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THE CANADIAN
United Presbyterian Magazine.

VOL. VII.]

TORONTO, JUNE, 1860.

[No. 6.

Miscellaneous Articles.

WHO ARE TO BE RECOGNISED AS MARRIED?

The question I humbly conceive, divides itself into two—Who are to be recognised, by the State, as married? And who are to be so recognised, by the Church? Some will reply that recognition by the Church is to be just co-extensive with recognition by the State, so that the two questions are substantially one. On that I beg, by and by, to offer a few remarks.

Marriage, we often hear, is a civil contract; and doubtless, in one aspect, so it is. There are many civil considerations connected with it, and these, of course, fall under the cognisance of the State. Without attempting a full enumeration of them, I may refer, by way of illustration, to such matters as lawyers call marital and conjugal rights, property, debts, alimony, legitimacy of children, succession to estate, titles, &c. It is impossible to dispute that all such things are within the province of the powers that be. It consequently belongs to the civil authorities to declare what marriage is, as the basis of these and similar affairs. The State is perfectly entitled, with reference to all such matters, to legislate respecting marriage—to determine who may enter into that relation—how it shall be constituted—how evidenced—how maintained, and how dissolved—indeed whether it shall admit of being dissolved at all. These are very serious considerations, and every prudent person will respect them. Suppose two persons live together without having complied with the regulations laid down by the State regarding the contracting of marriage, the consequences are obvious. They want all the civil rights and privileges of husband and wife; they may part at pleasure; the woman can get no redress from any one applying to her the most abominable word in the language; dower and everything akin to it are out of the question; the parties have no mutual claims to one another's property; and the children are not the heirs at law to their parents. But the question still remains What is the duty of the Church in such a case?

Are these persons to be held as violators of the Seventh Commandment? Are they to be excluded from ecclesiastical fellowship, and treated as heathens and publicans?

It is evident that the State, as an irresponsible power, may make very extreme regulations. It may authorise as marriage, what would disgust and shock every man of christian principle and feeling; and suppose a father were, with State-sanction, to marry his daughter, is the Church to admit them to the privilege of membership? Or it is conceivable the State may tend to the opposite of laxness. It might enact that marriage should not be contracted between persons born in the same township, or between those bearing the same name. Supposing such regulations to be disregarded, are the parties, if in all other respects unobjectionable, to be refused christian communion?—It may be said these suppositions are extravagant. Be it so; they may still be made, for testing a principle.

I cannot but think that the Church must be guided by other considerations, than mere civil enactment. Christianity unquestionably recognises marriage. To refer to only one passage of Scripture, it is said in Hebrews xiii. 4, "Marriage is honourable in all." The question then is, what is this marriage? Or more precisely, what are the essential conditions of that relation between a man and a woman, to which the apostle applies the Greek word rendered "marriage?" Let these be complied with, and the Church ought to be satisfied. If she demand more, she is not interpreting and administering the law of God, but is making laws of her own, or more probably she is adopting the commandments of men. These views it will be observed are quite general. Should they be acknowledged as sound, the application of them will still be matter for consideration.

It is, in my apprehension, a somewhat difficult thing to ascertain precisely what is the will of the Head of the Church regarding the limits within which marriage is lawful. The rule for individuals is simple—to avoid the appearance of evil—to keep at a distance from all that is suspicious. But the question for the Church, when laying down a canon for the regulation of her procedure, is different. The eighteenth chapter of Leviticus is regarded as containing a law, indeed *the* law on the subject; and the civil enactment of the country, I believe, is based on it. The interpretation of that portion of holy writ, however, is well known to be matter of dispute among the learned; and though it were otherwise, it might still require consideration, whether this ancient Jewish statute is to be held as a rule for christians. Polygamy was tolerated in Old Testament times, and provision was made for divorce, by simply writing a bill and handing it to the repudiated wife. No one would plead for such things among ourselves. The two cases therefore seem to be different.* The New Testament says little or nothing on the subject. Are we at liberty

* The Jewish law of marriage, with its death-penalty, its permission of polygamy, and arbitrary divorce, is abrogated.—*Princeton Review for October, 1859, p. 755.*

The doctrine that marriage is a contract for life between one man and one woman, is peculiarly a Christian doctrine. It is not a Jewish, a Mahomedan, or Pagan doctrine. It is peculiar to Christian lands, and is purely a Christian institution.—*Id., p. 763.*

to be guided by the principle—Doth not nature itself teach you? There is a sort of instinctive feeling of repugnance among near relations to anything like conjugal connexion, which one can scarcely help regarding as implanted by our Creator for wise and benevolent purposes. In some cases indeed these seem to be wanting; but monsters are well known to exist in the world, and exceptions go to the confirmation of general rules. Again there are clearly certain physiological reasons against persons near of kin entering into the marriage relation. All scientific men are perfectly agreed about this; and the matter is well enough understood by those practically engaged in the rearing of the lower animals. In so far as the legitimacy of these considerations is admitted, they will tend to the formation of public opinion, but it would be plainly impossible to found on them any thing approaching to the exactness of a law. In how many cases, however, relating to what is moral and spiritual, have we only general principles for our guide? What law is there as to the precise degree of knowledge or of piety that is necessary to entitle one to membership in the Church? These hints are submitted with the utmost diffidence, but I hold strongly the opinion that whatever be the rule for the Church, she is under no obligation to regulate her discipline by the law of the land. May I be allowed to add that I conceive no limitations to the right of marrying ought to be acknowledged, without satisfactory reasons being produced in support of them. The *onus probandi* lies on the person who seeks to fix the boundaries. Mere cohabitation ought to be held as *prima facie* evidence of legitimate marriage, till the contrary be shown.

It is sometimes argued that the civil enactments of the country, on this subject ought not to be disregarded, because there is no necessity for persons within the forbidden degrees, entering into such alliance. If that merely mean that there are other unmarried men and women in the world, and that probably one of them might be obtained for a partner, it is doubtless true; but in my opinion, not much to the purpose. A man may conscientiously believe that he ought to marry. He may know a woman whom he considers beyond all others a suitable wife for him, and he may cherish a most passionate love for her. She may have corresponding views and feelings towards him. Now supposing that there is nothing in the way, but some arbitrary regulation of the government—that there is no ground for supposing that any moral considerations interfere, or that the will of God is in opposition—supposing in fact that marriage would be justifiable in another country, where the law is different, is there not in such a case a high christian expediency, amounting really to duty, that the parties should marry? The chief difficulty seems to be of a prudential kind, particularly a regard to the position of one's offspring. That, however, would be mitigated were respectable and pious people to acknowledge the marriage as genuine, notwithstanding its being disowned by the State.

CONGREGATIONAL LIFE.

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

SIR,—Will you permit me to occupy a little more of your space, with some additional remarks suggested by the Treasurer's Returns for 1859? I have had the curiosity to go over the corresponding returns in the *Home Record* for April, and I find that out of upwards of 500 Congregations, only 24 stand entirely blank on that list; while we with our 117 Congregations have 34 that have given nothing during the past year to any Synodical purpose. Still further I notice that while in our 83 contributing Congregations, 12 have given less than 10 dollars, only 16 of the 500 have come to the same lowly position. What conclusion can any one draw from that simple fact? Not surely that our Congregations are so much poorer as a whole, than those at home, that such is necessarily the result. No one acquainted with the facts will say so. A Congregation of Canadian farmers, in ordinary circumstances, is out of sight, abler to do something *extra* for the cause of Christ, than the average of our country Congregations in Scotland. What is the reason then? There can be no good done by slurring over the answer. It must just be said fairly and honestly, a want of Christian Congregational life.

We are not, however, so bad as the Antiburghers from 1808 to 1820; (see the *Home Record* for April,) but we are not very greatly better. One-third of their Congregations, it seems, contributed to no Synodical purpose. We have not quite a third in that predicament, but we have rather more than a fourth. Out of 81 Congregations of Antiburghers only 12 managed to raise more than \$25; we on the other hand, have 47 above that point. The Antiburghers could only muster an average of \$20 a Congregation; we on the other hand are nearly at \$59. But what are these same Antiburgher Congregations doing now? Raising for Synodical purposes at an average rate of \$223 each. And what is the consequence? Are their Ministers starved? Their Ministers are better supported now than ever they have been before. Are they involving their Church property in debt in order to appear liberal to extra-Congregational objects? On the contrary, there never was such a spirit displayed for paying off all debt. Are they better able to give? That I do not believe. What is the reason then that they give more than *eleven times* what they gave 40 years ago? I believe the secret is, increased Congregational life; and that increased Congregational life, brought round in some measure, at any rate, by an increased sympathy for others, and increased efforts to help them. Why, Sir, one of these 81 Congregations, which from 1808 to 1820, unitedly raised every year about \$1640, in 1858 contributed *alone* to Synodical purposes \$2950; and the United Presbyterian Church, in 1859, not over three and a half times more numerous than the Antiburgher Synod in 1820, raised for Synodical purposes the large sum of \$170,000.

I know our cause here is but young yet. Youth, however, is a comparative term, and if young, we should show some of the fire and

energy of that interesting period of life. It is very evident, at any rate, that it is a grand mistake in any Minister discouraging such extra-Congregational exertions, under the notion that it is just so much taken from his income. It is very evident, further, I think, that in order to secure and develop *internal* prosperity, we must make more external exertion; for I am sure there is not a Church in the Province but what has learned from experience that the way to be able to help oneself is to be ready and willing to lend a helping hand to others. That, as a whole we are improving, seems manifest; but if we are a *real living unity*, we must be all at it, and always at it. It won't do, for the great burden to lie upon a comparatively small number, and these not the ablest. It has a discouraging influence, I don't say that it should. These Congregations and individuals find themselves, I doubt not, "blessed in their deed." They can with greater consistency and freedom say, "Thy Kingdom come." Still the fact is undeniable that such blanks as your April number presents, have a cooling tendency. Ministers have not the same freedom to urge their people to greater exertion. It almost seems to hint that we are rather a "rope of sand," than a living unity with one aim and one spirit, all striving with loving rejoicing hearts for the attainment of one object; each doing according to the ability which God has given us; each rejoicing over the exertions of our brethren; and *all* finding that there is a perfectly legitimate cause, in which we may be "provoked" to love and to good works.

It is but the "day of small things" with us as yet, but it is not on that account by any means to be "despised." At the same time it would be well to be "forgetting the things which are behind," and "reaching forward," none of us have any reason to believe that we have yet "attained"; and for my part I *do* believe that 1860 will see a great advance generally over 1859:

The better I become acquainted with Canada, the more am I convinced that our Church has a "mission" to fulfil. Almost every denomination seems eager to get a slice of Provincial funds. *This*, for Sectarian Colleges, *that* for Sectarian Schools:—*this* for some Scholarship; *that* for some Church or Manse site. In fact instead of its being generally a country imbued with correct, scriptural ideas, in reference to the support and propagation of Christ's cause; Canada seems greatly occupied with those who would wish to have a regular scramble for the public funds; and some apparently think, that no roads are too miry, and no proceedings are too pitiful, if they can but get a "haul" from the treasury, for "our Church,"—"our beloved Zion." There *are* dogs, you know, Mr. Editor, to which no puddings can possibly be too dirty.

In such circumstances it is well for the United Presbyterian Church in Canada, that she exhibit practically the might of "willinghood," and that she give tangible evidence that a Church always is best and *does* most when unencumbered by the assistance of the State. Far from believing that the question of "Church Establishments" is finally and forever set at rest in Canada, I am convinced that it is only just beginning. The grotesque ignorance displayed by many who claim to be

leaders of public opinion, even in reference to what has been *said* on either side; the delightful unconsciousness of what Voluntaryism really is—the helpless juvenility of thinking and information displayed by many, from whom other and better things might have been expected—with the scarcely concealed hope, even on the part of many who take no active hand in the present agitation for the upbreak of the national University and Schools of the Province, that the thing will be accomplished, and they will get their shares of the plunder; all tell me that something like a regular “ventilation” of “voluntaryism” is much needed in this same country of ours. And if we, as a Church, are to accomplish anything efficiently in showing what is to be done, we shall require to give some more satisfactory example of *how* it is to be done than heretofore.

Of the final result we can have no fear. “Our Master’s” cause, in all its sections, will eventually shake itself free from the ensnaring alliances by which it has been and is being so much injured. Before that, however, comes round, a great deal of evil may be inflicted even in this “free” land. *Quasi* colleges may be set down here, there, and everywhere; each with its little knot of very possibly sectarian incapables—each bidding for students—each issuing its “degrees,” (save the mark!)—each receiving its piece of governmental “pap”—and each sending forth its batches of imperfectly educated small men, with their “little Latin, less Greek, and almost no English.” Our “Common Schools” may be broken up, and each Congregation of all denominations may have its “educational establishment,” with its “miserable” and “miserably paid” teacher, doing his best to compete with “another of the same” (with a “difference”) over the way. The result of all this may be easily anticipated to be not of a nature to be contemplated with complacency by any lover of his country or his God. Nay, “Endow schools, and why not Churches?” may by and by be the cry; and those who have Rectories with their 400 acres here and there; and those who remember the “flesh pots of Egypt,” and half fancy that the weevil is a judgment because of the secularization of the Clergy Reserves; may be inclined to try to bring back the things which have passed away. In such a case to whom are we to look for the defence of the truth and right? I do believe than without anything like undue prejudice, it must be said chiefly, though not exclusively, to the United Presbyterian Church, Church of Rome, Church of England, Kirk of Scotland, *Wesleyans*, *most certainly*, and some others, *possibly*; we should find on the “wrong side” in the scramble for the “plunder,” of our National Educational Institutions. Let our Churches and Ministers be ready for what may be nearer than some of them imagine.

I am,

AN OBSERVER.

MANAGEMENT OF THE DIVINITY HALL.

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

SIR,—I understand the above matter will come under the consideration of the Synod at its ensuing meeting, and it is surely in the highest

degree desirable that it should be calmly and wisely disposed of. All right thinking men will admit that the Hall is of great consequence to the Church. True, it has never furnished an adequate supply of preachers, and, I fear, will not soon do so; but that lies with the Church herself. She has not rendered the ministry attractive, and perhaps Ministers have not always exerted the influence they ought, in the way of directing the attention of young men in their congregations toward the sacred office. The Hall, however, brings forward those who present themselves, and generally they prove just as acceptable and useful as those educated elsewhere. It would obviously be very easy to damage, or ruin the institution, and I think great responsibility will lie on those who do not carefully guard against such a result.

It seems to me that some new, and quite exact and definite regulations are needed. There ought clearly to be a system of rules about which there can be no dispute, and some body authorized by the Synod, ought to be fully empowered to carry these into effect, and settle, in the first instance, all cases not expressly provided for. Whenever there is anything left in a doubtful or questionable position, jarring will be sure to ensue, and unpleasant consequences probably follow. Every young man proposing to join the Hall should inquire what are our conditions. A code should be provided, to which he may be referred. If the terms please him, good and well; if not, he should turn his attention to something else. It is absurd for him to think of thrusting himself in, without complying with the rules.

It would be improper at present to enter into details, but I may advert to one or two points. I think it would be well for the Synod, as suggested in your last number, to require attendance on certain specified Classes in University College during each Session of the Hall. In this way something like a University education might be obtained, and theology studied at the same time. Surely one chief reason for holding the Session of the Hall in winter is that College may be attended. I have means of knowing that many of the students are averse to College, but their objections seem to me not valid. First, some of them see no use for such education as is given at College. They are to "tell the story of the cross" to plain people, in English, and why should they be troubled with Latin, Greek, Mathematics, &c.? Many of the greatest preachers, and authors too, have not been college-bred. Witness John Bunyan, Richard Baxter, and many others of former times, not to refer to some distinguished men of our own day. Again, some of the students are, perhaps, not prepared for the College classes. The professors are barbarians to them, as they are to the professors. Or further, full grown men would, at College, be associated with boys, and in some instances would be greatly their inferiors, which is mortifying. And further still, some of the students are so engaged during the winter, as to have no time for attending College, *i.e.*, no time for prosecuting study! But surely the earnings of a student during summer, together with an Exhibition, ought to be sufficient to maintain him in winter; and the Synod,

I humbly conceive, ought to prohibit all such engagements in the way of preaching or teaching as interfere with his proper business—acquiring fitness for the ministry. Everything is beautiful in its season. Let him be a Minister in due time, but let him first be a student, not merely in name, but in reality.

There is some unpleasant feeling, it is alleged, in reference to both the Committee on Theological Education and the Presbyteries being concerned in the examination of Students. That, I think, will require the consideration of the Synod. If the two parties cannot work harmoniously, one of them, I hope, will be relieved. It is well known that in at least one of the denominations out of which the U. P. Church in Scotland was formed, the Presbyteries usually conducted no examinations between the time of entrance to the Hall and taking on trials for licence. The Student was required to do nothing beyond giving a discourse every year. That plan might be adopted here; but to supersede the Committee would be a very great evil. In fact it would, in some cases, be just about putting an end to examination, and uniformity would, of course, be entirely destroyed. If any object to the classifying of Students according to their proficiency, I would beg to recommend to their consideration the conclusion of Sir William Hamilton's first Lecture on Metaphysics, together with the Appendix. The very fact that the classification is with some a sore point, is no small proof of its importance.

With regard to continuing the Exhibition scheme, that I conceive to be indispensable. I have been assured that, wherever Ministers have been favourable to the cause, the Congregations have been forward in contributing. Many of the Congregations, including some of the largest, have not yet given anything. There ought to be no difficulty in raising what is needed for the present. The Committee, I understand, have hitherto given to all applicants. Perhaps there should be some judicious restriction. Some, it is said, have applied just to get their position in the Hall. If so, they have laboured under an entire misapprehension. Taking an Exhibition is not necessary for that at all. The mistake is easily corrected, by doing, as one has done,—refunding the money.

The notion, I believe, has got into circulation that the students at present are deficient in their literary and philosophical attainments. The result of my inquiries is that several of them are, in these respects, decidedly superior. If some are otherwise, the question remains, with whom does the responsibility lie? A young man is surely entitled to offer himself for admission to the Hall; and if he be received while not qualified, the blame is not his. The Synod has adopted a list of subjects for examination, and has laid down the rule, quoted in your last, that this shall "be now the *minimum* which all Presbyterians* should faithfully and rigidly demand." Before this rule is set aside as unsatisfactory, let inquiry be made whether it has been observed.

Let me just, in fine, remark that there are certain moderate limits,

* The word "Presbyterians" was a misprint for "Presbyteries."—Ed.

within which our demands and expectations ought to be confined. Our circumstances are very different from those of the Church at home; but there is abundance of facts to prove that the scholarship of even her students is not uniformly high. To insist on such a thing here, would be altogether suicidal. Suppose a youth of four or five and twenty is admitted to the Hall, with almost no acquaintance with an inflected language, indeed with any language at all except English—suppose that he immediately becomes a preacher, and is applauded in that capacity and taken out accordingly, frequently in request at an evening party—that he interests himself in the political and other public questions that are astir, and that probably he is withal bent on matrimony—can any thing be more extravagant than to suppose that he is ever to become an adept in the *minutiæ* of Greek and Latin? Apart from all other considerations, his mind is ten years past the period for beginning the mastery of a Lexicon and Grammar. Nevertheless many well known cases sufficiently show, that it is quite possible that he may, with such cultivation as his case admits of, and proper diligence on his own part, turn out, under God's blessing, a respectable and useful Minister of the Gospel.

I am, &c.

R.

CALVINISM AND PRESBYTERIANISM, A PROPER BASIS FOR UNION.

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

SIR,—I doubt not many of your readers are looking forward with prayerful anxiety to the approaching meeting of Synod, especially with a view to the great question of Union. I do not regret that for some time past, that has not been a subject of discussion in your pages. For I doubt if, in that way, much good could have been expected. It is far from my intention to introduce any argumentation respecting it at present. My chief object is to draw attention to a fact which I have learnt with high satisfaction, and which, I hope, will exert a favourable influence on the junction of the two Churches in this country, at a very distant period. I refer to the speech delivered by the Rev. William Cunningham, D.D., Principal of New College, Edinburgh, before the Synod of the English Presbyterian Church at its late meeting at Sunderland, in connection with the celebration of the Tricentenary of the Reformation in Scotland. The Doctor openly and boldly avowed his conviction that Calvinism in doctrine, and Presbyterianism in government, are the proper basis on which Churches may not only recognise one another, but actually incorporate. He declared also that by Calvinism, he meant the great leading features of the system, to the exclusion of those minor points about which Calvinists may differ from one another.* I cannot but regard this as very significant and important; and I entertain a sanguine expectation that Dr. Cunningham's view will be realised. The

* Our readers will find the part of the speech referred to, in our Report of the Synod, in another part of this number.—ED.

sentiment seems to me perfectly just and reasonable in itself; and the author has great weight and authority among his brethren. It was generally allowed that he was the real originator and director of many movements connected with the formation of the Free Church, though more bustling men carried them out, and had their names associated with them. But let me caution our friends not over-hastily to expect so desirable a result as the acceptance of such a Basis. Time must be allowed for cool reflection. Many I hope will by and by gradually, and at length cordially, concur, who would at once declare opposition were such a proposal now made; and having committed themselves they would of course stand on the ground they have assumed. I am impressed therefore, with the idea that while there ought of course, to be nothing but perfect openness and honesty, it is of great consequence that there should, at the same time, be wise and skilful management. The more haste, the less speed.

May I here subjoin a short extract from a private letter from Scotland? The writer is a minister whose name, if I might present it, would carry with it no small weight. He is highly favourable to Union, and at the same time to moderation with respect to the Basis. "I will not presume" says he "to give any opinion on the subject, both because I know there are clear and able heads among you that will hold by the truth and maintain it; and also because I have not had time to study the points so closely as to authorise me to give a judgment. I have looked over several papers in the Canadian Magazine—papers of very varied merit. But I may say that I never could understand the precise doctrine of the Free Church respecting Christ's Headship over the nations—that I have never seen it distinctly stated in any of their standard books (perhaps that is owing to my ignorance)—and that I do not fully know on what it is founded. I could not say that 'Christ is King of Nations;' because that seems to me to mean he is king in things Civil. The king of a nation is its Chief Magistrate—the head of its Civil affairs; and if you say that Christ is King of Nations, the expression is to be taken in that sense, and implies that he is the Head in things Civil, or the Chief Magistrate of the nations. He was so among the Jews, but in no nation since. I know that he has authority given him over all flesh, but that is that he may give eternal life to as many as the Father has given him—that he has been made Head over all things, but that is for his body the Church—and that his Providence is universal, but that is that he may control all things, and render them subordinate to the execution of his Father's gracious designs in the salvation of the chosen, and the punishment of the finally impenitent. Beyond this the Bible does not seem to me to go, and I cannot go farther. Under the expression 'Christ is King of Nations' lurks, I am afraid, the old doctrine of the Civil Magistrate's power about religion, which Mr. Bruce of Whitburn, Dr. McCrie, Dr. Paxton and all the writers I have ever seen *were never able distinctly and clearly to define*. They first let him into the Church and then they hasten to fetter him, or to put him out, not being willing to allow him to use his lands for any purpose *but*

to give them money.”—I hope my friend will excuse the liberty I use in giving publicity to his sentiments, which I have reason to believe are generally entertained by the Church at home, and which entirely accord with those of

AN OLD MAN.

Reviews of Books.

THE RIVER OF LIFE, IN EZEKIEL'S VISION; *A Plea for Home Missions.* BY THE REV. ALEXANDER TOPP, A.M., of Knox's Church, Toronto. Small Quarto, pp. 32. Toronto: James Campbell, 1860.

This excellent discourse, it appears, was delivered to the author's own congregation, on the 8th of April last. We are glad that he has been induced to give it to the public, and hope that, under the divine blessing, it will contribute extensively to the promotion of the important object at which it especially aims. Our own denomination, and every other in the Province, needs to be stimulated to strenuous efforts for the furtherance of the gospel in our own country, so peculiarly situated—many parts of which are thinly inhabited, and almost entirely destitute of the means of grace, while the people, as new settlers, find it impracticable for them to do much in the way of sustaining religious ordinances among themselves, especially in times so unfavourable as those we have lately had.

The sermon is founded on Ezekiel, xlvii. 8-9; and there is first an admirable exposition and illustration of the passage, which relates to “the waters issuing from under the threshold of the house”—the temple. He: the author enquires; first, What are these waters and whence do they come? and second, Whither do they proceed, and the effect which they produce? Then follows the “Plea in behalf of the Home Missionary operations of our Church, the efforts of the Church to carry the waters of life and salvation, and the ordinances of the gospel into the destitute places of our cities and land.” We have great pleasure in presenting this portion entire; and our readers we trust will be both pleased and profited by the perusal.

In support of this plea we observe:

1. That the native tendency of the truth is to spread itself. He who has been spiritually healed himself, has been so not only for his own sake, but for the glory of Christ, and for the good of others. Hence you read in the 12th verse, “And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed. it shall bring forth new fruit according to his months, because the waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine.” In other words, they who have been healed by the waters of the sanctuary, and who live upon the banks of the river—they who have been quickened by the Spirit of Christ, and are nourished by habitual prayerful attendance on the word and ordinances, shall not only live to God, and prosper in the divine life, as fruitful trees of righteousness, the

planting of the Lord, that He may be glorified, but their fruit shall be for meat, and their leaf for medicine—they shall be for the spiritual healing and nourishment of others around them. They have been put in possession of the balm that is in Gilead, that they may speak of and commend its healing virtues, that by their example they may exhibit its power, and the love, and grace and skill of the great Physician. Ever bear in mind, believers, your high and holy vocation, even to show forth the praises of your Redeemer. In whatever way God in His Providence sets before you a door of usefulness in your respective spheres, be ready to enter in by that door—yea, be searching out means and opportunities of usefulness. And were all in any congregation who have tasted that the Lord is gracious, giving their hearts and putting their hands in right earnest to the work of the Lord, some in one way, and some in another, either in religiously instructing the young, or in seeking to guard and preserve youth from the paths in which destroyers go, or in deeds of charity and benevolence, in works of faith and labors of love, in warning, reproving and exhorting the ungodly, in guiding anxious enquirers, or encouraging one another in the Lord, then would the goings of God in their midst be seen and felt by themselves, and all around would be constrained to acknowledge that God was with them of a truth. God, even their God, would bless them abundantly.

2. The very design of the Church of Christ is to send forth from itself the waters of life and salvation. What is true of believers individually, is true of them collectively. "Freely," says Christ, "freely ye have received, freely give." And that congregation or church, which is absorbed in its own concerns, which is taking no thought about the welfare of others, and putting forth no efforts for the benefit of the world, that lieth in the wicked one, cannot be in a healthy or flourishing state. The spirit of life and love is not cherished there. For the spirit of Christ is the spirit of compassion and love to perishing souls. "The zeal of thine house hath eaten me up." Wherever the Spirit of Christ reigns, selfishness is cast down. "No man," says the Apostle, "liveth to himself." And so we add, "No church liveth to itself." The Church is the Lord's institution, to carry on His work upon the earth—to extend His kingdom—to enter the domains of Satan—to assail his strongholds—to wrest subjects from his grasp, and to convert them into loyal subjects of Messiah the King. Hence it is only answering the great end of its existence, when it looks abroad upon the world lying in wickedness with an eye of compassion and love, and sends Missionaries of the cross to the heathen and Jewish field, or when it embraces within its sympathies and prayerful labors, the ignorant, destitute and depraved around itself. And we feel assured that we make a statement which will be concurred in by all who seek the welfare of this land, and desire that it be taken possession of for the Lord, when we say that the different sections of the Church of Christ amongst us are peculiarly called on to look to the condition of those who in distant settlements of the country are without a stated ministry, and the regular dispensation of the means of grace, with the view of aiding them to the enjoyment of that great blessing. We all know that the natural tendency of the heart, especially in the case of those whose anxieties are necessarily much directed to their temporal interests, is, when the things of salvation are not habitually pressed upon them, to sink down into carelessness and unconcern: and as families grow up under that influence, the evil is perpetuated, and irreligion becomes the prevailing feature of the place.

"*But everything shall live whither the river cometh.*" Every church, with its Heaven-appointed ordinances in any distant locality, becomes a centre from which the waters of life and salvation flow. And when the blessing of God is vouchsafed, then there is a shaking among the dry bones, souls are born unto God—witnesses are raised up, both among the old and the young, for Christ—and what was once a moral desert, is now a well-watered garden of the Lord. "And he said unto me, son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold at the bank of the river were many trees on the one side and on the other,"*—such trees as have been already mentioned—"whose leaf shall not fade, neither shall the fruit thereof be consumed."† We can conceive no higher object of Christian benevolence and real philanthropy than that of filling the land with the streams of the water of life, providing the channels in which they are appointed to flow, and praying that the Spirit of God may Himself go along with them in all His convincing and converting and sanctifying power. And were the churches in the land really alive to their duty, and putting forth their resources in that direction, and were Christian men who have been saved with an everlasting salvation, to realize their obligations to the Lord who bought them with His blood, then might we look for the fulfilment in some measure at least, of the words of Scripture, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders."‡ "Thou shalt no more be termed Forsaken, neither shall thy land be termed Desolate: but thou shalt be called Hephzibah and thy land Beulah, for the Lord delighteth in thee, and thy land shall be married."§

3. The best interests of the country demand such exertions. The spirit of real patriotism is to countenance and foster whatever tends to improve and ameliorate the condition and character of the people, and to deny oneself for that object. And what can contribute so powerfully to make a loyal, contented, and happy nation, as the principles of the Gospel pervading it from one end to the other? What can so conduce to the exercise of good government—to the promotion of civil and religious liberty? What will so much help to promote a sound and religious education—to banish ignorance—to put down injustice, intemperance, and every form of social evil and vice, and thus to advance the prosperity of a nation? Let there be a God-fearing people, and upon them the blessing of God will not fail to rest. Why has Britain remained unshaken among the nations of Europe, whilst they have been convulsed by revolutions and by intestine commotions and wars? Why has she stood forth as the bulwark of liberty, the asylum of the refugee, the friend of the oppressed, and the enemy of tyranny? Why has she advanced in temporal prosperity? And why has she been honored to do so much for the extension of the Redeemer's cause, though alas! far short of what she might have done? Simply, because the river of the water of life flows throughout its borders. And so it will be with any land where the people drink of the river of life and rejoice therein.

Canada has peculiar claims upon the missionary exertions of the Protestant Churches which have taken root within its borders. Who can tell what this vast and growing Province may come to in the course of years? What a large population may be found in it? And what greatness and power it may attain to, as a nation? Look at the position which the

* Verse 3, 7.

† Verse 12.

‡ Isaiah lx. 18.

§ Isaiah, lxii, 4.

United States, as an independent nation now occupy? And who can tell what may be the future of Canada? Surely, then, in this land, where the foundations of what may yet be a mighty empire are being laid; where Popery is putting forth its deadly, enslaving power; and where, by persons of erroneous creeds and from different countries, sentiments are put forth at variance with the truth of God, there ought to be the leavening of the people with the principles of the Word of God,—those principles which alone can make a nation great; and enable it to further the grand object which God has in view—His purpose from the beginning, viz., the subjection of the earth to the reign of His Son. Every consideration, then, of Christian duty—of zeal for the conversion of souls and the glory of Christ—of real patriotism—and of anxiety for the future welfare of the people,—calls upon Churches and Christian men to come to the help of the Lord, to the help of the Lord against the mighty; and to do what in them lies, through the grace of God, that the waters of life and salvation may flow forth abundantly, and be supplied, as necessity demands, to the growing population of the land, that thus none may perish from a famine of the Word of God.

But, as we are reminded from the last sentence, though persons may perish from a famine of the Word of God, yet others may perish with the waters of life flowing by their side. “But the miry places thereof and the marshes thereof shall not be healed, they shall be given to salt.”* The Gospel of Christ heals and saves just as it is believed on and taken into the heart. It blesses and makes alive only as it is received in faith and love. You may stand and see the river of life running past your doors, and yet you may refuse to stoop to drink of its life giving streams; and if you do so, if you will not come to Christ that you may have life, you cannot be healed, you shall be given to salt—you shall become as pillars of salt, eternal monuments of the wrath of the Lamb, because of mercy abused, and love insulted and despised. “This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” Oh! do not any of you bring that fearful doom upon yourselves, whilst the invitation goes forth as free and unfettered as ever. “The Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come. And whosoever will, let him take of the water of life freely.”

THE BIBLICAL REASON WHY; a Family Guide to Scripture Readings, and a Hand-Book for Biblical Students. BY THE AUTHOR OF “THE REASON WHY,” &c., &c. 12mo. pp. 324. New York; Dick & Fitzgerald, 1860.

The somewhat quaint title of this book, is founded on the fact that it consists of answers to questions relating to the Bible, and generally commencing with the word “Why.” A good deal of correct and interesting information, is doubtless conveyed, and so far we recommend the work; but many of the encomiums which have been bestowed on it, are in our opinion quite extravagant. We doubt the wisdom of the principle on which it is based. In innumerable instances the proper subject of enquiry is, “The Biblical Statement What?” rather than the

* Verse 11.

“Reason Why” To the latter question, very frequently the only safe and sound answer that can be given is, “Even so Father; for so it seemed good in thy sight.” Some of the questions seem to us scarcely to come under the denomination “Biblical.” For example, the 640th, “Why is the Triangle surrounded with glory used as an emblem of the Trinity;” or the 625th, “What is the origin of the word Rubric?” Sometimes the answer, so far as given, is little better than trifling, while the main point in the question is entirely evaded. Thus Question 112th is, “Why did Jacob flee into Mesopotamia?” Answer “Because having obtained, by fraud, the blessing his father Isaac intended for Esau, he feared the effects of his brother’s anger.” Very true, but why was the flight to Mesopotamia? Again question 146, “Why did Moses flee from Egypt to Midian?” Answer, “To avoid the penalty he had incurred by slaying the Egyptian, whom he had seen striking one of his oppressed brethren.” Every child sees that that was the reason for his fleeing “from Egypt;” but why “to Midian?” There are a number of other questions to which, on various grounds, exceptions might be taken, such as Question 1131, “Why did the angel say to the holy women, He goeth before you into Galilee?” Answer, “Because the name of Galilee interpreted means transmigration or passage, and was significant of the Christian warfare;” or, 1138, “Why should the profile portrait of our Saviour, sent by Lentulus to Tiberius, be regarded with respect, as a highly probable likeness?” “Because,” says the author of *The Truths of Religion demonstrated by an appeal to existing monuments*, “We think it by no means improbable that some of the early Jewish converts might be desirous to possess a memorial of their Lord, in a medal which might bear an impress of his visage.” Does it follow from this, that there is the smallest probability of the portrait being genuine?

Missionary Intelligence.

INDIA.

Our readers are already aware that the Rev. Mr. Steele, one of the first two Missionaries sent out by the U. P. Church in Scotland, to India, died on his way to Rajputana. The Rev. Dr. Wilson of Bombay, the eminent Missionary of the Free Church, has laid our church under very great obligation by the kind and disinterested part he has acted towards these missionaries. Besides receiving them most hospitably to his house, he, along with Mrs. Wilson, set out with them to the distant scene of their labours, to survey the field, and give them the benefit of his thirty years’ experience, by advising them as to their procedure. Mr. Steele, it appears, had suffered during the voyage from confinement of the bowels, arising it is supposed from an inactive state of the liver. On the journey through the country he became remarkably worse, and had the advice of experienced physicians as he went along, but all in vain. Dr. Wilson has written a long and interesting letter to Dr. Somerville, our Mission Secretary at Edinburgh. We subjoin the latter part of it, together with some notices by the Rev. W. Shoolbred, our other missionary, and some remarks by Dr. Somerville.

“Mr. Steele bore his great sufferings with much meekness and resignation, and

entered with great interest into our religious exercises at his couch, though at this time he made no remarks on his personal feelings, except on one occasion, when he said, "Read me something about Christ, to compose my mind." When, in the gracious providence of God, he got relief, he, with ourselves, felt very thankful for the merciful interposition which had been made on his behalf.

We continued a week at Kaira; and we did not leave it till Dr. Colston expressed his belief that the daily marches of Mr. Steele, now in a palanquin, might contribute to his convalescence. In two days we were at Ahmadábád, where we remained for seven days, during which Messrs. Shoolbred and Steele stayed in a healthy locality, in a bungalow of our excellent friend General Woodburn. Mr. Steele enjoyed the best medical attendance, that of Dr. Ekin of H. M's. service. We did not renew our march to the north till Dr. Ekin expressed the same hopes of it that Dr. Colston had done at Kaira. Mr. Steele's convalescence appeared to be advancing, though but slowly; and two marches beyond Ahmadábád, at Mhaisáná, both he and Mr. Shoolbred thought the palanquin might be dispensed with. From Mhaisáná to Disá, four stages distant, Mr. Steele journeyed in a travelling cart adapted to the road. During the last two or three stages he complained of pain in his right side and leg, which we attributed to the wind having blown upon it. The pain, which was in fact a renewal of older symptoms, was a matter of anxiety to Dr. Thorold, whom we called in without delay on our getting to Disá, and who during twelve days treated him with the judgment and attention he had experienced elsewhere. It was greatly mitigated by the swelling of his leg, and by the opening of a large abscess formed above the ankle.

Dr. Thorold encouraged our advance from Disá, as our medical friends had done at other stations, and removed the restrictions as to his food, which in the first instance he had laid upon him. Mr. Steele seemed to be rather in the way of improvement than otherwise for the first four stages which we made, the second of which brought us into the Rajput States. At Siroki, the capital of one of these states, however, he was seized (on the evening of the Lord's day, 15th January,) with diarrhœa, which we conceived to be fraught with danger, especially when superadded to the running of his leg, which required, from its appearance, to be kept open by continued poultices. The medicines we gave him checked the diarrhœa for the time being; but it returned during the two following marches, especially the last of them, which brought us (on the 17th January) to Erinpura, the camp of the Jodhpur Legion, where the best medical assistance, in the person of Dr. Eddowes, was immediately procured, and from whom, and Major Hall, the Political Superintendent of Siroki, Mrs. Hall, Captain and the Misses Black, we received such sympathy and assistance as we can never forget.

Mr Steele's diarrhœa yielded to the medicines given to him by Dr. Eddowes; but the abscess in his leg was found to be of a most formidable character, both in its dimensions and the injury arising from it to the bones contiguous to it, the periosteum of which was found to have perished. Dr. Eddowes told us at once that his fears of a fatal issue in the case greatly preponderated over his hopes. The general state of his blood, he said, must have been long of a most unsatisfactory character; and of this fact unequivocal proof soon appeared in the growth of other large abscesses in other parts of his body, as in the upper region of the thigh and shoulder. With these abscesses, Dr. Eddowes, who was a most distinguished operator in the hospitals of the Crimean war, dealt most skilfully, devoting to the treating and dressing of them two or three hours daily. Mr. Steele had much to endure in connection with them; but even the emptying of them gave but little relief to his pulse. The patient, though long himself hopeful of a cure, evinced much peacefulness and resignation during his sufferings. Our religious readings, conversations, and prayers at his couch, were a source of great enjoyment to him. I occasionally noted down what passed on these occasions, especially when our apprehensions respecting him were well nigh at their height. On his alluding (on the 31st January) to his great uneasiness of body, I said, "The blessed Saviour could, if he were willing, say to you, 'Rise, take up thy bed and

walk; and he loves you as really just now as if did say this to you." His reply was, "That is a very comforting thought." When I had read, at our evening worship the same day, the twenty-seventh hymn, (Saints in Heaven,) in "Gems of Sacred Poetry" of the Tract Society, and Mrs. Wilson had said, "There is another version of the same passage of Scripture, (Rev. vii. 9-17) in the Paraphrases," he said, "There is another version of it also here,—in my own experience." On my repeating (on the 1st February) the paraphrase, "Where high the heavenly temple stands," he said, "The sympathy of Christ is very precious" I added, "The more so, that there is always with it a corresponding forthputting of divine grace. We often pity, without being able to extend any relief; but Christ gives relief of a suitable character with his pity." To this he firmly responded, "Oh yes!" On the same day he said, "I hope I may soon get better." I then remarked, "In this matter God chooses for us; and it is better that he, with his unerring wisdom, unchanging faithfulness, and boundless love, should make the choice than we ourselves." To this he readily assented, saying, "Yes, it is." On my leaving him after worship, I said, "I shall give you a short text for the night.—He is our peace." When Mr. Shoolbred had remarked, "There is much in that short text," he said, "That there is!" One day, after I had read the hymn, "Longing for heaven," he said, "That is a very pretty hymn; I have been acquainted with it for a considerable time." When I had read to him some portions of the first twenty Psalms, and had prayed with him, I said, "Even the saints of old, with obscurer views of the gospel scheme than we possess, since life and immortality have been brought to light by the gospel, had entire confidence in the revealed mercy and salvation of God; and I hope, my dear friend, that the Holy Spirit is leading you to confide and rejoice in the Saviour, taking the things that are his and showing them to you." He replied, "I have no doubt about that matter; but I find it difficult to collect my thoughts and fix them upon it." I then said, "You need not make too much of that matter. 'The Spirit maketh intercession for us with groanings and prayers which cannot be uttered.' A parent pities his child the more, that it can express its wants and suffering only by moanings and sighs, not by words. And 'like as a father pities his children, so the Lord pitieth them that fear him; for he knoweth our frame, and remembereth that we are dust.'" "Oh, yes!" he said. "'As the heaven is high above the earth, so great is his mercy toward them that fear him.'"

Altogether, it was evident that he was resting, and that with conscious security, on the Rock of Ages. We had faith to part with him, though, with submission, we prayed for his recovery, for the sake of his dear friends, and the church and mission.

As time passed on, and the approach of the hot season advanced, great anxiety was felt about my survey of the actual mission field before returning to Bombay, that I might be able to advise with Mr. Shoolbred and your committee as to the method of its occupation. Providence seemed to present the opportunity for Mrs. Wilson and myself to proceed to it. Mr. Shoolbred had so far recovered from a severe bilious attack, with which he had been seized near Disá, and rheumatic ailments which had come on him at Erinpurá, that he could attend to Mr. Steele both materially and ministerially. The doctor thought, when some of Mr. Steele's abscesses began to heal, we might probably, if no sudden change occurred, find him alive on our return, when, if circumstances permitted, we might take him to Mount Abu, or even to Bombay, though we could not as yet cherish any hope of his ultimate recovery. Mr. Steele himself expressed a wish that we should continue our march; limiting, however the prospect of his afterwards going with us, if spared, to Mount Abu, that he might be "near the field of labour." With much trembling of heart we left Erinpurá on the 9th of February, for the accomplishment of the duty which in the gracious providence of God,—as in another communication I shall (D.V.) detail to you,—I have been enabled most satisfactorily to accomplish, in the company, over a large portion of it, of our excellent friend Dr. Small. At the moment of our departure, Mr. Steele seemed to be worse than

usual: and the first letters we had from Mr. Shoolbred gave intensity to all our fears in his behalf. Other letters so far mitigated these fears, that after we had returned a stage on the way to Erinpurá, we again resumed our journey to the north. Mr. Shoolbred, who I am thankful to say expects to reach this place tomorrow, will have communicated to you the sequel. Our dear brother Mr. Steele, over whom we had all so long watched with fraternal tenderness and care, died on the morning of Sabbath, the 19th February, in the house of Dr. Eddowes, to which a few days previously he had been removed (from the traveller's bungalow,) and where he enjoyed the unremitting attention of that benevolent gentleman and able medical practitioner. His soul departed, we cannot doubt, to those glorious mansions for which he had received a title by his appropriation of the work and person of the Lord Jesus Christ, and his preparation for which was hastened by the tribulations which he was called to endure. Precious in the sight of the Lord has been his death, as instructive it ought to be in the sight of man. His relatives and friends, submissively surrendering him, as we trust by the Divine power they will be enabled to do, make an acceptable offering of gratitude to the God of their salvation. His early loss, noted as he was for suitable qualifications and much promise, increases the solemnity, and tests the faith, determination, and devotedness of the friends of missions. The first possession of the United Presbyterian Church in Rajpootana, as of Abraham in the Land of Promise, has been a GRAVE. The Irish Presbyterian Church (under my own eye, too, and that of a single surviving missionary brother, Dr. Glasgow,) had its first possession in Gujarát of the same kind; but immediately sought and found other acquisitions in that province, by immediately sending to it five additional heralds of salvation. A similar result, I doubt not, will, through the grace of God, be the consequence in the present instance. While from the church militant the Lord early calls a Stephen to himself, he forthwith sends a Paul to the work and to the warfare.

In another communication, I shall, if spared, direct your attention to one or two prudential considerations, suggested by what has occurred in this trying case. In the meantime, praying for the comfort and sanctification of all connected with it, I am, my dear Sir, yours in Christian affection,

JOHN WILSON.

P.S.—3rd March, 1860.

Mr. Shoolbred, I am thankful to say, arrived in safety this morning in Beáwr, in the neighbourhood of which he received a very hearty welcome from Dr. Small and myself. He has recovered his health, and is prepared immediately to proceed with the study of the native language, with which he has been busy since he arrived in Bambay. When I have communicated to him the results of my late survey of the mission field, which presents itself to me in a very favourable aspect, I shall, with Mrs. Wilson, D.V., leave for Bombay, which we hope, with a new bullock dák which has just been established, to reach in three weeks from the day of our departure.

I find that, in a few sentences, I can give you all that has occurred to me respecting Mr. Steele's case, considered in a prudential point of view.

The seeds of his disease, it is the opinion of our medical friends, were sown in Scotland; they had a rapid growth during the voyage to India; and they soon came to maturity in this country.

Without making any reflections on any parties connected with him, the following lessons are taught by his case:

1. Particular inquiries should be made about the state of the blood and bowels of all missionaries proceeding to tropical climates; and, when necessary, they should be put through a course of medicine before leaving the shores of Britain.

2. They should be urged to pay due attention to the state of their health when at sea.

3. On landing on a foreign shore, they should not leave for a distant interior till they have fully recovered from any inconvenient effects of the voyage.

J. W

To this narrative we add a few notices, taken from letters of the Rev. W. Shoolbred. The pulse of Mr. Steele was so uniformly high, that the doctor was of opinion that there must be some internal malady. This appeared on the morning of the 15th February, in the form of an abscess in the liver, when the doctor said to Mr. Shoolbred, "There is not a single ray of hope left." From this period he gradually sunk, was conscious to the last, suffered comparatively little pain, and to all inquiries how he felt, replied, "Very comfortable." Vomiting came on, which the doctor did not succeed in stopping; and, at 4 o'clock on the morning of Sabbath, the 19th February, whilst fresh medicines were being sent for, he fell asleep in the Lord, and went to enjoy the everlasting Sabbath above. He was buried on the evening of that day. As Mr. Shoolbred was unable, on account of rheumatism in his ankle, to attend the funeral, Dr. Eddowes made the necessary arrangements. He and other English residents accompanied the body to its resting-place, and Major Hall, the superintendent of the station, read the funeral service over the grave. Mr. Shoolbred adds: "I was much with him on the evening before his death, but all our conversation turned on the heavenly heritage, and that rest which remaineth for the people of God. I am convinced that, though young in years, he was ripe for heaven. My whole intercourse with him was one of unmixed pleasure. No jarring word—no bitter thought even. His meekness and Christian kindness have won all hearts, and he dies regretted by many in India, who had seen enough of him to respect and admire his character."

Thus the Rev. Mr. Steele has been called away in the twenty-fourth year of his age, and while on his way to the field of labour. The dispensation is sad and painful, as well as unexpected; but still there are features connected with it which tend to remove much of its bitterness, and to throw around it light and consolation.

In the first place, everything was done for the recovery and the comfort of the young servant of the Lord, which skill and kindness could accomplish. He was assailed with sickness and disease in a foreign land; but he was encircled by Christian friends, who watched over him with an assiduity that was unceasing. At every stage of the journey, he met with the cordial sympathy and the warm benevolence of the British residents, and with most skilful and attentive physicians. And the care, tenderness, and unwearied affection which Dr. and Mrs. Wilson showed, exceed all praise. The circumstances in which he was placed were deeply affecting; and they felt their hearts, as their letters testify, strongly drawn to him by his patience and meek resignation; and their assiduous ministrations were the result of love as well as of duty. Indeed, it may be said truly, that Dr. Wilson acted the part of a friend, a parent, and a pastor; taking care of the mind as well as the body, and bringing gently and fitly before him the truths and the consolations of God's own word. As a correspondent remarks, "How touching was it to see the old disciple—the tried soldier—a man whose best energies have for thirty years been devoted to the work of Indian evangelization, staying the fainting hand and heart of his young brother at the brink of the river of death!" And at Erinpura, where he lingered for more than four weeks, he found in Dr. Eddowes the kindness of a brother. Not only did this most skilful surgeon, who, Mr. Shoolbred says, is "a man among a thousand," visit him at the traveller's bungalow twice or thrice a day, dress his sores, and form ingenious contrivances for relieving him from pain, but, after Dr. Wilson left, he had him, along with Mr. Shoolbred, removed to his own house, in order that he might be near him both night and day.

In the second place, he had the gracious presence and support of God during his illness and in the view of death. He and Mr. Shoolbred were sent away from this country amid the exercises of united and earnest prayer. We know that supplications have continued to be offered on their behalf. The Christian friends in Bombay, took also a deep interest in them and in their progress; and, as it appears from the letters before us, unceasing prayer was there made for them,

and especially for the sufferer. These numerous petitions were not answered in the way of granting restoration to health and a safe arrival at the scene of anticipated labour; but they were graciously "heard;" for the Lord smiled upon his servant whilst he lay on his yet unstained shield, and gave him peace, comfort, and hope. The above letter of Dr. Wilson, and others before us, attest his undisturbed serenity of mind. He wished to live and to do his work; and even should he be able, on Dr. Wilson's return from Beawr, to be removed from Erinpura, he did not desire to go farther than to the Sanitarium on Mount Abu, which was in the vicinity, that, as he touchingly said, he might be "near his work." But still he was prepared to submit to whatever the Lord should appoint; and hence, when on the 15th of February, after the abscess in the liver had appeared, and, as the doctor said, "removed the last ray of hope," Mr. Shoolbred felt it to be his duty to apprise him of his danger, it is said, "he received the announcement with great composure, and expressed more freely than he had ever done before, his entire faith and confidence in the Saviour, and his well-grounded hope of going to be with him in the house of many mansions." And,

In the third place, he died in the service of the Lord. Early in life, we have reason to believe, did he give himself to the blessed Saviour, to be his for time and for eternity; he viewed himself as not his own, but Christ's; and when the call was made for agents to go to India, he presented himself, saying, "Here am I, send me." It was good that he did so. The intention was noble, and the Lord accepted the purpose for the deed. We could have wished it otherwise, indeed, we hoped and prayed that he might have many years of arduous and fruitful labours; but we dare not place our wishes in opposition to the will of Him who is at once the Ruler of providence and the Lord of the mission field; all whose ways are wise and gracious, and who, as the Captain of salvation, fixes the time, the place, and the manner in which each of the sons is to be brought to glory. He has seen meet to call him, whilst in the act of marching to the battle-field, away to the services of the celestial church; and it becomes us to bow to the Divine award in adoring resignation, believing that this event is best for him, best for his parents, best for the mission, and best for the whole church.

And what is the effect which this dispensation is to have upon the church? Will it cool the zeal, discourage the hearts, and abate the energies of those who take an interest in this new mission? Will it repress the aspirations of those young men who were thinking of offering themselves for this great field? Will it, as did the check which the Israelites received at the siege of Ai, cover the whole congregation of the Lord with fear and mourning? Such results would betoken want of faith and piety. The work is undoubtedly the Lord's; we were, and are, called to engage in it by many obvious tokens; and it belongs to him, whose cause we are seeking to promote, to dispose of his servants as he pleases. And it has often been his way, at the outset of great enterprises, to smite down the human instruments—to seem to remove all reliable agency, in order that his people may be led to place their dependence more entirely on himself. To him all the glory must be given; and the state of mind which yields this, is never realized till we are made to "cease from man." It would be easy to adduce from the past history of the church, and of missions, many instances in which apparent loss and disaster just prepared the way for eminent success and triumph. Dr. Wilson adverts, in the close of his letter, to the experience of the Irish Presbyterian Church. The Rev. Mr. McKee, who has been seventeen years a missionary of that church in Guzerat, mentioned the same circumstance at the Missionary Conference in Liverpool to the writer of this notice on the day when he received the tidings of Mr. Steele's death, and said that the sudden removal of one of their first two missionaries obtained in a short time five additional agents; and the Rev. Dr. Morgan of Belfast, hearing of what had occurred, has kindly sent to us a letter, stating the same interesting circumstance. He says, "In 1840 we sent our first two missionaries to India. One of them died of fever within a few months of his entrance on his work. They were accompanied by Dr. Wilson, as yours also were.

And he took fever, but was graciously spared. Yet that *death* has proved, under God, the *life* of our Assembly's mission in India. The result of the dispensation was, that the church was roused to exertion, and six missionaries were sent instead of two. God overruled the event for good. I trust it will be so in your case also." What member of our church is not ready to add to this expression of trust his cordial Amen? But this end will be attained only by right views and exercises. The dispensation, which we feel to be now grievous, will yield its proper fruits when its lessons are learned and improved. It calls us to consider the motives with which we engaged in this mission, and to see that these are pure and scriptural; it is intended to test our faith, and to see if we shall faint when we are rebuked of the Lord; and it is sent to excite the church to more fervent prayer, and to a deeper sense of our need of the Lord's presence and favour. It does not bid us retreat; that is a command never heard in the service of God. It summons us rather to fill up the vacant post, to strengthen the advancing column, and to go forward grasping more firmly the divine banner. Jacob buried his dead while on his way to his father's house at Hebron; but that grave, which he dug with sorrow "in the plains of Bethlehem," proved to be near the birth-place of Emmanuel. Our young brother sleeps not in Beawr, the chosen site of the mission, but in Erinpura, just within the border of Rajpootana, the seat of the Jodhpur military legion;—emblem, we trust, both that this death will be the means of calling forth many soldiers of the cross, and that the gospel, which our church is planting in North west India, will extend far beyond the province of Ajmere, fill the encircling regions, and cause songs of praise yet to ascend from thousands of happy worshippers, congregated on the spot where a few mourners committed to the grave one of our two pioneer missionaries, "making great lamentation over him."

THE ARRIVAL OF THE REV. MR. SHOOLBRED, AT BEAWR.

The Rev. Dr. Wilson left Erinpura on the 9th of February; he did so with great reluctance, but it was a matter of duty. He had gone with the missionaries chiefly with the view of surveying the mission field, introducing them to their work, and giving them and the Committee at home, the benefit of his experience. The season was advancing, and had he remained at Erinpura much longer, he could not have visited Beawr, as the plains and jungles of Guzerat, through which he must return to Bombay, cannot be safely traversed by Europeans during the heat of summer. He left Mr. Steele, therefore, under the care of Dr. Eddowes and Mr. Shoolbred, in the expectation that he would find him alive on his return, and went to perform the service for which he had accompanied them from Bombay. He visited Palee, Joudpur, and Beawr, looked carefully over the field chosen for our mission, and prepared the way for the arrival of Mr. Shoolbred. We have not yet received his observations; but our readers will be gratified to observe, that in the postscript to the letter given above, he says that "the survey is very favourable." Mr. Shoolbred left Erinpura on Monday evening, the 27th of February; and after accomplishing six long stages in little more than five days, reached Beawr on the morning of Saturday, the 3rd of March. He was there most kindly received by Dr. Small, in whose house he has found a home, till he gets one of his own. It was expected that this would not be long, as there was a house for sale, which Dr. Wilson, who had been there for some time, regarded "as highly suitable for all the present purposes of the mission."

Mr. Shoolbred, for whom in his special circumstances we invite the earnest prayers of the church, will not be quite alone, even when Dr. and Mrs. Wilson leave him. In the good providence of God, he has obtained a native helper, of whom he gives, in a letter from Erinpura, dated 15th February, the following interesting account:—"By Dr. Wilson's advice I have, in the meantime, for the very small salary of 18 rupees a month (36s.), secured the services of a converted Brahmin, Chinturamo by name. He reads Hindustani with me daily, and assists me in prosecuting my studies in that language. When I reach Beawr I will

employ him as a colporteur. He came down to Bombay after the mutiny broke out, attended one of the institutions there, and became an inquirer after the truths of Christianity. Well known to Dr. Wilson, and desirous of visiting his friends in the Punjab, he was permitted to join our party. On the way he received more thorough instruction; and when we reached this place, he was desirous to make a public profession of his adherence to the Christian faith. After due examination, he was baptized by Dr. Wilson. Now he dares not go to see his friends, who would meet him with scorn and persecution. Last Sabbath he addressed the servants and some other natives, from the third chapter of John's Gospel. He spoke fluently, and, so far as I could follow him, well. He has naturally a good mind, and, I think, will prove a valuable agent."

THE MISSIONARY PRINCIPLE DEVELOPING THE PECUNIARY RESOURCES OF THE CHURCH.

It has often been said that if a congregation or a church is inactive or illiberal, the best method for exciting their interest in the cause of Christ, and for drawing forth their resources, both spiritual and pecuniary, is to get them to engage in the work of missions. The claims of Christ and of the perishing heathen, vividly presented and in some measure realized, expand their views and feelings, and lead to habits of active benevolence which invigorate all their Christian energies. Just as the introduction of water into a district that was before barren and unproductive, causes rich verdure and fruitfulness, clothing the whole region with life, beauty, and gladness; so does missionary occupation make a people that were comparatively apathetic and careless, lively, zealous, and liberal,—thus illustrating the divine statement, "There is that scattereth, and yet increaseth." In confirmation of this view, which all experience sustains, and for which many reasons can be assigned, we appeal to the following very remarkable statistics. We take eighty-one congregations of our church, and we shall show what they did for the cause of Christ before the period of missions, and what they are doing now, in the way of pecuniary contributions. The contrast is striking, instructive, and even encouraging.

1. *The contributions of eighty one congregations to Synodical purposes before the period of Missions.*—Some time ago, Mr. A. G. Ellis handed to us the printed receipts and disbursements of the General Associate or Antiburgher Synod, now forming a part of the United Presbyterian Church. These accounts extend over a period of fourteen years, ranging from 1808 to 1820, and contain the entire contributions of the Church for Synodical purposes, being intended it is said, "to assist the weaker congregations, and to defray other necessary public expenses," including the support of the Theological Hall and the salary of the Professor. There was no foreign mission work performed by the Synod in these days, except the sending of three ministers to America. During the first seven of the fourteen years wages were good, and the agricultural interest was prosperous; and hence, it may be said, that we have in the conduct of such a church a fair sample of what Christians will do that are not brought under the influence of the missionary principle. We have carefully examined these accounts, but instead of giving the details for each year, we shall state the results. The average number of congregations belonging to the Antiburgher Synod during these fourteen years, was 139; and of these only 81 contributed to the funds of the Synod. Here, then, is the first indication of the want of life—the fact, that 58 congregations, or more than one-third of the entire number, did not give a single farthing for any public Synodical purpose. And what was the rate of giving in the case of the 81 congregations? Only twelve, on an average, contributed more than £5 each. The whole sum raised during these fourteen years was £4600 7s. 9d., being £328 12s. a year, or at the rate of £4 1s. 1d. for each of the contributing congregations. This was a very low scale of contribution; and yet it appears from these documents that the liberality of the church, instead of augmenting, actually decreased. The sum raised for 1808 was greatly more than that for 1820. One

congregation—a very large one—began with £40; omitting a year, and then came down to £20; and it is a singular circumstance, that there was just one congregation in the body that steadily augmented its contributions, rising from under £8 a year to nearly £30. Individual donations seem then to have been unknown, for there is only one donation recorded, and that was one of £2 2s. by “a young lady of Ayr;” and there is only one person during all these fourteen years who, when arranging worldly affairs, appears to have thought of the claims of Christ’s cause, and that too, to the honour of the sex be it said, was a woman, a “Barbara Maclellan of Wigtown.” who left a legacy of £20 8s., paid apparently in four instalments.

And what did that Church do in regard to Home Missions and the support of weak congregations? There was then no Foreign Mission to divert the attention and the liberality of the people from the claims of the needy and the destitute around them. Surely they would give abundantly for the relief of their suffering brethren. It was not so. Those that do not feel for the wretched abroad, seldom feel for the necessitous at home. We have said that the average income was £328 12s. a year; and of this sum they had to pay to the Professor of Theology, who had no congregational charge, a salary of £200. It is obvious, therefore, that, after paying the salary and defraying other necessary Synodical expenses, there remained very little for aiding weak and struggling congregations. The average number of aided congregations was nine; and the average sum allocated was £81, being £9 to each congregation. During one year fifteen congregations received assistance; and the following note is added: “All the above congregations are few in numbers and weak in their circumstances, and would have required far greater assistance than the Synod had it in their power to afford.” And what was the rate of the growth of the Church? That corresponded to its liberality, for in fourteen years, at a time when there was ample room for expansion in Scotland, there were only nine congregations added, the number in 1808 being 136, whilst in 1820 it was 145.

2. *The contributions of eighty-one of the same congregations in the period of Missions.*—We have said that the number of congregations under the inspection of the Antiburgher Synod in 1820 was 145. That was the year in which the union was effected between the Burgher and the Antiburgher Synods, which formed the United Secession Church. A few of the congregations declined to go into the union; several have since ceased to exist; and so far as we have been able to ascertain, there are now in the Church 116 of these congregations. We have looked over the contributions to the Synod, as reported in the *April Record* for the year 1859; and we find that, of these 116 congregations, 112 contributed to the funds, leaving only four congregations that did not give anything. This is the first important fact that indicates progress under the missionary principle. Before missions began, 58 out of 135, or more than one-third, were blanks; whereas, in the period of missions, only 4 out of 116, or the 29th part are non-contributors. But the second fact, or the increased rate of contribution, is far more important as a proof of progress. To show this, we shall take 81 of the same congregations—namely, those that belonged to the Antiburgher Synod—and state what they contributed to the funds in 1858. Well, it appears from the *Record* for April 1859, that 81 of the same congregations raised in 1858, for Synodical purposes, the sum of £3612 10s. 3d., being an average to each congregation of £44 12s., or eleven times the amount that was contributed before missions began. This is a difference so palpable, that, as has been said, even the blind might feel it; and with such a fact standing out in bold relief before the Church, surely there is no minister who wishes his congregation to prosper, that will hesitate to press warmly on his people the claims of Foreign Missions. And it is a pleasing but not an unexpected coincidence, that it is the congregation which, as already stated, alone in olden times increased its contributions, that now stands at the head of these 81 congregations, having given, in 1858, £590 10s. 10½d., or nearly double what the entire Antiburgher Synod raised. The truth is, it is the missionary spirit diffused

among our congregations, that has paid the debt resting on our churches—raised the stipends of our ministers—instituted our monthly missionary prayer-meetings—expanded the sympathies and the feelings of the people, and caused the United Presbyterian Church, scarcely over three times and a half more numerous than the Antiburgher Synod, to give last year for Synodical purposes, the munificent sum of upwards of *thirty four thousand pounds*.—*U. P. Missionary Record*.

Ecclesiastical Notices.

MEETING OF U. P. SYNOD.

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

REV. SIR,—Through you, I beg leave most respectfully to inform the Ministers and Elders of the United Presbyterian Church, who purpose to attend the meeting of Synod, which meets at Hamilton on the evening of the 12th of June next, that the congregation in Hamilton have made arrangements to extend to the members of Synod the rites of hospitality during their stay in the city, and hereby send to each a cordial invitation. A committee will be in waiting in the basement of the church, on the corner of Maiden Lane and McNab Street,—during the afternoon and evening of the day of meeting—in order to receive the members, and give them all necessary directions.

Yours very faithfully,
W. ORMISTON.

U. P. SYNOD'S COMMITTEE OF BILLS AND OVERTURES.

This Committee, consisting of the clerks of the several Presbyteries, are hereby notified and requested to meet in the Rev. Mr. Ormiston's Church, Hamilton, on the second Tuesday of June (the 12th June), at half-past six o'clock, P.M., precisely, to arrange business for the Synod. Clerks of Presbyteries are also reminded that papers and overtures to come before that Court, are to be sent to the Convener of Committee of Bills and Overtures, at least eight days before the meeting of Synod.

JAMES DICK, *Convener*.

COMMITTEE ON CHURCH INDEPENDENCE AND FUNDS.

The convenership being vacant, it may be well to intimate that this Committee will meet in the U. P. Church Hamilton, on Tuesday, 12th June, at 4 P.M. The members are Professor Taylor, the Rev. Messrs. Ormiston, Wm. Inglis, and Duff, with Messrs. McViear and Christie, Elders.—*Communicated*.

ST. GEORGE.

We understand the U. P. Presbytery of Flamboro', on Tuesday 22nd May, ordained Mr. Robert Hume, A.M., Probationer, as Minister of the Congregation here. The Congregation deserve great credit for keeping steadily together during their long vacancy of eight years, and we cordially congratulate them on having now obtained an excellent minister. We earnestly hope that the blessing of God will abundantly rest on the relation which has been formed.—A detailed account has just (30th May) come to hand, but too late.

SYNOD OF THE ENGLISH PRESBYTERIAN CHURCH.

This Synod met at Sunderland on Monday, 16th April, and transacted a considerable amount of business. We purpose to notice only a few of the more interesting points.—The School Report set forth that they have 46 day schools,

attended by 6072 scholars, and that in the shape of Privy Council grants, they receive more than £4 for every pound paid by the Synod.—The income of the Home Mission Committee was £907. The Rev. Mr. Steel, of Cheltenham, referring to the small stipends of some ministers, said "their Clerk had once remarked to him that a good many of their congregations had the mark of the beast. They forbade their ministers to marry, or if they did marry, they compelled them to abstain from meats." The Rev. Mr. Alexander, of Chelsea, said he "did not quite agree with all that had been said in regard to the small salaries of the ministers. He thought that a good deal depended on the ministers themselves; and if a minister who was now in a place with £100 a-year, was worth double that, he (Mr. Alexander) would soon find a place for him with £200. For his own part, he rather liked these small stipends, for they were a capital discipline on young ministers. He remembered that the first time he heard Dr. Hamilton was in a small country church which he might almost carry on his back, with his sermon in one hand and a candle in the other. He believed that in these small retired places ministers were fitted for higher posts; and he feared that, with reference to the raising of the stipends, they were putting the cart before the horse. They proposed first to raise the stipends and then to raise the men, but they ought first to raise the men and then the stipends themselves would rise." The Foreign Mission Committee reported that they had nine missionaries in the field, and that the income for the year, including a balance from last year, was £282s.—The Report of the Temperance Committee set forth the necessity of continued and increased effort. Several members spoke of having been for a considerable time on the Continent without seeing one intoxicated person.—The College Committee reported that fourteen students were in attendance—9 English, 3 Scotch, 2 Irish.—The College income was £960. The Presbytery of London was directed to proceed with the licensing of Students.—An overture on the subject of Slavery was introduced, and Dr. McCrie suggested that a remonstrance might be addressed to the Old School Presbyterians in America, but nothing was done beyond giving expression to opinion.—The Committee on the State of Religion reported, and the subject occupied attention for a consideration time. References were made to some remarkable movements in various quarters, and it was agreed that the ministers be enjoined to preach on the Revival of religion on the second Sabbath of June, and to call the attention of their congregations to the duty of earnest prayer for the Spirit of God; and that the Moderator be requested to prepare a Pastoral Address to be circulated over the Church.—A deputation from the Presbyterian Church of Ireland was introduced and gave an account of the revivals in Ulster.—A deputation from the Free Church of Scotland was introduced, and Princi, and Cunningham and others delivered interesting addresses.—Dr. McCrie read the report of the Committee on Union with other Churches. The portion relating to the U.P. Church, Scotland, was to the following effect: "During the past year the Committee have been in correspondence with several ministers and members of the U. P. Church, in reference to the prospects of union with the brethren in England connected with that body. The committee regret to say that no great progress has yet been made, so far as that correspondence goes, towards actual union. There are still difficulties in the way of this desirable object, chiefly arising from our proximity to the Churches in Scotland, with which we are respectively connected—difficulties in regard, not merely to pecuniary support, but to ecclesiastical intercourse, which, so long as the Scottish Churches remain separate, present serious obstacles in the way of incorporation. On both sides there is a natural reluctance to give up all prospect of ecclesiastical intercourse with what many regard as their mother Church; and so long as the congregations in England look to Scotland for ministerial supplies, it is difficult to see how the relations between the two Churches can be so adjusted as to admit of their full incorporation. As to the desire for union, the committee do not think it necessary to conceal that there may be individuals in both bodies who manifest more or less indisposition to the proposal; but they consider themselves warranted to affirm that on both sides there

exists a general and increasing desire to see it accomplished. The convener has had the pleasure of personal conversation with some of the leading ministers and members of the U.P. Church, who have expressed themselves earnestly desirous to see their brethren in England united with us. He is happy also to be able to state that their endeavours to effect this union meet with the hearty concurrence of some of the most distinguished ministers of the Free Church of Scotland. It has been suggested by some of these brethren in Scotland that it would tend very much to pave the way for the object we have in view, if our Synod would send a deputation of their number this year to the meeting of the U.P. Synod, simply with the view of expressing their brotherly desire for a closer union or correspondence between us and their brethren in England, and without pledging ourselves to any definite scheme or proposal of immediate amalgamation. The committee would leave the Synod to act in this matter as they may see fit; but, provided such a step cannot be taken harmoniously, they would deprecate the appointment of such a deputation, as likely, in such a case, to do more injury than benefit to the cause. Upon the whole, the committee are not of opinion that matters are yet ripe for union; and, however desirable it is that this should be effected as speedily as possible, they would not recommend that it should be urged on with premature haste. When the time comes, in the all-wise arrangements of Providence, for effecting this end, they believe that the hearts of brethren will be more strongly drawn towards each other in mutual affection and confidence, when the difficulties that now appear serious will be easily surmounted. In the meantime they think that the object should be kept steadily in view, and every means used to promote it. They would therefore suggest the re-appointment of the committee, with such instructions as may be deemed expedient." Dr. McCrie spoke of the deputation as suggested by Dr. King of Glasgow, and was favourable to the idea, but it was agreed that no deputation should in the mean time be sent.—The overture referred to in our No. for January, proposing a change in the Formula with the view of paving the way for Union was brought forward, and sent down to Presbyteries for consideration. We do not know what it amounts to, but if we understand some references to it, we should say it is not worth so much trouble.—A commemoration of the Tricentenary of the Reformation in Scotland, took place on Thursday 19th April, the birthday of Melancthon.* A noble speech was delivered by Principal Cunningham, the latter part of which relating to Union, we gladly lay before our readers. "There is another thing I would not like to abstain from saying, though I am aware it trenches somewhat on a point where there is some room for misconception, and where, I think, we sometimes manifest an undue measure of jealousy and suspicion. I believe that since Presbyterianism and Calvinism were the great distinctive characteristics of the Reformation as a whole, and especially of the Scottish Reformation, I believe that on the same ground Calvinism and Presbyterianism, without going minutely into points on which intelligent and honest Calvinists and Presbyterians differ from each other, afford a fair and adequate basis for the harmonious union of Christian Churches. I know that statements of this kind are apt to be received as savouring of what are called loose and latitudinarian views of doctrinal matters, but I believe this is a misapprehension. I have no doubt that particular churches have been placed in circumstances in which truths of comparatively minor importance on which intelligent Calvinists and Presbyterians might not unnaturally disagree,—in circumstances in which they were called upon to make a decided stand, at all hazards, for the greatness of those truths, subordinate though they be. This is, however, a question of circumstances, a question of fair construction of God's providential indications, and the question still remains whether, apart from these special circumstances, on general grounds, we are called upon to go further, as an indispensable and universal basis of union

* It was so named in the report of the Synod. But the day of the Reformer's birth, we believe, is not known. It is just 300 years, however, since he died, and on the 19th of April, there was a great celebration at Wittemberg, where the foundation of a monument to Melancthon was laid. The Prince Regent and some others of the Grandees, took part in the services.

or ground of division, than just the honest and intelligent profession of Calvinism in doctrine and Presbyterianism in government. My conviction is, that apart from those special providential peculiarities of position which may sometimes impose a distinct and explicit duty on particular Churches, an intelligent, honest, and cordial agreement in the great doctrines of Calvinism and the fundamental principles of Presbyterianism ought to be ordinarily and usually an adequate ground for the union of Christian Churches—not merely for the recognition of other Churches as sister Churches, but actual union. Events in Providence may stand in the way, but believing that to be a great general principle, and seeing how much Calvinism and Presbyterianism were the great characteristics of the Reformation, I believe that ordinarily there is ground for blame and censure somewhere if Churches brought in providence into close contact with each other, and combined in an intelligent profession of Calvinistic and Presbyterian doctrine, are not united. It may be sometimes a difficult question to say where the blame lies, and to settle the construction of times, places, and circumstances; but I believe that it is a great general principle which ought to be set forth, and which, however difficult it may be to set it forth, as a great general truth ought to be pressed on men's attention—though not forced upon them apart from circumstances. It ought to be allowed to "seep" in their minds, that in due time it may produce its proper fruit. I believe this to be the great common ground of Protestantism; and I am the more impressed with this when I think of the fearful mischief produced at the Reformation by the quarrels and dissensions into which the Reformers were so soon plunged. Nothing is more deplorable in the history of the Church of Christ than the extent to which, on points of no great importance, the Reformers quarrelled among themselves, and laid the foundation of divisions which, in course of one single generation, arrested the whole course of the Reformation, and left professing Christendom up to this day in substantially the same condition as regards the relative strength of Protestantism and Popery, as at the period of the death of the first Reformer. There is something very deplorable in this, and we have often to lament how largely the great ends for which the Christian Church is established are lost by us—ends at which we are bound to aim. I could not feel myself warranted in abstaining from pointing out this great lesson which the Reformation so plainly and palpably teaches. Surely no man can look back on the history of the Reformation without seeing that this is one of the lessons it is fitted to impress on our minds. In looking back to that period we are called upon also to realise our own sins and short-comings, and to consider what are the lessons it teaches as to our duty, and the relation we ought to maintain in regard to other branches of the Church of Christ, and especially to consider what can be done to combine all who hold the Head, and maintain right views of the organisation of the Church of Christ, and to unite them against their great common enemies, Popery and infidelity."

[Dr. Cunningham is well known to be one of the soundest and strongest minded men in the Free Church. We are delighted to learn that his speech was received with hearty and prolonged applause, and that some of the members spoke with approbation of his principle, that Calvinism and Presbyterianism are the proper ground of Union. We have no sympathy with those who seek it on a narrower basis. We fully admit the force of what he says about circumstances sometimes requiring Churches to contend for minor points, but it is satisfactory to know that such circumstances exist in this country to a peculiarly small extent.]

Gleanings.

UPPER CANADA BIBLE SOCIETY.

The Anniversary of the Society was held at Toronto, on the evening of Wednesday, 23rd May—the Hon. G. W. Allan President in the chair. It appeared from the Report that the income for the year ending 31st March, 1860, was £4,814 2s. 9½d.

—being an increase over last year of £761 15s. 1d., the total expenditure during the year was £5,546 14s. 10½d., being an excess over the income, of £732 12s. 9d. Thirty new branches had been formed in the course of the year, and the society was altogether in a prosperous condition.

NATIONAL BIBLE SOCIETY OF SCOTLAND.

A large and influential public meeting was held at Glasgow on Wednesday, May 12—John Henderson, Esq., of Park, in the chair—when this Society was inaugurated. On the platform there was a multitude of leading men connected with most of the evangelical denominations, including Dr. Burns of Toronto, and the following Resolutions were unanimsously adopted:—

“I. That Scotland does not at present take her proper part in the distribution in our own country of the Sacred Scriptures, or in spreading the Word of Life among the nations of the earth, and that many events in Providence loudly call for increased exertions in the diffusion of the Word of God at home and abroad.”

“II That it is expedient and important that a basis be laid and an organization formed apart from existing societies, but in friendly alliance with them, on which Christians of all denominations may meet, and through which they may exert themselves for the promotion, more unitedly and zealously, of the glorious cause which is common to them all; and that an institution framed upon the constitution and regulated by the rules which have been printed and circulated in view of this meeting, offers such a basis and organization, and that they be adopted by this meeting, and a society formed accordingly, under the name of ‘The National Bible Society of Scotland.’”

“III. That encouraged by the manifold testimonies of approval and proffers of support which the promoters have received from various sections of the Church in different parts of our country, the directors to be appointed at this meeting be requested to give their early and zealous attention to the establishment and progress of the Society.”

“IV. That while this Society distinctly aims at comprehending within its pale Christians of all denominations in all parts of Scotland, so as the more effectually to engage the energies of our fellow-countrymen for the great object in view, and will encourage the formation of auxilliary societies in other cities and towns of Scotland, from which the Board of Directors will have power to receive delegates into their number, it will hail a union with existing societies so soon as they see their way to this most desirable consummation, and will, in the meantime, cooperate with them in the most friendly manner for the accomplishment of the common object.”

“V. That his Grace the Duke of Argyle be the honorary President of the Society, and the following noblemen and gentlemen be its honorary Vice-Presidents (to whose number the directors shall have power to make additions): [Here follows a list of distinguished persons including Mr. Douglas of Cavers, and General Kitchen of Nairn, whose father was minister of our church in that town.]”

“VI. That the following gentlemen constitute the Board of Directors of the Society for the ensuing year, and until another election, with power to add to their number from time to time, to elect a secretary or secretaries, and a treasurer or treasurers, and to proceed with the business of the institution in terms of the constitution and regulations which have been adopted by the meeting:—John Henderson, Esq., of Park, Chairman. [Here follows a numerous list of eminent men of various denominations residing in Glasgow, Edinburgh, and throughout the country.]”

“VII. That the thanks of this meeting be given to Mr. Henderson of Park for his conduct in the chair, and for his services in promoting the institution of this Society, and in seeking thus further to unite all Christians in the work of their one Lord and their common profession.”

The Rev. Dr. Andrew Thomson of Edinburgh, who moved the first resolution said that the whole of the direct contributions raised in Scotland for the Bible Society, in 1858–59, amounted to less than £3,000. He referred to some

causes of the smallness of the sum, and expressed a hope that they would speedily have £80,000, not as a goal, but as a starting point.

TRICENTENARY OF THE REFORMATION IN SCOTLAND.

The following is the programme adopted for the celebration of the Tricentenary, by the U. P. Synod, at Edinburgh, on the 10th of May, at 11 o'clock, A.M. :

Brief Prayer by the Moderator. Praise and Reading of the Scriptures. Special Thanksgiving for the Reformation and its benefits, with Humiliation for our little appreciation and improvement of them.—I. Address on the Causes of the Reformation, by the Rev. N. McMichael, D.D. Praise and Prayer.—II. Address on the Scottish Reformation, by the Rev. Henry Renton, A.M. Praise and Prayer.—III. Address on the Influence of the Reformation in rescuing the Truth of Salvation from Error and Superstition, by the Rev. James Harper, D.D. Praise and Prayer.—IV. Address on the Defects of the Reformation; especially in relying on the Civil Power for the support of Religion, and in failing to assert liberty of conscience as the right of all men, by the Rev. William Anderson, LL.D. Praise and Prayer.—V. Address on our present Duties in relation to the cause of the Reformation, and the Dangers which threaten it, by the Rev. William Lindsay, D.D. Praise and Prayer. Benediction.

SCOTTISH TEMPERANCE LEAGUE.

The annual meeting of the League was held in Glasgow on Monday, 7th May, Robert Smith, Esq., President in the chair. The affairs of the Society seemed in a very prosperous condition. A number of their publications had a vast circulation, and they had been promised a new work from the pen of Dr. Guthrie. Their income, chiefly from sales, was £1,065 and their capital now stood at £3,064, Professor Miller (Professor of Surgery in the University of Edinburgh) stated, that the Abstinence Society in the Free Church now included 240 ministers.

LONDON RELIGIOUS TRACT SOCIETY.

On Monday, 21st April, a meeting was held at Edinburgh in Queen Street U. P. Hall, for the purpose of hearing a statement by the Rev. P. J. Saffery, one of the secretaries of the London Religious Tract Society, respecting its foreign operations. The Rev. D. T. K. Drummond occupied the chair. Mr. Saffery stated that the issues of the Society during the past year had amounted to 42,000,000 publications, and that during the period of the Society's existence they had circulated 800,000,000 publications in 114 different languages and dialects. The funds amounted to about £12,000 a year, but the demands upon them were more than they could meet. A larger number of grants had been made to Scotland than to any other part of the kingdom; 158 libraries having been given to destitute districts in this country, and a large number of tracts having been supplied to the colporteurs of the Edinburgh Society. He then proceeded to speak of the foreign operations of the Society. In Russia a great demand had arisen for copies of the Scriptures. In Constantinople there were from 10,000 to 12,000 inhabitants who had been for some time secretly reading the New Testament, and who had become so shaken in their faith in the doctrines of the false prophet, that they were earnestly asking for Christian tracts and books. In Sweden, out of three millions of a population, 200,000 had been awakened. In Germany, the circulation of the Society's publications had been greater during the past year than at any former period. Northern Italy was now open to their operations, and a number of earnest and devoted friends of the society in Tuscany were endeavouring to take advantage of the present period of liberty by establishing depots there. There had been a great awakening of the public mind in Portugal, and a desire had been expressed to have books and tracts in the Portuguese language. In France they had never had such facilities for the circulation of books and tracts as at the present time, and by a remarkable circumstance they had obtained access to the French army. Mr. Saffery then referred to India, and said that a large increase

had taken place in the demand for the Society's books for educational purposes—applications having been made within the last two or three weeks for 1400 reams.

THE PRESBYTERIAN PARLOUR MAGAZINE. A MONTHLY JOURNAL OF SCIENCE, LITERATURE AND RELIGION.

The first number of this new periodical has just been issued at Philadelphia. The Rev. Alfred Nevin, D.D., is Editor, and on the cover there is a large list of highly respectable contributors. The contents seem to be chiefly selected, and we felt honoured by recognising one choice article for our own humble pages,—the article *Memoirs of Scottish Scenes and Sabbaths more than forty years ago*, which appeared in our number for April. We cordially wish the new undertaking abundant success. It is very handsomely got up.

A NATION'S RIGHT TO WORSHIP GOD.

An article under the above title appeared in the *Biblical Repertory* (Philadelphia) some months ago; and we are led to advert to it, from learning that it is reprinted, and to some extent circulated through the Post Office, in Canada. It is ably written, and contains many just and noble sentiments. But the subject is abstruse, and we are not sure whether the author understands it. At all events (owing it may be to our own crassitude of intellect,) he has not succeeded in conveying any distinct and definite idea to us. We have heard clear-headed men say that its leaning is towards a Church establishment. The following passage relating to education, or rather the mode of teaching, has our cordial approval. There is nothing of which we are more fully convinced than that the only teaching which deserves the name, is that which is slow, deliberate and thorough. Let all parents ponder this:

"Such teachers are themselves intellectually incompetent, and in order to flatter both parents and children, are easily tempted to pass rapidly over elementary exercises, and to increase the number of studies beyond all rational limits, crowding one upon another, and hurrying on with such reckless speed, that learning, in any true sense of the word, becomes impossible. Hence it is already one of the most difficult things to find an instructor under whom a child can be placed, with any rational expectation that he will obtain such a knowledge of language as will enable him to read the classics, in after life, with any facility, pleasure or profit. The same ineffectual methods, and abortive results, are equally apparent in other branches of education. In this way, children of the brightest intellect are soon discouraged. Thoroughly instructed in what they pass over, when it is light behind, they are easily interested in study, and learn to face, without shrinking, the darkness which lies before them. But when it becomes dark behind as well as before, they are utterly confused and disgusted; their minds are stupefied and enfeebled, instead of being educated. This evil is already enormous, and no less, perhaps even greater, in private than in public education. It is one of the greatest calamities that can befall any people. Hence the almost universal outcry from parents and guardians, What shall we do with our children? Send them where we will, they do not learn. They seem to feel no interest in study; and we cannot persuade our boys to go to college. For this is one of the chief causes of that relative decline in the number of our youth who aspire to collegiate, and the higher forms of Education—they have no genial interest awakened in study, they are discouraged and disgusted with its blind and fruitless toil, in the lower departments."

QUEEN VICTORIA A MODEL MOTHER.

A clergyman at a missionary meeting in England, stated that the teachers and nurses for the royal children, were selected for their merit, without regard to religious denomination. All the heads of the departments about her majesty were pious people. The teacher of the Prince of Wales was a Non-conformist, and before his appointment, was twice subjected to severe questionings by her Majesty and Prince Albert, to test his knowledge. When the last child was born, a

Wesleyan was selected for a nurse; another nurse in her household was a Baptist. Every child born in the royal family, was born amid many prayers from the pious members of the household. In the training of her children a primary regard is paid to moral and religious duties. They rise early, breakfast at eight, and dine at two, and their various studies and exercises are prescribed with almost military exactness. They are carefully instructed in the study of ancient and modern authors, are trained in riding and military exercises, and in the accomplishments of music and drawing, while a carpenter's shop has been fitted up for the young princes, with all the tools necessary to a thorough knowledge of the business, so that they may become theoretically and practically acquainted with the useful arts of life. The evening meal, preparation for the morning lessons, and religious instruction close the day. Prince Alfred, who is in the navy, messes with the midshipmen, and is treated by his messmates as in all respects one of themselves. He however is strictly denied the privilege of smoking, which is indulged in by other officers.

SELF-SUPPORTING MISSION CHURCHES.

A private letter from Rev. Dr. Goodell at Constantinople says, "You will rejoice to hear that one of the native Protestant churches of this city has this year taken a very important step in advance, having undertaken to support their own pastor themselves, without any help from the mission. Of course they now begin to feel, as they never did before, that the pastor is theirs, and he also feels that they are his flock. The religion of the gospel, which we have transplanted here, seems now to be really taking root, and bearing fruit as in its own native soil." The members of this church are few and poor. There are now weekly, and in some cases daily prayer-meetings for foreign residents, besides those for the native Protestants, in Constantinople and its different suburbs. A native church with a native pastor has recently been formed in Madras, India, containing eighty-seven native communicants. It has commenced a regular system to raise funds for the support of the gospel, and is erecting a commodious church, the funds for which have been supplied by English friends.

PHYSICAL MANIFESTATIONS AT REVIVALS.

There is great danger in ascribing to the Holy Spirit mere physical effects, thus leading men to regard as evidence of his presence and work what is purely natural and incidental. The fact, familiar to all readers of medical history, is, that bodily agitations, various forms of hysteria, catalepsy, and epilepsy, are at times epidemic, manifesting themselves commonly in persons of a peculiar temperament, and induced by any strong emotion of any kind. They have been quite as frequent at the tombs of Popish saints and within the walls of French nunneries as in Irish or American revivals. Such phenomena, therefore, may attend a genuine work of grace, but they are no evidences of its genuineness. They are the physical concomitants, under certain conditions, of strong feeling but do not determine its character. Tears, sighing, trembling, may attend the operations of the Spirit of God in the heart, but no one pretends that they are discriminating characteristics of his work. The bodily agitations in question being mere nervous effects of excited feeling are not in themselves to be desired or cherished. On the contrary, they are to be dreaded and counteracted, just as much as any other form of disease, or abnormal action of the physical system. Excitement gives many men a headache or congestion of the lungs; endeavouring to prevent or cure these corporeal states involves no condemnation of the moral character of the feeling which produces them, and does not tend to counteract its legitimate effects. We may, therefore, lament the prevalence of the bodily agitations attending the Irish revivals, and disapprove of the encouragement given to them, without at all doubting the genuineness of the revival itself. That is to be judged of by its spiritual, and not by its corporeal effects. Reverencing or fostering these abnormal or diseased corporeal concomitants is not only unreasonable but highly dangerous. These bodily affections are dependent on the nervous state, and that is greatly influenced by the imagination and the judgment. If they are approved and cherished, they increase; if disapproved of

and counteracted, they disappear. In the great American Revival of the last century it was found that bodily agitations prevailed almost exclusively in the congregations of those ministers who regarded them as signs of the Spirit's presence. Edwards discountenanced them, and consequently his church was exempted from the visitation; while his neighbours who favoured, or would not resist their manifestation, had them in abundance. In France, the only way in which their progress could be arrested was by fear. Death was threatened to the first man who went into convulsions, and the epidemic soon ran out. It gives the world a great handle against religion, when bodily agitations are made evidences of a work of grace.—*Biblical Repertory*.

PREACHING IN LONDON THEATRES.

A member of the House of Peers lately moved a resolution condemnatory of the practice of ministers of the Church of England preaching in these buildings as irregular, and calculated to injure the cause of religion and morality. The Archbishop of Canterbury, and the Bishops of Landaff and London opposed. The Earl of Shaftesbury, so distinguished for his active sympathy with all the benevolent movements of the day, in a speech of an hour and a half shewed how effectively this plan, of which he was one of the originators, was reaching the class they sought to benefit, the moral and religious condition of some of whom, according to the written testimony of a late Bishop, was inferior to that of the negro inhabitants of Sierra Leone in Africa. Scarcely two per cent. of the operatives of London ever enter a place of worship, while besides 3,000 professional thieves there are about 100,000 persons regarded as dangerous by the police, multitudes of whom spend the Sabbath in violating the laws of God. Owing to the roving habits of these people, their extreme poverty, and their great prejudice against churches, which they would not enter, it had been determined to invite them into the only place where they would go to hear of that Saviour who came to seek and save the lost. He stated that not less than 20,700 persons, chiefly "roughs," costermongers, and others, who never visited a house of prayer, had met in these places on a single Sabbath, and had listened with the most earnest attention to the words of everlasting life. In addressing the officers of government, he told them that what the people wanted was not patronage, but sympathy, and if rulers would show that sympathy, in its highest and most solemn form, the people might be led like a lamb in their hands. This earnest speech, one of the most remarkable ever delivered in that assembly, was listened to with profound attention.

A SCHISM AMONG THE MORMONS.

A reform movement in the Mormon church has been organized in Lee county, Illinois, by the ordination of Joseph Smith, son of the original prophet and originator of Mormonism, as head and high priest, together with twelve apostles, and presidents of seventies, in accordance with the system of the Latter Day Saints. The new prophet assumes his position both by hereditary right, and by the unanimous vote of a large section of the church. The new movement repudiates Brigham Young as having perverted the faith and introduced corrupt practices, particularly polygamy, which is denounced as a degrading abomination, directly at variance with the teachings of their sacred book. All the "faithful" in Utah and elsewhere are invited to rally to the standard of the new prophet.

THE SULTAN AND THE BIBLE.

Not only is the gospel making most encouraging progress among the followers of the false prophet, but the remarkable fact is stated by the missionaries at Constantinople, that the Sultan now constantly reads the Bible presented to him by the British and Foreign Bible Society. Whenever he goes away to stay even a couple of hours, it is carried after him packed in a splendid box, with an oriental reading-desk such as is used in reading the Koran. He recently went to see one of his officers of state, who had business ready for his attention. The Sultan called for his Bible, and after reading for two hours, left without examining the business. The pasha became very angry, and exclaimed, "The Sultan is poring over that book continually, and cares nothing more for the affairs of the state."