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"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—Exodus xiv., 10.

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Religious Intelligence.

THE KINGSMILL ISLANDS.

Character and Productions.—The Kingmill group lies in Micronesia, about 2000 miles south-west from the Hawaiian Islands, on both sides of the equator. It consists of fifteen principal islands, which, according to Mr. Randall, who has lived upon one of them several years, and has visited most of the others, have an aggregate population of 46,500. These islands are of coral; they consist, for the most part, of a narrow reef enclosing a lagoon, and do not anywhere rise more than twenty feet above the ocean. Their first appearance, as one approaches them, is of a long low line of cocoa-nut trees, with which they are densely covered. Pitt's Island, the most northerly of the group, and the first land which the *Caroline* made on its exploring voyage, is in fact two islands, known to the natives as Taritari and Makin, and having a population of 2,000. Taritari is a coral reef from one-eighth to three-fourths of a mile in width, enclosing a lagoon of a triangular shape, which is twenty miles across; Makin is much smaller. Almost the entire vegetable productions of Pitt's Island are the cocoa-nut tree, the pandanus, a coarse kind of taro, and a species of bread-fruit. The two or three goats on the island find barely enough vegetation to keep them alive. The cocoa-nut tree, however, goes far towards making up to the natives the want of everything else. "They use it," says Mr. Snow, "for food, drink, clothing, to build houses, to make boats, for ropes, for sails, for oil, for sweetening, for implements of war and of husbandry, for household utensils, and, if there be any other wants, the cocoa-nut tree, leaf or fruit, in some of their modifications, are made to supply them."

The population is divided into three classes—chiefs, landholders, and slaves. They live in small communities, and regard the oldest of their number as a kind of patriarch. The office of king seems to be hereditary. Polygamy prevails. They are inquisitive, and manifest considerable skill in the construction of their houses, and especially of their boats, which are sometimes sixty feet in length. Their common houses consist simply of a roof supported by posts four or five feet high, and, save that they serve to protect them from the sun and rain, "are about as much out doors as in." Those of the superior rank have sometimes a sleeping-place, or store-house, or both, in the upper part of the roof. In each village is a "stranger's house," where those who are travelling from one part of the island to another, and have no one in particular to call on, may pass the night; where families may live for days, or even weeks, in case their own house is in any way destroyed; where their councils are held; and where they assemble for feasts, dancing and singing, amusements of which they are so passionately fond, that they come together to them, not only from towns, but from islands;—such a building answering for a town-house, tavern, poor-house, council-house, and theatre. Some of them are immensely large; the one at the village where the King resides, is 117 feet long, 65 wide, and about 50 high. The missionaries could not help remarking to each other; "Here are houses for public Christian worship already erected, waiting for those who shall proclaim the word of life."

Religion.—Their religious worship scarcely deserves the name. "They have," says Mr. Sturges, "no temple, no idols, no priests." A

few simple ceremonies by which they hope to secure the favor of the dead, is the whole of their religion. These consist in bringing offerings of cocoa-nuts, at stated times, to a stone, which is set up near each house, and which is regarded rather as a resting-place for the spirits than a god. These offerings are also made, whenever the spirits are supposed to be displeased with them. Their confidence in this loose system of spirit-worship, has been greatly weakened of late, by the prevalence of a fatal sickness, against ravages of which, they saw that the spirits which they worshipped had no power to protect them. The singular custom which they have, of disposing of the dead, must have sprung, it would seem, from this veneration of the departed spirit. The body of the King, who has been dead three weeks; was found in the centre of his house, at Makin, partly covered with a mat, and affording food for flies, except as they were prevented by his many wives and children, who seemed to be taking turns in keeping them away. A fire was kept burning day and night; cocoa-nut oil was often rubbed on the body; wailing was frequent; and this was to continue till the flesh dropped off, when the bones would be cleaned and placed on the loft of the house, or thrown into the sea. The old King's father was kept in this way, several years. At Makin, if not elsewhere, the bodies of all are deposited of in the same manner.

Intercourse with the Natives.—It was a joyful sound, when land was first announced from the mast-head of the *Caroline*. As they drew nearer, and the long line of cocoa-nut trees became visible, they gazed at the sight with intense interest. What reception would they meet with? Would savage violence attempt to surprise them before the morrow; or, if the natives should be found "mild," as Capt. Wilkes represented them, would there be any means of letting them know, that it was not for purposes of trade, but in reference to the "glad tidings" of salvation, that they had come? They "lay to" till morning; but before commencing themselves to sleep, they committed themselves in special prayer to Almighty God. "It was a meeting of no ordinary interest." That an interpreter might be found, that the natives might be inclined to receive them kindly, and that in all their intercourse with them they might be guided by wisdom from above, were their chief requests. They had occasion to remember these prayers, for they were poured into His ear, who has said, "Ye shall not seek me in vain."

On the morrow, as they rounded the southern point of the island, what was their surprise to see a long thatched building, with the English flag flying from the centre! It belonged to Randall & Durant, who have been established there six years, trading in cocoa-nut oil. These men gave them a cordial reception, and favored their object throughout—one of them acting as their interpreter. The natives met them with a "bashful deference," evidently making an "extra effort" for the occasion, by putting new palm-leaf mats, their only dress, about their waists. Wherever they went they were struck with the large number of children, compared with the adults, and with their superior healthiness and beauty. On entering their houses, some of the women were found boiling down the sap of the cocoa-nut tree, to make molasses; others scraping the nut for oil; but most of them sitting idly about. Their hospitality was invariably shown by setting cocoa-nuts and "toddy" before their visitors; and they seemed sorry that they could not eat and drink more. The landing of the wives of the missionaries produced quite a sensation, as only one white woman had ever before been on the island. The demeanor of the natives towards them was "very respectful," except that, when they approached the village of the King, there was a perfect rush to see them, and some of the women run right "across their track, to get a look in the faces" of the ladies of the party, when they would "fly off again in a sort of rapture." This village is about three miles from where they landed, on the shore of the lagoon—the way to it, except for about a mile over a sandy beach, being through cocoa-nut groves. Two patches were interspersed among the houses. The house of the King scarcely differed from the rest. As the meeting had been appointed to consider the matter of having missionaries come and teach them the worship of the true God, a large number had assembled—not less, in the opinion of Mr. Clark, than 500. The King, a lad about fourteen, having on a dirty shirt, trousers and hat, was seated on a platform raised by logs about a foot from the ground; before him lay his four uncles, "great, fat, lubberly-looking fellows;" around was a "mass of men, women and children, walking, standing, sitting, lying, jabbering, with their eyes all directed to the new comers." After being introduced, the women, at

the immense of Mr. Randall, took a seat on the throne. Mr. Clark now seated to the King and chiefs, their objects in coming; the letter of the King of the Hawaiian Islands was read, and some present made to the King, among which was the Bible, both in Hawaiian and English; and then they feasted on a generous pile of coconuts which had been brought in. The interview was closed by singing the Missionary Hymn — "the first time, probably, that these islanders had heard a Christian song of praise."

Will these islanders have the Gospel? It will cost self-denial to go and live among them. But men for the sake of gain voluntarily meet this self-denial. And Mr. Snow well says, "He who should hesitate to enter such a field, to elevate an ignorant and degraded people, and to save souls, on the ground of its discomforts, ought to question the sincerity and entireness of his consecration to his Divine Master." With the blessing of God, abundant fruit would result from labour bestowed here: Mr. Randall and Mr. Darnet were decided in their opinion, that the people would embrace any religion that should now be presented to them, with unusual readiness. The people on all the islands, though governed by independent kings, are one in origin, language, customs and religion. It is therefore a wide field; it is a perishing field; it may speedily be so occupied with tares, that the good seed can with difficulty be sown in it. Who, then, will go and recover it for his Lord and Saviour — *Journal of Miss.*

LETTER FROM CHINA

(CORRESPONDENCE OF THE PRESBYTERIAN.)

CANTON, China, March 26, 1853.

I wrote to you more than a year ago, stating my impressions of the origin and extent of the disturbances which had existed in the adjoining provinces of Kwáng So for some time. At the close of that letter I intimated that if anything important in relation to them occurred, I would inform you. The time has come for fulfilling that promise.

These disturbances appeared to be caused by bands of robbers and outlaws, who, while resisting the troops sent against them to disperse them, were principally intent on plunder and profit. Since then, chiefly owing to the weakness of the Government, they have merged into a regularly organized and very formidable rebellion, and seriously threaten to oust the Manchu Emperor, or deprive him of the best part of his empire.

Early in 1852 these insurgents were driven out of Kwáng So province, which had been the seat of their operations for three years, leaving the whole in peaceable possession of the Imperialists. They went towards the north-east into the adjoining province of Húán. While traversing Hunan province, they destroyed two or three cities, and laid contributions on others, but kept possession of none.

Still marching north-east, they came into Hupe province. Here the insurgents began again to stand and make headway against the Imperial forces, though subject to some reverses. About October they appear to have made great improvements in their tactics, and to have followed a settled plan of operations. Since then the Imperialists have been able to make little effectual resistance. Their first great success was the capture of the Capital city of Hupe in December. This is a very important city, situated on the Yang tee Kiang river, a main artery of the empire and separated from the greatest mart of internal commerce in the empire only by the river. Having thus reached this great artery, they maneuvered all their forces to descend the river to attack the old capital Nanking, which is only second in importance to Peking itself.

The last advices from Shanghai, dated 21st inst., state that the insurgents had invested Nanking, and that though the Imperialists still held out, the fate of the city was very doubtful. Great fear and alarm pervaded all the surrounding country, especially the great commercial cities of Soo-chow, Hang-chow, and Shanghai. At Shanghai all business was suspended.

The reports are still current, both here and at Shanghai, that they destroy all the temples, or at least cast out all the idols, and a proclamation, professing to have been issued by them, has been circulated at Shanghai, exhorting all men to cease worshipping idols, and worship Shangti, only by which term they probably designate Jehovah.

Their object, as now stated, is to drive out the Manchu dynasty, and establish a race of monarchs of Chinese origin. They have chosen for their prospective dynasty a most distinctive Chinese title, i. e., the Hán dynasty. The previous Hán dynasty existed from B. C. 207 to A. D. 203. The Chinese often designate themselves as the men of Hán. Some reports state their design is to take Nanking, and make it their capital; and then take the twelve southern provinces, leaving Hien Hung for the present, the six northern ones. These twelve contain the districts that produce the great staples of foreign commerce. This course of proceeding would be the most easily accomplished.

What may be the result of this movement, no human foresight can forecast. Of this we are sure: He who presides over the destiny of nations will overturn all these combinations for the accomplishments of his holy purpose, and the furtherance of the gospel. It would be a wonder to see this great empire opened entirely to the gospel by a power which commenced as a band of robbers.

Now that we have a bi-monthly mail to England, you may have China news nearly as often as European.

I remain yours very truly, ANDREW F. HAFER

Since the above was in type, the *North China Herald*, published at Shanghai, has been received in this country, containing the remarkable proclamation of the insurgent chief, to which Mr. Hafer alludes. It is as follows:—

"Yang, entitled the Eastern King, and General-in-chief, with Scow, entitled Western King, and General-in-chief of Tientsing, by divine appointment Emperor of 'Tien-ko, the celestial dynasty, unitedly issued this proclamation, to announce that they have received the commands of heaven to slaughter the tyrant and save the people. According to the Old Testament, the Great God (Shang-ti) our Heavenly Father, in six days created the heavens and earth, the land and sea, men and things. The Great God is a spiritual Father, a ghostly Father, omnipotent, omnipresent; all nations under heaven are acquainted with his great power. In tracing up the records of bygone ages, we find that since the time of the creation of the world the Great God has frequently manifested his displeasure, and how can it be that you people of the world are still ignorant of it? The Great God in the first instance displayed his anger, and sent down a great rain, during forty days and forty nights, by which means the flood was produced.

"On a second occasion the Great God manifested his displeasure, and came down to save Israel out of the land of Egypt. On a third occasion he displayed his awful majesty when the Saviour of the world, the Lord Jesus, became incarnate in the land of Judea, and suffered for the redemption of mankind. In later ages he has again manifested his indignation, and in the 'Ting-yow year (A. D. 1837) the Great God sent a celestial messenger, who was commissioned by the Lord of Heaven, when he ascended on high, to put to death the fiendish bands. Again he has sent the Celestial King to take the lead of the empire and save the people from the Mow-shun to the Sinhen year (A. D. 1818-1851); the Great God has compassionated the calamities of the people, who have been entangled in the meshes of the devil's net. On the third moon of the latter year the exalted Lord and Great Emperor appeared; and in the ninth moon, Jesus, the Saviour of the world, manifested himself, exerting innumerable acts of power, and slaughtering a great number of impious fiends in several pitched battles; for how can impious fiends expect to resist the majesty of heaven? and how, we would ask, can the Great God fail to be displeased with men worshipping corrupt spirits and performing corrupt actions, by which means they grievously offend against the commands of heaven? Why do not you inhabitants of the world awake? Having been born in the present day, when you are permitted to witness the glory of God, how fortunate may you esteem yourselves! Happening upon such a time as this, when you experienced the great tranquillity of the days of heaven, it is time for you to awake and arouse. Those who comply with the will of heaven will be preserved, and those who disobey the celestial dictates will be destroyed.

"At the present time this Tartar fiend, Hien-fung, originally a Man-chou slave, is the perpetual enemy of the Chinese race. Moreover, he has induced men to assume the form of fiends, to worship the corrupt, while they disobey the true Spirit, and thereby rebel against the great God, on which account heaven will not endure, and men are determined to destroy him. Alas! you assemblage of valiant men, you do not seem to know that every tree has its roots, and every stream its fountain; while you appear willing to invert the order of things, coveting the smallest advantages, turn round and serve your foes; and having been entangled in the machinations of the evil one, you ungratefully rebel against your true Lord. You do not seem to remember that you are the virtuous scholars of the Middle Kingdom, and honest subjects to the Celestial dynasty, and thus you easily bend your steps in the road of ruin, without compassionating your own selves. Moreover, you valiant men are, most of you, adherents of the Triad Society, and have entered into a bloody compact that you will exert your united strength and talents to exterminate the Tartar dynasty. Whoever heard of men joining a solemn covenant, and then turning their backs upon their foes. Now, throughout the different provinces, there must be a variety of determined men, numbers of famous scholars, and of valiant men not a few; we desire, therefore, that you may elevate the lofty standard, and announce that you are determined not to live under the same heaven with the Tartars, while you earn for yourselves some merit in the service of our new King; this is what we, his Generals, most fervently desire. Our army, wishing to carry out the virtuous feelings with which the Great God loves to foster human life, and receives men into his compassionate embrace, has set forward on his march of benevolence, embracing all in its charitable folds. At the same time we lead forward our generals and troops, carrying to the utmost our fidelity in recompensing our country, in which we cannot refrain from displaying the same spirit to the end. These, our views, are now communicated to you all. You ought to know, that since Heaven has sent forth the true Sovereign to rule over the people, it is yours to aid the monarch in establishing his dominion. Although the devilish fiends should amount to thousands, and their artful schemes to thousands, yet how could they withstand Heaven? To kill without warning would not be agreeable to our feelings, and to sit still without saving the people is not what a benevolent person would do; we, therefore, earnestly issue this special proclamation, urging you people early to repent and vigorously to awake. Worship the true Spirit, and reject corrupt spirits; become men once more, and be no longer fiends; when perhaps you may attain longevity here, and the happiness of Heaven hereafter. But if you still persevere in obstinate stupidity, both guns and stones will be alike demolished; and then when you come to gaze your own navels, it will be too late to repent. A special proclamation."

The *British Banner*, of a late date, contains a letter from the Rev. Dr. Medhurst, English missionary in China, corroborating the letter of Mr. Happer in respect to the progress of the rebellion, and insisting on his belief in the anti-idolatrous character of the movement. It appears from this letter that Dr. Medhurst is of the opinion that the rebellion is a religious movement. He speaks of it as an expression of the people's indignation, and that he does not wish to see any of the rebels put to death. He mentions that he has seen other persons who are of the same opinion, and that he has seen the movement of the people in the same way, and that he has seen the whole matter in the same way. He also says that the rebels, throughout, exhibit the same character as the people of the Christian Union, in conformity with whose practice he has throughout complied. He says that he has seen the same thing in the East when speaking of the true Christian mission to the heathen.

On this subject the *Hong Kong Friend of Christ* says: "There has all along been talk of a species of idolatry—an adoration of temples and burning of images—arising out of the Superstition of the heathen; but this we believe to be confined to a small portion of the insurgent army."

MEETING OF SYNOD—ABSTRACT OF MINUTES.

The Synod of the United Presbyterian Church in Canada, met, and, after sermon by the Rev. Andrew Fether, D. D., Moderator, from Matt. xxv. 21, was constituted.

On making up the roll it was reported that the following had demitted their pastoral charges: in London Presbytery, Revs. Messrs. Howden and McKenzie; in Durham Presbytery, Revs. Messrs. McCurdy and Ormiston; that the following had been ordained: in London Presbytery, Rev. Wm. Cavan; in "Lamboro", Rev. J. P. A. S. Fayntie received, and Rev. John Dunbar ordained; in Toronto Presbytery, Rev. John Taylor, D. D. had been received—Rev. Wm. Dickson ordained: and that the following probationers had been received or licensed—Messrs. Sinclair, McGregor, Dunbar, Tweedie, Carruthers.

Took up for consideration the question as to Professor Taylor being a member of the Synod, and of the Presbytery in whose bounds he resides.

On motion of Mr. Aitken, seconded by Mr. Barrie, it was agreed, by a large majority,

That in conformity with the common practice of other Presbyterian Churches, and the course adopted by our parent Church in the only instance in which a case similar to the present has occurred, our Professor of Theology be recognized *ex officio*, a member of this Synod, and the action of the Presbytery of Toronto in receiving the Professor as a member of that Presbytery, be sustained.

The Synod now proceeded to the choice of a Moderator, when the Rev. James Dick of Richmond Hill, and the Rev. William Barrie, of Etanosa, were respectively nominated and seconded.

The first nomination being fallen from, and the vote being taken, Mr. Barrie was unanimously elected, and thereupon took the Chair and addressed the Synod.

The Rev. Mr. McColl, of Lewiston, being introduced by Mr. Wm. M. Christie, was invited by the Moderator to correspond, and take his seat in Synod.

Devotional exercises were conducted by Mr. Duff, and an address on Missions was delivered by Mr. Skinner.

The thanks of Synod were unanimously and cordially given to Mr. Skinner for his address.

The Clerk informed the Synod that the Congregational Union of Canada West, had appointed the Rev. Professor Lillie and the Rev. Mr. Wickson, a Deputation to wait upon this Synod.

It was agreed to invite the attendance of the Deputation at ten o'clock, to-morrow, on Tuesday next.

It was moved by Mr. Duff, and seconded by Mr. Waddell, That we proceed with the order of business as recommended by the Committee of Bills and Overtures.

It was moved in amendment by Mr. Lawrence, and seconded by Dr. Ferrier,

That the Synod suspend all business under the first head of the Report of the Committee of Bills and Overtures, and proceed with the business under the second head.

The motions being put by the Moderator, the amendment was carried, and the Synod resolved to proceed with the business under the second head of the Report of the Committee of Bills and Overtures.

Took up the protest and appeal of the session of Toronto congregation against a decision of the Toronto Presbytery, in a case between the said session and George Penman Ure.

Read the minutes of the Toronto Presbytery, transmitting the case to Synod; also, an extract of the minutes of session transmitting the case to Presbytery; also, the minutes of the Toronto Presbytery, of date August 4, 1852; also the protest and appeal of George Penman Ure against the decision of the session cutting

him off from the membership of the Church—said protest and appeal containing a copy of an extract of the decision of session; also, extracts of the minutes of the Presbytery of Toronto, in the case, of date 14th September; also, minutes of the Toronto Presbytery, of date 9th November, embodying the Report of the Committee of Presbytery to attempt to accommodate the matters at issue between the parties; also, the decision of the Toronto Presbytery in the case.

Read the reasons of Protest and Appeal of the Session of Toronto Congregation against the decision of the Toronto Presbytery in the case. Also, the Presbytery's answers to the reasons of Protest and Appeal. Also, the minutes of the Session of Toronto Congregation in the case of Mr. Ure. Heard Mr. Jennings and Mr. Bell on behalf of the Session.

Heard the Rev. Dr. John Taylor in defence of the decision of the Presbytery of Toronto in the case.

Heard also the Rev. Mr. Coatts in defence of the said decision.

Heard Mr. Ure, as a party interested in the case.

The Session of the Toronto congregation were heard in reply, by the Rev. Mr. Jennings, and Mr. Bell, Elder.

Questions were put to Mr. Ure by the Synod, and were answered. Questions were also put to Mr. Jennings, and answered.

The parties were then removed.

The Rev. Messrs. Thornton, Aitken, Henderson, Proudfoot, Dr. Ferrier, and Dr. W. Taylor, were appointed a Committee to mature this case for the decision of Synod; and report at the first Sederunt on Tuesday afternoon. Mr. Aitken to be Convener.

The Committee appointed in the case of the Session of Toronto Congregation, Appellants, and the Presbytery of Toronto, Respondents, gave in their Report, as follows:—

To the Moderator and Members of the Synod of the United Presbyterian Church:—

The Committee appointed in the case of the Session of Toronto Congregation, Appellants, and the Presbytery of Toronto, Respondents, beg to present their report, and to submit the following findings for the adoption of this Court.

1. That inasmuch as the expressions complained of by the Session of Toronto were uttered by Mr. Ure in the presence of this Synod, at its meeting in June, 1852, it belongs to this Synod alone to review them, and pronounce any judgment upon them which would affect Mr. Ure's standing as a member of this Church.

2. That, therefore, the conduct of the Session of Toronto was irregular in instituting proceedings against Mr. Ure, on the strength of these expressions; for while it was competent to them to come before this Court with a complaint against Mr. Ure for having uttered them, it was in their case *alta pars* to bring the matter to an issue by expelling him from the Church.

3. That, therefore, said sentence ought to be rescinded, and Mr. Ure placed on the same footing which he occupied at the close of the meeting of Synod above referred to.

4. That while we cannot approve in all points of the course which the Session of Toronto took, in their dealings with Mr. Ure, subsequent to last meeting of Synod, yet the spirit which he manifested, in refusing to make any explanations with the view of establishing a better understanding between him and the Session, merits the strong disapprobation of this Court. (From this finding, two members of Committee dissented.)

5. That the sentence of the Presbytery should also be set aside; for though there is less irregularity on their part than on the part of the Session, yet the ground on which they rest their judgment is one which cannot be sustained, viz. that the expressions complained of by the Session had "in under the consideration of the Synod, and a deliverance given upon them. (From this finding, the two members of Committee referred to in the last finding dissented.)

6. That the strong language employed by the Presbytery in certain parts of their answers to the Session's Reasons of Protest and Appeal, merits the particular notice and the disapprobation of the Synod.

7. The Committee recommend that the Synod vindicate their authority in this matter, by taking the whole case into their own hands, and proceeding, if they see cause, to summon Mr. Ure and the Session to their bar, and there to deal with them as truth and justice may require.

8. That this case ought not to be decided by this Court merely upon the ground of ecclesiastical forms of procedure, but on the high ground of Christian principle, and under a sincere desire to do all in our power as we shall be answerable to Christ, to restore peace to the Congregation of Toronto.

(Signed) WILLIAM AITKEN, Convener.

The Report was received, and it was agreed to proceed to its consideration.

The first, second, and third articles of the Report were adopted without opposition.

It was moved by Mr. Drummond, seconded by Mr. Terrance, That article IV. of the Report be not adopted.

It was moved in amendment by Mr. Proudfoot, seconded by Mr. Hogg,

That article IV. of the Report be adopted.

The motion was carried against the amendment, and the fourth article was not adopted.

It was moved by Mr. Torrance, seconded by Mr. Lawrence, That article V. in the finding of the Committee be rejected.

It was moved in amendment by Mr. Proudfoot, seconded by Mr. Hogg, That article V. be retained and adopted.

On a vote being taken, a majority voted for the motion, and article V. of the Report was rejected.

It was moved by Mr. Henderson, seconded by Mr. Proudfoot, That article VI. of the finding of the Committee be adopted.

It was moved in amendment by Mr. Skinner, seconded by Mr. Lawrence, That article VI. be rejected.

It was decided by a majority that article VI. of the Report shall be adopted.

On motion of Dr. W. Taylor, seconded by Mr. Skinner, article VII. of the Committee's Report was adopted.

It was moved by Dr. W. Taylor, seconded by Mr. Skinner, That article VIII. be adopted.

It was moved in amendment by Mr. McClure, seconded by Mr. Torrance, That article VIII. be not adopted.

The amendment was carried by a majority, and the VIII. article was not adopted.

The Report of the Committee, as adopted by the Synod, will then consist of articles I., II., III., VI., VII.

On motion of Mr. Skinner, seconded by Mr. Proudfoot, it was unanimously agreed, that the Synod do see cause to summon Mr. Ure and the session of Toronto congregation before their bar to answer in the premises, in accordance with the recommendation in article VII. of the Report, as adopted. Whereupon, the parties being present, the Moderator did summon them to appear before the Synod, at seven o'clock, this evening.

The parties who had been summoned by the Moderator at the former Sederunt—namely, the Session of Toronto congregation and Mr. Ure, being now called, appeared.

In regard to this case, it was moved by Mr. Thornton, seconded by Mr. Kennedy,

That a Committee of the Synod be appointed to retire with the parties, with power to take such steps as may tend properly to adjust the matter before the Synod.

It was moved in amendment by Dr. W. Taylor, seconded by Mr. Henderson,

That this motion cannot be entertained, because it is tantamount to a rescinding of the resolution of Synod at its last Sederunt—to summon the parties to the Bar, and "there to deal with them."

The amendment being first put, was lost. The original motion was then carried, and the Synod resolved in terms thereof.

Dr. William Taylor begged leave to enter his dissent from this Resolution, for reasons to be afterwards given in; and to protest against all proceedings that may be taken by the Committee that may be appointed.

Messrs. Aitken, Henderson, McClure, and Fraser, asked leave to join with Dr. William Taylor in his dissent and protest.

Messrs. Skinner, T. Christie, Porteous, Torrance, Duff and Thornton, Ministers, and Messrs. McNaughton, Roy and Christie, Elders, were then appointed a Committee in terms of the Resolution; and were instructed to retire with the parties, and to report with all possible despatch. Mr. T. Christie to be Convener.

The Rev. Dr. William Taylor, for himself and others joined with him, handed in reasons of dissent and protest against the resolution of the Synod, referring the case of the Session of Toronto congregation and Mr. Ure to a Select Committee.

The reasons are as follows, viz:—

1. Because, as the Synod resolved at its last Sederunt to "summon the parties to their Bar, and there to deal with them," it is manifestly a rescinding of this resolution to appoint a Select Committee now, to deal with them privately; and as this has been done in violation of the Rules of Order which the Synod has adopted, all proceedings arising from it ought to be regarded as null.

2. Because a private investigation will not satisfy the public, which will look upon the present course of the Synod as an attempt to evade the enquiry, and smother the question. And in consequence of this suspicion, the ultimate sentence of this Court in this case will be deprived of all moral weight in the public mind, and will fail to bring about an amicable termination of the strife and heart-burning which have so long flowed from it.

3. Because such a course is unjust to both the parties. It is unjust to the Session of Toronto, who have signified that they will not submit to it; and also to Mr. Ure, who is quite willing that the investigation should be public, but by its being conducted privately, is deprived of an opportunity of setting himself right with the members of this Court, and with

the public, by giving explanations which might remove unfavorable impressions.

(Signed) Wm. TAYLOR, D.D.
Wm. AITKEN.
ALEXANDER HENDERSON.
JOHN McCLURE.
WILLIAM FRASER.

It was moved by Mr. Torrance, seconded by Mr. Proudfoot, That the reasons of dissent and protest offered by Dr. W. Taylor and others, be received and be engrossed in the minutes; but that no committee be appointed to answer them.

It was moved in amendment by Dr. Ferrier, seconded by Mr. Skinner,

That a Committee be appointed to answer those reasons.

The vote being taken on the amendment and the motion, the motion was carried, and the Synod resolved and decided according to the motion.

The Rev. Mr. Jennings handed in the reasons of protest for himself and the Toronto congregation, against the Resolution of Synod, in relation to their case, as follows—viz:

The Rev. Mr. Jennings, in his own name, and in behalf of the Session of Toronto, dissents and protests against the decision for the following reasons:

1. Because he and the Session dissented and protested, when the decision was come to, on the ground that they would appear before no select committee, having the strong desire that the whole case should be examined in public.

2. Because the Synod had, at a previous Sederunt, agreed to take up the whole case, having summoned the parties to the Bar; and that therefore the decision to proceed by private committee was a deviation from a course previously agreed on.

3. Because any party has a right to dissent and protest at any and every stage of the proceedings affecting their case.

In behalf of the Session of Toronto,

(Signed) JOHN JENNINGS, Moderator.

The Committee in the case of the Session of Toronto congregation and Mr. Ure reported as follows:—

To the Moderator and other members of Synod, in Court assembled:

The Committee appointed in the case of the Toronto Session, versus Mr. Ure, met, and was constituted by the Convener, the Rev. Mr. Christie. All the members present.

Mr. Jennings appeared, and stated that out of respect to the Convener of the Committee, and the Synod, he had come here to state for himself, for the Session, and for the Managers of this congregation, that they declined meeting the Committee, and would not have this business conducted in private.

Mr. Ure appeared, and stated that he had obeyed the decision of Synod hitherto, and would not shrink from it at the present time: That he did not see the string of epithets ascribed to him in the way in which they are now brought before the Synod; and that all he wished to convey was, that the minutes did not represent the conversation which took place on the question of the Atonement: And that if it were to help the Synod to come to a decision in his case, he wished to say that all he wanted was a certificate of membership.

(Signed) THOMAS CHRISTIE, Convener.

The Report of the Committee was received.

It was moved by Mr. Skinner, seconded by Mr. Kennedy, that it be resolved,

1. That inasmuch as one of the parties has declined acceding to the measure which the Synod in its judgment deemed best, thus obstructing our efforts amicably to adjust the case, it is due to the Synod to assert its authority, and therefore dismiss the case.

2. That inasmuch as Mr. Ure has made a very important explanation; and in desiring to separate himself from the Toronto congregation, thus obviating a difficulty before complained of by the Session after the last meeting of Synod, agreed to grant Mr. Ure a certificate.

A motion for adjournment being put and lost, the motion of Mr. Skinner was put and carried; and the Synod did and do resolve in terms thereof. From these resolutions the Rev. Dr. W. Taylor craved leave to enter his dissent, for reasons to be afterwards given in.

Messrs. Aitken, McClure, Henderson, Hogg, Ewing, Proudfoot and W. Fraser, craved leave to join in dissenting from these resolutions.

Mr. Jennings, for himself and for the Session of Toronto congregation, protested against the decision of Synod in the case.

Dr. William Taylor read and gave in, for himself and others, reasons of dissent from the final decision of the Synod in the case of the Session of Toronto Congregation and Mr. Ure. The reasons were ordered to be inserted in the Minutes, and are as follows, viz:—

1. Because, there is injustice committed against the Session of Toronto, by declaring that they have "obstructed" the business of this Court, whereas they have only expressed their unwillingness to have a private rather than a public investigation, in the exercise of a right which the Synod has already acknowledged.

3. Because, there is injustice committed against Mr. Ure, for the important explanations which he is said to have made are not made public, and therefore both he and the Court are deprived of the benefit of them.

3. Because this decision involves a culpable loosening of the bonds of discipline, likely exert a pernicious influence not only in the Congregation of Toronto, but throughout the Church. It is well known that this Congregation has been involved in trouble and contention for more than a year, and now this Court has brought the whole case abruptly to a close, without having the faithfulness to say where the blame lies, or addressing any word of admonition or reproof to either party.

(Signed) Wm. TAYLOR, D. D.,
W. ATKIN,
ALEXANDER HENDERSON,
JOHN McCLURE,
Wm. FRASER.

Agreed that the foregoing reasons of dissent from the final decision on the case of Mr. Ure, be inserted in the minutes; and that Dr. Ferrier, Messrs. Drummond, Torrance, Thomson and Skinner, be appointed a committee to answer them. To report to-morrow forenoon. Dr. Ferrier, Convener.

Mr. Jennings, for himself and the Session of Toronto congregation, gave in, in addition to the above, reasons of dissent of the following tenor, viz:

1. Because the Synod have refused to enter upon the moral merits of the case.

2. Because the Synod have resolved to give Mr. Ure a certificate of church membership, notwithstanding that he was accused of making five statements before this Court, all of which could be proved to be untrue, by evidence offered by the Session and produced in Court.

3. Because the decision of Synod subverts the ordinary principles of morality held even by irreligious men—not to speak of the high obligations of our holy faith.

(Signed) JOHN JENNINGS,
Moderator of Session.

These reasons were received, and the same Committee appointed to answer the reasons of dissent of Dr. W. Taylor and others, were appointed to answer them.

The Committee to whom was referred the reasons of dissent of Dr. William Taylor and others, against the decision of Synod in the case of the Session of Toronto congregation and Mr. Ure; as also the reasons of dissent from the same decision by Mr. Jennings and the Session, gave in answers to the said reasons of the following tenor:

Answers to reasons of Dissent by Dr. William Taylor and others.

1. The Committee beg leave to remark, that the Synod, by appointing a Select Committee to retire with the parties, by no means intended to proceed with a private investigation, but were only desirous to prepare for, and facilitate, a subsequent public investigation.

2. The Committee have only to state, that the "important explanations" were made public before the Court in the Report of the Select Committee, which will be published in the minutes.

3. The whole conduct of this Synod secures it against being justly characterized as being disposed, either directly or indirectly, to "loosen the bonds of discipline;" inasmuch as that, whilst it uniformly attributes the highest importance to this ordinance, it at the same time protects the rights of members, Sessions and Presbyteries.

But your Committee cannot see that there is any "loosening of the bonds of discipline" involved in the decision of Synod; for it has merely declared the incompetency of the Session to institute proceedings against Mr. Ure for expressions employed before this Court last year, which passed unchallenged at the time; and therefore we cannot perceive how any pernicious consequences will follow in the congregation of Toronto, or in any other; and even if there should be, the Synod is not responsible. This Court has not brought the matter abruptly to a close, nor refrained from saying where the blame lies; for by affirming the decision of the Presbytery of Toronto, they declared that the Session was in blame for taking up the case. Nor is it consistent with fact, "that no word of admonition was addressed to either party;" and as for reproof, it was felt to be uncalled for in the circumstances.

The same committee gave in at the same time, answers to the reasons of dissent from the decision of Synod in the case given by the Moderator and Session of the Toronto congregation, as follows:—

Answers to Reasons of Dissent by the Session of Toronto congregation.

1. That in as far as this case was before the Court, neither its moral nor ecclesiastical merits were overlooked.

2. Certain accusations against Mr. Ure's veracity were, it is true, forced on the Court; but were met to their satisfaction by Mr. Ure's explanations, which shewed that the allegations of the Session referred to a period subsequent to the Synod of 1852, the transactions of which he does not impugn; whereas his language had reference to a time anterior to that period—thus appearing to be merely a misunderstanding between the parties, and involving no moral delinquency. The Synod, therefore, in giving Mr. Ure a certificate of membership, do no more than justice to him; as it simply places him in the position in which he was

left by them in 1852, from which the Session, by proceedings for which they were incompetent, were attempting to displace him.

3. This reason is so gross in itself, that it carries its own refutation with it; and is so insulting to the Court, that your Committee submit that it should be allowed to remain without further notice.

The answers to reasons of dissent, in both instances, were adopted by the Synod, and ordered to be engrossed in the minutes.

On the motion of Mr. Duff, seconded by Mr. Kennedy,

That the Protest and Appeal of Cameron and others against a decision of the Presbytery of Toronto, refusing to organize them into a congregation of the United Presbyterian Church in Toronto, be taken up.

Received a memorial from the Managers of the Congregation of Toronto, in reference to the case of Appeal, Cameron and others against the decision of the Toronto Presbytery, the memorial being transmitted by the Presbytery.

Took up the case of Protest and Appeal, Cameron and others against a decision of the Presbytery of Toronto, refusing to grant the prayer of a petition for the erection of a new Congregation of the United Presbyterian Church in the City of Toronto.

Read the report of the Presbytery of Toronto, transmitting the case. Read the decision of the Presbytery appealed from; also, the reasons of protest and appeal by the Appellants. Read also the Report of the Presbytery's Deputy to examine into the state and prospects of the Petitioners; also, the petition first presented to the Presbytery, and signed by twenty persons; also the resolutions originating the petition; also, another petition signed by eighteen persons, and which was brought before the Presbytery by its Deputy. Heard Mr. Cameron in support of the Appeal. Heard Messrs. Dick and Fraser in defence of the decision of Presbytery.

Heard Mr. Jennings on behalf of himself and the Session and congregation. Heard Mr. Cameron in reply. Heard Mr. Jennings in explanation. Questions were then asked the Commissioner, Mr. Cameron, which were answered. The parties were then removed.

After reasoning, it was moved by Mr. Henderson, seconded by Mr. Hogg,

That this Synod do not think that there is, at present, a Call in Providence to attempt the formation of a new congregation, in this city, in connexion with the United Presbyterian Church; therefore dismiss the Protest and Appeal, and affirm the decision of the Presbytery.

It was moved in amendment by Mr. Kennedy, and seconded by Mr. McNaughton, Ekler,

Sustain the Protest and Appeal, set aside the decision of the Presbytery; and grant the prayer of the petition.

The amendment being first put, was carried; and the Synod did and do decide and resolve in terms thereof.

The Rev. Messrs. Kennedy and McClure were appointed to reply to the Deputation of the Congregational Union, on behalf of the Synod.

Read and received a petition from the Rev. Messrs. Caw, Drummond and Rodgers, members of the Presbytery of Flamboro', on behalf of themselves and certain Sessions and Congregations therein enumerated, praying to be disjoined from the said Presbytery, and to be erected into a new Presbytery.

Also, read and received a petition from the Rev. Mr. Murray, and the Session of the congregation of Blenheim, Burford and Woodstock, within the bounds of the Presbytery of London, praying to be connected with the new Presbytery when formed.

On motion, it was agreed

That the prayer of both these petitions be granted. And that the Ministers, Sessions, and Congregations of Brantford, Maudsford, Glenmorris, Mount Pleasant, Norwich, Paris, Blenheim, Burford and Woodstock, be disjoined from the Presbyteries of Flamboro' and London, respectively; and be erected into a new Presbytery, under the name of the Presbytery of Brant: Mr. Drummond to be Moderator. And that the first meeting be held in this place to-morrow, the 21st instant, at twelve o'clock, noon.

The Rev. Professor Taylor, and Mr. Duff, were appointed to deliver Addresses on Missions at the meeting of Synod next year.

On motion, it was resolved that the Committee of Missions of last year be reappointed, with the addition of Messrs. Barrie and Dunbar, Ministers, and Messrs. McNaughton and Fotheringham, Elders.

The Committee, as thus reconstructed, will then stand as follows—namely: The Rev. Professor Taylor, Dr. Ferrier, the Rev. Messrs. Jennings, Torrance, Hogg, Barrie, Dunbar, and Thomas Christie (Treasurer, ex officio); together with Robert Christie (the Synod's Treasurer, ex officio), Thomas Armstrong, and Thomas Fotheringham, Esq. Mr. Torrance, Convener.

The Rev. Professor Taylor, Dr. Ferrier, and Mr. Thomson, Ministers; and Messrs. McNaughton, Roy, and Henderson, Elders, were appointed a Committee on Public Questions, with especial reference to the questions of Slavery, of Sectarian Schools, and the Right of Public Discussion; with instructions to report.

The Rev. Professor Lillie and the Rev. Mr. Wickson, the Deputation of the Congregational Union of Canada West, were introduced to the Synod by Mr. Jennings, and were cordially welcomed by the Moderator.

The Moderator the Deputies then severally addressed the Synod, redisplaying the sentiments of unity in the faith, and of respect and brotherly regard with which they were received by the Moderator.

Messrs. Kennedy and McClure addressed the Deputation on behalf of the Synod.

The Synod then engaged in praise by singing the 133rd Psalm; and at the request of the Moderator the Rev. Mr. Lillie led in prayer.

The Moderator then read the 17th chapter of the Gospel according to St. John, and the Rev. Professor Taylor engaged in prayer.

On motion of Mr. Dick, the Rev. Professor Lillie and the Rev. Mr. Wickson were invited to correspond and take their seats in Court.

The Committee on Correspondence with the Presbyterian Church of Nova Scotia, reported the copy of a letter transmitted by them to that Church.

The draft of letter read was highly approved; the thanks of the Synod were given to the Committee for their diligence; and they were instructed to prepare extracts from the letter for publication in the Canadian Presbyterian Magazine.

The Committee on the Nova Scotia Correspondence were then reappointed, consisting of Messrs. Jennings, Thornton, Dick, and Fraser.

The Convener of the Committee of Missions having stated that the Rev. Mr. Sinclair desired to obtain leave of absence for some time, to visit his friends in the United States, the Synod decided that for reasons which do not affect the ministerial standing of Mr. Sinclair as a probationer, nor his moral character; and as the term of six months for which he was received is expired, he be now relieved from all obligation of further service to this Church; and that the Presbytery of Toronto, by which he was received, be instructed to give him historical testimonials of his connexion with this Church, and of the termination of that connexion.

On motion of Dr. W. Taylor, it was agreed to renew the recommendation that Collections be made in all our congregations for the French Canadian Missionary Society.

Took up the question of the vacancies of the Church and the inadequate supply of preachers, when

It was moved by Mr. Drummond, seconded by Mr. Porteous,

That the Synod, taking into consideration the many obligations under which it lies to the parent Church for the many substantial tokens of benevolence and kindness which it has given to it, takes this opportunity of expressing its cordial thanks for these; taking also into consideration the great scarcity of preachers, and also the urgent calls from the many vacant congregations for settled pastors, agrees earnestly to solicit the co-operation of the Mission Board in Scotland, with a view to secure the services of at least ten additional preachers; and that this object be the more speedily gained, agree to appoint a deputy to repair to Scotland to consult with the Mission Board, and take what other steps may be deemed necessary to carry this resolution into effect.

It was moved in amendment by Mr. Proudfoot, seconded by Mr. Aitken,

That the last clause, after the word "preachers," commencing with "and that this object," to the end, be omitted.

The amendment was first put and carried, and the motion, as amended, was then adopted.

The Presbytery of Toronto reported that the Rev. Mr. Waddell had demitted the charge of the congregation of Pickering, and that his name had been taken from the Roll of Presbytery. It was thereupon taken from the Roll of Synod.

Mr. Waddell was then invited to correspond, and take his seat in Court.

On motion of Mr. Aitken, seconded by Mr. McClure, it was resolved,

That this Synod authorize the use, in public worship, of the Hymn Book sanctioned by the parent church, in any of the congregations under their charge disposed to introduce it.

The Committee to whom was referred the Overture from the Presbytery of Durham, in relation to the Clergy Reserves, reported and recommended to the Synod the adoption of the following Resolutions, viz:—

1. With respect to the general principles involved in the Clergy Reserves question, the Synod deem it sufficient to refer to Deliverances on this subject, embodied in records of their 13th and 16th sessions, as explanatory of their sentiments, and to declare their unaltered adhesion to the views therein set forth.

2. The Synod agree to express their satisfaction, that the whole question of the Clergy Reserves has, by the action of the Imperial Government, been left entirely at the disposal of the Provincial Legislature.

3. Under the new aspect which the question has thus assumed, the Synod feel called, in the most emphatic manner, to declare, that no adjustment of that question can be regarded as satisfactory, which shall be founded on a more extended division of the Clergy Reserves, among the different religious denominations, or which shall not embrace, as an essential element, the absolute and definitive appropriation of those Reserves to a purely secular purpose.

4. The Synod renew the recommendations of former years to the congregations under their care, diligently to use all legitimate means, and strenuously to exert the influence possessed by them in their several localities, with a view to secure, as speedily as possible, the settlement of this question, in a manner accordant with the well known principles of the Church. Adopted.

The Presbytery of Durham reported on the inspection of Students of Theology in their bounds, to the following effect:—

That they have had under their inspection, as students, Messrs. Tisdale, McNeill, and McPaul; that the two former have had several exercises assigned them, and have given the Presbytery uniform satisfaction. In regard to Mr. McPaul, the Presbytery have never had him before them, in consequence of ill health.

The Committee for the distribution of Preachers, consisting of Messrs. Thornton and Kennedy, was now appointed.

The accounts were approved; and the cordial thanks of the Synod were given to the Treasurer for his diligence and attention to the business entrusted to him.

Resolved—That the Treasurer's accounts, in detail, be printed as an Appendix to the minutes; and that the editor of the "Canadian Presbyterian Magazine" be requested to insert the accounts in that periodical.

On motion, it was agreed

That the Synod's Treasurers be instructed to close their accounts on the 29th day of May, or on the first lawful day thereafter. And the members of Synod are hereby instructed to attend to the regular collections required by Synod for the various schemes of the Church, at the proper times.

On motion, it was resolved

That the Committee of Missions be instructed to supplement weak settled congregations from the funds raised in this Province, so far as they are able to do.

On motion, it was agreed

That the Committee of Missions be instructed, without delay, to correspond with the Mission Board of the parent church, with a view to carrying out the earnest desire of this Synod for a further supply of preachers, as expressed in the resolution of a former Sederunt.

On motion, it was resolved,

That the Treasurer be authorized to pay the sum of £10 of Library fund in his hands to the Committee on Theological Education, to be expended by them for behoof of the Library of the Theological Institute.

On motion of Mr. Jennings, it was unanimously agreed

That the salary of the Clerk of Synod be henceforth £15 per annum.

Called for the Reports of Presbyteries on the employment in missionary labor of Ministers whose congregations receive aid from the Mission Fund.

The Presbytery of Flamboro gave in their Report as follows—namely:

Report of Missionary labor for the past year, furnished by the Flamboro Presbytery.

The Rev. Mr. Rodgers is the only Minister who has performed Missionary labor in the bounds of this Presbytery during the past year. His services have been confined to Norwichville and Tilsenburgh. He has preached on ten different Sabbaths in Norwichville, and seven times on week days, and has visited all the families connected with our church in that locality. He has also preached and visited repeatedly in Tilsenburgh. The Presbytery believe that much good has been done by Mr. Rodgers as a Missionary, both as regards the interests of the United Presbyterian Church and the interests of vital religion; and they confidently believe that the seed sown will yield produce a plentiful harvest.

The Presbytery of London reported, that they had no person employed in that service during the past year.

The Presbytery of Toronto reported, that they had not employed any Minister in Missionary labor during the past year, because they did not see cause.

The Clerk of the Presbytery of Canada East being absent, there was no report from that Presbytery.

The Lanark Presbytery reported, that none of its members had been employed in missionary labor during the past year.

The Presbytery of Durham reported, that they had not employed any of their Ministers in this service for the last year.

The Presbytery of Wellington reported, that none of their Ministers are in receipt of aid from the Mission Fund; and that therefore they had no report to make of such Missionary labour performed.

Called for the Reports of Presbyteries on the inspection of Students of Theology.

The Presbytery of Toronto reported as follows:

The Toronto Presbytery beg leave to report, that they had under their inspection the following students—namely, Messrs. Lee, Fotheringham

and Bruce, who were examined at several meetings of Presbytery, and delivered essays, to the full satisfaction of the Presbytery.

The Presbytery of Plamouth reported as follows:—viz:

The Presbytery of Plamouth report, that they have only one student—Robert C. Moffat—and their expectations; that he has met with three several times during the past year; and that he has performed all the prescribed exercises correctly to their satisfaction.

The Presbytery of Wellington reported, that they had no students for the past year.

There were no reports from the remaining Presbyteries.

The Committee on public questions, with especial reference to the questions of—1st, Slavery; 2nd, Sectarian Schools; 3rd, Right of Public Discussion—reported.

First, on the question of Slavery, they submitted the following resolutions for the adoption of the Synod:

1. That the Synod feel called upon to express the unqualified and unmitigated abhorrence with which they have always contemplated Slavery, as repugnant to the light of reason, the principles of natural justice, and the spirit and precepts of our holy religion.

2. That the Synod are grieved to know that Slavery still prevails among nations which have made great progress in civilization, and are distinguished for their religious privileges and professions. And the Synod cannot refrain from referring, in particular, to many of the United States of America, where church members, and even office-bearers, are said to be deeply implicated in the matter.

3. That the Synod deeply regret, that comparatively few of the churches in the United States have taken such energetic action on this subject as the Synod consider to be demanded; while some of them have altogether omitted at this crisis, and others have almost directly given it their sanction. That the Synod are persuaded, that decided practical testimony borne by the religious portion of the community against this great enormity of Slavery, is likely to prove one of the most effectual means of its suppression; and that there is little hope of that object being accomplished so long as that testimony is withheld.

4. That the Synod, though aware in some measure, of the difficulties connected with the abolition of Slavery in the United States, and anxious to make due allowance on that account, agree to record their approbation of, and sympathy with, those churches, which have excluded slave-dealers and slave-holders from their fellowship; and will feel it an honor and a privilege to cooperate on Scriptural principles with such churches in their efforts against Slavery, and in other works of faith and labours of love.

On the second question—namely, that of Sectarian Schools, the Report of the Committee embodies the following Resolutions:—*Resolved*—1. That this Synod approve of a National system of Education, placing all the members of the community upon a level, and encouraging, as that now in force in this Province does, the use of the Scriptures under certain reasonable regulations, as are also prescribed therein.

2. Holding these views, we deeply regret to perceive the principle of Sectarian Schools so distinctly recognized in the latest amendments of the Provincial School Act, and do strongly testify against such a principle as impolitic and mischievous, recognizing as it does the right of the Government to take the moneys of the people and appropriate them for the purpose of sustaining and extending religious distinctions, and thereby continuing to stimulate the elements of discord throughout the community, and greatly marring social interests.

3. That this Synod recommend to those under their care, the use of every proper and constitutional means to secure the repeal of all such statutes as recognize the principle of Sectarian Schools.

On the third question submitted to the Committee—namely, the Right of Public Discussion, the Report recommended for the adoption of Synod the following resolutions:

1. That this Synod maintain the right of full and free public discussion of all questions of national interest, whether political, philanthropical, moral, or religious; and they regard it as the privilege of every member of society to state, explain, and vindicate his sentiments, on proper occasions, on all such questions.

2. That whilst they thus maintain the right of public discussion as the privilege of all persons and classes, the Synod are by no means to be considered as giving their approbation to any expression, either by word or action, by individual or combined demonstration, which would tend to irritate, or provoke to any breach of the public peace, rather than to enlighten and convince the understanding. But this is to be understood as in no way limiting the right of free and calm enquiry and discussion on points on which parties may widely differ from each other.

3. That this Synod express their regret that on some late occasions, in the Eastern sections of this Province, this freedom of speech and discussion was obstructed by threats and violent proceedings, leading to disastrous consequences; and they maintain that all such interference with the privilege of public discussion should be condemned, and effective measures taken to prevent the recurrence of such disorderly and diabolical occurrences.

The Report on the whole of the questions as above was received, and was, on motion, unanimously and cordially adopted; and the Synod did and do resolve in terms thereof.

The Committee to whom was remitted the question of the public desecration of the Sabbath, reported a series of resolutions

for the adoption of the Synod. They are of the tenor following, viz:—

1. That the Sabbath is altogether of Divine authority, and that the obligation to observe it extends over all time and all men.

2. That God, "The Lord of the Sabbath," is deserving of man as a gift six days out of seven, reserved the Seventh day as His own special property.

3. That "The Lord of the Sabbath" has commanded that His own day be wholly devoted to spiritual exercises, and has imposed upon man the solemn obligation "Remember the Sabbath day to keep it holy."

4. That of the Sabbath day, the "Lord's day," and by him appointed to be kept "holy" in remembrance, with all being chargeable with the sin of robbing God, take any part, and devote it either to the performance of secular duties, or to any amusements.

5. That the Synod see with sorrow that the "Lord's day" is profaned by travelling on railways and steamboats, in consequence of Governmental regulations, which are enforced, under the penalty of the loss of place, to violate the sanctity of the Sabbath.

6. That the Synod recommend, that all the Presbyteries, Sessions, and Congregations of the United Presbyterian Church, and the individual members thereof, employ every legitimate means in their power to procure the enactment of such laws as may relieve public servants from the necessity of Sabbath desecration.

7. That to render effectual the means employed to remove the causes of Sabbath profanation, the Synod further exhort, as those who must give account of souls, that all, yet whom they have the spiritual oversight, be that in their personal department, their domestic arrangements, and public life, they "Remember the Sabbath day to keep it holy."

The Report was received, and its recommendations adopted, and the Synod did and do resolve in terms thereof.

Called for the Report of the Committee on the literary course to be pursued by students of Theology.

Mr. Jennings reported verbally, and the report was received. Appointed a Committee on Theological Education—Professor the Rev. Dr. John Taylor, the Rev. Dr. Ferrier, the Rev. Messrs. Thomas Christie, Thornton, Dick and Barrie. Dr. Taylor to be Convener.

The Committee, appointed at the VIII. Sederunt, on the Supplement of Stipend under certain circumstances, reported to the following purport—viz:

1. That it is the law of the Synod that Congregations, and not Ministers, are the party receiving Supplement of Stipend.

2. While this Synod hold as a general principle that Ministers give themselves wholly to the Ministry, yet inasmuch as in the present circumstances of the country the performance of the duties of Local Superintendents of Common Schools by the Ministers of this Synod, within proper bounds, tends to the benefit of the Teachers, and youth especially, and of the community generally, and is thus in itself favourable to the higher interests of morality and religion; therefore, none of the Ministers of this Synod be, for the present, discouraged from accepting said office.

3. Your Committee would recommend that the question of remuneration, in cases where congregations still receive aid from our Mission Fund, and the Ministers of which are Superintendents of Schools, be left, where they think it ought to be left, to the vigilant inspection of the Presbyteries in whose bounds said Congregations are.

(Signed) JAMES DICK, Convener.

The report was received.

It was moved by Mr. Jennings, seconded by Mr. McClure, that the following be substituted for the 3rd section of the report, viz:—

That Ministers of this Church receiving Supplement, may be allowed to take the office of Superintendent of Common Schools; provided always, that all the emoluments received from such office shall be deducted from the supplement of stipend granted by Synod.

It was moved in amendment by Dr. W. Taylor, seconded by Mr. Aitken,

That the report of the Committee be sent down to Presbyteries and Sessions for their consideration, and they be enjoined to Report to this Synod at its next meeting.

The Amendment, being first put, was carried, and the Synod did and do decide in terms thereof.

Took up an Overture from the Presbytery of Wellington, agent the management of Congregational affairs, recommending the adoption of the system of book-keeping now in general use in the congregations in Scotland, published by David Robertson, of Glasgow; and that the books of congregations be examined yearly by the Presbytery, to see that they are regularly and correctly kept.

Agreed to recommend to congregations, to consider the propriety of adopting the system of church stationery referred to in the Overture.

Took up an Overture from Professor Taylor, in reference to the receiving of Ministers and Preschers of other denominations, and recommending that every application for admission made to a

Presbytery, shall, if the Presbytery be favourably disposed towards it, be referred to the Synod for its judgment, and that the Synod adopt such rules as to its wisdom may seem meet, for settling the form of procedure by Presbyteries in such cases.

Referring to the existing law of Synod, for the reception of Ministers and Proctors of other denominations, on pages 161 and 162 of the printed minutes, it was agreed,

That the 2nd resolution on page 162 of printed Minutes be rescinded, and that the following be substituted, namely,—That the Presbytery to whom they apply may receive them on trial till the next meeting of Synod, and that their final admission shall in all cases be a Synodical act.

The thanks of the Synod were given to the Minister and other Office-bearers, and Congregation of Toronto, for the comfortable accommodation furnished by them for this meeting.

Delayed all other causes.

The Moderator then addressed the Synod.

After engaging in praise, by singing Psalm cxxxv. 13—16, the Moderator announced that the next meeting would be held in the city of Hamilton, on the first Tuesday of June, 1854, at seven o'clock, p. m., and closed the meeting with the Apostolic benediction.

THE SANDWICH ISLANDS.—A recent census of the Sandwich Islands exhibits some startling facts. The present population of the seven islands forming the group is 83,411. The deaths during last year were 2947, while the births were only 1478—an average of six deaths to one birth. The foreigner number only 1787. This is an extraordinary state of things, and we doubt whether its parallel can be found in the history of the world. In the time of Cook, this people numbered 400,000; three in seventy years they have decreased 320,000. In 1826 they numbered 306,379—decrease in seventeen years nearly 93,000. At this rate of decrease, another generation will blot this people from the face of the earth.

GREENLAND.—*Norovino.*—There is abundant evidence that the gospel has not been preached in vain to the Esquimaux of Greenland. Many of those who have professed the name of Christ, are distinguished for their consistent walk, and many have exhibited a cheerful faith in the hour of death; the valor which they place on the Bible, "is such as might put to shame the more enlightened Christian world." At Lichtenow, the largest settlement, 237 communicants came together in July, at the Lord's Supper.

LABRADOR.—*Norovino.*—During a severe dearth, owing to the entire failure of the seal hunt, there was no falling off in the attendance on religious services at Hopedale; many, on the contrary, showed themselves anxious to derive strength and comfort from hearing the word of God. Three adults were baptized in the winter, an event which had not occurred before for fourteen years. A solemn religious service was held at Mele the first of August last, in commemoration of the arrival of the first missionaries at Nisbet's Harbor, one hundred years ago. One of the barometers stated that the thermometer had not fallen lower than 24° below zero; the spring too had been cold and rude, so that their gardens were backward; yet so fair and genial weather had now (August 23) set in, they were hoping for a tolerable return. Of 413 persons under the care of the mission at O'ikat, 176 are communicants.

The Magazine will be published on the 15th of every month, and it is requested that all literary contributions be forwarded ten days previously.

All orders, payments, and communications to the Editor, to be sent (Post-paid) to the Rev. JOHN JENNINGS, Toronto.

The Canadian Presbyterian Magazine.

TORONTO, JULY, 1853.

Several communications and Reviews are, unavoidably, delayed insertion in this number.

The Presbytery of Toronto meets on the Tuesday after the first Sabbath of August, at two o'clock, p. m.

The Treasurer's accounts came too late; will be published next number.

FLAMBORO' PRESBYTERY.

This Presbytery met at Toronto, at 2 o'clock, p. m., on the 15th of June. Mr. William Christie reported that he had preached and presided in the moderation of a call at Thorold, which turned out unanimously in favor of Mr. William Deas, preacher. It was signed by 20 members, and 41 adherents. This call was sustained, and concurred in by the Presbytery.

Read a petition from Danville, signed by 25 persons, requesting to be formed into a station in connection with the U. P. Church, promising to pay six dollars for the services of each Sabbath. The prayer of this petition was unanimously granted.

Read a petition, for transmission to the Synod, praying that the congregations of Hamford, Bramford, Glen Morris, Mount Pleasant, Norwich, and Paris, be disjoined from the Flamboro' Presbytery, and to be formed into a new one. Agreed to transmit said petition.

Mr. Rodgers gave in a report of his missionary labors during the past year, which was highly approved of. *John Hogg, Sec. Clerk.*

THE MAGAZINE.—The present number begins the third year, and third volume of the Magazine. The very cordial support which has been extended to it, and the almost universal satisfaction which has been expressed regarding the way it has been conducted, and the assistance given by valuable writers for its pages, deserve an expression of gratitude, which is heartily given. The past must be taken as the best security for the future plan on which it is to be rendered interesting and useful. No doubt, some differ as to the nature of what should constitute its contents. Some would have politics introduced, and some would not; some would have this, and others that, out or in; and some would have it just as it is. No doubt, some think they could do far better themselves, and on that we express no opinion; but as we cannot please all, and do not attempt it, the purpose is, that the Magazine continue in its general Missionary, Editorial, Literary and Miscellaneous features as before; being well secured that it will thus most efficiently do its part for the Church, and secure the confidence of the membership and all its readers. It is hoped, then, not only that subscribers will continue, but that additional energy will be exerted to increase its circulation. Especially is the aid of ministers asked; that they bring it before their congregations, and request new subscribers; for to brethren, in no small degree, must its future extension be indebted. Already it has been the means of increasing the number of our stations, and of greatly adding to the interest in the Church, taken by the members; and a continued and well sustained effort will certainly be productive of more good.

To Denominational and Religious papers with which the Magazine is exchanged, we send fraternal greeting, and acknowledge, with no small measure of thanks, the place which our periodical occupies in their estimation, and also for many valuable articles extracted from their pages.

THE SYNOD.

In other pages will be found an abstract of the Minutes of Synod, as largely as our limits will allow, and containing all, we think, of any interest to our readers. The different adjournments are not marked, but this we esteem of little importance, as it is what was done, and not when it was done, that will be cared for. In two cases before the Court, we have altered the succession of minutes, bringing all that was done in those cases into continuous order, so that the facts may be clearly seen; but with the exception of mere transposition no change has been made.

In one case brought before the Synod, and which has caused no small commotion, viz.: The Session of Toronto versus G. P. Ure, as it appears in the minutes, is so far incomprehensible that the grounds of it do not appear, and therefore we shall give a brief synopsis of the leading facts.

In March, 1852, Mr. G. Ure was elected by Toronto congregation to the eldership. When he appeared before a Committee of Session to be examined, according to the law of the Church, on his views of doctrine, &c., it was found that he held peculiar views on the nature and design of the atonement of Christ—such as—the atonement of Christ was only a grand moral means for satisfying divine justice; that Christ, in dying, had no special love to his own people; that his special object was only the speciality of the exhibition of the moral means:—that when Christ said on the cross, "it is finished," that all his work was then done—that he did no more, and does no more, and that only by the subsequent intercession and operations of the Holy Spirit is the special purpose of God for his people exhibited, &c. The errors in doctrine formed the firm ground of objection by the Session.

On various grounds he held that he ought not to attend both services of public worship—but at last said that, if the Session would ordain him an elder, he would attend church for the sake of example! His views on church attendance formed the second ground of objection.—The Session refused to ordain him an elder. He carried his protest and appeal to the Presbytery, where it was dismissed—and next to the Synod, held last year, when the following was the decision:—

"Deny the protest and appeal; find that there is no valid reason in the evidence before the Court, to question the appellant's soundness in the faith, and set aside any decision of the inferior Courts, which may be thought to the contrary, but are strongly of opinion that his admission to the office of ruling elder in the United Presbyterian congregation of Toronto is inexpedient and inadvisable."

This settled the point about his admissibility to the Session; but it was unfortunately a compromise; and like all compromises on matters where doctrine and principle are concerned, was bad; and the mover and secondor, and main supporters of it, we believe, are now likeminded. The Committee of Session had not taken down his words and made him sign them; and hence, when he denied what was asserted, though he never told what he did say, it was thought the easiest way to avoid a thorough investigation, just to hinge the whole on what we put in italics—*"There is no valid reason in the evidence before the Court."*

When pleading his case before Synod in 1852, Mr. Ure made two charges, both of which were denied on the spot; but the Synod heard and did no more. The chief statement then made, and which gave rise to the present case, was this: that Mr. Ure, to get quit of the charge by the Session for heresy, made the accusation "that the minutes of Session are untrue—utterly untrue—made up—varnished—garnished—unfounded—ramped up." Though the Synod did not investigate such a grave charge against an inferior court, the Session deemed it right to protect themselves, and afterwards attempted to deal with Mr. Ure; but he refused, in writing, to do anything—retract, confess, or deny; and in these circumstances, the Session, maintaining the accuracy of their minutes both in letter and in spirit, cut him off from the membership for slander and contumacy.

Mr. Ure appealed to the Presbytery. The Presbytery, by a majority of one, decided—"Sustain the protest and appeal, reverse the decision of the Session, and leave the case of Mr. Ure's standing in the Church precisely as it was left by the decision of Synod."

The Session then appealed to the Synod.

The above is a brief epitome of the case; and now we come to the conducting of it before the Synod.

The papers were all read, and a Committee appointed "to mature this case for the decision of Synod." The Committee reported, as see pages 52 and 53 printed Minutes, and page 3 of the Magazine. The Committee's report contained eight resolutions; and the eighth resolution, especially, the Synod, by a majority, refused to adopt!! It is worthy of being put in capitals as a key to the whole thing—and we give it:—

"THAT THIS CASE OUGHT NOT TO BE DECIDED BY THIS COURT MERELY UPON THE GROUNDS OF ECCLESIASTICAL FORMS OF PROCEDURE, BUT ON THE HIGH GROUND OF CHRISTIAN PRINCIPLE, AND UNDER A SINCERE DESIRE TO DO ALL IN OUR POWER, AS WE SHALL BE ANSWERABLE TO CHRIST, TO RESTORE PEACE TO THE CONGREGATION OF TORONTO."

It is a serious fact, that a majority of Synod decided against that, and consequently determined that they would not be bound to decide the case on "the high ground of Christian principle!!"

But that was not all; for, according to the seventh resolution, the Synod took "the whole case into their own hands;" and did actually "summon Mr. Ure and the Session to their bar, and there to deal with them as truth and justice may require." But—

At next meeting, when the parties appeared; and when, instead of investigating the whole case in open Synod, this flexible majority appointed a Committee to meet the parties in private, and there investigate and report to Synod—thus breaking their own resolution, as well as shirking a public trial.

The Rev. Mr. Jennings, the Elders, and Managers of the Church, all refused to meet in private; and determined, according to the former resolution of Synod, that they would go into the case in public, or not at all. A large number of Ministers also dissented against the acts of the majority.

The Committee of Synod met, and reported. (See page 4.)

Then came the final decision of Synod (see page 4); and if the match for the whole can be found in ecclesiastical history, we shall, to the finder, give all that we are worth in the world.

In regard to the course pursued, and the decision come to, we refer our readers to the two acts of reasons by the dissentients, signed by the Rev. Dr. Taylor and others, and those adied by the Session of Toronto; and let them judge of their force from the whole facts of the case. Answers were given to these, prepared by a Committee, and adopted by the Synod; and on these we would make one or two remarks.

In the 1st, it is said that at the Select Committee, it was not intended to proceed with a private investigation, but only to prepare for and facilitate a subsequent public investigation! Why,

there was nothing to prepare or facilitate. The case was ready for investigation; but in the estimation of some it was not ready for public investigation; for had that been done, it is well known what would have been the issue.

In the 2nd, it is said that the important explanations made by Mr. Ure were made public before the Court in the report of the Select Committee. We ask, where, in that report, are they to be found? Nowhere.

In the second paragraph of the 2nd, it is said that the Synod did say where the blame lay, and that it was on the Session for taking up the case. That's not the point—but this is it: Is one man to be blamed for making such an accusation against a Session in regard to the falsity of their minutes; or the Session, for making false minutes; or the Session, for cutting off from Church communion one who made such a charge? Did the Synod decide those points? No—these were the points that were shirked and smothered in a select committee. Again, it is said, "Nor is it consistent with fact, that no word of admonition was addressed to either party." We say it is consistent with fact; for not one syllable of admonition was ever uttered to either party; and we appeal to the Moderator and Clerk to sustain us in this.

The answers given to the Session's reasons are of a piece with the former, and afford good ground for a long and crushing review; but enough of explanation has been given.

There is the case; and we ask any man with a conscience, if there is any wonder at the indignation of the Toronto congregation, and that the bands of ecclesiastical connection were almost broken; or, that Mr. Jennings, when protesting against the decision, declared "that it is the most iniquitous decision that was ever perpetrated by any court."

Because this is apparently a local case, some may think we have given too much prominence to it. It is not because we, individually, are interested, that so much is written; but because the ploughshare of division has made a deep and a broad furrow.

There are at least fifteen ministers in a state of high dissatisfaction with the issue; and that is so light matter in our Church. It is notorious through our communion, and our membership, all, have a right to know the actual facts and merits of it. We hold that the Synod is not the Church, but the Church is composed of the whole membership, and one member cannot suffer without all the other members suffering along with it.

NOTE.—We have avoided personalities in regard to members of Synod—but that there may be no mistake, if any individual feels aggrieved at anything we have written, or thinks that truth and justice have not received their due at our hands, our columns are open to anything he may choose to write on this subject. We have no particular wish to say more on it, but we shall not deter any one, by hedging ourselves round with an editorial privilege.

To the Editor of the Canadian Presbyterian Magazine.

Sir,—I have been credibly informed, that at the meeting of the United Presbyterian Synod last week, there was circulated among certain members, a letter from the Rev. Andrew Sommerville, Secretary of the Board of Missions of the U. P. Church in Scotland. It was also said that the letter had relation to the aiding of congregations in procuring libraries; that something of this kind was offered, viz:—That if any ten congregations should raise the sum of nine pounds each, fifteen pounds would be added—making twenty-five pounds to each congregation for the purchase of Bibles.

Now, there are a few questions about this affair which I should like to have satisfactorily answered; and first, is the said letter a fact? To whom was it addressed? What was the nature and extent of its proposals? Was it designed by the writer that it should be communicated only to certain individuals? Or had the Synod a right to be made acquainted with its contents? It does seem to me very strange, that the Secretary of the Board in Scotland should be authorised to make proposals to individuals, in the way which would appear to be indicated, by the alleged private currency given in the said letter! And if the letter contained offers to congregations generally, what shall be said of the person to whom it was addressed, and who thus prevented its being made known to the Synod.

Our Committee of Missions in this country, it will be remembered, are entrusted with the correspondence with the Board of Missions in Scotland, and, though I am unwilling to cast any unmerited imputation, they may rest assured, that suspicion of partiality and unfairness, on their part, in this matter, exists, which nothing but a full and frank explanation can remove.

June 27, 1853.

A MEMBER OF SYNOD.

PRESENTATION.

On the evening of the 28th of June, at a meeting of the congregation of the United Presbyterian Church, Toronto, the following address was delivered to the Rev. Mr. Jennings, accompanied by a very valuable purse. The impression made on the congregation, by the doings of Synod in this city, may be gathered from the address and testimonial—so highly honorable to both church and pastor—and only after four days of the rising of the Court.—

REVEREND AND DEAR SIR—

We, the members of this congregation and others, subscribers to this testimonial of our regard for you, as a Friend and Pastor, beg leave to submit, that we have watched with deep interest, the proceedings connected with this Congregation, as brought first before the Presbytery of Toronto—and more recently before the supreme tribunal of our Church, in Synod assembled. It is not our wish to animadvert upon the proceedings, or to characterize the language employed by parties in either of the courts. Sufficient acrimony of feeling has been already excited. Our wish is not to add fuel to the flame, but, if possible, to extinguish every unchristian feeling, and to act in a manner becoming our character as disciples of Him whose mission amongst our fallen race was emphatically to promote "peace on earth." Whilst we deem it inexpedient on our part, formally to censure the decisions of our Supreme Court, in the case lately under review, we beg leave, Sir, to state that these decisions have not impaired, if they have not even increased our high appreciation of your standing and character as a Christian Gentleman, a Friend and Pastor, and we at the same time beg to express our full confidence in the character and conduct of those associated with you in the superintendence of this Congregation. If any unworthy feelings influenced the decisions of Synod—we trust that He "who loveth righteousness" will overrule the evil effects thereof, and out of seeming evil educe ultimate and everlasting good, that the present discord and disservice of those who have heretofore acted as friends and brethren—may result ere long in a full union of feeling and sentiment, so becoming those who profess to be actuated by the purifying and ennobling doctrines of the Gospel. With the expression of these sentiments coming from our hearts, we beg, Sir, to put into your hands this purse, as a slight tribute of our regard—hoping that when convenient you may embrace the opportunity of a temporary relaxation from the toils of ministerial labour, and by change of scene and air, be invigorated in body and mind, so that you may the better be qualified for the efficient discharge of the high and holy duties of your sacred calling. In conclusion, permit us, Sir, to express our deep respect for, and interest in, Mrs. Jennings, and all the members of your family.

To this address Mr. Jennings made the following reply:—

MY DEAR FRIENDS,—

When it was intimated to me that you intended to present me with this address and testimonial, I was much surprised, though also, I confess, much gratified. I value your gift highly,—as I ought—but I appreciate the spirit which has led to it far more; for amid all trials, and with all my imperfections, it is consolatory and encouraging to have such an expression of feeling from friends whom I sincerely love, and whose good opinion regarding my official duties I ought always to strive to merit.

Most heartily do I thank you for this valuable gift, and also for many in past years which you have liberally bestowed on me. Though not given to flattery, I feel on this occasion, that it would be wrong in me to refrain from stating what I have often said in private to others, and what, though praise, is not flattery, but truth, that never minister could have a less censorious congregation, and one with whom a more frank and cordial friendship has always been maintained, and from whom, again and again, so many liberal tokens of regard and kindness have been received.

I appreciate much your expression of respect for, and interest in Mrs. Jennings and family. With her own feeble state of health of late, and my own anxieties, my wife has had her share of care, but the attention of friends, and an undying faith in the right, and in God, have given strength to the weak, and fortitude to the timid.

You have expressed your full confidence in the character and conduct of the Elders of the Church. This, brethren, is worthy of you; and it is well due to them, as a testimony borne by you in behalf of their rectitude in dealing with recent cases, the true merits of which, they and you were surely more competent to know, than any other party in our ecclesiastical connexion.

I am very grateful for your regard for myself, and for this expression of your confidence and esteem, especially in present circumstances; and I trust, with the wisdom and experience of increasing years, and by the truth of the Word, and by the aid of the Spirit which I ask to teach and lead me, that I may prove myself to be more worthy of them, and be more truly useful for you, and a "workman who needeth not to be ashamed."

With regard to the decision of Synod erecting a second congregation in this city, (and to what I cannot but consider unkind and unbrotherly treatment from a quarter whence we ought to have had least reason to expect it) I need say no more than it gives me in itself (waiving the motives that led to it) as little concern as it does you; and I would both give and take the advice of Gamaliel as applicable to this matter—"let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, you cannot overthrow it: lest haply ye be found even to fight against God." But in the case of discipline, like

yourselves, I feel very strongly, and my sentiments on this point I need not repeat, as they are embodied in the reasons of dissent given in by a number of ministers, and by the session, and which will be published in the minutes of Synod; when the world can judge. At the same time, in this connection, I cannot refrain from alluding thankfully to the fact that, though we were in the minority in Synod, that minority was composed of those ministers with whose opinions and support we may well be satisfied.

Brethren, we have now peace in the congregation, and let us with one heart pray and strive to keep it in the unity of the spirit; and "follow after the things which make for peace, and things wherewith one may defy another" and endeavour to show, as well as to experience, "how good and how pleasant it is for brethren to dwell together in unity." Let us endeavour to "walk worthy of our high vocation" as Christians, and do always that which is right, and no matter what human decisions may be, be assured that in those cases which have tried and troubled us, as well as in all others, that when we commit our way unto the Lord, He shall bring forth our righteousness as the light, and our judgment as the noonday.

Original Articles.

ON THE PSALMODY OF THE CHURCH.

I. HISTORY OF PSALMODY.

We have very little information left us on record respecting the state of religion during the Antediluvian period of the world. We know nothing respecting the external rites and ceremonies by which the religious feelings of Abel and Lamech, Enoch and Noah, found utterance. It is true they offered sacrifices, and it is very probable that they did so in conformity with some divinely prescribed form. We may also believe that they prayed and sang praises, but we are ignorant respecting the form which their devotions would assume. We have only a few brief hints respecting their religion. We are told that in the days of Enos, "men began to call on the name of the Lord," i. e., then the church and the world began to be more separate and distinct than formerly; those who believed and obeyed God, worshipped him publicly, thus declaring to the worldly and wicked that they were not ashamed of their relation to God, and they would thus publicly honour him. We know nothing of the form or order of their religious services, but we may infer that they were simple and expressive, the true index of their feelings and convictions. And as poetry and music are natural to man, (they existed among, and were used by, the Antediluvians. Gen. iv. 21.), it is reasonable to suppose that those arts would be employed by the people of God in giving expression to their religious feelings, as well as by the wicked, in giving expressions to their feelings of carnal joy and gladness. Then, as now, the servants of God would sing with the understanding and with the heart in "Psalms and hymns and spiritual songs." And then, as now, the sacred and ennobling arts of music and poetry would be prostituted by the wicked to minister to their carnal pleasures. There would then, as now, be heard the voice of praise in the dwellings of the righteous. God's character and works would furnish them with many a theme of praise, and these are still the themes of praise in the Church of God.

But here several questions might be put to the Biblical antiquarian, which are more easily asked than answered. Did the saints of God in those days worship God by the immediate influence of the Holy Spirit, teaching them what to sing and how to pray? Or had they a divinely inspired directory? If they were immediately and personally inspired, did this influence extend to all the people of God, or only to those who were patriarchs and priests among them? Or, if they possessed a divinely inspired directory, did any part of that directory descend to the Church of God for her guidance, during the "patriarchal and Mosaic economies?" We will not attempt to answer these questions; we only suggest them for the consideration of the antiquarian. But of this we are certain, that the writings of Moses are the earliest extant, and of these the Song of Triumph, composed for, and sung on, the occasion of the overthrow of Pharaoh and the Egyptians in the Red Sea, is the oldest hymn of praise extant. This song was composed by Moses, and it is probable that he is the author of some of the Psalms—for the religious services in the Tabernacle consisted not only in sacrifices, rites, and ceremonies, washings and sprinklings, but there was vocal and instrumental music, and hymns and songs. The Levites were the regularly appointed musicians, whose duty it was to conduct this part of the religious services of the Tabernacle and Temple. Whether the songs which they used were all composed by Moses, or whether additions were made by others to the Psalmody, which was left by him, it is impossible to determine. However, we know, that King David, in order to give the best effect to the music and Tabernacle service, divided the four thousand Levites into twenty-four classes, and assigned each class its proper time of service. Each of these classes had a leader placed over it, and they performed the duties which devolved upon them, each class a week at a time in succession. See 1 Chron. xvi. 5; xxii. 4, 5; and xxv. 1-31. These classes collectively, as a united body, were superintended by three chiefs or directors. This arrangement was continued by Solomon; after the erection of the Temple, and was continued down to the time of the overthrow of Jerusalem. This was occasionally interrupted during the reign of idolatrous kings, but was restored by their pious successors. After

the restoration from the Babylonish captivity, this arrangement was restored by Ezra. See Ezra iii. 10; Nehem. xii. 45-47.

The services performed in the Tabernacle and Temple, were in some respects different from the common and ordinary religious exercises performed by the people of God. Sacrifices could not be offered except in the Tabernacle or Temple. But God was worshipped and his praises sung in the schools of the prophets. And those who felt any particular interest in religion were assembled by the prophets on the Sabbaths and new moons for prayers and religious instruction. See 1 Sam. x. 5-11; xix. 18-24; and 2 Kings iv. 23. Also, during the Babylonish captivity the Jews who were then deprived of their customary religious privileges were wont to assemble round some prophet, who taught them and their children in religion. At these meetings (which were the origin of the Jewish synagogues), not only were the Scriptures, the ceremonial and moral law, read, but some of the sweet songs of Zion were sung. The heathen, among whom they lived in captivity, asked them, in jest, to sing them one of the songs of Zion, which implies that they alleviated their sorrows by these sweet songs of Zion.

After their return from Babylon, synagogues were instituted, where the Scriptures were read, and the Psalms were sung: these services were continued till the days of the Saviour, and were the pattern after which the religious services of the early Christians were conducted.

We may halt here for a little, in our historical sketch, in order to make a few remarks on the Psalms as a book of devotion. The book of Psalms has been the manual of devotion in the church during the whole period of the Jewish dispensation. It is called in the Hebrew, the Book of Hymns or praises, because their great theme is the character, purposes and proceedings of God. But besides these great subjects of song, they express the feelings of the humble and contrite soul, its strong desire for pardon and acceptance with God, its hopes and joys—they embrace almost every variety of topic that can interest the patriot or believer.

They were composed by several individuals under the guidance of the Holy Spirit. It is probable, that not a few of the Psalms existed from the time of Moses, and were used by the people of God down to the days of Samuel and David. It is also probable that these Hymns then in use, were collected and arranged by David, and additions made by himself and others. And other additions were made to these again, even as late as the days of Ezra and Nehemiah. As a proof of this, we might refer to those Psalms which bear internal evidence that they were composed to celebrate events which transpired during the reigns of Solomon, Hezekiah, Jehoshaphat, and even during the period of the Babylonish captivity. The Book of Psalms is thus a collection of Hymns composed by several individuals at different times, and on a great variety of occasions. We know not whether there were any additions made to it after the days of Ezra, but if so, they were under the direction of the same Holy Spirit who inspired "the sweet singer of Israel." Thus perfected, the Book of Psalms became the book of sacred song, used by the Church of God till the days of the Saviour and his apostles. The Jews chanted these sacred songs in their public religious assemblies, and in their private meetings. They were also used by the first followers of our Lord Jesus Christ, but whether they were the *only* sacred songs used by them, is not easy to determine, as there is very little said in the writings of the Evangelists and Apostles respecting the religious services of the apostolic churches. We have no record respecting the precise forms used in their religious services. We know, however, that both in their public and private meetings they sang or rather chanted Psalms and Hymns and Spiritual Songs. But this subject—the Psalmody of the Apostolic Churches—though surrounded with considerable obscurity, is worthy of our attention. We may look at those passages of Scripture in which any reference is made to it, and from which we may hope to derive light respecting it. We have several examples of persons under the influence of the Holy Spirit giving utterance to their feelings of joy and gratitude. This was done, not in the words of any of the Psalms, which were recognized and in use among the Jews, but in words which the Holy Spirit taught them. The song of Mary is an example. Luke i. 46-79, also the song of Zecharias, on the birth of John the Baptist—Luke i. 67-79; and the song of Simeon on the presentation of the Saviour by his mother. Luke ii. 25-32. The song of Angels at the birth of the Saviour, is also of this kind. They are Hymns in the most proper sense of the word. They are not only Hymns, but the highest kind of poetry—and they contain many of the truths and consolations of the glorious Gospel of the blessed God. Surely the truths and sentiments, these expressions of hope and joy contained in these Hymns, are not to be denied to the people of God. Were they not written for their use, for their learning and comfort? And how are they to be of use, but through the medium of a translation? and that adapted to their mode of praise. These have varied in every age of the Church, for our mode of singing has little or no resemblance to that practised by the Jews.

But to return from this digression. The next passage of New Testament Scripture in which the praise of God is referred to, is that contained in Matt. xxvi. 30. After the institution of the Supper, the Lord Jesus and his disciples "sang an Hymn." This was done in accordance with the custom of the Jews at the Passover feast. They sang during the observance of that festival from the 113th to the 118th Psalms. These were divided into parts. The 113th and 114th were sung during the observance of the ordinance, and the 115th to 118th at the close.—And there can be little doubt that our Saviour and his Apostles used the same Psalms on this occasion. Our use of the Psalms has, therefore, the sanction of the Saviour's example, and so far as we can we should

follow the example which he has set. But we cannot use the Psalms in all respects as he did. They must be rendered into our language, and adapted to our modes of praise, in order to be used by us, or be profitable to us. And in respect to translations, or versions, it is a grievous mistake, arising from culpable ignorance or foolish prejudice, to suppose that any translation has the same authority as the original. The version which is nearest the original, in truth and sentiment, should have, with every one, most authority; and no Church should rest satisfied with an imperfect translation, if they can obtain a better. Antiquity has a powerful charm to some minds, but antiquity, if not in accordance with truth, is "a delusion and a snare." And we may here remark, that our Psalms or Hymns are most in accordance with the will of God, when they are in accordance with the truths and sentiments of the Scriptures, and when we sing them with the understanding and with the heart, our services are acceptable. We are told in Acts xvi. 25, that Paul and Silas, when in prison at Philippi, prayed and sang praises. But we derive, from this verse, no further information respecting the Psalmody of the Apostolic churches. We learn the fact, that though suffering in body, they were joyful in spirit, confiding in God their Saviour. We are not told what were the Psalms or Hymns which they sang, whether from the Psalms of David, or a spiritual song dictated by the Holy Spirit at the time suitable to their afflicted condition.

We may now look at 1 Cor. xiv. 15-26. The circumstances which gave occasion for these reproofs and directions of the apostle were these: The Corinthian Church had been very highly favoured with miraculous gifts but these had been greatly abused and perverted. Disorder seemed to reign in their assemblies. While one was disposed to preach, another was disposed to praise God. One had a Psalm, another had a doctrine. It is against the abuse of these gifts that the Apostle directs his reproofs. The remarks of Bloomfield throw some light on these words of the Apostle, "I will sing with the spirit and I will sing with the understanding also." "Sing" here, as Rom. xv. 19, and in Eph. v. 19, and elsewhere, signifies to celebrate the Divine praises in verse, whether always in a regular hymn is not clear. I conceive it was in general only a composition in such poetic numbers as would admit of being adapted to music, though I imagine it was often only recited. This, indeed, would especially appear from the passage in James (v. 13). We may also collect from the term here employed, that the subject of the speeches of those who had the gift of tongues, was usually prayers to, and praises of God, either in Hymns, or in that sort of style, half prose and half poetry, so characteristic of the genius of oriental writing, and on the 26th verse, "Every one of you hath a Psalm, hath a doctrine, hath an interpretation." He makes these remarks. "The Psalm was, perhaps, an extemporaneous and inspired composition in poetic numbers, adapted or suitable to music." He refers to the hymns of Mary and Zecharias for examples.—The circumstances seem to have been these: persons in the assemblies of the people of God gave utterance to their feelings, faith, hope or joy, in hymns of praise. It was the abuse of this that the Apostle here reproveth.

The passage in Ephesians v. 19, "Speaking to yourselves in Psalms, hymns and spiritual songs," gives us a little more light on this subject, and Bloomfield's remarks on it are these: "Speaking to yourselves," is thought by Kop, as synonymous with singing. I rather think it refers to the words being always recited, which would equally promote mutual edification. The Psalms were not simply David's, for then the article would have been used. They chiefly consisted of David's, but certainly comprehended other compositions, also adapted, as they were, to instruments and voices. This includes the singing *alternative*, or one to another. The Hymns were probably plainer compositions, (chiefly in praise of God) both in words and set to music, and perhaps in one part. These hymns were without instrumental accompaniments (so Justin says the Christians of his time sang). Some think that these hymns were extemporaneous, but of this there is no proof, nor is it probable. It seems more probable that the spiritual songs were such. These odes were not merely religious, or spiritual and edifying, in opposition to the carnal and impure songs at the heathen festivals, but suggested by the Holy Spirit. These, perhaps, were sung only by the person to whom the Holy Spirit imparted them. Probably, too, they were sometimes recited in that sort of composition so characteristic of the oriental style.—Probably none but those who had this spiritual gift were allowed to sing, and the subjects of these odes were, perhaps, more diversified than those of the Psalms and Hymns, containing not only the praises of God, but doctrine, prophecies, and indeed all other religious subjects whatever.

We will conclude this part of our sketch with the following remarks: 1. The praise of God as conducted in the Tabernacle and Temple worship, was very different from congregational singing, as practised now in the Christian Church. The Levites were regularly organized, trained and divided into bands. Each band had its regular time of service; and each class was again subdivided into choruses; and each of these choruses had its own part in the Psalmody. It is evident, too, from the structure of many of the Psalms, that they were chanted in responsive parts. This chanting was also accompanied with instrumental music. Such a mode of praise in the Temple service has little or no resemblance to what we regard as proper to the spiritual service of God in the assemblies of his saints. If there is any service among the Churches of Christ that has the most distant resemblance to it, such service is to be found in Episcopal Churches; or rather, in the Cathedral service of such churches. The Psalmody, in the Tabernacle and Temple, consisted of compositions in parts, accompanied with instrumental music, such as the *verse* anthems, and the instrumental anthems, in use

among Episcopalians in their Cathedral service. Now, to use the Psalms in this way among some Christians, would be regarded as the greatest impiety. And after all, to do justice to the spirit and sentiments of many of the Psalms, by any translation, they should be arranged and sung in parts according as they arranged in the original. But this, in the present state and spirit of congregations, as respects sacred music is not attainable.

2. The Psalmody of the Synagogue service, seems to have been only chanted. There is no evidence that it was accompanied with instrumental music. And as the apostles frequented the synagogues and ministered in them, and gathered from them the first members of the Christian Church, they would retain essentially the same mode of worship, with the addition of those ordinances which were properly Christian in their origin, the Psalmody of the Synagogue would be transferred to the Christian church. And even this was not exactly the same in every respect with our mode of praise, but comes as near to it as chanting does to singing. For the hymns referred to in Eph. v. 19, seem to have been recited rather than sung, and that too by individuals chosen for the purpose, rather than by the whole congregation. This singing the praises of God by proxy, is not agreeable to our notions of Christian congregational worship. There is certainly no mode of praise so much adapted to the spiritual and ennobling services of the Christian Church, and so well fitted to produce holy, solemn feelings in the soul, as congregational singing, when the praises of God are sung in a proper manner, and with the understanding and with the heart. D.

TRANSLATION OF CALVIN'S COMMENTARY ON I. PETER.

CHAPTER I.

Verses 6. *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations.*

6. *Wherein ye greatly rejoice.* Although the termination of the Greek verb is ambiguous, yet the sense demands that we read *ye rejoice* rather than *rejoice ye*. The word *wherein* relates to all that is included in the hope of salvation reserved in heaven. Yet the Apostle does not so much praise, as exhort, those to whom he writes. For his design is to teach us what sort of saving fruit flows to us from hope—to wit, spiritual joy; whereby not only the severity of every calamity is mitigated, but also all sadness whatever is subdued. But here there is some appearance of contradiction; for the faithful who rejoice with joy are, at the same time, said to be sad; and those two, joy and sadness, are opposite feelings. But the faithful know better by experience than words can express, that they nevertheless agree and subsist together. And, not to dwell upon this subject, we maintain that the faithful are not deprived of any of their powers, nor so destitute of human feeling, but that they are affected with grief and are afraid of danger, feel poverty painful, and persecutions harsh and cruel. They feel sadness therefore in calamities; but yet that sadness is so mellowed, that they cease not at the same time to rejoice. Thus sadness hinders not their joy, but rather makes room for it. Again, though joy exceeds sadness, it does not entirely remove it; for it does not rob us of our humanity. And from this it is plain what true patience is. Its beginning, and as it were, its root, is an acknowledgement of the goodness and mercy of God; especially when we consider the unmerited adoption of which he has deemed us worthy. For to all who elevate their minds thus far, it is easy, with tranquility, to brook all calamities. For whence comes it that their minds are oppressed with grief, but because they have no reliſh for spiritual blessings? But those who resolve that all their afflictions shall be discipline useful to themselves in promoting their salvation, not only raise themselves above those afflictions, but even turn them into an occasion of joy.

Ye are in heaviness. Is not sadness common to the wicked also, since neither are they free from calamities? Yes; but Peter will have us understand that the faithful endure a voluntary sadness, while the ungodly rage and insolently contend against God. Therefore the godly are said in the same manner as the ox, when broken, submits to the yoke; or the horse, when tamed, allows himself to be bridled even by a child. But God visits the wicked with sadness in the same manner as the bridle is put with violent hand upon the wild and obstinate steed. For the wicked kick and struggle against it; but in vain. Peter praises, therefore, the faithful, because they voluntarily, and not compelled by necessity, submit themselves to sadness. The words, *though now for a season*, tend to consolation. For the shortness of the term of endurance moderates not a little, calamities otherwise hard to be borne. Yet even the whole length of the present life is but as a moment.

If need be. The apostle here puts a supposed case. He wishes to show that it is not rashly that God disciplines his own. For if without cause God afflicted us, then it would be hard to bear it. Peter, therefore, draws a ground of consolation from the purpose of God, not that the reason thereof is always apparent to us, but because we ought always to be convinced that, because it pleases God, therefore it is proper to be so.—And be it observed, that he supposes not one temptation only, but many temptations; nor one kind of temptation merely, but various kinds.—However, a fuller exposition of this passage will be found in the first chapter of the epistle of James. J. S. C.

REPORT OF THE COMMITTEE ON MISSIONS.

Read at the Meeting of the United Presbyterian Synod, June, 1853.

In presenting their Report for the past year, your Committee would

express their grateful acknowledgments to that Being by whom they have been preserved in life, and would state that the greatest harmony has prevailed in all their meetings, and that the members have shown, by their attendance, the interest they took in the faithful and efficient performance of the services to which they were appointed.

Nothing of special importance has occurred at any of our meetings which have been held; there has been little, if any, departure from the routine of former years; no new suggestion has been offered as to the mode in which the Mission business of the Church should be transacted; and, with one exception, no report, nor information, has been presented upon new fields of missionary labour and enterprise. Our principal business has been with congregations—enjoying the privilege of a stated pastorate—which are dependent upon the funds for supplements, and in receiving reports of the services of Probationers, examining their accounts, and implementing the terms of their engagements with your Synod.

In all, there have been eight congregations which have been supplemented to a larger or smaller amount. One of these has drawn as much as £50 11s. 3d.; another £45; a third, £40; while some have applied for little more than a nominal sum. More than one of these congregations have long been in the receipt of supplements, and do not appear to realise the fact that it was expected when they had aid granted, and at each renewal of it, they would, from year to year, increase their efforts for the support of the ministry among them as they increased in numbers and ability, till they became self-supporting, and thus allow others the opportunity of having extended to them the assistance which they hitherto had been for a period enjoying. By no means is it wished to make invidious distinctions, or express ungrounded complaints, but, in looking over the table of statistical reports, it must be seen that, in several instances, efforts are not made in proportion to means, and, in consequence of this, there has to be a withholding from the weak to support the strong, which might be independent of external resources. However unwilling, yet your Committee have felt constrained to refuse granting immediately certain applications which were made, and to appoint one of their number to examine, in connection with a member of Presbytery within whose bounds the congregation was, and report upon the propriety of granting the sum requested. It is earnestly hoped that such procedure will have a beneficial influence. Ministers are not blamed here, for it has been a constant object not to deal with them, but with their congregations, when these have not evinced that spirit of increasing liberality which should have been growing with their growth, and strengthening with their strength. Let us suggest that, when any vacant congregation petitions for a moderation and cannot offer the minimum salary, the Presbytery cause intimation to be made to it that it must endeavor to approach it from year to year; and when petitions from those which are already upon the list of the supplemented, are presented for recommendation and transmission to the Committee, that the Presbytery state to them that there must be a gradual diminution of the amount applied for, till aid be no longer required. Delay has also been caused, in some instances, in consequence of the petitions not being accompanied with statistical reports. As the law of Synod requires that the statistics of congregations reach only to December, they should be collected as soon afterwards as possible, and sent with the applications which are forwarded in the month of January.

In two cases ministers have drawn small sums in fulfilment of engagements which were made with the Mission Board, in Scotland, and which have now expired.

During the year there have been paid altogether to Preachers, £170 14s. 6d.; while the fund is at present liable for £194 9s. 9d. Your Committee complained in their last Report that vacancies did not seem to have an influencing sense of their obligations to pay for the occasional supply of sermon they received; and they have as much reason to repeat the complaint in this report. In several cases, where the membership is considerable, and the means are not lacking, a sum has been handed to the Preacher, scarcely sufficient to pay his expenses from one station to another, even where the distance is not great, and which, if taken as an index of the value set upon Christian ordinances, shows that this is small indeed. Your Committee have corresponded upon the subject with some of the Presbyteries and stated that they would hold them responsible for the balance between the sum raised and the sum which the Synod requires vacancies, in ordinary circumstances, to pay. We would respectively suggest that measures should be speedily and energetically employed to bring such a sense of their duty. Presbyteries can devise and adopt those which they consider most suitable and efficient; but permit us to mention that, if a place of meeting is possessed by a vacancy, there should be a proportionate seat rent paid by the parties that assemble in it; where a place of meeting is not possessed, the elders should see that the managers have some plan which they work for collecting the free-will offerings of the people, and even stations should not be exempted. We feel that it cannot be the want of means which is the reason why so little is given to preachers, or we should not dwell, as we are doing, upon the point, for, in our knowledge, congregations have come forward with petitions for a moderation, and offering a considerable stipend, which pay scarcely anything to preachers. There are indeed one or two noble exceptions, where the members are by no means numerous—cases in which the law of Synod has been fully and more than complied with.

Mr. James Fraser has been continuing his labours as catechist in the London Presbytery, dividing his services between stations in Hibbert, Fullarton, Osborne, Flat Creek, Fish Creek, Biddulph Road, London Road, and Macgillivray. During the past half year he has fulfilled all

his appointments, and by officiating in two places every Sabbath, has been present in each once a month. His remarks that all these stations seem to be in a healthy condition, and are increasing. He has raised, by collections, for the half year that is about to close, £6 16s. 14d., being a small increase upon the amount collected for the corresponding period of last year.

The case of the Rev. Andrew Kennedy, which was referred to your Committee at the last meeting of Synod, has been brought under the consideration of the Mission Board in Scotland, and warmly recommended to their favourable notice. A letter from the Rev. Mr. Sommerville, which was received shortly afterwards, announced that the Board had agreed to grant Mr. Kennedy £20 sterling, and it will be observed from the published report of the proceedings of the United Presbyterian Synod in Scotland, that it was considerably resolved that £20 sterling, additional, should be paid him out of the Synod Fund.

Mention was made by your Committee, in their Report for last year, of the spiritually destitute condition of the Owen Sound tract, to which attention has been called by the Wellington Presbytery, and your sanction was procured for an application to the Board in Scotland for a man to cultivate that field in particular, his salary to be paid out of the fund at home. To this application the Mission Board readily assented, leaving it to the Church here to choose the person who might appear best qualified for the work, and to receive the reports of his labors, which might from time to time, be furnished; and agreeing to place him on a footing with Preachers coming from the old country; that is, to pay him at the rate of £100 sterling for three years; yet, mentioning that this would be an excellent opportunity for awakening the missionary spirit and interest of our congregations in the Province, and suggesting that it should be embraced. As the application had originated with the Wellington Presbytery, it was decided that the letter of the Secretary should be referred to them to take what action upon it they judged advisable.

Mr. Thornton, Clerk of the Durham Presbytery, sent in to the Committee a very interesting account of the Mission Field which that Presbytery embraces—the opportunity it affords for the extension of the Church, and the progress which has been made of late in that district. At the meeting at which this document was read, it was resolved, in token of the pleasure which the Committee felt at the statements it contained, and of the expectation that it might be generally interesting and useful, that copies of it be furnished to the editors of the *Canadian Presbyterian Magazine*, and the *United Presbyterian Record*, for publication in these periodicals, which was done accordingly.

Some years ago, a proposal was adopted that each Presbytery should nominate to the Mission Committee a weak congregation within its bounds, for aid from the Mission Funds, raised in the Province. The following have been supplemented in fulfilment of that plan: Chatham, in the Presbytery of London; Chippawa, in the Flamboro' Presbytery; a peculiarity has arisen in the case of Toronto Township and Brampton, in the Toronto Presbytery, which will come up before your Court for consideration. All of these have been materially benefitted. Chippawa has become self-supporting; Chatham appears to be in a highly prosperous state; the membership has increased last year by seventeen, while the income has been more than doubled, and, in a letter read in Committee, upon the 11th January last, it is stated that the congregation expected to raise £46 for their minister's stipend, additional to what they had raised for the year preceding. The Committee have been so well pleased with this, that they engrossed in their minutes their approbation of the spirit which this congregation was evincing, and of the energy which they were displaying. May they soon be among those that can say, "we have not only a minister of our own, but we also support him by our voluntary offerings."

Much difficulty has been felt in the consideration and adjustment of Preachers' accounts, the recurrence of which would be prevented if the Synod were pleased to adopt some form which could be given to Preachers, when they commenced their labours, to fill up. It is not wished to do away with either reports to Presbyteries, nor with the certification and transmission of them, but, when several documents come in at different times, from different quarters, and embracing periods separated from each other by an interval, of which no account may be received for weeks or months, owing to the fact that there may not be a meeting of the particular Presbytery, or that the Clerk may not certify and transmit the account that has been presented to him, considerable trouble is experienced in forming these into a connected whole. Probationers, again, do nothing more than mark the sums they have been paid at the vacancies where they have preached; thus giving your Committee the trouble of entering into a calculation as to the amount which they are entitled to draw. We would recommend that they be instructed to furnish the Committee directly with a general statement of their receipts, and the Sabbaths on which they have been employed, with their own calculation, showing the amount of balance to which they have a claim, and this could be checked by the reports that come in from the respective Presbyteries. At a trifling expense such a form could be printed as would greatly facilitate the labour of all parties, and, if thought proper, one for Presbyteries might also be adopted, and the Committee of Distribution could furnish each Probationer with one when he entered upon his duties. This would put an end to the unbusiness form in which their reports now come, as well as save time and trouble to the Committee.

The statistical reports of the different Presbyteries, for the year ending December, 1851, were published in the *Canadian Presbyterian Magazine*, as soon as they could be prepared, and an advantage was ta-

ken of the type, from which this was printed, to throw off a number of copies on separate sheets, that one might be transmitted to each congregation. As the members of Synod are in possession of that document, your Committee will say nothing in the way of describing it, and we hope its publication will meet with your approval.

As the last of the Presbyterial statistical reports, for the year 1852, did not come to the hand of the Convener till a week ago, he has been prevented from preparing a general table as soon as was desirable. He is able, however, to give an outline, and since your Committee on Missions is also your Committee on Statistics, it has been thought part of their duty to embody such an outline in this report.

The names of 69 congregations occur in the papers that have come to hand, but three of these give no statistics, while in the case of several others these are incomplete. 44 "stations within bounds," are returned, being an increase of 4 upon last year. The "average attendance" throughout the Church, amounts to 12,845, showing an increase upon the returns of the preceding year of 2,287; 930 members have been added, and 374 removed, while the numbers in the previous return were, respectively, 719, and 276, showing a total increase of 556, and an increase of 113. The total membership is 6,495, baptism has been dispensed to 613, and 2,988 are in religious classes; 959 attend prayer-meetings. "Volumes in Libraries," amount to 12,424, and the number of "Churches" is 76. Congregational debt, according to the reports, is £2,947 7s. 4½d. The "Total Income" has been £6,425 15s. 5d., and there have been expended upon stipend, £4050 12s. 10d., and on Church Property, £1,930 8s. 8½d. On these items severally, there has been a great increase; on that of "Income," for example, upwards of £1,050; on that of "Stipend," £1200; on that of "Church Property," more than £717. For the Theological Fund, there have been raised £76 6s. 6½d.; for the Synod and Presbytery Funds, £51 2s. 1½d.; for Synod's Missions, £197 4s. 10d., and for General Missions, £225 7s. 0½d. On the two last items there has been a gradual falling off for the past year. While the total income, in the returns for the year ending December, 1851, gave an average of less than £1 to each member; this year it is just about that sum.

It will be observed that these general results do not present the actual state of the Church, for, in several cases, full returns have not been made—a circumstance which is much to be regretted, and which, it is highly desirable that Presbyteries should remedy in future, and again we are able to compare the present only with a year, the returns for which are imperfect. Sufficient evidence, however, is afforded that the United Presbyterian Church in Canada is prospering, and while we breathe the prayer, upon taking this retrospect, "Establish thou the work of our hands upon us, yes, the work of our hands establish thou it;" let the success with which God has blessed, and is still blessing the labours of his servants, stimulate them to renewed zeal and activity, in unfolding and bearing forward the banner which God has given them to display in the cause of truth.

Miscellaneous.

"A STRONG CITY IS OUR GOD."

(Translated from the original of Martin Luther, by Thomas Carlyle.)

A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient Prince of Hell,
Hath risen with purpose fell;
Strong mail of craft and power
He weareth in this hour,
On earth is not his fellow.

With force of arms we nothing can,
Full soon were we down-riden;
But for us fights the proper man,
Whom God himself hath hidden.
Ask ye, who is this same?
Christ Jesus is his name,
The Lord Zebaoth's son,
He, and no other one
Shall conquer in the battle.

And were this world all Devil's o'er,
And watching to devour us,
We lay it not to heart so sore,
Not they can overpower us.
And let the Prince of Ill
Look grim as o'er he will,
He harms us not a whit,
For why? His doom is writ—
A word shall quickly slay him.

God's word, for all their craft and force,
One moment will not linger,
But spite of Hell, shall have its course,
'Tis written by his finger.

And though they take our life,
Goods, honor, children, wife,
Yet is their profit small;
These things shall vanish all—
The City of God remaineth

GENEVA.

(From Correspondence of Presbyterian)

GENEVA, SWITZERLAND, May 9, 1853.

Like Jerusalem of old, it is girt about with everlasting hills, lying snugly nestled between the range of the Jura on one side and that of the Alps of Savoy on the other. Built on both sides of the Rhone, and at the very extremity of the beautiful Lake Lemman it rises steeply from its shores, and frowns like a grim wrinkled giant over its smoothly blue waters. Apart from its historical associations, the city itself, *i. e.* what of it is shut up within the walls, presents nothing of particular interest. Like all old walled towns, its streets are narrow and damp, the houses lofty and black, and the whole aspect cheerless in the extreme. You sigh in vain for a bright ray of sunshine; and as cheerful looking houses, that may remind you of the luxury of American cities, they are few and far between. The same house almost invariably holds many families, and you may freely enter any front door, and mount four, five, or six stories, and never be questioned as to your business. I would be led into an inextricable labyrinth if I should attempt to describe to you the streets. Narrow and without sidewalks, people, wagons, asses, and market-baskets all mingled in wild confusion, you have to tread them carefully. From one to another there are many short passages through dark and forbidding alleys. They lead you everywhere and nowhere, and every time you emerge from them, you have to take new bearings like a sailor on the pathless ocean. Not the least curious thing about these streets is their names. Here they form quite a historical and interesting study. Here, for instance, is the street of the *Bakers*, there of the *Merchants*, there again of the *Philosophers*, and still again of the *Priests*; and they all tell you of the olden times, when men of these different professions were grouped together in these particular quarters. Then here again is the street of the *Good Children*, undoubtedly the locality of an ancient school, and there (must I say it) the street of *Hell*, and that of *Purgatory*; and singularly enough, they both lead to one of the principal churches of the city. The philosophy of these names, I have not yet been able to divine.

But let us hasten out of the city proper. It is too gloomy and sad for such a bright spring day as this. We go through the *Port Neuve*, and walk about the beautiful ramparts. How enchanting! What a contrast to the dark, frowning city! What a rebuke from the God of nature, smiling in green fields and shady groves, to the men who have shut themselves out from heaven's pure light behind their thick walls! Shall we walk? Take any road we will, and we will find it lovely. Great trees overarch our path, and interweave their branches above our heads. Hawthorn hedges regale us with their sweet perfume. The beautiful *primrose* skirts our way, and offers its loveliness to the eye; and in the evening, the nightingale enchants us with her mellow notes. Villa will succeed villa, and picturesque Swiss houses will peep out from thick bowers of vines and shady oaks. So it will be for miles around, and you will find that more of Geneva is without its walls than within them. The environs of the city are thus very extensive, and as beautiful as can be imagined.

But let us stand still and gaze, and from beauty we ascend to grandeur. From the heights of the city we look down upon the beautiful Lake Lemman. Its placid waters stretch before us as far as the eye can reach. Its sloping banks are covered with a carpet of green, scattered over with luxurious villas. To the left extends the long chain of the Jura, guarding Switzerland from France, still white with snow. To the right rise the Alps of Savoy, piercing the air with their sharp, needle-like points, and beyond them all the glorious Mont Blanc, the monarch of mountains, with "its thousand years of snow." Though sixty miles away, it stands forth on a clear day, with an outline perfectly distinct. You never tire of gazing upon it. It is the embodiment of silent sublimity.

Thus about Geneva, beauty and grandeur dwell side by side. On the one hand you are led to contemplate God in those minute details which mark his all-embracing providence and his universal care: on the other, you are carried away to wonder at those lofty conceptions which have left their imprint upon these sublime and eternal hills.

Such is Geneva, presenting two aspects; the one, dark damp, and chilling, as you shut yourself up within the walls which man has built; the other, bright, cheerful, and sublime, as you go out into the beautiful *campagne*, and meet the fresh breath of a pure and invigorating atmosphere.

More than once (it may be a foolish conceit) these two aspects of the city have suggested to me a thought about that form of theology of which Geneva is known as the special representative. To those who shut themselves up within the walls of a human philosophy, who close their hearts against the melting influences of grace, and who know nothing of this theology except as a formal creed, against which their pride and self-sufficiency are constantly revolting, it will and must be cold, chilling, and repulsive. But break through those walls—go out from self, to look at this theology from the same stand-point with God himself—tear away the veil, and let the eye survey the whole truth of God's government and

man's condition—open the heart to the influences of grace as coming through an accepted substitution, and at once all is changed. A beautiful harmony pervades the system once full of contradictions, and all, all the doctrine of a creed once hated, now breathed upon by the Holy Spirit, become radiant with a hitherto undiscovered loveliness. What the godless intellect rejected, the heart, that has let in God, joyfully embraces!

But to close this letter, already too long, let me add that Geneva is at present a thriving city. Containing a population of 40,000, it is constantly increasing. The great thoroughfare to the Alps and to Italy in the summer, it is crowded with strangers, and hotels are almost as numerous and large as in our Atlantic cities. No railroad has hitherto invaded the quiet of these hills, but an order has just been passed for the construction of three, which shall here have their centre. These will give a wonderful impetus to the place, and ere long, the old familiar features so long preserved of the city of Calvin, will be swept away by the resistless enterprise of the nineteenth century. So be it, if, thereby, a way is made for the gospel, and for the melting down of all nations into one Christian brotherhood.

JEWISH NEGROES.

The Rev. Dr. Philip, missionary in the north of Africa, gives the following details concerning that country. A Russian Jew, resident at Meadah, gave him information concerning a great number of Israelites inhabiting the oases of Salnara and dwelling also at Bathhor, Bis-Wrabi, Tauggan, Bousara, Bein Uzab, Loquas, etc. There are in each of these places as many as a hundred families, and in some more. In one place he found six hundred families with numerous synagogues, and about a hundred copies of the Law, written upon parchment, some of which were more ancient than any he had ever seen.

But this is not all; other curious details reached Dr. Philip from another source. A Jew who had accompanied a German traveller as far as Timbuctoo, found near the boundary of the kingdom of Bambara, a large number of Jewish negroes. Nearly every family possesses the Law of Moses, written upon parchment. Although they speak of the prophets, they have not their writings. Their prayers differ from those of other Jews, and are committed to little leaves of parchment, stitched together, and contain numerous passages derived from the Psalms.—These Jews have mingled some of the superstitions of "oral law" (which they have not committed to writing) with those of their neighbors, the Mohammedans and the Heathen. They enjoy equal liberty with other subjects of the African chiefs, and have their synagogues and their rabbis. The explanation which they give of themselves, in connection with their black skin, is this: That after the destruction of Jerusalem, at the time of the first captivity, some of their ancestors, having neither goods nor lands, fled to the desert. The fatigue which they endured was so great, that nearly all the females died by the way. The children of Ham received them with kindness, and by intermarriage with their daughters, who were black, communicated their colour to their children. These children became, generation by generation, of a deeper hue, until no difference of colour now distinguishes the children of Shem and those of Ham. The form of their features, however, is very different from that of the negroes around them.

These are highly interesting facts, and create a strong desire that these unexplored regions may be speedily opened to intercourse with the civilized world. Access to these ancient manuscripts, which are probably older than any other now extant, would be of great value in correcting the received Hebrew text, or in throwing upon doubtful passages.—*Jewish Chronicle*.

ILLUSTRATIONS OF SCRIPTURE.

"Cursed be the man who brought tidings to my father, and saying a man-child is born unto thee, making him very glad."—Jer. 20: 15.

In India, the birth of a boy is greeted both by parents and relatives with the liveliest manifestations of joy. So in Arabia—whenever a son is born, one of the domestics, after announcing it hastily to the family, runs to the door, which she beats all her might to attract notice, exclaiming all the while, a male child! a male child! a male child is born. In Persia, when such an event takes place, some confidential servant is generally the first to get the information, when he runs in great haste to his master, exclaiming, "good news," by which he secures to himself a gift. No such joy attends the birth of a daughter; she is despised as soon as born. No messenger runs to make glad a father's heart, as he regards her presence as a curse upon him. This feeling has led some tribes to destroy most of the female children born among them.

"I find then a law, that when I would do good, evil is present with me."—7: 21.

"I have no rest day or night," said a converted New Zealander, to a missionary, "for the wickedness of my heart; it is always contending for evil." Until you came and made known among us the Word of God, we had nothing of this sort; now, one heart is continually teasing the other to do wrong, and the other to do right; and between them both I have no rest. I wish to do right, but I do not understand all this quarrelling." As in water, face answereth to face, so the heart of man to man. The experience of this man, once a savage, was that of the great missionary to the Gentiles, and is felt more or less by every child of God.

VISIT TO MOUNT SINAI.

The Rev. Dr. Duffield of Detroit, Michigan, in a letter to the people of his charge, gives the following account of his recent visit to Sinai.

"My visit to Sinai has deeply interested me, and I have carefully studied all its geographical localities. I have no doubt of the identity of the mountain group regarded as a whole, at the base of which I now write, with that on which Moses received the law when given by the manifestation of angels, and where that honoured servant of the Most High conversed with God. The account given by Moses in Exodus, of the approach to this mountain, and his and the seventy Elders' ascent into it, with all that transpired on it and around it, is so exact and circumstantial, that I found it equal to a guide-book in enabling me to determine localities. Mount Sinai, to use the Scripture designation, is a great central mass of red and grey granite rock, running nearly north and south, thrown up in some seven or nine peaks of varying altitude, to the height of some 7000 feet above the level of the sea, and more than 2000 feet above valley around it. I should estimate its circuit, from a walk I took yesterday around a great part of its base, to be about sixty miles, and the distance between the summits of its northern and southern peaks about a mile.

"I think that Dr. Robinson, who is very exact in his topographical description, has over-estimated the distance between Gebel Moora, (the top of Sinai,) and the peak that on his map bears the name of Horeb. I think too that he errs in confining the whole scene of Jehovah's manifestations to Israel and Moses, to the peak of Safsafet, which he calls Horeb, and that in consequence of his not having noticed with care the special procedures of God with Moses and the children of Israel. To confine the appearance of the cloud to the peak of Safsafet, accords not as I read Exodus, with the plain language of Moses, and, in my opinion, exceedingly diminishes the grandeur of the whole miraculous display. But I have neither time nor space here to give the reason. I hope at some future day to give you a fuller and more minute description of this majestic mountain.

"Suffice it to say, that the popular tradition which makes Gebel Moora the mount on which God conversed with Moses, seems to be the most consonant with all the conditions stated; but at the same time I think that Dr. Robinson is unquestionably correct in making Gebel Safsafet (the bold peaks rising perpendicularly on the north end, in front of the spacious plain of Wadeh-Kahab,) the specific locality from which God, in tones of thunder, uttered the ten commands to the terror of all Israel assembled before the Mount. I tarried on the summit of the whole group for two hours, and took the bearings by compass of all the principal peaks, some three or four in number, as well as of other mountains near and more remote. Mount Sinai, geologically considered, is the axis or centre of the great upheaval forces which have thrown up such immense masses of granite rock as compose the peninsula south of (Gebel-el-Teh, I visited on my journey, and in exact accordance with the time stated in Exodus, for the march of Israel, Pihahiroth, the fountain of Marah, the fountain of Elim, and the sea side where Israel encamped—there being sufficient circumstances of locality to make the Mosaic statement as easy to be understood as an ordinary guide book. Exodus could have been written only by one that had travelled over the ground. From the mountains of Pihahiroth (in reference to which I differ decidedly from Dr. Robinson) to Sinai, the principal stations, it seemed to me, could be well ascertained and established.

"In the valley of Mekattel (*i. e.* valley of inscriptions) I noticed numerous inscriptions, in characters unknown to me, upon the rock, and at considerable height, for a great distance, and also in other valleys; but in the first the stone was much more favourable for such attempts than in other places. I am unprepared to express a definite opinion as to their origin. They are unquestionably of great antiquity. I copied a few, merely as specimens; but I could discover several Hebrew letters, some Arabic characters, and others entirely unknown to me. I think that the supposition that they are the work of Christian pilgrims, is not (at least as far as I am at present made acquainted with them) a satisfactory resolution of them. I saw some around the base of Sinai, in Wadeh-Ledja, near the granite boulder or moss, pronounced in my opinion incorrectly, to be the rock of Moses. This detached block has some remarkable appearances sufficient to convince the credulous. The reasons of my incredulity must be given at another time.

"Sinai, in every sense of the word, was a dreadful place to be brought to. God's ways are wonderful. My mind was filled with awe when I thought of His design and the effects produced by the whole of His movements for the proclamation of that law, that condemns and kills us all. Happy, happy are we that we have the grace through Christ, our Mediator, typified so admirably of old in the manner in which Moses was constituted the channel of communication between God and the people."

WAKING UP THE HEARERS.

As the warm weather is now drawing on, and some of the good people may, even more than heretofore, be disposed to take their slumber naps in church, it will not be amiss to remind them of the opinions and practice heretofore held by good men, and of the methods which have been adopted to get rid of the evil.

One of the old divines said, "He that sleeps in a place of worship is no better for a time than a corpse, at whose funeral the minister is preaching. And another of that worthy fraternity remarks, "that sleepers in

religious assemblies are public nuisances, and ought to be driven out from the place they so much disgrace."

Several centuries ago, old Bishop Aimer, seeing his congregation pretty generally asleep, took his Hebrew Bible from his pocket, and read a chapter, which caused attention, when the old minister rebuked them sharply for sleeping when they might have understood him, and listening when they knew not a word he said.

On the winter Dr. Smith, it is said, that preaching before King Charles he saw that potentate asleep, he stopped short, and in a loud and altered tone of voice, three times called out "Lord Lauderdale!" his lordship stood up and looked at the preacher, who addressed him with great composure, "My Lord I am sorry to interrupt your repose, but I must beg of you not to sleep so long, lest you should wake the king."

A clergyman at Exeter, in England, named Nicoll, once saw several attendants asleep, and sat down. The notice of the preacher and the movement among the hearers, woke the worshipful magistrates, and they stood up. The clergyman then rose, and said, "The sermon is not yet finished, and now you are awake, I hope you will harken more diligently."

Nearly a year ago we heard an eccentric Baptist minister cry out in a sleeping congregation, particularly addressing one of his members, "Brother Thomas Smith, if you don't wake up, I shall call you out by name." There was no more sleeping in that house on that day.

Andrew Fuller, one Sabbath afternoon, saw the people during the singing of the Hymn before the sermon, composing themselves for a comfortable nap; and taking the Bible, he beat against the side of the pulpit, making a great noise. Attention being excited, he said, "I am often afraid that I preach you to sleep, but it can't be my fault to-day, for you are asleep before I have begun."

And finally, we have heard of an old minister in Kentucky, who purchased a whistle, and when his hearers went to sleep as usual, he emitted from it a very shrill sound. All were awake, and all stood up to hear him say, "You are a set of smart specimens of humanity, ain't ye," as he slowly gazed at his wondering people; "when I preach the gospel, you go to sleep; when I play the fool, you are awake and look like a tush of hornets with a pole in their nest."

JAPAN—Japan proper consists of three islands, the largest of which is Nippon. The area of these islands is about 126,000 square miles, being considerably more than that of Great Britain and Ireland, which together contain 115,700 square miles. The southern part seems to resemble, in many points, the climate of England. The weather is variable, and rains are abundant all the year round. These islands, taken in their whole extent from south to north, afford the cultivator all the productions both of tropical and temperate climates. The soil is very fertile and the fruits are delicious. The mineral wealth of Japan is very great, and would be sufficient to excite the cupidity of most men. Gold is dug out of the mines in many provinces. Some is washed out of the sand. In the northern parts of Nippon there is a very rich gold sand. It is computed that in sixty years twenty-five to fifty millions sterling were exported. Silver mines are equally numerous, and their produce excellent in quality. To the east of Japan lie two islands, called *par excellence*, "the gold and silver islands." Both lead and quicksilver abound. Tin may be found. Iron and coal also are dug up in several parts. Dr. Siebold says, "that coals are in common use among the Japanese." Pearls are fished up on all parts of these coasts. Agates, cornellians, jaspers, and other precious stones are brought down from many of the mountains. Naphtha, ambergris, and sulphur, are also mineral products of these islands. Pure sulphur is dug up with so much ease as sand. From the difficulty of penetrating Japan, we have several varying statements of its population, but they all agree that the country is very populous. The lowest account gives 25,000,000; the highest 50,000,000.

SALE OF GODS IN INDIA.—The Rev. Mr. Pearce was one day in the market, at a village near Calcutta; he saw a man with a basket of idols, and wishing to excite a little attention, said to him, "Friend, what have you got in your basket?" Looking up with some surprise, he replied, "Sir, don't you know what I've got in my basket?" He said, "I'm a foreigner; how should I know what those things are?" "Oh," said he, "these are Dankin Roy." Mr. Pearce said again, "What is Dankin Roy?" He answered, "Why, don't you know that Dankin Roy is our god?" "Oh, these are your gods, are they? Then what have you brought them to the market for? why to sell, to be sure." "So you sell your gods, do you? What may be their price then?" "Oh, one or two pice, as the case may be"—(a pice is about a halfpenny.)

By this time a crowd had gathered, when Mr. Pearce took occasion to speak to them of the *illness of their gods, and the blessedness of the true God, whom to know is life eternal.*

Dunkin Roy signifies the king of the South. It is simply a head and a neck, with a crown something like a mitre on the head. It is sometimes set on a mound under a tree, or in the middle of a field, and is supposed to be very propitious to the harvest. It is worshipped in the time of sowing. Hence the number that the man had in his basket, for which he would find a ready sale.

CHILD SACRIFICE.—The abominable practice of sacrificing children to Moloch, the god of the Babylonians and of the ancient Hebrews, has lately received a curious illustration in the Babylonian cylinders published

by the Syro-Egyptian Society. Among those cylinders one is found which contains a representation of a child with a chaplet round its head and the hands tied behind, being led up to the Babylonian Saturn, who holds a sword in his right hand, while a female figure stands by in the act of supplication. The sign of Capricorn is in the Heavens above. In another a little figure is seated before Moloch—a female child, dressed very gaily, as if for presentation to the God; she has the right shoulder uncovered, and the hand on the same side is elevated, as if in the act of addressing earnestly or supplicating the god. The moon and a star are represented above. In a letter lately read before the same society from Dr. Grotendorf, of Hanover, that learned Orientalist said he had deciphered an arrow-headed inscription in which Nebuchadnezzar is made to offer his son to be burnt to death in order to ward off the affliction of Babylon, something similar to what we read of the King of Moab—"Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall." (2 Kings, iii. 27.)

A GOOD HEARER.

1. He is sure to be in season at church. His goodness would be marred, were he a loiterer. He would aid in spoiling other men's good hearing, were he to disturb sanctuary services by late attendance.

2. He appears to hear, as well as really hears. When people's heads are down, or askew, looking out of the windows, or at other worshippers, or examining ceiling or walls, &c., perhaps they can hear, and perhaps they do. But it appears as if they did not. The preacher doubts it, and so do others. But the good hearer looks to where the preaching comes from. He hears the better for it; and he thus seems to others to hear, which is worth something in the sanctuary.

3. The good hearer does nothing else but hear. Some investigate the hymn book, some inspect post and pillar, especially every late comer, as if life depended on knowing who he was. Some turn in for a nap, and some turn out their imaginations on a cruise all over the creation. Thus many do any thing but hear. But the good hearer does nothing else; he came for that purpose, and he does it.

4. He helps others to hear; his example sheds a happy influence round him. It interests and affects them to see how interested he is, and they insensibly catch his spirit, and become good hearers too.

5. He makes, or helps others to make, good preachers. The pulpit fires up when the pew is wide awake to catch every word. It makes the preacher feel as if he were doing something to some purpose, when he can gaze upon a whole sanctuary full of up-turned faces and fixed eyes. It reads the life-blood quicker through his veins. The hearers warm him up, and then his augmented ardour and energy warms them up, and they have a good, warm time of it, helping one another.

Thus we can see,

1. How the pulpit eloquence of our day can be improved.
2. The subject shows how much preachers are indebted to the two classes respectively of their hearers—the good hearers and the good sleepers.
3. The pew and the pulpit are co-workers for man's best good, and what God has joined together let no man put asunder.—*N.Y. Evangelist.*

ELIOT, THE APOSTLE TO THE INDIANS.

John Eliot was born in England, in the year of 1604. His father and mother were pious, and early taught their young son to know and fear God. When he grew up he prepared to be a minister. After a time he came to America, and began to preach in Dorchester, near Boston.

There were then many more Indians than white people in this country; they did not know about God or Jesus Christ, and had no Bible in their language. Mr. Eliot felt very sad for them; he longed to tell them about the Saviour who died for them as well as the English; so he studied many years to learn their language, and at length was able to preach to them. The Indian chiefs and priests at first did not like it; they told him they would kill him if he came among them, but he was not afraid. He said to them, "I am about the work of the great God, and my God is with me; so I do not fear all the chiefs in the country." And God was with him, and blessed him.

Mr. Eliot did not spare his strength, but day and night toiled, studied, and wrote for the poor Indian. In a letter to his wife he says, "I have not been dry for three days, as I have walked all this time in a heavy rain: at night I pull off my boots, wring my stockings; in the morning put them on again, and go on my way; but God helps me."

In 1663 he published the Bible in the Indian language, and that was the first Bible printed in America. Many of the Indians believed in Jesus, through Mr. Eliot's teaching; and all loved him dearly, and called him their father. When King Philip made war on the English, Mr. Eliot saved the lives of many Indians, and helped greatly to bring about a peace. This war was a great trial to the good man. He had helped to build twelve towns for the people he loved so much, and now only four were left. But the towns were built up again; the word of God was preached in the wilderness, and many more of the "wild men" were led to Christ.

When eighty-two years old, his wife was taken away; they had been married more than sixty years, and her death filled him with sorrow. Although so aged, his form was not bowed nor his eye dimmed, and he still continued to visit his beloved Indians. They said they knew that their father was soon going to his long home, and they crowded to hear

him, fearing that each sermon might be the last. When eighty-six years of age, he was taken ill with a fever. It was the first time he had been sick, and his sufferings were great, but he said death was to him as sleep to a weary man. The Saviour was with him to the last, and he died full of peace and joy. The Indians mourned for him long, and he is even now called the "Apostle to the Indians."

Who would not rather be John Eliot, toiling through life, suffering poverty, hardships, and trials, and dying in peace, than the proudest king who has not God for his friend?—*Am. Messenger.*

CHRIST'S MONUMENT.—By various methods the great among mankind have sought, in all ages, to perpetuate their memory. They have founded cities, built pyramids, and reared monumental piles. A single monarch, if history can be relied upon, employed a hundred thousand men for twenty years to rear a pile designed to perpetuate his memory. But Christ desiring an affectionate remembrance in the hearts of his people, took bread and broke it, and gave to his disciples, saying, "Take, eat; this do in remembrance of me." He thus associated, beyond the possibility of forgetting, these sacred symbols with the agonies of the cross. And while the gilded shafts and mausoleums that were reared in honor of human greatness shall have crumbled to dust, this monument of Christ will continue to transmit his name from generation to generation.

"THE WAY, THE TRUTH, AND THE LIFE."—Jesus is the way by his example, the truth by his word, and the life by his grace. Out of this way, there is nothing but wandering; without this truth, nothing but error and deceit; and without this life, nothing but death.

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