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THE CANADIAN
UNITED PRESBYTERIAN MAGAZINE.

No. 7.

TORONTO, JULY 1, 1854.

Vol. 1.

Miscellaneous Articles.

THE REASONABLENESS OF RELIGION.

From Wardlaw's Sermons.

Let me entreat your attention to the reasonableness of religion. Not only has it for its immediate object the greatest and the best of Beings, the creating and presiding MIND of the universe, whose nature combines all possible excellencies and is infinite in each, from whom all other minds have derived their existence, and who is supremely entitled to the homage of all their prostrate powers; it should further be considered, that its END, in regard to yourselves, is incomparably the most important of which it is possible for you to think. It respects your *immortal existence*. There is, in every one of you, a principle of imperishable life;—a life, which disease cannot impair, nor death destroy; which no wishes can avail to terminate. nor any desperate act of suicide can reach,—which “smiles at the drawn dagger and defies its point;”—a life, it is true, which has only recently begun, and which, in this respect as well as in its dependence, differs from the eternal and necessary self-existence of the Godhead,—but which, altho' it cannot boast of an eternity past, is to be co-eval with the divine in an eternity to come, and although the perpetuity even of its future being springs from no necessity of nature, (all created existence, spiritual as well as corporeal, partaking of the same absolute dependence,) yet it springs from a necessity which to you is not less determinate and irreversible, the necessity of your Creator's will. He has destined you for eternity; and the destiny cannot be contravened. You are; and you cannot cease to be. The matter is independent of any will of yours. You *must* exist for ever.

Think of this, then;—of your **ETERNAL EXISTENCE!** Is it not right and reasonable that you should? Is the contrary,—the wilful disregard of a coming eternity,—consistent with that reason which is the boasted distinction of your nature from that of the beasts that perish? Bring your thoughts to bear, but for a moment, on the unutterable insatiation of treating with neglect or indifference the concerns of an ever-enduring existence. Can there any question be conceived, throughout the entire range of sober thought or of creative fancy, more full of interest, more worthy of your instant regard, and of the most intense application of your minds, than the question—How an eternity of BEING may to you be an eternity of WELL-BEING? O! if you would but allow yourselves to think of what eternity is,—if you would but try to realize to your minds the simple but overwhelming conception of **EXISTENCE WITHOUT END**,—you would feel as if

you had found some satisfactory answer to it;—till you had discovered some solid ground on which to rest the hopes of your troubled and trembling spirit,—a ground, not flimsy, and superficial, and half-examined—(that would not satisfy you)—but thoroughly investigated, and ascertained to be stable and secure. You would not risk your everlasting all on any *paradventure*; nor would you leave the settlement of your eternal destinies to the mercies of an uncertain moment. Call not this enthusiasm. “I all concerns of time vanished before the thought of it. The question would absorb your whole soul; nor would you “give sleep to your eyes or slumber to your eyelids,” till speak forth the words of truth and soberness.” If you will not be won to religion by the paramount claims of Deity,—of divine authority and divine love;—be persuaded to listen to the calculations of prudence. To self love, as well as to higher principles, the Bible makes its compassionate and beseeching appeal:—“Why will ye die?” You are sinful, you are accountable; you are immortal; and you are every moment, for ought you can tell, on the verge of an immutable eternity. Is not this a situation of the deepest and most affecting interest?—fitted to fill the bosom of every one who looks upon you, and believes it, with inexpressible solicitude? And ought any questions relating to it to be postponed to the comparatively petty concerns of the present vain and passing world, and your own still vainer and more transitory life? I mean not to undervalue the interests of time,—to depreciate, by an empty and indiscriminating declamation, all the *temporalities* of personal and social enjoyment. Many of them are very precious. I should belie my own feelings, were I to represent them otherwise. They are gifts of God, to be received and used with a cheerful gratitude. But still, when weighed in the balance against the realities of eternity, they are, in the comparison, “trifles light as air.” My desire is, not that you should condemn them, and throw them away; but that you would compare and weigh them. Make a fair estimate of their relative value; and act accordingly. Apply to the subject the calculating discretion by which you regulate worldly concerns. Say whether of the two is the weightier; which entitled to the preference. If men would but act, in regard to the interests of their souls and of eternity, on the principles of earthly prudence, proportioning the solicitude, the eagerness, the vigilance, and the effort, to the relative magnitudes of the interests at stake and of the benefit they seek to acquire,—what a change should we see on the aspect of the busy world! When the objects weighed against each other are things temporal and things eternal,—I need not say on which side your judgement and conscience must determine the question of precedence. In the mind of no one who hears me (if it be in a sound state) can there be one moment's hesitation.—And will you, then, my dear friends,—will you, especially, my dear young friends—suffer yourselves to be laughed out of your surest and deepest convictions? Will you allow yourselves to be befooled, and cheated out of the realities of eternity? When the *wisdom* of God has given a decision, will you be shamed by human scorn, or misled and deluded by human folly? When the *authority* of God has given a command, will you give way, with ruinous infatuation, either to the frowns or to the enticements of human influence? When the *love* of God has given an invitation, will you persist in shutting your ear to the voice of infinite mercy? When God offers you HIMSELF, in all the fullness of his immeasurable grace, to be your portion and your joy for an endless existence, will you deliberately reject the offer, and give the preference to the unsubstantial vanities of a perishing world, and “the pleasures of sin which are but for a season?” If you will,—“my soul shall weep for you in secret places.” And O disdain not the pity. Smile not at the well meant expostulation. Stifle not the secret conviction of your own bosoms, which I well know is in harmony with the statements of the preacher. Religion is not beneath you. It is not beneath the highest in station, and the most exalted in intellect. It is a “reasonable service” in the most elevated of human beings. It confers an infinitely higher dignity on royalty, than royalty could confer on the most abject mendicant. It is the very glory of the seraphs that surround the eternal throne. And, both on account of its relation to the infinite God as its object, and to your eternal existence as the scene of its final results, its interests are, in no loose and vague and general sense, but in the strictest acceptation of the term, of *infinite* moment. They are such as to throw all things else into shade,—to stamp them with comparative worthlessness,—to make them, “when laid in the balance, altogether lighter than vanity.” If religion have in it any reality, it must have in it inestimable worth. *It is every thing, or it is nothing!*

UNION WITH THE PRESBYTERIAN CHURCH OF CANADA.

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

SIR,—The above topic is one in which I believe the readers of your Magazine, and the people of the United Presbyterian Church generally, have been led of late to take a very deep interest. I grieve to say that the prospects of a satisfactory issue are now considerably darkened. Nevertheless, a good cause is not to be hastily abandoned as hopeless. I beg, therefore, to offer a few remarks on the subject, which are, at all events, well meant and which, I trust, will prove harmless at least.

The great difficulty between the two Churches, so far as appears, is the question respecting the power of the Civil Magistrate in matters of religion, or rather the recognition which is to be given to it in the standards of the Church. Some advancement, I cannot but think, has already been made towards our understanding distinctly the ground occupied by the Presbyterian Church of Canada on this subject. There is nothing more indicative of the progress of thought than the making of distinctions. On two points of some importance it will be seen that our brethren have, in this way, taken a step in advance. "Ministerial and Christian Communion" is a sort of stereotyped phrase of long-standing among the Presbyterians of Scotland and is employed in the deed of our Synod respecting Union. Our brethren, however, employ the expression "Ecclesiastical Incorporation," intimating that what is held essential to this, is not insisted on, in order to the other. This distinction is certainly in itself of some consequence; though there was no room for it in the days when free communion was not recognized among Presbyterians and when, of course, Ministerial and Christian Communion necessarily implied Ecclesiastical Incorporation.

A distinction is also made respecting the import of another phrase which may likewise be regarded as an heir-loom among Scotch Presbyterians "the power of the Civil Magistrate in matters of religion." This is used by our Synod as equivalent to "Ecclesiastical Establishments." Our brethren, however, restrict the sense, in which they employ it and in which they contend for the thing signified. They are "willing to consider as matter of forbearance, opinions on the question of the lawfulness of taking State endowments without Erastian submission to the State; but continue to consider the views which they always held and formerly expressed by their Committee on the duty of the Civil Magistrate and the responsibility of nations to God."

Allowing the question of Endowments to be an open one and so disposed of, it is still surely of great importance that the remaining portions of the power and the duty of the Civil Magistrate in matters of religion, and the corresponding rights and duties of nations in that respect, should be clearly, calmly, and amicably discussed, so that those agreeing with one another on the great fundamental articles of religion, and mutually recognized as persons of integrity and piety, should come to see eye to eye about what has hitherto been matter of better and acrimonious dissension and division.

Eager as I should be to contribute my mite to an object so closely connected with peace on earth and good will towards men and, I verily believe, glory to God in the highest, I feel precluded by indistinctness of apprehension respecting the matter in dispute. Permit me, therefore, to subjoin a few extracts from others bearing more or less directly on the point. I shall confine myself, for the present, to Archbishop Whately an upholder of Establishments, and the late Professor Esson, who most deservedly occupied a distinguished place in the Presbyterian Church of Canada.

I am, &c.,

IRENICUS.*

REPORT OF THE MISSION COMMITTEE, READ AT THE MEETING
OF THE U. P. SYNOD, 8TH JUNE, 1854.

The proceedings of your Committee for the year which has just closed, do not present any feature of special interest or importance. All that has been done may be condensed into a brief Report; and your Committee judge it imprudent to occupy the time of this meeting by presenting anything more than a summary statement of the business they have transacted since the last meeting of Synod. During this period they have granted applications for supplement made by Preachers to the amount of £487 7s. 7d.—by Congregations to the amount of £223 0s. 9d.—making a total of £650 8s. 4d. In this sum there are included two items due to a Minister whose engagements with the Board of Missions in Scotland entitled him to the full stipend of £100 sterling; with a sum of £15 due to one who, in consequence of family affliction, has been under the necessity of resigning his charge and removing from the Province, and a farther sum of £14 17s. 2d. paid to Mr. James Fraser, who has now been employed for some years by the London Presbytery as a Catechist, and whose efforts for the spiritual instruction and impression of those among whom he is laboring seem to be acknowledged by God.

To make these payments, your Treasurer, the Rev. Mr. Christie, has drawn upon the Synod Grant for missionary purposes to the amount of £489 0s. 10d. currency, and there have been collected among the congregations of the Church in the Province, and sent in to the Treasurer of the Home Fund, Robert Christie, Esq., the sum of £215 11s. 3d. At their meeting on Tuesday, your Committee have passed applications by preachers amounting to £11 12s., and by Congregations to £38 10s., which have not yet been paid, and there are other demands which have not yet been formally presented. The books of your Treasurer, then, show the following state:—

Total expenditure upon Preachers from 1st Aug. 1853, till 27th April, 1854.....	£427	7	7
Total grants to weak Congregations between 1st August, 1853, and the present date.....	223	0	9
While the charge against said Treasurer is—			
For Home Draft.....	£489	0	10
Collections in the Provinces.....	215	11	3

A balance remains in the hands of the Rev. Mr. Christie of £35 6s. 2d., and in the hands of Robert Christie, Esq., of £240 10s. 3d., while the former is

*We are sorry that the extracts must be postponed. They shall appear with some additional ones in next number.—Ed.

liable for £40 2s.; at present there is no demand against the Mission Fund of the latter.

Your Committee, in obedience to the injunctions of Synod, prepared and forwarded to the Board of Missions in Scotland, a request for ten additional Preachers. Before doing so, a circular was addressed to each of the Presbyteries of the Church, containing a number of questions designed to elicit as full information as possible as to the number of vacancies—their local situation—their present state, with their prospects, and this was embedded in a communication which was sent off as soon as it could be got ready, to the Rev. Mr. Somerville. All the members of Synod have, we presume, seen the document as published in the *Missionary Record* for the month of October, 1853. An answer was received stating that the request had been laid before the Board at their meeting in that month, and that they had resolved to comply with it so far as in their power. When this answer was read in your Committee, they cordially and unanimously resolved to record their satisfaction with it, and instructed their Convener to convey their thanks to the Board in Scotland for the kind and Christian spirit in which the application had been received and considered. Efforts have been made, and are continuing to be made at home, to procure for the Church here the number of missionaries named, but they have been only partially successful. Five have been engaged, some of whom have already arrived. Let it be hoped, however, that those who are on the list of Probationers or completing their studies in the Hall, may be induced seriously to ponder the invitation that has been addressed to them, and to choose Canada as a field for the forth-putting of those energies which they have professedly dedicated to God, to serve him in the Gospel of his Son.

We are happy in being able to inform the Synod of there being evidence that the care which they exercise over the weaker congregations has not been in vain, and that their kindness has not been unappreciated. A letter was addressed to the Committee, through their Convener, in the early part of the year, from the congregation of Chatham, which was one of those under the necessity of applying for supplement when they first obtained a pastor, conveying their thanks for the assistance that had been afforded them in their weakness, and stating that in the present year, they were in hopes of being able to raise £125 as stipend for their pastor, and £50 for building purposes. They remark, "As the day on which we were wont to receive pecuniary assistance from you is approaching, and as we are met to-day to transact the business of the congregation, we cannot allow so favorable an opportunity to pass without conveying to you this assurance of our heartfelt gratitude for the favors already mentioned—favors the more valuable because by means of them, under God, we have been enabled to go to the fold of Christ, and find pasture, and can say not only that we have a minister of our own, but also that we support him by our voluntary offerings."

Your Committee think it would serve a useful purpose were means taken to publish the reports, or a digest of them, which are presented by preachers to the respective Presbyteries within whose bounds they have been laboring. This would supply information as to the number and state of the vacancies which exist, and of the extent of mission field which the operations of the Church embrace: it would afford a better understanding of the position which the Church occupies in the Province—awaken a greater interest throughout all the congregations, and might lead to greater prayerfulness and liberality for the welfare of those who are without a shepherd. Were these reports forwarded by Presbyteries to the Mission Committee, they could embody as many of the facts narrated as they seemed advisable in a statement like the present—which would

give it greater variety and interest to such a meeting as this—and we are certain that the Editors of both magazines would be willing to insert into their periodicals, so that it would be diffused throughout our congregations for their instruction.

The Rev. Andrew Kennedy has written to the Committee informing them that, having succeeded in obtaining a situation which affords him the opportunity of laboring for the advancement of that cause to which his life has been hitherto devoted, he will not, in the meantime, draw upon the fund for any money in the way of salary.

Annual statistical Reports have been received from six Presbyteries—those of Brant and Durham have not come to hand. From those which have been sent in, it appears that there are sixty “congregations,” but fourteen of these, from some cause or other, have not furnished their statistics. With the fifty-two that have reported, there are connected thirty-six “stations”; the “average attendance” is 8260—the “numbers added” 567 and “removed” 368, giving an increase of 199, while there are on the roll of communicants in the Church 4291. In “religious classes” there are 1774, and 644 attend prayer meetings. The total number of baptisms is 541; the number of volumes in libraries 10,041; and the number of Churches 43. Congregational Debt amounts to £2132 0s. 6d., and the total income to £1084 4s. 4d., being an average to each member of almost £1 1s. 10d., and to each hearer of about 11s. 4d. £2585 16s. have been expended upon “stipend,” and £1153 4s. 6d. on “Church Property;” £77 19s. 1½d. have been collected for the Theological Fund—£31 2s. 1d. for Synod and Presbytery Funds—£127 14s. 9½d. for the Synod’s Missions—£91 13s. 11d. for General Missions—£25 9s. 6d. as contributions to the poor, while £426 17s. 8d. fall under the heading of incidental expenses.

Your Committee refrain from instituting any comparison between these returns and those of last year, but they would call attention to the number of instances in which congregations have failed to make collections for the schemes of the Church. In one Presbytery not a single farthing has been raised for the Synod and Presbytery Funds—only two congregations of the same Presbytery have contributed to the Theological Fund: one to the Synod’s Missions, and one to General Missions. In another Presbytery the column under the head “Theological Fund,” presents a uniform blank, while those of the other schemes have but very few entries. Most of the other Presbyteries have been more faithful; but we believe that all the circumstances should remind the Synod of the propriety of enjoining that greater attention be paid in all the congregations and vacancies of the Church to the annual collections for the different objects specified in the statistical schedules, and of stating anew that those in need of supplement forfeit their right to have it granted, unless they comply. Your Committee cannot help expressing their conviction that the fault here lies at the door of ministers, and that the people would be willing to give of their wealth for these purposes were they asked, or furnished with the opportunity to do so. All our funds require the hearty and universal liberality of our membership. Much of our Zion is, in this respect, as an uncultivated field. Were we to work the resources which are within our own power, to the full extent of which they admit, we would not require to be as dependent as we are upon external aid. And the circumstances of the Church are now such, that she can afford to cast more than she has been doing into the treasury of the Lord’s house, and she needs to cast more.

We would embody in this Report the suggestion that Presbytery-Clerks be directed to send to the Secretary, in the intervals of the periods in which Collec-

tions for the schemes should be made; and farther, that vacancies, as well as congregations having a pastor, be required to make returns of their statistics.

Let your Committee close with expressing their thankful acknowledgments for the prosperity with which God has already blessed the Church, and the hope that he will increase her more and more till the little one shall become a thousand, and the small one a strong nation. May the Lord hasten it in his time.

UNITED PRESBYTERIAN CONGREGATION OF CHATHAM.

CHATHAM, 6th January, 1854.

To the Revd. Robert Torrance, and other members of the Mission Committee of the United Presbyterian Church.

RESPECTED FATHERS AND BRETHREN:—

We, the members of the United Presbyterian Congregation of Chatham, beg leave humbly to approach you at this time to declare our grateful remembrance of the vast boon, which, for the space of nearly two years you conferred upon us, in the way of supplementing the Stipend of our minister.

Revd. Fathers and Brethren,—We are happy to inform you that we no longer require pecuniary assistance from abroad; that our brethren and sisters of this Congregation,—though not very numerous—are exceedingly liberal; and that our resources,—though not large—are sufficient. During the last year we raised £125. £100 for our Pastor's Stipend, and £25 for liquidating the debt on the Church and for other purposes. This year is but beginning, still we may confidently assert that we will raise £125 for our Pastor's Stipend, and perhaps double that sum (of £25) for building purposes.

But in the midst of all this increasing prosperity we cannot, and desire not, to forget that to your venerable Board and to the United Presbyterian Church at large, through your Board, we owe it all.

And as the day on which we were wont to receive pecuniary assistance from you is approaching and as we are met to-day to transact the business of the Congregation we cannot allow so favorable an opportunity to pass without conveying to you this assurance of our heartfelt gratitude for the favours mentioned—favours the more valuable because by means of them under God we have been enabled to go to the fold of Christ and find pasture, and because by means of them, we are this day able not only to say: "We have a minister of our own, but also that we support him by our voluntary offerings." Truly, sirs, God has put it into your hearts and power to do great things for us. When we were weak ye supported us—when hungry ye fed us—when thirsty ye gave us drink—and thus our debt is larger than we can ever discharge. Yet, hereafter we will by the Grace of God do what we can. The rest our Lord and Master will himself do. "Verily, verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

Revd. Fathers and Brethren,—We address you not with boasting speech; for in telling you of our prosperity we are influenced merely by the belief that it will rejoice your benevolent hearts to know that a congregation, for which you have done so much, is grateful, and is flourishing.

These, Respected Sirs, are our reasons for addressing you at this time; and we hope that you will find them a sufficient excuse for what might otherwise appear presumptuous.

In conclusion, believe us that our prayers and efforts will ever be for the prosperity and extension of the Kingdom of Jesus, and for your individual welfare in time and in eternity.

By order of the Congregation.

ANDREW MCKINLAY, CLERK.

[We have great pleasure in complying with the request of the Mission Committee to insert the above letter, which is highly satisfactory and exemplary. It tells us of the flourishing condition of one of our Congregations—it presents an instance in which pecuniary assistance afforded by the Church to a weak and infant cause has been so used, and not abused, as that in a very short time the nursling, has attained to the comfortable and honourable condition of being self-sustaining—and it displays a fine feeling of affectionate gratitude to the parent on which for a time there was dependence. In such a case we may truly say of mercy:—

“It is twice blessed,
It blesseth him that gives and him that takes.”

We are mistaken if this letter will not be read with interest by many in our Church at home, to whose bounty it is that our Synod here is, in a great measure, indebted for the means of fostering new and necessarily feeble congregations.]

PROPOSED UNION BETWEEN THE UNITED PRESBYTERIAN AND THE PRESBYTERIAN CHURCH OF CANADA.

DELIVERANCE BY THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH IN CANADA.

HAMILTON, June 8, 1854.

The Synod of the United Presbyterian Church in Canada met and was constituted.

Inter alia,—

Called for the Report of the Committee to whom were referred the Overtures and Petitions on the subject of Union with the Presbyterian Church of Canada.

A series of Resolutions for adoption by the Synod was reported by the Con- vener, Professor Taylor.

The several Clauses of the Report were considered *seriatim*, and being adopted, the Report was then unanimously adopted as a whole, and is of the following tenor, viz. :—

Resolved—I. That the Synod agrees to express its cordial approbation of the spirit and object of these papers; and to declare its full conviction that the wis-

ble and manifested union of all real Christians, in their religious institutions and observances, is a matter of such vast importance, that almost every effort and sacrifice, not inconsistent with principle, ought to be made for the attainment of it.

II. That there are, in the judgement of the Synod, no sufficient reasons for this Church and the Presbyterian Church of Canada, continuing in a state of separation; and that many great and obvious advantages might be expected, under the Divine blessing, to result from their heartily uniting on sound and scriptural principles.

III. That the Synod recollects with satisfaction, that it formerly took some steps towards the realization of the Union in question, and that though the issue was then unsuccessful, the Synod is still ready to concur in any reasonable and prudent measures that may, at any time, be proposed for the accomplishment of so desirable and important an object.

IV. That considering how much unhappy and mischievous division among Evangelical Presbyterians has been occasioned by the question respecting the power of the Civil Magistrate in matters of religion, or in plain terms, by the question of Ecclesiastical Establishments, the Synod takes the present opportunity of stating that the principle of this Church in regard to that question, has always been that it shall be matter of forbearance: and the Synod has great pleasure in reflecting that while the principle seems just and sound in itself, it has this special excellence that it presents a basis on which persons, differing widely in their views respecting establishments, may, nevertheless, conscientiously and honourably unite, provided none of them regard these views as of such vital and momentous importance, as to demand that they be made a term of christian or ministerial communion.

V. That the Synod hold out every encouragement to the Congregations, Sessions and Presbyteries under its inspection, to give expression to their sentiments on this most interesting and important matter, and exhort them earnestly and perseveringly to pray God that, under his blessing, the whole may terminate in what shall conduce most to the advancement of his glory and the peace and prosperity of his Church; the Synod at the same time declaring that it will eagerly embrace the earliest opportunity that may seem to present itself for giving practical effect to the reasonable, scriptural, and pious wishes of the people under its charge.

Ordered,—That an authenticated copy of the Resolutions be sent to the Moderator of the Presbyterian Church of Canada, about to meet in Toronto next week.

It was further—

Resolved,—That a Committee be appointed as a Standing Committee of Union, consisting of Ministers and Elders, to confer with any Committee from the Synod of the Presbyterian Church of Canada, or from any other Evangelical Denomination, on this subject.

The following were then appointed a Standing Committee of Union in terms of the foregoing Resolutions, viz:—

The Rev. Thomas Christie, Professor Taylor, Dr. William Taylor, and Rev. Messrs. Jennings, Thornton and Skinner, Ministers, together with Messrs. Thomas Armstrong, Robert Christie, Alexander Smith, James Young and Alex. Burnett, Elders. Professor Taylor, Convener.

Extracted from the Minutes of the Synod,

(Signed)

JAMES DICK, *Moderator.*
Wm. FRASER, *Synod Clerk.*

DELIVERANCE OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

At Toronto, on Saturday the 17th day of June, 1854; the which day the Synod of the Presbyterian Church of Canada met and was constituted.

Inter alia.

The Synod resumed consideration of the papers on the subject of union with the United Presbyterian Church. After lengthened reasoning, it was, without a vote, resolved, that this Synod having considered the Memorial from the congregation of Knox's Church, Hamilton, and the Resolutions of the Synod of the United Presbyterian Church, anent union between that body and this Synod, express their earnest desire to see that object attained, provided it can be attained on scriptural principles; declare their willingness to consider opinions on the lawfulness of State Endowments without Erastian submission to the State, as a matter of forbearance, but continue to consider the views which they have always held and formerly expressed by their Committee on the duty of the Civil Magistrate and the responsibility of nations to God, to be of such vital importance as to demand that they be made a term of Ecclesiastical Incorporation, and believe the practical effects resulting from the principles referred to, to be of such a character, as to render the maintaining of these principles in all their integrity necessary to the best interests of the Church of Christ.

And further, that this Synod, while convinced that no union which ignores these principles can be effected, or if effected, can prove beneficial, nevertheless appoint a Committee to confer with the Committee of the United Presbyterian Church, and to devise in accordance with the terms of this deliverance, measures which may conduce to harmony of opinion and action on this and all other points of doctrine and practice which this Church holds vital, and when practicable to effecting a proper and lasting union: The Committee to consist of Dr. Bayne, Dr. Willis, Dr. Burns, Professor Young, Messrs. D. McKenzie, M. Y. Stark, R. Ure, W. Gregg, A. Boyd, J. M. Rogers, J. B. Duncan, D. Fraser, J. Scott, W. McLaren—Ministers; and Messrs. J. Shaw, W. Begg, J. Hall, J. Combs, Andrew Smith, W. Heron, M. McMillan, and D. Kennedy—Elders: Mr. Ure to be convener.

Extracted, &c., by

(Signed,)

WILLIAM REID, *Synod Clerk.*

The following Deed of the Synod respecting the Confession of Faith, seems proper as an appendix to the above: "The Synod in declaring their adherence, as they now again do, to the Confession of faith, as approved by the General Assembly of the Church of Scotland in the year 1647; hereby declare that they do not understand the passages relating to the duty of the civil magistrate as teaching or sanctioning an Erastian control of the Church by the civil magistrate, or the persecution of individuals for conscience' sake—principles which the Synod heartily disclaim, as inconsistent with the liberty wherewith Christ has made his people free—opposed to the spirit and terms of the said Confession, and repudiated by the Church in her purest and best times."

Missionary Intelligence.

MAY ANNIVERSARIES IN BRITAIN.

BRITISH AND FOREIGN BIBLE SOCIETY.

This great Society held its anniversary meeting on the 3d of May. The Earl of Shaftesbury was in the chair.

The report gave a most gratifying account of the financial condition of the Society, and of the vast and varied operations, extending to all parts of the earth, in which it is engaged.

Total receipts from ordinary sources.....	£125,665 18 10
Jubilee Fund,.....	66,507 7 9
Chinese New Testament Fund,.....	30,485 10 3
	£222,659 5 10

The ordinary revenue alone exceeds by £16,565, 8s. 2d., the revenue of the former year, and by £8225, 9s. 7d., the revenue of any previous year.

The following are some statistical items from the report:—Issues from the depot of PARIS, during year, 90,152 copies, (in addition to issues of the French Bible Society, &c.); BELGIUM, 6554; HOLLAND, 27,789; COLOGNE, 68,722; FRANKFORT, 65,406; BRESLAU, 20,580; NORTHERN ITALY and SWITZERLAND, 15,956; PRUSSIA, 67,863; SWEDEN, 35,090; NORWAY, 10,200; ST. PETERSBURGH, 7,085; ODESSA, 20,000; MALTA, 11,336; TURKEY, 7,115; CALCUTTA, 48,807; MADRAS, 64,747; &c. &c. To our soldiers and sailors, 50,000 copies of the Scriptures had been distributed. In the course of the year, 200 new auxiliary societies had been formed, making the total in England and Wales 3315.

The chief speakers—Marquis of Cholmondeley, Sir R. Inglis, Earl of Harrowby, Bishop of Cashel, Rev. J. A. James, Rev. Mr. Milne from China, Rev. Mr. Young from Australia, Lord Charles Russell, Earl of Chichester, and Bishop Carr.

Mr. Angell James directed particular attention to CHINA, in an eloquent and powerful speech:—

“I must refer to China, with which it has been my honour to have something to do; and I must be more or less than human if, on this occasion, I am not the subject of emotion deep and almost overwhelming. China has become a name of transcendent and absorbing interest. After thousands of years of ignorant, superstitious, jealous, barbarous idolatry, it is now to be restored to the fellowship of nations, and, we hope, to the kingdom of our Lord Jesus Christ. We have heard a great deal lately—not too much—for all has interested us, of the discoveries which have been made at Babylon and Nineveh. The tombs of these ancient empires have been discovered, entered, and their mouldering relics brought out to adorn our museums, and, what is still better, to verify the great facts of Scripture history. I yield to none in the interest which I take in these matters; but what are Nineveh and Babylon now to China? With Nineveh and Babylon are associated the holy recollections of the past, with China the glowing anticipations of the future. The entrance to the tombs of Nineveh and Babylon was to bring out the relics of a dead man, as it were; but the revolution of China is opening the prison-doors, and bringing out a living one to light and liberty, to action and enjoyment. The inhabitants of Nineveh and Babylon have gone to their eternal destiny, and we cannot extend to them the benevolence of a missionary, a Bible, or a prayer; but to the 350,000,000 of the inhabitants of China we can send missionaries

and Bibles; and invoke the blessing of God upon our exertions. Nineveh and Babylon will not now, as they once did, add to the domain of the Redeemer; but China will be—and think me not a prophet in thus speaking—the largest ruby that is to blaze, the most precious diamond that is to sparkle in the diadem of Emmanuel. That diamond is at present, I admit, surrounded with its earthy incrustations and impure admixtures; but if there be any truth in prophecy, if there be any meaningful providence, the process of grinding is going on; and when its facets are polished, and it is placed in its intended receptacle, its hues shall flash with the rays of the Sun of Righteousness, de-lighting every beholder, and exciting the gratitude of every Christian who has prayed for the conversion of that vast empire. God is in history, my Lord; for my part, I hear his voice calling, I see his finger beckoning, I feel his hand drawing, I mark his footsteps leading to China! I know very well that China is not yet converted to God, and I am quite conscious that we do not allow any mere visionary schemes and proposals to take possession of our minds. My own views, my Lord, are these—that before China is converted to God, great convulsions must take place. The deposits of superstition and moral corruption have been going on through so many ages, and have formed such tremendous strata there, that there can be no breaking them up till there have been most terrible disruptions. The stagnancy that has held up that empire so long, can never be purified but by awful storms. Therefore, let us stand prepared for some considerable time to elapse before China will yield to the missionary and the Bible, and be converted to Christ; and we must not be astonished if, after all, considerable defeats arise to puzzle and perplex our faith. But what a scene was that which the gentlemen on board her Majesty's ship *Hermes*, off Silver Island, beheld, when one of the broad rivers of China was covered with the remains of idols and Buddhas, twenty feet high, floating onwards to the ocean, perches for the sea-birds, or seeming monsters to affright the credulous and ignorant mariner. This, as one has observed, was not to cast the idols to the winds and to the brats, but at any rate to the gulls and the fishes. Here, my Lord, is much to encourage us. We are not the abettors of the cruelty, fanaticism, and intolerance of the insurgent army; we do not stand by, exulting spectators in witnessing their distempered and destructive zeal, which, rolling onward like lava bursting from a burning volcano, consumes every thing in its course; but we do know that the insurgent army has adopted in a mutilated and partial form our holy religion; and it would be criminal indifference to the interests of China, to our own obligations, and to the honor of Christ, if we did not take advantage of the opportunity that is thus afforded us of pouring in the Scriptures and missionaries to that empire. My Lord, let me tell you that if you neglect China, there are those that will not. For ages upon ages the conversion of China has been a cherished object in the Vatican of that corrupt Church which quails not before the mightiest nor despises the meanest object of its zeal, which will not condemn the conversion of a beggar, nor shrink from attempting the conversion of an empire. At one time thirty young priests sent a request to the Propaganda Society, with their names signed with blood drawn from their own veins, and requesting to be sent as missionaries to China; so that we must be upon the alert, or the Church of Rome will outstrip us in zeal. Whoever gets possession first is most likely to be successful. Now, Protestants, I say to you, fill China with Bibles, and they will keep out the priests; for if you let China be filled with priests, they will keep out the Bible.⁴

Mr. James gave a lively account of the manner in which he had got his congregation to subscribe for 30,000 Testaments:—

"I said to my good people one morning, after a sermon that was of course a little intended to get up the feeling for the occasion, that as their pastor had taken some part in the movement, the world would ask what his people had done for it. 'Now,' said I, 'go home, think over the subject, and after dinner gather round your tables, and let there be a family subscription; the husband first, the wife, as she ought to be, by the side of her husband, next, the children following; let the servants have a part too, and then bring the papers in the evening, and we will collect your promises—for we had but lately remitted £500 as our subscription to the London Missionary Society, so that I could not ask for the money just then. I said, 'If you will give me your promises, I will trust you till Christmas. See how much you can subscribe, and then at Christmas we will have the money.' The congregation broke up, and met of course

again in the evening. When the second hymn was about to be given out, I said to the deacons, 'Now, go round with the boxes, and collect the papers,' which they did. As I closed the sermon, one of my deacons came behind me and showed me a card—I guessed what it was. I looked at it, and I certainly looked with a little incredulity. 'It is quite right,' said the deacon, and I looked again and read, 'Twenty-four thousand copies.' Since then, the number has been increased to thirty thousand; 'But what, you may say, about the payment? for you gave them credit. Did they come up to their promise?' Oh, I thought I could trust them—I have known them nearly half a century, and I knew whom I was speaking to. Christmas came, and £500 subscribed in that quiet way, with three months' credit into the bargain, there was only £2 short."

WESLEYAN MISSIONARY SOCIETY.

Origin and Progress of the Missions of the Wesleyan Connexion.—The first missions of the Wesleyan Connexion were established by the Rev. John Wesley, A. M., the Rev. Dr. Coke, and others. In 1769, Mr. Wesley sent two missionaries to North America; and these, within a few years, were followed by six others, some of whom returned to England on the breaking out of the revolutionary war. On the acknowledgment of the independence of the United States, the societies there were formed into a distinct organization, which is known as the Methodist Episcopal Church.

In 1786, missions were commenced in the West Indies by Dr. Coke; and Nova Scotia and Newfoundland were soon afterwards added to the sphere of missionary labour occupied by the Connexion. Before the death of Mr. Wesley, in 1791, the number of missionaries employed under his direction in the West Indies and in North America, exclusive of the Methodist Episcopal Church in the United States, had increased to nineteen. Missions were established at Sierra Leone in 1796, at Gibraltar in 1808, at Ceylon and at Demerara in 1814; at New South Wales in 1815; in France and Switzerland, and at the Cape of Good Hope, in the following year; upon the continent of India, and at Hayti, in 1817; at the River Gambia in 1821; at the Friendly Islands in 1822, and at New Zealand in 1823; at Honduras in 1825; in Germany in 1832; at the Feejee Islands, and upon the Gold Coast in 1835; in the Hudson's Bay Territories in 1840; and at Canton, in China, in 1852. The missions of the society now embrace Ireland, Germany, France, Switzerland, and Gibraltar, in Europe; Continental India, Ceylon, and China, in Asia; New South Wales, Australia Felix, Southern and Western Australia, Van Diemen's Land, New Zealand, the Friendly Islands, and the Feejee Islands, in Australasia and Polynesia; the Cape of Good Hope, Albany, and Kaffirland, Natal, Bechuana Country, Sierra Leone, the River Gambia, Cape Coast, Ashantee, Guinea, and the Slave Coast in Africa; and Jamaica, Antigua, Montserrat, St. Christopher's, St. Eustatius, Nevis, St. Bartholomew's, Dominica, Tortola, St. Martin's Anguilla, St. Vincent's, Grenada, Trinidad, Barbadoes, Tobago, Cayti, New Providence, Eleuthera, Harbour Island, Abaco, Turk's Island, Demerara, Honduras, Eastern and Western Canada, Nova Scotia, New Brunswick, Newfoundland, Cape Breton, Prince Edward's Island, and the Territories of Hudson's Bay, in America. The central or principal stations, called "circuits," occupied by the Society, in the various parts of the world, are 287. The number of missionaries and assistant missionaries is 507; with whom there are associated 2083 local preachers, 150 catechists, 550 salaried day-school teachers, 1092 day-school teachers, who receive no salary from the society, and 5664 Sabbath-school teachers. The number of chapels is 1246; of other places of worship, 1970; church members, 110,222; on trial for membership, 4873; Sabbath-schools, 873; day-schools, 844; scholars, deducting for those who attend both the day and Sabbath-schools, 78,811; printing establishments, 9. The income of the Society for the year ending Dec. 31st, 1853, amounted to £114,498, 14s. 3d being an increase of £9116, 14s. 9d. over that of the preceding year. The expenditure of the year has also been £114,498, 14s. 3d. including £5,179. 17s. 4d. paid in partial liquidation of the deficiencies of former years. The remaining balance of those deficiencies is £18,501, 11s. 10d. The missions in Ireland are under the direction of the Irish Methodist Conference, and by the preach-

ing of a pure gospel, and the maintenance of schools in which the Word of God is daily taught, are instrumental in extending the saving power of Protestant truth into distant and necessitous localities which would otherwise be almost if not entirely destitute of its enlightening and regenerating influences. The missions in France and Switzerland have recently been organized into a separate Connexion or Church; and with renewed zeal and energy the missionaries and their people have continued to prosecute a work now more than ever dependent upon themselves for success. The blessing of Almighty God has been vouchsafed in giving showers of holy influences from on high; and, encouraged by these tokens of the presence and favour of the great Head of the Church, the missionaries have extended their labours to Corsica and the Sardinian States. The missions in Australia and Van Diemen's Land, are also about to be formed into a Connexion or Church, having entrusted to them the management of the missions in New Zealand, the Friendly Islands, and Feejee; and there is good reason to hope, that not only will the funds of the society be greatly relieved by such an arrangement, but additional facilities will be provided for acquiring more extensive conquests among the islands of the South Pacific. It is proposed that the important missions in British North America shall, in like manner, receive at no distant period an organization designed and calculated to consolidate and render them increasingly efficient. The Indian and other missions in Western Canada, and in the Hudson's Bay Territories, are under the care of the Canadian Methodist Conference, which was formed some thirty years ago, and to these will be united, without delay, the missions in Eastern Canada. Those in Nova Scotia, New Brunswick, Newfoundland and Cape Breton, and Prince Edward's Island, it is expected, will compose a separate Connection.—*News of the Churches.*

CONDEMNATION OF THE CLERGY RESERVES.

The general Conference of the Methodist Episcopal Church met at Belleville, in June, and adopted without one dissentient voice, as we are informed, the following Report of a Committee, respecting the Reserves:

"To the General Conference of the Methodist Episcopal Church in Canada.

The Committee to whom was referred the subject of the Clergy Reserves, beg leave to report to the Conference the following Resolutions for adoption:—

1st. *Resolved*,—That it has ever been held as a *sacred principle* by the M. E. Church in Canada, that the Church of Christ should be free from all connection with the civil authority.

2nd. That it is an evident infringement of the foregoing principle, for any branch of the Church to receive pecuniary aid from the State, inasmuch as funds so derived must render the Body receiving them, more or less subservient to the State.

3rd. That the setting apart of one-seventh of the lands of this Province for the support of a Protestant Clergy, whatever may have been the designs of the then constituted authorities, has occasioned much strife, bickering, and even bloodshed in the country.

4th. That the Home Government has, in accordance with the just demands of the Canadian people, authorized the Parliament of this Prince to dispose of these Reserves as they think proper.

5th. That the proposition for dividing the Reserves among the various denominations, according to their numerical strength, is but a proposition to perpetuate the evil, and extend the existing system of corruption.

6th. That the appropriation of these Reserves to Common School purposes, involves a serious objection, viz., the support of sectarian schools, as provided for by the present school Act.

7th. That the Reserves ought to be sold, and the proceeds placed in the general revenues of the Province.

8th. That the Provincial Legislature should take prompt and decided action in this deeply important question, and by an equitable settlement thereof, secure equal and impartial justice to the country. And the Conference deem it their duty to declare unequivocally, that they cannot become the parties to public wrong-doing, by consenting to the perpetuation of the Reserves in their present state.

All of which is respectfully submitted.

THOMAS WEBSTER, Chairman.

J. H. JOHNSON, Secretary.

J. B. RICHARDSON.

Belleville, June 10th, 1854.

The Synod of the Presbyterian Church in Canada adopted the following report of their Committee:—

"The Committee on Reserves and Rectories are clearly of opinion, that the time has now come when the perplexing question of the appropriation of these lands are to be settled finally. They would have fondly clung to the proposition of an appropriation of them to the purposes of education, as already stated in Acts of this Synod, but find serious difficulties standing in the way; and objecting strongly as they do to the plan of endowing systems of religious opinions diametrically opposed to one another, and respecting the conscientious views of such bodies in objecting in toto to an ecclesiastical appropriation of public funds at all, your Committee recommend to the Synod their unanimous and strong approval of a thorough Secularization Bill by which the funds in question shall be withdrawn entirely from their present offensive position, and handed over to the general civil Fund of the Province, to be administered as any other civil Funds are for general purposes, but in no sense for ecclesiastical uses of any kind.

The Congregational Union which met at Montreal, in June, adopted the following Resolution:—"That the ministers and delegates of the Congregational churches of Canada, in Union assembled, do now renew their constant protest against the appropriation of any part of the public domain for clergy reserves, as a violation of Christ's rule for the support of the Gospel, a grievous injustice to those who, for conscience' sake, will not share in the proceeds, and one of the most fruitful sources of civil strife in the history of this colony; that they would regard with unmingled aversion and alarm, any attempt to divide them among religious denominations for any purpose whatsoever; and that they once more claim, in the name of justice and religion, that they be at once entirely and for ever SECULARIZED."

MINISTERS' SALARIES.

The question of ministers' salaries has been taken up by the Unitarians in this city (Boston) and vicinity, with a deliberation and thoroughness which deserve special notice. At the last annual meeting of the "Society for the Relief of Aged and Destitute Clergymen," a committee was appointed to investigate this subject, and their report has recently appeared in pamphlet form. A statement of facts has been obtained from all the parishes of the denomination in New England, and carefully arranged by the chairman of the committee, Rev. Mr. Brooks; and from these facts the following logical conclusions are drawn:

1. The present low salaries paid to the clergy of all denominations in New-England not only subject ministers to social suffering, and lessen their respectability in the eye of the world, but, moreover, rob them of due mental independence, and greatly abridge their professional usefulness.

2. Precarious and incompetent support prevents many young men of talent and character from entering the sacred profession.

3. The high Christian scholarship, so imperiously demanded by the new wants of the nineteenth century, will not be likely to appear under existing discouragements.

4. The inevitable consequence of the above facts is, that the Christian Church, in all its branches, must greatly suffer, and its conflict with sin and infidelity be more and more feeble.

5. The effectual remedies for this state of things are these: a thorough reform of public opinion on the subject of supporting preachers of the Gospel, and a new rally of all the friends of the cross.—*Correspondent of the N. Y. Independent.*

The Canadian United Presbyterian Magazine.

TORONTO, JULY 1, 1854.

CANADIAN UNITED PRESBYTERIAN MAGAZINE.

At Hamilton, on the 9th of June, a meeting of the members of the Synod favorable to this Magazine was held. The Rev. W. Barrie was called to the chair. A lively interest was manifested in the object by both the Ministers and Elders present, and after some conversation the following Resolutions were proposed and unanimously adopted:—

1st. That we cordially approve of the *Canadian U. P. Magazine*, edited by Professor Taylor, and pledge ourselves to use our best efforts for its circulation in our respective localities and also to sustain it by contributions to its columns.

2nd. That it is desirable that a Committee be appointed to take charge of its publication and with whom Dr. Taylor may, as occasion requires, consult.

A Committee was accordingly appointed, the Rev. James Dick, Richmond-hill, Convener.

The meeting also recommended that the Magazine should hereafter be issued with a cover; but that it should be supplied without a cover to any subscribers who might intimate to the Publisher that they wish it so.

It will be recollected that the Magazine was started only provisionally, and that its continuance after the first six months was to be dependent on the pleasure of such a meeting as the above. We are glad that they have willed the prolongation of its existence, and beg to offer them, as well as all others who have stood by us in time of need, our most sincere and hearty thanks. The Magazine, we trust, may now be regarded as placed on a secure and permanent basis. It must be so supposing, as we are bound to do, that the pledges of the numerous and respectable meeting just referred to, be honorably redeemed. No effort shall be wanting on our own part to render it subservient to the welfare of the Church—the chief object for which it was originally undertaken, with which,

however, we are more and more persuaded that the cause of Civil and Religious liberty in this Province is to a considerable extent bound up.

Circumstances which need not be specified have prevented us from bringing out, as intended, the present number on the first day of the month; and have also interfered to some extent with the contents. All our arrangements had to be made anew about the middle of the month. We have little doubt, however, that punctuality will in future be maintained; and also that there will be less ground for complaint respecting materials.

A few copies of this number will be sent, unorderèd, to individuals who it is hoped will be disposed to interest themselves in the success of the Magazine. The acceptance of these copies will not be held as inferring any pecuniary obligation; and it will be obliging if those who receive them will have the goodness to put them into circulation, and forward to the publisher by the 25th instant, the addresses of any subscribers they may find it convenient to procure.

SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

Want of space prevents us from giving so full an abstract of the proceedings as we could wish. We regret this the less, however, as several of the deeds of the Synod on public and important matters, will be found in our pages elsewhere. Routine business, and the disposal of particular cases affecting congregations and individuals may be omitted. The Rev. Henry Gordon, of Gananoque, was called to the chair, and filled it admirably. The Synod put on record a well merited testimony to the memory of the late Rev. Alexander Gale. Presbyteries were authorized to take on trial for license six students who had completed their curriculum. It was reported that forty students had, during last Session, attended Knox's College. It was resolved that steps should be taken for erecting college buildings—that the committee should be authorized to invite any party to prelect on such subjects as may be deemed desirable—that the sum of £300 hitherto received from Scotland in behalf of the College, should no longer be accepted, and that Professor Young's salary should be £400. A very interesting conversation, interspersed with devotional exercises, took place, respecting a religious revival reported to have occurred within the bounds of the Presbytery of Perth. The Synod directed the members of Presbytery to continue to attend to the matter, and communicate results. An overture being brought forward by the elders for raising the minimum stipends of ministers to £150, the Synod appointed a committee to issue an affectionate and urgent appeal on the subject. A communication from the Free Presbyterian Church of the United States was presented, and a reply made. The Synod agreed to petition Parliament for the abolition of Sabbath work in the Post Office. The committee on Sabbath Schools was authorized to publish a series of lessons, and adopt other measures for promoting the efficiency of these schools. The Synod adopted an overture for recommending all ministers, office-bearers, and members of the Church to act on and advocate the practice of total abstinence from intoxicating drinks, on a principle of christian expediency, and resolved to petition the Legislature for a law prohibiting the importation, manufacture, and sale of such liquors as a beverage. The Synod agreed to transmit a loyal address to Her Majesty with reference to the present position of the British Empire. Next meeting of Synod was appointed to be held at Montreal, on the 2nd Tuesday of June, 1855.

THE PARLIAMENTARY ELECTIONS.

We have space for only a very few words on this important subject, which, however, we hold to be in some of its aspects, quite within our sphere, notwithstanding that we eschew the details of mere secular politics. - First of all we beg to say let christian^s possessing the Franchise, by all means exercise it. To stand back is to leave the civil affairs of the country, which have no inconsiderable bearing on its sacred affairs, in the hands of irreligious men. Christianity neither exempts us from our civil duties, nor deprives us of our civil rights. Let religious men, then, be found at their post, and here, as everywhere else, let them do whatsoever they do in word or in deed, in the name of the Lord Jesus Christ, remembering the account they must give unto God. Next let them endeavor deliberately and conscientiously to ascertain who are the really best men offering themselves as candidates; and in doing so, let them not be carried away by mere election addresses and hustings speeches; but let them look to antecedents and general character. In judging of the fitness of a candidate too, we humbly conceive that the Secularization of the Clergy Reserves ought to be regarded as the great object, for which every thing but principle is at present to be sacrificed. Next let all low artifice and chicanery be shunned. Prudence is commendable, but honesty is the best policy, and is demanded by higher considerations. Further, let vulgar personal abuse and vituperation be sacredly avoided as not becoming saints. Once more, let conviction of duty be unswervingly adhered to in spite of cajolery, bribery, intimidation and all sorts of corruption. And finally, in this as in everything else, let God be acknowledged, and let him be entreated so to incline the hearts of men, and to guide and over-rule their evolutions, as that his glory, and the best interests of his Church, and of the Community at large, shall be advanced.

UNITED PRESBYTERIAN SYNOD—SCOTLAND.

The Synod met at Glasgow on Monday, 1st May. The Rev. Dr. Johnston Limekilns was elected Moderator. We can afford space for only a very abridged account of the proceedings, and must confine ourselves to matters of public interest. On the subject of National Education the deed of Synod was as follows respecting the Lord Advocate's Bill :—

“ That while approving of some of the provisions of this bill,

Resolved.—1st, That the Synod re-affirm the two positions it has long maintained on the subject of National Education—that it is not within the province of the civil government to provide for the religious instruction of the subject, and that this department of the religious education of the young should be left to the parents and the Church; and that the system of supporting denominational schools out of the public funds is most reprehensible, on account of its violation of our principle, of its fostering sectarian distinctions, and of its indiscriminate support of truth and error.”

“ 2nd. That this Synod strongly condemns those portions of the Bill which do open violence to the principles of this Church, contained in the 27th clause, and in the second branch of the 36th clause.”

“ 3rd. That this Synod declares that any measure from which these two obnoxious provisions are not excluded, is not only unworthy the support, but merits the strenuous opposition of this Synod, and of all the members of this Church.”

"4th. That copies of these resolutions be sent to the members of Her Majesty's Government, to the Scotch members of the House of Commons, and such other members as the Committee on Public Questions may deem fit, and that no petition be sent at all."

The Committee on the Better Support of the Ministry reported that, of 256 congregations who were addressed, forty-one had met, and resolved without extraneous aid to advance the stipends of their ministers. Eleven of these have attained to £150, one to £140, twenty to £120, and the others have added £10 to their former stipend. In all, the sum of £700 is being added to their stipends by these forty-one congregations. Regarding Liquidation of Debt, it was reported that £1235 had been allocated by the Committee, which, by stimulating local efforts, would have the effect of paying off £5017 of debt. The debt pressing on the Church was believed to amount to about £140,000.

Some progress was made towards maturing a scheme for providing annuities for incapacitated ministers, and the matter was remitted to the Committee. The consideration of publishing a Summary of Principles was delayed till next Synod. It was stated that a letter had been received from the General Synod of the Reformed Presbyterian Church in America desiring closer union with the United Presbyterian Church in Scotland. M. Frederick Monod, of Paris, was prevented, by illness, from addressing the Synod; but M. Audebez spoke on the state of Protestantism in France. The Committee on Scholarships was instructed to endeavour to raise a Capital £10,000. The Committee on Home Missions reported that during the year, aid had been given to 95 congregations in supplement of stipend, and 13 have received grants. The number of members in the 72 congregations is 1072, who have raised among themselves for religious purposes £5944, 5s. 1½d. or, 16s. 6d. for each member.

The substance of the very interesting Report on Foreign Missions we gave in a former number.

The number of Students attending the Divinity Hall was reported to be 208. During the year 322 volumes had been purchased for the Library, and 30 had been presented. The Committee on Ministers' Libraries reported that there are now 107 such Libraries in existence containing 1391 volumes. It was agreed that Students attending Owens' College, Manchester, or New College, St. John's Wood, London, should be placed on the same footing with those attending the Universities of Scotland.

ECCLESIASTICAL NOTICES.

VAUGHAN.

The new U. P. Church here was opened on Sabbath, 18th June, by the Rev. D. Coutts, of Chinguacony, and the Rev. H. Gordon, of Gananoque, moderator of the Synod of the Presbyterian Church of Canada. The services were appropriate and excellent, and the audiences large and attentive. Within twelve months, the congregation have built a very commodious church and manse, and we hope will soon have a stated pastor settled amongst them.

PICKERING.

The Church just erected by the U. P. congregation here, was opened by the

Rev. John Jennings, on the 28th of May. It is a handsome frame building, having accommodation for 250 persons.

ST. MARY'S AND DOWNIE.

The U. P. congregation of these places, have lately presented their pastor, the Rev. Mr. Cavan, with a horse, saddle, and bridle, as an expression of their gratitude and esteem.

ST. GEORGE.

The U. P. congregation here, have given a unanimous call to Mr. W. C. Young, formerly called to Newton and Newcastle.

HIBBERT AND FLAT CREEK.

The U. P. congregation of these places, have unanimously called Mr. J. G. Caruthers to be their pastor. He has also been invited to accept of a location for some time in Euphrasia.

DUNDAS.

The U. P. Congregation here, have presented their Pastor, the Rev. Thomas Christie, with a purse of £25, and a number of valuable books.

THOROLD.

The U. P. Congregation here, have called the Rev. W. Dickson late of Albion and Vaughan.

DARLINGTON.

The U. P. Congregation here, have recalled their late Pastor, the Rev Alexander Kennedy.

DEMISSIONS.

The Rev. P. D. Muir, of Huntingdon, and the Rev. J. McClure, of St. Catharines, have resigned their pastoral charges, and have both been appointed grammar school teachers.—We regret exceedingly that in our last we contributed to the circulation of a false report that the Rev. Walter Scott had resigned his charge of the U. P. congregation of La Chute. The only apology we can offer is, that we saw the statement in another denominational journal.

U. P. SYNOD.

The Synod met at Hamilton on the evening of 6th June. After the usual preliminary services, the Rev. James Dick was chosen moderator, and ordinary routine business was transacted. The Synod next day, after devotional exercises, resolved itself into a committee of the whole House, which held several sittings, and terminated with a recommendation that the ministers of the Church should, on the 1st Sabbath of July, preach on Family Worship, and on the 2nd Sabbath, should preach on the Religious Education of the young.

The Presbytery of Flamboro' presented an overture in favor of some method being adopted by the Synod for procuring an increase of the stipends of ministers. The Synod unanimously approved of the

object, and appointed a committee to prepare an address to congregations on the subject.

The Synod then took up some Overtures and Petitions from the Presbytery of Brant, the Session of Paris, and the Congregations of Hamilton, Bethel, English Settlement, Norrisville and Bayfield, in favor of union with the Presbyterian Church of Canada; and appointed a committee on the subject, who presented a series of Resolutions, which were unanimously adopted, and will be found on another page. A committee also was appointed to confer with any committee that might be appointed by the Synod of the other Church. The whole of the discussion on this subject was of the most cordial and amicable description, and breathed a fine brotherly feeling towards the Presbyterian Church of Canada, as well as towards the other evangelical denominations in the Province.

Dr. Taylor of Montreal returned thanks from the committee of the French Canadian Missionary Society, for the aid afforded by the U. P. Church. The Synod recommended that collections should be made in all the congregations for the mission.

Respecting ministers acting as superintendents of schools, the Synod resolved, that while it was generally not desirable that ministers should have any other than strictly professional engagements, the matter should be left to Presbyteries to judge of each individual case as it might occur.

The Report of the Home Committee on Missions was read, and the Committee re-appointed. Addresses on missions were delivered by the Rev. Mr. Duff, and Rev. Dr. John Taylor, as formerly appointed; the Rev. Dr. William Taylor and Rev. Mr. Cavan were appointed to deliver addresses at next Synod. The Treasurers also submitted their accounts and received the thanks of the Synod.

A Committee for the distribution of Preachers was appointed, the Rev. Mr. Dick, Richmond Hill, convener.

The Rev. W. M. Livingston, formerly of Musselburgh, Scotland, laid satisfactory certificates before the Synod, and was unanimously accepted to be employed as a preacher in Canada. Some personal cases were also disposed of. It was appointed that the next meeting shall be held in Toronto, on the first Tuesday of June, 1855, at half-past 7 P. M. The Synod closed on Friday, 10th June.

Reviews of Books.

THE LIFE OF HUGH HEUGH, D. D., BY HIS SON-IN-LAW, HAMILTON M. MACGILL, *Minister of the United Presbyterian Church, Montrose Street, Glasgow*, Second Edition. Post 8vo, pp 590. Edinburgh : Johnston & Hunter, 1852*

The age in which we live is prolific in valuable productions on all the branches of science and literature. In particular, the biographical publications of the day are numerous, and many of them are deeply interesting. But as it is impossible for any one individual to become acquainted with all, even in this Department, that teems from the Press, it is of vast importance to bring under review such prominent Works as are best fitted for general use ; and especially, should those memoirs of Christian worth and enterprise be pointed out and recommended which present the most excellent models, or afford the most salutary instructions in practical Christianity.

Amidst the multitude of biographical publications those of the faithful Ministers of the Gospel form a valuable class ; and especially where great attainments were realized, and much advantage secured, both to the Church and to the world. Relating as they do to individuals who shone not only in the circle of their more immediate connexions, but who, from great publicity of character, and the employment of their high endowments for the benefit of mankind, made their sentiments and their efforts to be recognised, in their extensive and acknowledged bearings on the public good : and such individuals should not be considered as the property of any particular Church or nation, but should be regarded as having been signal agents of good for the interests of Christianity at large, and should be contemplated as having been citizens of the world.

The great reformers are considered the property of no nation, and of no particular denomination. John Knox, for instance, was a Scotchman, and under God a great agent in the Reformation from Popery. But every Christian Church, where evangelical doctrine is maintained, and every nation where pure religion is practised, is entitled to claim him as its own. The same may be said of many others, both of more remote, and of later times.

Among the memoirs of talented, pious and accomplished ministers who have recently finished their labours in this world, and gone to their reward in heaven, and which may be read with profit and delight, we have selected as a specimen that work the title of which is prefixed to our present

*For the following Review we are indebted to a very able Contributor, who had special opportunities of knowing Dr. Heugh, and will do ample justice to the work in hand. We cannot refrain, however, from saying, for ourselves, that that Work is one of a few recently published which reflect the very greatest honour on our Church ; and which for that reason, as well as for the far higher one, that they are eminently fitted to promote the cause of pure and undefiled Religion, we are anxious to see extensively circulated. One may well pity the minister or member of our own, or of any other Church who can read the Life of Heugh without great pleasure or profit. Mr. Macgill had a noble subject, and he has done vast credit to himself by the manner in which he has treated it. It would be absurd to say *materiam superat opus*, but it is not extravagant to say that the setting is worthy of the jewel.

notices, as well entitled to be among the highest in public estimation. It is the life of one whose labours of love were extraordinary, both for multitude and for efficiency,—whose whole character and career were marked by features the most attractive, benevolent, and energetic, and whose memory will be cherished with affectionate veneration, not only in the wide circle in which he moved, but wherever his singular worth and usefulness are known and duly appreciated.

In 1850 there were published two large octavo volumes—one containing the Life and the other a selection from the Discourses of the late Dr. Heugh, compiled by his Son-in-law, the amiable and accomplished Rev. H. M. McGill. The work now before us is a second edition of the Life, published separately in a handsome volume of smaller size, of moderate price, and carefully revised by the author.

Of this work it has been said, by persons well qualified to judge, that it is full of interest, and is perhaps the most truly valuable biographical volume that has been published since Orton's life of Doddridge,—being a most luminous, and delightful memoir of one of the worthiest of men. It has been said to be of inestimable value to ministers of the gospel, and replete with instruction for private christians. The fulness of its details, the tastefulness of its execution, and the interest of its correspondence, have been said to be such that it is entitled to be placed by the side of the invaluable memoirs of Dr. Chalmers.

Referring to the remoter ancestors of Dr. Heugh, several of whom were ministers of the Church of Scotland, the biographer carries us back to a period at which that National Church was in a state of alarming corruption,—when few of its ministers preached the gospel, and when the great causes were in vigorous operation which gave rise to the Secession Church at an early period of the eighteenth century.

Mr. John Heugh his grandfather, born in the year of the Revolution, was settled minister of the Parish of Kingoldrum, in Angus-shire, in 1714. The account given of his life and labours, in these memoirs, throws much light on the state of religion in Scotland, particularly in that part of the country, at this period; We quote the following:—

“To render more intelligible the brief narrative that follows, of the life and labours of Mr. John Heugh, as well as to aid the reader in apprehending the position of his son and grandson as Seceders, it may be here observed, that, in the earlier period of the past century, the Church of Scotland was passing through a very important period of her history. The persecutions which preceded the Revolution had silenced and scattered the faithful witnesses who occupied her pulpits during the latter days of the Covenant. Not only had some of them fallen under the hands of a tyranny, as truly Popish as it was Prelatic, but in the course of nature many of them had been removed by the hand of death; so that, when the church received the benefit of the Revolution settlement, there were but sixty of the old Presbyterian ministers, who had been ejected at the Restoration, who were alive.” In the year of Mr. Heugh's ordination,—a quarter of a century after the Revolution—only two of them survived. During this interval of twenty-five years, when this interesting remnant of the olden time were thus disappearing, there were introduced into the vacant pulpits of Scot-

land hundreds of Prelatic conformists to Presbytery, belonging to a class who yielded to circumstances rather than principle in becoming the ministers of a Presbyterian establishment. They are described by an English bishop of the highest authority, as 'generally mean and despicable in all respects' as the worst preachers he had ever heard; 'ignorant to a reproach;' many of them being 'openly vicious' 'a disgrace to their orders, and the sacred functions' the dregs and refuse of the Northern parts.' Thus during the interval referred to, many a, 'root of bitterness' was planted in the church, which ere long sprung up and filled the land with troubles."

In that part of the country where Mr. John Heugh was settled, Episcopacy retained its ascendancy. It was after much hesitation that he agreed to enter on this charge. "On the day fixed for his ordination, no admission could be obtained into the church,—one of those edifices, which, constructed before the Reformation, had been successively devoted to Popish, Presbyterian, and Episcopal worship. The Episcopalians were resolved in the present instance, to yield possession only to force. As appears from the minutes of Presbytery, the person in charge of the keys had absconded himself, and the ordination took place in the church-yard. On the Sabbath after he was ordained, admission to the church was still denied; but under the direction of the Presbytery a warrant was obtained to force the doors, which was done accordingly, and in the minute narrative of the Presbyterian record, we are informed that 'new locks were put thereon.'"

The Episcopal party occasioned much annoyance to Mr. Heugh at the commencement of his ministry; but he soon produced an entire revolution of sentiment in that quarter. "Acting on the apostolic maxim, that 'the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves,' he gained a hearing without exciting irritation. By the great body of his parishioners, he was for some time much more seen than heard. Having few to preach to in the parish church, he might be seen lingering near the entrance of the Episcopal meeting-house, ready to 'warn every man, and teach every man,' willing to hear him."

"On one occasion, not long after his settlement, the Episcopal clergyman was not present to officiate. Mr. Heugh improved the opportunity by preaching to his adherents in the open air. The effects of the service were not soon forgotten. From that day he could count on a larger audience, and ere long, by the attractions of the pure gospel,—spoken in forcible, sententious, and plain language,—in contrast with a cold and negative theology, the Episcopalian audience soon all but emptied itself into the parish church. The minister, who had in this manner gathered the flock, earnestly set himself to feed them; and he did so with a success which made his name pass down as a venerated household word, among the most godly of the parishioners during a period of near a century, embracing the incumbencies of five successors."

This worthy minister died on the 23rd of December, 1731, immediately before the crisis of the origin of the Secession. The youngest of his six children, born only a few months before his father's death, was afterwards the Rev. John Heugh, minister of the Associate (Anti-burgher) Congrega-

tion of Stirling. He was settled there in 1752, a few years after the breach in the Associate Synod. He is reported to have been a man of vigorous mind, extensive learning, and singular worth: and speaking from personal observation, we can remember his venerable appearance, and his dignity of character and conversation when borne down by infirmity, and when, like aged Simeon he waited for the consolation of Israel.

The Biographical work before us, after giving an account of Dr. Heugh's ancestors, and their co-lateral relatives, proceeds to notice his own education, and early associates and friends,—his ministerial career,—consisting of diversified labours, and touching on all the great public events of his day, and, in particular, those in which he was himself an active and successful agent. We cannot do justice to this work without entering more fully into its rich materials than can be done at once; and therefore we shall divide what we proposed to bring forward into two or three parts.

Dr. Heugh was born in Stirling, Scotland, on the 12th of August 1782. In his boyhood and youth he presented the same prominent features of character which distinguished him ever afterwards,—such as diligent application, ardent friendship, sprightly humour, pleasing urbanity, honourable principle, genuine piety. The following quotation from the work will suffice as an illustration;—

“At a very early age, he seems to have come under the power of religious principle. At what precise time he underwent the great religious change, is probably known only to the divine Searcher of hearts; yet there can be no doubt, that, like his father and his grandfather, he was the subject of early piety. His daily habit of perusing the Scriptures, and his reverence for them,—a sentiment, as the reader will find, which grew with the expansion of his character—seem to have been coeval with his power to read; and he was wont to say, that he never recollected the time when it was not his desire and design to devote himself to the ministry. All accounts agree in representing him as a boy remarkable for his openness, vivacity and spirit; unweariedly fond of fun; entering with high relish into innocent boyish tricks, and good at a practical joke; though never allowing his propensity to mirth to carry him into mischief. He was, indeed, a universal favourite among his school-fellows, all the better liked among them for his frankness and exuberant playfulness; and he was a chosen ‘leader in their sports.’ At the age of ten, he entered the classes of the Stirling Grammar School, and passed with some *eclat* through the five years’ course of classical tuition conducted by Dr. Doig, justly designated the most learned of Scottish schoolmasters in modern times.

“He had then a dignity and manliness of appearance, far remote from pride; he was always at the head of his class; and he displayed a lively sedateness of conduct, which gained him the esteem and the respect of the whole school, and in the *youth*, he showed those symptoms of manly excellence, which were evidently prophetic of his future eminence and usefulness.”

He studied at the University of Edinburgh; and there he gained the admiration of all his instructors and friends.

He commenced the study of Theology in 1799, under the Rev. Professor Bruce of Whitburn,—“a man distinguished for the variety and extent of his theological and literary acquirements, and for his zealous attachment to civil liberty, as well as for his personal piety, and retired habits, and his kind, though somewhat distant and stately, deportment to his pupils.”

“At the Hall he was held in high esteem for his scholarship, diligence in study, and attractive manners. While a Student of Divinity, he already began to discover that Catholicity of disposition, which in after life formed one of the leading traits of his character. At a time when any thing like intimate intercourse between the two bodies of Seceders was comparatively rare, he cultivated the acquaintance of the Rev. Mr. Smart, minister of the Seceding Congregation from which that of his father had separated, and who lived on the most friendly terms with Mr. Heugh.”

“There were still some earlier occasions than the one here mentioned, in which he had found opportunities of enjoying the luxury of this catholic spirit, which was more congenial to his own inclinations, than to the habits of that section of the church to which he belonged. In Edinburgh he had occasionally experienced, with the greatest gratification, the hospitable kindness of his father’s intimate friend, the Rev. Dr. Buchanan of the Canongate church—a man of large-hearted and christian catholicity: and even in his own native Stirling, he had so far succeeded in overcoming sectarian obstacles as to assemble, in his father’s session house, a few youthful companions of different religious denominations, who formed themselves into a society, for prayer and mutual improvement.

Mr. Heugh was licensed by the General Associate Presbytery of Stirling on the 22nd of February 1804. “His first discourse was preached in the pulpit of his friend the Rev. James Muckersie of Alloa, with much freedom and distinctness, though with little animation, and with a degree of bashful timidity which a little experience enabled him to lay aside.” He received several calls, of which the one from Stirling to be colleague to his venerable father was preferred by the Synod: and on the 14th August 1806, his ordination took place, The following may be quoted from his diary:—

“August 18th. Felt my mind much impressed in prospect of ordination though perhaps not in a degree at all equal to what it ought to have been. In the time of it, it was impossible not to be very deeply moved. Felt then a variety of exercise. My mind sometimes wandering—sometimes terrified with the prospect—at other times pressed with the idea of the contrast which my situation before God presented to the account given of the duty and character of a minister in the sermon and exhortations. Attained, however, I thought, at times likewise, to exercise in some degree comfortable. Feel now impressed with the importance of my situation, with the necessity of making it the object of my supreme attention, and of cultivating in my heart affection for my people.”

“My plan for general study cannot for some time be so regularly arranged, and acted upon; and this is the part of my labours which I may perhaps with most propriety for the meantime defer arranging. But the state of religion in my heart, ought not for a moment be neglected: and the state of matters

in the congregation, should likewise forthwith and henceforward be matter of my particular thought. God only knows how long my time of labouring among them may last. They are evidently, by no means, in a flourishing state with respect to religion; and for my labours among them, I must give account to God. Observation also, may be noted, respecting my own conduct, and that of others. O to be enabled so to act habitually, that God may be glorified by me, and that I may grow in grace and true wisdom."

Mr. Heugh continued in Stirling fifteen years. He was universally respected,—considered an ornament to his native town, and his congregation was remarkably prosperous. During his continuance in Stirling, some of the great public questions, in which he afterwards took a prominent and leading part, such as the Anti-Slavery question,—the Apocryphal question, the Voluntary question, the Disruption, &c. &c., were not before the public. There were, however, other public causes in which he took a lead, and was an instrument of much good,—such as the cause of missions, the British and Foreign Bible Society, and the union of the two great branches of the Se-
cession.

But we shall postpone our account of his ministerial career in Stirling for the present; reserving it as the subject of a future communication.

(To be continued.)

PRACTICAL AND PAROCHIAL SERMONS, BY THE REV. CHARLES BRADLEY, *Vicar of Glassbury, Brecknockshire; and Minister of St. James' Chapel, Clapham, Surrey.* Four Volumes of the English Edition in one 8vo., pp. 520. New York: D. Appleton & Co., 1853.

These Sermons have met with a remarkably favorable reception from, we may say, all evangelical denominations at home; and have of course, been very extensively circulated. Waiving the question of copyright, we are sincerely glad that the respectable edition of them, now on our table, has appeared in America. They have no pretensions to be critical, profound, original, or even particularly striking. But they have been generally allowed to possess some very great excellencies, by the happy combination of which, it has been alleged, few other sermons are equally distinguished. First, they are thoroughly orthodox and evangelical. Secondly, they are conceived in a fine, earnest, benevolent, and devout spirit. Thirdly, they are characterized by a simplicity which adapts them as food for babes. And fourthly, there is around them an unmistakable air of elegance and refinement, which while it is pleasing to all, at least to all the unsophisticated, gives them a charm for readers of taste and accomplishment. In the Dedication of them to the Bishop of Lichfield and Coventry, the Author says:—

“Appointed the minister of a country parish, it has been my wish, as well

as my duty, to break through trains of thought and modes of expression, which a long residence in a somewhat different situation had made familiar to me, and to adapt my language and ideas to the congregation of a village church. If I have not succeeded in attaining these objects, my failure has not been the result of indifference, or of a shrinking from effort. I have not delivered to my parishioners sermons which have cost me nothing; nor am I conscious of having had any other end in view in the composition of them, than that of expressing the weighty truths they contain, with plainness and force."

With the Puseyism and Semi-Popery which, to the scandal of the Church of England, have become so rampant in it of late, he has no sympathy. The following is from a Sermon on the Perfection of Christ's Atonement, preached on Good Friday, from Hebrews, x, 12, 13, 14.

"On reviewing what has been now said, the first thing which occurs to us, is the strange reception which the great truth taught us in this text, meets with in our world. Look at the great mass of nominal Christians—were we to say that they are all as one man at war against it, we should hardly be overstating the fact. What is popery but one great effort to corrupt, smother, and conceal it? Its masses, its penances, its mediators, its purgatory, almost everything that is peculiar to it, strikes directly at the all-sufficiency of the Redeemer's sacrifice. No man can be a consistent follower of that wretched faith, but he must at every turn put under his feet this glorious truth; he must either altogether reject or altogether forget it. I scarcely dare speak of the opposition now rising up within our own Church to it. It is painful, deeply painful; were it not so daring and fearful, it would be pitiable. A church such as ours, so blessed, so favored above all others, to be the church above all others in Protestant lands to deny the perfection of its great Saviour's sufferings, and to talk about the sacrifice of sacraments, and the atoning power of alms-givings, and fastings, and penitence, and our poor, miserable works! May the Lord pardon us in this thing, and speedily avert from us the sin and danger of it! But the evil lies deep in our nature, brethren. We are all naturally opposed to the free and full salvation of Jesus Christ. It is not only something high beyond our expectations, it is something humbling beyond what we conceive to be our condition and deserts. While it tells us we have nothing to do in order to have our sins remitted, but to take the full remission Christ has purchased, it tells us as plainly that we can do nothing, that the guilt of our sins is too heinous and enormous for us to remove the smallest part of it; and this we cannot bear; we look favorably on, tolerate, perhaps embrace, any system, no matter how unscriptural, absurd, or heathenish, which represents sin as a less evil than the gospel makes it, and ourselves as less criminal and fallen."

As an additional specimen, taken almost at random, we may give the conclusion of a Sermon on the words of Jesus to Mary, "She hath done what she could, &c." Mark, xiv, 8, 9.

"And now, turning from Mary and her conduct, let us all think of ourselves and our conduct. What have we done for Christ? done from grateful love to him, from a desire to honor him? Some of us feel that we could

scarcely ask ourselves a more humbling question. But there may be others who can ask it, and yet not be in the least humbled by it. They have done their best, they say; not all they ought, perhaps, but, like Mary, all they could. And they really believe this, and are willing to stake the salvation of their souls on it, their everlasting destiny. This is fearful ground, brethren, for creatures like you and me to take. It will as surely sink beneath you as you plant a foot on it. "We have done all we could," you say. O no, beloved brethren: not you, nor any one of all the millions of mankind. What! have you never lost a single opportunity of honouring Christ, which you might have embraced? never withheld from him a single offering of service which you might have rendered him? never dishonored him by any one folly or sin from which you could have kept yourselves free? You feel at once that these are assertions you dare not make, and yet "We have done all we could" is in effect saying the same. Mary never would have said any thing like this of herself. You may appeal to the text and say, "But her Lord said it, of her." He said it indeed, but not of her whole life; he is speaking only of one extraordinary act of it. The probability is, that those amongst us, who use this language, have never yet really done anything at all for Christ; that were they asked at this moment what sacrifice they have ever made for him, what self-denial practiced, what painful cross carried, what labor of love performed, they would be silent, they could tell us of none. We are miserable sinners, brethren, and till we have discovered our misery and sin, and fled to Christ for deliverance as none but those who feel themselves perishing ever do flee to him, we want the spring within us, that will impel us to live to him. And what is this? It is a fervent love to him, arising out of a perception, a grateful feeling, of the immense things he has done for us. "We love him because he first loved us"—there is the secret of Christian obedience, Christian self-denial, Christian devotedness. We must take Christ as our souls' Saviour, we must trust and hope in him as our Saviour; then shall we begin to love him, to act for his glory, and live to his praise.

As for you, brethren, who have learned and felt this, I would earnestly pray that what you have heard to-day may make you feel it again. To be reminded of what we ought to do for Christ and might have done, must send us to him as our Redeemer and Saviour, must cause us to feel anew that we have no other hope than his precious blood. Our short-comings, the things we have left undone, we feel are enough to condemn us. Pardoning love, a sense of it—it is well to have that renewed; it is that which puts our minds in a frame to be thankful for every blessing, which lays us low in self-abasement one moment before our Lord, and then the next moment constrains us to get up and say, "Now for work; now for duty; now, if need be, for suffering; now for anything that will show our love for our Redeemer, that will bring honor to our glorious Master in this evil world."

We have great pleasure in recommending these Sermons. Had we access to Episcopalians, we should especially bespeak their attention to so admirable productions of an excellent minister of their own communion. Sure we are that the educated and pious portion of them will not readily find

more suitable family reading for the Lord's Day. Mr. Bradley has another collection of Sermons entitled Sacramental. They seem to us to be of a still higher order; and we should be glad to see them also issued on this side of the Atlantic—provided always that justice be done to Author and Publisher at home.

UNION AMONG PRESBYTERIANS IN SCOTLAND.

This subject has been mooted in more forms than one during the last few weeks. We do not propose to discuss the question, but simply to notice the facts. In the first place, Sir George Sinclair has published a pamphlet, which has for its object to encourage proposals for union among the non-endowed bodies especially the United Presbyterian and Free Church. On the other hand, symptoms have appeared of a desire to see the breach healed between the Established Church and the Free. The Rev. William Sorley, of the Free Church at Selkirk, has written a letter to the Premier on the "Great Scottish Grievance," the injustice done by the Government to the Free Church. The *Church of Scotland Magazine and Review* for May contains an article in which the idea of re-union is favorably entertained. And in the recent meetings of the Established General Assembly, the Rev. Norman McLeod of Glasgow has expressed himself, more than once, in very strong and remarkable terms, in favour of a union. It is generally believed that Lord Aberdeen, who was the chief instrument in producing the Disruption, now repents very bitterly of his share in the transaction, and would readily use his influence in healing the breach. It is to be noticed that the parties who have spoken out on the subject hitherto are but isolated individuals, and that their sentiments cannot be regarded as any sure indication of the Direction of the current of opinion generally, in the bodies to which they belong.—*News of the Churches.*

[The above, in so far as it relates to a Union between the Established and Free Churches, is deserving of notice. *The News of the Churches* is published by the great Free Church Publishers, Johnston & Hunter; and though it is not a denominational publication, there is certainly no section of the Church to which it is more favorable than the Free, and none with whose affairs it is better acquainted. Though it speaks cautiously, it does not vindicate, as some here have done, the idea of re-union. Of this much we are satisfied, that any such re-union would be but partial. Part of the Free Church will not return; and that is the part most likely to fall in with the proposals of Sir Geo. Sinclair.]

CENSUS RETURNS ON RELIGIOUS WORSHIP IN SCOTLAND.

The official returns regarding religious worship and education have now been published, but without the historical explanations of the different denominations, and without the fulness of detail which characterised the report of England and Wales.

So far as can be ascertained, there are 3393 places of worship, and 1,834,805 sittings; the proportion of sittings to the population being 63.5 per cent., while in England it is 57.0 per cent. Through unequal distribution, however, the excess in some districts is counterbalanced by large deficiencies in others. The number of *attendants* on the census Sunday, was,—morning, 943,951 afternoon, 619,863; evening, 188,874; the proportion to the population being,—morning, 32.7 per cent.; afternoon, 21.5; evening, 6.5; while in England the

proportions are 25.9, 17.7, and 17.1, respectively. The average of the three attendances is precisely the same in both countries, viz, 20.25 per cent.

The following table gives an analysis of the whole returns:—

RELIGIOUS DENOMINATIONS.	Total number of Places of Worship and Sittings.		Number of Attendants at Public Worship on Sabbath March 30, 1851.		
	Places of Worship.	Sittings.	Mornings.	Afternoon.	Evening.
Total,	3395	1834805	943951	619863	188874
Established,	1183	767088	351454	164192	30763
Reformed Presbyterian,	39	16969	8739	7460	2180
Original Secession,	36	16424	6562	5724	1629
Relief,	2	1020	220	250	275
United Presbyterian,	465	288100	159191	146411	30810
Free,	889	455335	292308	198583	64811
Episcopal	134	40022	26966	11578	5360
Independents,	192	76342	26392	24866	17278
Baptists,	119	26086	9208	7735	4015
Society of Friends,	7	2152	196	142	....
Unitarians,	5	2437	863	130	855
Moravians	1	200	16	....	55
Wesleyans,					
Original Connexion,	70	19957	8409	2669	8610
Primitive Methodists,	10	1690	327	404	715
Independent Methodists,	1	600	190	150	180
Wesleyan Reformers	1	....	11	....	11
Glassites,	6	1068	429	554	700
New Church,	5	710	211	67	120
Campbellites,	1	80	11	14	....
Evangelical Union,	28	10319	3895	4504	2171
Various	9	2175	919	99	522
Common,	2	360	....	....	....
Unsectarian,	1	320	200	220	....
City Mission,	7	1365	70	40	686
Christians	7	1181	417	236	280
Christian Disciples,	17	2471	539	530	201
Christian Reformation,	1	50	....	11	....
Reformed Christians,	1	....	8	8	8
Free Christian Brethren,	1	340	180	261	....
Primitive Christians,	2	210	57	74	....
Protestants,	4	1210	230	400	925
Reformation,	1	250	10	18	....
Reformed Protestants,	1	725	130	....	105
Separatists,	1	....	11	....	....
Christian Chartists,	1	220	100	80	....
Denomination not stated,	6	495	....	70	316
Roman Catholics,	117	52766	43878	21032	14813
Catholic and Apostolic Ch.	3	675	272	126	120
L. D. Saints or Mormons,	20	7182	1304	1225	878
Jews,	1	68	25	....	7

Or taking the principal denominations, we have:—

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and sittings.		Number of Attendants at Public Worship on Sabbath March 30, 1861.		
	Places of Worship.	Sittings.	Morning.	Afternoon.	Evening.
Established Church,.....	1183	767088	351454	184192	30768
Free Church,.....	889	495335	292308	198583	64811
U. P. Church,.....	465	288100	159191	146411	30810
Other Churches,.....	858	284282	140998	90677	62490
Total,.....	3395	1834805	943951	619863	188874

Since the date of the census, about one-half of the "Original Secession" have joined the Free Church, adding probably 8000 sittings to the accommodation, and from 3000 to 4000 to the attendants, in the latter.

It is to be remarked, however, that from very many congregations returns were not received; and that an average attendance had to be struck, and allowed to non-return congregations, in making up the above returns. According to a statement of Lord Elcho in the House of Commons, the returns, as *actually received*, stand thus,—the largest attendance at Established Church, 288,757; at Free Church, 255,482; United Presbyterian, 143,443.

The population of Scotland being 2,886,742, it is plain that a very large number of the people are non-church-going.

To secure more perfect accuracy on future occasions, and render the returns valuable, not merely as approximations but realities, two things occur to us as indispensable:—1st, That the filling up of schedules be made compulsory; and 2nd, That the *attendance* be stated not for one Sunday only, which may be affected by weather and other causes, but for two or three,—the average of the whole being taken to express the ordinary church attendance of the whole country.—*News of the Church.*

[To the above suggestions for securing accuracy we beg to add a third to which we attach great importance, viz: that the attendance be not estimated, but actually counted by competent, reliable persons. When the Religious Instruction Commission was conducting its inquiries in Scotland, attendance was, in many cases, reported, both as estimated and as counted, by different persons of course, and the difference, in not a few instances, was marvellous, not to say scandalous.]

NATIONAL EDUCATION ASSOCIATION—THE LORD-ADVOCATE'S
BILL FOR SCOTLAND.

A meeting of the Committee of this Association was held on Monday, at which the following resolutions were passed;—1st, That this Committee view with much regret the rejection of the Lord Advocate's Education Bill for Scotland, on the motion for the second reading, especially as they have reason to believe that it was the intention of Government to make in Committee some eminently satisfactory alterations on those features of the measure which failed to meet the approbation of the Association—such as popularizing the constitution of the General Board, amending the clauses relative to the removal of schoolmasters, and increasing their retiring allowances, modifying the 27th clause, and deleting the objectionable part of the 36th—alterations which would have brought the bill more into accordance with the views of the Association. 2nd, That this Committee record their grateful sense of the obligations conferred by Government on the country by their endeavours to introduce into Scotland a system of national education, and they especially consider the Lord-Advocate entitled to the warmest thanks of the community for the eminent services he has rendered on this occasion. 3d. That, looking to the immense importance of the object, and the decided expression of opinion of two-thirds of the representatives of Scotland in favour of the measure, this Committee trust that Government will not be discouraged by the loss of the bill by a small majority, but that on as early an occasion as the forms of Parliament will permit they will again introduce a bill for a national and unsectarian system of Education for Scotland.

[The Bill was lost by a majority of 9. It is understood that Government intend to bring in another Bill next session, as they have a Bill at present in progress for maintaining the salaries of Parochial Schoolmasters at their present rate only till November, 1855. It will be well if our public men have learned that a sectarian system of education is impossible in Scotland.]

DISTRIBUTION OF PROBATIONERS FROM JULY TO SEPT. 1854.

PROBATIONERS.	JULY, 5 SABBATHS	AUG., 4 SABBATHS	SEPT., 4 SABBATHS.
The Rev. J. G. Carruthers, . . .	D 1 2, T 3 4, L 5.	L 1 2, F 3 4.	N 1 2 3 4.
" " Archd. Cross, . . .	F 1 2, F 3 4 5.	W 1 2 3 4.	B 1 2, L 3 4.
" " Robert Dewar, . . .	F 1 2, D 3 4 5.	F 1 2, F 3 4.	J 1 2 3 4.
" " William Dickson, . . .	D 1, F 2 3 4 5.	B 1, L 2 3 4.	S 1 2 3, T 4.
" " J. Fayette,	L 1, W 2 3 4 5.	W 1 2, T 3 4.	D 1 2 3 4.
" " Alex. Kennedy, . . .	W 1 2 3, T 4 5.	D 1 2 3 4.	F 1 2 3, W 4.
" " Robert Monteath, . . .	T 1, D 2 3 4, T 5.	F 1 2 3, 4.	S 1 2 3 4.
" " Joseph Scott,	L 1 2 3, F 4 5.	T 1 2 3, D 4.	J 1 2, C E 3 4.
" " W. C. Young,	W 1, F 2 3, L 4 5.	L 1, B 2, D 3 4.	S 1 2 3, F 4.
" " A. W. Waddell, . . .	C E 1, D 2, T 3 4, F 5.	F 1 2, W 3 4.	N 1 2 3, F 4.
" " M. Livingston, . . .	W 1 2 3 4 5.	W 1 2 3, T 4.	F 1, D 2 3 4.

JAMES DICK, C. C.

N, B.—The several Presbyteries are indicated by their initial, capital letters.