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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

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Miscellaneous Articles.

SUBSTANCE OF THE LECTURE DELIVERED AT THE OPENING OF THE DIVINITY HALL OF THE U. P. CHURCH, IN THE MECHANICS' INSTITUTE, TORONTO, AUGUST 1st, 1854.

On an occasion like this, it is surely most meet that we should, at the outset, devoutly and gratefully recognize the good hand of our God in bringing us together in peace and comfort. Such an acknowledgment which is, in the highest degree, becoming on every anniversary of this sort, is especially so at present when disease is so prevalent around, and when so many of our fellow men are suddenly and unexpectedly summoned to their great account. Let us not fail to ascribe it to the sovereign mercy of God that we have been continued in, or restored to, health, and permitted once more to assemble for the prosecution of our peaceful and sacred avocation. True indeed, several of our number are prevented by indisposition from being present. With them let us tenderly sympathize, and supplicate the Hearer of prayer in their behalf, not only that they may reap from their trouble the peaceable fruits of righteousness, and learn lessons in the school of affliction perhaps more important than could have been expected here, but also that if it be the pleasure of Him in whose hand are our breath and all our ways, they may be speedily restored to wonted health and vigour. It is comfortable, however, to reflect that while their ailments, proceeding, there is reason to believe, from over-application to study, are not of such a nature but that a season of relaxation may be expected under the Divine blessing to bring relief, one of our little circle who has long laboured under very severe affliction, from which his recovery seemed exceedingly doubtful, has now, beyond expectation been brought back from the gates of death, and has been enabled to resume his place in the midst of us. "Bless the Lord O our souls and all that is within us bless his holy name. Bless the Lord O our souls and forget not all his benefits : who forgiveth all our iniquities who healed all our diseases : who redeemeth our life from destruction : who crowneth us with loving kindness and tender mercies : who satisfieth our mouths with good things so that our youth is renewed like the eagle's." Ani-

mated by such feelings, let us dedicate ourselves afresh to the service of our God and Redeemer, determined to work while it is day, and to spend and be spent in the cause of him in whom we live and move and have our being; and who loved us and gave himself for us and hath washed us from our sins in his own blood. Surely we are not our own, but bought with a price, wherefore let us glorify God with our body and our spirit which are His.

While there are many topics which might be deemed not inappropriate for such a discourse as this, a variety of considerations induce me to select one of a somewhat painful kind—the deficiency of wit of an adequate supply of young men for carrying forward and extending the work of the ministry—a deficiency felt, acknowledged, and deplored by our own, and many other denominations. No one can be ignorant that what we refer to is a matter of very general complaint throughout the churches. The U. P. body at home, and some others in Scotland, we believe, owe it to the Head of the Church gratefully to acknowledge that they have not been afflicted with this evil. To them in fact belongs the distinguished honor and privilege of being enabled to rear not only a sufficiency for their own wants, but also to make up to a considerable extent, the deficiency experienced in this province, and likewise to send not a few missionaries to parts of the world where missionary labor, strictly so called, is much more needed than in Canada. It is a fact, too, easily accounted for, that well endowed establishments have, generally, aspirants to the sacred office enough, and to spare. So it is both in England and Scotland. But it is notorious that most religious denominations in Britain, especially in the south, and almost all on this side of the Atlantic are grievously afflicted for want of ministerial supply. Public documents proceeding from sections of the Church the most widely dissimilar, amply attest the fact, which cannot be regarded as otherwise than serious and alarming. For ourselves, situated as we are in a country like this, where the population is rapidly extending, the supply we would require is much more than merely what would be sufficient to fill up the vacancies occasioned in our ministerial ranks by death or other causes. There is obviously a loud call addressed to us to go up to very much land which remains yet to be possessed, and which may be viewed as daily extending, just as the country is being more and more occupied. Nor can anything be said to be wanting to enable us thus to take possession but just a sufficiency of duly qualified and devoted preachers. The funds, doubtless needed for such a purpose—for erecting congregations in the newly settled and thinly peopled districts, the inhabitants of which, as beginning the world are generally for a time, straitened in their circumstances, and able to do little for the support of the Gospel—these pecuniary means, I am persuaded, would not be wanting. Help to a very great extent would be cheerfully furnished by our church at home, provided we were in circumstances to show that we were actually lengthening our cords as well as strengthening our stakes—that we were breaking forth on the right hand and on the left, supplying the really destitute with the ordinances of religion, and extending the boundaries of the Kingdom of Christ. Such a case has only to be presented, to call forth largely the liberality of a church to which, as it is, we are under no small pecuniary obligation, and which shews itself to be imbued with the truly christian spirit of honouring the

Lord with its substance, and with the first fruits of its increase. But such is our miserable condition that, whatever be the zeal and energy of our ministers—whatever sacrifices of comfort they may be willing to make—whatever journeys to undertake—whatever weariness and painfulness to endure, it is not in the nature of things possible, owing to the smallness of their numbers, that they should sustain the existing congregations, and at the same time make those aggressions on the kingdom of darkness in the wilderness, which the exigency of the case urgently demands. And here is the most painful, and in some respects, the most humiliating reflection of the whole, that though provided, to a great extent at the expense of the church at home, with the means of training young men amongst ourselves, we must after all be mainly dependent on Scotland for our supply. It is universally admitted that these things ought not so to be. However thankful it becomes us to be for the preachers we receive, and however disposed to appreciate the merits of those who can be induced to come hither, still every one allows that no church can ever be in a satisfactory condition that is not raising within itself an agency sufficient to carry forward the work of the ministry. Certainly duly educated preachers reared in Canada must, in various ways, have the advantage over those from a country in many respects so dissimilar to this, that men, especially if a little advanced in life, cannot but feel themselves here, for a time, labouring under the disadvantage of foreigners and strangers.

What method, then, is to be adopted for obtaining what all acknowledge to be so desirable—an increased supply of students and preachers? It seems reasonable to set out with considering what have probably been the hindrances, and inquiring whether anything can be done for the removal of these. For there is philosophy in the adage *amota causa tollitur effectus*. And here we may, at once, perceive and admit that much is to be attributed to what the best amongst us will be most ready to acknowledge really exists to a deplorable extent, namely, the want of a lofty, ardent spirituality and devotedness in the church. Did the flame of piety burn more brightly amongst us, more would be induced to look not at their own things but at the things of others, above all at the things of Christ, and to come forward in a self-sacrificing spirit and consecrate themselves to the cause of Him who though rich, yet for our sake became poor, that we through his poverty might be rich. On this point, all-important as it is, it would be improper to dwell; but we cannot say less than that there are many considerations, altogether distinct from procuring an additional supply of preachers, which should rouse and stimulate every minister, every elder, and every member of the church to increased exertion and zeal in the use of all appropriate means, especially in pouring out fervent, persevering, and unceasing prayer to God that pure and undefiled religion may more and more abound in our congregations, in our families, and our hearts. Then, while one result would probably be, that a greater number of holy and devoted youths would offer themselves for the service of God, in the Gospel of His Son, our own souls would prosper and be in health, others seeing our good works would glorify our Father in heaven; Jesus would see of the travail of his soul and be satisfied; and there would be glory to God in the highest.

I scarcely know whether I ought to advert to another consideration which may have contributed to keep so low our supply of candidates for the ministry. It is a fact, however, that what I have in view has been referred to frankly enough by some ministers themselves. To speak plainly, it is a degree of apathy and negligence, on the part of some of ourselves, in bringing affectionately, earnestly and perseveringly forward, both publicly and privately on all proper occasions, the specific duty of young men possessed of piety and of good abilities, and favourably situated for obtaining education to devote themselves to the ministry. Certainly great prudence is requisite for discharging aright the

duty referred to ; and no small responsibility is incurred by those who undertake it. It is not to be doubted, however, that much good of a very high order might be accomplished in this way ; and if there be responsibility on one side, there is on the other side also—both in acting and in not acting. Some have been eminently successful in seeking out youths and urging and aiding them forward to the work of the ministry, and have, in their own most solemn hour, had unspeakable comfort in reflecting on the result ; and have seen reason to bless God, for it, as not the least important service he had honoured them to perform for the welfare of His Church and the glory of his name. We hope to be excused for thus alluding to what is doubtless a matter of some delicacy, and perhaps scarcely within our province.

Passing these things, I must next notice a hindrance of a more gross and worldly nature, one which it is impossible to doubt, operates to a very great extent, and one which, though my own opinion respecting it were much less decided than it is, could in no wise be omitted, as it is publicly and privately pressed on us at all bands—assigned, indeed, a chief place in almost every thing one reads or hears either in official documents or remarks by individuals on the subject. Of course you have anticipated me, but what I refer to is the very slender and scanty provision generally made for the temporal support of the ministry. What could be regarded as adequate support, we are happily not called on at present to determine. We meet with but one opinion among persons whose judgment is worth regarding—an opinion common to religious and to worldly-minded men—viz., that the provision made for the ministry in this country and among ourselves in particular, is grievously deficient, and that, considering the whole case, the long and laborious course of preparatory study for the office—the position which public opinion absolutely compels a member to occupy in society—the remuneration afforded in other professions, and the almost absolute certainty which there is that any man who has the education, character, and measure of ability which are necessary to enable one to keep his place, as a minister would greatly benefit his worldly circumstances were he to betake himself to some secular employment, we say that considering all this, the wonder is, not that so few but that so many, can be induced to come forward and offer themselves for such ill-requited employment—not that so many but that so few, have abandoned it for some other pursuit.

We can bear the taunt sometimes cast at us, that, when ministers adopt such a strain of discourse, they, with all their lofty pretensions to piety and heavenly mindedness, place themselves very much on a level with the members of a trade adopting means, by combination or otherwise, for raising their wages. Observe only one remarkable point of contrast. What is more common in the case referred to, than to place obstacles in the way of apprentices being admitted ? What are we at present aiming at, but the removal of such obstacles ? What are we pleading for, but that existing barriers may be withdrawn so that greatly increased numbers may be induced to present themselves, who in the language of the shop, shall be our competitors and rivals ? We are anxious that the christian community should do, what in its own way, may tend to secure an adequate supply of workmen that need not be ashamed who shall undertake, and carry forward the most important of all services required by mankind, the keeping in operation that system of means divinely appointed, and absolutely essential for promoting their highest interests both in time and eternity. What we are saying, is not, If you fail to make better provision for the ministry, you act ungenerously and unjustly towards us who are already labouring in the service at once of Christ and yourselves, though that also is true. What we say and what every one must see to be a sober reality, is this, that if you so fail, you deprive yourselves and your families and your country of an agency beyond all others

indispensable to your welfare both here and hereafter. With men denying or not acknowledging the truth of christianity, such pleading would be in vain. But when addressing ourselves to those professing to hold like precious faith with us, acknowledging the salvation of the soul to be the one thing needful, we see not, how the appeal we are making should either be in any degree offensive, or should fail to be altogether irresistible.

It is in the last degree unreasonable to allege as some do, that ministers ought to be men of such transcendental and ethereal piety that worldly considerations should be utterly disregarded by them, and that the maintenance connected with their office, should never once be taken into account. Most readily do we admit that their great and chief concerns should be the glory of God and the salvation of their fellow men; and that in comparison with these, all else should be mere dross and refuse. Still it is to be remembered that it is no part of the christian economy that ministers are to be miraculously fed and clothed—that it is incumbent on them as on others to owe no man anything—that it is true of them, as of others, that if they provide not for their own and specially for those of their own house, they have denied the faith, and are worse than infidels; and finally, to say nothing of peculiar professional expenses, that it seems to be understood, that as they ought to be exemplary in all duties, so in this also which is so frequently and urgently enjoined in scripture: viz., that they should use hospitality without grudging. Let considerate men who know anything about the cost of living, reflect with themselves whether the salaries usually given to ministers admit of all this being with any degree of comfort realized; and let them further ask themselves whether it is reasonable to place oneself in circumstances where something like impossibility seems to be expected. But again, when we are told that men ought to become ministers regardless of straitened pecuniary circumstances, and that there is something base and sordid in allowing that consideration to restrain them, may we not ask on whom does the reflection chiefly light? Surely not on us, who with all these inconveniences glaringly before us, have nevertheless addicted ourselves to the sacred office. Sacrifices, we are told, should be made. We reply that we have made them; and if the charge of worldly-mindedness is insinuated against us because we say that unless the ministry is better supported we fear few will be induced to join our ranks, be it observed, the charge comes from those so much more worldly-minded than we, that they have shunned a profession which would have doomed them to poverty, and entered on a calling which holds out the prospect of easy and comfortable and probably of affluent circumstances. We repeat then that we plead with the church that for its self preservation and extension, it would not, by the stinted and illiberal provision it makes for the ministry, do what it cannot but see has the effect of preventing a sufficient number from coming forward to perform its own work. All this may be said apart from what is generous or even just—what is consistent with the brotherly and kindly spirit of the gospel in the matter of a christian people communicating of their temporal things to those who minister to them in things spiritual. But here, too, the church's own interest is concerned. For surely if those who have already entered the ministry, and may be looked on as secured, are kept in continual depression, anxiety and embarrassment respecting the things of this life, they must be strangely constituted indeed if they can discharge their official duties with that energy and success which might have been reasonably expected had they been kept as an apostle expresses it, "without carefulness." In leaving a topic, then, for which we have no relish, let us just say that we ask not wealth, luxury or splendour for the ministry. Sorry should we be if it ever held out allurements to worldly-minded men. "God forbid," said Witherspoon, before he left Scotland, "I should, ever see the day when a minister of our Church shall call his parish his living." Our desire extends no further than that the ministry should be so supported

that reasonable and prudent, well disposed men should, not consider themselves forbidden to come amongst us by the prospect of destitution and starvation for themselves and their families, and that those already in the profession should have the means of a moderate and comfortable subsistence without having their thoughts distracted about the things of the world so as to unfit them for their sacred vocation. The church, we are persuaded, will respond to a call so obviously dictated by a regard to its own best interests, when the case is fairly put before it.

(TO BE CONTINUED.)

MINISTERIAL SUPPORT.

[The late General Assembly of the Presbyterian Church (O. S.) adopted the following Report on the above subject, prepared by a Committee of laymen, appointed by that Assembly. It appeared originally in the *Presbyterian*, "but the editors of all other Presbyterian papers are respectfully requested to copy from that paper, and consider the document as equally and truly offered for their columns." A committee was appointed by our own Synod to prepare an address on the same subject. We are sure they will welcome the co-operation of our brethren in the States.]

REPORT.

The Committee on Ministerial Support beg leave to call the attention of churches to the fact that the great body of Presbyterian ministers are inadequately supported. With the exception of the prominent churches in our cities, the standard of ministerial support is a bare competence for the simplest necessities of life, while the pastors of churches in some of our rural districts, receive less from their respective congregations than the common laborer secures by his daily work. It is the opinion of those who have instituted all necessary inquiry, that the average salary of country ministers is less than four hundred dollars per year; and this, in not a few instances, irregularly paid, and sometimes not paid without the aid of the Board of Missions. According to the report of the Board, the average appropriation last year to 200 of 500 missionaries, was \$132; and all that these received from the people to whom they preached, including their receipts from the Board, did not average for each, more than \$372.

It is true that some of the churches within our bounds number but few members, and those in very moderate circumstances; but these are exceptions, and must, therefore, if they are to be supported at all, be viewed as mission churches; and if their pastors are not comfortably sustained, the blame, if any, is to be attached to the church at large, in withholding from the Board of Missions the requisite means for the support of the gospel in destitute places.

From inquiry, however, we are of opinion that there are but few churches absolutely unable to raise more than they have been accustomed to do for the support of the gospel. We must look to some other cause than the poverty of the churches, to account for the inadequate support of the ministry—especially as salaries have not been increased, though land has everywhere risen in value, and business is everywhere more active, and money in more general circulation. It cannot be, that while within the last five years the country at large has been so prosperous, and so many have amassed fortunes, and so many have been engaged in successful operations, that the supporters of the gospel have in no degree participated in the general rise of property, and in the unprecedented success of all trades and occupations.

It is known and admitted that a minister with a family, cannot live on a few hundred dollars in a city where rents are high, and all articles of food, furniture, and apparel, are sold at enormous prices; but, to a great extent, the old impression still obtains that comparatively little is necessary to the support of a family in the country. Places there are still, it may be, where but little money is needed to secure an abund-

ance of the necessaries of life ; but they are not found along the line of our railroads, and much less within the neighborhood of a city, which draws all kinds of provisions to itself as to a common centre

There are churches which, having been accustomed to give only a small salary, seem unable to divest themselves of the impression, that what was once sufficient for a pastor's support, must needs be so at the present day ; or if one cannot support himself on so small an amount, another can be found who can ; and it is a fact that so great at times are the necessities of candidates, that some one is seldom wanting who will accept a call on the most moderate terms ; thus, as it were, underbidding for a situation, instead of declining a call, as others would and should do, from the conviction that the church is able to raise a larger amount, and that the sum which they offer is clearly inadequate to the end proposed in their "call."

In order to secure the pastoral services of one who has warmly commended himself to their favorable notice, some congregations promise more than they are able to pay ; and then merge all sense of their pecuniary responsibility in their oppressive disappointment that the minister has not answered the expectation on which they grounded their promise.

The custom of annual *giving-visits*, old as it is, and seemingly productive of kindly and social feelings, has not been without its objectionable influence in either creating or perpetuating the impression that the minister is an object for the people's charity—not their creditor, to whom they owe a stipulated amount for services rendered in the discharge of pastoral offices. Such visits have in some cases been substituted for the payment of arrearages of salary or paid in consideration of the minister's necessities.

In the fact of the general silence of the ministry on the subject, may be found one of the principal reasons for the inadequate support of ministers in many places. And on the other hand, in still more frequent instances, it may be traced to the want of due-consideration on the part of the people, and to the want also, of a deeper religious sympathy, and of a truer appreciation of the importance of gospel privileges.

Whatever may be the causes of inadequate ministerial support, or however these causes may vary with different congregations, and in different parts of the country, the evil is painfully apparent, and imperiously calls for a remedy.

The Christian ministry is of no human origin, and for no worldly ends. Instituted by Christ himself, its design is identical with that of his mission, and its continuance as essential to the perpetuation of the Church as it was to its establishment. It is consequently an office of great dignity, as well as of great responsibility ; severely arduous in the tasks which it imposes, and immeasurably important in the ends which it contemplates. Hence, it is variously termed the "Ministry of the Word," the "Ministration of the Spirit," the "Ministration of Righteousness," and the "Ministry of Reconciliation." And all ministers of the gospel are "Stewards of the Mysteries of God," "Ambassadors for Christ ;" the reception or the rejection of Christ himself. In accordance, therefore, with its nature and design, and with its different aspects and functions, the Christian ministry demands of all who enter on the discharge of its sacred duties, pure hearts and clean hands ; and it is to be presupposed that all who are called of God to this work are swayed by none other than the purest motives of love to God, and zeal for his glory in the salvation of perishing men. A selfish, worldly spirit, can in no one be so unbecoming, so inconsistent, so reprehensible, so fatal to all hopes of either usefulness or comfort, as in him whose privilege it has become to proclaim God's free, unmerited grace, and whose duty it is to charge dying sinners "to seek first the kingdom of God and his righteousness." Hence the Saviour, in sending his disciples forth to preach, cautioned them against secularizing their high and solemn avocation. "Freely ye have received, freely give." "Provide neither gold, nor silver, nor brass in your purses—for the workman is worthy of his meat."

Paul also, is equally explicit in warning ministers against the love of filthy lucre as being most incongruous with their sacred calling, and most disastrous to their appropriate influence.

He found it necessary at times to prove his disinterestedness by working with his own hands ; nor can this fact in his history be regarded as a precedent for ministers at the present day, or be legitimately adduced as an argument against the support of the ministry, since he has stated his object in so doing, which was that he might not

be burthensome to those who were themselves destitute of property, and that he might silence those who had impugned his motives; while it is evident that he accepted a present from the Church at Philippi, and it is by no means probable that he could have taken so many journeys without assistance from the Church at large. But whatever his own course, he could not have meant to contravene the principles which Christ had laid down in relation to the matter of ministerial support. "Let him that is taught in the word communicate unto him that teacheth in all good things."—Gal. vi. 6. "If we have sown unto you spiritual things, is it a great thing if we reap your earthen things? If others be partakers of this power over you, are not *we* rather? Nevertheless we have not used this power, but suffered all things lest we should hinder the gospel of Christ. Do ye not know (for though you may have neglected the duty, it is self evident) that they which minister about holy things, live of the things of the temple? and that they who wait at the altar, are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Cor. ix, 11-14.

As Paul did not exercise this power, or avail himself of his rights, so a minister, and for a similar reason—lest he should be the innocent occasion of reports prejudicial at once to himself, and to the cause which he represents—may not see fit to enforce his rightful claims on the people: he may take less than the whole amount of his dues for the whole; or he may decline any compensation for services rendered, and fall back on his own resources. But every minister of the gospel has a *scriptural* claim to be supported by the church which he serves in the Lord; not a drone—not a man wholly unfitted for the work which he has undertaken, but *every workman, that needeth not to be ashamed*—every well qualified, competent, trustworthy, faithful laborer in the Lord's vineyard, is worthy of his hire; and *scripturally* in accordance with the Divine ordinance, is entitled to all needful pecuniary support.

No man can now alternately *preach and work and be alike successful in "getting gain,"* and in "winning souls." Certain it is that he who gives to any worldly business that degree of attention which is indispensable even to ordinary success in a state of society where there are so many conflicting interests, cannot long retain the spirit of the gospel ministry. No one is in greater danger than the minister who is directly exposed to the insidious influences of secular pursuits. If it be difficult to keep the heart always right even in the uninterrupted exercise of the pastoral office, how much more must it be when some of its duties are neglected to make needful "provision for the flesh." To be divested of worldly solicitude is of the last importance both to the faithful discharge of all pastoral duties, and to effective preparation for the ministration of the word. The ministry, therefore, to preserve its own appropriate and requisite spirit intact from the world, as well as subserve, in any marked degree, the great end of its appointment, must be adequately supported; and hence, the express reason assigned for the promise of a certain fixed sum, in the formulary of a call from a congregation to a minister to become their pastor, is that he "may be free from worldly cares and avocations."

It were easy to show the reasonableness and the justice of such an arrangement on the part of a congregation. Evidently he who, in the spirit of self consecration to the cause of Christ, has foregone all worldly emoluments and honors, should not be left by the Church to supply his own temporal wants, and much less to contend with poverty.

But it is not only just and right for the people to support their minister; they owe it to themselves to support him: nay, more; they owe it to their children, to their country, and to the world. Confining our view to the rising generation, and to the moral interests of the community, it might be made to appear with all the force of demonstration that, even in a worldly point of view, it is the wisest economy for any people to secure and to retain the stated ministration of God's word. Who does not know that the influence of the gospel ministry is adverse to all that is evil, and in favor of all that is good? that just in proportion as any community has enjoyed and appreciated the benefits of the gospel ministry, is it characterized by intelligence and virtue, by sobriety and industry, by the love of law and order, of freedom and of good government—by all that respects man's weal and God's glory?

If such, then, are the prominent reasons for the support of the ministry, it requires but a moment's reflection to be able to foresee the consequences of inadequate support. They who are so straitened in their circumstances will not be able to procure suitable

books, or to command the requisite time for study; and thus, whatever may have been their preparatory education for the ministry, their mental resources will become impoverished, and their ministrations monotonous, uninteresting, and powerless. They will not be able to contribute to benevolent objects themselves, nor have the disposition to urge claims of Christian benevolence on their people; and thus their own example will be wanting to influence others, and many will withhold their proportional aid from the missions and charities of the Church. It were idle to expect that a minister will make any special effort to induce his people to do for others, what, they say, they are unable to do for him; or that any people will abound in good works, when they deprive their pastor of the means of doing any.

Under such circumstances too, ministers will be constrained to practise the most pitiful economy, to the detriment of health, and it may be, in some instances—for want is a sore tempter—to the hazard of personal integrity. They will be weighed down by worldly cares, to the unhappiness of their household, to the loss of their spirituality, and to the heartless performance of their incumbent duties. Discontented, restless, with affections alienated from their people, and with diminished interest in their work, they will be ever on the alert for some other situation, or harrassed by the thought of at last being obliged to seek some independent employment. Are these unfounded surmises, or morbid imaginings? Would that they were. But no; for thus it is that the ministry is fast acquiring a changeable and transient character, so that many have already given up the pastoral office to become editors, and secretaries, and agents, and even keepers of boarding houses, and officers under government. Other influences may have in a measure, contributed to these changes and transformations; but if all other causes were wanting this which is found in the scanty support of the ministry, would of itself be amply sufficient.

If ministers are to be left to small and irregularly paid salaries—to support themselves and their families on the scantiest means, it is obvious that the pastoral office will be held in less estimation—will be in less, and increasingly less request; and hence it is that in the Presbyterian Church the number of pastors has already decreased, while the number of ministers without charge is constantly increasing. Examine the minutes of the General Assembly of 1853. See how large the proportion of those of our numbers who are without charge, or who act as stated supplies; and behold in this one fact at once the proof and the consequence of an inadequately supported ministry. And what is still more to be deplored, if possible, let the ministry continue to be, as a body, poorly supported, and candidates for admission will soon be fewer and fewer.

We do not intimate that a regard to pecuniary support should ever influence one's choice of the ministry. It is most probable that the great majority of those who have prepared themselves for this sacred work, have had no reference to any temporal benefit. When one is constrained to preach "Christ and him crucified," he is willing to lay his account, if need be, with all trials as well as all toils. Under any circumstances, the gospel ministry, if exercised in the right spirit, is an office of the severest self-denial. Still, it requires no very profound knowledge of human nature to perceive that young men will not be so forward to embrace the ministry as a profession, with little else before them than the prospect of a struggle for temporal subsistence; that, though truly converted, they may naturally conclude that they can be quite as useful in some other relation, in which the means may be secured of at once supporting themselves and doing good to others. Who can say how much this consideration may not have already weighed in the minds of our religious youth, and especially at this day, when there are opened on every hand so many avenues to riches and distinction?

If ever there was a time when the ministry of the gospel should be relieved from all unnecessary burthens, and placed in circumstances of comfortable competence, it is the present—when error with its hydra head, is assailing through innumerable mediums, the truth of God; and when secularism, with its pride of science, and love of self, and insensibility to wrong, and recklessness of the future, is invading all departments, and permeating all relations: now, when in consequence of the extension of our territories, the increase of population, the influx of foreign errors and superstitions, the insidiousness of Popery, and the selfishness of demagogues, there is only the more urgent need for all the conservative and corrective influences of God's unadulterated word.

Vain is it to think that any other agency can take place of the living ministry. Do whatever else they may, let the churches fail to make adequate provision for the support

of their ministers, and we may bid farewell to the hopes of the rising generation, farewell to the enjoyment of our civil and religious freedom, farewell to the hopes of a dying world!

But it may not, cannot be. An effort must, an effort will be made to avert the evils which threaten the Church. We cannot for a moment entertain the thought that there is so little faith in the Bible, so little appreciation of its value, so little love for the church, that a matter of so great moment as the adequate support of the ministry will any longer be neglected.

Reviews of Books.

THE LIFE OF HUGH HEUGH, D. D.

(Continued from page 168.)

After the notice of Dr. Heugh's settlement in Glasgow his biographer presents him in his social character, and in his varied and assiduous labours among the people of his new charge. In a variety of letters to members of his family, and some of his more intimate friends, it appears that although he acquiesced in the decision of Synod translating him to Glasgow, yet his separation from his congregation in Stirling, and from his relations and friends in that place and neighbourhood, was to him a most painful sacrifice. His heart seemed for a long time to be more in Stirling than in Glasgow, and, indeed, as long as he lived he retained his early associations, and an enthusiastic fondness for what he called "His native nook of earth."

We are not, however, to suppose that his great attachment to the place of his nativity, and to the people of his first charge, had any influence in disqualifying or disinclining him for the more arduous and diversified duties of his new sphere. It was far otherwise. From the time of his coming to Glasgow he seems to have set himself to labour with diligence and zeal for the interests of his people, and to plan and follow out a course of procedure for himself in prosecuting his ministrations.

"He was now preaching," says his biographer, "in a new and exciting scene, to large audiences, not fluctuating to any considerable extent, although only a small portion of those who filled the place of worship were members of the Church. Besides the ordinary Sabbath services he delivered a monthly evening lecture on the fourth Sabbath evening of each month. He had commenced within three weeks of the date of his induction to visit the members of the Church, and others who expressed the desire of enjoying the privilege; and within three months of his arrival in Glasgow about 230 young people were in attendance at his various classes.

“ One department of his duty as a minister, which he always viewed as of peculiar importance, was his conversing with candidates for admission to the Church. He was not long in his new charge till he had met with hundreds of young persons and others desiring to be admitted into Church fellowship. Many of these were accepted, but a large proportion were induced to delay their application till such evidence of fitness might be furnished by them, as would justify their admission. In January 1822 he writes, “ Besides the weekly preparations, a weekly class, and an increased number of visits to the sick, I have been obliged to begin conversation with intending communicants, and will probably have to spend in that exercise part of three days every week till April. You see I cannot have much time at my disposal.”

“ He relaxed in no degree his industry in preparing for the pulpit. He had a very strong conviction of the disadvantages of repeating old discourses. The additional difficulty he experienced in committing them to memory, which partly arose from his system of short-hand writing, was by no means the chief reason why he declined delivering in Glasgow discourses prepared in Stirling. The very few instances in which he did so, led him to feel as if the old discourses wanted, in his own mind, that freshness and interest which they had in the beginning, and of which compositions newly written were possessed. It is believed that most ministers who have followed similar habits of pulpit preparation, will understand the reason on which he acted in this particular. Out of about two thousand discourses, composed by him in Stirling, it is certain he did not repeat more than twenty during the quarter of a century spent by him in Glasgow, in the midst of a multitude of the most pressing pastoral and public engagements. He has thus left behind him between four and five thousand lectures and sermons, with almost no exceptions, fully written; a monument of prolonged and systematic industry, revealing to a great degree the secret of that remarkable equality in his pulpit appearances, on which his hearers were in the habit of remarking. Though he had greatly overcome the excessive anxiety in the prospect of public service, of which he sometimes complained in Stirling, yet he never attained, indeed, he seems never to have coveted an absence of solicitude in entering the pulpit. To another minister, who, judging from the remarkable self-possession of his manner, had ascribed to him an exemption from the ordinary anxieties that accompany pulpit service, he replies: Your complaints respecting yourself are, I suppose, common to you, with all your brethren; and I am astonished you should imagine that I am exempted from them. I scarcely ever enter a pulpit without a temporary hectic. But God, is better to us than our fears, would lead us to anticipate, and we have constant reason to wonder at his forbearance.

“ It may be added here, that he did not relax in that minute daily study of the Scriptures, which he had practised from his boyhood, and which he regarded as a daily exercise, indispensable to his personal progress and comfort, and to his ministerial efficiency. To general reading he always devoted, on system, a portion of his time, as those who remember the pertinent allusions and instructive facts of his conversation cannot but conclude. The public events of the day of more pressing importance, he set himself to master, not from any effort to cope with the current information of the times, but from the necessity of that impulse from within, which prompted him to

know whatever was meanwhile seriously affecting the interests of man : and thus, while his conversation was ever full of pleasantry and benignant humour, and sometimes exuberantly mirthful, it was constantly rising into earnestness, when it turned to questions touching in any form the well-being of his fellow-men."

We have already adverted to Dr. Heugh's zeal in the cause of Bible circulation when in his native town. On removing to Glasgow it did not abate, and he had a much wider field for its exercise. Soon after his settlement in this city he was chosen to be a joint-secretary to the Glasgow Auxiliary Bible Society, to act along with Drs. Wardlaw and Smyth. He regarded such associations of ministers and people of different denominations as calculated to break down those prejudices which keep them too much aloof from each other, and to promote co-operation in christian action and fellowship to the extent of their agreement.

True it is that such associations are fitted to have this tendency ; and for many years about this time, the ministers of different evangelical denominations in Scotland did associate with a view to promote the Bible cause, as well as the cause of missions, and other objects of christian benevolence ; and they did so with the best results. We have been led, however, to fear that these associations were latterly accompanied, in some quarters, with feelings of jealousy,—that in some instances ministers belonging to the establishment, who seemed foolishly to regard themselves as the only properly authorized teachers of christianity, became somewhat chagrined by observing the predominating influence which dissenting ministers had in these religious institutions. Some of them withdrew because the direction of Bible and other societies was not chiefly in their hands ; others kept by the societies, but seemed to view it as an act of condescension to associate in these matters with dissenting ministers ; and among some of the leading men of the establishment a disposition was manifested to take the first favorable opportunity of disturbing the harmonious co-operation that had existed, and breaking up these societies as now constituted. Such an opportunity was presented by what is called the Apocrypha Controversy. It was found that the Apocrypha had been circulated along with the canonical books by the Parent Society,—which was certainly a gross and inexorable violation of its fundamental principle—limiting the operation of the society to the circulation of the Holy Scriptures. Against this innovation remonstrances were of course very properly made ; and we doubt not but that had the Auxiliary Societies stood fast together in these, the pledge given by the Parent Society to abandon the practice, and which was satisfactory to many, would have been made satisfactory to all.

When the Parent Society received remonstrances from the Auxiliaries they passed the following resolutions :—" 1. That the fundamental law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha. 2. That in conformity to the preceding resolution, no pecuniary aid can be given to any society circulating the Apocrypha, nor, except for the purpose of being applied in conformity to the said resolution, to any individual whatever. 3. That in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the books be issued bound, and on the express condition that they shall be distributed without alteration or addition."

As all were equally opposed to the circulation of the Apocrypha, the simple question now with the Auxiliaries, was whether these resolutions amount to a sufficient guarantee that there would be no more Apocryphal circulation. On this point opposite opinions were entertained by the Scottish Societies; and it was found that whilst the greater number of Dissenting ministers were satisfied with the pledge, the greater number of those of the establishment were not satisfied,—chiefly because no expression of regret, at having violated the law, was given by the London Committee.

Dr. Heugh took the side of those who were not satisfied with the pledge; and thus although from conscientious conviction, yet with great regret, he separated in this cause from Dr. Wardlaw, and many brethren whom he highly valued. He was too generous to harbour the slightest suspicion that any minister of the establishment could be influenced by other motives than convictions of conscience. Nor would we suppose that other motives, besides conscientious convictions, had any influence on the course which certain individuals followed in that controversy unless we had been assured that it was believed to be so by competent judges at the time. How far such feelings of jealousy might operate in leading on to this breach we shall not determine. But the wisdom of Providence may perhaps be seen in allowing it to take place at this particular time. For had ministers, Established and Dissenting, continued to co-operate in public institutions as harmoniously as they had been doing, "the Question of Questions" as it has been called, would not, in all probability, have had so early an origin in Scotland, and such grand results. Dissenting ministers were not disposed to break up their good understanding with those of the establishment, and were even willing to waive discussion on the other question rather than seem to violate the principles of christian charity. This perhaps in part accounts for the course taken by Dr. Heugh, the great controversy of whose life, as his biographer remarks, was "the controversy for christian forbearance." The good understanding however, was broken on the establishment side, by this Apocrypha controversy, for, with the exception of Dr. Heugh, and a few others, the Dissenting ministers were in a great measure left by themselves in the support of the British and Foreign Bible Society. Less hesitation was, in consequence, now felt in opening their mind on other questions, and especially on the Voluntary Question, which completely drew the line of demarcation between the Established and Dissenting clergy. Thus the very fact of a breach, to some extent, by the Apocrypha question, prepared the way for the Voluntary movement, which began in earnest on the following year: and it is worthy of remark that although Dr. Heugh took the side, chiefly supported by establishment men in the Apocryphal question, yet the same conscientious convictions which directed that course carried him with his own brethren in this new question, which soon produced almost a complete severation between the parties who took opposite sides. Of the course and interest which Dr. Heugh took in the Voluntary question we shall have occasion to speak more particularly afterwards.

Meanwhile we may observe that other benevolent institutions were affected by the division in the Bible Society, and especially the cause of Missions: for instead of acting together, the different denominations began to act more by themselves, and more good was done by the different denominations assuming more than they had done the character of missionary

churches, and emulating each other in spreading the gospel, both at home and abroad.

From the time of his coming to Glasgow Dr. Heugh had set himself with earnestness and zeal to infuse a missionary spirit into his congregation, and he did this with such amazing success that his people became an example to other congregations which caught their spirit, and he was thus honoured by the Church's Head to give much of the impulse which was now directed to the cause of domestic and foreign missions, which may be considered as the great cause of the christian church—a cause which it had much and long neglected, but which is now taken up with zeal, and zeal which, in all evangelical denominations, we trust will more and more increase.

“As may be readily supposed,” says the biographer, “the various schemes of christian activity instituted in his own congregation came gradually into operation, the one suggesting and helping on the other; those of the people who were most earnestly employed in promoting them, experiencing, like their Pastor, increasing enjoyment in increasing exertion. For several years he had with greater frequency and earnestness been pressing on his people some of those thoughts respecting the duty of christians to the world, by which his own mind was deeply impressed. * * The missionary enterprise as exhibited in his ministrations, was not any isolated scheme, optionally or accidentally attached to the christian system, or resting merely on a few special texts. He set it forth as something incorporated with the entire frame work of divine revelation, and resulting at once from a heart felt experience of christianity, and from a consistent recognition of its truths. His object was to lead out christian conviction into christian action, and it was surely gratifying to him to observe tokens of the improvement he sought among his people in his personal efforts to diffuse the gospel among their neglected fellow-citizens.”

He instituted in his congregation what was called a Christian Instruction Society, the object of which was to enlist the private members of the church to employ their endeavours to draw men to Christ. This society took a particular district as its field of labour, and its members at stated times visited the families in it who were supposed to neglect ordinances, and used their efforts for their spiritual interests, and in some cases, where it appeared necessary, for their temporal good. In this scheme of christian benevolence, Dr. Heugh was blessed with great success. Besides, it may be stated that in 1835 his congregation supported two city missionaries, two teachers of week day and evening schools, a foreign missionary in the Island of Jamaica, and a home missionary in the Western Highlands. In short, such was the progress made by the blessing of God on the instructions and prayers of their minister, that in the course of five years, from 1830 the missionary income of the congregation rose from being under £100 annually, to upwards of £1000. And from 1835 to 1845, besides raising more than £10,000 for the internal expenses of the congregation, there were upwards of other £10,000 raised and distributed for strictly missionary and benevolent objects.

“What were the means” (says the biographer) “employed by Dr. Heugh for reaching and sustaining this amount of congregational exertion? It is right, in reply to the question to refer to his strong and often declared conviction of the sin of the Church in neglecting missionary efforts, and his

equally deep and growing persuasion of the resources of an enlightened christianity, available for its diffusion. He was in the habit of addressing them in such words as these:—‘Let us continue, and if practicable, augment our efforts—by personal and united prayer—by diligence in the duties connected with the places we occupy in the various associations—and by general christian bounty; until these two results shall appear among us, at which we have not yet arrived:—

“Until all who can, shall become contributors.

“And until every contributor proportion his contributions to his means.

“He reminded them that Home, which should be the nursery of every virtue, and of all good undertakings, should be the nursery of christian missions.

“He laid it down as a principle, that every christian church should be missionary in its character, and that those members of the church, who did not practically recognize this principle, were ‘as really living, in sin, as if they neglected their own salvation.’ He never approached this topic in a timid or apologetic spirit, in the pulpit or in private circles, where indeed, his very presence often served as an introduction to the subject. He dwelt much on the privilege of being useful. The work of the Lord, he would say, is so pleasing and honorable to all the right-hearted, that when the hand is once put to it, they never wish to draw it back; but, on the contrary, to abound more and more in the labour which they love. We never know, we never witness the power of benevolence, till we give it work to do; and when that benevolence is generated by christian principle, by the love of Christ constraining, it will respond to every call, it will rise to every emergency, it will gather strength by every effort.

“While he thus appealed encouragingly to the experience of benevolence, and delighted to acknowledge every fresh proof of its power, he was constantly leading the minds of his hearers back to the review of those principles on which it is based, and on which its operations must proceed. With such sentiments as these his people were rendered very familiar:—

“In our pecuniary exertions we should act on the principle of self-denial and sacrifice.

“Christians must take Christ for their pattern in the use of their substance, as in all other parts of their obedience.

“Let all contribute to the extension of the gospel, with the exception of those disqualified by poverty, all should pray for it, all should act for it. Prayer and action should, if possible be co-extensive.

“Let all do what they can. More is not wanted. Less, being short of the standard, would be sinfully defective.

“Let even secular business be intentionally conducted with a view to spiritual beneficence. It is enjoined that we ‘labour’ in order that we may have to give to him that needeth.

“Endeavour to enlist the young in this service. The children of christian parents are not trained up in the way they should go, if they are not trained from their youth to habits of liberality and usefulness.

“Let liberality be the fruit of piety. If it is not, it will soon fade away. Good works will only be permanent when they are ‘works of faith and labours of love.’

“ It is not enough that intercession be made for our schools, and for our missions in our public assemblies. The spirit of prayer must be carried into every family apart, and every closet apart. The christian like the devout Cornelius, must unite prayers with his alms. A missionary church must, as in the beginning, be a praying church. Those who continue in the doctrine of the apostles, must still continue in prayer, and from this combination of pains and prayer, of liberality and piety, what results may not be anticipated !

“ The question must not be,—What is usage around me ? What has my own usage been ? With how little may I get off ? At how low a rate of giving may I appear respectable or decent ? What will my own parsimony consent to spare ? But it must be. To what extent hath the Lord my God blessed me ? What can I do ? The results of this adoption of the primitive, the Bible standard,—the effect of the exhibition of it the practice of the people of God would be incalculably happy. It would enrich the christian treasury ; it would introduce a prudent and healthful economy into the private temporal affairs of christians, that they might the more bountifully support institutions of spiritual benevolence.”

“ In various forms the congregation began to experience the happy influence of their missionary undertakings. He says to a friend respecting a communication from a Foreign missionary, who had begun his labour, among the poor negroes :—‘ His letter breaths the spirit of an ardent and happy missionary. The congregation were much moved with the tidings and our thanksgiving service on his account was somewhat melting. I think the re-action of missionary efforts is already felt, and that the people are getting much good from the good they are doing. Some of us would need to work fast, for life’s sober evening is coming on, and we cannot expect to work long.

“ About this time he first propounded a scheme of missionary effort which, eight years afterwards, mainly through his agency, was adopted by the United Secession Synod, and is now prosecuted by the United Presbyterian Church. This scheme, which very soon doubled the missionary revenues of the church, and is continuing every year to enlarge them, proceeds on the great ideas of UNIVERSAL and VERY FREQUENT giving. For years previous to its adoption, Dr. Heugh called it—‘ *The farthing a day plan*,’—a designation intended to indicate the multitude and the frequency of the gifts it contemplated, rather than to define either the minimum or maximum of liberality incumbent on individuals.”

Such were some of Dr. Heugh’s exertions, in the planning and success of which he took great delight. His zeal was full of love to Jesus ; and his whole life was spent in great and diversified efforts to advance His cause.

(TO BE CONTINUED.)

HOME EVANGELIZATION a view of the wants and prospects of our country, based on the facts and relations of COLPORTAGE. *By one of the Secretaries of the American Tract Society.* New York, 1854.

This is an exceedingly well written and every way interesting and stirring little publication, relating to a subject which all pious and reflecting men must see to be of paramount importance. In many of the States, especially

such of them as are new and thinly peopled, colportage is obviously indispensable; and much the same may be said of many parts of Canada. We had marked a few passages for extracting. Want of space, however, compels us to suppress them at present, but we must strongly recommend the *brochure*, which, with all our British prejudices rank about us, we feel compelled to say, is beautifully printed, and handsomely got up.

Missionary Intelligence.

CHINA.

STATE OF THE CHURCH AT CANTON.—At Canton and Ningpo, the brethren report themselves as dwelling in peace and safety, and are permitted to prosecute their labors without material interruption. No important change has taken place in the relative position of the contending parties at Shanghai. The imperialists had sprung a mine under the wall of the city, and effected a breach; but instead of rushing in, the insurgents were allowed to sally out, and not only repulsed the besieging party, but destroyed one of their batteries, and carried the guns in triumph to the city. It was generally expected that Peking would fall into the hands of the insurgents, as they were soon to be reinforced by an army of 40,000 men, who were on their way from Nankin to join them.—*Record of Presbyterian Church in America.*

EFFECTS OF THE REVOLUTION.—Affairs have taken an unexpected turn at Shanghai. The imperial officers are locating themselves near what has been called the "American Settlement," and the people of the city are clustering around the residence of foreigners for the sake of protection, the effect of these movements cannot be any other than to give more and more influence to the foreign nations who are represented there. The work of revolution in China is going on more rapidly and in more numerous and more important ways than could have been anticipated even a few months since. When we see that on the soil of China itself, the people of the land flock to the foreigner, and put themselves under his protection; when we hear of 6,000 Chinese having arrived at San Francisco in one month; when little bands of ten or twelve find their way to Louisville, Kentucky, there to work out the term of years for which they have apprenticed themselves; when in several of our principal cities the unmistakable dress and features of Chinamen are seen in tea stores and elsewhere: and when, in New York itself, the poor outcast and impoverished "sons of Han" console themselves in their misery by worshipping the little idols they have brought with them—we may believe that the hour of China's deliverance from the long thralldom of idolatrous error and national exclusion is drawing very near. As we have opportunity, let us do good to these men.—*Spirit of Missions.*

PREACHING THE GOSPEL.—I left Amoy on the 6th, with two members of the American Mission Church, on a missionary tour, and since then we have been in this place (White Water Camp), preaching on market days to a few among the thousands who then assembled to buy and sell, and on other days going out among the surrounding villages, which are many and populous. We were

everywhere very kindly received, and our message is listened to with attention, and, in some cases, we may hope, with profit. What we need is the power of the Spirit of God on the hearts of speakers and hearers, that so, many may be raised from spiritual death to the eternal life which is found on believing on the name of the Son of God.—*Letter from the Rev. W. C. Burns in English Presbyterian Messenger.*

PROSPECTS OF WIDE DISTRIBUTION OF THE SCRIPTURES.—The Rev. J. Piercy, in a letter dated Canton, April 6, writes :—" We shall have a large supply of 'New Testaments, part of the first edition printed at Hong Kong; and we intend to devote ourselves to the wide circulation of these copies of the 'New Covenant' among the inhabitants of Canton and its vicinity. I do not know at present whether I shall receive the large number that the bounty of 'Anonymous' enabled me to order from the London Mission-press in Hong Kong, from the first or second edition issued. The first 10,000 copies, are nearly ready for our hands; the second will be printed with all possible despatch. We desire your continued supplication on behalf of China, especially at this juncture, when the word of God is to be given so freely and widely to the people dwelling in and around the fields of missionary labour. May the God of missions eminently own His own Word!"— *Wesleyan Missionary Notices*

A TRACT ON THE EVILS OF USING OPIUM.—In consequence of a large number of opium smokers applying to be cured, and the little satisfaction derived from treating them, since 8 out of 10 cases relapsed after a few months into their old habits, unable to resist the temptation so constantly presented to them in every direction, we were induced to print a small tract, showing the evil effects, physical and moral, of opium, with medical directions for preventing or remedying its disastrous effects upon the system. This tract has been much sought after by the Chinese, and, it is hoped, will be productive of good.—Something of the kind has been much needed. Opium pipes may be met with in the houses of all ranks and conditions. Almost all the Chinese large commercial houses keep the drug, and the implements requisite for smoking, ready for any of their customers from a distance, who may have contracted the habit. When once the habit is contracted, the poor victim is no longer his own master. It matters not where he is, or how pressing his business, when the hour arrives he must leave all for the fatal pipe. If he is compelled to delay even for a short time, most distressing symptoms come on, and I have known death to result in many cases from a sudden stoppage of the habit. Even after by a course of tonics, astringents, and other remedies, the patient has been cured, the sight of the pipe, or the smell of the fatal drug, awakens a longing almost impossible to resist, and which, if but once indulged in, fixes the habit again upon the infatuated wretch with as strong a hold as ever.—*Report of Dr. M. Carter, Medical Missionary at Ningpo, in Record of Presbyterian Church in America.*

ENLARGEMENT OF THE NATIVE CHURCHES.—Whilst watching with the deepest interest the progress of that great revolutionary movement which it is anticipated may lead to wider openings for the spread of the Gospel in China, our missionaries have from time to time, had their faith strengthened and their spirits refreshed by manifest proofs that past labours have not been in vain in the Lord. We are now privileged to announce the cheering facts, that not fewer than twenty-two new members have been introduced through the rite of baptism, to the native churches, namely, seventeen at Amoy, and five at Hong Kong. It is, moreover a circumstance quite unique and peculiarly interesting that of the new converts at Amoy, nine are females.

Extract of a letter from the Rev. John Stonach, dated Amoy, February 28, 1854—

"The examination of the applicants for baptism took place to-day before my brother, self, and Dr. Hirschberg; some of the native Church members were.

also present. There were ten male applicants, eight of whom we thought admissible, among whom was Ma Lek. Dr. Hirschberg was highly satisfied with the knowledge and feelings of the men, and so were all. There are eight females whom we hope to examine on Thursday. Oral instruction has been the heaven-blessed means of introducing this knowledge into their minds, for only one of them can read, and he not much. So it is evident we are not labouring in vain, while 'preaching' as our Lord did, 'the Gospel to the poor,' They all have means of livelihood; nor can we find out any inferior motive leading them to so generally unpopular and unattractive a course as a profession of Christianity. May the Saviour they seek to honor keep them steadfast!

"*March 2.*—This day has been interesting on account of the examination we have been holding of the *nine* Chinese women who have applied for baptism—the mother of two of our members (one deceased), and who is also the widow of the first member admitted to our church here, the wives of three of the members, and the aunt of two, along with four female servants, one the mother of the male applicants. Such is the status of these nine women; and I was more pleased than I had expected to find ground for being, with their knowledge of Christianity and the interest they showed in its truths. So they will all be baptized on the 5th instant by my brother, before the men whom I am to baptize. You will be glad to hear of women being admitted: they give Christianity a home in the land, and their influence cannot be inconsiderable. The public profession of an unpopular and novel religion by Chinese females, is a trial of courage, but they are all glad to come forward, and ready to face the world."

In a subsequent letter, Mr. Stonach mentions the fact of the seventeen interesting Chinese converts, namely, eight males and nine females, referred to in the preceding letter, having been publicly received into the Christian church through the rite of baptism.—*Missionary Chronicle.*

IMPORTANCE OF THE PRESENT CRISIS.—Never was there a time for more quick and resolute action. Never had any country a stronger claim upon us than China at this crisis of her history. It is true that access to the interior is not yet practicable. Some extracts from a journal which the Bishop of Victoria has kindly forwarded to us, which we purpose shortly to publish, will make this plain to our readers. But any moment the political crisis now pending in China might be so decided as to throw open the whole empire to Europeans. For such an event we need to be prepared. We need to have missionaries in such numbers on the coast, and so furnished with a knowledge of Chinese, that we may be ready with efficiency to go forward, as soon as the old barrier of exclusiveness, which has so long shut us out, has fallen to the ground. We ask, therefore, for men. We ask for them in sufficient numbers—men of God who will go forth with a full purpose, by the grace of God, of spending and being spent, in the Saviour's cause and work. Apathy at such a time would involve us in the heaviest guilt; and we might well fear, least on our heads the denunciation of former ages might revert, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."—*Church Missionary Intelligence.*

THE CONGREGATION OF BROUGHTON PLACE, EDINBURGH, UNDERTAKING TO SUPPORT A MISSIONARY IN OLD CALABAR.

We have much pleasure in stating that the congregation of Broughton Place, Edinburgh, of which the Rev. Drs. Brown and Thomson are the ministers, have resolved to support a missionary in one of the new stations, which it is designed to open at Calabar. This congregation has paid for many years the salary of the Missionary at New Broughton, Jamaica; and now that the

people there, owing to the debt on the station being defrayed, and the prosperity with which the Lord has favored them, raise three-fifths of the salary, the congregation, instead of relaxing their benevolent efforts, have, besides all that they are doing for the instruction of the ignorant at home and on the continent, as well as in Jamalca, nobly determined to set up a new station at Calabar, and to aid in helping the degraded and long neglected Africans to stretch out their hands unto God. May the Lord greatly prosper them in this work of faith and labour of love, and make their example to persuade others to go and do likewise.

CAFFRARIA.

THE MISSION STATIONS AS FOUND BY MR. NIVEN.

The Rev. Robert Niven, who returned to this country from South Africa on the 12th of June, read to the committee on Foreign Missions, at their meeting on the 4th July, a long and able report of his proceedings in Caffraria, containing full information on the various points respecting which he had been instructed to make inquiry. The following is the graphic and mournful account which he gave of the state in which he found the three stations, namely Chumie, Igquibigha and Uniondale.

1. *The Chumie*—which I visited on the 17th of December, is thus adverted to in my journal: "Remounted to go to Chumie, where I alighted at the cottage of Mrs. Chalmers, who had but lately moved into it, along with her two daughters, Mary and Margaret. The boys, Alexander and Ebenezer, were at Lovedale School. I was glad to find the much-tried widow of our late brother missionary recovering from the effects of a recent upset of a waggon, and her children healthy and looking well. I called on the two sons of Mr. James Stewart, of Cowie, George and Alexander, who have got a part of the Station, the Mission premises, gardens and fields, and 1000 acres of the mission lands. Alexander was the only one of them at home. He informed me that the other three farmers participated in the remaining 2700 acres below them. He went with me to the church, the walls of which, and of the session-house are entire. The latter is used now for a stable, and the former for a sheep kraal. I could not help remarking in the ear of the person who had been betrayed into this instance of gross desecration, "In this place I preached my first sermon in Kaffirland seventeen years ago. Souls not a few have been born again within these walls. Man cannot destroy God's work." Turning to Alexander, as at the instant I thought of a venerated minister in Scotland who has deeply interested himself in the family, I added, "With what painful emotions would your father's friend look upon what I now see!" Leaving these sacred precincts, now so dishonoured, I felt it to be candid to say that there were many virtuous families whose home the Chumie had been, who considered they had still as good a right to them, as I had to the coat upon my back. The young proprietor could but reply, that this land had all been confiscated as belonging to rebels—when I rejoined, that I did not accuse him of the injustice, but felt it to be right to explain to him the grounds of my feelings on reviewing the sad scene before me.

The graveyard I also visited. Heaps of stones, unlettered monuments, were the only memorials of the departed, who for thirty years had been buried there. A stone built enclosure marked the resting place of the late Rev. William Chalmers and of his little daughter. He had labored longest thereof the seven brethren who had, at one time or other, resided at the Chumie, and the only one of them who has entered into rest.

The value of the walls of both buildings, which still admit of repair, is about £80, or £100, exclusive of the gardens, stocked with fruit trees, and cultivated fields. Waggon loads of fruit trees are said to have been taken away, to form new orchards on neighbouring grant farms. Mr. II.—Leiw Fountain

might well remark to me, that he had offered £100 for these improvements were he to get this part of the Chumie lands, when he had been advised to apply for a grant out of them.

2. *Igquibigha*—next in order—was the last visited. I saw it on the 2nd of February, in company with Dukwana. From King William's Town to the *Igquibigha*, along a line that intersects and commands an extensive view of the country, I saw only eighteen kraals, containing a population probably of 400 souls. The spectacle was a melancholy one for a christian missionary, and an emphatic lesson on the rapidity with which the ascendent race leaves solitudes to mark its footsteps. Game and the feathered tribes, as if in sympathy with the change, had deserted the desolate scene. Jeremiah notices the same effect of war in his day.

With eager spirit I urged my horse down from the heights of the Undindiva to the sequestered plateau where the mission buildings once greeted the eye of the traveller. Two small kraals of the small sept of Kama, part of whose estate the *Igquibigha* district now is, resting on the slope that bounds the northern view, relieved the first glimpse I got of its dreariness. The roofless walls of the school-house, dwelling-house and kitchen, which had been set up in 1848, after the desolation of 1846-7, were the first visited, and soon left, with the reflection, that the havoc made on them by men and by the elements defies repair, were this even desirable. The ruin of the original mission-house, its enclosing wall, ceringa-trees in front, and garden with its live hedge of geraniums and stunted fruit trees, the peach, walnut and apple, would induce a stranger to believe that they could not be the memorials of an earlier war.—The church to the right, its front wall nearly the original height, and side walls strong enough to be built up, though they have been exposed since 1846 to the dilapidatory blasts of an intertropical clime, has stood the desolation best. On the platform within, reared by mine own hand, where stood the humble table and chair that always did the duties of pulpit and desk, Dukwana and I took our station, and surveyed the inner void. Memory soon supplied the hundreds of sable forms that once animated the scene, while it deepened the melancholy feelings as to where they were now, the many departed and few survivors.—all gone, for ever from the neighbouring heights and glens that once supplied the dark figures which trod the pathways that led to the house of God; the sacred style of whose decaying walls and windows still proclaimed it to have been a sanctuary. Sights and scenes now crowded too thick for distinct conception, and for separate remark to my fellow-observer. But one sentiment commanded regrets aside for a season at least—the reflection that the word of the Lord endureth for ever. The word spoken in the house, to heathens, to many of them for the first time, war cannot disinherit, death cannot destroy. Passing from soul to soul, who can tell where it now lodges? what fruits it has already, or shall yet bring forth? I could say, There sat one, pierced with an arrow of the King, fell under him so impressively, as to make the mother, who was a witch doctor, exclaim, "God is speaking to the heart of my child." Yonder did another behold the solemn observance of the Lord's supper, and unable to restrain the anguish of felt unworthiness to eat of the children's bread, was heard in "that she feared." Here did Yoyo, rising from the bed of death, hear the last sermon, preparatory to his noble testimony for Christ, whereby "he being dead yet speaketh." And on that side a youth heard the truth, which he now adorns at the head of 200 children of his own race, whom he is daily training to know the Scriptures. Outside there, stood yet another, who, as he cleared the threshold, with tumultuous emotions proudly retaliated on the unwelcome disclosures of the sanctuary, this resolve, "I will never enter yon big house again—that word makes my heart look so ugly;" but who is now hopefully clothed upon with Christ.—These and the like remembered years of the right hand of the Most High animated the broken walls of Zion and the empty area within, with monuments

of indestructible grace, lettered all over with "I am the resurrection and the life"—while the memorial of Bethel, whispered its language. "How dreadful and solemnizing the place! It is none other than the house of God and the gate of heaven." Kneeling on the same platform, the missionary prayed, and next his companion. The last was overheard by three Caffre lads who had quietly slipped near, and stood, arrested at the doorway, wondering in themselves what this could mean—destined, may we hope, to wonder still more if from the scene and the ensuing conversation we afterwards had with themselves, they may all be able to trace the first cord of love that shall have drawn them to the Saviour.

3. *Uniondale*—is the last, but was the first inspected. When seen on the 16th of December last, it called forth the following description:—

I rode to the Keiskama Hoek. This is the colonial name of the Basin of Xesi, or Keiskama, in which Uniondale is situate. It has given its name to a permanent military post, which is garrisoned by 250 men, under the command of Major Barnes. I was politely received by this officer at his quarters, when I called to report myself, and request his permission to cross the river, the Gxulu, to examine the ruins of Uniondale. The post has a low tower of about 25 feet in height. Of the form of the old peel houses of the Scottish Border—and the only one erected on General Cathcart's plan of a "keep," to which a run could be made in case of an assault. Around the fort Europeans were to have been located—on an acre of garden ground to each, and scope for field pasture beyond the garrison—eight town lots only are taken, and these by camp followers. The same has been the case at the Izele, where nine house lots were taken, but not more than three occupied.—The whole of the extensive Keiskama basin is without inhabitants. The Fingoes, from whom this and the rest of the Amatolas were latterly reserved, have refused to enter on possession, for fear, it is said, of the Gaikas.

On the Uniondale side of the Gxulu, everything opens to view just as the ruinous hand of war has left it. The garden has been spoiled of its trees, to enrich the ground plots of the garrison opposite. The walls of the mission-house are dilapidated; but they could be repaired, except that part of the building which was interspersed with poles. All the native dwellings, school-house and other structures of the "wattle and daub," can only be traced by the heaps of earth that form the outline of the original sites. Tiyo Soga's substantial brick house, within the church square, must have been levelled. The church is roofless but a ruin. Every part of the walls is entire, save the gables, above the level of the side walls, above which, from the want of support, the one inclines *in* and the other *out*. A small rent in the arch of the western front window continues much as it was when the war commenced.—Two officers, connected with the garrison, who joined me, when making these observations, remarked that they had seen no difference on this small fissure for the twelvemonths they had been on the spot. The gables only require to be reduced to the level of the side walls, and some trifling repairs on the window sill, to make this substantial structure as sound and serviceable as ever.

AUSTRALIA.

THE SYNOD OF VICTORIA.

On the 25th of May we were favored with a communication from the Synod of Victoria, written in answer to a letter sent by the Board of Missions, during the summer of 1853. The date of the document is January, 1854. We shall in this and the following numbers lay the material parts of it before our readers.

to the Moderator and Members of the Synod of the United Presbyterian Church of Scotland :

DEAR BRETHREN—The official communication sent to us by your Mission Secretary imparting the information that you had resolved upon sending out two or three ministers to join our fellowship here, afforded the liveliest satisfaction ; and we beg heartily to respond to the desire expressed that we should maintain constant correspondence, and furnish regular information respecting the spiritual wants of this interesting and important community. The spirit of the United Presbyterian Synod in Victoria has, we trust, in these particulars been carried out by the various communications which have been sent home during the past year. It is gratifying to us to know that you had anticipated the desire of the Synod at home, and that in our official communication of last year, we had supplied seasonable information on the moral and religious state of the colony.

State of the Country.—The representations which we are called to make this year with regard to the country generally, are of a character still not altogether the most pleasing. Society is certainly much more settled ; but on a social and religious point of view, it is marked by features which are fitted to excite solicitude and to call forth zeal on the part of every philanthropist and christian. Crime is rampant yet, in no small degree.—Much of the glaring violations of law and order rendered life and property unsafe, and stamped society with a shameful notoriety has been, doubtless, to a very large extent owing to our proximity to penal settlements, and to our gold mines, drawing by the most powerful attraction, immoral and unprincipled characters from all parts of the world. Daring outrages have not been at all frequent recently. A very efficient system of police superintendence has actively detected and punished offenders. Not a few capital crimes have been expiated on the scaffold ; but it is a notorious fact that all of them, excepting one or two, were perpetrated by persons of convict character. Perhaps there is not a little of the crime which prevails traceable to the almost universal practice of carrying fire-arms and other lethal weapons on the person. There is no law to prevent this reprehensible custom ; and when viewed in connection with the criminal impulses of a fearfully prevailing intemperance, we cannot wonder at the catalogue of deplorable consequences which ensue. When the diggings commenced, it was sometime before a system of government could be established sufficient to afford protection against oppression and violence ; and the scattered position of the mining population, necessarily place many beyond the pale of shelter from the civil power. Accordingly, almost every one who goes to the mines has come to entertain the notion that weapons of destruction borne on the person are essential to safety. But instead of serving the purposes for which they are designed, there can be no question that they produce a very different effect. Whenever strife occurs and angry passions rise, the instruments of death are always at hand to carry into execution the suggestion of the malignant and passionate feeling ; and when the excessive consumption of intoxicating drinks not only at the mines, but throughout the whole country is taken into account—and the awful derangement of mind and morals and the maddening excitement to which this demoralising usage gives rise—it will at once appear that the possession of arms affords the greatest facilities for swelling the annals of Australian crime. In dismal illustration of this, it may be noticed that three men who have been recently doomed to suffer the extreme penalty of the law for the murder of their wives, committed the dire atrocity under the influence of liquor, while the evidence proved that there was no premeditation or revenge in their case, but rather a sense of horror entertained when sober reason and conscious

responsibility returned. To what a pitch of degradation is humanity reduced when the restraints of the Gospel are neglected or renounced ; and what a loud call is sent from this convict cursed country to the church at home to send those evangelising agencies which are divinely appointed to stem the torrent of an inundating immorality, to rescue our fellow mortals from every phase of intellectual and moral wretchedness, and to adorn their character with the beauties of angelic holiness !

Trials of emigrants.—The trials to which emigrants were subjected last year on landing on our shores, have been much mitigated. The want of house accomodation which was the grand cause of discomfort, privation and trial, has been to a large extent supplied. An immense accession has been made to the town and suburb localities. Board and lodging houses are not carmed as they once were. Within Melbourne and the surrounding vicinities buildings have been erected on a scale of unprecedented extent. Many of them are of the most substantial and durable character, and not a few even ornamental and handsome. There is no lack of premises for business ; and the consequence is that rents have somewhat declined from the present exorbitant rates, and are likely still further to fall unless the increasing emigration enhances the demand. During the summer months the number of arrivals, however, has suffered a marked decline—the result of which is that the wants of the existing population, whether with regard to dwellings or places of business, have been more effectually supplied. To colonists generally, for a considerable time after arrival, rents are felt to be a great oppression ; and their first energies are vigorously directed towards obtaining a freehold ; but the high price of land, of building materials, and of labour, place considerable obstacles in the way of their speedily accomplishing their object. Not a few escape to the diggings to obtain, under a canvas roof, what they so eagerly desire, and then sometimes find, while avoiding one evil, they rushed upon another ; nay, even a complication of disappointments and troubles. So true it is that gold does not serve all purposes under the sun. Miserable must our country ever be, though it were all over paved with jewels and gold, till its inhabitants know the consolations and joys of the Gospel !

Trade—Mechanics and tradesmen of all classes have had their hands full of employment, and have been remunerated at very high rates of wages. An overstocked market creates a little uneasiness in regard to the stability of speculatists and merchants, chiefly those of limited means or unsound capital. As yet no serious results have ensued. There has been marked a great tendency on the part of persons of small means to adopt modes of occupation which are not calculated to develop the resources of the colony, but to create a superabundant amount of the trading interest—a state of things which does not promote the permanent prosperity of a new country—rather serves to widen the sphere of inconveniences, privations, and sufferings, and to increase the risk of commercial panic. The fluctuations which have always hitherto characterised Australian markets, on account of the irregularities of commercial correspondence, and the distance of situation from the sources of supply, are likely to a large extent to disappear, through the rapid communication which is being established. It is a sad thing, in viewing the distracting cases of business, and the persevering struggles that are made to secure a comfortable settlement in life, and even the passionate efforts that are put forth in grasping at fortune's golden prizes, to consider the fearful obstruction that exists in a new country like this to progress in personal holiness, the strong temptations which operate to sacrifice principle altogether, rather than not compass the objects of worldly ambition, and the extreme danger to which the highest interests of the church of Christ are exposed. What need is there of an energetic, efficient, and holy ministry, to cultivate this important vineyard of the Lord ?

AMERICAN PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

The seventeenth annual meeting of the Board was held in New York, June 8. This Board has under its direction, independent of what is done for Papal Europe, twenty-two separate missions, fifty-nine ordained missionaries, three licentiate preachers, one hundred and nine male and female assistant missionaries, twenty-nine native helpers, twenty-six churches, and about five hundred native members; fifty-three schools, and 1,000 scholars; six printing presses; and have published more than 6,000,000 pages. These missions, seven are among the Indians of our own country, viz: the Chocowas, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Otoes, and Omahas, and the Chippewas of the State of Michigan; connected with which are eight ordained missionaries and sixty-one male and female assistant missionaries, eleven churches, and upwards of one hundred native communicants; eight boarding and three day schools, of which there are about six hundred pupils in various stages of their education. The Board has two missions in Western Africa, one of which is in Liberia, and the other near the equator, and known as the Corisco Mission; connected with which are six stations and outstations, six ordained missionaries, one licentiate preacher, and eight male and female assistant missionaries, five churches, and about one hundred and twenty communicants, seven schools, (one of which is a classical institution,) embracing in all about two hundred and fifty pupils:—Four are in Northern India, viz: Lodiana, Serukhabad, Agra, and Allahabad, where are thirteen stations and outstations, twenty-six ordained missionaries, (two of whom are natives of India,) one licentiate preacher, twenty-one female assistant missionaries from this country, twenty-five native helpers, nine churches with about two hundred and sixty native communicants, three printing presses, twenty-seven schools, (several of which are high-schools,) with about 3,000 pupils:—One is in Siam, connected with which are two ordained missionaries, one licentiate preacher, one female assistant missionary, one native helper, one boarding-school, with about thirty pupils:—Three are in China, at Canton, Ningpo, and Shanghai, connected with which are twelve ordained missionaries, two physicians, and thirteen female assistant missionaries, three native helpers, seven schools, with one hundred and seventy pupils, and two printing presses. The Board have lately commenced missions for the Chinese of California, and for the Roman Catholic population of South America. Its receipts from all resources, including a balance from last year of \$18 97, were \$174,453 02; its expenditures, \$173,185 50, leaving a balance in the treasury of \$1,267 52.—*Journal of Missions.*

CHURCH OF ENGLAND.

PRAYERS FOR AN INCREASE OF MISSIONARY LABORERS.

The Archbishop of Canterbury has issued the following prayers in pursuance of a resolution of the Society for the Propagation of the Gospel, suggesting that suitable forms of prayer for an increase of laborers in the Lord's vineyard, and for the blessing of Almighty God upon their labours, were much needed, and would be extensively used in families, schools, and missionary meetings.

PRAYER I.

For an Increase of Laborers in the Lord's Vineyard.—"Almighty God, who, by thy Son Jesus Christ, didst give commandment to the holy Apostles, that they should go into all the world and preach the Gospel to every creature, grant to us, whom thou hast called into thy Church, a ready will to obey thy word, and fill us with a hearty desire to make thy way known upon earth, thy saving health among all nations. Look with compassion upon the heathen that have not known thee, and on the multitudes that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech thee, to our prayers, and send forth laborers into the harvest. Fit and prepare them by thy grace for the work of their ministry: give them the spirit of power and of love and of a sound mind: strengthen them to endure hardness; and grant that both by their life and doctrine they may set forward the salvation of all men, through Jesus Christ our Lord. Amen."

PRAYER II.

For a Blessing on Missionaries and their Labors.—"O most merciful Saviour and Re-

deemer, who wouldst not that any should perish, but that all men should be saved and come to the knowledge of the truth, fulfil thy gracious promise to be present with those who are gone forth in thy name to preach the gospel of salvation in distant lands.— Be with them in all perils by land and by water, in sickness and in distress, in weariness and painfulness, in disappointment and persecution. Bless them, we beseech thee, with thy continual favor; and send thy Holy Spirit to guide them into all truth. O Lord, let thy ministers be clothed with righteousness, and grant that thy Word spoken by their mouths may never be spoken in vain. Endue them with power from on high; and so prosper thy work in their hands that the fulness of the Gentiles may be gathered in and all Israel be saved. Hear us, O Lord, for thy mercy's sake; and grant that all who are called by thy name may be one in thee, and abound more and more in prayers and in free-will offerings, for the extension of thy kingdom throughout the world, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen."

BRITISH AND FOREIGN BIBLE SOCIETY.

Immediately after the declaration of war, the Society resolved to supply every British soldier and sailor departing for the war with a copy of the New Testament. They next resolved to do the same to every French soldier and sailor; they extended their benefactions to the Turkish allies, in the shape of an ample contingent of the Evangelists bound in cloth. They went even further, and have prepared a large supply of the Russian New Testament, for the use of such prisoners as might hereafter come into possession of the allied armies.

ECCLESIASTICAL NOTICES.

REPORT OF THE U. P. SYNOD'S COMMITTEE
ON THEOLOGICAL EDUCATION, READ 9TH
JUNE, 1854.

The Committee on Theological Education beg respectfully to present the following Report:—

They met on Tuesday, 2nd August last, when the Divinity Hall was opened by the Moderator with devotional exercises and an address. The Rev. Dr. Taylor then read an Introductory Lecture; and the Rev. Dr. Ferrier delivered an address. The students that entered were,—of the fourth year, Messrs. John Lees and John Fotheringham; of the third year, none; of the second year, Messrs. Robert C. Moffatt, William C. Bruce and Francis Tisdell, (Mr. Alex. McFaul, who entered in 1852, was prevented from attending last year by severe and protracted bodily affliction); and of the first year, Messrs. David Waters, William Ballantyne, John McNeillie, and William Fletcher, the last of whom had not been examined by a Presbytery, but was afterwards admitted by the Presbytery of Toronto. Mr. John McNaughton also joined the Hall, but only as a hearer. The Committee likewise made arrangements for the meetings of the Hall during the session, and for the accommodation of the library.

The Committee met again on Thursday, 6th October, when the two Senior Students delivered their discourses, which met with the approbation of the Committee, and the Rev. Messrs. Thornton and Dick delivered addresses. Dr. Taylor stated that the students had attended regularly during the session, had conducted themselves with propriety, and had performed to his satisfaction the exercises prescribed; that they had been examined on Dick's Lectures, from XLVIII. to LXXXI., both inclusive, and on Mosheims' Church History, from the Fifth to the Tenth Century, both inclusive; and that they had read critically in the Greek of the New Testament, the narratives of the chief facts and incidents contained in the Gospels; and, in the Hebrew of the Old Testament, selected passages in Genesis, beginning with the murder of Abel, and ending with the interview between Abram and Melchizedek, along with the corresponding passages in the Septuagint. Also, that the students, besides delivering a discourse, had all during the session read several critical exercises on passages prescribed to them. The Committee then proceeded to the consideration of the remit from the Synod and agreed to the following Recommendations to Presbyteries respecting the examination of students, viz.:

The recommendations are here omitted.] The Committee resolved that these be printed, and that a copy be forwarded to every Minister in the Synod; and they are respectfully submitted for the consideration of the Reverend Court. The Committee have to state also, that at their last meeting they directed their Convener to correspond with the Convener of the Scottish Synod's Committee on Theological Education, respecting a donation of books which, it was understood, that Synod had, in 1852, generously resolved to transmit to the Theological library. From that correspondence the Committee have learned that the books are not very numerous and chiefly in the Latin language, but that they will be sent on directions being given as to the best mode of conveyance. The Committee have instructed their Convener to furnish such directions, and to intimate that the Committee will be glad to receive whatever books the Synod at home may have the kindness to bestow. The Committee feel it a duty and a pleasure to record, that they voted in August last their cordial thanks to John Logan, Esq., corn merchant Glasgow,—son of a late excellent minister in Scotland,—for handsome donations of books he had made to the library both last and preceding year; and their pleasure is increased by hearing that their Convener has just received a letter from Mr. Logan, intimating that he has, this year also, sent out a number of additional volumes. The Committee trust the Synod will concur with them in opinion that Mr. Logan is justly entitled to the thanks of the Synod itself for his considerate, continued, and exemplary generosity.—The Committee will not further detain the Synod, than by expressing their conviction that it is a matter of vast importance for the prosperity of this Church, and for the religious well-being of the Province, that all legitimate and prudent means should be assiduously used for inducing young men to come forward as students of Theology; and that it deserves most serious consideration, whether the Synod should not endeavour to devise some method of providing for such young men, in cases where it may be needed, some pecuniary assistance, by scholarships, exhibitions, or bursaries.

The Committee cannot conclude without commending the Divinity Hall to the warmest sympathies and most fervent prayers of the members of the Synod and the Church.

REV. DR. DUFF.

This eminent Missionary has been ad-

vised to visit Great Malvern, and to seek there, for some time, that entire rest from all duty, and that medical treatment, which may be the means of refitting him for his labours in the East. His medical advisers, we learn, have for the present interdicted correspondence and mental exertion.—*Edinburgh Witness.*

THOROLD.

The Rev. W. Dickson was inducted to the pastoral charge of the U. P. Congregation here on the 1st of August.

BLANDFORD.

The U. P. Congregation here have given a unanimous call to the Rev. Jos. Scott.

U. P. PRESBYTERY OF TORONTO.

This Presbytery met on the 8th of Aug. The Congregation of Pickering, and that of Dunbarton and Canton each applied for a moderation. Both requests were granted, and the Rev. Mr. Dick was appointed to preach and preside at Pickering on the 22nd, and at Dunbarton on the 23rd of August. The Presbytery meets at Toronto on the 5th of September.*

U. P. DIVINITY HALL.

The session of the Hall was opened in the Mechanics' Institute, Toronto, on the 1st of August. In the absence of the Moderator of the Synod, owing to indisposition the Rev. R. H. Thornton, a member of the Committee on Theological Education, engaged in devotional exercises, and delivered an address, after which the Rev. Dr. Taylor read an Introductory Lecture.

SUPPLY FROM SCOTLAND.

The Rev. James McIntosh, formerly of Shiells, Aberdeenshire, has lately arrived in Canada.

CHIPPEWA.

Mr. W. Hepburn, in the name of the U. P. Congregation here, lately presented to the Rev. W. M. Christie, their pastor, a valuable collection of books, and a handsome book-case, the latter being a gift from the ladies. Mr. Christie made an admirable reply, which we should have been glad to copy from the *Welland Herald* had not want of space prevented.

HONORARY DEGREE.

The University of Vermont lately conferred on the Rev. Adam Lillie, Congregationalist Professor, Toronto, the title of D. D.

* We understand that the Rev. Archd. Cross has been called to Pickering—the Rev. Alex. Kennedy to Dunbarton.

MELIORATION OF THE PHYSICAL CONDITION OF THE PEOPLE OF BRITAIN BY FREE TRADE.

The following is from the *Edinburgh Review* for April last, and we believe may be relied on as substantially correct. It is impossible not to regard it as highly interesting and satisfactory. The table at the commencement shows the average consumption of the articles specified by each individual at the periods named.

	1833.	1843.	1853.
Bread, stated in bushels of Wheat.....	8	8	10½
Sugar in lbs.....	18	16	30
Coffee in ounces.....	14	16	20½
Tea in ounces.....	19	22	34

Or, to state it less arithmetically, Free Trade has

*Added nearly a third to our Bread,
Nearly doubled our Sugar,
Added a third to our Coffee,
And nearly doubled our Tea.*

Read with reflection these figures, even as they stand unaided by explanation or enforcement, convey great facts and teach glad lessons. But once more we must call to mind the fact that the full reach and meaning of the change we have seen accomplished, or rather begun, cannot be brought out by any figures which necessarily show only the gross increase, or the increase per head when spread over the whole population. It is on the poor that the blessing has chiefly come, and come bounteously.—Those who once had none have now some—those who once had too little have now enough. To all who can perceive the true significance of such figures as these, they tell a tale of no ordinary and no vulgar interest—they tell of millions of tables replenished that were bare, and millions of hearths brightened that were black—of comfort brought to those who were striving with despair, and health to those that were ready to perish. They show that, in sending forth those measures whose influences we have been tracing, the British legislature virtually said—almost as potently as if it had been spoken from above—to the famished, “Be ye filled,” and to those who were stinted and fearing, “Eat thy bread with joy, and drink thy wine with a merry heart.”

If it had been practicable here to have carried our inquiries onward over the whole field—from food and drink to clothing, shipping, revenue, exports, pauperism, crime, and vital statistics—we should have found in every department the facts and symptoms at which we have been looking paralleled and corroborated. With what, then, shall we conclude as the sum of the whole matter? If statistics beyond question, and facts that thrust themselves on every man's every-day observation and experience, are to be believed, we have it demonstrated and manifest that within these ten years, and especially within these last five, we have made greater advances in prosperity than at any period known in our commercial and social history; and that the benefits of the new era have been obtained in largest proportion, and in larger proportion than at any preceding period, by the great body of the people.

NEW PLANET.

J. R. Hind, Esq., London, has discovered another new planet. It is like a star of the tenth magnitude, and situated almost exactly upon the ecliptic, about midway between two stars of fifth magnitude—29 and 32 of Hamsted in Capricornus. It was first seen on the night of the 22nd July.

THE EDUCATION GRANT.

A statement of the expenditure from the Education Grant, just printed in a Parliamentary paper, shows that, during the year ending 31st December, 1853, there was expended on Schools connected with the Church of England, £155-824, 8s. 8d. : on schools connected with the British and Foreign School Society, £23,579, 14s. 5½d. ; on Wesleyan Schools, £11,286, 15s. 0¼d. ; on Roman Catholic Schools, Great Britain, £9789, 7s. 10½d. ; on Workhouse Schools, £9507, 3s. 11½d. ; on schools in Scotland connected with the Established Church, £13,838, 1s. 8d. ; on schools in Scotland connected with the Free Church, £14,300, 3s. 6d. ; on schools in Scotland connected with the Episcopal Church, £664, 6s. 6¼d. ; on other schools, £46, 2s. 4½d. ; for administration, £1812, 13s. 2½d.—total, £250,658, 18s. 3½d. The return also states that from 1839 to 31st Dec'r, 1853, there has been expended on schools connected with the Church of England, £380,960, 6s. 7¼d. ; on schools connected with the British and Foreign School Society, £117,000, 17s. 11¼d. ; on Roman Catholic Schools, Great Britain, £24,372, 15s. 0¼d. ; on Work-house Schools, £81,784, 12s. 11d. ; on schools in Scotland connected with the Established Church, £77,674, 11s. 5½d. ; on schools in Scotland connected with the Free Church, £59,745, 6s. 9¼d. ; on schools in Scotland connected with the Episcopal Church, £993, 6s. 5¼d. ; on other schools, £212, 6s. 9½d. ; for administration, £17,091, 12s. 6d.—total, £1,306,948, 5s. 2½d.

[Our Church has always objected, on divers' accounts, to these Grants, which are made, not by Act of Parliament, but merely by an order in Council. The most odious part of the whole is that while religious instruction is insisted on as indispensable for obtaining a grant, any sort of religion—Socinian—Popish, or what you will, equally entitles to the boon. It has always seemed astonishing how evangelical denominations making considerable pretensions could homologate such a principle and place themselves in such society.]

SOCIETY IN CALIFORNIA.

The following extract of a letter from Bishop Kipp, of the Episcopal Church, late of Albany, now Bishop of California, quite startles one by the evidence it furnishes of the wonderful material, social and intellectual development of San Francisco and California :

You speak of the "refined society, and marble palaces of San Francisco." It is literally true. There are more splendid buildings here than in Albany. One, built of brown cut stone, for offices, &c., is large, and fully equal in exterior to the Metropolitan Hotel in New York. As to the society, there is more active intellect in it, than in any society I have ever seen. There are men of distinguished talents gathered from all parts of the Union—ex-members of Congress, like Gov. Foote, Stanley of North Carolina, Duer of New York, Bailie Peyton of Tennessee. You may think it a strange declaration, but it is literally true, that I never preached with so much diffidence before any congregation as those in this city. I see before me on Sunday an array of talent and intellect that I never did before in any church. I can select men here from any part of my congregation whose names have been celebrated for years in the politics of the country from some of the old States.

THE CHOLERA.

It is estimated that since the appearance of the cholera at Jessore, in British India, in 1817, not less than eighteen millions of the human family have fallen victims to it—about fifteen have died in India and other parts of Asia, and the remainder in Europe and America.

A LOST DAY—ITS VALUE.

A day has perished from our brief calendar of days, and that we could endure; but this day is no more than the reiteration of many other days, days counted by thousands, that have perished to the same extent, and by the same unhappy means, viz. the evil usages of the world made effectual and ratified by our own neglect. Bitter is the upbraiding which we seem to hear from a secret monitor—"My friend you make very free with your days: pray, how many do you expect to have? What is your rental as regards the total harvest of days which this life is likely to yield?" Let us consider. Threescore years and ten produce a total sum of 25,550 days; to say nothing of some seventeen or eighteen more that will be payable to you as a *bonus* on account of leap years. Now, out of this total, one-third must be deducted at a blow for a single item, viz., sleep. Next on account of illness, of recreation, and the serious occupations spread over the surface of life, it will be little enough to deduct another third. Recollect, also that twenty years will have gone at the earlier end of your life (viz., above seven thousand days) before you can have attained any skill or system, or definite purpose in the distribution of your time. Lastly, for the single item which, amongst the Roman armies, was indicated by the technical phrase "*corpus curare*," attendance on the animal necessities, viz., eating, drinking, washing, bathing, and exercise, deduct the smallest allowance consistent with propriety, and summing up all these appropriations, you will not find so much as four thousand days left disposable for direct and intellectual culture. Four thousand, or forty hundreds, will be a hundred forties; that is, according to the lax Hebrew method of indicating six weeks, by the phrase of forty days, you will have a hundred bills or drafts on Father time, value six weeks each as the whole period available for intellectual labor. A solid block of about eleven and a half continuous years is all that a long life will furnish for the development of what is most august in man's nature.* After that, the night cometh when no man can work; brain and arm will be alike unserviceable; or, if the life should be unusually, extended, the vital powers will be drooping as regards all motions in advance.—*De Quincy*.

* Sir Wm. Hamilton has, in letters of gold, over his chair in the University of Edinburgh, the saying of an unknown philosopher:

*On earth there is nothing great but man:
In man there is nothing great but mind.*

GREENING OF TEA.

"As many persons in Europe and in America have a peculiar taste for coloured green teas, I will now give a 'full and particular account' of the colouring process as practised in the Hwuy-chow green-tea country upon those teas which are destined for the foreign market. Having noted down the process carefully at the time, I will extract verbatim from my note-book:—

"The superintendent of the workmen managed the coloring part of the process himself. Having procured a portion of Prussian blue, he threw it into a porcelain bowl, not unlike a chemist's mortar, and crushed into a very fine powder. At the same time a quantity of gypsum was produced and burned in the charcoal fires which were then roasting the teas. The object of this was to soften it in order that it might be readily pounded into a very fine powder, in the same manner as the Prussian blue had been. The gypsum, having been taken out of the fire after a certain time had elapsed, readily crumbled down and was reduced to powder in the mortar. These two substances, having been thus prepared, were then mixed together in the proportion of four parts of gypsum to three parts of Prussian blue, and formed a light blue powder, which was then ready for use.

"This colouring matter was applied to the teas during the last process of roasting. About five minutes before the tea was removed from the pans—the time being regulated by the burning of a joss-stick—the superintendent took a small porcelain spoon, and with it he scattered a portion of the coloring matter over the leaves in each pan. The workmen then turned the leaves rapidly round with both hands, in order that the color might be equally diffused.

"During this part of the operation, the hands of the workmen were quite blue. I could not help thinking that, if any green-tea drinkers had been present during the operation, their taste would have been corrected, and, I may be allowed to add, improved. It seems perfectly ridiculous that a civilized people should prefer these dyed teas to those of a natural green. No wonder that the Chinese consider the natives of the west to be a race of 'barbarians.'

"One day, an English gentleman in Shanghai, being in conversation with some Chinese from the green-tea country, asked them what reasons they had for dying the tea, and whether it would not be better without undergoing this process. They acknowledged that tea was much better when prepared without having any such ingredients mixed with it, and that they never drank dyed teas themselves; but justly remarked that, as foreigners seemed to prefer having a mixture of Prussian blue and gypsum with their tea, to make it look uniform and pretty, and as these ingredients were cheap enough, the Chinese had no objection to apply them, especially as such teas always fetched a higher price.

"I took some trouble to ascertain precisely the quantity of colouring matter used in the process of dying green teas, not certainly with the view of assisting others, either at home or abroad, in the art of coloring, but simply to show green-tea drinkers in England, and more particularly in the United States of America, what quantity of Prussian blue and gypsum they imbibe in the course of one year. To 14½ lbs. of tea were applied 8 mace 2½ candareens of colouring matter, or rather more than an ounce. In every hundred pounds of coloured green tea consumed in England or America, the consumer actually drinks more than half a pound of Prussian blue and gypsum! And yet, tell the drinkers of this coloured tea that the Chinese eat cats, dogs, and rats, and they will hold up their hands in amazement, and pity the poor Celestials."—*Fortune's Tea Districts of China and India.*

[We know a gentleman who had been a number of years in China, as a missionary, and who assured us he had seen great quantities of tea made green for the American market, in the manner described above. Gypsum (Plaster of Paris) is certainly cheap; but we are not aware of any other recommendation it possesses as an adjunct for tea. Prussian blue, that occasionally used in medicine, as arsenic also is, is unquestionably of a deleterious nature. There is abundant evidence that a very weak solution of it will not immediately kill; but the continued use of it, doubtless, tends to impair health, and perhaps ultimately to shorten life. There must be no disputing about tastes; but of most Canadian tea-pots we may say, in the language of the sacred record read "There is death in the pot"; and, we hope, we may add, also in the words of the Scripture 'Do thyself no harm.']

STATISTICAL REPORT OF THE U. P. PRESBYTERY OF BRANT.
FOR THE YEAR ENDING DECEMBER 31st 1863.

Parish	EXPENDITURE ON									
	Stipend.	Church Property.	Theological Fund.	Synod and Presbytery Funds.	Synod's Missions.	General Missions.	Contributions to the Poor.	Incidental Expenses.		
Paris.....	£311 0 0	£87 0 0	£23 8	.....	£1 18 0	£2 10 0	.....	£20 8 4	.....	.....
Blenheim.....	68 5	.....	.....	.....	1 15 0	6 6 8	.....	2 2 6	.....	.....
Burford.....	16 17 6	.....	.....	.....	.....	.....	.....	.....	.....	.....
Woodstock.....	4 0 0	25 10 0	.....	.....	.....	.....	.....	.....	.....	.....
Brantford.....	190 0 0	177 10 0	8 6 8	.....	6 0 0	9 0 0	2 5 10 1/2	40 0 0	.....	.....
Glenorris.....	108 6 0	19 18 10	22 11	.....	10 14 8	.....	.....	12 9 9	.....	.....
Mount Pleasant	*37 10 0	85 10 0	.....	.....	2 16 3	2 0 0	.....	8 0 0	.....	.....
Blandford.....	90 10 0	.....	.....	.....	.....	.....	.....	8 0 0	.....	.....
Northwich.....	*21 15 0	85 0 0	.....	.....	1 10 0	.....	.....	8 0 0	.....	.....
Tilsenburgh.....	*15 0 0	131 0 0	.....	.....	1 15 0	.....	.....	.....	.....	.....
	£300 16 10	£477 8 3	£111 0 0	£87 0 0	£23 8	.....	.....	£20 8 4	.....	.....
	.....	62 11 8	68 5	.....	.....	.....	.....	2 2 6	.....	.....
	.....	17 17 6	16 17 6	.....	.....	.....	.....	.....	.....	.....
	.....	30 10	4 0 0	25 10 0	.....	.....	.....	.....	.....	.....
	185 0 0	825 11 9	190 0 0	177 10 0	8 6 8	.....	.....	40 0 0	.....	.....
	.....	158 6 6	108 6 0	19 18 10	22 11	.....	.....	12 9 9	.....	.....
	80 7 2	114 8 5	*37 10 0	85 10 0	.....	.....	.....	8 0 0	.....	.....
	.....	98 10 0	90 10 0	.....	.....	.....	.....	8 0 0	.....	.....
	30 0 0	49 10 0	*21 15 0	85 0 0	.....	.....	.....	.....	.....	.....
	.....	146 0 0	*15 0 0	131 0 0	.....	.....	.....	.....	.....	.....

* For half a year. † In progress.

A. A. DRUMMOND, P.C.