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# THE CANADIAN

## United Presbyterian Magazine.

Vol. VII.]

TORONTO, DECEMBER, 1860.

[No. 12.]

### Miscellaneous Articles.

#### MEMORIES OF SCOTTISH SCENES AND SABBATHS MORE THAN FORTY YEARS AGO.

It is not yet forty years since Sabbath Schools and Bible Classes for the young were anything like common in the west of Scotland. At that date they were very rare in the district in which I resided, and I believe, with the exception perhaps of the cities and large towns, not many localities in the land were favoured with these excellent and much blessed nurseries of sacred knowledge and piety. As far as I am aware our worthy minister, Mr. W——, was the first in that quarter of the country to institute classes specially for the religious instruction of the young. At what time he commenced this most important department of pastoral duty I know not: it was before my memory began to register matters of any moment; indeed I am disposed to think it was at a date anterior to my day. He had two classes,—one for those under twelve years of age, which met fortnightly during the winter months and on a week day. I can well remember, some forty-five or forty-six years ago, trudging, not unwillingly, through mud and mire, or snow-drift, as the case might be, on every second Wednesday to the meeting-house at C——, a distance of five miles, to attend this juvenile class. The exercises consisted in answering a certain number of prescribed Questions in "Brown's Catechism," reciting (not reading) a portion of Scripture and a Psalm in metre. Of course the exercises were commenced and closed with prayer, and many affectionate counsels were tendered in the interim by the old and saintly man. The selections from Scripture were varied, but chiefly from the writings of David, and Solomon, and Isaiah, and John, and Paul. At the end of the winter, when the class broke up, each scholar, and the number was large, got some little gift, such as a copy of Brown's Catechism, Solomon's Proverbs, or the Proverbs and Psalms, bound or stitched together. Suitable

gift books of a religious character for the young were neither so abundant nor so easily procured then as they are now. The money-value of the books received might not be great, but they were very highly valued; if not for the sake of their precious contents, they were greatly prized for the sake of the donor. Mr. W—— had a magic-like influence over the young. He had a wonderful knack or readiness in winning their confidence and affection; though there was nothing in his conduct of a fawning or feminine character, but much that was markedly the reverse. While he was open and frank to all, his temperament was not a little irritable,—he could be angry and rebuke to the face, and with great severity. Yet despite this imperfection or failing he secured the respect of all, the esteem of most, and effectually won the affection of the young. There was about him a warm-heartedness that nothing could cool, and a gushing benevolence that no conduct on the part of others could long or greatly interrupt. He was sometimes angry, to his great grief, but I do believe the sun never “went down on his wrath.” I remember an incident in connection with his Wednesday class that indicated his tendency to haste when provoked. As was to be expected in such a large assemblage of children of all classes, there were some rather rough boys who could scarcely refrain from mischief, even when in class before the minister. One such boy, on a certain occasion, had been conducting himself with great impropriety in some way; on observing which, Mr. W—— instantly reached over, and with his cane gave the wrong-doer a very cordial *crunt* on the crown. This, no doubt, made us all stand in awe and tremble. What was said and done to the boy by the minister at dismissal I do not recollect. But that the good man rested content with what he had done I cannot believe. It is more than probable that Master G——, at the close of the class, would receive a sixpence, a kindly pat on the head, and some kind words from the minister. This boy's future course was in every sense most creditable and successful. Long long years ago, by his superior talents and good exemplary conduct, he won a most respectable position in the legal profession in the Western Metropolis of Scotland; and, if I mistake not, was and is, a leading man in one of that city's churches, adorning, I doubt not, the higher profession of the christian. How many are yet alive who belonged to that class in my time, I cannot tell. I suspect they are few. With most of them the day for work has closed, and night, workless night, has come! A solemn thought: and suggestive of the fact that my sun hies on to his setting, and cannot now be very far from his going down. All that sustains me in view of that event is a simple faith in the gospel story, with which I was early made intellectually acquainted by revered and pious parents, and by Mr. W—— in his winter class for children. My desire and hope is that the young, who may chance to read this, will value more and improve better than I did the precious opportunities of religious instruction enjoyed, and that they may rejoice all their days in the light of God's reconciled countenance.

Mr. W—— had another class for young persons from twelve to

twenty-four years of age, which met during the summer months in the Manse barn on the afternoon of Sabbath, immediately after the close of public worship. To that class I was in due time transferred. And much connected therewith is yet fresh in memory as the even<sup>g</sup> of yesterday. The aspect and utterances of that venerable man, and the ardour and earnestness with which he instructed and warned and wooed are not to be forgotten by those who were privileged to see and hear him on these deeply interesting occasions. All who survive will, I am sure, join me in saying that these were galla days as regarded advantage and enjoyment,—that they take their place among “the greenest spots in memory’s waste.” Last summer in a western district of the Province, I met a farmer who had been a classmate of mine under Mr. W——, on these *lang syne* Sabbath afternoons in the Manse barn at Bankhead, when unprompted by me, a tide of hallowed reminiscence rose up in his mind, and he spoke in terms of grateful and rapturous admiration of the man and of his teachings. He seemed at a loss for language to express his high estimate of both.

At the end of summer each year, when the class closed, Mr. W—— after tendering suitable and affectionate counsel, cordially shook each scholar by the hand on parting. These were sad and very solemn scenes, and wet eyes were abundant, especially among the female members of the class. None there so hardened, or heedless and light-hearted as not to be arrested, subdued and melted by the farewell words of that man of God. And that last parting with his class in 1822\*, I think, and not many months before he died, can neither be forgotten nor fully described. His health had been failing for some time. Disease was fast loosening the pins of his strong built earthly tabernacle. If I remember rightly he had frequently been assisted during that summer in the duties of the class by passing preachers, but specially by a worthy student, then on the eve of being licensed, and now an old and honoured minister to a large congregation in England, who too in his turn has for years required assistance in the onerous duties of his sacred calling. On the day the class was to close, Mr. W—— came into the barn, took his usual place on the floor, surrounded by his numerous and sorrowing young friends. He seemed conscious that the hand of death was on him, and addressed his eager sobbing auditors with all the earnestness and solemnity and authority of a dying man. It was an overpowering scene. The heart of the firmest palpitated and fluttered, and the eyes of those least given to weeping were wet. What would I give to hear again that farewell address, and to listen again to that parting prayer! But the wish is alike idle and foolish. It may, and must, suffice that the important and precious truths, then uttered by him, are all patent to me in God’s blessed Word,—that the throne of grace which he then addressed, is as open and accessible to me and to others as it was to him, and that He who sits on that throne is as ready to hear prayer now, as He was then.

\* This date does not fall under the heading of these notices, but the reader will please forgive this transgression of prescribed bounds, as I cannot well refrain.

Then came the last act, the parting scene, which was almost too much for affection to bear. Farewell, that saddest far of all vocables, must be said. The disease-stricken and death-doomed minister took his stand by the door and grasped the hand of each of his young friends as they passed out, imploring a blessing, or enunciating a Divine promise, or uttering some pointed Scriptural counsel. These last words of a loved teacher would linger in the ear and be treasured up in the memory, and may be supposed to have aided greatly in resisting temptation, and to have prompted strongly to the performance of duty in after life. The memory of that farewell scene and those farewell words would be utterly incompatible with an after-life of sin and godless indifference.

There would no doubt be a sad heart in the Manse that night; for severance from those held dear is a sore trial even to the saints. Grace neither destroys nor forbids feeling, but gives it purity, and intensity,—yea, it converts love's delicate cords into cables, so that the heart holds, and swings by the object of its affection even amid the throes of dissolution. The good dying minister could not but mourn separation from those he so sincerely loved and whose spiritual interests he had so closely at heart. And well I wot there were young hearts truly sad that night in many of the dwellings of his people.

Perhaps, the reader will think that I have written more than enough about these bygone matters of local and sectional interest; and yet I would like to tell something of how the Sabbath evening was spent in my early home, in the hope that some heads of households may be induced to devote, more than heretofore, the closing hours of the Lord's day to the religious instruction of those whom God in his providence has placed under their roof and specially committed to their care. Parents and heads of households have blessed opportunities given them of doing real and permanent good to the rising race. And woe to those whom Jehovah thus trusts and honours, if they are unfaithful stewards of this great grace. Will not the blood of many children and servants be required at the hands of their parents and masters? I fear it will be even so: for who knows not, that neglect of domestic instruction in divine things, is one of the most common and clamant crimes in this our day? Both God and men expect that parents will give to their children the first and most important lessons in religion. And it is not to be denied that *home* is the best school of divinity,—provided parents are what they should be, viz., pious, familiar with the Bible, and duly faithful. I think I am free to say that I learned more real divinity at my father's fireside than afterwards in the halls of learning, or from all the books I have since read and studied. For this I can claim no credit, as, to my great responsibility, and I much fear to my great guilt, I was favoured with the tutorage of a parent more skilled than most in sacred lore. But it is not great gifts, or great acquirements in religious knowledge that are needed to the faithful and profitable discharge of parental duty to the young. If parents were only truly pious, they could and would teach their children that which would avail them infinitely more

than world's wealth. It is astonishing how much and how effectively a *real* christian can teach even though illiterate in the world's acceptance of the term. Even he "*who*" *experimentally* "*knows his Bible true, and knows no more*" can do much, very much, to instruct the young in those things that concern their everlasting peace.

It was my inestimable privilege in youth to be a member of a family in which a goodly portion of the evening of every Sabbath was specially devoted to religious instruction. After returning from the public services of the day, and the evening meal over, every one able to read took up some suitable and congenial book, of which there was no lack either for sabbath-day or week-day reading. Several of the religious Magazines of the day were also available and were greedily devoured by the elder branches of the family. Missionary intelligence, then not so rife as now, was greatly relished. I may remark there was seldom much conversation indulged in, on Sabbath in the family, and none whatever was allowed of a worldly or trifling character. Any unnecessary allusion to country news or secular matters was instantly checked and the erring one solemnly and severely reproved. Reading and silence usually continued till about eight o'clock, when the head of the house ordered the books to be put aside and all the members of the family to be called. Then he put to each a Question from the Assembly's Shorter Catechism, and proceeded thus round and round till the half of the Catechism was gone over. It was an invariable rule to make the Fifth Commandment the point of division; all the questions before it on one sabbath evening, and all after it to the end on the next sabbath evening,—so that the whole Catechism was gone over every two weeks. This exercise, chiefly of the memory, being finished, some doctrine was taken up and investigated in the light of scripture with great minuteness and much logical acumen. The catechist comprehended as fully, and could evolve and elucidate as clearly the glorious mysteries of the christian faith as any whose words I have heard or whose writings I have read. In theology he had read extensively, I believe nearly all the principal works then extant on divinity in the English language, and had thought closely, and was thus well fitted to be an instructor in sacred things. This estimate of his knowledge and powers was not limited to those who might be swayed by partiality to a parent. The excellent pastor under whose ministry he sat during the latter years of his life, once stated to me that he was indebted to him for consistent and satisfactory views of one of the most difficult of divine doctrines. And some of the better-informed adherents of the kirk (to which in early life he belonged) wondered and regretted that "*such a sensible man should be a Seceder,*" little dreaming that it was just his *sense* or knowledge, conjoined with high unflinching conscientiousness, that constrained him to leave the state-fenced fold, and to cast in his lot with those followers of Christ, who sought no patronage from civil power, and who scorned with holy horror the intrusion of Secular Authority into the household of faith.

These catechetical exercises on Sabbath evening were of the most

instructive character, deserving and demanding the attention, and not seldom heavily taxing the reflective powers of the catechumens. There was no tolerance for inattention or indifference, and scant enough patience with those who manifested anything like obtuseness of mind. Perceiving clearly himself, the examiner seemed to think (which was only very human) that others should discover the relations and results of doctrines as readily and vividly as he did. The rebukes at times administered for inattention, or unthoughtful, stupid answers were of crushing character and not easily forgotten. Though constitutionally kind and generally considerate, his authority was towering and imperative. Alas for the victim of his few but withering words of merited rebuke. And yet these words did not excite enmity or ill will, though assuredly they humbled, and profoundly deepened respect for him who uttered them.

Though doctrines were the staple in these Sabbath evening instructions, yet their application—their influence on the heart and life—were not neglected. Toward the close there were usually questions put and remarks made about practical and personal religion, that not unfrequently caused some of us to keep our eyes fastened on the floor the while, lest they should meet the keen searching glance of our earthly parent,—aware that we were spiritually far from what we should be, and I trust, wished to be. “Conscience makes cowards of us all!” I can yet almost feel the burning blush that must then have mantled my face when some close pressing question about personal piety was put to me. And that blush might not ill-befit me even at this late day of my life; for I have to say with far more painful truth than he who first employed the words, “I have not attained, neither am I yet perfect.” But I do desire to follow after, &c.

After putting a few simple questions, and tendering some good advice to the mere juveniles of the household, and hearing them repeat the Lord’s Prayer and the Creed, and the verses of the Psalm and Chapter committed to memory during the day, the “big ha’ Bible” was taken down and opened, and family worship engaged in as usual, only, if possible, with a deeper solemnity, induced by engagement in the services of the sanctuary and the immediately preceding exercises in the family. After reading the verses of the psalm to be sung, a short prayer was offered up for Divine aid in worship,—a most becoming practice, and one that I like exceedingly, though through the influence of current christian custom, I have in general dispensed with it, but not with the entire approbation of my own mind. The psalm on Sabbath evening was generally sung to some plaintive air, such as Coleshill, and the exercise was peculiarly sweet and solemn. The father’s manly but not unmusical voice guiding and blending with the voices of the large family God had given him,—some of them mere children, and others often men and women grown, constituted music to the mind and to the ear worth learning and remembering, and which I doubt not was graciously heard in heaven. Suppose that psalm coming in course on a sabbath evening, and it is by no means unlikely, which says—

"But unto them that do him fear  
 "God's mercy never ends;  
 "And to their children's children still  
 "His righteousness extends."

Would not these words, if sung in strong faith, by the parents and the children, prove a solace and security in view of the dark and unknown future? Well they might, for they convey a precious promise, the fulfilment of which is too seldom remarked, and at best but ungratefully enjoyed. The worship-song of that family yet lingers in my ear. Its like, in all respects, I cannot hope to hear again. The psalm being sung, a passage of Scripture was read, and then prayer, solemn, earnest prayer was offered for a blessing on the services of the day,—for the sealing of God's word savingly on the mind and heart of all who had heard or read it;—for the extension of Christ's Kingdom and the building up of Zion. And O how the father and the priest wrestled in prayer for the salvation and guidance of all his family and household. If one of that numerous family is at last unsaved, it will not be for want of instruction and counsel and example and prayer on the part of their parents. No! the hands of their parents will be found clean of their soul's blood.

Thus was spent and thus was closed the Sabbath evening in the privileged and happy home of my youth. Would that the meridian of my life had been, and that now its evening-time might be, worthy of its favoured dawn—its singularly privileged morning.

I beg to add one remark about Sabbath evenings at home; viz., that though the sermons heard during the day were very frequently talked over in the evening, and a statement of the "*heads and particulars*" required of some of us, yet I never heard the *guidman* find fault with the preacher or utter a word depreciatory either of his talents or orthodoxy. And any captious or carping remark made by any of us youngsters in our fastidiousness and folly was instantly and peremptorily frowned down, and our dissatisfaction referred to our ignorance or to our evil hearts.

Reader, when I intrude on you again it will be to speak of a Communion Sabbath in the olden time.

R. Y.

### ON SEEING STIPENDS PAID.

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

SIR,—Some time ago your correspondent, "Z," made some remarks upon "our statistics," which, in my estimation, were very well timed. However disagreeable facts sometimes are, it is very necessary that they should, at least occasionally get the widest possible publicity, and no one can for a moment doubt that the publication through your columns, of facts both painful and pleasing, has done a great deal of good. You have lately published "our statistics" for 1859,\* and the very complaints made about their incorrectness, the very eagerness to have their inac-

\* The Statistics were not really published by us. They were entitled "Supplement to the Magazine;" only that they might be distributed gratuitously with it, through the Post Office.  
 —ED.



curacies corrected tells the influence that is being exerted. I shall not imitate Z in his elaborate dissection of former Reports, but yet I cannot help saying that, had all the congregations of our church done as well as some during 1859, a very different story would have been to be told. Let us, however, be thankful. "It moves." Things are better than they were, yet much requires still to be done. In looking over some of the columns, some very serious questions have risen up in my mind. Just let any one draw his finger down the column marked "stipend," and what will he find? Some of our ministers receiving the merest pittance. Now, are Presbyteries doing their duty in this matter? We, as a church, fix upon a minimum stipend, (minimum most assuredly,) what do we mean by that? Surely not that that be the lowest promised, but that that be the lowest actually paid; that each of our ministers in one way or other, receive that sum at any rate. We say that it is not for the respectability or the real prosperity of our church that any minister within its borders should receive less, and that it is, in fact, better that a minister should not be settled at all, than settled and then starved. As a church we allow no preacher to have any direct dealing or bargain-making with any congregation. That is all taken in hand by the Presbytery. A preacher may be willing to take fifty or sixty pounds a year, but we as a church say "No: though you are willing to be a minister at such an income, we are not willing to allow you." Surely the path of duty then manifestly points to the pressing obligation lying upon Presbyteries, to see to it, that the "respectability of the church be maintained by engagements in one way or other being made good. It is not so much the minister's business to make application to the Presbytery, as it is the duty of the Presbytery to take all necessary steps without the intervention of the minister at all. It is perfectly monstrous to expect that any ministers of any sensitiveness of feeling should take the whole matter into their own hands when the congregations are unable to pay the stipend; get up petitions to the Presbytery; draw out statements of congregational contributions, &c.; and have the payments made to them as individuals, when such payments from the Mission Fund are really to the congregations to enable them to meet their liabilities. How perfectly preposterous would it be for our Professor to draw up a memorial to the Home Church, setting forth that he had been paid just so much, that there was still such and such a balance due, and craving that their Treasurer might be authorized to make such a payment. It would be a standing libel upon the Synod. And yet, if some of our ministers are not ready to do that, they are left to do something very like starving. It is no use to say, that if they are content to receive only what their congregations can or will give them, nobody has anything to say in the matter. Mr. Editor, we have to say in the matter, as a church we have said, Though good, modest, quiet men should be willing to starve or be on the borders of it, we, if not for their sakes, at least for our own, are not willing, (in theory at any rate) to let them. It is the Presbytery's duty to see to the whole matter: and yet it is to be feared that it is far from

being done. Is it not manifest that there are ministers receiving not £100, but £50, and £60, and £70, and that not supplemented by the church? To say that no application was made is just the very evil. Either the ministers in their localities are doing their duty or they are not. If they are not, they ought to be solemnly dealt with by the local Presbytery; if they are, that Presbytery should see to it, that from one source or another they be supported. As a church we shall never get on at this rate, and more than that, we never ought. It is long since Matthew Henry said, that "a scandalously supported ministry soon made a scandalous ministry," and while we have to thank God that the ministry in our church is far from being scandalous, yet the tendency will naturally be in that direction if matters are not considerably mended. And then, sir, it seems wonderful altogether that ministers and congregations should so often object to Presbyteries inquiring into their financial concerns, You will hear ministers say—"If I am satisfied, what matter is it to the Presbytery what I receive"? Do such not remember that it was only by the Presbytery being satisfied with the pecuniary provision made that they were settled there at all, and that it is only by the same body being satisfied that that provision is secured, that their position is a consistent or an honourable one. Our church says, "It is not for the good of our cause that a minister should be settled for less than so much." Our church appoints Presbyteries to settle all such matters with congregations, and ministers, after being so located with their congregations, turn coolly round and tell the Presbyteries, and even the Synod, "they have no right to enquire into our affairs," as if it were not from that very right that congregations are in the connection at all, or that any minister has his standing as such in any of our church courts, and has even the power to say that he declines the authority of that which placed him there. On the very ground of kindness to individuals, such a right of enquiry should never be foregone, but it is too bad for those who are the very creatures of that right to turn round and question its existence. With all, however, which still needs to be made up, we are evidently making progress. Let us pass from Stipend, in which, also, there is a marked improvement, to notice the Mission Fund, and then we find what is really enough to make us thank God and take courage.

The following table will be cheering to the friends of the church :

	<i>Missions.</i>	<i>Theological.</i>	<i>Synod.</i>
1853	\$798	\$330	\$219
1856	1105	452	207
1857	1397.59	686	492
1858	1294	400	246.70
1859	2766.91	576.42	284.04½
1860	3216.50½	637.77	394.52

It thus appears that we have collected fully four times more for Missions in the year ending June, 1860, than in that ending at the same time in 1853. Though there is not such a marked increase on the other

funds, yet they, too, show an improvement. And then, sir, it is a mere fraction of our churches which contribute. Some have done, and are doing, exceedingly well. *O! si sic omnes!* or would you say, *omnia!*\* I am somewhat rusty in my "bit Laitin," but I just mean if all were doing as some, we should see something in which to rejoice, and by which to enter upon the Union, not only with credit but with positive *éclat*. You will please understand that I write thus not from any personal feeling. The dear, kind friends with whom I have had the happiness to be associated during my ministerial life, have never given me any occasion for complaining of engagements broken, or of subsistence withheld. I feel I can, therefore, speak only the more freely of those who having promised little, have performed even less. I am, &c.,

A U. P. MINISTER.

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SUBSTANCE OF THE LECTURE DELIVERED AT THE  
OPENING OF THE SESSION OF THE U. P. DIVINITY  
HALL, ON TUESDAY, OCTOBER 16TH.

BY THE REV. JOHN TAYLOR, D.D.

(Concluded from page 331.)

As to our labours during the ensuing session, we are at the commencement of our four years' curriculum; and shall set out from the beginning, in the departments both of Divinity and Church History. It is often and justly noticed as an inconvenience attending what has been called an articulated course, consisting of several successive sessions, at the beginning of each of which, students are admitted, that instead of being introduced to the subject at a convenient starting point, they are at once precipitated *in medias res*. This inconvenience we experience in common with all the schools of Theology of which we have any knowledge. Certainly it has always been the order of things in all the sections of the Presbyterian Church in Scotland from the beginning. And the evil is really less than may at first sight be supposed. For first of all, following the excellent system of Dr. Dick, who brought his course regularly to a close during the period prescribed for attendance, we also go over the whole ground once every four years. It has been the practice of some Professors of Theology to have a very long, and in fact never completed course. After a lengthened tenure of office they did not nearly exhaust the subject, but occupied, as has been alleged, sometimes a whole winter with half the illustration of one attribute. Whereas with us, every student who gives regular attendance during four successive sessions, has the whole subject brought under his attention. Then, though it is doubtless a disadvantage, not to enter at the beginning, yet in Theology the drawback is smaller than in many other departments. To attempt teaching some branches, Mathematics, for example, in this way would be an absurdity, and total failure must be the consequence. But

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\* "Omnia" was the word originally used, and seems to be the proper word. Of course some *neuter* noun must be supplied.

it is presumed that every one who enters a Divinity Hall has already a considerable general acquaintance with the subject, such at least as it is proper that every member of the church should possess. In studying Divinity he is not so properly to learn anything new as to get a more exact, precise, and thorough acquaintance with a subject the outline of which is already known—to become qualified to detect and refute erroneous views which may be introduced, and to establish sound and saving truth by convincing arguments furnished by right reason, and especially by Scripture. The student is thus really not introduced into a region new and strange. He is only asked to follow a road, over the preceding part of which he has not directly travelled, though he is in a degree familiar with the tract through which it leads. The same is also partly true of Church History. One who has studied general history, knows already the leading facts. He has an idea of the principal events and the position of affairs, and it is chiefly the more minute details that he is called to master. Indeed, so far as Theology is concerned, I have often thought those students were rather to be congratuated who were not required at the outset to grapple with the very difficult subjects usually first presented in the course. Such topics as the Being of a God, the Perfections of his nature, the Inspiration and Canon of Scripture, seem to require matured and cultivated powers. These, however, are the principal points with which our attention will be occupied during this session. Our Text Book, as usual, will be Dr. Dick's Lectures, and I shall endeavour frequently to present to you the views of other eminent Theologians both ancient and modern. I cannot but regard Dr. Dick's as the best initiatory book with which I am acquainted; but I would at the same time earnestly recommend to your study the writings of other distinguished men, and partly of men who held different, and in our opinion erroneous sentiments. It is proper to know what these were, and be prepared to counteract their dissemination.

In Church History we shall proceed from the commencement and shall employ as usual Mosheim's work; and let me recommend Murdoch's Translation with Dr. Seaton Reid's Notes, as at once the best and the cheapest. Mosheim's History, is liable to many objections, but it has also great excellencies; and upon the whole there seems to be no other so well adapted to our purpose. The portion that will, this year, come under our consideration, is of unrivalled interest and importance, no other part at all admitting of comparison with it, except perhaps that which last year occupied our attention—the History of the Reformation. We shall this session trace the rapid and marvellous spread of the glorious gospel at its first introduction, furnishing so striking a proof that the Almighty Ruler of the Universe was on its side and caused it always to triumph, notwithstanding the fewness, and, in a worldly point of view, the feebleness of its original propagators, notwithstanding the mysterious and humbling doctrines it substituted for the deeply rooted philosophy of the age, and the strict and holy morality it inculcated in stern opposition to the impure and licentious living to which the ancient idolatry gave toler-

ance and sanction. Nor can we contemplate without a lively, though painful interest, the fierce and bloody persecutions to which the first professors were, for a series of ages subjected, and the noble heroism with which they were enabled by Divine grace to encounter death, in its most appalling forms, rather than deny the name of Jesus. It is instructive, too, to trace from the beginning the course of error in the church, and to observe how Gnosticism, and other delusions, mingled themselves with the pure doctrines of the Saviour and the Apostles, and produced another gospel than that of Jesus Christ.

In our other department, the critical reading of the Scriptures, I propose this season to endeavour to bring under review the chief facts recorded in the gospels, especially those relating directly to Jesus Christ. It seems desirable that, during our four years course, we should read at least the doctrinal portions of what are called the theological Epistles—to the Romans, the Galatians and the Hebrews; and besides that, there is perhaps nothing so important as the inspired narrative of the birth, life, death, resurrection and ascension of our blessed Redeemer. Our subject of reading in Greek this year, then, will be more extensive than usual, which will render it impossible for us to examine all the words and phrases that occur, with our wonted minuteness. But, though I continue to hold that a small portion of scripture thoroughly examined is far more fitted to be useful, than a larger portion cursorily and superficially passed over, yet it is evident that the narrative writing in the gospels by no means requires the same strict and close inspection as the subtle doctrinal discussions of the apostle Paul; and to at least a portion of the students, probably the more copious reading may be both more interesting and more instructive than our usual mode of procedure. I am anxious to require the purchase of as few books as possible. But it is almost impracticable to make any progress in the critical reading of the New Testament without a Lexicon devoted to that subject. Robinson's is most readily procured, and is exceedingly valuable. A Concordance also is of great utility, and that which I would recommend is the Englishman's Greek Concordance of the New Testament. It is as complete and correct as any I know, and being in the vernacular tongue, it is more easily consulted, even by a good scholar, than if in the original. A critical commentary also would manifestly be very desirable. Works of this class are to a minister, like tools to an artizan; and if judiciously chosen they would serve for life. Economy in expenditure must, of course, be observed, but how much better is it to devote what can be afforded to articles of this kind than to inferior and ephemeral productions! In Hebrew, on which we shall not enter till after the Christmas recess, we shall read a few chapters of Genesis, and afterwards some selected portions from other parts of the Bible. The Grammar and Lexicon I would recommend to beginners, are those used in University College—the works of Gesenius. Along with the passages in Hebrew, we shall read the corresponding portions of the Septuagint.

To this critical reading of the word of God, I attach the very highest

importance. Surely the Bible, and the Bible alone, is our supreme text book. To whatever others we use, no merit can belong but that of arrangement and illustration. For authority we must always fall back on God's own word. There is great and painful diversity of opinion in the church respecting doctrine, laws, and observances. But by all whom we choose to recognise as brethren, the Scriptures are acknowledged as the standard. Whence, then, does all this difference proceed? Mainly from misunderstanding the Scriptures. And what is the great remedy, supposing the men to be honest and candid? Assuredly it is just to interpret more correctly, and apply more faithfully, the word of God. Let us, then, earnestly and devoutly inquire what saith the Scripture.

As usual, one discourse will be expected from each student, and three short essays on prescribed subjects. The work required will be moderate, and all, I trust, will show an honourable ambition to perform it well.

Let me now earnestly tender a few practical advices to the students. It is to be recollected that all who enter this institution are in membership with the church; and of course profess themselves to be disciples of Jesus Christ, and bound to adorn his doctrine in all things, by a conversation becoming the gospel. Avowing also their desire to become ministers of Jesus Christ, it is to be assumed that they are animated by a high degree of earnestness and zeal in the christian cause. We trust that it is not worldly considerations that influence you in the choice of your profession. Indeed to make such a supposition would not be flattering to your judgment, not to speak of conscience at all. We trust that zeal for the glory of God, and desire to promote the salvation of men, actuate you from the first, as every one must declare to be the fact, at the time of his being licensed as a probationer of the church. And assuming this, it must be unnecessary, indeed scarcely decent, to exhort you to avoid the appearance of evil, and be careful to regulate the whole of your conduct by the laws of our Lord and Saviour Jesus Christ. Let me remind you, however, that our very pursuits, our familiarity with divine things—our being so much engaged about sacred truth as matter of controversy and disputation—are allowed to have a tendency unfavourable to true piety, and consequently require us to be habitually careful, by the use of all appropriate means, to maintain a sense of religion in our souls, and to manifest it in our lives. Let us, also, never forget that the world, and the church, are peculiarly strict in their observance and requirements of those devoted to our profession, so that even a regard to self-interest demands of us the utmost watchfulness and circumspection. Let it be further kept in mind that pre-eminent piety is a real and high advantage to us in the prosecution of our theological studies. A devout and holy mind will at once perceive and feel the import of divine truth, which a powerful intellect devoid of religion might fail to apprehend. The secret of the Lord is with them that fear him, and it is the meek and lowly that he will guide in judgment, and to whom he will teach his way. Every consideration, then, demands that, as students of theology, we should strive and pray for lofty attainments in holiness.

Let me next recommend diligence and assiduity in study. Be assured that there is very much to be done. It may not be difficult creditably to pass an examination, to hold a respectable place in the class, and to prepare a few discourses which shall secure popular approval and admiration. But there are innumerable intricate questions to be solved; there are puzzling and perplexing objections to be repelled; and he who would have a clear, consistent, and well-adjusted system of divine truth in his mind, all based on a solid and satisfactory foundation, must earnestly and perseveringly apply himself to learn what is the mind and will of the Lord. Youth, it is said, is the season for humble, patient, toilsome application. So also is maturer life, and so is old age. *Ora et labora* must be our maxim till the close. Youth, however, is doubtless the seed-time of our year, and if we sow sparingly we shall also reap sparingly; a hard, industrious persevering, struggle at the outset is the only ground on which to hope for an honourable and successful career. Wherefore, if under God's blessing, and according to God's own appointed plan, you would be efficient, respectable, and comfortable, redeem the time, and do with your might whatsoever your hand findeth to do.

To diligence let us add candour and godly sincerity. Let all prepossessions be dismissed from our minds. The fact that godly parents or instructors have communicated to us such and such ideas—that these are held by eminent preachers and writers, and contained in what are called Standard Books that have been adopted by the section of the church with which we are connected, cannot, and ought not, to be disregarded. It is reasonable for us to reflect with ourselves,—Can all these venerable teachers be mistaken? Let us weigh well arguments which would lead us into opposition to such guides, and let us not be carried about with every wind of doctrine. But let us never take all that has been referred to, as authority. It is a poor argument to say that we have been taught so and so, unless the great Master has been the teacher. To the law and to the testimony. Let us search the scriptures. Let us prove all things, and hold fast that which is good.

Need I say that to all our own most strenuous efforts, we ought humbly and devoutly to conjoin earnest prayer to the Father of light, for his divine illumination. What we see not, teach thou us. "*Bene orasse*" said Luther, "*est bene studuisse.*" He of course did not wish to be strictly interpreted. But assuredly, fervent prayer is an essential part, or at least a necessary accompaniment of all really successful study. Whenever, then, we take the word of God into our hands, let the desire of our hearts be,—Open thou mine eyes that I may behold wondrous things out of thy law. Teach me, O Lord, the way of thy statutes. Teach me good judgment and knowledge, then shall I have more understanding than all my teachers, I shall understand more than the ancients.

Again, I cannot but think that it is, in many respects, highly desirable that our Students should endeavour in some way, to lay themselves out for being practically useful during their period of Studentship. Besides the obligations under which we all lie to promote the glory of God, and

the good of the souls of our fellow men, devoting ourselves to Him who devoted Himself for us, in the case of Students of Divinity, the consideration of professional training is by no means to be overlooked. It is often objected to our system of education, that it contains provision for nothing but furnishing the intellect, and does not initiate our youths into the work of the ministry. There is some truth in that allegation. Our students, indeed, do not want opportunities for acquiring aptitude for preaching; as they generally address audiences prior to license; but they are not required to gain experience in dealing with the heart and conscience of individuals. It is much to be regretted also, that some of them are so situated during summer, as not to have public worship in any church of our order, indeed scarcely public worship at all, within their reach. It seems therefore of great importance that they should show themselves ready, by Tract distribution, by Sabbath School teaching, by conducting Prayer Meetings, or any similar method, to engage practically in the great work to which they have devoted themselves, the advancement of the cause of the Redeemer. I hope, also, that during the winter the Students will continue, what I believe has been customary with them, the maintenance of a weekly meeting, for social prayer with one another, and the promotion of each other's best interests.

Surely I need not urge you to be regular and punctual in your attendance on public worship. There is a great and prevailing laxness in this respect in this country, and evil example is readily imitated. Those aspiring to the ministry ought in this, as in every other point of view, to be patterns to their brethren. When it is otherwise, they not only deprive themselves of the benefit of waiting on divinely appointed means of grace, but they materially injure their own character with all right thinking people, and at the same time exert a pernicious influence on all around them.

Let me say also, that the utmost care ought to be exercised in selecting associates and forming intimacies and attachments. Youth is the season when the social affections are strong, and when experience is small. Great caution, and wisdom, and prudence therefore are required to avoid connections which, if not positively sinful, are at least injudicious, and are fitted to be a down-draught for life.

In a word, let Students of Divinity never forget what it is they aspire to, let them keep constantly in mind the solemn responsibility of the office to which they look forward, and the position it is expected they shall occupy. Let them avoid every thing fitted to be a hindrance. Let them turn to the best account every privilege to which they have access, and earnestly implore the blessing of our Father in heaven, that, in due time, they may be prepared for the ministry of the Gospel,—that under the gracious influence of the Spirit of God, they may be qualified for the work of the Lord, and may be honoured instruments in winning souls to Christ.

I hope it is not extravagant to expect much from the ministers and elders and members of the Church. Surely they cannot fail to take a



deep interest in the Divinity Hall, and the educational progress of the youths who have devoted themselves to the sacred office, and will likely be our future pastors. Brethren, we earnestly solicit, and hope for, an interest in your prayers. The Synod, on a suggestion of the Committee on Theological Education, recommended that on a Sabbath of this month, prayers should be offered up in our churches on behalf of the Hall, and, it is hoped, the recommendation has been complied with by all those whose prayers avail much. What showers of blessing might we not expect, if earnest supplications were poured out, not on one, but on every Sabbath for the successful training of our Students! And how could the Church more effectually promote her own interest? I remember saying, at the opening of the Hall last year, that though I had attended every meeting of Synod since I came to this country, except that of 1856, when I was in Scotland, I did not recollect having heard one petition offered up in Synod on behalf of the rising ministry. That statement I cannot repeat, for during the two sessions of Synod which have been held since last year, I did hear one—just one—petition presented for our behoof. “Ye have not” says an Apostle “because ye ask not.” The Divinity Hall will speedily pass into other, and, it is hoped, abler hands, but though the tuition were conducted by an Arch-angel, let us be assured, it would be ineffectual without the blessing of the Most High. He alone giveth the increase. It has always seemed to me that if prayers were habitually offered up, in our Churches and ecclesiastical assemblies, with reference to the Students, that, besides being fitted to bring down the divine blessing, would have a natural tendency to induce pious young men to think of devoting themselves to the ministry. And numbers as well as qualifications are doubtless greatly wanted. Indeed, not only on this side of the Atlantic very generally, but in several Churches at home, there is quite an inadequate supply of duly educated Ministers. I read lately in an English paper belonging to the Congregationalists, that while they would require eighty new Ministers every year, all their Colleges do not furnish more than thirty-five\*, and a writer in the same paper, who subscribes himself a Deacon, and laments the deficient supply, asks: “How can men be expected to be Ministers on a pittance less than is received by a daily labourer. The poor Minister” he adds, “is not even fed by the crumbs which fall from the tables of the rich.” That, indeed, suggests that if a sufficiency of Ministers is to be expected, something more than prayers must be had recourse to. We must remember the words of the Lord “The labourer is worthy of his hire.” But on a theme so ungracious I do not enlarge.

To my fellow Students in Divinity then I say in fine, let us while cherishing the most lively gratitude to the good providence of God, for sparing us alive, and bringing us together under so many advantages, while, summoning up all that is within us to bless his holy name, let us, humbly depending on his blessing, gird ourselves for our work, determined

\* The same statement was subsequently made at the meeting of the Congregational Union for England and Wales.

to spend and be spent in the discharge of our duty. And may the God of all grace shed down on us the enlightening and sanctifying influences of His good Spirit, and fill us with the knowledge of his will, in all wisdom and spiritual understanding. May he in his rich liberality impart similar blessings to all other institutions aiming at training holy men for the work of the ministry. And may the knowledge of the glory of the Lord cover the earth as the waters cover the sea. May his way be known upon the earth, and his saving health among all nations. And let the people praise Him. Let all the people praise Him.—Amen.

### SUBSTANCE OF AN ADDRESS AT THE ORDINATION OF A MINISTER.

The duty has been imposed upon me, my brother, to address a few words to you. For your sake and my own, I should have been glad that one more qualified by wisdom and experience had been appointed to give such counsel as ministers need. It will not be expected that I can say anything with which you might not acquaint yourself by your own meditation. But, while I refrain from taking on me the part of instructor, we may admonish one another by a few reflections.

The transactions of the day of our ordination to the ministry of the Gospel, are of a very solemn character. We are not done with them when the day comes to a close. In the language of this book (*Rules and Forms of Procedure*) we declare that zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, are our great motives and chief inducements to enter into the office of the Holy Ministry; that we engage faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work; and all these things we profess and promise, through grace, as we shall be answerable at the coming of the Lord Jesus Christ. Such declaration we make in the presence of God. He is our witness, and is no indifferent spectator. He has a deep interest in his body, the Church. Of old "he suffered no man to do his people wrong; yea he reproveth kings for their sakes, saying, Touch not mine anointed and do my prophets no harm." And still He is the Chief Shepherd. He has appointed a door for all his under-shepherds to enter by into his fold; and those who enter in a wrong way, for wrong purposes, he will regard and treat as thieves and robbers. His own are now, as they have ever been to Him, like the apple of his eye. "Better for a man that a millstone were hanged about his neck, and that he were drowned in the depths of the sea, than that he should offend one of these little ones which believe in Christ." He is jealous—O how jealous—over our conduct towards those for whom He died; over the treatment which is received at our hand, by His body the Church, for which He shed his blood.

God, therefore, cannot be an indifferent spectator of the great event of such a day as this. He is not indifferent to any thing which here transpires. Our least important acts are carried each day to the great

book of account, and there entered on record. How much more that act by which we place ourselves in the new relation of pastor, to feed the sheep, to feed the lambs of God, to serve or dishonour Christ, to hasten his kingdom or place impediments in its way. We call God to witness our vows, and he will observe how they are paid. Nothing here is final. Every act connects us with eternity. How important a connection with it is formed by this day's work. The motives and purposes and actions by which we have entered the ministry, must undergo review, and the secret springs of our conduct be disclosed before the judgment seat, by Him who seeth not as man seeth.

The position which we have assumed is of unspeakable moment. We have undertaken to be guides of the people. They have wandered from the Shepherd and Bishop of their souls, and gone in the way of destruction. They are exposed to death and hell. By wise and diligent exertion we may guide them in the way of peace, and they shall be crowned with glory and honor, and be to us a crown of rejoicing. By ignorance or indolence we may allow them to go on to perdition, and their loss and misery shall be of a kind too deep for us to know. He is worthy of bitter censure who is in a position to save a man from temporal death or bodily calamity, and who from indolence or indifference, makes no effort to rescue his fellow. But the worst temporal calamity is not to be compared with Spiritual, and the most criminal indifference to the temporal good of men is not to be compared with the criminality of ministerial indifference to the salvation of souls.

For this purpose came Christ into the world—to bear witness to the truth. That truth He commits to faithful men, able to teach others also. To the unfaithful he says, What hast thou to do to declare my statutes? Now when God commits to our hand the truth which saves, which Christ came to testify and to die for, how important that we present it fully and effectually! If we are found marring the truth, we are interfering with the salvation of men, and meddling injuriously with that which lies near the heart of the Redeemer. And how liable are we to mar the truth! Great and excellent is the truth we have to proclaim, worthy subject for the tongues of angels. Yet by our feebleness, our coldness, our narrow and erroneous conceptions, our indolence, we may make men go away with most diminishing and unworthy views of the Gospel. The truth is best commended by the persuasive power of a right life. Yet how often do we contradict the truth by our conduct; by allowing uncharitableness, anger, impatience, levity, indolence, and many other evils, in our behaviour. Men judge of christianity by its professors. They have no right to do so, it ought to be judged on its own merits; yet such is the unfair treatment it receives. Hence the double guardedness required of Christians, lest they wound Christ in the house of his friends, hence the tenfold guardedness required of ministers of the truth, who are the stars of the Churches and marks of observation.

The truth which we undertake to proclaim is the savor of life unto life or of death unto death. "We are set for the fall and rising again of many in Israel." Bright is the prospect of those who are wise in winning souls, who are to shine as the brightness of the firmament. Among the distinguished ranks above, they shall shine preëminent; among the seats of bliss, they shall occupy the nearest to the throne. They shall have the bliss of being benefactors in the highest sense, the bliss of benevolence fully gratified, the bliss of love most rapturously returned. But the prospect of preaching truth as a savor of death, is truly awful; of hardening men, leaving them more inexcusable, preparing them for deeper damnation. We can understand how one of the fathers of our Church was often led almost to pray for his removal from his congregation lest he might be the means of adding to the misery of any of them in the undying flames. When we consider the possible effects of our faithfulness in holding forth the word of life, we may well say, "Who is sufficient for these things?"

But our assuming the work of the ministry has a most important relation to our own interests as well as of others. In the discharge of duty we seek to save them. But our duty has to do with our own salvation likewise. We tell our people that certain things accompany salvation; that faith unaccompanied by works is dead. If they live in the violation of the divine law, the neglect of known duty, there is no hope for them. Now if the disregard of Christian duty by the people endanger them, so must the disregard of ministerial duty endanger us. If we see a minister ignorant of his duty, not seeking to know it, neglecting it when known, and habitually doing so, we must say to him as to our people, the habitual neglect of known duty, *i. e.* the practice of known sin, is rebellion against Christ; he that is guilty in one point is guilty in all. Christ can never receive such to his family and to his home.

The work in which we are engaged is laborious, difficult, and painful. We must labor to understand the truth, and avoid error; to feed the flock, and keep nothing back; to study character, and present the truth in a suitable shape. We must contend against the powers of darkness. We must submit to have our cherished hopes often dashed. We may be hated, nay continually hated, if faithful; for there is an undying enmity between light and darkness. We may be the butts of malignity, and that at the hand of our own pretended supporters, for there are many Judases. If we be like other faithful ministers we shall often bleed in secret, and present ourselves before God with strong crying and tears.

We are to expect such things, but not to be discouraged. It has been said, Strong affections are strong afflictions. It may be said with greater truth, strong affections are strong enjoyments. We may see our children walking in the truth. Even if we do not, we may still rejoice in God. He has sent us a warfare, not on our own charges. The work of the ministry is of divine institution. We are on God's

side, and He is on ours. He will be the portion of our cup and inheritance, our exceeding great reward. We are on the winning side. The gates of hell shall not prevail against our cause. Satan's kingdom shall be overthrown, the hardest hearts broken, the most impenitent humbled. The Redeemer's kingdom shall prevail. We are identified with it and with Him. Let us gird up, therefore, the loins of our minds, be faithful unto death, be strong in the grace that is in Christ, and we shall be participators in his triumph, his glory, and his blessedness.

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### THE COMING UNION.

What a joyful event! and how devoutly desired, by many thousands in our country! And yet there is reason to fear that the delight of witnessing the act of consummation must be foregone by many who are desirous to witness a sight they have never seen till now, and shall never see again. I believe it is allowed by many, that the place appointed for the consummation of the Union is, unfortunately, too far removed from the centre of the churches. If the Union question had been settled *previous* to the appointment of the Synodical Meeting in Montreal, the probability is, that some place should have been chosen more central in its position; so that Members residing in the remote limits of the churches, might have a privilege as nearly equal to that of members residing in central localities, as circumstances allow; a long journey and limited means *consort* but poorly.

Could no plan, of easy execution, be devised to meet this inconvenience? Might not some plan like this do? Let a collection be called for in all the congregations belonging to the two Synods; let the sums thus collected all go to the formation of one common fund; and out of this fund let every Member attending the Synodical Meetings in June, receive a *part* of the expense of his attendance. If there is any authority to put this plan in operation there seems to be but little doubt of its efficiency, and no doubt of the rectitude of its principle. "Bear ye one another's burdens, and so fulfil the Law of Christ."

A MEMBER.

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### Reviews of Books.

THE PASTOR OF KILSYTH; or *Memorials of the Life and Times of the Rev. W. H. BURNS, D.D.* BY THE REV. ISLAY BURNS, *St. Peter's Church, Dundee.* 16to. pp. 288. Edinburgh: T. Nelson & Sons. Toronto: James Campbell, 1860.

We regret that we have not had an earlier opportunity of introducing this fascinating and really valuable work to the notice of our readers, and still more do we regret that want of space and other circumstances prevent us from presenting it now as fully as we could

have wished. The incidents in the life of a minister are usually not numerous nor striking; but there is a great deal of interesting narrative connected with Dr. Burns, who, besides being an evangelical, pious, zealous, and assiduous minister, had so many near relatives distinguished in the same profession, was deeply concerned in several revivals, ardently espoused the Temperance cause, passed through the Disruption struggle, and lived to be the father of the Free Church of Scotland, and in addition to all which, was eminently a lover of good men, cultivated through life an extensive acquaintance with the excellent of the earth, and fondly collected anecdotes and memorials of celebrated and worthy persons both of his own and of former days. The excellent author of this volume has very ably and pleasingly recorded the history, and delineated the character of his venerable parent, without, at all, so far as we can judge, overcharging the picture. We should have gratified all our readers, by giving a few extracts, but must at present just mention, that Dr. Burns was born of excellent parents, at Borrowstowness, Linlithgowshire, on the 15th of July, 1776—that he studied at the University of Edinburgh—was licensed in 1799—became minister of the Parish of Dun, Forfarshire, the Parish with which Erskine, the Superintendent of old was connected, in 1800—that he was translated to Kilsyth in 1821—that he continued minister of that parish till the disruption in 1843, when preferring a good conscience to status and emolument, he adhered to the Free Church, in which he remained minister at Kilsyth, where he died universally regretted, on the 8th of May, 1859. It may be stated, also, that six years after his ordination he was very happily married—that he became the father of seven children—two of whom are ministers, the author, and the well-known missionary in China—the Rev. W. C. Burns—also, that three of his brothers were ministers of the Church of Scotland, two of whom still survive, Dr. Robert Burns, of Toronto; and Dr. George Burns, of Corston-phin, near Edinburgh.

The latter end of the good man was peace. *Qualis vita., finis ita.* About three-quarters of an hour before his death, he asked those around his bed to join him in singing Chennick's Hymn:—

"Children of the heavenly king,  
As ye journey sweetly sing."

He audibly joined in several parts. "That was his swan's song."

"His last message to his family standing around was, '*Children,*' repeating the word frequently, and with difficulty getting the remainder of the verse out, but dwelling earnestly on it, '*Children of the light, and not of the darkness—walk as children of the light—children of the light—children of the light.*'"

"After this, life gradually ebbed away—the breathing getting weaker and weaker, till he fell asleep in Jesus, and lay with a calm placidity of expression, which told that all anxiety, and care, and suffering were over, and that the ransomed spirit had been caught up to join the songs of Zion above."

A SUMMARY OF CANADIAN HISTORY; *from the time of Cartier's Discovery, to the present day. For the use of Schools.* By J. A. BOYD, B.A., 24mo. pp. 117. Toronto: James Campbell, 1860.

We have here a simple, succinct, and, we suppose, correct outline of the history of our country, during the whole period of its being part of the known world. To the inhabitants generally we doubt not such a narrative will be at once interesting and useful. It is intended for Schools, but is by no means childish; and may very well be recommended to the perusal of adults. It has additional claims upon our consideration from the circumstance that the author is a distinguished alumnus, and now graduate, of our Provincial University. We congratulate him on the success of his first literary achievement, and cordially wish him a splendid career in authorship.

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## Missionary Intelligence.

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OLD CALABAR.—THE VOYAGE AND ARRIVAL OF THE REV. Z. BAILLIE.

The following letter, dated 6th August, gives notice of the voyage and safe arrival of Mr. and Mrs. Baillie:—Once more am I safely in Calabar. We just arrived this evening, and received a hearty welcome from Mr. and Mrs. Anderson, with whom Mrs. Baillie and I are now staying. Dr. and Mrs. Hewan have also been here, and both are looking exceedingly well. We are nearly a week behind our time; the delay having been caused by part of our machinery breaking, when about half way. Otherwise, we had a very pleasant and prosperous voyage. Our captain was a very agreeable and obliging person. We had a sermon on board every Sabbath, with the exception of one. This duty devolved on me, and I was glad of the opportunity thus afforded of pointing those with me in the ship to that Saviour whose blood cleanseth from all sin. I enjoyed very good health all the time. Mrs. Baillie suffered a little for a few days from biliousness, probably brought on from sea sickness and the tropical heat combined. She has, however, quite recovered again. The tedium of our voyage has been very much broken by the number of calls we have made on the way. About a week after leaving England we got to Madeira—a most lovely and beautiful island, abounding with the fruits and flowers of the tropical and more temperate regions. We spent a day on shore, and felt much refreshed by it, after being fully a week on board ship. After calling at Teneriffe, we made the coast of Africa at Cape Verd, just a fortnight after leaving England. I was quite cheered at the sight of it, and felt as if an old friend were before me again. The next day we got into the river Gambia, where there is an English colony. We went on shore, and at once got amongst Africans and African life. The natives (called Mandingoes) are tall, stately-like men, and all Mohammedans. Many of them wore pure white garments, wide and flowing, and reaching nearly to the ground. Around their necks and arms were to be seen small ornamental leather cases, each containing a passage from the Koran, and able, as they suppose, to guard them from all kinds of sickness and danger. Poor creatures, how much happier for them could they only lay themselves in the arms of Him, without whose permission not a hair of their heads can fall to the ground. Several days after leaving Gambia, we got to Sierra Leone, which is quite the capital of Western Africa, an English colony, and the place to which all the slaves rescued by our men-of-war are brought. People are to be found here, captured and brought from almost all parts of Central Africa, and speaking so many as forty or fifty African languages. There was one thing

here which cheered me very much. I had the privilege of attending a weekly prayer-meeting, such as is held in Queen street Hall, and all denominations of Christians, Episcopalians, Baptists, Wesleyans, white and black, taking part in it; and it was interesting to hear some of the sable sons of Africa presenting the desires of their hearts to God, with strong crying and even tears, and beseeching him to send down the reviving influences of his Spirit on them, and on the heathen tribes around. May the Lord soon hear, and may the Lord soon give answer to their supplications. After leaving Sierra Leone, we duly called at Liberia, Cape Coast Castle, Accra, Lagos, and this day week passed close to the Nun, the principal entrance to the Niger; dismal and gloomy-like it seemed, stretching away through the swamps, with no appearance of life whatever. On Thursday last we got to Fernando Po, and anchored off Clarence, beautifully lying around a fine bay, with the mountain, some twelve thousand feet high, stretching away to the cloudland above. The Spanish are making an effort just now to colonize it, and began two years ago by expelling all Protestant missionaries, and now Roman Catholicism is the only tolerated religion there.

On Friday we got into the Cameroons river, where the Baptists have still a mission, and where some trade is carried on by English ships. Only a few hours before we arrived, a most atrocious scene was witnessed there; some of the natives went up the river that morning, caught a man, a stranger to them, murdered him on the beach, then placed his head on the front of their canoe, and sailed in this way about the river. Poor creatures, they know not what they do. May the Sun of Righteousness soon arise and chase away the darkness from that and all the other dark places in Africa. We left Cameroons on Saturday, and, as I have already stated, are now safe and well in the land of our adoption.

INDIA.—BEAWE, IN RAJPOOTANA.—SCHOOL OPENED.

The following letter of the Rev. Mr. Shoolbred, dated 1st September, states that he has opened a school with encouraging prospects:—Now the cooler weather has set in, I have begun to carry out measures more aggressive to heathenism. You know I had been long in search of a suitable house in the city, to serve as a lecture-room and school-house. About three weeks ago I was fortunate enough to find the very place wanted. It had been built for a school-house, and was occupied as such for some time, in connection with the Government system of schools; but when the educational fund was low, they left it for a smaller and less expensive place. Do not from this begin to fear that I have leased an expensive house. For the school which was too dear for Government, I pay at the rate of two rupees (4s) per month. That seems to me not quite ruinous! The house is situated in one of the quieter streets near the city gate, and has a spacious walled court-yard in front, which makes an excellent playground. The main body of the building consists of a divan, supported on two rows of columns, and open along its whole front to the court-yard. Its dimensions are about 30 feet by 20. This is flanked on both sides by smaller class-rooms, with doors containing convenient shelves and pegs, etc., for hanging slates, laying away books, etc., etc.. A stair leads outside to the roof, which in the morning and evening hours will, no less than the divan below, be an admirable place for addressing the natives. The school furniture is neither extensive nor costly;—a piece of coarse cotton cloth, spread as a carpet, serves as benches, on which the scholars squat down to their tasks. I have ordered a common deal table and one bench, for the use of those who write on paper; but most of the writing is done on wooden slates, which are sprinkled over with a thin film of fine pink sand, in which the letters are formed with a pointed twig. Rude as are the materials, I assure you that, in the hands of some of the boys, really beautiful Hindi characters are produced; and if these possess all the evanescence which is usually assigned to writing in the sand, they have also this good quality, that they can be endlessly renewed by merely shaking the slate and beginning to trace anew. Although my own faith in the success of the undertaking was strong from the first, still grave doubts and fears had been expressed by



some; and knowing the strength of native prejudices, I was somewhat anxious about the result. Thanks be to God, thus far the success of our school has exceeded my utmost expectations. We started with four boys; and, after a fortnight, we have now eighteen pupils attending. The numbers have been gradually creeping up; and I am sanguine that in a few weeks more, we shall double or treble that number. We teach three languages—Hindi, Urdu, and English, and the number of scholars studying each is about equal. Meantime, Chintooram, with my assistance, does the whole work; but I am in treaty for a native Hindi teacher to conduct that department, leaving to Chintooram the Urdu, and with my aid, the English. At present, I devote one hour morning and evening to teaching and examination. You would be amused to see me seated in the midst of a group of young ideas in waistcloths and pugrees, trying to initiate them into the mysteries of *d-o = do*, *g-o = go*, etc., and at the extraordinary facial contortions they make in mouthing the strange and unwonted syllables. I have two scholars who have already surmounted the first difficulties of the primer, and risen to the dignity of such simple sentences as, "I do go," "He is up." One of them is a tall, straight-backed soldier of the Mairwara battalion, who, unless when duty prevents, is always at his post in the school, and is extremely eager to learn English. I wish you could have seen him, as, after many abortive efforts to spell out the latter sentence, he at last succeeded; and, with a grin of complacency and delight expanding his swarthy features as he caught its meaning, he bawled out at the pitch of his voice, "Maua-wuh upar hai" ("that means he is up"). Such is the comic side of our undertaking—the spice of humour which enlivens its monotony; but I rejoice to think that it has its graver and deeper side also, stretching on to eternity, and that we are sowing the first seeds of a spiritual harvest which will ripen unto God. I have formed a Bible class of the best Urdu scholars, who every morning read part of Matthew's Gospel, and answer questions on the lesson. I do think that the Indian boys are, in general, smarter than Scotch boys of their own age. They are unusually sharp at answering questions, and are rarely troubled with any of that sheepishness which makes the Scottish youth hang back in silence, even when he knows. I made no secret of our reading the Bible, and the boys take their Testaments to their homes; but I am glad to say that, as yet, the parents have made no objections, although the Government teacher—fearing, I suppose, that his craft was in danger—circulated reports to the effect, that we intended to convert the boys, *volens*, and tried to stir up the parents against us. This was the more ungracious on his part, since I had previously given him the assurance that I would take none of his boys from him, and that those of them who wished to learn Urdu or English might attend an hour or two for that purpose. Mr. Fallon, the Government Superintendent of Schools, has given me every assistance and encouragement, and supplied me with the initiatory books from his stores at Ajmere. I hope that, in the course of another year, the Mission Board will be able to send out from home a male and female English teacher. I am anxious, as soon as possible, to have the girls brought under instruction; and this can only be accomplished when we have a female teacher. And, as I intimated to the Committee before leaving Scotland, while willing to superintend the schools that may be opened, my proper work is not to teach, but, as soon as I have sufficiently mastered the language, to preach the good news of Salvation through Christ. I trust, therefore, that this matter will engage their attention, and that they will look out for properly qualified teachers to conduct our schools.

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#### ORDINATION OF MR. WILLIAM MARTIN AS A MISSIONARY FOR INDIA.

Mr. William Martin was, on the 25th of September, ordained by the Presbytery of Hamilton in the East Church, Strathaven, to the office of the sacred ministry and as a missionary for India. The Rev. John F. Macfarlane preached an encouraging sermon from Isaiah xxvii. 6; the Rev. Walter M'Lay, the pastor of the congregation in which Mr. Martin has been reared, offered the ordination prayer,

and gave to the missionary a very appropriate address; and Dr. Somerville, the Foreign Mission Secretary, addressed the audience. Considering the isolated situation of Strathaven, and the circumstances that the ordination took place during the day, and in the midst of harvest operations, the attendance both of ministers and people evinced the warm interest which was felt in the important event. Mr. Martin is the brother of the Rev. James Martin of Carronhall, Jamaica, and he is therefore the second of the family who in that church has, within these six years, been set apart to the high office of a foreign missionary.

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THE DEPARTURE OF MESSRS. ROBSON AND MARTIN FOR INDIA.

The Rev. Messrs. John Robson and William Martin, sailed, with their wives, from Southampton for Bombay, on their way to the mission field in Rajpootana, on Friday the 12th October. Two very large devotional meetings—the one in Wellington Street Church, Glasgow, and the other in Broughton Place Church, Edinburgh—were held on the evenings of the fourth and the fifth Sabbaths of September, in which these brethren were earnestly commended to the guidance, protection, and blessing of the Lord of missions. We trust that the members of the church will continue to offer up supplications for them, that they may be guided safely to their field of labour, spared there long, and made successful in bringing many sinners to the knowledge of “the truth as it is in Jesus.”

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CHRISTIAN MISSIONS NOT A FAILURE.

[The following is taken from the *U. P. Juvenile Missionary Magazine*. It is an abridgment of a Speech by the Rev. Dr. Tidman, at the Missionary Conference held at Liverpool in April last]

“We have heard a great deal about the failure of missions, but I have yet to learn where missions have failed. I have yet to learn, that in any region where the great command of Christ to preach the Gospel has been carried out, and where this has been accompanied by humble dependance and earnest prayer, there has been failure. I assent, of course, to all that our friends have said, that there are grievous impediments to success. No wonder that, when our countrymen, calling themselves Christians, went to India, and lived as heathen, they confirmed the heathens in their heathenism, and impeded the progress of better men. But, nevertheless, have we not proved to-day that the carrying of the Gospel to India by our missionaries has done much for our own countrymen? Do we not know that there was a period within the lives of some present, when an eccentric, but good man, advertised for a Christian in Calcutta; and do we not know now, have we not heard to-day, that our excellent friends, both military men and civilians in India, are some of the most valuable auxiliaries the missionaries now have? Considering the amount of work we have abroad, the limited agency we have employed, and the comparatively recent period in which the great work has been accomplished, we have had a measure of success that has far exceeded the sanguine expectations of the fathers and founders of modern Protestant missions. Within the last fifty years the Gospel has been carried from England and America, and from a few Protestant Churches of Europe, to almost every region of heathenism. And tell me where it has failed! Why, we heard just now, that in the islands of Polynesia more than a quarter of a million of human beings—if they could be regarded as such before the Gospel reached them—cannibals and murderers, have been brought under its influence, and elevated not only to civilisation, but in some instances to the highest forms of Christian excellence. A Christian friend once told me that, when he first went to Polynesia, a man lived near him, who in the days of his heathenism was often seen with a piece of human flesh attached to a hook, and thrown over his shoulder: he knew not how many he had slain; and all, or nearly all, he had destroyed, not from a spirit of revenge, but from a love of human blood. That man lived to be a teacher of the Gospel, and to exhibit it in some of its most refined amenities.

In all the missions of Polynesia—and you will remember, almost every missionary institution has its missionaries there—there has been a greater amount of success than has attended the labours of our brethren elsewhere.

“When we look to India, that most difficult of all missionary fields, especially remembering what it was half a century ago, has there been failure in India? I won't talk about the number of professing Christians—from 120,000 to 130,000—but we have had specimens of Christianity among the natives lately that may well make us ashamed. Don't we know that during the mutiny, whilst some nominal Christians denied their faith rather than submit to the fearful consequences which a confession involved, there were Christian natives, men of yesterday, mere babes in knowledge and faith, who hid down their lives gladly for the sake of the Lord Jesus Christ? I admit, many of these heathen converts are very deficient in knowledge and defective in character; but don't I learn from the Epistles of the New Testament that that is one of the inseparable adjuncts of a recent redemption from heathenism? Do our missionaries find in their churches at this day any crimes and weaknesses which are not marked in those inspired letters?

“Look to Africa, and thank God the different parts of Africa are dotted almost everywhere with the results of missionary efforts; and look at those churches which have been under cultivation more than twenty or thirty years. Has there been any failure there? Is it not true that one of our honoured brethren—the friend of my early age, and still my friend—Robert Moffat, when he plunged into the deserts of Africa, did he not find a race of the most degraded and savage creatures which could possibly be pictured to the imagination? He went among them as their friend; lived with them as one of themselves; learned their language from their own lips; then gave it back to them in a written form; and now he has lived to present to them the Word of God, translated and printed, and published in South Africa, by his own immediate influence. Now, there are hundreds and thousands of those people who were at first astonished at a letter, and thought it a spirit, who can now read intelligently—more so, perhaps, than many around us—the Word of God, which they love and which they honour. I want to know what we ought to have expected, beyond the success we have had? Had we done more, we should have had a larger reward. If we send more men the harvest will be greater. I thank God, too, that we have had such agents as He has given us; that we can point to men of our own country and time with delight and thankfulness, whom God has made not only faithful, but learned and great; and that He has given us men for every kind of work which the circumstances of the Church demand. Let us persevere in the spirit of cheerfulness, confidence, and gratitude. Don't let us mourn over obstacles and temporary obstructions. These are what we must expect to meet. If this world is to be evangelized, it must be by hard struggling and long-continued toil. But let us toil on; and in twenty years to come we shall find,—at least those of my young friends who may see twenty years hence, will find,—that the seed which is now sowing for the second or third time will bring forth corresponding results; and it may be our happiness to look down from a brighter and better world, and find our joy even there augmented, as we witness the growing splendours of the Saviour's kingdom in this lower sphere.”

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## Ecclesiastical Notices.

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### PROSPECTIVE ARRANGEMENT OF PRESBYTERIES.

A printed paper on this and some kindred subjects has been sent us. We should have been glad to insert it, had not the length been inconveniently great. A summary, however, may be given:—It is proposed that there should be fifteen Presbyteries, viz., I. Montreal, 23 Ministers, 10 vacancies and stations.—II.

Ottawa, 13 Ministers, 5 vacancies, &c.—III. Brockville, 11 Ministers.—IV. Kingston, 10 Ministers, 1 vacancy.—V. Cobourg, 15 Ministers.—VI. Whitby, 10 Ministers, 2 vacancies, &c.—VII. Toronto, 32 Ministers, 13 vacancies, &c.—VIII. Guelph, 15 Ministers, 2 vacancies, &c.—IX. Hamilton, 16 Ministers, 4 vacancies, &c.—X. Paris, 11 Ministers, 5 vacancies, &c.—XI. Stratford, 12 Ministers, 1 vacancy.—XII. Durham or Sydenham, 10 Ministers, 16 vacancies &c.—XIII. Goderich, 10 Ministers, 3 vacancies, &c.—XIV. London, 20 Ministers 10 vacancies, &c.—XV. Chatham, 9 Ministers, 6 vacancies, &c.—The Ministers have not all Pastoral Charges; and with regard to the vacancies and stations, we are not quite sure how far some of them are distinct from one another. It is suggested that the Joint-Committee for Arrangement of Presbyteries; Mode of Distributing Probationers; and Home Missions, should meet at Toronto in April next, and that a number of matters should in the meantime be submitted to the consideration of Presbyteries, such as the order of Ministers in the Rolls, alterations in the proposed scheme of Presbyteries, changes in the list of vacancies, &c., mode of raising Home Mission Fund, giving aid to weak stations, the employment of a certain number of ordained ministers for organizing new stations, the employment of Theological Students, &c.

FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

For this Fund we have received from William Dunbar, Esq., Dunbarton, the sum of £10, as his annual contribution.

THANKSGIVING DAY.

We are requested to state "that the Moderator of the Presbyterian Church of Canada, and the Moderator of the United Presbyterian Church in Canada, have agreed to appoint Thursday, 6th December as a day of Thanksgiving for the great goodness of God, and especially for the late abundant harvest." We have seen in a newspaper, also, what was called a Proclamation on the subject. A Minister writing us from the country styled it "a quite harmless, but perfectly absurd document." So it certainly was as it stood in the paper. It had neither head nor tail. Why these parts—usually armed with teeth and sting—were wanting we can only conjecture. But we trust all the congregations of our Church will most cordially and fervently discharge so obvious and delightful a duty as blessing the name of the Lord for his great and manifold goodness.

U. P. PRESBYTERY OF TORONTO.

The meeting of this presbytery was held on the 16th and 17th October. There were very few members present, and the business which occupied the time and attention of the Court was the hearing of discourses and receiving exercises from the students, presently

under the inspection of the presbytery. Mr. George Irving, student, appeared before the presbytery and delivered the remainder of his discourses and subjects of trial for license, which were sustained, and he was licensed to preach the Gospel and exercise his gifts as a Probationer in the United Presbyterian Church.

Mr. Alexander Kennedy Baird was examined and admitted as a student to the Theological Hall for the first time. Messrs. James Malcolm, William Richardson, James Milligan and Peter Goodfellow, delivered discourses, and were examined on the several subjects prescribed by Synod to students of their respective years. These exercises and discourses were sustained, and the young men certified to the Hall.

U. P. PRESBYTERY OF LONDON.

We understand this Presbytery have licensed Mr. David Waters M.A. as a Probationer.

U. P. PRESBYTERY OF BRANT.

This Presbytery met in Norwichville on the 31st of October for the ordination and settlement of Mr. William Donald, probationer, over that congregation. The Rev. Messrs. Peattie, Gray and Dunbar conducted the public services connected with the occasion. In connection with this a social meeting of a very pleasing and profitable kind was held on the evening of the same day, as a congregational welcome to their newly ordained minister. The evening was fine, the

audience large, the staff of speakers full, and the whole was exceedingly harmonious and happy. Mr. Donald has been settled over a wide and important field, and we trust that he will be long spared to labour acceptably and successfully in it.

The Rev. A. A. Drummond having laboured for about three years in the congregations of North Easthope and Mornington, has felt it to be necessary to lessen his labours, and accordingly has demitted his charge of Mornington, continuing Pastor of North-Easthope, and in connection with this has undertaken the charge of Shakespeare, in the same township. On Wednesday the 14th November, the Presbytery met at Shakespeare, and ratified this arrangement, and in the evening of the same

day the congregation held a very pleasing and profitable, though private, social meeting, which was addressed by the Rev. Messrs. Robertson, Dunbar, Howie and Cross, of the U. P. church, Bell, of the Kirk of Scotland, and Caseman, of the Lutheran Church. Under the above arrangement Mr. Drummond will neither have to preach so often, nor travel so far, his work will be greatly concentrated, and his usefulness much increased. The congregation of Mornington, which he leaves, uniting with another station within seven miles, will be self-sustaining. Mr. Drummond's address will hereafter be "Shakespeare P. O." The next meeting of this Presbytery will be held in Paris, on the first Tuesday of January, 1861, when congregational statistics are appointed to be given in.

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## Gleanings.

KIRKWALL, ORENEY.

It will be interesting to not a few of our readers, to learn that the Rev. Dr. Paterson, having completed the fortieth year of his ministry there, a commemorative meeting of his Congregation was held on the 24th October, when a number of excellent addresses were delivered, and a presentation of £140 sterling was made to him by his people. Another sum was presented by the ministers of the Presbytery and by other parties, chiefly ministers and members of the Church originally from Kirkwall, out of which sum he was requested to purchase an elegant writing table and ink stand. Dr. Paterson returned thanks in an admirable speech, said he would procure the articles named as a memorial, but that all the remainder of the money he would devote to public purposes. The whole occasion was peculiarly delightful. Fervent wishes were expressed that the pastor might be alive and vigorous ten years hence, but it was justly said that he had well earned his jubilee in forty years. In many respects there is not one Congregation in Scotland superior to that to which he so worthily ministers. We can never forget the kindness we received from them, and the happiness we experienced among them, in August, 1856. It has been said, and we cordially subscribe, that Glasgow may be the York, but Kirkwall is the Canterbury of the United Presbyterian Church.

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## Obituary.

WILLIAM OLIPHANT, ESQ., EDINBURGH.

We are grieved to learn that our friend Mr. Oliphant, Bookseller, Edinburgh, died there on the 13th November. He was the excellent son of an excellent father; and they were successively, for a long time, the publishers of the United Secession; and United Presbyterian Periodicals. Sometime ago he assumed two partners, by whom we suppose the periodicals will be continued.

END OF VOL. VII.