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THE CANADIAN

United Presbyterian Magazine.

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Miscellaneous Articles.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The Scheme for Union between the Secession and Relief Churches, to which we referred in our last communication, was submitted to the two Synods, and each gave deliverance thereon, expressive, in general, of approbation of its tenor. But the agitation in the United Secession Synod, in consequence of the Morisonian controversy, which has been noticed, and the steps leading to, and ending in, the Disruption in the Established Church, to which we have also referred, seemed at this time to engross the entire attention of the religious public, so that neither our denomination, nor the Relief, had composure to do much towards the Union contemplated. When the stir occasioned by these movements was over, the time for consummating the Union seemed to have arrived; and now, in March, 1844, a resolution was brought forward in the Dunfermline Presbytery, by Dr. Johnston of Limekilns, and unanimously carried,—“That this Presbytery do now agree to petition the Synod, at its meeting in May, to take into consideration the subject of Union between the Secession and Relief Churches, with the view of bringing the negotiations which have been so long pending between the two bodies in this matter to a favourable termination.” But it happened at this very time, that the Atonement controversy assumed a new aspect in consequence of the publication formerly noticed by Dr. Marshall of Kirkintilloch, and this occasioned further delay. It was not till May, 1846, that the report of the Joint Committee was taken up by the United Secession Synod, and the following deliverance given,—“Appoint a Committee to wait upon the Relief Synod to request that Synod to appoint a Committee of their number with equal powers,—that these Committees re-consider the Scheme of Union which

has been already agreed to by the joint Committees of both Synods, and that the Scheme of Union be transmitted to Presbyteries and Sessions so soon as it shall have been re-considered; and that it be taken into consideration at a meeting of Synod in October next." To these proposals the Relief Synod at once agreed.

This Joint Committee met soon after the Synod adjourned. A new and more satisfactory Scheme was drawn up, and the two Synods having agreed to meet simultaneously in October, 1846, carefully revised the articles of this Scheme, and agreed to adopt it. In consequence, the United Secession Synod appointed a deputation to wait upon the Synod of Relief, and state their wish,—“That a large Committee from both bodies should be appointed to consider the arrangements that may be necessary, and also to intimate that the Synod are of opinion that the respective Synods should meet to receive the report of the Committee, and consummate the Union in the month of May, next.” In these views the Relief Synod concurred.

It thus happened, without design, that the United Secession fixed on the year, 1847,—the centenary of its own unhappy division, by the Burgess Oath Controversy, in 1747, for the period of Union; and it is also rather remarkable, as has been noticed by some, that the move for this Union with the Relief Church began in 1833, the centenary of the origin of the Secession Church, by the “Four Brethren” constituting the Associate Presbytery at Gairney Bridge, in 1733.

According to agreement, both Synods met in Edinburgh, on the 10th of May, 1847. Each discussed, and wound up, its own denominational business apart; and on the 13th of that month, THE UNION, the particulars of which it is proper to give, was consummated.

The following is a copy of the Articles in the Basis, on which the two Synods were incorporated:—

“1. That the word of God contained in the Scriptures of the Old and New Testaments, is the only rule of faith and practice. ∞

“2. That the Westminster Confession of Faith, and the Larger and Shorter Catechisms, are the Confession and Catechisms of this Church, and contain the authorized exhibition of the sense in which we understand the Holy Scriptures, it being always understood that we do not approve of any thing in these documents which teaches, or may be supposed to teach, compulsory, or persecuting and intolerant principles in religion.

“3 That Presbyterian Government, without any superiority of office to that of a Teaching Presbyter, and in a due subordination of Church Courts, which is founded on, and agreeable to the Word of God, is the government of this Church.

“4. That the Ordinances of worship shall be administered in the United Church as they have been in both bodies, of which it is formed; and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.

“5. That the term of membership is a credible profession of the faith of Christ as held by this Church,—a profession made with intelligence, and justified by a corresponding character and deportment.

“6. That with regard to those Ministers and Sessions, who think that the second section of the twenty-sixth chapter of the Westminster Con-

fession of Faith, authorizes free communion,—that is, not loose, or indiscriminate communion, but the occasional admission to fellowship in the Lord's Supper, of persons, respecting whose christian character satisfactory evidence has been obtained, though belonging to other religious denominations, they shall enjoy what they enjoyed in their separate communions—the right of acting on their conscientious convictions.

“7. That the election of Office-bearers of this Church, in its several Congregations, belongs, by the authority of Christ, exclusively to the Members in full communion.

“8. That this Church solemnly recognizes the obligations, to hold forth, as well as to hold fast, the doctrine and laws of Christ, and to make exertions for the universal diffusion of the blessings of his gospel at home and abroad.

“9. That as the Lord hath ordained that they who preach, the gospel should live of the gospel,—that they who are taught in the word, should communicate to him that teacheth in all good things,—that they who are strong should help the weak,—and that, having freely received, they should freely give the gospel to those who are destitute of it,—this Church asserts the obligation and the privilege of its members, influenced by a regard to the authority of Christ, to support and extend, by voluntary contributions, the ordinances of the gospel.

“10. That the respective bodies of which this Church is composed, without requiring from each other an approval of the steps of procedure by their fathers, or interfering with the right of private judgment in reference to these, unite in regarding, as still valid, the reasons on which they have hitherto maintained their state of Secession and Separation from the judicatories of the Established Church, as expressed in the authorized documents of the respective bodies; and in maintaining the lawfulness and obligation of separation from ecclesiastical bodies in which dangerous errors are tolerated; or the discipline of the Church, or the rights of her ministers, or members, are disregarded.

“The United Church, in their present most solemn circumstances, join in expressing their grateful acknowledgement to the great Head of the Church, for the measure of spiritual good which He has accomplished by them in their separate state,—their deep sense of the many imperfections and sins which have marked their ecclesiastical management,—and their determined resolution, in dependence on the promised grace of their Lord, to apply more faithfully the great principles of church-fellowship,—to be more watchful in reference to admission and discipline, that the purity and efficiency of their Congregations may be promoted, and the great end of their existence, as a collective body, may be answered with respect to all within its pale, and to all without it, whether members of other denominations, or the world lying in wickedness.

“And, in fine, the United Church regard with a feeling of brotherhood, all the faithful followers of Christ, and shall endeavour to maintain the unity of the whole body of Christ, by a readiness to co-operate with all its members in all things in which they are agreed.”

The Synod in their separate capacities, having agreed to this basis, appointed each a Committee, jointly to make all necessary arrangements for consummating their Union. It was agreed that the admission of friends

to witness the Union should be by tickets. For these the demand was so great, and the pressure of people from the outside of Rose Street Church; Edinburgh, where the tickets were to be obtained, so eager, that in their anxiety to secure them, the streets became impassible; and the Committee finding it unpossable to maintain order, were obliged to retire to consult as to what steps should be taken.

The Bristo Street Church was fixed on for the consummation of the Union, particularly because it was the largest place of worship belonging to either body, but chiefly because it was the first place of worship of either connection in the city, and the spot where the breach in the Secession took place in 1747, and where the Union of the two great bodies of Seceders took place in 1820. But it was found that Bristo Street Church would be too small to accommodate the multitudes seeking admission, and in consequence, the Committee of arrangement sought directions from the different Synods what they were to do. The Convener anticipating the difficulty, had been in consultation with the Secretary of the Free Church Committee, and had ascertained that the use of Tanfield Hall, (where the Free Church Assembly had been first constituted), would be obtained, were it found necessary. The Secession Synod, however, decided by vote to keep by the original arrangement, of meeting in Bristo Street Church. But soon after this decision was given, a message came from the Relief Synod, stating that many of their members had been disappointed in obtaining tickets, and that a more commodious place still would be necessary to gratify those who were anxious to be present at the Union. It was, therefore, now agreed to accept of the kind offer of Tanfield Hall.

As it was expected that the Union would take place in Bristo Street Church, the Secession Synod were to meet previously in Nicolson Street Church, and the Synod of Relief in College Street Church, which are both near Bristo Street. But when it was determined to accept of Tanfield Hall, the Secession Synod adjourned to Broughton Place Church, and the Relief Synod to James' Place Church, as being both more in proximity to Tanfield Hall. The United Associate Synod being constituted, James Peddie, Esq., W. S., read the minute prepared with a view to Union.* Dr. Brown was then called on by the Moderator to lead in prayer, which he did in a very impressive, and heart-stirring address to the throne of grace. After this, the minute was solemnly adopted, all the members standing and holding up their right hand. The vote was unanimous and numerous, and some of the aged ministers remarked that they had never witnessed, in the Synod, a vote so solemnly interesting.

Similar proceedings were conducted in the Relief Synod, (as was noticed in a former communication,) and now the two Synods, the hour being come, proceeded from their respective places, to Tanfield Hall. The United Associate Synod, headed by their Moderator and Clerks, and by their Professors of Divinity, proceeded in the order of Seniority:—first, Ministers of thirty years standing and upwards; next, those of twenty

* This minute will be quoted when we follow the Synods into Tanfield Hall, where the Union was happily consummated.

years standing and upwards; next, those of ten years standing and upwards; and lastly, those under ten years standing; walking in solemn procession, three and three abreast, towards the place of Union. The Relief Synod at the same time, went in the order of their Presbyteries, three and three, to the same place of Union-consummation.

The Hall presented a very animated spectacle. Densely crowded in every corner, from floor to ceiling, with many persons perched among the rafters of the building, wherever a position could be obtained and kept, it exhibited a living mass of eager spectators, amounting, according to the reckoning of those best acquainted with the capacity of the building, to upwards of Three Thousand; and even from the windows in the roof, which were necessarily open for ventilation, there were several attempting to secure a glimpse of the crowd below.

The centre area of the Hall was allotted to the two Synods, the members of either taking their places, according to a plan previously arranged, whereby they might be so intermingled as to admit of their giving to each other the right hand of fellowship, after the example should be set by the Moderators. On a raised platform stood the chair destined for the Moderator of the United Synod, with chairs on either side, occupied by the Moderators of the separate Synods; and in front, a large writing-table for the accommodation of the Clerks. In addition to the Clerks, the platform was occupied by the Professors of Theology, and a number of the more aged and distinguished members of both Synods. All the members having taken their seats, the peculiar and very solemn business of the day was commenced by the aged and venerable Moderator of the Relief Synod, the Rev. William Auld, who, rising in his place caused a profound stillness to pervade the vast assembly. He gave out the 133rd Psalm, which was sung by the meeting standing, and the words of which, chaunted by so many voices, and swelling and falling on the ear 'like the sound of many waters,' produced a deep impression on every heart, and drew tears from many an eye. Mr. Auld then called on the Clerk of the Relief Synod to read the last minute adopted by that court, and prepared with a view to the Union.

The Rev. David Crawford accordingly read the minute, which is as follows:—

“James' Place Church, Edinburgh, 13th May, 1857.—The Relief Synod met and was constituted. The Synod having for a considerable number of years had the question of Union with the United Associate Synod of the Secession Church under consideration; and having long and anxiously enquired into the extent of their agreement with the other, in doctrine, discipline, worship, and government; have great satisfaction in declaring, as the result of their deliberations and enquiries, that any differences of opinion or practice which were formerly supposed to exist, and to present obstacles in the way of a scriptural and cordial union of the two bodies, either never had any existence, or have, in the good providence of God, been removed out of the way; and that the Synods, and the Churches, whom they severally represent, are agreed in doctrine, discipline, worship, and government; and therefore, that the Synods, without compromising or changing the principles they hold as parts and portions of the visible Church of Christ, may unite with each other in carrying out the great

ends of ecclesiastical association. And considering that, in these circumstances, continuance in a state of separation would be sinful, and Union becomes their bounden duty, and that a basis of Union has been prepared, deliberately discussed, and cordially sanctioned by both Synods; and that by the good hand of their God upon them, they have completed all other preparatory arrangements, this Synod do now, with fervent gratitude to God for his past goodness to the Relief Church, and for having led them and their brethren of the Secession Synod thus far, and in humble dependence on his gracious blessing in the solemn and interesting step they are about to take, and with earnest prayer that he would pour down the rich influences of his Spirit on the United Churches, and would enable their ministers, elders, and people, to improve the privileges they enjoy, and discharge the obligations devolving on them—Resolve, and hereby record their Resolution, forthwith to repair, as a constituted Synod to Tanfield Hall, Canonmills, in order that they may there, as arranged, unite with their brethren of the Secession, and from one Synod, to be known by a name hereafter to be fixed, and may henceforth walk together in the fear of God, and in the comforts of the Holy Ghost, striving for the faith of the Gospel, for the purity of divine ordinances, and for the enlargement of the Church of Christ. And this Synod declare, that the Synod of the United Church, shall be considered identical with this Relief Synod, and shall be entitled to, and vested in all the authority, rights, and benefits to which it is now, or may become entitled, and that each of the Congregations under its inspection, whether they shall adopt a name to be hereafter fixed, or shall retain as they shall be permitted to do, if they shall deem it proper, the name by which they have hitherto been designated, shall not be held, though coming in consequence of this Union, under the inspection of the Synod of the United Church, as in any respect changing their ecclesiastical connection, or affecting any of their civil rights.”

At the call of the junior Moderator, the Rev. John Newlands of the Secession Synod, the last minute adopted by that body, and prepared with a view to the Union, was read by the clerk, the Rev. David Ronald, in the same terms, only with the necessary changes on the names and places.

The Articles of the basis, which we formerly introduced, were now read, whilst the members of both Courts all stood, assenting to them in solemn silence. After this the interest of the meeting was increased by the Senior moderator, the Rev. Mr. Auld, saying according to previous arrangement: “As Moderator of the Relief Synod, I hereby, in terms of the resolution of that Synod, which has been read, declare that the Relief Synod is henceforth one with the Synod of the Secession Church, and that the United Synod shall be held identical with the Relief Synod, and shall be entitled to all its authority, rights, and privileges.” The same declaration, only changing the names, was made by Mr. Newlands as Moderator of the Secession Synod. Here the interest of the assembly was further heightened by the Moderators giving to each other the right hand of fellowship,—when their example was immediately followed by the other members of the Synods now united doing the same to those within their reach; and the audience, it is said, expressed their delighted

sympathy by saluting each other in the same way, and by repeated bursts of acclamation.

As says a writer on this subject,*—"This seemed the climax of the interest excited by the day's proceedings. While every head was stretched forward to observe the salutations between the two Moderators, the tide of sympathy swelled to overflowing; the members of Court and the audience alike giving expression to their feelings, each according to his natural temperament; some shedding tears of joy and gratitude; others affected with almost convulsive emotion; some saluting their new brethren with countenances beaming with animated delight, as if contemplating only the joy of the scene before them; others apparently overwhelmed in grave and solemn astonishment. Those of them especially whose labours in committees and otherwise, had been chiefly instrumental in bringing round the interesting event, appeared to be deeply affected with the happy termination of their protracted labours."

It had been previously agreed that the oldest minister present, to whatever side he had belonged, should be chosen Moderator of the United Synod; and, therefore, on the motion of the Rev. Mr. Auld, to which a cordial response was given, the Rev. Dr. Kidston was elected to that honourable office. The members of Court all rose as he proceeded to take the chair Venerable in age, and especially as being at least in the 57th year of his ministry, yet the Doctor was able to conduct with a clear and audible voice the solemn services which now devolved on him. He did this by reading Psalm 132nd, and then constituting the Synod by prayer, after which he gave out the first three verses of Psalm 147th, to be sung by the Assembly, which he remarked were most appropriate to their present peculiar circumstances. The Rev. Edward Dobbie was then called on to lead in prayer. This was followed by singing the last four verses of Psalm 122nd. When this was done the Rev. Dr. Lindsay, one of the Professors on the Relief side, and the Rev. Dr. Harper, one of the Professors on the Secession side, were called on, successively, to address the meeting, which they did in a most appropriate, solemn, and energetic manner. When the addresses were delivered, the Rev. Dr. Hay of Kinross, was requested to lead in prayer,—after which Psalm 60th 3-5 was sung.

Several appropriate votes of thanks were now moved:—1. By James Peddie, Esq., a vote of thanks to the Committee of the Free Church, through whose kindness the spacious Hall was placed at their disposal, and in particular to the convener, the Rev. Mr. Jaffray, for his personal services, which had been found indispensable, to have the Hall in readiness for their meeting. 2. Dr. Beattie moved a vote of thanks to Mr. Peddie, and the other members of the committee of arrangements. 3. Dr. Brown proposed that the two Professors should furnish the manuscripts of their admirable addresses for publication. 4. The thanks of the Synod were proposed to Dr. McKelvie and Professor McMichael, the conveners of the committees to whom the preparatory measures for the Union of the two Synods were entrusted. Lastly, the moderator proposed a special vote of thanks to the Rev. Dr. McKelvie, who had been the first mover for this

*Memorials of the Union, page 68.

propitious union, and who had all along exerted himself with unremitting zeal in bringing it about, and whose patient and persevering labours, through the blessing of God, were this day crowned with complete success.

All these motions were carried by the Synod with acclamation. The Moderator now closed this solemn, interesting, and memorable meeting by prayer.

(To be continued.)

SPEECH ON MISSIONS, DELIVERED BEFORE THE U. P. SYNOD AT HAMILTON ON THURSDAY 3rd JUNE.

BY REV. W. BARRIE, ERAMOSA.

Fathers, Brethren, and Christian Friends,—Some time ago, I met with the observation in my reading, that, “in relation to the Universe and God’s government of the world, our obedience to the command, ‘Love thy neighbour as thyself,’ procures for us, as citizens of the world, the greatest amount of real happiness.’ But who is our neighbour referred to in this command? We answer, the whole human kind alive on the earth. Some are near to us as the next door, and some are distant as the circumference of the earth; and a vast number we have not heard of, nor of the tribes to which they belong. Philanthropy, or the love of the whole human species is, indeed, a great law of our moral nature, and among the virtues it holds the chief place. The practice of this virtue is yet far from being common, even among professing christians; but still it is a grand characteristic of man in his best estate, and, during the millennial rest of the Church, it will shine forth conspicuously as one of the finest features of that age. What, but this virtue christianized has originated Foreign Missions, and which is now more and more constraining the followers of the Lord Jesus—heaven’s great Missionary to earth, to seek the regeneration of our dark, distempered, and perishing world.

But patriotism has also been always esteemed a noble virtue; and hence to all who have pre-eminently excelled in it, it has procured for them a renown, wide as the civilized world, and lasting as time. What a brilliant feature it appears in the character of Moses and Joshua, Ezra, Nehemiah, Daniel, and other Old Testament worthies! What a halo of grandeur and glory it has thrown around the very names of the great leaders of the Reformation from Popery—such as Luther and Melancthon, Calvin and Knox and Cranmer! Unchristianized patriotism is, however, often a curse to a nation, leading to conspiracies and acts of cruelty and murder, which are far from being compensated to the citizens by any good accomplished for them. There is a selfishness in mere patriotism, which is frequently antagonistic to the spirit of philanthropy, and which, in very many cases, greatly deteriorates the character of the patriot.

Christian patriotism is, however, included in christian philanthropy, and the Son of God, in fulfilling his mission to our world, exhibited a combination of these virtues in perfection. Though He so loved the world as to lay down his life to redeem and save Gentiles as well as Jews, yet patriotism was a conspicuously grand feature of his character.

Being of the seed of Abraham according to the flesh, and being born and brought up in the covenanted Church of Israel, He deeply concerned Himself in promoting all the best interests of His country. He was no secret conspirator against the Government—awfully corrupt though it was; but He openly exposed and denounced the wickedness and injustice of the rulers. He was no political demagogue; but he earnestly sought the reformation of all the institutions of the land, and laboured continually, by His instructions and example, to raise His countrymen from a state of ignorance, vice, and impiety, to a state of intelligence, virtue, and piety. His divine mission was to our world, and for the whole world of man; but He confined His personal ministry within the narrow limits of His own country, that from it, as a centre, the gospel of His kingdom might spread abroad over all the world.

We are indeed instructed by the sacred record of His life, that, as soon as He had entered on His public ministry, He called and qualified twelve men to preach the gospel, and sent them forth among His countrymen, and enjoined them, saying, "Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand." Immediately, however, before His ascension to Heaven, He extended the commission of His Apostles, saying, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." The spirit of christian patriotism, however, so ruled in them, that they continued laboring in season and out of season to convert their brethren and countrymen in Jerusalem and the land of Israel, till they were forced by persecution to flee for their lives into the way of the Gentiles. Foreign missionary operations were now carried on in right earnest, and ever since they have held a conspicuous place among the great enterprises of the church, when in a prosperous state.

We are then clearly instructed by the example of our Lord and His Apostles that our fellow citizens should have the first fruits of our christian sympathies, and that the church's home missions should have the pre-eminence among her enterprises. Our church has ever been, and I hope will ever be, a missionary church; and the very fact that we have now our home missions in Canada is a clear proof that God has blessed our church with prosperity; that she has got a firm footing in the land; and that she is being honoured in connection with other evangelical churches in preparing Canada for a grand future. I am very sorry, however, that I have been appointed to address you this evening on the subject of Canada as a home mission field. I have now been nominally, at least, long off the field of travelling preachers; consequently, I have not those vivid impressions and recollections of the field, which I had when traversing the land; and it is exceedingly difficult to make the subject interesting by quotations from dry statistics—the only sources of information which our church has, of our missionary operations in the country. I do, therefore, think that a brother more recently on the field should have occupied my place this evening. I have, however, some impressions and recollections of my travels and labours, and of the aspect

and state of the country before I was settled in Eramosa. I know also the history of our church and of the country since I came to it. I shall, therefore, with your indulgence, say a few words on Canada as a Home Mission field.

Let us first then with our mind's eye take a glance of the field. It may be said to extend from Gaspé to Sandwich, and from the line, which separates Canada from the United States, to the Northern limit of human habitations. When I came to Canada in 1841, the aspect of the country was far from inviting. With the exception of the Townships more immediately fronting the lakes and those immediately to the back of them, the settlements were few, and often far between them. In the *then* backwoods inroads on the forest were small, and, to an old countryman passing them in the twilight, they seemed like grave yards full of head-stones. A great number of *the now* Northern Townships had *then* no existence. The forest was still standing entire in all its dark, gloomy grandeur, the home and the play-ground of the wolf and the bear, and other wild animals.

In the better peopled parts of the country, leading roads were cut through the dense forest; and, from the vast amount of unchopped forest, they appeared to the traveller's eye like deep, dry canals, terminating in the distant horizon, and the stumps, yet undecayed, kept the traveller in a state of constantly describing segments of circles. The swamps on them were numerous, and being covered with wooden corduroy, a day's ride over them in a waggon might well have shaken out the pains of the most gouty of the nobles and bishops of the old world. For the first twelve months, I generally travelled on foot, and carried my carpet bag on my back. Nor was I at all singular in this. Our beloved father there, Mr. Christie, who has well merited the thanks, not only of our church, but of Canada, and who we are glad to see yet on this dark earth-side of heaven, often travelled all the way on foot from Flamboro, to preach in Puslinch, Paisley Block, Guelph, Eramosa, and Irvine. There were *then* mail stage waggons running on the roads between the leading towns; but no covered coaches as now for the conveyance of travellers. In the forest travellers had often to guide themselves from one place to another by the chip cut off on one side of the trees.

Preachers often complain, at present, of long and expensive journeys between Sabbaths; but it was rather worse when I was a travelling preacher. In the beginning of March, 1842, when the roads had begun to break up, I travelled by the mail stage waggon from Chatham to St. Catherines. I left Chatham about 10 o'clock on Sabbath night, and reached St. Catherines on Saturday, about 10 o'clock in the forenoon,—travelling, with the exception of half an hour, or an hour at meal times, night and day. I was at another time sent by appointment all the way from Chatham to Rochester; but I got two weeks rest there, which was some compensation. The material resources of the country had then scarcely begun to be developed. The farmers, in general, dwelt in log houses or shanties, and their household furniture strikingly indicated a primitive state of domestic comfort.

What a contrast this is with the aspect of the country now! No one could have imagined in 1841, that the *then* Upper Canada could have at-

tained to its present improved appearance, in less time than 60 or 80 years. An immense extent of the forest has been cleared, and many farms are also clear of stumps, and will favourably compare with the highly cultivated lands in Britain. The log houses and shanties of the farmers have very generally been supplanted by stone or frame houses, and the furniture is in many cases equal to what it is among the same class in the old country. We have now our turnpike roads, macadamized roads, and railroads; consequently, the fatigue and expense of travelling, is not by a half so great as it once was. Truly, God has blessed our Canada, and it is now an inviting field for a host of evangelical Missionaries.

But let us now with our mind's eye take a look of the people with whom we have to do in our Home Missionary operations. They are an *omni-gatherum* of emigrants from many lands; and the characteristics of their respective nations—such as manners and customs, prejudices, superstitions, and quarrels—are more or less displayed by them. In this respect, they are nearly the same now as they were in 1841, and consequently we have, as a people, made very little progress as yet towards gaining a Canadian national character; and one generation, if not more, will have passed away before the best features of our respective national characters will become so moulded together as to form a splendid Canadian national character.

In 1841, the number of the inhabitants was not half of what it is now; and though then as now, all the people were clearly most devoted worshippers of land and dollars, they were far from being a wealthy people. They had a great abundance of the best food, and their tables were generally loaded with it three times a day. But agricultural improvement had scarcely begun, and the prices of grain and stock were so low, that there was scarcely any inducement to improve either the land or the stock. When I visited Goderich, in the winter of 1842, wheat was selling at from 1s 10d to 2s 6d currency, store pay; oats, from 3d to 4d a bushel; and beef, from 1d to 1½d per lb. The beef was generally wretchedly poor, consequently pork was very commonly greatly preferred. The swine were then every where numerous, and the farmers had much dependence on them to get a few dollars. In the fall, they had plenty of beech-nuts to eat, and became very fat; but their pork had such a strong train oil flavour, that to many people it was most nauseating. Some of the farmers had themselves and families, in winter, well clad in their own home made cloth; but very many were far from being well clad. There were few coats of superfine cloth to be seen at Church on Sabbath, in country places; many men came to hear sermon without neckcloth, coat, or vest, and the dress of the females indicated that they had seen better days.

(To be concluded in our next.)

UNION.

Ere the following remarks get into print, or perchance into type, the important question whether Union with the Presbyterian Church of Canada is to be consummated at an early date, or indefinitely postponed, will be virtually decided. Every thing depends on the action taken by the Synod of our sister Church, which is to be holden next week at Hamilton

Confident we are, from the prevailing desire for Union, that earnest prayer will be presented by many in either Church, that the Lord Jesus may be in the midst of that assembly of his servants to guide its deliberations and secure that decision which shall best promote his declarative glory.

The spirit that pervaded the United Presbyterian Synod, in regard to Union, at its meeting last week, and the Resolutions adopted thereon, may well excite gratitude to the Church's Head and prompt congratulation among the lovers of Sion's peace and prosperity. There was no dogmatising in regard to the only matter which, mist-like, divides the two Churches—there was no demand made, or even silently breathed, that brethren of the sister Church should give up a single sentiment which they hold, or relinquish any practice that obtains among them. The Christly genius of brotherly tolerance was delightfully supreme, and all-pervading. This only needs to be reciprocated, by the brethren in a state of severance, to render Union certain at no distant day. If the Union be now arrested, the blame, we feel assured, will not be laid at our door by the enlightened and liberalised Church of the future, having done all that conscientious men can do in consistency with sacred principle and the right of private judgment—having reached and taken our stand on the high, heaven-sighted, and broad table-land of *mutual forbearance*, where, sooner or later, all who hold to the “one Lord, one faith, one baptism,” shall meet and walk together in love.

There is a fear, which we trust time will prove to have been groundless, that some brethren of the Presbyterian Church will seek to insert into the basis of Union, under the guise of Christ's Headship, which all of us gratefully hold, the fatal wedge of magisterial authority, and dictation in matters purely religious—a wedge which in times past, driven alternately by professed friends and open foes, has sadly rent and shattered Christ's spiritual building on earth, viz., the Church, and given Satan an opportunity to triumph. If anything of this sort be insisted on, the hope of Union is, for the present, blasted. Indeed we hesitate not to say that it should not be, and cannot be accomplished on terms implying, however latently, the right of the civil magistrate to usurp the authority which belongs alone to Christ, or to trench on the sacred territory of conscience. That our brethren conscientiously believe that no such blasphemy and wrong are implied in their view of the duty of the civil ruler we rejoice to know; but if we, as conscientiously believe that such dire results would of necessity follow were their principles embodied in practice, it is manifest that Union is impossible, unless we both agree to cast our opposing sentiments on that subject into the yet almost empty bag of forbearance. Surely these brethren would not wish us to sacrifice conviction. We would scorn to require any such sacrifice at their hands. If Union demands such a sacrifice on either side, better far that we remain apart. But we firmly believe it requires no sacrifice but that of prejudice and party spirit, and the sooner these are laid on the altar, the better will it be for the life of God in the soul, and for the prosperity of the Church.

It has been asked, “Shall forbearance extend to every possible opinion as to the civil magistrate's duty?” We answer, assuredly not. It is a possible opinion, that the magistrate ought to commit murder, or otherwise violate the laws of God and of his country. Who ever doubted that the

magistrate is bound to obey God's law, both in his private and official capacity? Every man, no matter what his *status* may be, is under law to God—nay, is bound to believe in Jesus, to profess and practise christianity whether wielding a sceptre or living on alms. But the question is, has God authorised the magistrate to judge, in regard to others, what is truth or what is error? Or, to do a subject a favor, or inflict on him an injury, because of the truth or falsity of his religion? We answer, fearlessly and emphatically, no! Some of the Presbyterian brethren differ from us on this subject. Well, how can we unite except on the ground of mutual forbearance? It is only in matters regarding religion, and in all matters regarding religion, that we ask and are willing to grant forbearance as far as the magistrate is concerned. The attempt to draw up a basis of union, limiting liberty of opinion in regard to the duty of the civil magistrate in matters of religion, will be, simply, labor lost.

May the Lord Christ impart wisdom and a spirit of love to all concerned, that a sinful and injurious breach in his church may be speedily healed.

R. Y.

12th June.

[We beg to subjoin a few sentences. We are glad to learn that the other Synod have re-appointed their committee to endeavour to carry forward the union movement; and it is our earnest hope that some scheme may be devised, of which both Synods may approve. It has been said, that to make the question respecting the duty of the civil magistrate in regard to religion, matter of forbearance, would be to abate from a full profession. Now, that is obviously true. But let it be observed that there is abatement on the one side, as well as on the other. There is forbearance, and that mutual forbearance. The Voluntary does not make a full profession any more than he whose sentiments are opposite; and the great question we humbly conceive just is, "Is it necessary, or proper that a full profession on this subject should be made in order to ecclesiastical incorporation?" There are not many churches which would not be rent asunder by a full profession on some important subject. For there are few churches, in which there is not diversity of opinion on some topic by no means trifling. We suppose we may, without offence, say that among our brethren there is some diversity of opinion respecting the validity of Romish baptism. The U. P. Church, we believe, would be split by a full profession respecting the duty of the civil magistrate. For most of us hold the Voluntary principle, but some, we doubt not, approve of establishments. It is certain at all events, that taking the two churches collectively, there is a difference of opinion among them on this subject; and it is manifest that whenever persons think differently, if they profess fully, and profess honestly, they must profess separately. The sum of the whole matter then is, that it lies with our brethren to determine whether they can dispense with a full profession on this point. We meet them half way by proposing to do so; and if we are not mistaken, the great majority of the members of both churches, and of the general public, approve of our course as moderate and wise. It is substantially what was recommended in the *Canadian Presbyterian* some months ago. Reflections are sometimes cast on the U. P. Church for not manfully declaring its

doctrine respecting the duty of the civil magistrate. The cause is exceedingly simple. The church, as an organized body, has no doctrine on that subject to declare. One member holds one opinion, and another a different. Were our brethren called upon to declare their doctrine respecting the perpetual virginity of Mary, we suppose they could only say that it is not with them an article of faith. So say we, in the other case.]

Reviews of Books.

LEAVES FROM A MINISTER'S PORTFOLIO. By the Rev. D. FRASER, A. M., *Minister of the Free Church, Montreal.* Post 8vo. pp. 149. London: James Nisbet & Co., 1858.

This little volume consists of twenty-six short papers on religious subjects, and is well adapted for Sabbath reading. The pieces are generally of less than the fourth part of an ordinary sermon in length, and do not partake of the nature of discussion, but present in a sort of sketch, a number of interesting and important ideas on the topic in hand. The composition is simple and elegant, and the book is replete with sound evangelical sentiment. The author manifests very considerable acuteness and ingenuity, and we trust his work will meet with a cordial reception from religious families. A contemporary in noticing it says,—“we believe few works published in this Province, on religious or other subjects, have paid expenses, and Mr. Fraser has shown his appreciation of this fact, by having recourse to an English publisher, so as not to be altogether dependent on the home market.” We should be sorry to think that a small popular work like this, treating of subjects about which Christians generally are agreed, and produced by the Minister of a large congregation, connected with one of the principal denominations in the country, should fail to find a circulation sufficient to protect against loss. But be that as it may, it is proper to state as a recommendation of the volume, that it is beautifully printed by Ballantyne, in Edinburgh, and adds outward attractions to its essential merits. We subjoin the conclusion of the paper entitled “Hand in Hand.”

Let the children of God learn a lesson, and join hand in hand for the truth. If there is so much combination of the wicked in their wickedness, let there be combination of the righteous in their righteousness. Those who have entered at the strait gate, whereto they have attained, should walk by the same rule, and mind the same thing. Those whom the Lord Jesus “is not ashamed to call brethren,” must not “fall out by the way,” but “strengthen the weak hands, and confirm the feeble knees,”—help and encourage one another in the path of life. How fair the sight of the affectionate children of an earthly family walking hand in hand, the elder assisting the younger over the rough places of the way! We, too, as little children, hand in hand, loving and helping each other, must enter into the kingdom of heaven.

Union against the Lord is nought, but on the Lord's side it is strength. Souls prosper and gain victories by sympathy and alliance with other faithful souls of God's redeemed. How can religious people be cold or unkind one to another—ready to suspect, to whisper evil tales, or take part against brethren? “Beloved,

let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God ; for God is love."

OF THE LIGHT OF NATURE: *A Discourse* by NATHANAEL CULVERWEL, M. A., *Fellow of Emanuel College, Cambridge.* Edited by JOHN BROWN, D. D., *Edinburgh.* With a *Critical Essay on the Discourse* by JOHN CAIRNS, D. D., *Berwick-on-Tweed.* 8vo. pp. 351. Edinburgh : Thomas Constable & Co., 1857.

This is a beautiful re-publication of a treatise by an old English Puritan, which appeared more than two hundred years ago. The object of the work is to indicate the true and proper use of reason in matters of religion, neither on the one hand absurdly excluding it, nor, on the other, elevating it to a position which it is unfit to occupy. The Editor, whose literary labours have been chiefly in other departments, has prefixed a very able and interesting preface, and added notes relating for the most part to matters biographical and bibliographical. The labour of love he has bestowed on the work, especially considering his age and manifold engagements, we know to have been astonishing. Speaking of what has been accomplished in the way of verifying citations, which are very numerous, and to which generally there was no reference in former editions, he says "a good deal has been done in this way at an expense of time and trouble which I would almost blush to specify." Dr. Cairns, whose qualifications for such an undertaking are well known to be pre-eminent, has given an excellent Critical Essay, in which he speaks of Culverwel's book as "a monument of philosophical genius, and a masterly discussion of the subject of which he treats, hardly surpassed in the course of British Ethics." We hope Dr. Brown's anticipations may be realised :—

"In committing the work to the press" says he, "though I do not count on what is called making an impression on the public, I do indulge the hope that Culverwel, on his re-appearance, will find an audience, if not more *meet* than that which welcomed his original appearance, at any rate ultimately more numerous ; and my hope rests on the conviction that, on the one hand, the lovers of ethical science will not be deterred from the perusal of so admirable a treatise because its author was a Calvinist and a Puritan ; and, on the other, that these interesting studies have now, no more enlightened and devoted cultivators than are to be found among the inheritors of Culverwel's faith and spirit."

Whether this shall hold good, or not, it is impossible to doubt that the book is presented with every advantage, and got up in a style of first rate execution. But why should we enlarge on the subject ? It is not an article for this side of the Atlantic.

LECTURE ON THE QUESTION, OUGHT CONVERTS FROM ROMANISM, WHEN ADMITTED INTO THE COMMUNION OF EVANGELICAL CHURCHES TO BE BAPTIZED ? By REV. A. WILSON. 8vo., pp. 16.

The above question has been under the consideration of the Synod of the Presbyterian Church of Canada, and we presume Mr. Wilson belongs to that body, though the lecture bears simply his name. He takes the affirmative side, and says, "the question is not, Is baptism in the Romish

Church administered by properly ordained ministers? For it is not necessary to christian baptism that it be administered by persons ordained in a particular way. It is enough that the party who administers the ordinance be authorized to baptize by some christian society." "Neither is the question, Whether in the Romish baptism the form and matter of christian baptism is retained?" "But the question is, Has the party seeking communion been already recognised as a member of the visible church of Christ by any section thereof, in that its authorized office-bearers or ministers have, in the way appointed by Christ himself, baptized him into the faith of the christian religion?" This Mr. Wilson denies, holding that "the Romish Church ought not to be regarded as a section of the visible church of Christ." The principal part of the Lecture is occupied in making out that position, and a sad exposé of Romanism is certainly given. The article has just come into our hands, and we have neither time nor space to go into the consideration of it; but we hope it may be useful in tending to the solution of the somewhat perplexing question to which it relates, and also in drawing attention to the corruptions of Popery.

Missionary Intelligence.

UNITED PRESBYTERIAN MISSION TO THE JEWS.

The following is the Synoptical view which the Secretary of the Mission Board gives of this newly undertaken Mission :

This mission, which for several years was carried on by "The Scottish Society for the Conversion of Israel," and which the Synod in May, 1857, agreed to accept, was formally assumed by us on the 1st of July last. The Society had not any property in buildings, nor any converts formed into congregations at any of its stations. All therefore that it could transfer were its agents, who were laboring in certain localities. These agents were the Revs. Dr. Philip, Benjamin Weiss, and R. G. Brown, with Messrs. Isaac Salkinson and John Elvin. Our first step was to open correspondence with the missionaries, and to ascertain the present condition, wants, and prospects of each station. We shall briefly indicate the results.

1. *Alexandria, in Egypt.*—The Rev. Dr. Philip, who was stationed there, informed us in his very first letter, that his health had failed, and that, after so many years' work in an eastern climate, it was necessary to remove him to a colder and a more bracing northern locality. As we found that we could not refuse his urgent and repeated requests, it became a question, whether or not a successor should be sought for him in Alexandria. Lengthened correspondence, and much and anxious deliberation, led to the conclusion, that considering the comparatively few Jews that are to be found in that city, the vast expense which a fully equipped mission with suitable premises would occasion, the exhausting nature of the climate, and the fact that missionaries from Berlin, from the Reformed Presbyterian Church of America, and from the Church of Scotland, had gone to Alexandria and fully occupied the field, it was not in the meantime dutiful for us to continue the mission there. It has not yet been decided to what place Dr. Philip, who left Alexandria in the close of March, will go.

2. *Algiers, in Northern Africa.*—The Rev. Benjamin Weiss, who has labored with much energy in Algiers for nearly six years, expressed very earnest desires to have a colleague associated with him, proper mission premises in a central

locality, a book store, and subordinate agents to assist in carrying on the work. We felt that Mr. Weiss's requests were reasonable; and after full inquiry, and especially after ascertaining that there are 6000 Jews in Algiers, and 60,000 in the provinces, it was agreed to be a matter of duty to strengthen this mission, and to employ there such a staff of agents as may by the blessing of God, produce an adequate impression on the minds of the Jews. Measures are accordingly now being taken for carrying this resolution prudently into effect. The only present hindrance is, that circumstances have occurred, which render it necessary for Mr. Weiss to visit this country during the summer.

3. *Hamburg, in Germany.*—We have two agents there. The first is Mr. John Elvin, a man considerably advanced in life, and who never had an academic education, who distributes tracts, visits, and instructs the Jews to whom he can gain access, and in a quiet way seeks to do good to the children of Israel. His humble instrumentality appears to have been blessed in years past for the conversion of several Jews. And the second is Mr. Isaac Salkinson, who, after attending the Theological Hall during last session, took up his residence in Altona, beside Hamburg. There he has held conversations with numbers of Jews, carefully instructed two or three individuals, and met with an encouraging measure of success. He has also translated into Hebrew the book called "The Philosophy of the Plan of Salvation," which he is now getting printed—the expenses of which the theological students, who are this year zealously devoting themselves to raise funds in behalf of the Jewish Mission, have engaged to defray. And,

4. *Aleppo, in Syria.*—As the Rev. R. G. Brown, whose health failed in Alexandria, and who could not return to that place, was without a station, it was resolved after enquiry, and with his own consent, to send him to Aleppo in Syria, where there are said to be six or seven thousand Jews. He left this country, with his wife, his family, and his sister-in-law, in October last, and after an interesting journey from Alexandretta, the port of Northern Syria, across Mount Amanus and by Antioch, reached Aleppo on the 11th of December. We have not yet obtained any information with regard to the openings for usefulness which he has found in that eastern city.

A mission to the Jews, which gathers around it so many of the warmest and the most cherished feelings of the Christian's heart, is encompassed with special difficulties. The Jews are actuated by strong and bitter feelings of prejudice against Christianity; they are keenly attached to their own distorted views of the religion of the Old Testament; they are deeply engaged in secular pursuits; and they are associated in every city in a social community of their own. It is thus difficult to get access to them; and, as was the case with Nicodemus, when any one feels dissatisfied with his spiritual condition, and wishes instruction from a Christian missionary, he has, from fear of being cast off by his Jewish brethren, and deprived of all means of temporal support, to make his visits by stealth. The interests of the world obstruct the way to the house of the missionary. The caste which exists among the Jews is nearly as stern and remorseless as that which prevails among the Hindoos in India. Conversion to Christianity breaks at once the ties of blood and friendship, and casts out the person from all social intercourse and privileges. Still it is our imperative duty to seek the spiritual good of the children of Abraham, over whom the Lord so peculiarly watches. There were tens of thousands of Jewish believers in the days of the apostles, and God's word is as powerful, and God's grace as free, as they were then. But let the difficulties with which our agents have to contend, be borne in mind, when we think of their labours, or when we are disappointed with the scanty success which they are able to report; and, remembering that it is the coming of the Lord out of Zion that is to turn away ungodliness from Jacob, let our prayers for his gracious presence be agonising, and, in that case, the fact recorded by the inspired historian of the early triumphs of the gospel will be repeated,—“And the hand of the Lord was with them, and a great number believed and turned unto the Lord.”

INDIA.

Our readers will be gratified by the following statement from Dr. Somerville, relative to the procedure of our church at home towards India:—

The deep and wide-spread feelings which the recent events in India have excited, led the Presbyteries of Edinburgh, Glasgow, and Kelso to present overtures to the Synod on the subject of a mission to India. John Henderson, Esq., of Park, laid also a motion to the same effect on the table of the Mission Board, which cordially participating in these feelings, prepared a minute, the main portion of which is as follows:—"That they are deeply impressed with the conviction," to adopt the words of the motion, 'that in view of the recent events in India, there is a loud call on all the friends of the Redeemer to come forward and take part in the evangelization of that mighty empire;' that it is greatly to be desired that the United Presbyterian Church would unite with the other Christian denominations in this country in giving the gospel to the many millions of our heathen fellow-countrymen in India, and in this way imparting peace, contentment, and prosperity to that great and important country; and that, as the only obstacle that stands in the way of the church's engaging in the work is the consideration, that the expenditure for foreign missions already exceeds the income by fully £1300 a year, they recommend, subject to the approval of the Synod, that an appeal be made to the church on this subject; that if, in reply to that appeal, funds shall be obtained or guaranteed which, without interfering with the growing claims of our present foreign missions, shall offer security for the sending forth and the sustaining of at least four missionaries for five years, measures be then taken for ascertaining in what part of India a mission may be most advantageously begun." The Board added, that the outfit and passage money of four missionaries and their wives would be £1000; that their salaries would, irrespective of buildings and incidental expenses, be £1200 a-year; and that a sum of not less than £2000 a year would need to be secured.

A few friends met on the 27th of April, drew up a circular, and issued it to a number of the liberal members of the church; and the result was, that on Friday, the 7th of May, it was announced that £7455 had already been promised, to be expended in five years. One generous member, who wishes his name concealed gives £1000 for the first year, and £600 for each of the four succeeding years, being the amount requisite for the support of two missionaries; Messrs. J. & D. Paton, Tillicoultry, give, besides £250 for outfit, £300 for five years, being the sum necessary to support a third missionary; and twenty-one gentlemen, whose names we shall have much pleasure in publishing, promise £442, more than equal to the support of a fourth missionary; so that the matter stands thus:

First year, £2027; second year, £1367; third year, £1367; fourth year, £1347; fifth year, £1347.—£7455.

The Synod was greatly delighted with this proof of ready and willing liberality, and unanimously and very cordially adopted the following minute:

"The Synod cordially approve of the object contemplated by the overtures, and of the minute of the Mission Board; express their gratification with the liberality manifested by the contributions already made to the Guarantee Fund; and remit the subject to the Mission Board, with power to undertake a mission to India; and further, to authorise the Board to send deputations to our congregations, to deepen their interest in the missions which the Synod has already undertaken, and to call forth the energies of the church more fully in their support, as well as in the support of the new mission."

Ecclesiastical Notices.

MEETING OF U. P. SYNOD.*

The United Presbyterian Synod in Canada, held its Twenty-second Session, in Hamilton, beginning on Tuesday evening, the 1st of June, and closing on the

* We are indebted to a member of Synod for this outline, which we believe will be found correct and judicious.

Friday night following. The opening sermon was preached by the retiring Moderator, the Rev. Mr. Porteous, of Beverley, from John xvii. 20, 21,—“Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and in thee, that they also may be one in us: that the world may believe that thou hast sent me.” In the course of his remarks, the speaker illustrated these three leading topics. 1. The nature of Christian Union; 2. The necessity for Christian Union; and 3. The means of that Union whereof Christians may at the present time avail themselves. The discourse evidently, bore throughout upon the relations that have been pending for some years between the Presbyterian and United Presbyterian Churches of Canada, and was characterized by pointed remark and Scripture illustration.

After some routine business had been disposed of, the retiring Moderator intimated that it now devolved upon the Synod to elect a successor, as his term of office had expired,—at the same time returning thanks for the honour put upon him by placing him in the chair he occupied. Two candidates for the Moderatorship were then proposed, namely, Messrs. Morrison, of Madrid, and Aitken, of Smith's Falls, when, after a vote, the latter was declared to be elected by a considerable majority, and he accordingly took the chair and addressed the court.

It is not our intention to give a report of the proceedings of Synod. This is rather to be sought for in the columns of a Newspaper than in the pages of a Magazine. In all Church Courts, as well as in other bodies, there is business transacted which is not of general interest, nor of serious importance, and while the authentic records contain the decisions come to in each case, the public is concerned only with those matters which may be warmly agitated, or which involve the welfare of the body. We shall, therefore, confine our notice to questions in which the members and adherents of our Church, or those who favour it are likely to take a lively interest.

The first subjects which occupied to any extent the attention of the Synod, were brought up in the Report of the Committee of Distribution; a Committee whose duty is to allocate to the different Presbyteries the services of the Preachers whose names are on the roll, the basis of distribution being the number of vacancies which each Presbytery contains. The Committee complained that there were Probationers receiving appointments and even calls, who had not been admitted to full ministerial standing, and who would not allow their names to be placed upon the roll, and they suggested that no minister or preacher should be eligible to be called who had not been regularly received into full ministerial connection with the Church, and that when received, he might get appointments only with the consent of the Committee and the Presbyteries in whose bounds vacancies might be situated. After some discussion and the proposal of two motions, which were afterwards withdrawn, the following was unanimously adopted,—“That instead of the suggestion of the Committee, Presbyteries be instructed to attend to the laws of this Synod already enacted, in reference to the reception and employment of preachers, and that the Committee on Distribution be enjoined not to give appointments to any Probationer who has not been received in the usual way.” Another complaint made by the Committee, was, that they were sometimes placed in difficulties by Preachers withdrawing for a term from the service of the Church to engage in secular employments, and afterwards desiring to have appointments given them. Along with this, a suggestion was made, that Preachers so withdrawing should not have their places upon the roll without the sanction of all the Presbyteries, as in the case of those who are admitted for the first time. The question was considered as settled by the law of the Church, which provides that no Minister who has been loosed from his charge, and no Preacher who has been two years in succession off the list, unless because of ill health, or location in Missionary service, is placed on the roll without the consent of Synod, or intimation being given to Presbyteries, and no objection being urged before the expiry of two months.

It was gratifying to hear of the prosperity of the Institute, of the interest taken in it as evinced by the liberal sums raised by Congregations that have been called on, and by the offer of private individuals to contribute for Exhibitions to the Students. The Schools of the Prophets are the concern of the Church, and we

hope that they will be remembered in the prayers that ascend from the closet and the family altar, as well as from the sanctuary, before him who can endow with all the gifts and graces necessary to render those under training, scribes well instructed unto the kingdom of Heaven.

The next business that was taken up, was the Report of the Committee on Foreign Missions. Two years ago it had been resolved, that the Church in Canada should engage in a mission to heathen lands, and a field had been actually selected. On consideration, however, it appeared premature and improper to undertake such a mission, while the Church was still dependent on aid from the parent institution in Scotland. Last year, accordingly, that part of the resolution was repealed, and a Committee was appointed to devise and mature a plan for rendering this Church self-sustaining, with a view to commence a Foreign Mission. The Committee reported the steps they had taken, and recommended that the minimum rate of salary paid to Ministers in the Province should be £125, that where less was received, a supplement to that amount should be granted, and that it was desirable the annual stipend of every Minister should be £150. In the judgment of the Committee, it was desirable that it should be deferred to another year to select a Foreign field for Missionary effort. The Report also stated, that several members of the Committee had visited different Presbyteries, and addressed Meetings of the Congregations called to receive them, but that the services of others had been declined in certain cases, and that wherever they went they found the utmost readiness on the part of the people to enter into the scheme. There were also submitted a series of recommendations to be adopted and acted upon by Congregations, such as the formation of Missionary Societies, and the taking up of subscriptions once a month, or once a quarter, according to circumstances. And it was agreed that an address should be prepared and printed, and brought under the consideration of the Congregations.

By a late decision of the Board of Missions in Scotland, the church in Canada must now be self-supporting. From a communication read to the Synod, it appeared that that Board had determined not only to reduce the amount it has been allowing for passage and outfit to missionaries, but also to call upon the church in this land to assume their entire support from the day of their arrival. A resolution was passed thanking the church at home for the liberal support she had so long granted, referring to the means that were being used here to render us self-sustaining, and requesting that the expenses of passage, &c., should be borne as formerly, until there would be opportunity of knowing more definitely the sums that could be realized from congregational and individual effort.* It is only to be regretted that the church at home had been left to take the initiative in this affair, or that the church here had not moved to become independent a year sooner. It would have been more satisfactory to all parties if we had been allowed to say to the parent who has been watching over us and nourishing us, "All thanks for the assistance you have rendered, we prize it highly, it has been of essential service; and now we have the happiness of knowing and announcing that we shall no longer be under the necessity of drawing upon your strength or receiving any part of those funds for the appropriation of which there are other fields opening." Let us recommend our brethren to increase in their liberality towards missions. There are some weak congregations that can struggle through only by your assistance, and those who are strong ought to help the weak. There are many vacancies that can raise but a small sum to pay the Preacher who occasionally officiates in them, and as there are many preachers in the field just now, there will be a correspondingly heavy demand upon the funds. God has been prospering you during the past years, and now recognize his goodness by giving out of your abundance for the support and extension of the gospel in your own land.

At the evening Sederunt on Wednesday, the subject of Union with the Presbyterian Church of Canada was introduced. The minutes of the committee, which

* We learn from the *Presbyterian* that at the last meeting of the Presbytery of Montreal, connected with the Church of Scotland, the Treasurer was instructed to remit one hundred pounds sterling to the Colonial Committee of the Church of Scotland, by way of refunding the liberal expenditure of that Committee in sending Missionaries to this Presbytery.

have already appeared in our pages, were read, and explanatory and historical statements were made by the Convener, the Rev. Dr. Taylor, of Montreal. All felt that the business now brought before the court was of the highest importance. Several members expressed their sentiments, and they were all unanimous upon the desirableness and duty of union. At an early part of the discussion, Professor Taylor rose and stated that he was exceedingly favourable to it, that he believed it to be a religious duty in itself, and likely to lead to very beneficial consequences, and that with the view of expediting it, he had prepared a motion which he would submit: "That the Synod having heard the report of the committee on Union, and having reasoned some time thereon, agree to declare that it affords the Synod the highest satisfaction to learn that there are indications of great progress having been made towards a union of the Presbyterian Church of Canada and this Church, and earnestly hope and pray that that object may be speedily and satisfactorily accomplished; but that the Synod cannot regard the minutes of the Joint Committee as properly a basis of union, and deem it unnecessary to enter particularly on the consideration of these minutes, but re-appoint the committee to endeavor, in concert with any committee which may be appointed for a similar purpose by the sister church, to frame a regular, categorical basis of union, with all convenient speed; and the Synod embrace the opportunity of impressing on the committee the absolute necessity of making matter of forbearance, those points on which there is, to some extent, a difference of opinion between the two Churches."

The object of this resolution seemed to be to prevent discussion upon the findings which had been come to by the committees, lest that might prove a barrier to the speedy and satisfactory consummation of the union. Exception was taken against the motion by the members of the committee, because it expressed no opinion, either approving or censuring the course they had taken. Lengthened discussion followed, and various resolutions, differing very little from each other, were proposed. At last a small committee was appointed to endeavor to harmonise them, but Prof. Taylor still insisted on his motion, evidently from the fear that debate might take place and the union be jeopardized. Ultimately he withdrew his motion, and a resolution was introduced, which was adopted, recognizing the procedure of the committee as having prepared the way towards union, re-appointing the Committee, instructing them to prepare a basis, to send it down to Presbyteries and Sessions, to report thereon, and recommending, that if necessary, a special meeting should be called to consider these reports and mature the plans for union. It was plainly stated that no basis would be satisfactory in which it was not absolutely provided that the question of the power of the civil magistrate in religion should be a matter of forbearance.

A deputation from the Presbyterian Church, consisting of the Rev. Messrs. Wardrop, of Ottawa, and Scott, of London, and the Rev. Mr. Ebbs, delegate from the Congregational Union, were introduced, and severally addressed the Synod in speeches full of christian charity and interest. It was refreshing to hear the sentiments to which they gave utterance. The Rev. Mr. Skinner, of English Settlement, at the request of the Moderator, also addressed the Synod. Devotional exercises were engaged in, and the Moderator very happily responded to the Deputies.

On Thursday evening the Missionary meeting was held. After devotional services Mr. Torrance read the report of the committee on Statistics, and afterwards the report on Missions. It embraced an outline of the business that had been transacted during the year, of the income and expenditure, and of the correspondence that had been held with the Board of Missions in Scotland. Very interesting addresses were next delivered, first by Mr. Barrie, of Eramosa, on Canada as a Mission Field, next by Mr. Gibson, of Owen Sound, on Missions generally, and lastly, by Mr. Kennedy, of Dunbarton on Personal Recollections of Missionary Life in Trinidad. The meeting was respectable in regard to numbers, and the speakers were frequently and deservedly applauded in the course of their addresses.

One chief business which engaged the attention of Synod on Friday, was the employment of Musical Instruments in the worship of God. Last year an over-

ture had been laid before the Synod from the Presbytery of London, calling upon the Synod to forbid them, and having reference to the fact that an instrument was in use in the congregation of London. The Synod had then, not unanimously, but by a majority, condemned them, as contrary to the usage of the church and the spirituality of religious worship, and the congregation just named now applied to the Synod to give a more definite decision or an explanation of the one then arrived at. During the discussion which followed it appeared that there was great harmony in the congregation about the propriety of employing the instrument, that its introduction had been beneficial, and there was no paper from any member or adherent against it. Still the Synod thinking that it was improper, and might prove a barrier to union with the Presbyterian Church, which had ordered the removal of an organ, directed that it be discontinued. A number of Congregations were formed into a new Presbytery. The subject of Intemperance was brought forward by an overture from the Presbytery of Flamboro. It consisted of a preamble and a series of resolutions, deploring the widespread evils arising from the use of intoxicating drinks, urging the necessity and propriety of a prohibitory liquor law, earnestly exhorting all christians to abandon the use of alcoholic beverages, and affectionately dissuading all office bearers in the congregations from engaging in any branch of the traffic. The overture was supported by Mr. Ormiston in a brief, truth-telling address; several members of Synod expressed their hearty concurrence in the matter, and the overture was most cordially and unanimously adopted by the Synod, accompanied by a recommendation to office bearers of the church, on the ground of expediency at least, to abstain personally from the use of any intoxicating beverage — appointed the overture to be read publicly in all the congregations.

Other matters of minor importance were disposed of, and at a late hour on Friday night it was announced that all the business had been finished. The Moderator then addressed the Synod, engaged in devotional exercises, and having announced that the next ordinary meeting would be holden in the First United Presbyterian Church, Toronto, on the first Monday of June, 1859, pronounced the benediction.

We cannot conclude our notice of this meeting without referring to a point or two by which every one present must have been struck. And first, we would refer to the attendance of members. We have not seen on any previous occasion so large a meeting; only a few ministers were absent, and these not living in the remotest parts. There was also a large attendance of elders. To what was this owing? Have congregations begun generally—for that some do, we know—to pay the expenses of their representatives at these meetings? or was it the provision made by the congregation in Hamilton for the entertainment of members, or a conviction of duty, or a sense of the importance of some of the questions to be decided that induced so many to attend? Whatever was the cause, it was exceedingly gratifying to see so many of the office bearers in Christ's Kingdom assembled to deliberate on the interests of Zion. Another very pleasing feature was the spirit which reigned through all the sederunts, and the excellent order that was maintained, which was, in no small degree, owing to the admirable manner in which the Moderator did the duties of his office. Brotherly love was manifestly cherished, for it was evidently displayed. Scarcely a remark was made calculated to irritate. This was as it ought to be. Let us recognize in it a token of the presence of the Master of Assemblies, and an answer to prayer, not only from the pulpit but also from the families of our congregations both before and during the sessions. May peace be within her walls and prosperity within her palaces. They shall prosper that love Thee.

We append, from a Newspaper, the deliverance of the Synod of the Presbyterian Church of Canada, on the subject of Union. It consists of a motion of the Rev. Mr. Fraser, which was carried in preference to a motion of the Rev. Dr. Bayne by a majority of 126 to 18, and in preference to a motion of the Rev. Professor Young by a majority of 116 to 14. After it was carried Dr. Bayne requested that his name be withdrawn from the Committee on Union:—

"The Synod approve of the articles drawn up by the Joint Committee of the two Churches, as embodying the views, on the important questions therein treated of, which this church has always been anxious to uphold.

"Further, the Synod, although embarrassed by the circumstance that the U. P. Synod have *not*, in their resolutions lately laid upon the table, expressed any opinion regarding the said articles; yet, being assured that they regard the action of the Joint Committees as having served a most important purpose, in preparing the way for the formation of a basis of Union, and that they desire the re-appointment of the Committee of this Church to co-operate with theirs in forming said basis, now re-appoint the Committee for that purpose, instructing them to take heed that the basis of Union be in harmony with the principles set forth in the articles already framed by the Joint Committees, and now approved by this Synod; and also to give it frankly to be understood that this Church cannot, in consistency with its views of truth and duty, treat with unfettered forbearance all varieties of opinion on the relations of the Magistrate or of Civil Government to revealed Religion. But, finally, instruct the Committee to assure the Committee of the U. P. Synod, that this Church is not only willing, but sincerely desirous, to form, without any needless delay, a union with them on a basis, which, allowing forbearance on minor relations or applications of the question, shall distinctly assert the Headship of the Lord Jesus over the nations of the earth, and the duty of the Civil Magistrate to acknowledge and obey the revelation of God's authority in His inspired Word."

REPORT OF U. P. SYNOD'S COMMITTEE ON THEOLOGICAL EDUCATION.

The Committee on Theological Education, beg respectfully to present the following Report:—

On behalf of the Fund for aiding and encouraging Students of Divinity, the Committee, last Summer, addressed a circular to such Congregations as had not already contributed for that object. A number of these Congregations were also visited; and the Committee have pleasure in recording that they have received the sum of £141 15s, including £10 from William Dunbar, Esq., Elder in the Congregation of Dunbarton, who has intimated his intention of contributing the same sum yearly as an Exhibition to a Student whom the Committee may select. The other contributions were from the Congregations of—English Settlement and Proof Line, £36 12s 6d.—London, £22 5s 2½d—Chippewa, £4 1s 6d—Richmond Hill, £8—Owen Sound, £5—Lake Shore, £2 2s 6d—McKillop, £8 10s—Westminster, £8 6s 3d—Clarke, £13 13s 7½d—Ingersoll, £6—Smith's Falls, £5—Dunbarton, £4 10s—Columbus, £4—Port Hope, £10—Paris, £10—Warrens ville and Thames Road, £12—Harwich, £1 5s, and—collected by Rev. George Murray, £1. The Committee have been highly gratified also to learn, that Thomas Sandilands, Esq., of the Congregation of Guelph, has intimated his intention of giving an Annual Exhibition of £10, and that the Congregation of Paris have resolved to give £11 annually. Considering the extreme scarcity of money at present, many of the above contributions must be regarded as liberal. The generosity of individuals who purpose making an annual donation is especially deserving of notice. The Committee cannot but refer also with high commendation to the resolution of the Congregation of Paris, and hope that many persons and Congregations, whom God has blessed with prosperity, will be induced to imitate so excellent an example.

There was on hand for this Fund, a balance of £76 15s, which with interest amounts to, say £81 10s, making together, with the sum of £141 15s, already referred to, a total of £223 5s. A considerable proportion of the Congregations have not yet contributed; but the Committee have reason to expect that several of them will. There can be no reasonable doubt, that without such a Fund, the number of Students must be greatly reduced.

The Session of the Divinity Hall was opened on Tuesday, 20th October. The Rev. John Porteous, Moderator of Synod, occupied the Chair. There were present of the Committee, besides the Moderator, the Revs. Dr. Ferrier, Mr. Dick, Mr. Kennedy, Mr. Ormiston, Mr. Duff, and Dr. John Taylor. Several other Ministers:

also were present. After singing and reading the scriptures, prayer was offered up by Dr. Ferrier. An Address was given from the Chair. Dr. Taylor read an Introductory Lecture, and Mr. Ormiston gave an Address. The Rev. Mr. Skinner of English Settlement, London, engaged in prayer, and the Meeting was closed with singing and the benediction. The number of Students who entered is fifteen, viz. : Of the fourth year, Messrs. William Fletcher and David Waters; of the third year, Messrs. William Donald, Robert Hall, Robert Hume, B.A., and William McWilliam; of the second year, Messrs. James Hanran, George Irving, William Stewart, John Turnbull, and Joseph White; of the first year, Messrs. John Cameron, Peter Goodfellow, James Milligan, and Thomas Muir.

The Members of Committee appointed by the Synod as examiners, have given in the following Report :—

Toronto, 9th Dec., 1857.—The Committee appointed by the Synod for examining the Students met,—the Rev. R. H. Thornton, Chairman, and proceeded to estimate the Examination Papers given in by the Students. These papers were written on the evenings of the preceding week, the Students being convened for the purpose in the usual place of meeting, and the questions being proposed to them simultaneously. The Committee having carefully considered the papers, agreed to arrange the writers of them in the following order of merit, viz. :—Of the fourth year, Mr. Waters, Mr. Fletcher; of the third year, Mr. Donald, Messrs. Hume and McWilliam, who are bracketed, Mr. Hall; of the second year, Mr. Stewart, Messrs. Hanran and White, who are bracketed, Mr. Turnbull, Mr. Irving; of the first year, Mr. Milligan, Mr. Muir, Messrs. Cameron and Goodfellow, who are bracketed. Those bracketed are regarded as so nearly equal that the Examiners do not attempt to distinguish them. Of the fifteen Students, nine applied for Exhibitions, and the sum of £10 was awarded to each. The Examiners were much pleased with a number of the papers, but regretted that, in some of the departments, several of the Students were considerably deficient. It has not been thought necessary to affect the standing of any, but a deep conviction is felt, that an increased strictness in examination is loudly called for, to protect the Church against the great evil of an inadequately educated Ministry.

(Signed) R. H. THORNTON, Chairman.

To the sum of £90 expended on Exhibitions, there falls to be added the sum of £7 10s as expenses for printing, postage and travelling, in connection with raising the Fund, making in all £97 10. Deducting this from the sum of £223 5s, formerly mentioned, there remains a balance of £125 15s, which will bear interest at 6 per cent from 1st February last.*

For the Library, the Committee have received from the Rev. Samuel McMillan, an aged Minister of the United Presbyterian Church, in Aberdeen, Scotland, two large boxes of Books, and from the Congregation of Hamilton, £10. For the same object, two of the Students very laudably raised, by collections, the sum of £13 15s 2½d, viz., Mr. McWilliam from Mount Pleasant, £1 14s 5½d, from Paris, £5 14s; and Mr. Stewart, from Caledonia, (three Stations,) £3 3s 10d, from Ancaster, (three Stations,) £3 2s 11d. From these sums there falls to be deducted, for expenses, £1 10s, leaving £12 5s 2½d. There was belonging to the Library a balance on hand of £4 11s 7d, which, together with the sums now named, makes a total of £26 16s 9½; and the Committee have expended on Books, Bookcase, and carriage of Boxes from Aberdeen, the sum of £25 17s 6d, leaving a balance of 19s 3½d. The Committee entertain no doubt that the Synod sympathize with them in a feeling of gratitude to all the parties from whom these benefactions have proceeded, and it is respectfully submitted, that the thanks of the Synod ought to be tendered to them, and in particular that an official letter ought to be transmitted to the Rev. Mr. McMillan of Aberdeen, expressive of the sense entertained of his considerate kindness.

The close of the Session of the Divinity Hall, took place on Thursday, 8th April. The Rev. the Moderator of Synod presided on the occasion; and there were present

* In the Report of Committee for last year, appended to the Synod's Minutes, the interest allowed was, by a misprint, represented as 5, instead of 6 per cent.

of the Committee, the Revds. Messrs. Dick and Kennedy and Dr. Taylor. After devotional exercises, an Address was delivered from the Chair. Dr. Taylor read a concluding Lecture. Messrs. Dick and Kennedy delivered Addresses, and the meeting was closed with prayer, singing, and the benediction. The attention of the Students during the Session had been occupied with the usual branches. In Systematic Divinity, they had been examined on Dr. Dick's Lectures, from the 30th to the 53rd, both inclusive. In Church History, the subject of examination had been the 6th, 7th, 8th, 9th, and 10th Centuries of Mosheim's Work. In Greek, they had read critically the first eight chapters of the Epistle to the Romans. In Hebrew, they had read the first four Chapters of Genesis, and a number of selected passages from the other Historical Books, the Psalms, and the Prophets, together with the corresponding portions of the Septuagint. Each had delivered a discourse, and given in three written exercises on subjects prescribed. Honourable testimony was borne by Dr. Taylor, to the excellence of their deportment, and the commendable diligence with which, generally, they had prosecuted their studies.

The experience of three Sessions fully attests the wisdom of the Synod in making the change as to the period of attendance. It pleased God, in this, as in the two preceding years, to vouchsafe to all connected with the institution, excellent health, with very inconsiderable exceptions; and the business of the Hall was conducted with a regularity and efficiency formerly unknown. The Committee rejoice to congratulate the Synod and the Church, on the increased number of Students, and on the prospects of so large a portion of them becoming good Ministers of Christ. There is, however, in all respects, room for vast improvement; and the Committee trust, that our School of the Prophets will be wisely and kindly cherished, and the blessing of the Great Head of the Church earnestly and perseveringly implored, that a succession of able and faithful Ministers may be raised up for promoting the glory of the Saviour, and advancing the cause of righteousness and peace in the earth.

UNITED PRESBYTERIAN SYNOD—(SCOTLAND.)

The Synod met in their Hall, Edinburgh, on Monday, 3rd May. The Rev. Professor Kadie, old Moderator, preached from Rev. xxi. 10—27. The Rev. Dr. Peddie of Edinburgh, was elected as his successor. Seven Ministers had been removed by death during the year. Five had demitted their charges. Twenty-five had been ordained and inducted. Corresponding Members were introduced from Lyons, Genoa, Amsterdam, Paris, Belgium, Old Calabar, Caffraria. The Rev. John Ker of Glasgow, was elected Home Mission Secretary, but declined, and the Rev. H. M. McGill, Glasgow, was afterwards elected, salary, £400 sterling, inclusive of house-rent and taxes. The Committee for the better support of the Gospel Ministry, reported that four Congregations have declined further aid, being now self-sustaining, at £120 a year and a Manse. Fifty-eight Congregations had received aid averaging £14 each. The Members of these Congregations had contributed on an average, 17s 6d each—a slight decrease as compared with last year. There are in these Congregations, 80 Sabbath schools, 549 teachers, and 7647 scholars; also 54 bible classes, attended by 920 young persons. These Churches had contributed £925 for Missionary and benevolent purposes, being £115 more than they had received. The Annual Missionary Meeting of Synod was held in the Music Hall, which was crowded, and eloquent addresses were delivered by the Revds. Dr. Thomson of Edinburgh, Mr. Anderson of Old Calabar, Mr. Dickie of Bristol, Mr. Jaccard from Belgium, Mr. Fisch from Paris, and Dr. McGavin of Dundee. The Rev. Dr. Somerville read an abstract of the Report. The Home Committee had assisted 164 Congregations and Stations. In Canada, it was stated that the organized Congregations were 100, the ordained Ministers 64, the Students of Divinity, 14, (15,) the Preachers sent out during the year, 5. Scarcely 26 years ago, the U. P. Church in Canada had begun with 2 Ministers. In Jamaica, the Congregations are 25, average attendance, 7810, Sum raised during the year, £2518. Catechists, 5, teachers, 45, and reckoning the wives of Missionaries and others who devote themselves to the work, the entire number of agents is about 90. There is, at Montego

Bay, an Academy consisting of two sections—the first for secular branches, the second for Theology. The Rev. A. Renton, Theological Professor, had last year, four students.

In *Trinidad*, there are two Congregations—Port of Spain, where the Rev. Mr. Brodie is Minister, with a Membership of about 100; and Aronca, where the Rev. Mr. Lambert is Minister, with a Membership of 51. At *Old Calabar*, there are four Stations,—1. Creek Town, where the Rev. Mr. Waddell labours. During the year 4 natives have been baptized. There are 24 Catechumens, and on the School-roll, the names of 205 children. 2. Duke Town, where Rev. Mr. Baillie, has been labouring during the absence of Rev. Mr. Anderson. During the year, 2 natives have been baptized, and there are 8 Catechumens. 3. Old Town and Qua. Here Mrs. Sutherland holds meetings on the Sabbath and teaches School during the week. 4. Ikunetu, This Station was begun by Rev. Mr. Goldie, two years ago. A Church has been built and is generally well attended. The School has between 100 and 200 Scholars. As yet, there have been no conversions. The Rev. W.C. Thomson, who taught for 4 years at Creek Town, and possesses the language, is now an ordained Missionary. The Rev. Mr. Robb, a distinguished scholar, who laboured for a time in Jamaica, has gone to Calabar, chiefly to attend to the translation of the Scriptures, and train for the Ministry any suitable young men who may be found. At Calabar, 12 years ago, unbroken heathenism reigned, and there are now 40 native Church Members; from 800 to 1000 people regularly hear the Gospel, and fully 400 children attend week-day and Sabbath Schools. *Caffraria* has 2 Missionary Stations—1. Glenthorn, within the Colony. The Rev. Mr. Cumming has here a Congregation of 15 white and 50 native members. Last year, 15 converts were added. 2. Unguali, in British Caffraria. The Rev. Messrs Soga and Johnston arrived here in September last, and have begun their labours in promising circumstances. In *Australia*, the Mission is sadly divided, and in an unsatisfactory state; but in Adelaide and Sidney, the prospects are encouraging. In *Southern India*, the only agent of the U. P. Church is Mr. John Murdoch, Secretary of the Singhalese Tract Society, and of the South India Christian School Book Society. These Societies, he says, printed last year 193,780 books and tracts, containing nearly 10,000,000 of pages. The *Jewish Mission* has included 4 Stations. Of it an account will be found at p. 208. The Church also contributes considerable sums for *Continental Evangelization*, in Belgium, Geneva, and France. Without reckoning these, and also omitting Canada and Australia, there are in the strictly foreign field, 34 ordained Missionaries, and about 50 Catechists and Teachers, and on the Missions of the U. P. Church, as on the British dominions, the sun never sets. The sum raised for Missions, Home and Foreign, this year, was £19,324. The year before, it was £20,007. The deficiency this year was £673. The expenditure last year was £20,093. This year, £22,176. Mr. Peddie, Treasurer, said he was sure the Missionary power of the U. P. Church was yet far from being reached.

The Organ question was introduced by a Memorial from the Session of Claremont Street Congregation, Glasgow, and several other Sessions, praying the Synod to leave Congregations at liberty to use the instrument in conducting their own Psalmody. An able debate ensued, and several motions were presented. That of Mr. McGill, Glasgow, was carried by a large majority, reaffirming the deed of the Synod in 1856, and declaring that deed to be applicable to Congregational Prayer Meetings.

Mr. David Anderson, of Glasgow, gave in the Report of the Debt Liquidating Board, setting forth that with the view of not interfering with the operations of the committee for raising a fund for aged and infirm ministers, very little had till lately been attempted in the way of raising funds for paying off debt, but that the trustees of the Ferguson Bequest had agreed to grant £3000 for the object on condition that the church should raise twice that amount, and that a few subscriptions, amounting to £1700, had been obtained on the condition that £6000 should be raised. The best thanks of the Synod were returned to Mr. Anderson, and the Board was re-appointed. Mr. Peddie gave in a report on Statistics, shewing that the accessions during the year amounted to 16,557, and removals by death or otherwise to 12,311. The number of young attending 1350 Sabbath

Schools and Bible Classes was 76,942. The Report was approved of, and thanks returned to Convener and Committee. A committee was appointed to take into consideration the regulations respecting calls and translations, and to send down suggestions of improvement to Presbyteries. The Report of the Committee on Royal Proclamations of National Fasts was read, setting forth that arrangements were made for holding an interview with the Lord Advocate on the subject. Thanks were returned, and the Committee re-appointed. An overture from the Presbytery of Glasgow, respecting Intemperance, was read, supported by the Rev. George Blythe; but as there was not time for the discussion of the subject it was agreed that the overture should lie on the table till next meeting of Synod.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, June 4, 1858.

DEAR SIR,—The great events of the past month, as far as we in Scotland are concerned, have been the Meetings of the Assemblies. In neither, however, has there been much of exciting or wide spread interest. In the Assembly of the Established Church, the case that has perhaps most engaged the attention of on-lookers has been that of Kilmacolm. This parish, situated in a moorland district of Renfrewshire, became vacant some years ago, and the patron presented a Mr. Russel, a decent, sober, silly man, who had been for a good while chaplain to a Lunatic Assylum in the neighbourhood. The parishioners availed themselves of their privilege to object, and the presentee, after being worried for some time in the Church Courts, took fever and died. As he was known to be of a timid, nervous temperament, many said his illness was owing in part, at least to the vexation and annoyance to which he had been subjected. After the death of Mr. Russel, a presentation was issued in favour of a Mr. Law, an Apostate Seceder, who after walking the vacancies of the Secession, had about the year 1846, joined the "Auld Kirk," thinking his talents were more likely to be appreciated among the enlightened adherents of the Establishment. Alas! the parishioners of Kilmacolm were as stupid as the seceders of Newcastle and Berwick, and would as little have anything to do with Mr. Law. His prayers were "rambling" and his composition "slovenly," though, so far as I recollect, no one said he had a soft or inaudible voice. Mr. Law carried the case by appeal to the General Assembly in 1857; the objections of the parishioners were sustained and the presentation was in consequence set aside. After the decision of the Assembly in 1857 the patronage was bought by one who had taken an active part in opposition to Mr. Law, and he presented to the parish a Mr. Leck, who has been for some years Minister of a *quoad sacra* church in Glasgow. Mr. Leck has the reputation of being a pious and diligent minister, and it is certain that under his ministry the size and character of the congregation of the Martyrs' Church have much improved, but unfortunately he has got a stiff knee and a lisp, which, it was alleged, would unfit him for jumping the bogs and edifying the bogtrotters of Kilmacolm. Accordingly the Church Courts have been for months occupied in sifting evidence as to how fast and how far Mr. Leck can walk, the question whether a man would have had any chance with Captain Barclay being regarded as a testing one as to his fitness for the pastorate of Kilmacolm,—as to how Mr. Leck walks up the pulpit Stair, whether or not he puts the right foot foremost,—and as to how Mr. Leck pronounces the letter S. The Assembly repelled the objections and ordered the induction of the presentee. By this decision, taken in connexion with that in Mr. Law's case last year, it seems obvious that Lord Aberdeen's Act authorizes the Assembly to give effect to the objections of a congregation against a presentee or not, just as it thinks fit. The objections against Leck were undoubtedly frivolous, but *legally* those against Law were equally so.

In the Free Church Assembly, Dr. Candlish reported that *thirty-six* students had passed the examination board last year with a view to admission to the Hall, and that *forty* had passed with a view to license. Taking these numbers as an average, the number of students in the Free Church Halls must be between 150 and 160, that is fully 30 fewer than in our Theological Seminary. The expense of the

theological training of a student in the Free Church must, I suppose, be about £40 per annum, while among us it is *not* £5. But the enormous expense is not the only noticeable circumstance. Is it not obvious that if we, with our 500 congregations, need all our students to supply the home and foreign demand, the Free Church, with 700 congregations and 160 students only, must before long have an inadequate supply?*. And treating the probationers as our Free Church friends do, how can it be otherwise? I am glad to see that the probationers are shewing some courage, and are hinting significantly that they have been kicked and cuffed quite long enough; and especially glad am I that such a man as Dr. Cunningham is giving them his countenance and aid. In a letter to a deputation from the probationers Dr. C. says:—

“I have long been deeply impressed with the conviction, that the Free Church was guilty of a dereliction of duty in neglecting to attempt to provide employment, superintendence, assistance and protection to her probationers. After having incurred much expense in educating them and in preparing them for license, she threw them off just at the time when they most needed her interposition, and when she might have made use of them for doing some portion of the work incumbent upon her. The state of things in this respect, which alone can be regarded as perfectly satisfactory, is that in which the mass of those who have been found qualified for license are ordinarily employed in work, public and private, suited to their calling, and are able to make a livelihood by doing this work. They would in this way be giving probation of their fitness for the ministry, and at the same time be doing something for promoting the spiritual welfare of their countrymen. This idea is substantially realised in a sister Church, that of the United Presbyterians, where it is understood that the practical result is beneficial and harmonious, and affords satisfaction to all concerned—a fact which conclusively precludes an allegation of impracticability, though there may be peculiarities in the situation of the Free Church that would involve special difficulties, at least in the introduction and earlier period of a scheme for such an object.

“But the most clamant and offensive evils of the system which, for many years and until very lately, prevailed in the Free Church, were—first, that not a few young men of excellent character, and of superior talents and acquirements, had been for years probationers, without ever having had the opportunity of preaching in a vacant congregation; and, second, that there was thus a strong tendency to encourage the lower and more degrading features of character and habits of action among our probationers, to encourage at once impudence and sycophancy, forwardness and crouching meanness. The injustice of not securing to probationers an opportunity of preaching in vacancies, and the manifest tendency of the system to foster the qualities above mentioned, are, I am persuaded, far greater evils than could attach to any scheme that might be suggested as a remedy. If the system had continued unchanged, I have no doubt it would soon have operated powerfully in preventing men of honour and high spirit from coming forward as candidates for the ministry in the Free Church, and have left us dependent for our supply upon those who were little troubled with delicacy or scrupulosity as to the means to be employed for getting access to vacant pulpits, or for getting their names put upon lists.”

The Bill for the Reform of our Scotch Universities, introduced into Parliament by the Lord Advocate (Mr. Inglis) is encountering strong opposition from many quarters, and I think it is likely to be thrown out. A few of its provisions are, in my opinion, decidedly wise, and would, if carried out, lead to salutary results; some of them seem to me as decidedly injudicious, and a considerable number are so cumbersome, and withal so novel in Scotland, that I can form no opinion as to their probable practical effect.

Mr. McGill is likely to accept the office of Home Secretary, to which he was

* It must be recollected, however, that the Students of the U. P. Church attend five Sessions, those of the Free, we presume, only four. The latter license one fourth of their Students annually, the former only one fifth. Still our Correspondent's general conclusion is probably correct.

chosen by the U. P. Synod last month. This office is one requiring much patience, firmness, and tact, and the efficient discharge of its duties will, I am persuaded, be productive of very beneficial results.

I am, dear Sir,

Yours sincerely.

APPOINTMENTS OF PROBATIONERS OF THE UNITED PRESBYTERIAN CHURCH—FROM JULY TO SEPTEMBER, 1858.

Names of Probationers.	July—4 Sabbaths.	August—5 Sabbaths.	Sept.—4 Sabbaths.
Rev. D. Allison, M.A.	L 1, 2, 3, 4.	L 1, 2, 3, 4, 5.	B 1, 2, 3; F 4.
“ William Clark...	B 1, 2; G 3, 4.	G 1, 2, 3, 4, 5.	G 1, 2; W 3, 4.
“ J. F. A. S. Fayette	L 1, 2, 3; F 4.	E 1; T 2, 3, 4; D 5.	D 1, 2; T 3, 4.
“ William Fletcher	L 1, 2, 3, 4.	D 1, 2, 3, 4, 5.	C E 1, 2, 3, 4.
“ Patrick Greig....	W 1, 2; G 3, 4.	G 1, 2, 3, 4, 5.	D 1, 2, 3, 4.
“ Jno. Paterson.....	L 1, 2, 3, 4.	F 1, 2, 3, 4, 5.	G 1, 2, 3, 4.
“ Mr. Peattie.....	T 1, 2; D 3, 4.	D 1, 2, 3, 4, 5.	B 1, 2; L 3, 4.
“ Mr. Riddell.....	D 1, 2, 3, 4.	B 1, 2, 3, 4, 5.	L 1, 2, 3, 4.
“ Wm. Robertson..	B 1, 2, 3, 4.	L 1, 2, 3, 4, 5.	L 1, 2; H 3, 4.
“ Thomas J. Scott.	L 1, 2; H 3, 4.	H 1, 2; L 3, 4, 5.	F 1, 2, 3; G 4.
“ Walter Scott.....	B 1; C E 2, 3, 4.	C E 1, 2, 3, 4, 5.	D 1, 2; G 3, 4.
“ Daniel Todd.....	G 1, 2, 3, 4.	G 1; W 2, 3, 4; D 5.	D 1, 2, 3; C E 4.
“ F. B. Tisdell, B.A.	F 1, 2, 3, 4.	B 1, 2, 3, 4; L 5.	L 1, 2, 3, 4.
“ Gilbert Tweedie.	B 1, 2; L 3, 4.	L 1, 2, 3, 4, 5.	L 1, 2; B 3, 4.

Number of Vacancies, 30,—viz. :

LONDON PRESBYTERY.—1, Detroit; 2, Windsor; 3, Nissouri, West and North; 4, Tilberry; 5, Fish Creek; 6, Carlisle; 7, Florence; 8, Grant's County, Wisconsin.
BRANT PRESBYTERY.—1, Mount Pleasant; 2, Burford; 3, Blanford; 4, Norwichville.

FLAMBORO' PRESBYTERY.—1, St. George; 2, Dundas.

WELLINGTON PRESBYTERY.—1, Garrafrana.

HURON PRESBYTERY.—1, Brucefield.

TORONTO PRESBYTERY.—1, Tecumseth.

GRAY PRESBYTERY.—1, Southampton; 2, West Brant; 3, Normanby; 4, Meaford and Euphrasia.

DURHAM PRESBYTERY.—1, Newton and Newcastle; 2, Maripossa and Fenelon; 3, Lindsay and Verulam; 4, Napance and Clerk's Mills.

CANADA EAST.—1, Lachute; 2, New Glasgow.

JAMES DICK, C. C.

PARIS.

We understand that the U. P. Congregation here have presented to their excellent pastor, the Rev. David Caw, an elegant and substantial buggy.

TECUMSETH.

On the 14th of June, the U. P. Congregation here, unanimously called the Rev. J. F. A. S. Fayette to be their Pastor.

PRESENTATION TO THE MINISTERS OF THE U. P. CHURCH IN CANADA.

We have had the honor to receive, from

John Henderson, Esq., of Park, Glasgow, a letter in which he states, that having presented to the ministers of the U. P. Church, a copy of the Tongue of Fire, by the Rev. W. Arthur, he has thought that the Missionaries also should be included, and that he has accordingly forwarded to us a box containing a copy for each minister in our Synod. It will be for the recipients, through their Presbyteries or otherwise, to return thanks to the generous donor. The testimony of his conscience that he has aimed at doing good, we believe will be his chief reward. When the box arrives, we shall be glad

to distribute the books. The best mode of transmission, we are informed, is through the Post Office. If any prefer a different mode, we beg they will have the goodness to let us know, without delay.

To prevent disappointment, we may add, that the list, which has been sent us, does not contain the names of two or three ministers recently settled.

Gleanings.

U. P. CHURCH, SCOTLAND.

The following is part of a short article in the *U. P. Magazine* (Edinburgh), on the late meeting of Synod in Scotland:—

The discussion on the Organ question was all that could be wished—thorough and able, candid and well-tempered, as became a meeting of christian ministers and elders seeking the order and peace of the house of God; and will, it is to be hoped, postpone the reconsideration of the subject for many a long year. The most telling speech against the use of instrumental music was that of Professor Lindsay, to which his brother professor, Dr. Eadie, replied. The motion of Mr. McGill was carried, in a crowded house, by an overwhelming majority, probably three to one. It would have been well, for the sake of giving additional weight out of doors to the decision finally arrived at, if the votes had been counted and the exact result formally announced.

Did our space permit, we could have liked to dwell on two points suggested by the review of this meeting of Synod—the ever-growing missions of our Church (especially the new Mission to India), and the countenance to be given to the presbytery with which we are now so closely associated in Ireland. The former is a noble undertaking, and the promises of pecuniary support, already tendered, speak volumes in behalf of the liberal spirit that is to be found animating the members of our Church. How full Dr. Somerville's hands must be now! and how necessary an additional Secretary, more especially when we consider that the latter will have to direct attention to congregations across the Channel, and endeavour to bring them into such a condition that they will be capable of being used more and more as an instrument of good to the sister isle.

There were a few *side* meetings, of no small interest and importance, held during the sitting of Synod, and composed chiefly of its members. One was in connection with the Society for the liberation of religion from state control; another was in behalf of the Temperance Reformation; and a third was a meeting of the elders of the United Presbyterian Church. The last was a very delightful one. James Peddie, Esq., presided, and upwards of 150 elders were present, including several connected with the Free Church, who had expressed a wish to attend. It is chiefly on this account that we select it for notice. Sir George Sinclair, Bart., Professor Miller, Mr. Maurice Lothian, the Procurator-Fiscal for Edinburgh, and Mr. Dalziel, were amongst those representing the Free Church. All these are well-known influential Free Churchmen, and their presence on the occasion is a happy omen of good days to come. Sir George is eminently entitled to our commendation. A man of rank and intellect, he is no less a man of piety, and emphatically a lover of good men, to whatever denomination they belong. We have the greatest pleasure in recording the following passages which occur in the admirable speech he delivered:—

“For my own part, the longer I live, and the more deeply I consider the entire subject, the greater is the importance I attach to the points on which all the churches are agreed; and the more do the questions in which they differ seem comparatively valueless and insignificant. I myself have been throughout a long life a consistent admirer of Presbyterian Church order, and an adherent of Calvinistic doctrine. As soon as I discerned more clearly the paramount importance of

these great truths, I learned to admire and reverence the steadiness and singleness of eye which characterized your seceding predecessors. It was through their vigilance and zeal that, during a period of declining darkness, the pure oil of evangelical truth burned brightly in their candlesticks, while the lamp of the Established Church emitted a faint and flickering light, which was almost extinguished by the carbonic acid of indifference, heterodoxy, and infidelity. One great object which I always had at heart was to restore unity, to prevent or heal breaches, in Scotland's ecclesiastical Zion. As long as the Presbyterians of Scotland persist in remaining split up into sects and sections, denominational considerations will sadly interfere with the interest which they ought to take in the success of each other's exertions on behalf of the common cause, and in the service of their common Master. Permit me, in the name of my brethren, as well as in my own, to tender our respectful acknowledgments for the cordial welcome with which we have this day been greeted, and for the satisfaction with which we have witnessed the entire tenor of your proceedings. In the case of communions between which there is a radical and irreconcilable difference in regard to ecclesiastical polity (as, for instance, between ourselves and our Episcopal fellow-Christians), all attempts to bring about an incorporating union must, so far as I can judge, prove abortive. But that brethren, who are not kept asunder by any such preliminary obstacles, should remain in a state of separation, appears to me (I must confess) a sin, a scandal, and a shame. I have, however, (although most reluctantly,) renounced all hope of being permitted to witness the accomplishment of a scheme which, from benevolent, or at all events, disinterested motives, I have labored so assiduously, but so vainly, to bring to a successful issue. So far as I am personally concerned, 'the time is short.' My advanced period of life, and often infirmities, remind me that I must not hope to witness any event which 'delayeth its coming.' I can only contemplate, with mingled emotions of sadness and satisfaction, the genius of Presbyterian union, at whose shrine I have so long been an ardent votary, and exclaim, like the aged patriot of the great German dramatist—

' Better times will come—
But I myself shall then have ceas'd to be—
Receive my homage now.'

It is truly refreshing to augur, from the occurrence of such assemblages as this, the eventual dawning of a brighter day. We do well to take heed, in the meantime, to such encouraging developments of light, and confidence, and love. I am sure that all my brother Free Church elders will concur with me in requesting that we may be permitted to provide ourselves with 'return tickets' on the present occasion, in order that, if spared to see another anniversary of this social meal, we may again solicit the privilege, and enjoy the happiness of being present. I cannot too strongly express the sentiments of devotedness and admiration, which bind me with cords of affection to your time-honoured, and zealous, and exemplary communion. You do not number in your ranks (and perhaps you are as well without them) any large number of the gentry or nobles of the land; but you include within your pale a large and influential proportion of the middling classes, whom I have ever regarded as mainly constituting the basis and the bulwark of our national freedom and our national virtue; and I deem it a high honour to have been this day associated with so many of my esteemed and excellent countrymen, who are so well entitled to be designated as the salt of the earth, and who, in their respective spheres and localities, are exhibiting bright and consistent models of Scotland's piety, and of Scotland's patriotism,—of Scotland's wisdom and of Scotland's worth."

HINDOO ABOMINATIONS.

"A Missionary" writes to the *Times* as follows:—"There are thousands of my countrymen who hear of Ghat murders, and other horrors of India, but few realise them. Let me just give them an idea of the reality. At present I am residing near the Hooghly, not far from Calcutta, and scenes like the following constantly occur under our windows. For example, about midnight we hear the noise of a number of natives going down to the river, there is a pause, then a slight mutter-

ing, and sometimes you may catch the sound of some one as if choking, it is truly a human being, a man who is having his mouth crammed with mud and dirty water by 'his friends.' 'Hurree bol! hurree bol! they urge him to repeat, and when he appears dead they push his body into the stream, then singing some horrid song, they depart. Soon the tide washes the body ashore, and then we hear the dogs and jackals quarrelling over their horrid meal, as they tear the corpse limb from limb. In the morning a few vultures are sitting around the spot, and nothing remains but a few bones to attest one murder out of hundreds, perhaps thousands, committed every night on the course of this dreadful river! Within one-eighth of a mile I have counted the remains of six human bodies, and it is said that when property is in question it is not always a sick man who is thus treated. Every one knows that the bodies of men, women, and children pass constantly to and fro in the river, and all this goes on under the shade of our mission church and schools, where one or two persons are spending their lives to rescue a few millions who are engaged in these abominations. Yet it is a fact that every discouragement has hitherto been thrown in the way of those who, putting aside questions of sect, &c., are laboring, at least to moralise the brutal creation around them. About a week since, the churockpoojah was celebrated here. I saw a man, with hooks thrust through his flesh, whirled round and round more than 100 times, some twenty feet in the air, in the presence of thousands of men, women, and children, while other devotees, almost naked and smeared over with dirt and ashes, were sitting in a group below, and a third was smeared with coloured earth, carrying a bottle in his hand, the personification of debauchery, and all this amid the noise of tom-toms and barbarous music, which made the beautiful landscape appear peopled, as it were, with a batch of devils from hell. Hundreds of bad women fringed the whole assembly, and all this not ten miles from Calcutta, and under the eyes of our Christian Government. There are innumerable abominations too filthy to be mentioned; the worship of the Ling everywhere, and the one great fact that the idolatry of Bengal is merely the deification of vice. The Romans, with all their corruption, built temples to Pax and Virtus, but the Hindoo deities are merely devils. Surely these are crimes which ought to be put down by any Government, and which should be suppressed purely as being hostile to the fundamental principles of authority in any State."—*Christian Times*.

SCOTTISH EPISCOPAL CHURCH.

In our number for May we referred to the excitement which had been produced in this Church by the charge just delivered and published by the Right Reverend Dr. Forbes, Bishop of Brechin, in which he taught something like Popish doctrine respecting the presence of the body and blood of Christ in the Sacramental elements. Three of the Bishops, we mentioned, had expressed disapprobation of his language, and many of the laity had declared that an authoritative condemnation was necessary as the condition of their continuing in the denomination. A Synod of the Bishops has been held, but nothing very decisive has been done. The clergy have been warned neither to go to excess, nor to fall short in their teaching on the subject, and some principles have been laid down which savour considerably of Puseyism. The following is the account given of it by the *Witness* :—

"At the Synod of Bishops of the Scottish Episcopal Church, held in Edinburgh, the attempt at a formal accusation of the Bishop of Brechin was abandoned; but a pastoral letter was adopted, censuring two points in the charge. The Bishop protested, and appealed against this proceeding as uncanonical and illegal. The pastoral letter is subscribed by all the Bishops except Bishop Forbes. It was proposed by Bishop Terrot, and seconded and supported by the Bishop of Moray, after which Bishop Forbes denied the competency of the Synod to issue such a letter, and concluded by reading a long protest. The other Bishops having each signified their concurrence with the sentiments expressed in the pastoral letter, a Committee was appointed to superintend its publication. The Bishops are perfectly helpless in the matter."