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THE CANADIAN United Presbyterian Magazine.

VOL. VII.]

TORONTO, MAY, 1860.

[No. 5.

Miscellaneous Articles.

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

The little town of C—— is reached, and great numbers are pouring in from all directions to engage in the public solemnities of the Sabbath, in their respective places of worship. At that time there were only two churches in the town, viz., the Parish Church and the Meeting House, as the latter was called; now there are, I believe, at least five Churches, —the effect of sectarianism, rather than of increased population. The congregation assembling in the plain unpretentious Meeting House was far larger, and more influential, in every desirable sense, than that which met in the capacious and dingy Kirk. The blight of *moderatism* lay on many a parish Kirk in that part of the country in those days, and that of C—— was one of the many. Its pulpit was then, and had been for a long time previously, occupied by Dr. M——, a moral, amiable but feeble-minded man, though learned withal, as report had it. But his theological tenets were said to have a tinge of Socinianism—to man the most dreary, and to God the most dishonouring, of all Christian creeds. Whether he was justly chargeable with such fatal heterodoxy I cannot affirm. Certain it is, he was no great preacher, and piety was by no means rife among his people. However, he was not wanting in tenderness. At times he was melted to tears while delivering his sermons, which was inferentially accounted for, as follows, by the *laird* of L—— (one of his parishioners) whose witticisms and waggeries have long had a national notoriety. Some simple countryman, unskilled in tracing effect to its cause, asked the *laird* why it was that *the Doctor aye grat when he preach't.* “*Hoot man,*” said the *laird*, “*put you into the pu'pit and gie ye as little to say, and ye wud greet too.*” The parish was rather populous and the Doctor's Kirk had a goodly number of retainers, as established Churches will generally have, irrespective of the character of their

creeds, as it is of no little importance with mere professors and careless Christians to have their creed sanctioned and their worship supported by the government. However, despite the temptation of seemingly gratis ordinances under the sunshine of political power, and the favouritism of the Marquis of B—— and the parochial squirearchy, the Meeting House, as already stated, had by far the larger number of adherents and weekly worshippers. The membership amounted to about 700, gathered out of nine or ten parishes; I think I have heard it stated that, in the earlier days of the Secession, there were members of this Church to be found in thirteen or fourteen parishes. In my day it was no uncommon thing for members and adherents to travel from ten to fourteen miles to worship in that house of God. Surely there was some good thing, in their hearts, toward the Lord God, drawing them so far, and that without grudge, to the place where He had recorded His name. Memory readily suggests two families—worthy families verily—respectively distant from the Church about eight miles and nine miles,—the one consisting of two elderly females, and the other of three brothers and the wife of one of them, all past life's noon, who were remarkably regular in their attendance though the distance was invariably travelled a-foot,—in the one case from necessity and in the other from choice. That sabbath must have been tempestuous indeed, or the roads all but unpassable, that witnessed their seats vacant in the sanctuary. Doubtless they felt the force of the Apostolic injunction, "Forsake not the assembling of yourselves together," and proved in their sweet experience that it is no vain thing to serve the Lord. Their estimate of public ordinances must have been akin to that of David, when he deliberately avowed, that "a day spent in the courts of the Lord's house is better than a thousand." In those days, and in those parts, religious individuals and families never dreamed of absenting themselves from ordinances because of ordinarily inclement weather. Out of a period bordering on twenty years, I can only recall with any thing like certitude, two sabbaths on which the family to which I had the privilege to belong, were all shut up at home by the weather. The detention in one case was caused by one of those unusually heavy snow falls and dreadful drifts, when the snow-wreath becomes the winding sheet of many a shepherd who tends his flock on the dreary moors and in the rugged glens to be found amid the mountain scenery of Scotia. I have never witnessed a snow storm in Canada that equalled in blinding bitterness what I have often seen and felt in the land of my birth.

The Meeting House to which the greater number of Church-goers wended their way, was a large unadorned but substantial building, erected early in the last quarter of the last century. Yes, the figures 1777, painted on the partition behind the pulpit, staring in the face the entrants at the front door, start up and distinctly stand out before my mind's eye at the present moment. Fully fifty years have passed since, led by the hand of a parent or under the care of an elder sister, I entered that door of that house of God and gazed in wonderment at these numerical symbols—ignorant then of their powers and of their deep and

sacred meaning, as indicating the date when the world's Saviour was born, as well as telling the time when the house was erected for His worship. Connected with the building of the Meeting house some note-worthy providential incidents occurred, which I well remember hearing related by one of the fathers of the church. The Secession was looked on with any thing but favor by the aristocracy. The contempt cherished and the opposition manifested were stronger and more general far than toward that auspicious modern Secession which issued in the Free Church in Scotland. During the days of the Erskines, and for long years after, Secession principles had a hard fight for existence in many parts of the country, and their stalwart maintainers were subjected to much trouble and no trifling sacrifices. Those residing in and around the town of C—— had every available obstacle put in their way to prevent them from erecting a place of worship. Such was the enmity and inimical influence of Lord D——, that, for a time, a site for a church could not be obtained. Neither he, nor any one else possessed of any land, would sell a portion for such a purpose. Intelligence of this fact got abroad, and a female residing in a neighbouring parish, and, if I mistake not, herself attached to the established church, had compassion on the conscientious and ill-treated Seceders, and either gifted or sold (I am not certain which) a small peice of ground owned by her at the "*town fit*," and just as near out of it as possible. However it was a suitable and lovely spot, just between and at the junction of two streams, viz., the G—— and the classic L—— that "*flows behind yon hills*." Having thus obtained ground on which to erect their church, another serious difficulty presented itself. With what were they to build it? The same enmity and influence that had kept them for a while from obtaining land now prevented them getting building materials, at any thing like convenient distance. The quarries in the neighbourhood were all closed to them. The stones had to be brought from the next parish, and I presume the lime also. As much sand was got when digging the foundation as served to make mortar till the walls rose a little, perhaps a foot or two, above the level of the ground, a further supply of sand was not to be had, though in the channel of the river or stream close by, not many yards distant, a sand-bed, bared by the summer's drought, lay as if laughing and mocking at the wants of the builders. But though quite at hand and tempting to their shovels as it must have been, yet it was legally beyond their reach. My Lord D—— claimed the channel of the stream and all its contents. Of course, the masons had to cease operations for want of sand to manufacture mortar. Thus the work stood for a time, but whether for a few days only, or for weeks I cannot tell. However, in no great time Providence supplied them with abundance of sand without putting them to any trouble or cost, not even the cost of cartage, and by means as little expected by the friends as by the foes of dissent. The Lord "sent a plenteous rain" causing an unusually high flood—in all likelihood a "*lammas flood*." The two streams which here united overflowed their banks, covering the low walls of the arrested building. When the waters

subsided it was found that a large quantity of sand brought down by the rushing stream had been deposited within and around the walls—amply sufficient, it was said, to complete the building. In this there was no miracle, but what Christian can doubt or refuse, adoringly and gratefully, to acknowledge that the Lord in this case commissioned His ever obedient servants the elements to do a timely service to His struggling people?

I have to beg of the reader to pardon my *havering* digressions. On commencing this article I intended to proceed forthwith to record some memories of the sabbath services in the Meeting House at O——— when I was a lad, but have, somehow, wandered wide of my purpose. Let me now speak of these services and of him who conducted them, the Rev. Mr. W——— a man remembered by many, and worthy of remembrance, for he was “a workman that needed not to be ashamed.” He invariably commenced the sabbath services, by reading and *prefacing* a portion of a psalm. This part of the service occupied from twenty minutes to half an hour; and an interesting and profitable exercise it was. Pity the practice has fallen into general desuetude. But few ministers could preface as Mr. W——— did. He had a strong practical mind and an earnest and fervid mode of address. His remarks on the psalm secured the attention and solemnized the minds of the audience, and were a fine preparative for singing it with the understanding and the heart. And the singing was usually of a very cordial character, though perhaps not distinguished for the sweetness of its melody. The sinful, God-contemning fashion, did not, then and there, prevail of sitting mute in God’s house while His praises were being sung. It is very sad to witness persons in a worshipping assembly not only sitting mute, while the service of praise is proceeding, but carefully closing and constricting their lips as if afraid they might be even suspected of praising a redeeming God. God was not praised by proxy in the Meeting House at C——. There was no choir “*to do the singing*” exclusively, as in some Churches on this Continent and elsewhere. It seemed as if the heavenly service of praise was felt to be an individual duty and privilege, as it undoubtedly is. I have something further to tell about the singing, and how, and with what difficulty, it was revolutionized, but these and my narrative of the remaining sabbath services must wait a future opportunity.

R. Y.

ON TRAINING FOR THE MINISTRY.

Every reflecting man will admit that there are few things on which, under God’s blessing, the welfare of the church more largely depends than the qualifications of the ministers of the gospel. And, unless there be some fond delusion in the general talk about the enlightenment of the age, it seems evident that, in our own day, preachers possessing aptitude for teaching must be very specially demanded. It is not long since there was, in some denominations, a great outcry against man-made ministers; but it is now very generally agreed that, however necessary natural abili-

ties and divine grace are, to qualify one for the sacred office, human culture is also in its own place, almost, or altogether indispensable.

At first, the Apostles and many, at least, of their fellow labourers, enjoyed supernatural endowments. But that gifted class of preachers soon passed away, and a large number of their successors have been possessed of very slender qualifications. It appears that, in the second century, the public service of the church in many cases, consisted almost wholly in singing, reading the scriptures, prayers, and the ministration of the sacraments, with short, and very simple discourses and exhortations. In subsequent times, a considerable proportion of the clergy made no pretensions to anything like a gift for preaching, and many of them were too illiterate even for reading. Within the seventeenth century, the Church of England, the richest in Christendom, has distinctly acknowledged in her public documents, some of her clergy as "no preachers." Thus in the 46th Canon it is said, "Every beneficed man, not allowed to be a preacher, shall procure sermons to be preached in his Cure once in every month at the least, by preachers lawfully licensed, if his living, in the judgment of the Ordinary, will be able to bear it;" and again in the 57th Canon, we find, "Whereas divers persons, seduced by false teachers, do refuse to have their children baptized by a minister that is no preacher, and to receive the Holy Communion at his hands in the same respect, as though the virtue of those sacraments did depend upon his ability to preach; forasmuch as the doctrine of Baptism and of the Lord's Supper is so sufficiently set down in the *Book of Common Prayer to be used at the administration of the said sacraments*, as nothing can be added unto it that is material and necessary; we do require every such person, seduced as aforesaid, to reform that their wilfulness, and to submit himself to the order of the Church in that behalf; both the said sacraments being equally effectual whether ministered by a minister that is no preacher, or by one that is a preacher." The celebrated Dr. Paley, in a sermon "addressed to the young Clergy of the Diocese of Carlisle," preached July 29, 1781, says, "I am far from refusing you the benefit of other men's labors, I only require that they be called in not to flatter laziness, but to assist industry. You find yourself unable to furnish a sermon every week; try to compose one every month." In another part of the same sermon he uses language far from complimentary to the attainments of his young brethren. Speaking of "dividing sermons into heads" he says "In the hands of a master this may be dispensed with, in yours, a sermon which rejects these aids to perspicuity, will turn out a bewildered rhapsody without aim, or effect, order, or conclusion."

To the honour of Presbyterians, we refer especially to those of Scotland, they have always displayed a great anxiety to have a considerably educated ministry; and our own church there, including the denominations out of which she has sprung, poor as she has been, and manifold as have been her difficulties, has most commendably struggled not to be behind in the education of those who were to be the pastors of her flock. She has always required a course of study, first in literature and philosophy, and

then in theology; and seven years must elapse from a student's entering the University, before he can be entitled to license as a Probationer. Our church in Canada also has always been alive to the importance of education; but circumstances here seemed to require that, for the time at least, she should be content with a system less thorough. She has a theological course of four years, but previous attendance at the University is not demanded, and is seldom given, though examinations take place both before entering the Hall at first, and also before returning each successive year, so as to secure a respectable amount of general training. With respect to this matter too, our Synod has taken several steps in advance. About six years ago, a list of subjects for examination was adopted embracing Latin, Greek, Hebrew, Mathematics, Logic and Natural and Moral Philosophy; and the Synod enacted that this should "be now the *minimum* which Presbyterians should faithfully and rigidly demand." Supposing this law to be obeyed, every one who glances at the list of subjects will see that our students must be men of fair general attainments. Different Presbyteries will, of course, proceed with different degrees of strictness; the Synod therefore three years ago, appointed its Committee on Theological Education "to subject all students to an annual examination with the view of testing their attainments, and securing a uniform status among them." The Committee accordingly examine, every season, at the opening of the Hall, on the subjects prescribed by the Synod. A few years ago, the Synod also appointed the Session of the Hall to be held during winter, when University College holds its Session. One inducement to this, was that the students might have an opportunity of attending College, and so prosecuting literary and philosophical pursuits, simultaneously with their theological studies. And last year, the Synod, still further, gave the Committee "full power to regulate the studies of the students during the Session of the Hall," thus not only affording them an opportunity of attending College, but taking cognizance of their duly improving it.

It has seemed to some improper that students should be liable to be re-examined before the Committee, after having passed the Presbytery. But surely it is no uncommon thing for men aiming at certain objects, to be required to appear, in succession, before more Boards than one, each having the power of rejection; and we suppose it will not be alleged that practically there is, after all, any excessive or injurious strictness. It is further to be observed that the subjects of examination before the Committee being exactly the same as those appointed for the Presbyteries, students have to prepare only once for both. There are some who seem to feel aggrieved, as if the rights and privileges of Presbyteries were interfered with, when they have not the absolute and unconditional power of sending students to the Hall, without each case being re-considered by the Committee. That we cannot comprehend. It seems indeed to us that, naturally and originally, Presbyteries have nothing whatever to do with the education of students. Sure we are that, in some sections of the church, they have not at all interfered in the matter. We do not

know how it is ordered now in the church of Scotland; but not very long ago, a student in that church never went before a Presbytery at all, till he appeared for license; and then the Presbytery, sensible that it had no power of its own, did nothing but apply to the Synod for leave to take the student on trials. This being granted, the Presbytery, acting really as a Committee of Synod, proceeded with the case, and gave license if it saw cause. In the Free Church of Scotland and the Presbyterian Church of Canada, such applications are made to the respective Synods, every year, before the licensing of Students is proceeded with. No doubt this is omitted in our own church, both here and in Scotland, but we humbly conceive that though the omission is perhaps practically harmless, yet viewed theoretically, it is inconsistent with sound principle. Clearly, Presbyteries have the right only to manage the affairs of their own congregations. If this is not allowed them, their privileges are invaded, but so long as this is left intact, they retain all that naturally belongs to them. They are entitled to do nothing in which the interests of the whole church are involved, without special appointment from the superior court. No one disputes that, in our church, Presbyteries have been appointed to superintend the studies of aspirants to the ministry, and accordingly it is fit and proper they should do so; but it is equally evident that the examination of students has been assigned to the Committee, and of course there is an equal fitness and propriety in its discharging the duty. The two parties stand on the same footing, and the Synod, the real source of power, may continue the appointment to both, or withdraw it from either, or from both. We have no wish that it should be withdrawn from the Presbyteries, but we should exceedingly regret its being discontinued to the Committee. That would be a serious injury to the Church.

It is, at all times, a just and legitimate question whether any improvement could be made in the training of students. There is a wide and important difference between ordination to the ministry, and educating men for that office. Ordination, though not, as the Church of Rome teaches, a sacrament, is really a divinely appointed religious ordinance; but the preparing and licensing of Preachers can be considered as based only on expediency. The rule is "Let all things be done decently and in order—let all things be done unto edifying." The licensing of a Probationer is just giving him a certificate, that in the judgment of the Presbytery he is a fit and proper person to offer himself as a candidate for the ministry. In this whole matter, then, we may, without anything like profanity, proceed according to the best of our judgment, aiming always at God's glory, and the good of the Church.

The question has been mooted, whether we ought not to require, as at home, a full College course of literature and philosophy, before admittance to the Hall. We should think that, in the abstract, a preliminary course as good as is given in Scotland, or even better, would be exceedingly desirable.* The formidable objection to it, however, is

* We recollect hearing Dr. Chalmers speak, just forty years ago, in the General Assembly at Edinburgh, on some question respecting a demand for higher education. The ground he

that it would, for a time, reduce our Hall to almost nothing, and that all things considered, doubts might be entertained whether our numbers would ever materially rally. It is well known that in this country the ministry is not generally an object of ambition. We submit, however, that the Synod might advantageously make a law requiring all students who have not already taken a University course, nor are matriculated students, to attend two classes in University College during each Session of their attendance at the Hall. A few options might be allowed, *i. e.*, three or four classes might be named for some years, leaving the student to select two. But for the first and second years, we think Classics and Hebrew should be made imperative. It may be thought by some that there can be no need for such stringency, as the students will, doubtless, voluntarily and gladly avail themselves of the opportunity of attending College. The reply founded on experience, is that some of them will, but that the majority will not. There could be no hardship, we conceive, in attending our Hall and two classes besides. Considering the short period of studentship with us, it seems indispensable that, during winter, the students should be students and nothing else. Whoever reflects on our terms of admittance at first, and recollects that in three years and a half after entering, the student may offer himself for license, will easily see that it is not possible in the nature of things, that he can be tolerably educated unless that period be zealously devoted to study. In Scotland, seven years from entering the University is the *minimum*, and many take eight, some more. The natural abilities of students there and here are very much the same.

Another question demands consideration. Should the Exhibition scheme be continued? It has been in operation five years—a long enough time for an experiment. If it is to be kept up, funds will require to be raised. Our own opinion is that it should be maintained; but that a new law should be made, namely, that no student be entitled to apply, unless recommended by the Presbytery with which he is connected.

These thoughts are now respectfully submitted, in the hope that members of Synod will turn their attention to the subject, and be prepared to offer a deliberate and well considered opinion. T.

SYNODICAL COLLECTIONS.

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

SIR,—I am sure the publication of the Treasurer's Accounts will do good, however mortifying they may be to some individuals and congregations. In some respects, they are very melancholy, in others encouraging enough. It is very melancholy to think of so many sessions promising solemnly to give all due subjection to the superior courts, and

took was that advancement should be strongly encouraged, but not imperatively enforced. He could not, he said, better convey his idea than by stating that, when he was a boy, he had read a book on cookery written in the Scotch language, and that to every receipt he found added the codicil, *the mair butter the better*. So he would say, the more education the better. So say we.

giving such a practical exhibition of the worth of their promises, as is seen in the columnus of Synodical collections. Are ordination engagements, Mr. Editor, an utter sham, or what would you say about them? All due subjection, Sir! why if the subjection in other matters be on a par with what those accounts exhibit, I should like to know what it amounts to? I suppose "this is a free country!" So it would seem. The Synod minutes for 1856-7-8-9 lie before me, and for curiosity's sake, I pick out a few items which may form material for the consideration of the churches. Letting the arrangement of Presbyteries stand as in your last number, I find such facts as the following; In the Presbytery of London during these four years, the collections for the Synod Fund have been:—from one congregation three collections: from four—*two* each; from five—*one* each; and from all the rest *none*. There are in this Presbytery, 23 organized congregations which have in the course of four years made 13 collections in obedience to the appointment by Synod, of an *annual* collection from each Congregation for that purpose.

The same inexorable returns tell us that this Presbytery during the same period had the following collections within its bounds for the Institute Fund:—one congregation, *four* collections; one, *three*; one, *two*; and three, *one* each. Twelve collections in all; or an average three in the year.

In the Flamboro' Presbytery for the same period, we have *four* Congregations making for the Synod Fund *five* collections each; *two*, *four* each; three, *three* each; and three, *two* each; in all 43 collections for 16 Congregations. While for the Institute the collections stand thus; *Two* Congregations *five* each; *two*, *four* each; seven, *three* each; *one*, *two*; and one, *one*. In all 42 collections.

In the Toronto Presbytery we have two congregations, which made four collections each:—*four*, *three* each; three, *two* each; five, *one* each; while for the Institute there were; *four*, *four* each; six, *three* each; one *two*; and three *one* each. Thirty-one for Synod in 18 congregations, and 36 for Institute.

In Canada East Presbytery. For Synod; one congregation made *three* collections; and two, *one* each. For Institute; one congregation *four*; one, *one*. Five for each, from six congregations.

In Durham. For Synod; one *four*; two *three* each; three *two* each and five *one* each. For Institute; one, *four*; two, *three* each; five, *two* each; and four *one* each. Twenty-one for former, and twenty-four for latter, from sixteen congregations.

In Wellington. For Synod; two, *three* each; one, *two*; and two, *one* each. For Institute; one, *four*; one, *three*; and three, *two* each. Ten for the former, and thirteen for the latter, from seven congregations.

In Braut. For Synod; one, *six*; two, *four* each; three, *two* each. For Institute; one, *four*; one, *three*; one, *two*; five, *one* each. For the former twenty collections, for the latter fourteen, from thirteen congregations.

In Grey. For Synod; two, *three* each; one, *two*; and one, *one*.

For Institute; one, *three*; one, *two*; and two, *one* each. For the former nine, for the latter seven, from twelve congregations.

In Huron. For Synod; two, *four* each; and one, *one*. For Institute; one, *five*; and one, *three*. For the former five, and for the latter eight, from nine congregations.

Now, Mr. Editor, what are we to conclude from all this? From these 117 Congregations, let us take seventeen as not having been in existence all these four years, and give the rest credit for any collections these may have made since formation. We have for these two purposes alone, 800 collections appointed by Synod during these four years, and there have actually been taken up, (I say nothing at all of the amount, for that has nothing to do with obedience to the Synod,) just 318. There are actually congregations whose ministers have been members of the Synod all that time, that have never made a collection for either of the purposes specified; not even so much as to pay for the copies of the Synod's minutes which they have no doubt regularly received. Most certainly Sir, no church could prosper at this rate. I say nothing about the contributions to Missions; tho' it would be well for all to ponder that matter too; but at the very least, surely all congregations might bear their share in printing the Synod's minutes, to say nothing of the other expenses connected with Synodical meetings. It is surely somewhat,—I don't exactly care to write the word——— to subsist on the charity of others even for Synod's minutes. I shall only add that while fourteen have obeyed the Synod, and made the Synod collection every year during the four last past, and the same number for the Institute; only eight made the required collections for both purposes. All honour to them! let the other hundred go and do likewise, and we shall have no cause to speak of "*deficits*." While all this is rather melancholy, it is very evident the liberality of the church is being developed year by year. And I doubt not will become always more noticeably so.

I am, AN OBSERVER.

Reviews of Books.

WESLEYAN CONFERENCE MEMORIAL ON THE QUESTION OF LIBERAL EDUCATION IN UPPER CANADA, EXPLAINED AND DEFENDED BY NUMEROUS PROOFS AND ILLUSTRATIONS. By a COMMITTEE. 8vo. pp. 72. Re-printed from the *Christian Guardian*. Toronto, 1860.

A very remarkable pamphlet this—characterized by great ability, abounding in statements that demand the immediate and earnest attention of the Government, and (which we grieve to add) containing arguments and conclusions that would do honour to the logic of Loyola. A more deceptive and dangerous *brochure* has not appeared in Canada in our

time. Indeed it is many a day since we met with anything so perfect of its kind—in which the gravest fallacies are so well and so gravely gilded over with the semblance of logic and of truth. Did the space here allotted us allow, we would, with great good will, proceed to rub off that gilding of the principle, and exhibit the baleful tendency of the practice so adroitly pleaded for by this Wesleyan Committee in the manifesto now before us. We do trust, for the sake of the Ministerial and Christian character of the Wesleyan Conference, that this Committee consisted of only *one individual!*—*A one-man Committee*, after the type of the “one-horse colleges” in the States. It is charitably hoped that there is only one member of Conference qualified, morally and mentally, to compose such a wily document, having such an injurious and wicked aim, as the “Memorial,”—qualified to make “the worse appear” so like “the better reason,” by masterly sophisms, as in the appended explanation and defence of that Memorial. But, notwithstanding all the ability and art expended, none will be imposed on except the utterly ignorant and those easy souls who allow others to do their thinking. No man of thought, of intelligence, and whose religious and moral principles have been derived from the Bible, can fail to discover the selfish, the iniquitous, and disastrous character of the object sought by reasoning as smooth-faced as it is fallacious. What a merciless hauling up the University authorities have got at the hand of this famous Committee. The figures showing their enormous expenditure would almost lead simple folks to infer that they were masters of the theory and practice of “*casual advantages*.” However, there is one fact greatly in their favor, they have deposited many of the thousands disbursed by them in a splendid pile—a building that adorns Toronto and does honor to the Province. We will join heartily in the howl raised against them when they run off with the stones and mortar composing that gorgeous and boast-worthy structure. And then, the limited acquirements demanded of matriculants, the “options” allowed them in their course, and the “scholarships,” thick as blackberries, as well as the small amount of labor performed by the Professors, are all divulged, and dwelt on with cool but manifestly triumphant savagery. Now, if the honest and simple end sought by all this had been to remedy what is really wrong or wanting in our unsectarian educational Institutions, the Committee might have had some claim on the gratitude of the country; but when it turns out that selfishness of the most glaring character was the powerfully prompting motive to such wholesale fault-finding and detraction, a feeling very different from that of gratitude is strongly excited. It is really too bad,—it is disgraceful to seek the ruin of our Provincial University that the Wesleyan College at Cobourg may be bolstered up by Provincial Funds. Let the course advocated by the writer of this pamphlet be pursued, and the glory of our educational system is gone—it is bloated with the leprosy of sectarianism, with which, alas, it is already tainted, and that, too, with the connivance of the man who, of all others, should have seen to its separation and soundness. According to the arguments unblushingly advanced in this pamphlet,

every religious sect in the Province may righteously demand of government a certain measure of support or endowment for its own College, Normal School, and Common School! Yes, even the Normal School, the pet, as we opine, of the Committee, would go by the board according to their own shewing. Let their principles be adopted, and alas for our country. The strife of its numerous sectaries would be greatly intensified and embittered, and religion and learning would rapidly wane. We sincerely hope that our legislators will have wisdom granted them to scorn the Committee's ruinous proposal, and speedily and solemnly enact that henceforth no moneys be paid by Government to any parties *as religionists*. We lay down the pamphlet in utter disgust—grieved much that so many worthy Wesleyans are implicated (we hope unwittingly) in a plot so dark—a policy that could not fail to prove disastrous to many of the best interests of society. If the scheme succeed, it will not be by the strength of the Methodist argument, but by the weight of the "Methodist vote," which is formidable.

[The above review is furnished by a friend, who, it will be seen, has his own share of the *perferoidum ingenium*. We must say, however, that we have conversed with many ministers and members of the U. P. Church, respecting the subject and object of the pamphlet, and have heard but one opinion expressed. There has, generally, also been a manifestation of strong and somewhat indignant feeling. The pamphlet is chiefly occupied in exposing certain alleged abuses connected with the University of Toronto and University College, and the inconsistency of many who oppose the Wesleyan scheme. Now, supposing these allegations to be well founded, what then? We should say, by all means let the abuses be corrected, and let the inconsistency be abandoned. Correcting the abuses, however, is a very different thing from endowing Victoria College; and abandoning the inconsistency may be effected by putting away either of the two things that are repugnant to one another, either by ceasing to oppose the Wesleyans, or by renouncing what is incompatible therewith. A strong objection to the Wesleyan scheme is that it naturally tends to the endowment of Roman Catholic Seminaries. An attempt is cleverly made in the pamphlet to shew that the principle we "advocate involves the equity, and no doubt, in a short time, the necessity of employing Roman Catholic Professors as well as Protestants" in the University. Now, it seems to us that, granting all that is here contended for, there is still a vast advantage on our side. Should Roman Catholic Professors be appointed, they would assuredly not be appointed as Romanists, and their very appointment would imply that they should refrain from teaching popery. But let a Roman Catholic Seminary be endowed, then the appointments would be given to men just because they are Papists, and they would be paid with the public money, for the express purpose of advancing the cause of the Church of Rome.—We have great pleasure in subjoining the petition to the Legislature adopted by the Board of Management of Knox College. Independently of the object it contemplates, it embodies principles which we highly admire. Indeed, it seems to smack of Union as much as anything we have seen.]

Unto the Honourable the Legislative Assembly of the Province of Canada, in Parliament Assembled :

The Petition of the Board of Management of Knox College—

HUMBLY SHEWETH,—That your Petitioners regard the best interests of the community at large, as intimately bound up with the prosperity and efficiency of our Institutions of learning.—That we have watched with deep interest the progress of University College, since it was placed on its present liberal foundation, and that we have marked with satisfaction its growing adaptation to the necessities and circumstances of the Province.—That we have learned with regret that Memorials have been addressed to your Honourable House, praying among other things, that the University Act may be so amended, as to secure under certain conditions, a portion of the University Endowment to aid denominational Colleges.—That in the opinion of your Petitioners, the prayer of the Memorials referred to, lies open to every objection which can be urged against the employment of public funds to build up denominational interests in the Province. The fact that no aid is asked towards the support of any theological chair in denominational colleges, changes in no respect their denominational character, inasmuch as from their very nature, the influences which rule in them, and proceed from them, and the interests which they promote, are those of the denomination to which they belong. Such being their character, their claims to public patronage and support rest on the very same grounds as any other denominational enterprise.—That from the number of denominations which abound in the country, and the extent to which they differ in their respective views, it is not in our opinion possible to grant the prayer of the Memorials without endangering the whole system of National Education, fostering religious strife and jealousy in the community, and virtually lending the national sanction and support to systems of religious error.—It is further the opinion of your petitioners that, if the prayer of the Memorialists is granted, the results will prove a serious injury to the interests of learning in the land, and that future generations will deplore the singularly unpatriotic policy, which, in order to serve denominational purposes, deprived the nation, in its infancy, of a noble Institution, well fitted to elevate the standard of learning, and to train the youth of the Province for all professional and public duties, as members of a free community, and bequeathed to them in its stead, Denominational Colleges, which from their nature, and number, can scarcely ever become otherwise than inferior and inefficient.

May it therefore please your Honourable House to take the premises into consideration, and resist all attempts made to impair the efficiency of University College, as now established, and your petitioners, as in duty bound, shall ever pray, &c.

SERMONS, OR NOTES OF SERMONS. By the late Rev. ALEXANDER DICK, *the first Secession Minister in Aberdeen; with a Sketch of his Life and of the Origin of the Secession in Aberdeen.* 12mo. pp. 183. Aberdeen: A. Courage. 1852.

This little volume, it appears, is nearly eight years old, but it was only a few days ago that we first knew of its existence. It possesses no small intrinsic merit, though, for obvious reasons, it will be chiefly interesting to persons connected with Aberdeen and its vicinity.

Mr. Dick was a man whose ability, excellent character, and exemplary discharge of his official duties, have always commanded respect for his memory, and he has been the more brought into notice from his being the father of the eminent Professor at Glasgow. He was a native of Kinross-shire, and commenced his studies with a view to the Ministry in the Established Church, but, soon after entering the Divinity Hall, joined the Secession, and completed his course under Mr. Fisher, of Glasgow. After being regularly licensed, he was called to Bathgate and to Aberdeen. By appointment of Synod he was settled at the latter place, on 17th December, 1758,—Mr. McEwan, of Dundee, author of the popular work on the “Types,” preaching the Ordination Sermon. Aberdeen, it seems, was about this time almost entirely under the influence of *Moderatism*. Mr. Bisset is spoken of as the only Evangelical Minister in the city. He preached before the Synod a sermon which, it is alleged, would have shared the same fate as Ebenezer Erskine’s famous discourse before the Synod of Perth and Stirling, had not the Provost of Aberdeen warned the Synod there to be cautious, unless they wished to see a thousand Seceders next morning. However deservedly high the character of Aberdeen, in a religious point of view, may now be, there can be no doubt that formerly it stood low enough. The Reformation never thoroughly penetrated many portions of the north of Scotland. In not a few quarters, Papists are still numerous, and it has always been the stronghold of Non Jurors and Prelatists. The readers of the Scots Worthies, know that when the celebrated Samuel Rutherford was banished from his parish of Anwoth, his place of exile was Aberdeen. Matters seem to have been in a bad state at the time of Mr. Dick’s entrance on his Ministry. “We have heard,” says the author of the sketch before us, “that the manners of the lower classes were so very rude, that Mr. Dick, at the beginning of his Ministry, required the door of his Meeting-house to be guarded by a town’s officer, in order that Divine Service might be observed without molestation; and also that, for a considerable time after his settlement, he could not appear on the street without being in company with some of his people of some standing in the town.” This reminds one of the peltings to which the first Methodist Preachers were sometimes subjected in England. The Secession was certainly an object of great hatred and contempt, especially in the remoter parts of the country. We know that after a Minister had been settled, for a considerable time, in a large town not far from Aberdeen, a letter for him arrived at the post-office, but lay long undelivered, the postmaster declaring that he knew nothing of the person to whom it was addressed. Our Church has now considerable prominence at home; but we must not forget the remark made by Dr. Brown, of Edinburgh, to the deputation from the Presbytery that waited upon him during his last illness,—It has taken a century to bring us to the pitch we have reached. Our advancement is doubt-

less to be traced, under God's blessing, to a variety of causes; but to none more than to the faithful preaching of Evangelical doctrine, which has always been heard from our pulpits, and to the maintenance of the liberty and privileges of the Christian people, which has mainly characterized our denomination. This consideration is fitted to be instructive to us in Canada. It is with us, still the day of small things. But like causes will produce like effects. Let us earnestly contend for the faith once delivered to the saints, and let us zealously maintain a well regulated Christian freedom; and God, even our own God, and our fathers' God, will bless us, and cause our latter end greatly to increase.

The sermons in this volume being mere notes taken by hearers, are scarcely a legitimate subject for criticism. They indicate, however, great good sense and superior ability on the part of the author, while the strain of doctrine is that of Boston, the Erskines, and other defenders of the faith in the period.

Missionary Intelligence.

ALEPPO.—PROPOSED MISSION TO THE ARABS.

We lately gave an account of the Arabs residing in the Great Desert near Aleppo, and stated that Mr. Skene, the British Consul, who has been chosen by them as their Emir or chief, and who has prevailed upon a tribe to settle down at a place called Dirhafæ, and begin to cultivate the soil, had proposed to our missionary, the Rev. R. Grant Brown, to commence missionary operations among them, and that the Committee on Foreign Missions had granted him authority to do so. As the proposal of a mission to the Arabs, in circumstances so peculiar, is deeply interesting, we deem it right to state that the trial has not yet been made, on account of the necessary official absence of the Consul. Hence Mr. Brown says, 7th January: "It is with a deep and solemn joy that I receive the command of the committee to seek to open the fountain of life to the wandering tribes of the Desert. I thank God that they have so promptly and heartily resolved to enter on this work, and rejoice in the assurance that the prayers now ascending for the Arabs to our faithful God, will in his own, that is the best time, be answered. But I rejoice with trembling because you call me to this great and untried work. Mr. Skene is at present absent from Aleppo; but as soon as he can go to Dirhafæ, I hope to accompany him, and to report what I see." And in a letter dated 7th February, he says that the Consul was still absent on a journey, with Mr. Allison, the secretary of Legation, or, in other words, the Vice-Ambassador at Constantinople, and adds, "I am sure that the prompt attention of the committee will encourage him much, and that he will be delighted with the enthusiastic interest taken in the poor Arabs."

A letter from Miss Whately, the daughter of Archbishop Whately of Dublin, given in *Evangelical Christendom* for March, would seem to indicate that this movement with respect to the Arabs may be regarded as the result of prayer. Miss Whately had seen an extract from Mr. Brown's letter, given in the January number of that periodical, and she thus writes:—

"PALACE, DUBLIN.

"I see in your last number, in a paper headed 'Opening among the Arabs of the Desert;' 'Thousands of petitions ascend daily for Israel, but none pray, 'Oh that Ishmael might live before thee.' I beg to state that this is, *thank God*, an

error of the writer. For more than six months, a *tiny* band, united in heart, though far asunder, pray every Saturday evening for the Bedouin Arabs. I had the privilege of starting this union, and therefore mention it."

The mission which was thus preceded by prayer originated in Ireland, is also, we are glad to say, accompanied by the prayers of the Lord's people in England, as the following minute of the London Committee of Council of the Evangelical Alliance shows:—"16th December. Sir Culling Eardley laid before the Committee a letter from the Rev. R. G. Brown, missionary to the Jews at Aleppo, concerning a remarkable movement among the Arabs under the influence of Mr. Skene, H. B. M.'s Consul at Aleppo; also a letter on the same subject from the Rev. Dr. Somerville, Secretary of the Board of Missions of the United Presbyterian Church of Scotland, with which Mr. Brown is connected, which having been read, it was,—

"Resolved, That the subject of the missionary efforts among the Arabs referred to in these letters, has the warm interest and sympathy of this committee; and that they cordially recommend the efforts now being made for these remarkable descendants of Ishmael to the prayers of God's people at home and abroad; and that the substance of these letters, together with this resolution, be published in *Evangelical Christendom*."

MOVEMENT AMONG THE JEWS IN ALEPPO.

In several of his letters, Mr. Brown mentioned that an interest was being awakened in the minds of some of the Jews, especially among the young Jews, but that they were restrained by the fear of the Hacham Bashi. It would seem, from the following notices, that matters are coming to a crisis. On 7th January, Mr. Brown says: "I may mention that several young Jews have informed me that the reason why they visited me less frequently is, that the Hacham Bashi summoned them to his presence, told them that he possessed the names of all who called on me, and severely threatened them if they continued their inquiries about Christianity. He said their names had been given him by one of themselves. I suspect this was a falsehood, designed to create mutual distrust among them." On 26th January he says: "You will be cheered to hear that more Jews have this week taken the decided step of declaring themselves Protestants. Finding that the Hacham was taking decided steps to prevent any spirit of inquiry, and punish or intimidate all those who came to visit me, they wisely resolved to separate themselves from his jurisdiction by an open profession of Christianity. They have, however, passed this week in a state of great excitement, dreading every hour that they would be seized and banished, without having time to obtain justice. Thus far no accusation has been made against them. On Saturday week I had the largest Jewish congregation—or rather audience—I have had for some time. I went out to the open country—for here the flower-fields and roads have no fences—expecting to meet and hoping to converse with Jews. About twenty young men were playing at ball. . . . I sat down on a large stone, and they all crowded round me. Very soon we were in warm discussion about Christ and the prophecies. I asked them to visit me; and, about half-an-hour after, my little study was filled. If the Hacham Bashi is unable to injure or draw back those who have declared themselves Protestants, I trust I shall have henceforward very free intercourse with the Jews." And on 9th February he says: "You will be rejoiced to hear that two more of my inquirers have openly avowed themselves Protestants, in addition to the two mentioned in my last. The great Herim or curse has been laid upon eight of those who came to me. This forbids all Jews to speak to them, or to give them food. Two of them have been imprisoned for two days, but have been liberated. As they are Persian subjects, and were imprisoned at the request of the Hacham Bashi, by the Persian Consul, one of the Jewish family Picciatto, in the Consulate, I do not know what to do for their protection. If they were Turkish subjects it would be easy. It is said that the Hacham asked him to banish or bastinado the young men for coming to me; but

that he declined to do more than shut them up for two days, in a tolerably comfortable room, very different from the horrible prison at the Pasha's palace. This Josef Picciatto is also Swedish Consul. His superior, Mr. Von Lennep of Constantinople, brother of a missionary, asked me to watch his conduct, and report to him. Perhaps a hint of this fact may make him desist altogether from persecution. I am sure you will pray that these young men may be enabled to be steadfast, and to seek the Lord Jesus till they find him as a personal Saviour."—*U. P. Missionary Record.*

Ecclesiastical Notices.

LONDON—UNION MEETING.

The London Presbyteries of the Free and United Presbyterian Churches met together on the 28th of March. I cannot undertake to give *verbatim* the motions proposed. They were to the following effect:—

Moved by the Rev. Wm. Inglis, seconded by Mr. Clark, elder, that this meeting rejoice to find that misapprehensions on the subject respecting which differences of opinion are entertained by them, have been removed from the minds of many; and that, in the meantime, they abstain from further discussion and leave the question of union entirely in the hands of the Supreme Courts, praying that it may be conducted to a satisfactory issue.

It was moved in amendment by the Rev. John Fotheringham, seconded by the Rev. R. Hamilton, that this meeting have arrived at such an understanding of the differences of opinion entertained by them on the subject of the magistrate's authority in religious matters, as to feel warranted to recommend forbearance on these differences.

It was further moved in amendment by the Rev. Thos. McPherson, and seconded, that this meeting is not prepared to pass any resolution anent the question of union.

The amendment of Mr. McPherson was put against that of Mr. Fotheringham, and the latter was sustained by a considerable majority. Mr. Fotheringham's amendment was then put against the motion of Mr. Inglis, and the motion was carried, only five or six voting for the amendment, and these all being United Presbyterians. The Free Church brethren were unanimous, so far as any thing could be learned from what transpired, in rejecting the amendment. The inference which I drew was that they were not prepared to adopt the principle of forbearance. If this be the fact, it speaks for itself. In such a large portion of the Free Church as the Presbytery of London forms, the rejection of the principle of forbearance has a most important relation to the question of union. To say that they are not prepared to unite with us, allowing us to hold our opinions, is the same as to say that they are not prepared for union; for to give up our opinions, or cripple ourselves in maintaining them, is a thing we cannot do.—*Communicated.*

U. P. PRESBYTERY OF FLAMBORO'.

This Presbytery met at Hamilton on the 10th of April—Dr. Ferrier, Moderator. The Rev. Doctor having completed his twelve months' term as Moderator, left the chair, which was immediately taken by the Rev. Wm. M. Christie. Presbytery instructed the clerk to prepare a schedule of statistics for 1859, of the congregations under its inspection, and request the Editor of the Canadian U. P. Magazine to publish them in his next issue. A reference from the Flamboro' West Session in relation to marriage with a deceased wife's sister, having been made to Presbytery at a previous meeting, and Presbytery having appointed Messrs. Ormiston

and Lees, a committee to report on the general subject at this meeting, which they did accordingly; it was unanimously resolved to give the committee cordial thanks for their diligence in this case, and it was further resolved, that while sympathising with the Flamboro' West Session in the matter under consideration, owing to its peculiar aspects, they simply refer the Session to the standards of the Church for their present guidance, suggesting that if the standards are not in accordance with their views, they can take the proper steps to get them altered.

It was reported by Mr. Wm. M. Christie, that Mr. Robert Hume, M.A., Probationer, had received a unanimous Call to the Congregation of St. George. The Call was signed by 46 members and 44 adherents. The Call was sustained by Presbytery as a gospel Call, and Mr. Hume, who was present, intimated at once his cordial acceptance of it. Trials for ordination were accordingly prescribed to him, to be delivered before Presbytery on the 8th of next month, after which, (D. V.) the ordination will probably take place at St. George, on the 22nd of same month. In consequence of a memorial from certain members of the West Dumfries Congregation, the Presbytery agreed to meet at Ayr, on the 23rd of May at 11 o'clock, A.M.—*Communicated.*

[It would have given us great pleasure to publish the Statistical Schedule; but our Printer has assured us in former cases, that using the smallest types in the office, he could not put such a table on one of our pages. The columns are too numerous to be all exhibited without a folding leaf, which would be inconvenient.]

MISSOURI, FISH CREEK, & CO.

The United Presbyterian Presbytery of London met on Tuesday the 17th April at the Church on the 4th Concession North Missouri, for the ordination of the Rev. Robert Hall to the pastoral charge of the congregations of North and South Missouri, Fish Creek and Biddulph. As the Presbytery had thought it desirable to have the service all at one place, North Missouri was fixed upon as most central. The day being good, the attendance was very encouraging; though some of the congregations might have been more fully represented. The ordinary services on such occasions were conducted by Rev. Wm. Fletcher, Carlisle, who preached:—Rev. J. Fotheringham who ordained and addressed the young minister: and Rev. Robert Hamilton who addressed the people. It was felt we doubt not, by all present to have been “a good day;”—a time of refreshing and encouragement from the presence of the Lord. A Soiree was held in the evening; the newly ordained minister presiding. Suitable addresses were delivered by the various members of the Presbytery present.

Mr. Hall enters upon his large and interesting field of labour in very encouraging circumstances. He has the hearty sympathy and affectionate regard of all the members of Presbytery, and apparently the cordial attachment of all the people among whom his lot is cast. It is to be hoped that the relationship formed will be to the comfort and well-being of all concerned; that the Lord will greatly bless his own cause there, and that the various congregations will enjoy all outward and inward prosperity in the new relationship they occupy to each other and their pastor.

When as many as four congregations are united under one pastor, good sense and christian feeling would alike suggest to all concerned not to expect *too much* from their young minister. It is possible for even christian people to fancy very groundlessly that they are neglected in the “daily ministration,” when the simple fact is that they are unreasonable in their expectations; and would have their minister continually running about their houses, as if he could not manage to get through his day comfortably or usefully either for himself or them in any other fashion. Surely a minister, and especially a young minister, should not be expected to visit as if he had nothing else to do, and at the same time to preach, as if he were continually in his study. Mr. Hall, we are rejoiced to think, is both able and willing to work, but let his people bear in mind that of many a minister; it

may be said over his grave, "Had he done less he would have done more" and act and feel, as we are persuaded they all will, accordingly.

The Church at North Nissouri is really a very handsome country church, and the one at the South side is equally creditable. The one at Fish Creek is we understand, if anything, better; and we trust that we shall have very speedily to record a spirited, united, and successful effort, of all who enjoy Mr. Hall's ministrations, to supply him with a comfortable Manse. The movement in the matter of Manses is spreading, and we trust the time is not far distant when every minister in the body shall have a comfortable abode provided by the people. Sure we are that those who have most heartily and handsomely completed their ecclesiastical buildings, do not find themselves any poorer for the effort, or either less able or willing for the support of any christian or benevolent enterprize, which may commend itself to their judgments or their hearts.

We cannot help adding that Nissouri and Blanchard is a nice district of country and that we are persuaded the labour of more than one pastor will be found necessary at no distant day, and be easily supported by a willing and prosperous people. In the mean time we feel assured that the mission accounts for 1860, will show that Mr. Hall's congregations are determined to "hold forth," as well as "hold fast" the word of life; and that as in the days of their weakness and vacancy they got help to support ordinances, so now in the days of comparative strength, and with a stated ministry, they rejoice to hold out a helping hand to brethren still struggling with difficulties which they have greatly if, not altogether, surmounted.

It is an interesting fact, which is worth mentioning, that now the one half of the ministers in the London Presbytery are licentiates of the Canadian Church, and it need not be added that they abundantly sustain the credit of "Young Canada." If it be a fact, as has sometimes been stated, that a church in anything like a healthy spiritual condition, can always find abundant supply for its pulpits, from among the pious youth of its communion, then the United Presbyterian Church in Canada is not what it ought to be; but when one considers the whole circumstances of the case, it is not very surprising that there should have been some deficiency in native supply. It is matter of thankfulness that there has been so much and of the right stamp; and it will be for every well-wisher to our Zion and to the cause of pure, spiritual, free unbribed and unbribeable christianity, to pray the Lord of the harvest that he would send forth still more labourers into the harvest.

We have "Canadian" ministers among us, not a few, but how many "native" Canadians have we among them? We cannot answer the question, but are inclined to think that of all the six "Canadians" in the London Presbytery, there is not even one who can say of Canada, "This is my own, my native land." If mistaken in this, we shall rejoice in making the correction, and trust that the day is not far distant when the pious youth of Canada will give us much of the real genuine "native" article, both in education and birth. It very possibly is the fact that the "ministry" is about the "worst trade" any person can turn to; nay scarcely any one who knows much of this country will seriously question that fact; but still, "the Lord has need of labourers," and there are higher considerations connected with "this life of ours" than those merely of income. At the same time there must be something wrong with a church, when even the pious youth within its pale can persuade themselves they will be able to serve God at once, more comfortably and more efficiently in some secular calling, where they have the prospect of securing a competency, than in the ministry, with an income for life, at best not more than what they would be dissatisfied with in business after they were twenty-five years of age, and which they would regard as somewhat precarious and gratuitous to boot.

Surely, however, there are some yearning loving young hearts, which the Lord has touched, not to be deterred from a course of entire consecration to Christ, from mere pecuniary considerations, and ready, longing to say, "Here are we take us."

The difficulties in the way of any one securing an education in Canada, are not half so great as in Scotland, and when one thinks of what some very distinguished men in the "fatherland" have come triumphantly through, it is not possible to imagine that "young Canadians" of the right stamp should be making "I will" wait upon, "I dare."—*Communicated.*

TORONTO.

The U. P. Congregation of Gould Street began, a year ago, to raise its contributions for Missionary and Benevolent objects by having a body of Collectors who make monthly calls. The sum obtained is \$178. 51, and the following allocations have been made viz.:

Synod Fund.....	\$12
Theological Institute.....	40
Home Mission.....	60
French Canadian Mission....	30

The Congregation also gave \$80 to the Fund for aiding and encouraging Students in Divinity. The Sabbath School gave \$29 to the Home Mission Fund, and \$24, 30 to Old Calabar Mission.—This Congregation, since the date of its institution, has made every Collection appointed by the Synod, or has given a corresponding contribution, except that in 1856, when the minister was in Scotland, the Collection for the Synod Fund was omitted, but the year following, that Fund received \$32, which was regarded as a Collection for two years.

U. P. DIVINITY HALL.

The Session closed on Thursday 12th April. A meeting was held in Gould Street Church, Toronto, in the evening, at which the Rev. the Moderator of Synod presided. All the members of the Synod's Committee on Theological Education, and several other ministers were present. After singing, Rev. Mr. Torrance, of Guelph, led in prayer. Dr. Taylor read a short concluding lecture; and an eloquent and effective address was given from the chair. The Rev. Mr. James, of Galt, pronounced the benediction.

It appeared that during the session the students had been examined on Dr. Dick's Lectures, from the 80th, inclusive, to the close—that in Church History they had been examined in Mosheim's work, on the history of the sixteenth,

seventeenth and eighteenth centuries,—that they had read critically the Epistle to the Galatians in Greek, and a few chapters of the Old Testament in Hebrew, together with the corresponding portions of the Septuagint,—and that each had delivered a discourse, and had given in three written essays on prescribed subjects. The number of students in attendance during the session was nine,—five fewer than last year. We understand that in another Theological Seminary in Town, the attendance this year was also much smaller than usual.

U. P. PRESBYTERY OF HURON.

The Presbytery met at Harpurhey on the 3rd of April. After the transaction of business, of no interest beyond the bounds of the Presbytery, a lengthened conversation was held, on the importance of Presbyteries dealing faithfully with any congregation applying for supplement of Stipend from the Home Mission Fund, as this was a duty they owed no less to the Congregation itself than to the Home Mission Committee and to the Church at large. It was agreed that every petition for supplement be in future referred to a Committee of Presbytery, who, after the necessary enquiries, shall report to the Presbytery. A Committee was appointed for that purpose. The decision of Synod enjoining Presbyteries to bring before their respective Congregations the importance of furnishing annual Statistical Reports was then taken up and enjoined accordingly. Complaints being made that Printed Statistical Tables had not this year been furnished, the clerk was instructed to request from the Convener of Mission Committee copies of these Tables.

The attention of the Court was then called to the agitation at present going on in the Province in consequence of the Resolution of the Wesleyan Conference to divide the funds of our Pro-

vincial University, among the Denominational Institutions of the Province, after a full expression of opinion on the part of Members of Court, it was found that there was but one feeling of regret that our Wesleyan brethren should have been so misled as to take such a step backward, and our conviction that such a division of the Funds of our University is entirely at variance with our most cherished convictions of civil and religious liberty, and consequently fraught with danger to the best interests of the Province, and but one determination that such a division of University funds must be resisted by all constitutional means. At the same time it was deemed premature to take further action in the way of

Petition to the Legislature as the matter had not yet in a positive form come before the Legislature.

Appointed next meeting of Presbytery to be held at Harpurhey at 12 o'clock on the first Tuesday of July.

STRATFORD AND SHAKESPEARE.

The Rev. Thomas Stevenson, having received and accepted a call from the U. P. congregation of Owen Sound, the Presbytery of Brant has loosed him from the pastoral charge of the congregation of Stratford and Shakespeare.

Next meeting of Brant Presbytery to be held during the ensuing Session of Synod in Hamilton.

Gleanings.

REVIVAL AT MUSSELBURGH, SCOTLAND.

The Annual Meeting of the Congregational Union of Scotland, was held at Edinburgh, on Wednesday, 4th April, and the subject of revival occupied a considerable share of attention. The Rev. Dr. W. Lindsay Alexander, of Edinburgh, introduced Mr. E. P. Hammond, a student of the New York Presbyterian Theological Seminary, who is at present labouring in the congregation at Musselburgh with great success. The congregation there was at a very low ebb, but since Mr. Hammond had come amongst them—in a Providential manner—they were now in an exceedingly prosperous condition.

Mr. Hammond then addressed the meeting. He said that when he first commenced his labours amongst the people at Musselburgh, they were very few in number. He found also that the great mass of the people in the neighbourhood were not church-going people, and though they were ready to promise to attend the church, they were too ready to break their promises. At last a few began to come out. One night a mother came to him and asked him to speak with her son, as he seemed to be very anxious about his soul. Night after night inquirers came in crowds, until every room of the house where he was stopping was filled. In one room filled with females, all seemed under conviction of sin, with the exception of one, who seemed careless, and was laughing. The sister of the one who was laughing, knelt down and prayed for her careless sister, and in a short time they were all weeping together. The house became too small, and the meetings were held nightly, and for a while there were very few to assist in pointing inquirers to Christ. Some people came out of curiosity, and many Christian men of various denominations, who came "to see," remained to pray, and help on the good work. The Provost of the town, and prominent members of the various churches, felt that it was their common cause. The meetings became so large that it was necessary to divide them. In one of them there were from 60 to 80 females, and the one for males was equally well attended. At the last inquirers' meeting, about 30 individuals were present. The nightly meetings had been kept up for eight weeks, and the church had been generally well filled, and sometimes crowded. A number of people had come from a distance, attend the meetings. A most respectable lady, at a place 40 miles distant, had heard of the work at

Musselburgh; and, without knowing an individual in the place, she came and took lodgings, that she might attend the meetings. A request was sent in, stating that she had come so far that she might know the truth as it is in Jesus. For a number of days she was in deep distress of mind; but in the course of a week she began to have hope; and she had since written to Mr. Hammond, stating she was now happy, and striving to do something for Christ amongst her neighbours. Five who had gone down from Edinburgh gave good evidence of a change of heart. Mr. Hammond stated that he had received many letters from individuals who seemed to have found Christ at these meetings, some of them from boys and girls. The movement had affected all classes. Men from the very dregs of society, who had not been seen in the church for years, were now often seen on their knees in the inquirers' meeting. Mr. Hammond spoke of the effort that had been made to render the work unsectarian in its character. It had been delightful to see men of all denominations coming up to assist in this good work of the Lord. It was truly refreshing to get letters, from those unknown before, offering to come and preach the Word of Life to those anxious to know what they must do to be saved; and Dr. Cunningham and Prof. Smeaton, with whose advice he had undertaken the work, had manifested much interest in the movement. Prof. Smeaton, Dr. McFarlan of Dalkeith, Rev. Messrs. Paxton, Wilson, Barlas, Simpson, Stewart, Miller, Waters, Tasker, Macintosh, Marshall of the Church of England, students of the Free Church College, and many others of various denominations, had rendered most important services in carrying on this work of the Lord. It was delightful to see so many from different wings of the bannered hosts of the Lord coming up to battle against the powers of darkness. In these revival times the followers of our great Captain cease to look with an evil eye upon those wearing different regimentals, and, with their faces fixed upon the banner of the cross, press forward to the victory. Mr. Hammond referred to the necessity of the meetings sometimes being kept till late. Mr. Hammond said—every soldier in Edinburgh Castle, during a time of peace is expected to be within the gates before a given hour; but let an enemy invade the land, old rules are then set aside, and no thought is taken of the winged hours, not even if the whole night is spent in the conflict. "This," said he, "is a time of invasion. The Holy Spirit has in many places been graciously poured out. The minions of darkness are alarmed and marshaled in battle array; and now is the time, calmly, yet fearlessly, and trusting in Him whose right arm alone can gain the victory, to go forth to the conflict." He repeated the words of a prominent member of the Free Church—"Would that in all our Churches the number of those anxious for the salvation of their souls were so great that it was necessary to remain up till midnight to point them to Jesus." Some might call this excitement, but those who had impartially witnessed the revival in Musselburgh were convinced that it was a deep and solemn work of the Holy Spirit. Mr. Hammond's earnest speech was received with much applause.

Rev. Dr. Alexander then addressed the meeting on what he had seen of the revival movement in Musselburgh. The first thing that struck him was the increased attendance at public worship, and another thing was the number of children that seemed interested in the work that was going on in the meetings. On entering one of the meetings he looked in at the vestry, which was full of children, with Mr. Hammond in the midst of them. He was further struck at seeing a number of young rugged-like collier and fisher lads—that class of young men which had seemed almost beyond the reach of evangelistic efforts—apparently a hopeless class. There they were in a room listening with the greatest attention. They were engaged in singing. The person who presided at the meeting had asked one of the men to pray after the singing was over, and as soon as it was done, the whole company went down on their knees at once. One of the party then engaged in prayer. Dr. Alexander looked at the man in astonishment. He was a man who was well known in the town as a very rough character; and he still retained something of his original roughness. His prayer was very short. It

did not last above three minutes. It was a very peculiar prayer, not containing a single expression we are accustomed to hear used in prayer. Some of the expressions were very touching. He was thanking God for his great mercy in sending His gospel to sinners, when he said—"Oh Lord, our hearts are *dour*, or thy mercy would melt them a' thegither." Then as to the work amongst the children. Having never come into contact with anything of the kind, he confessed that he had not formerly the same cordial belief in the conversion of very young children as he now had. He had left his greatcoat in the vestry before addressing a meeting, and on returning for it he found the door of the vestry barred. He was about to retire when a very young girl appeared. He asked if there was any one inside. "Yes, Sir," the girl answered in a whisper. On making known his errand, and inquiring who was within, the girl replied—"Oh, it's a wheen o' us lassies." After some further conversation, the Dr. was invited to enter the room. He saw six or eight little girls on their knees, and one of them engaged in prayer when he stepped in. The girl soon concluded her prayer, but another commenced without their having risen from their knees, and a very beautiful prayer it was. He stood listening to that child's prayer, and the tears rushed down his cheeks, for he felt that he was reprov'd for his unbelief in regard to the conversion of the children, and seeing that he had been brought face to face with the work itself. There was a very young boy sobbing in the corner of the room. Dr. Alexander mentioned to one of the girls that the little fellow was wearied, and that they ought to take him home. "Oh, no; he is not wearied," she replied, "he is crying on account of his sins." He was past speaking, and greatly distressed. The Dr. said to one of the girls that she would better speak with the boy, as she might do it better than he could. The girl replied, "I would speak to him, but he does not belong to this place. He has walked all the way from Prestonpans to this meeting." This was a distance of four miles, and it was on a cold winter night. The Dr. some time afterwards inquired whether the boy still attended the meetings, and he was told that the revival movement had commenced at Cockenzie, and that he attended the meetings at that place, which was in his own neighbourhood.

RELIGIOUS MOVEMENTS IN LONDON, ENGLAND.

The special services both in Exeter and St. James' Halls, and in several of the theatres, have been continued during March. The Exeter Hall evening services are conducted by clergymen of the Church of England. We have reason to know that arrangements have been made for hiring, for similar special services, a number of lecture halls and commodious rooms in the metropolis. A number of evangelical clergymen, while not openly disapproving special services in theatres, and by no means judging or finding fault with their own brethren who engage in them, yet prefer the preaching of the gospel in other buildings. In order, therefore, to do good with a clear conscience, and also with a view of adding to the means already in operation for reaching the masses, the fresh movement just indicated has been inaugurated.

It must not be forgotten that Exeter Hall is more than filled on the morning of every Lord's Day by the congregation of the Rev. C. H. Spurgeon, and with that rich evangelical fulness which peculiarly characterizes him, and which has been so greatly blessed, he continues with great power to hold forth the word of life. Among the preachers at St. James' Hall during the month, were the Rev. Dr. McNeile of Liverpool, and Brownlow North, Esq. Dr. McNeile preached also at the Victoria Theatre on the afternoon of Sabbath the 18th March. Preaching in theatres may be said to have been forshadowed and introduced by the Rev. J. G. Knapp, incumbent of St. John's, Portsea, who was the originator of the services in the Portsmouth Circus. Mr. Knapp preached in the Standard Theatre, London, on the evening of March 18th. At the evening service at the Britannia on the same day, when the Rev. T. Binney preached, "there was a densely crowded audience, and at least one-third of those present were homeless wanderers, whose

only sleeping places were under arches and doorways." It is certainly more *literally* true than ever before in London, that "*to the poor* the gospel is preached." These words formed the special topic of Dr. McNeile's discourse at the Victoria Theatre, Lambeth. The movement for preaching in theatres has found imitation in Colchester, Essex. The theatre there was occupied for two Lord's days by Dissenting Ministers, but for the third Sunday, a clergyman, Rev. Mr. McDermott, was announced. Notwithstanding a protest from the clergyman of the parish in which the theatre is situated, Mr. McDermott preached a faithful sermon to a multitude of attentive and deeply interested hearers.

At united special services in connexion with various Nonconformist chapels in the Holborn District, addresses have been delivered and prayers offered.

The Midnight Mission, has by no means ceased its labours. The following authorized statement on the part of the promoters, indicates at once the special design of their meetings, and the results already achieved, and the resolve to carry on the movement:—

"The Promoters of the Midnight Meetings desire very briefly to lay before the public the object and nature of this important movement, undertaken in humble dependence on the blessing of Almighty God.

"They have seen with regret and alarm the increase of the Social Evil, and the suffering and destruction it entails upon thousands of women torn for better things, but miserably bound down to a life of sin, exiling them from all good influences, and condemning them to a downward course, the end of which is temporal and eternal ruin.

"The promoters of the Midnight Meeting Movement desire earnestly to set before these sinning and suffering ones, the possibility of escape, and of restoration to virtue and happiness.

"They would tell to these forlorn sisters the good news of God—the certainty of forgiveness, the assurance of attaining, if they will, to peace of mind, and a social position free from shame and misery. They would endeavour to induce those weary of a sinful life to take refuge in the homes provided for them, and they would also aim at winning the careless and hardened to repentance by words of solemn warning and earnest invitation.

"To effect these objects, the promoters of the Midnight Meeting Movement have conceived the plan of midnight gatherings as the only means by which this unhappy class can be brought collectively under moral and religious influence.

"The results of the two meetings already held have been most encouraging. On each occasion the glorious message of a Saviour's love was faithfully proclaimed to a large assembly of friendless, young women, many of whom have since abandoned their evil courses, and are now receiving the benefit of Christian teaching and kindly care; and gratifying communications are daily received from those whose hearts were touched by the loving words of truth as unfamiliar to their ears.

"It is intended, with God's assistance, to carry on the movement: and the prayers and aid of all those interested in the rescue of the fallen are earnestly requested.

" (On behalf of the Promoters)

" RED LION SQUARE, W. C.,
March 19, 1860."

" THEOPHILUS SMITH.

On the night of the 20th of March, at a late hour, printed addresses were put by several of the promoters, into the hands of all the gentlemen found in casinos and cafés in the neighbourhood of the Baymarket, Coventry Street, &c. The words employed were weighty while respectful. The miserable condition of the female frequenters were pointed out. The gentlemen readers were asked to contrast the degeneration of these fallen ones with their own virtuous relatives of the same sex; they were reminded that they were the victims of the seductive arts of men; and their hearts and consciences were appealed to for a practical co-operation in the design of this reformatory movement.

Along with the paper thus distributed, was an accurate report of the address of the Hon. and Rev. B. W. Noel, as delivered to the women assembled on the night of the 21st February at the St. James's Hall Restaurant, Regent Street.

The daily prayer meetings are still continued at Sussex Hall, Leadenhall Street. The attendance on the day that the writer was present was considerable, and it was pleasing to see a goodly number of young men, one of whom prayed with remarkable fulness and fervour. Crosby Hall (now not available from the lease of the premises having expired) was much nearer the great centres of city business and hence probably it is that the attendance is smaller at Sussex Hall. Many doubtless have been kept away, also, by the epidemic influenza which has so widely prevailed in the metropolis. The originator of the Crosby Hall prayer-meetings Captain H.—, a pious young officer, formerly in the Indian army, was absent from Sussex Hall from severe illness on the day of our visit.

At the Sunday School Union, Old Bailey, there are two daily prayer-meetings—one beginning at half-past twelve o'clock and lasting till one o'clock, P.M., the other immediately following and continuing till two o'clock, P.M. In the lower room, Exeter Hall, and in Welbeck Street, Cavendish Square, daily prayer-meetings are also held. One of the most interesting that has come to our knowledge is that in a court off Mincing Lane, the very busiest mart in the whole metropolis, where trade is daily carried on in the produce of almost every part of the known world. One of the gentlemen who conducts this meeting on a third floor of a house in the court, was "chosen in the furnace of affliction," and domestic bereavement having led him to consecrate wealth, time, and talents, to the service of the Lord Jesus.

Weekly prayer-meetings abound in connection with various congregations, and are also held after the Sabbath evening services. It is delightful to observe how formalism and stereotyped phraseology of dead or lukewarm days are giving place to words and petitions instinct with living earnestness. *A real revival of God's own children*, and of many ministers of religion, continues to be realized. Public worship, both in and out of the Establishment, is now largely spiritual. The preaching of the Word is also frequently attended with present results, and individual conversions are very numerous, we believe, in London at this time. In some places the power of the Holy Spirit is manifested in unusual measure and degree in connexion with Christian congregations and Sabbath and week-day services. At Mr. Noel's chapel, John Street; at Marylebone and Islington Presbyterian Churches; at the Rev. Mr. Garrat's Church, little Queen Street; at the Congregational Church, Kentish Town, as well as in the Queen Street Refuge for Boys; in many Ragged Schools, in Sunday Schools, at Hackney and Highbury, in connexion with Wesleyan efforts (in one boarding-school nearly forty young ladies brought to Christ); as also at Tottenham, Woolwich; at the Riding School, Westbourne Terrace; at the Congregational Chapel in the same neighbourhood, of which the Rev. John Cornwall is minister and in other places, the work of genuine conversion has been clearly indicated.—*News of the Churches.*

REVIVAL IN THE NORTH OF SCOTLAND.

The revival continues to progress in Buckie, Burghead, Hopemouth, Lossiemouth, Keith, and other places, and efforts are making by the ministers in the different districts to prevent women and children from praying in public assemblies of a promiscuous character. The movement is said to be extending in a wonderful way in Inverness and part of Ross-shire. In Inverness a spirit of prayer is evidently filling the minds of many who have hitherto manifested an indifference to "the one thing needful." There have been no cases of "prostration" in the town, but there is a deep and apparently well-grounded anxiety in very many people to seek their souls' salvation. Prayer-meetings are held every morning in

the vestry of the Free High Church, and nightly in Fraser Street Chapel. Both these meetings are in general well attended. Prayer-meetings are also held in the U. P. Church, East Free Church, North Free Church, and Wesleyan Chapel two or three times a week. In several of the school-rooms similar meetings are held, in some every night, in others every alternate night, at which short addresses are given, and frequent prayers offered up. And in at least twenty private houses in town, prayer-meetings are held once a week, which are always well attended. A special prayer-meeting was held in the Free High Church on Saturday evening last, at which were present some fifty or sixty of the fishermen from Buckie and neighbouring village. They were dressed in their everyday attire. Addresses were given by these men, referring to the work of the Spirit of God in their place, and many earnest prayers were offered up by them for the 'outpouring of the Spirit upon the peop' of Inverness. The proceedings were prolonged to a late hour, but were of the most orderly description, and no manifestation of excitement was observed. These fishermen are employed in procuring mussels for bait at the river mouth, and no longer spend their spare time, as formerly, in drinking and smoking. They have held other prayer-meetings since Saturday. In Ross-shire the work is described as progressing very favourably. In Munlochy and district around there have been several cases of "striking down." Prayer-meetings are held nightly; and not unfrequently have these meetings been sustained until nigh day-break on the following morning. In Lochaber and about Fort-William, the same movement is proceeding. A spirit of awakening has also visited Caithness: and in Wick and neighbourhood prayer-meetings are regularly held. The evening and morning meetings are uniformly attended by hundreds, including individuals who were not in the habit formerly of being present at religious services. On a recent Sabbath evening, in the Free Church of Pulteneytown, when the Rev. Mr. Stephenson was preaching to the young, a scene of deep solemnity was witnessed. Many individuals were much moved, and gave expression to their feelings in cries and tears. The Elgin papers, in the end of March, describe some extraordinary scenes that occurred in that town. On Saturday, a party from Lossiemouth, including a number of boys and girls, held a meeting in the Rev. Mr. Watt's Church, at which no clergymen were present, except the minister of the Baptist church, the Rev. Mr. Vasse. The church was well filled. This meeting was comparatively orderly. Hymns were sung, apparently with ecstatic joy, and three boys prayed with great fervour, producing excitement, especially among the juvenile part of the audience, and not a few of the old seemed deeply affected. When this meeting dispersed, about ten o'clock, the more affected resolved to adjourn to the Baptist Chapel, and, as they sung all the way on the street between the two places of worship, a crowd followed, and the new place of meeting was at once crowded to excess, the audience being composed chiefly of boys and girls. This meeting continued till about four o'clock on Sabbath morning. Girls as well as boys spoke, some crying one thing and some another; and praying, singing, sighing, weeping and incoherent exclamations, accompanied by strong emotion, characterised the meeting. On Sabbath evening, there was another meeting in the same place, when the chapel was again crowded to suffocation, and a similar scene took place. After this meeting had dispersed, a number of them retired to a private house, where boys and girls joined in singing hymns and praying till midnight. On Monday, another meeting would have been held in the Baptist chapel, but some members of the congregation kept the door shut. Monday night came, and hundreds of children were to be seen going up and down the street seeking for places of meeting. To one house (there were more meetings than one in private houses) the police were sent for, and had to interfere. A room was crowded to suffocation, and in the midst of children praying and singing, and saying extraordinary things, two girls fainted. The Elgin correspondent of the *Banffshire Journal*, writing on Monday, says—Meetings in connection with the revival movement are still being held in various churches in the city, the proceedings at which seem to be of a more orderly character than at first.—*Scotch Paper*.

EPISCOPAL SYNOD OF SCOTLAND—CASE OF THE BISHOP OF BRECHIN.

It will be remembered that some time ago, a meeting of this Synod was held at Edinburgh, for considering a presentment brought against the Bishop by one of his Clergy, and certain others. The allegation substantially was that in a Charge delivered some years ago, and since published, he had set forth opinions similar to those of the Papists touching the presence of Christ in the Lord's Supper. After very long papers had been read on both sides, the Synod at another meeting held on the 15th March, disposed of the case by finding that some of the counts were relevant and proven to the extent of the Bishop's teaching being unsanctioned by the formularies of the Church, and so far inconsistent therewith—that some of the counts were not proven, and that some passages had been withdrawn by him, and the sentence proceeded thus: "In consideration of the explanations and modifications offered by the respondent in his answers, in reference to the first charge, and in consideration also that the respondent now only asks toleration for his opinions, but does not claim for them the authority of the Church or any right to enforce them on those subject to his jurisdiction, we, the said College of Bishops, feel that we shall best discharge our duty in this painful case by limiting our sentence to a declaration of censure and admonition. And we do now solemnly admonish, and in all brotherly love entreat the Bishop of Brechin to be more careful for the future, so that no fresh occasion may be given for trouble and offence, such as have arisen from the delivery and publication of the Primary Charge to his clergy complained of in the presentment. And we declare the proceedings in this case to be now concluded. The *Evangelical Witness*, which is the organ of the Evangelical Alliance, and is generally very moderate and tolerant in its tone, says,—“The case of Bishop Forbes, of Brechin, has at last been decided by his brethren of the Scottish Episcopal Synod. A more flagrant instance of ecclesiastical partiality was, perhaps, never manifested. The charges against the Bishop were that he had taught authoritatively a doctrine concerning the Eucharist which was scarcely, if at all, to be distinguished from the Popish dogmas of Transubstantiation. For that heresy they had a short time before deposed a priest of their own communion. But on the Bishop they impose only a mild admonition, and a warning to be more careful in future; the ground of this misplaced lenity being, that the Bishop had offered explanations, and that he asks only for toleration. So much for the hope which sanguine people once entertained that the Scottish Episcopal Church would be found a witness for the doctrines of the Reformation.”

A number of the Scottish journals express great dissatisfaction with the judgment of the Bishops. Bishop Forbes only asks toleration for his opinions and will not enforce them. A private Clergyman has not the power of enforcing, but he is deposed for holding and teaching similar errors. The last deed of the Synod it is thought will give satisfaction to neither party, and unless more decided ground be taken, the Episcopal Church is likely to fall between two stools.

THE AWAKENING IN SWEDEN AND NORWAY.

The Rev. Dr. Robert Baird, in writing on the subject, says:—"The intelligence from Norway and Sweden respecting the progress of Evangelical Christianity is eminently cheering. Great changes have come over Sweden since my first visit to that country. At that date (1836), there were 140,000 distilleries in that country alone, and the yearly consumption of brandy (whisky made from the Irish potato) was between forty and fifty millions of gallons! A good deal has been done to circulate the Sacred Scriptures, and something to publish religious tracts; but far more has been done for both since. At that time, the state of Evangelical religion was deplorably low. Out of more than 3,000 pastors, it was not known that more than thirty or forty manifested any zeal in behalf of spiritual Christianity, a large portion of the rest being just such ministers as Rowland Hill described in his *Village Dialogues*. But now the number of distilleries is pro-

baby not one-third part, perhaps not a fourth part, as great as it was then. Even in 1846, the number had declined from 140,000 to 70,000! And as to the number of Evangelical ministers in the Established Church, it was estimated at the time of my last visit (in 1857) to be between 300 and 400! It is greater now. Besides this, there are now thirty or forty Baptist ministers, who preach the Gospel in sixty or eighty places, and the members of whose Churches are counted by thousands.

“During the last twelve months a most extensive and glorious work of grace—a work of reviving or quickening (as the Swedish brethren call it)—has been going on in that country. It is said to reach almost every parish. Norway, too, has shared in the blessing. Some of the professors, and nearly a fourth part of the students—about 400 in number—in the University of Christiana, are reported to be pious men. The gracious work has reached very many of the villages and hamlets at the head of the fiords or bays along the isle girt coast of that long and narrow country. Even the Laplanders, both the nomadic and stationary, far up to the north, have shared in its influence.

“Probably in no other part of the Protestant world has true Christianity, as a vital religion, made more progress within the last few years than it has done in these hyperborean kingdoms. And the inquiry is natural and pertinent,—“What have been the means by which this great change, under the Divine blessing, has been wrought and is still being wrought?” I answer, it has been greatly brought about by the distribution of the Bible and religious tracts. In this good work a considerable number of colporteurs have been employed; there are more than a thousand at work in these days.

“But one of the most important means of keeping alive and extending the truth in both Sweden and Norway has been the holding of little meetings for prayer, praise, and the reading of the Bible, and religious tracts and books, in private houses, in the villages and hamlets, and in the summer time often in the forests, on the hill or mountain side. In many places at first, and for a long time, the unconverted pastors of the National Church, as well as the openly wicked, greatly opposed these meetings. Fines, imprisonments, and other modes of punishment were resorted to, but in vain. Several thousands, indeed, emigrated to America, and are now to be found in Illinois and Wisconsin; but the good work has gone forward. Within the last eight or ten months, such has been its extension and power, that almost all parts of the kingdom have felt its influence. It is believed that nearly, if not quite, a quarter of a million, in a population of, at the very utmost, 3,500,000, have embraced religion.

“In conclusion, I have to say that this good work is making a decided impression on the literature of Sweden. There is now a great demand for good books. Nor are the high classes in all cases unaffected by this great movement. A member of the Royal family, the Princess Eugenie, the sister of the King, has been occupying herself with the task of translating; and the ‘Vineyard and the Labourer’ has come from her pen.”

UNIVERSITY DEGRADATION.

The following is from the pamphlet explaining and defending the Memorial of the Wesleyan Conference on the Question of Liberal Education. Speaking of “the standard of Admission to the University of Toronto being so greatly reduced below its former self, and even below that of the Fourth Form of a Grammar School,” it is said,—“One reason at least appears to be, the University College has been made the convenient instrument of promoting the objects of three Theological Schools in Toronto, the students of which come up with the beginnings of a Grammar School education, and pursue it in University College, while they are attending theological lectures under their own Professors. These ‘Occasional Students,’ or ‘Students’ (as they are technically called), are much

more numerous than the regular students and undergraduates in the College; and in their behalf the College is thus made to do the work which the Grammar School programmes show may, and ought to be, done by the Grammar Schools. And yet the very parties who are thus using the teachings and getting the educational standard lowered of University College for denominational purposes, most lustily exclaim against denominational colleges! They employ a Provincial Endowment and a Provincial non-denominational College to supply the Grammar School wants of their own denominational and even Theological Schools, and then oppose, as they say, on principle, public aid to denominational colleges! Were ever action and profession more opposed to each other? It was long a subject of complaint and agitation, that the University of King's College at Toronto was subservient to the interests of the Church of England; but was the Church of England, as such, driven out of it, in order to convert King's College into a supplementary school for the theological institutes of the Presbyterian and the Congregationalist? Was that the object of the people and legislature of Upper Canada, in changing King's College into University, and then separating Toronto University from University College? In the days of alleged Church of England management, this much must be confessed, that the standard of admission to the University, and (as will appear in another paper) the standard of the whole University course, was kept up so as to place every Canadian graduate upon a level with the graduates of the English or best American Universities. The standard of University admission and teaching was never until recently made tributary to Theological Schools for students who, according to the system and standard of Ministerial education in Scotland, would be in the Grammar School rather than in the Divinity Hall. The necessities of Canada may require a different arrangement, but it ought not to be at the sole expense of the public. The candid, and just, and liberal members of the Presbyterian and Congregational Churches, must see the inconsistency and absurdity of parties loudly opposing public aid to denominational colleges, while they themselves quietly make a publicly endowed college the Grammar School of their own Theological Institutions for the education of their own Clergy. And we submit to any impartial and intelligent man, whether it is not infinitely better for the highest educational as well as religious interests of the country that there should be denominational, as well as non-denominational colleges, competing and maintaining a high standard of education prescribed by Provincial authority, than a one University College let down to do grammar school work in order to advance the objects of denominational *theological* institutes?"

[It is good to see ourselves as others see us, or, at least, it is useful to know the views which others take of us.]

U. P. MISSION CHURCHES, GLASGOW.

On Thursday evening, April 5th, the annual meeting in connection with the Mission Churches of the Glasgow U. P. Presbytery was held in Dr. Taylor's Church, Renfield Street—Councillor Young in the chair. After prayer by the Rev. Hamilton M. McGill,

The Chairman said that during the past year a greater amount of prosperity had attended the Mission scheme than in any former year. It was intimated at last annual meeting that two of the Mission Churches had the prospect of being self-supporting before this time, but only one had been able to accomplish that object, the other having during the year experienced great difficulties in consequence of the illness and subsequent death of their respected minister. That of Gorbals had not been able to support their minister and defray all expenses connected with the congregation, but had now come forward and offered to contribute no less a sum than £500 for defraying the large amount of debt on the scheme. The debt, on the whole, which had in former years been increased till it had reached upwards of £2700, was now, he rejoiced to say, on the decrease.

Mr. Henderson read the financial statement, from which it appeared that during the past year the expenditure, including the balance due the treasurer at last meeting, had been £3401, and the income £708, leaving a balance due to the treasurer of £2693.

Dr. Taylor submitted the annual report of the committee. It commenced with noticing the church in Canon Street, which had been pretty successful during the past year. The membership of the church had increased to 180; and the contributions to its support had amounted to £104, exclusive of a donation of £40 from the Ferguson Bequest Fund. The report from Gorbals Church showed that the prospect made last year of its being self-supporting had been more than realised. Last year the number of members on the communion-roll had been 363, while this year it was 468. The contributions of the church amounted in all to £8320, and besides offering a donation of £400 to the committee, steps were in progress for the erection, at a cost of £400, of a session-house, and other buildings necessary for carrying on the work of the mission. In addition to this a female missionary, or Bible woman, was about to be appointed. The whole expense connected with this new agency was to be defrayed by a generous friend who had proposed its establishment. The day-school in connection with the mission was attended by 330 pupils of both sexes, and the Sabbath-school numbered an average attendance of 250 scholars, and 24 teachers. The report from the New City Road Church commenced with a feeling-tribute to the memory of their deceased minister, Mr. McLaren, and noticing the appointment of the Rev. D. Pirret, who promised to prove in every respect a worthy successor. It then proceeded to state that notwithstanding the vacancy, the membership had increased by 3—the number being now 366. The total sum collected during the year was £436. A Dorcas society had been established in connection with the mission during the past year. Blackfriars Street Church report showed that the membership had during the year been increased by 26, making the total number 160. The contributions had amounted to £109. The total membership of the four churches last year had been 1035; this year it was 1168; showing an increase of 131. The total contributions this year was £970, showing an increase of £107. The churches in St. Rollox, Maryhill, Langside Road, which had been established by the Mission, but which were now self-supporting, were noticed to be in a satisfactory condition.

CHURCH EXTENSION IN LONDON, ENGLAND.

The Bishop of London has just issued an address to the laity, in which it is stated that there are in the diocese of London three parishes with populations exceeding 35,000; four with between 30,000 and 35,000; five with between 25,000 and 30,000; six with between 20,000 and 25,000; sixteen with between 15,000 and 20,000; and thirty-two with between 10,000 and 15,000. The Bishop says—Since I came to the see of London I have consecrated twenty nine new Churches, whereby a new parochial organization has been supplied, capable of reaching the wants of at most 90,000 persons; but according to the Registrar-General's calculation the population of the diocese has meanwhile increased by 140,000. Allowing, for argument's sake, that the Dissenters and Roman Catholics have been as active in this matter as ourselves, and that we should be justified in considering their efforts, it will be found that we have but kept pace with the increase of the population, without applying any remedy for the fearful aggregate of neglect accumulated during past years.

RIGHT OF PRIVATE JUDGMENT.

It was very far from Luther's intention, even after he had entered on his contest with the Church of Rome, to assert what has been called the *right of private judgment* in matters of religion. Even in the end he did not fully understand or admit the validity of this principle; and yet, so far, there was no other rest-

ing-ground for him. He was driven to claim for himself freedom of opinion in the light of Scripture, as the only position on which, with any consistency, he could stand. Accordingly, when pressed to retract his views at Worms, when it was clearly made manifest that authority—Catholic and Imperial—was against him, he boldly took his ground here, in magnanimous and always memorable words. For himself, he said, "Unless I be convinced by Scripture or by reason, I can and will retract nothing; for to act against my conscience is neither safe nor honest. Here I stand." On Scripture and on reason he based his convictions, and would recognize the right of no mere external authority to control him. Not what the Emperor said, not what the Doctors said, not what the Church said,—but only what his own conscience owned to be true in the light of the Scripture would he acknowledge to be the truth. Nothing else could move him—so help him God! It is impossible to conceive a more unqualified assertion of the right of private judgement—of the indefeasible privilege of the individual reason and conscience to know and judge the truth for itself; and the Reformation would have no rational or consistent basis if it had not taken up this—if, for himself at least, Luther had not felt the force and sole conclusiveness of such a position. ¶

It is too well known, however, that neither he nor any of his fellow-reformers recognized the full meaning and bearing of this position. They knew what their own necessities demanded; but that was all. They raised the ensign of a free Bible in the face of Rome, but they speedily refused to allow others to fight under this banner as well as themselves. What Luther claimed for himself against Catholic authority, he refused to Carlstadt, and refused to Zwingli, in favor of their more liberal doctrinal views. He failed to see that their position was exactly his own, with a difference of result,—which indeed, was all the difference in the world to him. Against them he appealed, not merely to Scripture, but to his own obstinate views of certain texts of Scripture; and gradually he erected a new authority, which to him, and still more to his followers, became absolute as Scripture itself. Scripture, as a witness, disappeared behind the Ausburgh Confession as a standard; and so it hapened, more or less, with all the reformers. They were consistent in displacing the Church of Rome from its position of assumed authority over the conscience, but they were equally consistent, all of them, in raising a dogmatic authority in its stead. In favor of their own views, they asserted the right of the private judgment to interpret and decide the meaning of Scripture, but they had nevertheless no idea of a really free interpretation of Scripture. Their orthodoxy everywhere appealed to Scripture, but it rested, in reality, upon an Augustinian commentary of Scripture. They displaced the medieval schoolmen, but only to elevate Augustine; and, having done this, they had no conception of any limits attaching to this new tribunal of heresy. Freedom of opinion, in the modern sense, was utterly unknown to them. There was not merely an absolute truth in Scripture, but they had settled, by the help of Augustine, what this truth was; and any variations from this standard were not to be tolerated. The idea of a free faith holding to very different dogmatic views, and yet equally Christian,—the idea of spiritual life and goodness apart from theoretical orthodoxy,—had not dawned in the sixteenth century, nor long afterwards. Heresy was not a mere divergence of intellectual apprehension, but a moral obliquity,—a statutory offence,—to be punished by the magistrate, to be expiated by death.—*Principal Tulloch's Leaders of the Reformation.*

PRAYER IN THE HOUSEHOLD.

I was once told of a cottage patriarch who was born in those days when Scotland had a church in almost every house. There was one in his father's dwelling; and when he pitched a tent for himself he builded an altar. Round that altar a good number of olive-plants grew up; but, one by one, they were either planted out in families of their own, or God took them, till he and his old partner found themselves, just as at their first outset in life, alone. But their family worship con-

tinued as of old. At last his fellow-traveller left him. Still he carried on the worship by himself. So sweet was the memory of it in his father's house, and so pleasant had he found it in his own, that he could not give it up. As he sat in his silent habitation, morning and evening, his quivering voice was heard singing the old psalm-tune, reading aloud the chapter, and praying as if others still worshipped by his side.—*Dr. James Hamilton.*

[We knew a venerable old Scotchman, in humble circumstances, who was carrying forward the education of a son for the ministry till the youth was removed by death. At length the father's situation became similar to that described by Dr. Hamilton, and the aged saint regularly kept up family worship in his solitude. Moreover he always adhered to the practice of reading the line aloud before he sang it.]

EMIGRATION OF MORMONS.

Five hundred and eighty-three persons, representing 500 adults, left Liverpool on Friday, 30th March, for New York, *en route* for the Mormon settlement, Utah. Of these, 18 males and 116 females had been married; 138 males and 100 females were single; 60 males and 44 females were children; and 14 males and 7 females infants. Of the Mormon party, 475 belonged to England, 33 were Scotch, 1 belonged to Ireland, and 74 were foreigners, chiefly Germans. They seemed to be of the class of substantial farmers and operatives.

PRESBYTERIAN THEOLOGICAL STUDENTS.

In the five Theological Seminaries of the Presbyterian Church, (Old school,) viz.: Princeton, Allegheny, Union, Columbia, and Chicago, there is an aggregate of 457 students, against 416 last year. The largest number, 170, is at Princeton.

ONE SIN.

Bring me here, a Hottentot, or a man from Kamtschatka, a wild savage, who has never listened to the word. That man may have every sin in the catalogue of guilt except one; but that one I am sure he has not. He has not the sin of rejecting the gospel when it is preached to him. But you, when you hear the gospel, have an opportunity of committing a fresh sin; and if you have rejected it, you have added a fresh iniquity to all those others that hang about your neck.
—*Spurgeon.*

Obituary.

REV. JAMES GIBSON.

The Rev. James Gibson, late of the U. P. Church, Owen Sound, died at New York, on the 7th of April. Our readers will join us in contemplating this event with unaffected sorrow. Mr. Gibson was, every way, a very superior man, and was at such a period of life that a number of years of honour and of usefulness in the Church might have been expected. He was endowed with excellent abilities, was well educated, displayed remarkable energy and activity, and above all, he was, through grace, possessed of great moral and religious worth. We fondly hoped that his connection with our Church might, in a variety of ways, have been highly beneficial to us. When announcing, in our January number, his going to New York we sincerely said,—“We regret his withdrawal from our Church as no small loss.” Much more deeply do we now deplore his removal from the world. But good is the will of the Lord. The deceased has doubtless found it gain to die. We trust some brother at home who had an acquaintance with him more intimate than we enjoyed, will favour us with a short memoir for our pages. *Vale, vale, vale! Nos te, ordine quo natura permiserit [Deus voluerit] sequemur.*