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# ECCLESIASTICAL AND MISSIONARY RECORD,

For the Presbyterian Church of Canada.

VOLUME I—No. 5.

HAMILTON, DECEMBER, 1844.

[PRICE, 2s. 6d. PER ANNUM.]

## THE RECORD.

In this No. we present our readers and the Presbyterian church of Canada generally, with the sustentation fund scheme, as recently approved and sanctioned after much deliberation by the commission, under the authority of the Synod. We have only to beg, that every office bearer and member of the church will sit down and give it an hour's attention, when we doubt not, its whole arrangements will become plain, and not only plain, but satisfactory.

The only question in the way of doubt or difficulty that we anticipate, respects the amount of contributions from the several congregations which are calculated on. It may be asked, with reference to the means of our people generally, the numbers of our congregations, and especially the experience of the past, as to the smallness and irregularity of the provision made for ministers, are not these amounts estimated too high? Whatever the actual result may be, we are persuaded, after the best consideration we are able to give to the subject, that there is nothing in the first two of the foregoing particulars to justify the doubt in question; and in regard to the third, our conviction has long been, that the chief reason why the stipends of our ministers were so inadequate in amount, and so irregularly paid, has been the almost utter want of a system amongst us, in the practical management of that matter. But let us examine a supposed case by way of example, in which we shall purposely keep considerably under the standard which might fairly be adopted. Take a congregation of one hundred contributing members and adherents, and suppose that the rates of contribution are as follows:—

	£	pr. an.
50 give 1d. per week.	4s.	4d.
25 " 3s.	7	6
12 " 7s.	7	6
10 " 1s. 3d.	12	6
2s. 6d.	10	0

Even at this rate, it will be seen that this small congregation will raise a sum in the year considerably above the minimum salary contemplated in the scheme. We have only further to express our hope, that every member and adherent of our church will seriously consider what the Lord has enabled him to do, and what is required of him in this great concern. The Synod has been led, we think in wisdom, to the determination, that with us, the support of the ministry shall no longer be a merely local matter, but that the due maintenance and extension of God's ordinances, the means of grace, in this land, shall be presented to our people, in their congregational and individual capacity, as one great object. The attainment of it rests with them, and it will, with the blessing of the great Head of the Church, be accomplished, if every congregation and individual will only seek to merit the commendation, "they have done what they could."

It will be observed that the scheme comes into operation on the first of January, 1845; and it is of so general a consequence, that the movement of congregations be simultaneous. Let each congregation then take immediate steps in regard to the preliminary arrangements—the election of deacons—the appointment of collectors—the subdivision of the work, &c.: so that all may be in readiness for the usual work at the time appointed—and let all

who are called to special duty therein, give themselves to it, as the work of the Lord—devoutly, cheerfully, and diligently. "On the first day of the first month, shalt thou set up the Tabernacle."—Exod. xl. 2.

We have been obliged to postpone to our next No. the Home Mission Scheme, and the continuation of the acts of Synod.

### SUSTENTATION FUND SCHEME

FOR THE PRESBYTERIAN CHURCH OF CANADA,  
Approved by the Commission of Synod,  
Nov. 14th, 1844.

At Hamilton, November 14th, 1844, the Commission of the Synod of the Presbyterian Church of Canada, being met and constituted (inter alia) took up the Report on the Sustentation of Ministers, given in by Mr. Bayne, and after mature deliberation, unanimously approved of the following scheme, and recommended the same to the adoption of all congregations under the jurisdiction of the Synod. The Commission also, in accordance with the Synod's instructions, added the names of several gentlemen of Toronto to the Board formerly appointed for superintending the scheme, which is now composed as follows:—viz, Isaac Buchanan, Esq., President, and Messrs. McMichael, Shaw, Westland, McLellan, McLachlan, McGeehan and Thompson of Toronto, Mr. Jeffrey of Cobourg, and Mr. McIntyre of Hamilton, with the Rev. Messrs. Stark, Rintoul, Harris and Gale, the whole power of regulating the distribution of the fund under this scheme being vested in the members of the Board who are not ministers. The Commission having further considered the necessity of providing a suitable instrumentality for carrying the scheme into effect in the several congregations, and having reference to the Act of Synod in October last respecting the office of the deacon, approved also of the following regulations in regard to the institution and regulation of Deacon's Courts, in the several congregations. Extracted from the Commission Record, by Wm. Rintoul, Synod Clerk.

*Directions for the election and ordination of Deacons, and the formation of Deacon's Courts in Congregations, with a view to the right working of the Sustentation Fund Scheme.*

I. A body of deacons, as many as may be deemed expedient by each congregation, shall be elected by all the members in full communion, at a meeting called for the purpose by ten free days notice, and at which the minister of the congregation shall preside.

II. These deacons, according to scriptural example, shall be ordained and shall hold office, *ad vitam aut culpam*.

III. In case of new deacons being required to supply the places of those removed by death, resignation, or otherwise, or to meet the necessities of a growing congregation,—their election and ordination shall take place in accordance with the foregoing directions.

IV. The deacon's court shall consist of all the deacons along with the members of the Kirk-session; a secretary and a treasurer to be elected annually by themselves, and in the absence of the moderator, any member chosen by the court to preside.

V. A meeting of the deacon's court shall be held at least once every quarter, on a day to be fixed upon by said court; and other meetings, when required, may be convened by the moderator, or in his absence by the secretary, due notice to all the members being given.

VI. The duty of the deacon's court shall be to manage the property and all the temporal affairs of the congregation.

*Regulations for the management of the secular affairs of Congregations by the Deacon's Courts, and in particular for the collection of contributions to the Sustentation Fund.*

I. The deacon's court shall superintend the collecting of the sustentation fund, and the remitting of the same to the sustentation board.

II. Collectors shall be appointed by said court for the collecting of contributions, and it is recommended that the assistance of females in this department shall as far as possible be taken advantage of, and that arrangements be made for tendering contributions in kind as desirable.

It should also be kept in mind that the members of the deacon's court may act as collectors.

III. These collectors shall, as hereinafter specified, have a certain number of contributors assigned to them, whose contributions they shall hand in to the treasurer of the deacon's court once at least every quarter.

IV. Books, the property of the deacon's court, shall be provided for the collectors, in which all moneys received by them, as also the treasurer's receipts, shall be entered.

V. No rent or tithes shall be levied in any congregation wishing to be placed on the sustentation fund, but every member shall be expected to contribute, according to his ability, for the support of the gospel, by subscription or donation, to this fund, and where deemed advisable, a written attestation to this effect shall be made to each by the deacon's court.

VI. On the understanding that every member shall contribute according to the ability of the fund, from five to ten members, or such other number as can be attended to with ease, shall be assigned to each collector, whose duty it shall be to visit them, and to receive, at the terms agreed upon their respective contributions.

VII. The collectors shall be instructed to keep in view, that where practicable, the terms of payment should be short, as, for instance, weekly or monthly, so that the contributions may be felt by the contributors as lightly as possible.

VIII. The treasurer of the deacon's court shall remit at the order of the court the sums paid in by the collectors, at the end of every quarter.

IX. For the first term, being a yearly or half yearly term, as may be deemed expedient, the seats of the church shall be allocated to the members according to the amount intended to be contributed by each during said term, as ascertained by the collector's books, &c.; the highest contributor shall have a preferable choice, and where two or more contributors are equal, they shall be allocated either by friendly agreement between such parties, or in case of difficulty, by the arbitration of two of the deacons, one being named by each, and when families cannot be numbered, or members and the junior branches of their families, with the exception of a vestry shall be

taken of the whole sum contributed by the family, and that average shall determine their place in the allocation.

N. B. In case any church should prove too small for the number of applicants for seats, the deacon's court is recommended to arrange with the congregation for such an alternate allocation of the seats, as shall give an equitable share in an allocation to all parties concerned; and at the same time to take such steps as may seem desirable for making more adequate provision for the accommodation of the congregation.

X. To prevent unnecessary sitting of seats after the first allocation, the seats of the church shall be divided into two, three, or more classes, according to the order of preference: a corresponding classification shall be made of the contributors; and those holding seats appropriate to the class to which they belong shall not be required to change them,—the change only being made from class to class.

XI. After the first time, the amount actually contributed by each member or family, as ascertained by the receipts in the treasurer's books, shall be the rule of classification and allocation.

XII. The sums contributed by a heretics shall be raised in the same manner as those contributed by members; adherents being assigned to the collectors along with members, as may be convenient.

XIII. Seats shall be allocated to adherents on the same principle as to members, after matters have been provided for.

XIV. The deacon's court shall have a discretionary power to give a preference of seats irrespective of the sums contributed by members or adherents, in cases of poverty, as also in cases of deafness or other infirmity: it being provided that such preference shall be cancelled on the complaint of seven members, so that no partiality may be allowed.

XV. Previously to the time of allocating the seats, families wishing to sit together, infirm persons requiring preferable seats, and non-contributors from poverty, shall be called to intimate their desire for seats to the deacon's court, and the secretary of that court shall then prepare a list of members and adherents in the order indicated by the foregoing regulations.

XVI. In the event of seats becoming vacant during the course of a term, the claims of applicants shall be determined by their place on the above list; and should any of the applicants be new comers, they shall be ranked according to their intended amount of contributions, as ascertained from the collector's books.

XVII. In case the sum raised by regular contributions through the collectors be deemed below what the congregation ought to contribute to the sustentation fund, a public collection or collections shall be made for the purpose of supplementing it.

XVIII. The names of members and adherents, with the sums contributed by each; as also the sums which may be raised by collections and otherwise, shall be printed and circulated at the end of every term.

XIX. The ordinary sabbath collections shall be made by the deacons, and such a proportion of the proceeds as may be required, appropriated by them to the following objects:—The ordinary support and the insurance of the property of the congregation; the warming and lighting of the church; the payment of the salaries of Church officers; the relief of the poor; the provision of sacramental apparatus (where necessary) and of communion elements; the support of the sabbath school or schools; the formation and support of congregational libraries; and the payment, when deemed proper, of the expenses incurred by the ministers and ruling elders in travelling to church courts; and the surplus, if any, shall be added to the sustentation fund.

XX. For all extraordinary burdens arising from the care of the property of the congregation, as for extensive repairs and improvements on the church and manse, the payment of outstanding debt

&c., the deacon's court shall be required to raise the necessary amount, either by special subscription, or by public collections made expressly for the purpose, or in such other special way as they may deem expedient. But in all such cases, they are recommended to consult with the congregation at a general meeting.

XXI. It shall be the duty of the deacon's court to provide, that the collections appointed by the Synod and Presbytery, as for the Synod Fund, the Presbytery Funds, Missionary objects, &c., shall be regularly and duly made.

XXII. An annual report of the proceedings of the deacon's court, shall be given at a general meeting of the congregation, called by 10 free days notice within one month after the expiry of every annual term, at which the congregation shall have an opportunity of making inquiries, expressing their opinions, and taking steps for carrying any matter with which they may be dissatisfied, or which they may wish to get altered, by petition to the Presbytery.

XXIII. For the purpose of having a congregation placed upon the sustentation fund, the deacon's court after making such arrangements in conformity with the above regulations, as they may deem to be advisable; and in particular ascertaining from the collector's books, the amount likely to be raised by the congregation for the sustentation fund, shall call a general meeting of members and adherents, and obtain their consent and permission to declare said amount, (or any higher amount if they think it can be raised among them,) to be the sum which they intend to contribute as a congregation, to the sustentation fund, and to intimate to the sustentation board, their desire to be placed upon the fund—which declaration and intimation, it shall be the duty of the deacon's court forthwith, to transmit to said sustentation board.

N. B. It is distinctly to be understood, (and if deemed advisable, may be expressly stated) that in making the above declaration as to the amount which they intend to contribute to the sustentation fund, congregations do not come under any positive obligation. They will neither be held absolutely bound to contribute up to the full amount declared, nor understood purposely to restrict themselves within it, but expected, while making an effort, at least to fulfil their declared intention, just to contribute more or less in proportion to their ability.

#### Report on the Distribution of the Sustentation Fund, approved and adapted by a Commission.

The objects which require to be provided for, in making arrangements for the distribution of the sustentation fund are the following:

1st. The placing of congregations upon the fund, as entitled to share in its distribution.

2nd. The distribution of the fund among those entitled to share in it, in such a way as most effectually to promote the ends for which it has been resolved upon. And

3rd. The formation and effective management of a distribution committee; under whose heads the following proposals and recommendations are accordingly submitted:

#### First.—Arrangements as to the placing of Congregations upon the Sustentation Fund.

I. It is proposed that existing congregations shall be divided into two classes,—those contributing a minimum entitling them to come on the sustentation fund, and those contributing less; and that the minimum required shall be a hundred pounds cy. per annum.

II. That the distribution committee shall be empowered to place on the funds by an act of grace existing congregations contributing less than the minimum; but that for the future, no congregation contributing less than the minimum, shall be put upon the fund, except by an act of grace on the part of the Synod or Commission, founded upon the report and recommendation of Presbyteries.

III. That the mode of ascertaining the title of a congregation to come upon the fund, as contributing the minimum, shall be by requiring from existing, and also from new congregations, including under that term members and adherents, a written declaration of their intention to contribute to the fund not less than the minimum.

IV. That in the event of congregations, coming by right upon the fund, failing to contribute the minimum, or of congregations admitted by grace failing to contribute the amount which they have promised or which they have been accustomed to contribute, the distribution committee shall, if they find it impossible to remedy the evil, report the case of any such congregation to the Presbytery of the bounds, which shall examine into all the circumstances and report to the Synod, by which it may be struck off the fund, and, if deemed advisable, reduced to a missionary station.

NOTE.—The objects and advantages proposed and believed to be secured by the above arrangements, are the following:

1st. By fixing on a hundred pounds as the minimum entitling a congregation to come on the sustentation fund, our people will be reminded that a less sum than this is not considered adequate for the respectable support of a minister in Canada. And it is considered of importance that this should be kept distinctly before them, and that they should not be allowed to suppose that, except in cases of clearly ascertained inability, less ought to be offered.

2nd. By empowering the distribution committee to place on the fund, by an act of grace, existing congregations contributing less than the minimum, and by allowing the Synod to do the same for new congregations contributing less, by a similar act, a preventive of deception and slothfulness on the part of able congregations, will be secured. A motive to raise at least the minimum will be presented, and yet ample provision will be made for supporting and encouraging weak congregations.

3rd. By the arrangements for checking defaulters in the contributions of congregations, a stimulus to exertion will be given, and a remedy for a possible evil, which might destroy the advantages of the fund provided.

N. B. In case of mistake it may here be stated that the declaration proposed to be required from congregations before being put upon the fund, is not intended to have the effect of imposing a stringent obligation, but is merely recommended as being considered the best means of ascertaining what congregations are able and willing to contribute.\*

#### Second.—PLAN OF DISTRIBUTION.

The objects which it seems desirable to accomplish in the distribution of the sustentation fund, are the following:—

1st. To raise the stipends of the ministers of poorer congregations, by drawing to some extent upon the funds raised by the wealthier congregations.

2nd. To apportion the salary of ministers in some proportion to the importance of their congregations, and the probable expenses of the style of living required of them.

3rd. To prevent anything like invidious inequality in the salaries of ministers.

4th. To present as powerful a stimulus as possible to congregations to contribute liberally to the fund.

All these objects, it is believed, will be attained by adopting the following scheme:—

Let the minimum number representing each congregation be 10; and let 1 be added to that number for every £20 over £100 contributed by that congregation; then

\* See the explanatory note to the 23rd Regulation of the Deacon's Court.

Add together the numbers representing each congregation.  
 Divide the whole sustentation fund by the sum so found.  
 Multiply the quotient by the number representing each congregation. The product in each case will be the dividend due to the minister of each congregation.

The numbers fixed upon in this scheme have been selected after considerable thought, but it will be plain to those who examine it, that the rule given may be employed to alter the relative amount of the dividend due to each congregation, by simply altering the numbers selected: i. e., by either making the minimum number more or less than 10.

It will also be seen that the numbers added to congregations contributing a higher sum than the minimum, might be added for a smaller sum than £20, so as increase the number of classes formed by the rule, (and that without altering the relative amount of the greater and less dividends) by increasing the minimum number representing each congregation, and diminishing in proportion the sum entitling to an additional number; as, for instance, by making the minimum number 20, and adding 1 for every £10 above £100.

The accompanying calculations of the application of the scheme, (marked A. B. C.) in which a conjectural amount of contribution has been assigned to each existing congregation within the Synod, will show the relative amount of the dividends which, according to the scheme, would become due to congregations; and by going over these calculations, and working the rule above given, in adaptation to any other amount which it may be considered more likely that congregations will contribute, it is believed that the objects stated above as desirable to be attained in the distribution of the sustentation fund, will be found to be realized.

1st. It will be seen that the salaries of ministers of poorer congregations would be raised at the expense of the funds contributed by the wealthier; and that the deduction made for this end from the funds raised by the wealthier congregations, would increase in the ratio of the amount contributed by them, (so as to throw the burden on the back in proportion as it was able to bear it.)

2nd. It will also be seen that the salary of each minister would be to some extent proportioned to the importance of his congregation and his probable expenses; at least, if, as is believed, the amount raised by each congregation may be taken as the surest and least exceptionable index of these circumstances.

3rd. It will at the same time be seen, that great inequality in the salaries of ministers would be prevented; and it is plain that, if deemed desirable, this inequality might be lessened to any amount, by increasing the minimum number representing each congregation.

4th. And lastly it will be remarked, that provision is made by the scheme for giving a stimulus to congregations to contribute liberally to the fund, inasmuch as it appeals in the first place to their interest in the whole Church, from the circumstance of every minister and congregation being benefited by every additional penny contributed to the fund; and inasmuch as it enlists, at the same time, their interest in their own locality and their feelings of attachment to their minister, and desire for his personal comfort, by providing not only that every additional penny contributed to the fund shall increase the quotient (above referred to) which determines the amount of his dividend, but that every additional £20 above the minimum which they are able to raise, (or a smaller sum if that be deemed preferable,) by adding an additional number to the minimum representing the congregation, shall entitle him to a sum equal to said quotient.

N. B. It is feared that this general statement of the scheme will give it an aspect of complication,

but it is believed that if the calculations be only gone over, as presented in the accompanying document, (marked A. B. C.) it will be found to be as simple and easy of application as it is hoped to be in other respects satisfactory.

**Third.—DISTRIBUTION COMMITTEE.**

With respect to the composition and regulations of the distribution committee, the following recommendations are submitted:—

1st. It is recommended that the distribution committee should be composed entirely of laymen, to be appointed annually by the Synod.

2nd. That these should be empowered and instructed to consult, as they see cause, with the moderator of the Synod, and the moderators of Presbyteries.

3rd. That a report of their proceedings should be presented to the Synod at its annual meeting.

4th. That it should be part of their assigned duty to provide for the visitation of congregations, with a view to the promotion of the interests of the fund.

5th. And lastly, That they should be instructed to co-operate with the sustentation board in giving as much publicity as possible to the manner in which congregations are fulfilling their duty to the fund.

A B C	Congregations.	Amount of contribution by each congregation.	Proportionate numbers.	Quotient found by dividing the whole of the contribution by the sum of the proportionate numbers, by which the quotient is to be multiplied in each case.	Dividend due to the minister of each congregation.
1	1	275	10	£12	10
2	2	75	10	-	120
3	3	80	10	-	120
4	4	26	10	-	150
5	5	90	10	-	120
6	6	95	10	-	120
7	7	160	10	-	120
8	8	100	10	-	120
9	9	100	10	-	120
10	10	100	10	-	120
11	11	102	10	-	120
12	12	102	10	-	120
13	13	104	10	-	120
14	14	105	10	-	120
15	15	108	10	-	120
16	16	108	10	-	120
17	17	110	10	-	120
18	18	123	11	-	132
19	19	123	11	-	132
20	20	125	11	-	132
21	21	142	12	-	144
22	22	145	12	-	144
23	23	150	12	-	144
24	24	164	13	-	156
25	25	184	14	-	168
26	26	205	15	-	180
27	27	250	17	-	201
28	28	310	20	-	240
29	29	405	25	-	300
30	30	510	30	-	360
		£4476	373		£1176

**Recommendations as to the commencement of the Sustentation Scheme.**

It is recommended to the sustentation board, and to the several congregations of the Synod, that they shall endeavour to commence the working of the sustentation fund scheme, on the 1st January, 1845. This, it is believed, will be found quite practicable, and it is desirable that no unnecessary delay should be allowed in commencing operations. The only

difficulty will arise from the case of congregations which may have contributed the seat rents or otherwise to the support of their minister for a period later than the 1st of January, and where the salary of the minister has been paid up to a term beyond the same date. These cases, it is believed, will be few; but they may easily be provided for in the following way:—

1st. By crediting contributors for the proportion of their seat rents, or other monies paid for any term later than the 1st of January, which have been devoted to the support of their minister, as for contributions to the sustentation fund paid in; care of course being taken to deduct the exact amount of such monies actually paid to the minister, from that devoted to general congregational expenses.

2nd. And secondly, by deducting the sum paid to any minister by his congregation, for any term later than the 1st of January, from the dividend due to him under the scheme.

**THE HEADSHIP OF CHRIST.**  
*Continued from No. 4.*

2. All the members of the Church are free, and must be left free, and cannot surrender their freedom to obey Christ their Head. Such freedom is due to them as the servants of Christ, whom, in the purity of his own service, he hath made free from all—free from the doctrines and commandments of men. It is due to Christ, who hath given them his law and required their obedience by all the authority of his Headship as King in Zion. To attempt to hinder their obeying the will of Christ, from whatever quarter the attempt may come, is an offence against the liberty of Christ's freemen, and an act of direct rebellion against Christ himself. When the civil courts interdicted the parishioners of Davot from expressing any dissent against an unacceptible man being settled as their minister, they were guilty of this offence. If Church courts, as often as of old, interfere with the expression of a people's mind in regard to that judgment of any one proposed for their minister which Christ himself commands them to form, and in opposition to that judgment, thrust a man upon them, they will be guilty of the same offence against the Christian people, and the same rebellion against Christ. And if attempt be made to coerce Church courts in regard to their duties in the ordination and admission of ministers, or any other duties, as these are laid down by Christ, the same rebellion is perpetrated against him. It matters not whether this should be done, as in the days of the Charles's, in the name of 'the prerogative of the King,' or in the name of 'the law of the land.' Whatever the name, and however done, by courts or by kings, the act does not change its character. It is an assault on the lordly rule and prerogative of the Lord Jesus Christ; or it is an overthrowing of the Government and order which he has appointed in his own house. It is sin against Him who has a rod of iron wherewith to dash in pieces his enemies like a potter's vessel, and who subjoin to this declaration the admonition, 'Be wise now, therefore, O ye kings; be instructed, ye judges of the earth;' as if kings and judges were in special danger of trenching on his rights, and provoking his wrath.

The freedom of which neither office-bearers nor private members of the Church may be deprived by any, they may not themselves surrender or bargain away. They are not at liberty to part with that which Christ has secured to them, and in the possession and exercise of which they are commanded to 'stand fast.' To do so were to sin. And if they should, in any form, consent to give or bargain away this freedom, there is no one that may insist on retaining the gift, or on the fulfillment of the bargain; for no one may insist that another shall sin. If any portion of Christ's Church should find itself under compact to yield any part of its freedom under his law, it ought to break the

compact—not keep it. Its sin was the entering into such a compact; and to keep the compact is just to repeat the sin.

3. The office-bearers and members of the Church are not at liberty to take directions respecting the administration of the Church's affairs from any power or quarter whatever, except from Christ. If any authority issue a commandment counter to Christ's, the answer of Christians must ever be, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." But should the case be considerably different—should there be issued a command affecting the things of Christ, and applying immediately to the government of his Church, yet of such a character that it could not at once be shewn to be directly counter to a statute of Christ,—even in such a case, since there is no power on earth, beyond the Church itself, which has a right to issue such a command, the Church is not at liberty to obey, simply because such a command has been laid on it. It must judge for itself by the light of Christ's instructions, and be free to determine, according to its own conscientious interpretation of the mind of Christ, how it is to act. To deny it this liberty, much more to attempt to coerce it against its own solemn convictions of what Christ's mind is, is to encroach on his prerogative.

Every man who holds the Headship of Christ over his Church must admit these conclusions: That the Church must obey Christ; that she must be free to obey him; and that she is not at liberty to receive commands from others in the things of Christ. And what are the things of Christ, the things in which she is free of all control, and all responsibility except to her Lord, and which she must be allowed to order according to the mind of Christ? The Church must claim nothing that does not belong to her; and the powers of the world, on the other hand, must deny nothing that does belong to her. The Church may not claim any thing civil, as does the Pope. That belongs to Cæsar. But there are 'things of God,' too, things ecclesiastical, within the Church's control. Without entering into any detail on the point, we submit the following proposition, which, we are confident, will commend itself to the understandings of men:—All these things are ecclesiastical, and of course comprehended in the administration of the distinct government vested by Christ in his own officers, which agree with the two following conditions:—1. That but for Christ's establishment of his Church on the earth, they would not be done at all; and 2. That wherever the Church exists, and in whatever variety of outward circumstances, they must be done, and cannot be dispensed with.—(Dr. Cunningham.) Tried by these tests, the chief things which, besides the preaching of the Word, and the administration of the sacraments, fall under the head *ecclesiastical*, are the admission and exclusion of private members; the admission and suspension or deposition of office-bearers; and the formation of the Church's own courts. To talk of civil right, or civil obligation, in regard to such things, is simply to talk nonsense."

## THE JUDAICAL AND THE CHRISTIAN SABBATH.

(From the Witness,.)

Nothing is more common than to hear the term "Judaical" applied, by way of contempt, to every thing like a religious observance of the Sabbath. If we object to "a pleasure trip" or a "snug dinner party," on Sunday,—if we raise our voices against the "innocent relaxation" of Sunday balls or Sunday railways, or express fears that the customs of the Continent may soon be transplanted into Presbyterian Scotland,—"O," it is said, "you are for a Judaical observance of the Sabbath!" and the term is understood to convey the idea of all that is bigoted in sentiment, sombre in aspect, and austere in demeanor. Never, however,

was there a more gross misapplication of a term. That the Jews were scrupulous, to a ridiculous excess, in the suspension of manual labour on that day, and carried this beyond both the letter and spirit of their own law, is perfectly true. But so far were they from converting the day thus rescued from weekly toil into a season of gloom and asceticism, that, in point of fact, they devoted it more than any other day to carnal ease and indulgence. It may appear strange to some, but it is perfectly well known to all acquainted with Jewish antiquities, that, in accordance with the rules laid down by the Jewish rabbis, the Sabbath was celebrated as a holiday of joviality and good cheer. Interpreting literally the words of the prophet, "Thou shalt call the Sabbath a delight," or day of delights, and applying to the Sabbath the law of the feast of tabernacles, "Thou shalt rejoice in thy feast," they conceived that they honoured the Sabbath by abandoning themselves to all sorts of voluptuous enjoyment. The sabbathine rules enjoined the sons of Abraham to prepare for the feast by purchasing the materials the day before; flesh, fish, and generous wines were to be laid in, and the costlier the provision, the more honour was done to the Sabbath. On that morning, they were allowed to repose in bed longer than usual. On rising, they were to dress themselves in their holiday attire, and, after finishing the services of the synagogue, to prepare themselves for social enjoyment at the well-covered table. Forgetting all their worldly losses, cares, and sorrows, and avoiding all sadness of countenance, they were literally "to be glad and make merry,"—the festival cup was to go round merrily, though moderately, for excess would only spoil enjoyment; and the conversation was to turn only on topics of a light and pleasant character. It was only in keeping with this, that marriages were frequently celebrated on the Sabbath, and that on these occasions they were allowed to recreate their spirits with music and dancing. Such was the "Judaical" observance of the Sabbath, early introduced, and continued in some places till this day. And yet there are some sapient gentlemen who would apply the phrase to designate the highest pitch of melancholy and moroseness. And we have some recollection, that when an advocate of the Sabbath, at a meeting of railway proprietors, disclaimed a Judaical observance, the announcement was received with ironical cheers!

There must be always some foundation for popular blunders, and it is not difficult to discover the origin of that to which we now refer. The Jews, about the time of our Saviour, were distinguished by a *superstitious* observance of the Sabbath. Superstition is a little-minded thing, and minds little things. The Jews were much more scrupulous in paring their nails on the Sabbath, going over their fingers according to a certain prescribed order, and throwing the parings into the fire, than in attending to the substantial duties of that hallowed day. Superstition looks to the letter of the law, and neglects its spirit. The Jews, in their zealous regard to the letter of the Sabbath law, added many traditions of their own. God had commanded them to bake and seethe the manna on the day preceding the Sabbath,—a temporary command, and founded on the reason assigned, that on that holy day no manna was to fall. The Jews, extending this rule to all times, improved upon it by prohibiting all sort of cooking on the Sabbath. The law had said, "Ye shall kindle no fire throughout your habitation on the Sabbath-day," meaning evidently, as appears from the connexion, fires for "doing work therein;" and this they applied to the kindling of all fires, even for necessary purposes. The law had said they were to carry no burden on the Sabbath; and this prohibition they extended to the carrying of a stick in their hands, or a piece of money in their pockets. This extreme rigidity in regard to small things,—this titling of mint, anise, and cummin, while they forgot the weightier matters of the law, was

justly rebuked by our Lord. And our modern descendants of the Sabbath would identify this wretched paltriness of Jewish superstition with the true spiritual sanctification of the Lord's-day.

Nothing can be more opposite, in reality, than the Judaical observance of the Sabbath condemned by our Lord, and the Christian observance of it which he has enjoined. But let it be remembered, they differ, not as austerity differs from gaiety,—not as asceticism differs from carnal indulgence,—but as superstition differs from genuine piety, and as the flesh differs from the spirit. The one consisted in meats, and drinks, and divers washings; the other lies in righteousness and peace, and joy in the Holy Ghost. The time has come when men must worship the Father in spirit and in truth. Christianity is fully as much opposed to Judaical levities as it is to Judaical littleness on the Sabbath-day. The Christian is commanded to "call the Sabbath of the Lord a delight;" but to him it is a day of spiritual, not of carnal delights. If he abstains from manual labour on that holy day, it is not for the refreshment of the body merely,—that is a subordinate object,—but for the refreshment of the immortal spirit. It is "a holy resting all that day, even from such worldly employments and recreations as are lawful on other days." It implies an abstinence from worldly work, but only that the time thus redeemed from the world may be "spent in the public and private exercises of God's worship." In short, Christianity frees us from the bondage of the world on this day, that it may be converted into "an holy Sabbath unto the Lord." It places the institute of the Sabbath on its original basis, and restores it to its primitive design, to serve as a memorial of Divine rest, and as the type and token of the rest of heaven.

This spiritual character, which Christianity stamps on the Sabbath, as it does on prayer, the sacraments, and all the institutions of Divine worship, is clearly opposed to sensual gratification of every sort, and may account for the fact, which may otherwise appear anomalous, that social pleasures, and even the beauties of external nature, so conducive on other days to healthful and innocent enjoyment, are found to interfere with the proper duties of that sacred day. It is not that there is anything sinful in these pleasures, far less in "looking through nature up to nature's God;" but that we are substituting these in place of the appointed means of grace, and in so far defeating the spiritual design of the Sabbathical rest. It is not that God can be displeased with our contemplating his own works, when the Great King invites us to meet him in his palace, it is no excuse for failing to obey his summons, to tell him that we have been sauntering in the neighbouring preserves. It is not that there is any incompatibility between nature and religion; but that we are so much the creatures of sense, as to be unable, without some effort of abstraction from the world around us, to hold converse, for any length of time, or to any good purpose, with the realities of an unseen eternity. Do our best, the world will enter at every pore, and rush in, unbidden, at every avenue to the heart; it requires a constant straining to make head against it; and as the devout worshipper feels constrained, when engaged in prayer to his God, to close his eyes on the external world, that, undisturbed by its solicitations, he may worship Him who is a Spirit in spirit and in truth, it seems necessary for the real enjoyment, as well as for the due observance, of the Lord's day, that, as far as possible, at every entrance, the world be "quite shut out."

It is this very feature of the Christian Sabbath, however, which renders it so peculiar offensive to the natural man. Allow him to do his own pleasure on God's holy day, and he will submit, like the Jews of old, to any & all penances, any artistic devotions, you may choose to prescribe. He will count his beads or kiss his crucifix as often as you please, if, by so doing, he may purchase a license to spend the rest of the day in the haunts of plea-

sure, where he may forget that there is a God to be worshipped, a Heaven to be won, or a soul to be saved. But the true spiritual sanctification of the Lord's-day is what his heart recoils from. It is not the suspension of week-day labour that he dislikes, but the spiritual exercises which are substituted in its room. It is not the Judaical, but the Christian Sabbath, that proves his rock of offence. It follows from this that the outward observance of the Lord's-day may be regarded as the best criterion of the spiritual condition of the mass, as well as of the individual. As by the force of custom in Christian countries, ordinary business is generally suspended on that day, we may judge pretty correctly of the religious character of the people by the character of the employments which occupy its place. If the day that is given from the world be given to God, we have the fairest test of piety which it is possible, perhaps, for a nation to exhibit; if it be given to self, to sensuality, and to sin, we have the surest mark of a nation's ungodliness. And hence, in the language of inspiration, the "keeping the feet from polluting the Sabbath," is put for the whole of religion.

**BEAVER'S CALECHISM, PREPARED UNDER THE AUSPICES OF THE BISHOP OF OXFORD!!**

TO THE EDITOR OF THE RECORD.

Sir,—May I beg to draw your attention to a little book, entitled *Help to Catechising, for the use of Clergymen, Schools, and Private Families*. By James Beaver, M. A., Vicar of Welford, which has reached a second edition. It is dedicated to the Bishop of Oxford, and began and completed "under his auspices." The first edition was more decided in its Tractarian statements than the present; of which the author in his preface thus speaks,—"In revising it for this second edition, he has been happy to avail himself of the suggestions of friends, both by omitting some slight passages which appeared doubtful, and by alteration and addition where it appeared requisite." (Preface, p. 1.)

[The questions and answers on baptism and the Church, given by our Correspondent, are in the usual Tractarian style. The following on the Sacraments appear rather in advance:]—

"Where are they to be had?—In his Church.

"Has he appointed them anywhere except in the Church?—No.

"Are there any more than two sacraments?—Not sacraments generally necessary to salvation.

"Are there not some other ordinances called sacraments?—Yes; persons may call any sacred ordinance a sacrament.

"What other ordinance has the Church of England called a sacrament?—Matrimony. (See Homily on Swearing and Perjury.)

"Is it a sacrament like Baptism and the Lord's Supper?—No.

"Why not?—Because it is not generally necessary to salvation.

"Give another reason?—Because it has no outward sign of inward grace.

"Are there any other ordinances called sacraments?—Some Christians call Confirmation, Holy Orders, Penance, and Extreme Unction, by that name.

"Why is not Confirmation a sacrament like baptism?—Because it was not ordained by Christ himself.

"What do you mean by Holy Orders?—The solemn ceremony by which persons are set apart to be clergymen.

"Why is not Holy Orders such a sacrament?—Because it is not generally necessary to salvation.

"What is Penance?—A ceremony in which forgiveness of sin is declared to persons who sin after baptism.

"Why is not Penance such a sacrament?—Be-

cause it was not ordained by Christ himself, and is not generally necessary to salvation.

"What is Extreme Unction?—A ceremony of anointing persons dangerously ill, to prepare them for death.

"Why is not Extreme Unction such a sacrament?—For the same reason.

"What other objection is there to Extreme Unction?—It is likely to deceive persons."

In page 127, is this on the baptism of grown persons:—

"Does the Church require grown persons to perform repentance and faith, or only to profess them? To profess them.

Thus cautiously and covertly would the author of this pernicious little book prepare the minds of our poor children for the reception of the doctrines of the Romish Church, and lead them to the belief that her seven sacraments are true sacraments, in the face of our Twenty-fifth Article, which declares that "Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel," and would seem to infer, that by Extreme Unction an immortal being may in some sense be prepared for admission into the presence of his God; while he warily makes a way of escape for himself and his disciples from such a conclusion, by allowing that those five sacraments (as he calls them) were not ordained by Christ himself.

How monstrous these statements are from a clergyman who has professed, *ex animo*, to subscribe to the Articles and doctrines of the Church of England, I leave others to judge.

Begging thus to draw your attention to this little book for the warning of others,

I am, Sir, yours respectfully, F. S. May 1, 1841.

**DR. NETTLETON'S SKILL WITH ERRORISTS.**

A young female who had been for some time in a state of religious anxiety, said to him, "What do you think of the doctrine of election? Some say it is true, and some say it is not true, and I do not know what to think of it." "And what do you wish to think of it?" said Dr. Nettleton. "I wish," said she, "to think that it is not true."—"Suppose, then," said Dr. Nettleton, "that it is not true. The doctrine of repentance is true. You must repent or perish. Now if the doctrine of election is not true, what reason have you to believe you ever shall repent?" After a moment's reflection, she replied, "If the doctrine of election is not true, I never shall repent." Her eyes were then opened upon her true condition. Every refuge failed her. She saw that she was entirely dependent on the sovereign grace of God; and there is reason to believe that she was soon brought out of darkness, into God's marvellous light.

A certain individual said to him, "I cannot get along with the doctrine of election." "Then" said he, "get along without it. You are at liberty to get to heaven the easiest way you can. Whether the doctrine of election is true or not, it is true that you must repent, and believe, and love God. Now what we tell you, that such is the wickedness of your heart, that you never will do these things, unless God has determined to renew your heart. If you do not believe that your heart is so wicked, unke it manifest by complying with the terms of salvation. Why do you stand cavilling with the doctrine of election? Suppose you should prove it false: what have you gained? You must repent and believe in Christ, after all. Why do you not immediately comply with these terms of the Gospel? When you have done this, without the aids of Divine grace, it will be soon enough to oppose the doctrine of election. Until you shall have done this, we shall still believe that the doctrine of election lies at the foundation of all hope in your case."

A woman, who was known to be a great object of the doctrine of election, said to him one day, "You talked to me yesterday, as if you thought I could repent." "And can you not?" said he. "No I cannot, unless God shall change my heart." "Do you really believe," said he, "that you cannot repent, unless God has determined to change your heart?" "I do," said she. "Why, madam," said he, "you hold to the doctrine of election in a more than usual degree. I should prefer to say, not that you cannot, but that you never will repent, unless God has determined to change your heart."

To a young woman who had long been thoughtful, but not deeply religious, and who seemed to grow more and more to work in the same state of mind, he said one day, "There are some who will become true believers. Christ said unto the Jews, 'Ye believe not, because ye are not of my sheep.'—I suppose this is your case; and I tell you now, and if you are not one of Christ's sheep, you never will believe on him, and I hope it will ring in your ears." And it did ring in her ears. From that moment, she found no peace, till, as she hoped, her peace was made with God.

To a man who manifested great opposition to the doctrine of election, he once said, "If I should go to heaven, I feel as if I should wish to say, in the language of the apostle, 'who hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.' Now, if we should go to heaven, and I should make use of this language, would you quarrel with me there?"

"Do you believe," said an Arminian to him one day, "God influences the will?" "I do," he replied. "How do you prove it?" "I prove it by this passage of Scripture: 'For it is God that worketh in you both to will and to do.'" "But that does not mean," said the Arminian, "that God influences the will, and *non*, how do you prove it?" "I prove it," said Dr. N., "by this passage, 'For it is God that worketh in you both to will and to do.'" "But that, I say, does not mean that God influences the will." And what does it mean?" said Dr. N. "It means," said the Arminian, "that God gives us a gracious power both to will and to do." "Then it does not mean," said Dr. N., "that God works within us both to will and to do."

He once fell in company with two men who were disputing on the doctrine of the saints' perseverance. As he came into their presence, one of them said, "I believe this doctrine has been the means of filling hell with Christians." "Sir," said Dr. N., "do you believe that God knows all things?" "Certainly I do," said he. "How then do you interpret this text, 'I never knew you?'" said Dr. N. After reflecting a moment, he replied, "The meaning must be, I never knew you as Christians?" "Is that the meaning?" said Dr. N. "Yes, it must be," he replied, "for certainly God knows all things." "Well," said Dr. N., "I presume you are right. Now this is what our Saviour will say to those who, at the last day, shall say to him, Lord, Lord, have we not eaten and drunken in thy presence, &c. Now, when Saul, and Judas, and Hymeneus, and Philetus, and Demas, and all who you suppose have fallen from grace, shall say to Christ, Lord, Lord;—he will say to them, 'I never knew you!—I swear, *know you as Christians*. Where then are the Christians that are going to hell?'"

A man once said to him, "I sincerely desire to be a Christian. I have often gone to the house of God, hoping that something which should be said, might be set home upon my mind by the Spirit of God, and be blessed to my salvation." "You are willing, then, are you not," said Dr. N., "that I should converse with you, hoping that my conversation may be the means of your conversion?" "I am," he replied. "If you are willing to be a Christian," said Dr. N., "you are willing to perform the duties of religion; for this is what is

implied in being a Christian. Are you willing to perform these duties?" "I do not know but I am." "You are the head of a family. On the duties of religion is family prayer. Are you willing to pray in your family?" "I should be," he replied, "if I were a Christian. But it cannot be the duty of such a man as I am, to pray. The prayers of the wicked are an abomination unto the Lord." "Audis it not," said Dr. N., "an abomination unto the Lord, to live without prayer? But just let me show you how you deceive yourself. You think you really desire to be converted. Just as soon as I mention a duty which you are neglecting, you begin to excuse and justify yourself, on purpose to keep your sin out of sight. You are not willing to see, that it is a heinous sin to live in the neglect of family prayer. How can you expect to be brought to repentance, until you are willing to see your sinfulness? And how can you flatter yourself that you really desire to be a Christian, while you thus close your eyes against truth?"—*Memoir of Nettleton.*

### Missionary Intelligence.

**LONDON MISSIONARY SOCIETY.**—The jubilee was held in Exeter Hall on the 25th of September. Sir Culling Eardley Smith, Bart., was in the chair, and the meeting was addressed by Dr. Vaughan, Mr. Bickersteth, Drs. Bunting, Leitchfield, Dixon, Harris; Messrs. James Hamilton, W. L. Alexander, Angell James, &c.

**CHANGES IN CHINA.**—The Rev. Dr. Abel says, "The China I knew a few years ago is not the China in which I am now residing. We can no longer say to the Churches at home 'Ye are straitened in us.' The fields, the villages, the junks, the shops, the crowded streets, the numerous temples, are all open to us. Hundreds of thousands are accessible. We can with difficulty escape them. If we have no leisure to visit them, they come to us. Many a time have I retired wearied and exhausted, but their voices have rung in my ears, and I have found little or no relief." And yet he fears the hearts of the Churches are not prepared to send the men and means necessary.

**DEATH OF DR. GRANT, MISSIONARY TO THE NESTORIANS.**—*Letter from Rev. J. L. Merrick, to the Rev. W. Glen, dated Oroumiah, 16th June, 1844.*—Perhaps you may not hear till this reaches you, that our zealous and devoted brother, Dr. Grant, has gone to his reward. Yesterday we were all struck dumb, as it were, by the mournful tidings, that this indefatigable labourer for the Mountain Nestorians, was taken forever from them. We were fancying him on his way to America, with the widowed Mrs. Hinsdale and her child, when, to our astonishment, we heard he had gone to a better country, even a heavenly. His constitution was so robust, and he had escaped so many dangers of various kinds, that we were little prepared to hear of his fall especially as he was expecting, this spring, to set out on another visit to America. The Nestorian mission, temporarily settled at Mozul, had been reduced, by death, to three individuals—Dr. Grant, Mr. Lawrie, and Mrs. Hinsdale, the last of whom was soon to have returned home. Dr. Smith, who came to the East last year, had received instructions to visit and reside for a time at Mozul, and reached that city about a week before Dr. Grant was taken ill, which was on the 5th April. At first, our dear brother supposed it was only a cold, but his disease soon proved to be a typhus fever, which was then epidemic at Mozul. On the 14th of that month, Dr. Grant's intellect became obscured, and was never perfectly lucid till his departure. But dark as the cloud was upon his mind, he never uttered an expression, says Dr. Smith, which had he been entirely conscious, he could have wisily unsaid. His mind was wandering among the mountains of his beloved Nestorians, or travelling homeward, as was his plan, or

dwelling on his Redeemer, whom, even in that bewildered state, he recognised as his own all-worthy and almighty Saviour. Towards the close of his illness, hopes were entertained that a favourable crisis was taking place; but it soon appeared that he was sinking under the violent disease, and in the afternoon of the 21st of April last, he was released from the shackles and cares of mortality, and entered, as we trust, into that rest which remains for the people of God. "Blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." I have been thus particular in describing the departure of our dear brother, because I am persuaded you will sympathize with us, and feel an interest in that which affects our own mind. Ten years ago the 4th of next month, Dr. and Mrs. Grant arrived at Constantinople, where I was then temporarily residing. They were my travelling companions to Persia, and thenceforth my much esteemed friends. Mrs. Grant died on the 14th of January 1833, and her mortal remains, with two children, lie interred by the Nestorian church in this city, while he sleeps on the other side of the Koorlish mountains at Mozul. Peace and joy to their memory.—*United Secession Magazine.*

**AMERICAN BOARD OF FOREIGN MISSIONS.**—The anniversary meeting of the Board of Foreign Missions, commenced at Worcester, Massachusetts, on Tuesday, 10th inst. The Hon. Theodore Feringhuyssen presided. There was an immense assemblage, including individuals from every part of the country. The expenses of the Board for the whole year in sustaining all their operations at home and abroad have been two hundred and forty-four thousand three hundred and seventy one dollars, which with a balance against the Board last year of thirteen thousand and twenty-two dollars, is two hundred and fifty-seven thousand six hundred and ninety-three dollars and eighty-two cents; while the total receipts of the Board have been two hundred and thirty-six thousand three hundred and ninety-four dollars and thirty-seven cents, leaving a balance of twenty thousand nine hundred and ninety-nine dollars and forty-five cents as the present indebtedness of the Board. This Board has at present one hundred and thirty-five ordained missionaries, and the number of church members actually converted from heathens, now under the care of the Board, exceeds twenty-five thousand.

The following are the chief items of expenditure:—For missions to South Africa one thousand six hundred and eighty-three dollars; West Africa six thousand six hundred and ten dollars; Greece three thousand four hundred and ninety dollars; Turkey thirty-three thousand five hundred and eighty-seven dollars; Syria seventeen thousand and ninety-seven dollars; Nestorians of Persia eleven thousand six hundred and one dollars; Mountain Nestorians two thousand and sixty-nine dollars; Bombay three thousand and seventy-five dollars; Ahmednuggur eleven thousand eight hundred and forty-nine dollars; Madras five thousand four hundred and thirty-six dollars; Madras (about) twenty-three thousand dollars; Ceylon twenty-six thousand eight hundred and seventeen dollars; Siam seven thousand eight hundred and sixty-eight dollars; China five thousand seven hundred and sixty-eight dollars; Borneo four thousand and sixty-three dollars; Sandwich Islands thirty-six thousand four hundred and ninety-one dollars; Cherokee Indians three thousand six hundred and fifty-three dollars; Choctaws four thousand and thirty-five dollars; Oregon three thousand five hundred and sixty-nine dollars; Ojibbeways two thousand and fifty-seven dollars; Indian missions in New York three thousand two hundred and nineteen dollars; Indian missions in general three hundred and sixty-five dollars.

**THE DESTINATION OF THE JEWS.**—Here are two familiar facts. The Jews are still distinct, and to the Jews Jerusalem still is dear. What is the final

cause—the Divine reason for these singular facts? Why, when all other scattered nations mix and mingle—why is it that, like naphtha in a fountain, or amber floating on the sea, this people, shaken hither and thither, are found, after all their tossings and jumbings, separate and inmixable? And why, again, when every other forsaken city after an age or two is forgotten by its people—why has Jerusalem such strong affinity for its outcast population, that the city refuses any other permanent inhabitants and the old inhabitants refuse any other settled home? Why these anomalous and mutually adapting facts, unless God has some purpose with the place and with the people, and unless the place and the people have yet something to do with one another?

**CALCUTTA.**—The Rev. Dr. Duff, in adverting to the external difficulties in the way of the spread of the gospel in India, gives a singularly distressing instance:—"That while it is held a conclusively settled point of law, that in the case of heathen fathers, their children, not of legal age, belong exclusively and absolutely to them; moreover, when such a youth is converted to Christianity, the law, as repeatedly decided, delivers him up to his father, to take him where he pleases, and deal with him as he lists;—nevertheless, it has been recently decided in the highest courts, that in the case of a parent converted to Christianity, his children shall not be delivered up to him, but that they must be left with their heathen friends! Surely the Christian British public will instantly bestir themselves, by petition in behalf of the persecuted Christians in India, and not suffer such an obstacle to the spread of the gospel to intervene. Surely native converts have sufficient evils to contend with at the hands of their own kindred, without subjecting them to this cruel perversion of British law.—*Missionary Record.*"

### Miscellaneous.

#### RELIGIOUS INTELLIGENCE.

##### NUMERICAL AND MORAL STATISTICS OF FREECHURCH, AND THE ESTABLISHMENT.

Population of Scotland in round numbers, .....	2,000,000
Deduct of outcasts from every Church, .....	500,000
" Dissenters, .....	500,000
" Free Churchmen, .....	700,000
	1,700,000
This would leave in the Residuary, .....	300,000

We believe that we have very considerably under-estimated the numbers connected with the Dissenting Churches and the Free Church; and that we have as much over-estimated the numbers in the Establishment. Moreover, the numbers of the Establishment are being daily reduced, while the numbers in the Free Church are daily increasing. So that even in point of numbers we have about divided with the Residuary, the population formerly within the pale of the Established Church.

This leads us shortly to vindicate the claim of the Free Church to "the possession, within her ranks, of nearly all the piety and all the worth" that, previous to the disruption, were found in the Establishment. We do not indeed claim to have taken with us all that was good in the Establishment. For we left good men behind. Neither have we left behind all that was bad in the Establishment. For no doubt we have taken too much even of what was bad along with us. But we do claim to have left the bulk of the bad behind, and to have carried off the bulk of the good. It is of course somewhat difficult to prove this to strangers, and still more difficult to prove it to men amongst ourselves, who shut their eyes and ears to a thou-

and facts which everywhere daily press on our attention. But besides entreating all who really wish to be satisfied on this point, to go as they have opportunity among the people, and ascertain the truth by direct and careful observation for themselves, we can state some facts that forcibly bear upon the point. It is a notorious fact, and one openly confessed and lamented by friends of the Establishment, that the best ministers have left it. That is of itself a proof that the best of the people have left along with them. It is a notorious fact, that the really good elders, the men of a spiritual character who were in the eldership, have, with few exceptions, and to the extent of many, many hundreds, gone out of the Establishment. It is a notorious fact, that almost the whole of the Sabbath school teachers throughout the land, who belonged to the Established Church before, left it at the disruption, and carried with them the great body of the young whom they had under their instruction. It is a notorious fact, that the people who have gone out are the most faithful in their attendance on public ordinances, most liberally contribute to missionary and other Christian objects, and are the most distinguished for their knowledge and love of Scripture truth,—for their devotional habits, and for their general seriousness of character. It is a notorious fact, that all formerly in the Establishment, who have had anything to do as instruments in the revival of religion in the land, have gone out of it and joined the Free Church. And it is another notorious fact, that all the devoted missionaries to Jews and Gentiles, sent forth by the Established Church, have gone out of it with their brethren, and joined the Free Church of Scotland, under a deep, a resistless conviction, that her cause is the cause of Christ, and her adherents his most faithful servants. These are facts which there is no disputing. And they are worth a thousand abstract arguments in proof, that the Free Church now possesses the greater part of the piety and worth that were formerly found, but are to be found no more within the Church as now by law established,

#### FOREIGN SYMPATHY WITH FREE CHURCH.

The present year has been a remarkable one in the Church of the Grisons, as having witnessed a severe contest between the Church and the Government; and also the reception of a letter from the Free Church of Scotland, which has occasioned much inquiry. The pastor of St. Anthony's, a few leagues from Coire (the place where the Reformation commenced in that country), was deposed by the spiritual court for immorality. The man resisted, and the Government took his part. Very strong language was used on both sides, till at last the Government gave way; the pastor has been expelled from his parish, and is now understood to be a wanderer in the south of France. While this was happening, a letter was communicated to the General Assembly, from the Rev. Dr. Chalmers, in the name of the General Assembly of the Free Church of Scotland. It contained a statement of the events which have occurred in the Kirk, and requested the prayers and sympathy of the Christians of the Grisons. A considerable discussion ensued, the majority, either through aversion to the truth, or desiring not to commit themselves, declining to express sympathy with the Scotch movement. The letter consequently remains to this day unanswered; but as it contained but little information adapted to the simple comprehension of Swiss mountaineers, it is greatly to be desired that the Free Church would make another communication, containing a familiar exposition of occurrences in Scotland, and requesting a reply. According to information collected on the spot, it is not unlikely that a very valuable expression of opinion would thus be obtained.

The Scotch question has deeply interested Geneva, and I do not know an evangelical person who is not on Chalmers' side. English Churchmen cannot understand this unanimous feeling of

their Genevese friends. A pamphlet, with the whole history of the last few years' events in the Kirk, is in course of extensive distribution there.

A Christian gentleman from the Engadine, in the canton of the Grisons, spoke of the Scotch Church to-day with exultation. "Our ministers are supported as they are in the Scotch Church." "But, sir, there are 17,000 in Scotland," it was replied. "Oh, I don't mean that Scotch Church, I mean the Church that is by some independent; that is what I mean by the Church of Scotland!" Many a grey-coated Switzer was, I don't not, put upprays for Dr. Chalmers and his noble band of followers.

#### UNITED SECESSION CHURCH.

EDINBURGH PRESBYTERY.—This Presbytery met on 6th August. A member stated, that a probationer living within the bounds of Presbytery was reported to have made application for Episcopal ordination, accompanied with aggravating circumstances, when a committee was appointed to investigate this rumour, and to report. The Presbytery met again on 3rd September. A letter was read from Rev. William Puller, intimating his withdrawal from the fellowship of the Secession Church. The Presbytery, knowing that Mr. Puller is the preacher referred to at last meeting, and whose case had been sent to a committee, called for its report. The committee reported that they would institute further inquiries, but that they were not prepared to report finally. The Presbytery continued the committee, and agreed to intimate to Mr. Puller that, in present circumstances, his notice of withdrawal from the fellowship of the Secession Church cannot be recorded.

FREE CHURCH DEACONS.—We shall now fulfil the promise we lately gave, to acquaint our readers with the arrangement adopted by the Free Church at its last Assembly respecting the duties of elders and deacons. This, we doubt not, will be acceptable as a piece of intelligence regarding a sister Church at present in a very interesting position; but besides, as there is nothing in the scheme inconsistent with either Presbyterianism or Voluntarism, it is a fair enough question, Whether it might not be, in whole or in part, adopted by ourselves? If we ought to learn even from an enemy, much more from a neighbour and a friend. If we continue adhering to our own plan, it ought to be only from a conviction that, on the score of expediency, it is preferable to the one now submitted. We may mention, that an article in support of the latter will be found in the *Free Church Magazine* for August.—*United Secession Magazine*.

#### IRISH PRESBYTERIAN CHURCH.

The Irish Presbyterians have obtained a satisfactory adjustment of the Marriage question, so far as they are themselves concerned; but the Non-conformists have not been included within the provisions of the Act. Some misunderstanding having taken place between the Assembly and the Belfast Institution, the former has resolved on having a Theological College of its own, and they are to petition government for a grant towards its erection and endowment.

HOME MISSION.—Dr. Edgar has written a long and interesting communication to the *Banner of Ulster*, successfully refuting the calumnies of the Roman Catholic clergy regarding the Irish Presbyterian schools. The state of the "Glens" prevents the erection of school-houses, but the children are taught in the farmers' houses, the teachers perambulating the district for the purpose.

#### CHURCH OF ENGLAND.

EXETER EPISCOPAL FREE CHURCH.—Three clergymen (Messrs. Bulleel, Shore, &c.) of the diocese of Exeter, have opened a place of worship under the above designation. The policy of such a movement may be questioned; because, having no bishop, they cannot insure the propagation of the system. Episcopacy consists in having three

orders of clergy, each possessing different functions and more particularly in the vesting of ordination in the highest class of ecclesiastics. The mere reading of the Liturgy, the use of organs, and the wearing of surplices and surplices, do not constitute the system; because all these may, and have been, adopted by other denominations, without any surrender of their peculiar principles. Congregationalism can continue its existence with one flock, and Presbytery may do it with two; but Prebety, without a bishop, could not do it with two thousand parishes. Messrs. Bulleel and Shore should have tried to get some diocesan to go along with them; finding an English or Irish dignitary, they should have endeavoured to get consecration from an American bishop, or, better still, they should do as John Knox and John Wesley did—drop Episcopacy both in name and deed, and ordain pastors for themselves.

#### HEARTLESSNESS OF HIGH-CHURCHISM.

The following is from the *Oxford Chronicle*.

"A sad scene took place at Taunton on Thursday; it will be long remembered to the infancy of the spectator in it. A young woman of the name of Rebecca Savin died, she had been for thirteen years a consistent member of the Wesleyan church, in that village. Deceased on her death-bed desired that she might be buried by the side of other members of the family, in the church-yard. On her wishes being made known to the Rev. T. W. Allies, the incumbent of the place, after her death, he not only refused to allow her to be interred where she had desired, and where there was plenty of room, but refused to bury her under any circumstances, on the ground of her being a Dissenter! Mr. Allies is a disciple of Dr. Pusey. It was proved to the Rev. Gentlemen that the deceased had been baptised at that church; still he declared that no Dissenter should mingle with the Church people. On deceased's friends remonstrating with him, and giving him to understand that he was bound to bury her, he said it should be at the extremity of the church-yard! where he had a place for that sort! Mr. Allies advised that the corpse should be taken to Bicester church, about two miles off, adding that Watts (the incumbent, and Evangelical Minister) would bury her or any one else, and probably without fee, as he liked that sort. The time for burial was near at hand, still Mr. Allies said she should not be buried among his people. The deceased's friends now went to the parish clerk and paid him his fees for breaking the ground; this done, they set parties to work to dig a grave on the spot where deceased had wished to lie. Mr. Allies also set parties to work to dig a grave at the extremity of the church-yard for the corpse. The village was now all confusion, and hundreds were gathered to the spot; Mr. Allies' friend went for the Bicester police, but they declined interfering. The Rev. gentleman endeavoured to prevent the grave being dug, but could not, nearly all appearing against him. He sent for the local constables. They came, and were immediately called on by the friends of the deceased to do their best to preserve the peace, Mr. Allies having become quite maniacal. The graves were dug; the corpse was brought to the church-yard, and there remained for some time. Mr. Allies was asked to come and officiate. He said, 'Do what you like with it,' and the coffin was brought to the grave dug by the friends, and by them interred, singing the hymn in the 53th page of the Wesleyan Hymn Book. Mr. Allies now put on his surplice and went to the grave which he had caused to be dug,—his foot-marching as clerk—and then over the 'tenantless' grave read the Burial Service. Nine-tenths of the people expressed their disgust at his unfeeling and intolerant conduct. In the church and yard the Rev. incumbent has done strange things. He has caused the graves to be levelled, the grave stones to be taken up and used as paving stones, and has had a gallery in the church, erected about



fifty years since by Messrs. Brown and Ashby, taken down and removed."

#### SCOTTISH EPISCOPAL CHURCH.

**NEW CHAPELS.**—Episcopal architecture is on the increase, new edifices being announced in Melrose and Falkirk. The Duke of Buccleuch's chapel in Dalkeith is nearly finished, a circumstance which a *Solon in the Edinburgh Observer* regards as peculiarly gratifying "because," quoth he, "there is no church ('*'*) nearer than Musselburgh."

#### ENGLISH INDEPENDENTS.

**FINANCER.**—After all his abuse of the Free Church Dr. Campbell of the Tabernacle finds time to admire in its system of finance, and, with his usual vehemence, urges its adoption on the Congregational Union. He quotes copiously from our statistics; and eulogues Mr. Dundlop and Mr. McDonald with great fervour. Lord Chesterfield praised Dr. Johnson when praise was of no use to him; and Dr. Campbell's tardy compliments are of much the same value, especially as it is only in externals that we are favoured with the approbation of the "Author of Jethro."

We make room for the following extract from a letter addressed by the Rev. Henry Gordon to the Synod Clerk, believing that it will be read with much interest. It is dated at Gananoque, on Monday, 18th Nov.

"I only returned a few days ago from a tour (towards following out the Synod's wish to visit their Presbyteries' bounds and gather in our adherents) through that part of our Presbytery's territory formerly comprehended under the Presbytery of Bathurst, some part of which had been sometime ago traversed by our brother Mr. Boyd; and knowing as I do the hearty and energetic co-operation which you will be ready to give to every thing calculated to promote the advancement of our newly organized Presbyterian Church of Canada, I now take up my pen to give you a brief account of my journey and its results, and freely to appeal to your brotherly council and aid in following it up by the suggestions I am to offer for your consideration. The intention of my mission on which I set out on Sabbath evening, the 3rd of the month of Nov., was to meet our respected brother, Mrs. McNaughton, of the Free Church deputation and accompany him on his proposed visit, which had been announced, to Perth, Ramsay, Beckwith, Bytown, &c. The violence of the storm however, at so early a period of the year, almost unprecedented, detained us in Kingston all the Monday and Tuesday. So altogether impracticable was it to move either by land or water; so entirely did the elements shut us up from carrying out the plans we laid, as most impressively to demonstrate the truth and wisdom and necessity of the apostolic precept, when designing to go to this or the other place, always to bear in mind the indispensable condition—'*If the Lord will.*' This detention having damaged Mr. M's plans, he was compelled to proceed straightway downward to Montreal, and I to traverse alone, the best way I could, the intended ground,—and as much more as I could overtake. From the slowness of the canal boat, and contingencies of the voyage, I did not reach Perth until Friday. In the evening, I preached, and after divine service held a meeting, to expound to such as were inclined to remain, the position of 'The Presbyterian Church of Canada,' and the grounds and principles on which the brethren comprising it had felt compelled to take up the position which is now occupied. Mr. M's absence was a dreadful and trying blank,—inasmuch, that though I had had gifts given to have discoursed as an angel,—humanly speaking, I could scarcely have compensated for the loss, the fame of his eloquence having reached those parts, and their expectations having been wound up. I did

my best to a full meeting, and received a most friendly and patient hearing; and was invited by some of our friends back to hold another meeting on the following Thursday. As Tuesday preceding this meeting was the time announced for Mr. M's appearance, the meeting was most encouragingly full, yet there had not been time to give notice to all. I proceeded on the Saturday to Carleton place; preached there, and to a large number, though not more, from the shortness of the notice, than half of the congregation of Ramsay on the Sabbath. Next day I went to Summers, and then to part of Beckwith township; preached and held a meeting; and landed at Bytown on Tuesday, early in the evening. In consequence of the strange and unexpected change of views and position on the part of their minister, on his return from the Synod in July, I found much excitement in the congregation, and things so critically situated, as to induce me most reluctantly to yield to the persuasions of our Bytown friends, to hold a meeting on the Thursday, stay over the Sabbath, and assist in organizing the adherents to our principles into a regular and separate congregation in Bytown. This was done, and the numbers far exceeded expectation,—not indeed as to final results, when a pious and energetic minister of our Church should come into the field; but at the present time not so many were expected to make so decided an avowal of their principles. Our Church having Mr. Thomas Wardrope teaching the district school, Bytown, and who had nearly completed his studies at Queen's College, for license, it seemed to me that it would, in the circumstances of the congregation—destitute of a Minister for the present, though having the benefit of a pious and energetic elder, Mr. Kenneth Kennedy, and some pious members—be very desirable to get Mr. Wardrope appointed by our Presbytery to the office of Catechist, to enable him to conduct the devotional exercises of the sabbath, and all religious functions within the power of the office there, and where it might tend to edification. There having been a meeting of our Presbytery at Prescott appointed for Wednesday evening, I crossed the country homewards, and got Mr. W's commission as Catechist forwarded to him. Of Mr. Wardrope's piety, scholarship, amiable disposition, and prudence, I have a high opinion; and as after a great conflict of soul—attached deeply as he was to the Queen's College Professors, &c., from all of whom he has the highest testimonials—he felt himself hedged in by the force of truth, and his views of christian duty to cast in his lot with our Church. I feel grateful that one who is likely to be of so much use to the Church, should have been given to us in our time of need.

I shall say nothing of the roughness of the journey from the state of roads, season of the year, wading on horseback through mire, &c. &c. But I may state that the reception which I met with everywhere went, was most encouragingly warm and friendly. But the most pleasing feature of all, and that which made me feel the ground more firm under my feet was, that besides the preponderating numbers of adherents to our Church in this part of the country from which I have returned, I discovered that a goodly number gave every reasonable indication of being influenced in the course pursued by them, by a deep regard to what they consider to be the true and vital christian principles involved in the movement. I believe all of us have felt that there has been such a deadness in spiritual things in our Church, though much natural kindness to Ministers, and much respect to the outwards of the Church, as to make us sometimes think it a country of dry bones. But I have seen more prominently and visibly than ever before, that God has to some extent visited his people scattered throughout this large Continent—and though this change of position in our church affairs has been attended with not a little most painful to nature, as I am often most sensibly made to know, yet methinks I can even already see ground: for hope that God will make it a means of

reviving his Church in this part of his world. Where the temptations, however, are so great to party spirit, love of making proselytes to a course so closely identified with what may be called our own reputation and selfish interests, great need have we for a large and extraordinary measure of the Spirit of God to deliver us from vain glory, self-seeking and self-boasting, and to breathe into our hearts not only zeal, but wisdom and love. We have lifted up a testimony, but until we make its light shine conspicuously forth in the eyes of the world and of the Church, in our actions, let us not, who have just buckled on our harness, boast as he who taketh it off; we are at present engaged in building the mere outward walls of the Church, but this preparatory work is necessary, and needs a great expense of time and energetic effort. I have gone into all these particulars in order to ground this practical conclusion, That the part of the Presbyterian Church within the bounds of the Presbytery of Kingston has a strong claim for a just share of Missionary effort of such labourers as may be at our command. Think of the number of Congregations adhering to us and without Ministers in the District of Country just visited—Bytown; Ramsay, a very large congregation; Carleton-place joined with Goulburn, not much less; Osgood and Perth. These, and more I do not name, likely to adhere, and all destitute of Ministers—and most of them without ordinances—all lie in the Bathurst District. And as I learn that Mr. McMillan of the Free Church Deputation, is to be in Glengarry soon, and that you have some charge of Missionary arrangements, I earnestly recommend this large and destitute District to your especial attention—then we have the large congregation at Kingston as yet without a Minister—Belleville vacant—a considerable part of Mr. Findlay's late field—five or six congregations in the District of Country near Mr. Boyd's charge occasionally visited, but two or three ripe for a Minister. I do trust, therefore, that Mr. McMillan, in passing up from Glengarry, will spend some time within our Presbytery's bounds. The Perth Congregation long ago signified a strong wish for a visit from Mr. Burns, in which the congregations lately visited cordially join. Two other things I should have mentioned—1. There is a considerable number, including almost all the Beckwith people, of the people in the Bathurst District, who speak Gaelic. 2. Next, there are congregations (in one or more places of worship) North of Bytown and on the other side of the Ottawa river which have been very seldom visited by a Minister, and much need them. I am aware that a large portion of the labours of Messrs. McMillan and Burns cannot be expected by us, or by any one district, and that these labours must be dealt out with an even handed justice, and a regard to the general interests of the whole body, and to the peculiar circumstances of the several places. But you see, the strength of the claims of this part of the Church, and I have entire confidence, that in so far as may lie with you, you will remember us.

#### SYNOD FUND.

J. SHAW, Esq., Toronto, Treasurer.

November 29, 1841—Collection at Dundas, per Rev. M. Y. Stark, £2 3s 1d. Collection at Montreal, per R. v. Henry Essor, £5.

The Western sections of the Committee appointed by the two Synods to consider the question of re-union, met at Toronto on Tuesday, [26th ult.], and after lengthened discussion, separated without effecting anything in the way of accommodation. We shall be able to give the result more fully in our next.