much more moderate, and less offensive, than most articles of its kind we have seen. But we subjoin the following by the President of the United States, both because the subject matter of it must be interesting, and because it seems to us to present a most advantageous contrast to the above. We are loyal and devoted subjects of our most excellent Queen, but we should pity the man who would hesitate to acknowledge that the subjoined document is incomparably more dignified than its predecessor, and more worthy of the Chief Magistrate of an intelligent and free people:

TO THE PEOPLE OF THE UNITED STATES.—A RECOMMENDATION.

Numerous appeals have been made to me by pious and patriotic associations and citizens, in view of the present distracted and dangerous condition of our country, to recommend that a day be set apart for Humiliation, Fasting, and Prayer throughout the Union. In compliance with their request and my own sense of duty, I designate Friday, the 4th day of January, 1861, for this purpose, and recommend that the people assemble on that day, accordingly to keep it as a solemn fast. The Union of the States is at the present threatened with alarming and immediate danger; panic and distress of a fearful character prevail throughout the land; our laboring population are without employment, and consequently deprived of the means of earning their bread. Indeed, hope seems to have deserted the minds of men. All classes are in a state of confusion and dismay, and the wisest counsels of our best and purest men are wholly disregarded. In this the hour of our calamity and peril to whom shall we resort for relief but to the God of our fathers? His omnipotent arm only can save us from the awful effects of our own crimes and follies—our own ingratitude and guilt towards our Heavenly Father.

Let us, then, with deep contrition and penitent sorrow, unite in humbling ourselves before the Most High, in confessing our individual and national sins, and in acknowledging the justice of our punishment. Let us implore Him to remove from our hearts the false pride of opinion which impels us to persevere in wrong for the sake of consistency, rather than yield a just submission to the unforeseen exigencies by which we are now surrounded. Let us with deep reverence beseech Him to restore the friendship and good will which prevailed in former days among the people of the several States; and above all, to save us from the horrors of civil war and "blood-guiltiness." Let our fervent prayers ascend to His Throne that He would not desert us in this hour of extreme peril, but remember us as He did our fathers in the darkest days of the revolution, and preserve our Constitution and our Union, the works of their hands, for ages yet to come. An Omnipotent Providence may overrule existing evils for permanent good. He can make the wrath of man to praise Him, and the remainder of wrath he can restrain. Let me invoke every individual, in whatever sphere of life he may be placed, to feel a personal responsibility to God and his country for keeping this day holy, and for contributing all in his power to remove our actual and impending calamities.

JAMES BUCHANAN.

Washington, December 14, 1860.

THE CARDROSS CASE.

A great excitement has been produced in Scotland by an Interlocutor pronounced by the Lord Ordinary Jerviswood, in this celebrated case. The terms employed, are to a considerable extent technical, and would not be generally understood without explanation, which we are not sure that we are quite qualified to give. The judgment, however, is decidedly unfavourable to the Free Church, and an appeal has been taken to the Inner House. Dr. Candlish hopes the opinion of all the Judges will be taken before the case is disposed of. But there is every proba-

bility that the claims of the Church will be refused, and that a final decision will be sought in the House of Peers. The main question we believe, is whether the Church is, in such matters, possessed of *Jurisdiction*? That, the Court of Session seems to deny. It holds that there is just a contract between the Church and its members—that the Church is entitled to frame its own laws, to alter them, and to administer them, but not to violate them, and that if any member regard himself as wronged by such violation, he is entitled to ask redress from the civil court which is bound to grant redress, if it find that a violation injurious to the complainant has taken place. The Church holds that, in this case, there has been no violation, and maintains further that the court has no right to inquire whether that be true or not. It has been resolved to bring the subject under the consideration of the people throughout the whole of Scotland.

EDINBURGH ANNUITY TAX.

All Scotchmen at least, have heard of this Assessment for the support of the Established Clergy, and the heartburnings, poidings, roupings, and imprisonments it has occasioned. The matter has, of late, been repeatedly before Parliament, and last year an Act was passed with the concurrence of many Liberals, and, among others, of Mr. Adam Black, M.P., for the City, a leading Congregationalist and professed Voluntary. A considerable change has been effected, a smaller sum is levied, a larger number of the inhabitants are assessed, and the money is raised along with the Police Tax. The opposition in the city, however, is very strong and general. Multitudes declare their determination not to pay. Several Ministers, the Rev. Jonathan Watson, Baptist, and the Rev. Dr. Johnston, and Rev. Thomas McEwan, of the U. P. Church, have addressed letters to the Lord Provost, declaring that they cheerfully pay tribute for civil purposes, but cannot, and will not, pay one farthing for the support of the Ecclesiastical Establishment—that their obedience to this law can be only passive—that their goods may be seized and their persons incarcerated, but payment never will be actively made. The Town Council also is in a divided and excited state. By some mishap two places fell vacant immediately after last election; and Mr. Duncan McLaren, and Mr. Gorrie, Advocate, two of the chief opponents of the tax, were instantly and unanimously returned, and are strenuously exerting themselves. For some years past, Mr. McLaren and the *Scotsman* have not been on cordial terms. But we hold by the opinion once expressed to us by a former editor of that paper, the celebrated Charles McLaren, no relation,—“On Duncan McLaren, you may big kirks.”

UNITED STATES AND SLAVERY.

Every one knows that in consequence of the election of Mr. Lincoln, an Anti-Slavery President, several of the Southern States are manifesting a very strong tendency to separation. In many respects, this would be a deplorable result, and it has already sadly deranged the commerce of the neighbouring republic, and produced, we believe, very painful effects on the trade of Canada and probably of several other countries. We cannot but believe, however, that Slavery is accursed of God, and it may be His wise and holy plan, by breaking up the Union, to sweep the abomination from a large portion of the world, where doubtless the guilt connected with it is peculiarly heinous, in consideration of the privileges enjoyed. We have been favoured with a copy in “advanced sheets” of an earnest and able article from the forthcoming No. of the *Princeton Review*, entitled “The State of the Country,” in which it is expressly said, “We are at this moment on the brink of disunion.” The author pleads most zealously for conciliation, and proposes concessions on the part of the North, to the South, which seem to us altogether extravagant and unwarrantable. It grieves us also to see an orthodox Church, like the Old School Presbyterians, manifesting such a sympathy with the pro-slavery party, and going so far to palliate the atrocity of holding fellow men as chattels. That we are not

bringing reckless charges will sufficiently appear from the following extracts:—

“Slaveholding is not a crime. A man by being the owner of slaves does not justly forfeit respect and confidence. He may be one of the best of men. It is therefore an act of injustice to condemn him as a criminal. And when this condemnation is connected with violent defamation, it becomes an intolerable grievance; that is, such a grievance as cannot ordinarily be submitted to without awakening the strongest resentment. It must be admitted that this is a grievance under which the South has laboured and is still labouring. The great mistake, however, of our Southern brethren, is that they charge this offence on the people of the North; whereas, the truth is, there is not one in a hundred of the people of the North who entertains these opinions and joins in these denunciations.”

“There are three different views entertained as to the moral character of slavery. The one is that adopted by the abolitionists, viz: That slaveholding is a crime calling for the execration of the world, and excommunication from the church. The opposite extreme is that slavery is a normal institution, good in itself, and one which should be perpetuated and extended, and, therefore, that the slaves should be kept in such a state of ignorance and dependence as is necessary to render the indefinite duration of the institution possible, safe, and useful. The third view is that slavery, as a system of domestic despotism, belongs to the same category with political despotism. It is not morally wrong in itself, and, therefore, under all circumstances, it is not to be denounced as a crime, nor are slaveholders, as such, to be held up as worthy of condemnation, or excluded from the fellowship of the Christian church. At the same time, as slaves are men, they should be treated as such, as the children of a common Father, entitled by the gift of God to mental and moral culture, to have the light of heaven let in upon their souls, to the rights of property, and to the prerogatives of the conjugal and parental relations. To deny them these rights is as great a sin as though they were freemen.”

To deny them these rights is allowed to be a sin. But is it not self-evident that to grant them these rights, would be virtually to grant them their liberty? The *Review* gives a quotation from the Virginia Correspondent of the *New York Herald*. We hope it is grossly absurd. But we shall allow our readers to judge:—

“There is one serious obstacle, which will probably nullify all efforts at conciliation, viz: the cotton States believe that secession, intrinsically, involves much more benefit to them than could result from a continuance in the Union. *Their prime, animating motive in pursuing this policy is to re-open the African slave-trade*, and that they are aware they never can do within the Union. Secession is, after all, with them a matter of material interest. I do not mean to insinuate that the movement is solely actuated by that consideration, but there can be no doubt of its exerting a controlling influence on it. This you may rest assured of. I have no idea that the cotton States will now forego the advantage which the election of Lincoln presents for the accomplishment of an object which to them is far dearer than the preservation of the Union. In the reopening of the African slave-trade they recognize one of the greatest sources of wealth and prosperity that any country could acquire. With such advantages, they feel that they could control the destinies of the world, and make Europe and the North bow in obedience to their will. There is much truth in the idea; but, whether there is or not, they entertain the conviction firmly, and argument will be unavailing in the effort to remove it.”

We learn from the *Presbyterian Banner* (Pittsburgh) that the Synod of South Carolina (Old School) met on the 29th Nov., and that a series of Resolutions was then presented, two of which were “That fidelity to the South requires us to sever all connection with the Northern portion of the General Assembly.” And “That a Committee be appointed to correspond with Synods and Presbyteries South, with a view of forming a Southern General Assembly.” This paper was

laid on the table by a vote of seventy-seven to twenty-one, and the subject was referred to a Committee, which gave in a report deprecating the interference of Church Courts in politics, and declaring the time had not yet arrived for a movement on their part, which would be in advance of the action of the State. The Report concluded as follows:—"But there is now a grave and solemn question before the people of this State, affecting its very life and being as a State, and that question, of course, has its religious aspects and relations, upon which this body is perfectly competent to speak, and if its deliverance therefore should have a political bearing, that is a result for which we cannot be held responsible.

"There is involved, at this immediate juncture, a duty to God who gave us our rights—a duty to our ancestors, whose blood and sufferings procured them for us—a duty to our children, whose precious inheritance we may not waste nor defile—and a duty to our very slaves, whom men that know them not, nor care for them as we do, would take from our protection. The Synod has no hesitation, therefore, in expressing the belief that the people of South Carolina are now solemnly called on to imitate their Revolutionary forefathers, and stand up for their rights. We have an humble and abiding confidence, that that God, whose truth we represent in this conflict, will be with us, and exhorting our Churches and people to put their trust in God, and go forward in the solemn path of duty which his Providence opens before them, we, Ministers and Elders of the Presbyterian Church in South Carolina Synod assembled, would give them our benediction, and the assurance that we shall fervently and unceasingly implore for them the care and protection of Almighty God."—This was unanimously adopted.

THEOLOGICAL EDUCATION OF THE WALDENSES.

The Waldenses were more remarkable than any other people on the face of the earth for the large portions of Scripture which they committed to memory. Scripture was their *all*; and as the Jews treasured the manuscripts of the Old Testament, and carried them everywhere in their wanderings, often, as in the persecutions of Spain, winding them round their bodies to part with them only with their lives; so these Waldenses laid up rich portions alike from the Old and New Testaments in their hearts, so that they *could not* be taken from them. The preparation of their pastors for the ministry consisted in learning by heart the gospels of Matthew and John, all the epistles, and most of the writings of David, Solomon, and the prophets.—*The Book and its Story.*

WRITING-TABLET FOR THE BLIND.

A writing instrument for blind persons has been recently invented by the Rev. G. Wardlaw, M.A., residing in Helensburgh, Dumbartonshire, Scotland, which he regards as peculiarly convenient and effective for such as are able to handle the pen with ordinary facility. Having nearly lost his sight by amaurosis, he contrived the instrument for his own use, and recommended it to others. Providing a simple and complete direction for the hand, it leaves the pen at liberty, so that the writer is performing with the same freedom as in the penmanship of those who have sight. The hand passes and repasses the same line, resting in the natural posture on a broad sheet, under which the paper slides backwards from the hand as line after line is written. The proper distance of each line is secured with mechanical precision by a series of notches in a central metallic ridge, upon which a small barometer works. The backward movement for each line is effected with instantaneous facility by a touch of the left hand.

[Mr. Wardlaw is a nephew of the late Rev. Dr. Wardlaw of Glasgow, and the author of an excellent volume on the *Experimental Evidence of Christianity.*]