



# THE CANADIAN United Presbyterian Magazine.

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## Miscellaneous Articles.

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### UNITED PRESBYTERIAN CHURCH HISTORY.

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On the 9th of May, 1848, the Synod took up a subject of great importance. It was the duty of reviving in the church the office of Deacon, which had been, with few exceptions, superseded in the various constituent portions of which the Denomination was now composed. This subject was introduced by two Overtures, one from the Presbytery of Falkirk, and another from the Rev. Henry Renton. These overtures expressed the opinion that the office of Deacon was Scriptural, and that it seemed unwarrantable for a church like the United Presbyterian, acknowledging the word of God, as the supreme rule of faith and practice, and aiming at the nearest conformity to the Apostolic model, to permit this office to go into comparative disuse. The supporters of the overtures argued that the maintenance of every order of Divinely appointed office-bearers was the most likely means of securing the prosperity of the church, and whilst they acknowledged that the secular affairs of the church had been in general managed with ability and zeal, yet they deplored the admixture of secular and spiritual functions among many of the elders, which had injured the usefulness of Sessions.

The Synod remitted this matter to a Committee, who were to report at a future meeting. The Committee reported at the meeting of Synod in 1849, but the consideration of the subject was delayed till 1850, when it was agreed that the subject of the Deaconship, be recommended, with an instruction to the Committee to report more definitely and fully on the scriptural authority and nature of the office, the work to be entrusted to it, and the relation in which the Deacons ought to

stand to the Session. Also, that the Committee consider and report on the question of female Deacons. It was not till the meeting of Synod in May, 1852, that the Committee were prepared to report, when they stated : That they were unanimously of opinion that office-bearers existed in the primitive churches, by Divine appointment, under the name of Deacons ; that, in regard to the special work which Deacons were appointed to perform, there existed a difference of opinion among the members of the Committee, which might be supposed, more or less widely, to pervade the Synod, and that, in these circumstances, they were not prepared to recommend the adoption of any new enactment, but that matters remain for the present as provided for in the Synod's Forms of Procedure. The Synod adopted this recommendation,—quoting their rule on this subject : “That when a congregation judges it proper to have Deacons ordained to serve the church, in regard to its secularities, they are intrusted with the management of the whole financial concerns, as well as the distributions made for the poor, subject always to the observance of the Rules or Constitution sanctioned by the Presbytery.”

To these it is unnecessary for us to refer. But we must express our regret that the question of the Deaconship has been left-in, what we think an unsatisfactory state, and we trust it will be resumed at some early period, and settled in a manner more worthy of so large and influential a church as the United Presbyterian, and in greater accordance with the general tenor of the word of God.

It is our opinion that our church, with all its high attainments, and philanthropic activities, has not yet reached a thorough scriptural view of the office of Deacon, and that they have confounded its duties too much with those of Committees of management for the purpose of taking care of secular affairs in the particular congregations for which they act. These managers are chosen annually, and have no place in Presbyterian government ; nor are those who are employed set apart to this department as anything peculiarly sacred. They are not connected with the Session, but are responsible to the congregation. We consider the appointment of managing Committees in congregations as one of those things which man's wisdom may dictate, and to which not only no objections can be made, but which may be found beneficial from the annual changes, as calculated to diffuse an interest in Congregational prosperity over the community at large. But at the same time we do not think that the office of Deacon necessarily interferes with the objects for which these Committees of secular management are chosen ; and we wonder much that in a church like our own, where there is so much enlightened liberality and zeal for spreading the gospel around them, and over the whole earth, it has never occurred that the scriptural office of Deacon, is of a much more elevated character than that which is usually attached to Committees of management in particular congregations.

In the Apostolic church an order of Deacons was established simply because the Apostles and first ministers were so fully engrossed in proclaiming the gospel and planting new churches, that it became impossible for them to take charge of all the financial matters,—an

attention to which, however, was indispensably necessary to the prosecution of their labours and to the fulfilment of the Saviour's Commission,—“To go into all the world and preach the gospel to every creature.” Now this was not to be done and could not be done, at their own charges. It was necessary that the church should furnish the means. It was also found necessary that a benevolent and zealous agency should be appointed to rouse and direct the church in making this provision. There is reason to think that the appointment of Deacons, which is evidently a distinct and solemn office for which not very many are qualified, had this great end in view: and that this order of office-bearers was intended to secure and apply the necessary secular means for the success of the gospel both at home and abroad.

Our opinion is that no Presbyterian church, since the Reformation, has exactly struck on the full design of this office. We would almost think, from what Paul says to Timothy, in the third chapter of his first Epistle, that the office of Elder or Bishop, whether ruling or teaching, and the office of Deacon are of equal importance; for the qualifications prescribed for the one are nearly the same with those prescribed for the other. At all events, we think it will be admitted, that both offices are essential, equally essential, to a fully constituted Christian church.

It is not difficult for those who are acquainted with Ecclesiastical History, to discover the time when, and the causes why, the office of Deacon was either perverted or discontinued. In general, we would only remark, that this took place just in proportion as the original commission of Christ to his disciples was neglected. For a considerable time the Christian church were zealous in following out this ample commission, and they did so with marvellous success, and then the office of Deacon was in full play, and was found to be indispensable to the operations of the church. But, with the growth of Anti-Christ, the external state of the church was materially deteriorated, and although Christianity was still the same, and its objects prosecuted by the scattered remnant of the faithful, as far as their light, means and opportunities enabled them, yet their endeavours were greatly counteracted by untoward circumstances.

Many of the churches of the Reformation did not completely return to the primitive model; and although by some of them the Saviour's commission was considered binding, and both domestic and foreign missionary efforts were made with considerable success, to carry out its design, yet it must be confessed that among reformed Presbyterian churches, there was, in this view, a mournful dereliction of duty, a selfish and monopolizing spirit, contrary to that charity which the gospel inculcates, and a cold, heartless indifference about the everlasting interest of men, whether at home or abroad. But in some of our churches the spirit of Christian philanthropy has recently been rekindled, and it is now felt, among the different Presbyterian denominations that a pure, consistent and faithful church, must necessarily be a missionary church, and that it is the duty of Christians not only to maintain the gospel among themselves, but to extend it to others.

This is the true scriptural character of the church of Christ, and

to maintain this character it will be found that the Deacon's office is a wise and salutary, if not an essential institution.

From these remarks the proper range of duty for Deacons may be easily gathered, and will be seen to be onerous and extensive. For let it only be remembered that the whole machinery of the church, whether at home or abroad, whether for advancing christianity where it has been planted, or extending it to the dark places of the earth, depends on its temporalities. Though, doubtless, the great Head of the church could easily employ the ministration of angels to proclaim salvation, yet it is His pleasure to constitute so close a connection in this world between spiritual and temporal things and to make the success of his gospel depend so much on outward instrumentality, that it is usually in proportion as temporal means are furnished with reasonableness, liberality and zeal, that Christianity is found to prosper through the blessing of God. Deacons are thus a class of office-bearers whose peculiar province is to enlighten the Christian people on this subject, and to regulate and superintend their efforts, to receive, protect and apply the whole contributions of the church, as they find it best for the glory of Christ, and the interests of religion; and not only so, but they should themselves be patterns and prompters of Christian liberality and zeal,—that Christ's kingdom may not only be preserved and promoted at home, but may be prosperously extended over the habitable earth.

How erroneous is the notion, that Deacons have nothing more to do than look after the poor of their own congregations! If this were all, they would often have nothing to do, for in many congregations there are no poor. But the views suggested seem to intimate that the office of Deacon is much more ample and elevated than is generally supposed; and that those who hold it have weightier duties to discharge, which will require all their attention, energy and zeal. Had it been only to take care of the poor, and, in particular, to see that the widows were not neglected in the daily ministration, that these office-bearers were appointed, we cannot see why it was necessary that they should be men of such extraordinary endowments as described in scripture. It appears that this office was found necessary when the church was in a state of rapid growth, and when its extension over the whole earth was zealously contemplated. Never was the Christian church more practically of the character of a missionary church than when this office was appointed. And what were the Deacons to do? Whilst they were to attend to the necessities, both outward and spiritual, of their associates at hand, they were to look around, that they might discover the destitution which prevailed in more distant regions; they were to cast an eye of holy zeal over the exigencies of the whole church, nay, over the spiritual wants of the world at large, and both report these to the Christian office-bearers and people with whom they were more closely connected, and suggest, and endeavour to provide the best means of affording relief. The widows of the Grecians, it seems, were neglected in the daily ministration. This was not because there was no provision for them, or because there was partiality in the distribution, but because there was

so much to do, that there was a neglect, through inadvertency, of cases less at hand. It is true that in the primitive church there was a community of goods, and the immediate reference is to outward provision. But it should be recollected, that where outward provision was made, spiritual provision was also imparted; nay, that the circumstances of the primitive church were such, that this community of goods was practised chiefly as a step to the more effectual extending of the bread and water of spiritual life.

How then should Deacons be employed, and more especially when this community of property is not necessary? We reply, that their proper work is the care of the poor,—of the poor, however, not in an outward view alone, or chiefly, but of the spiritual poor,—of a perishing world around them,—wretched and miserable, and poor, and blind, and naked, by reason of sin,—that they may receive the bread of life, the word and ordinances of grace, for the nourishment of their immortal souls. In short, Deacons should be like those men of Issachar of old, “that had understanding of the times, to know what Israel ought to do.” With liberal and enlightened zeal they should look around, not through their own congregations alone, that they may prompt and encourage every “labour of love” that may be practicable and necessary, but they are to extend their care over the whole church, or rather over the field of the world, which the church is required to occupy; and they are to plan, and labour, and sacrifice, and pray, and to stir up all around them by their example and influence, to such activities and exertions as may be required for the prosperity and extension of the kingdom of Christ. Deacons are thus, we apprehend, a class of office-bearers, who, with a disposition to “devise liberal things,” and to be “zealously affected” in the best of causes, should, individually and collectively, consider and inculcate the progressive movements incumbent on the church, and by their own contributions, and those of their Christian brethren, to which they should direct and stimulate, make it their business and delight to devise and furnish, as far as possible, the ways and means by which the gospel may not only be respectably maintained at home, but successfully extended over the whole earth.

The various duties which Deacons should discharge must be left in a great measure to the circumstances of the times. We only speak of what we conceive to be the grand scriptural design of the office itself.

In a denomination like the United Presbyterian Church, where so much is done for the spread of the Gospel both at home and abroad, the advantage of reviving the order of Deacons would be immense; and we trust it will soon be done. It need in no way interfere with the duties of managers. Many who are chosen to be Congregational managers, would be very unfit to be called and ordained to the Deaconship. We have known those who were good managers, who yet, were so little enlightened as to be afraid to encourage any exertion for objects of Christian benevolence beyond their own sphere lest their own funds should in consequence, receive less support, although experience has sufficiently proved that the reverse is true, and that congregations which do most for others, are found to do most for themselves.

Deacons must be disinterested enlightened Christians, must be full of practical love to Christ, and must be disposed to exercise an ardent zeal, and to put forth every effort in their power for the world's salvation. There are many such men in our church, men who are Deacons in reality, though not in name, and who would adorn this office, and make it tell on the resources of the church, for vastly enlarging still its extending missionary enterprises. Among us, "There are also honorable women, not a few," like "Dorcas, full of good works, and alms-deeds," and like "Phebe, the succourer of many, a servant (or Deaconess) of the church at Cenchrea," who would prove delighted and efficient labourers for spreading the kingdom of Christ around them, and aiding in its extension throughout all lands.

It would be well if there were wise and faithful Deacons in every congregation; and that these co-operated with each other extensively, to draw out the still latent resources of the church at large, to accelerate the progress of Christianity, and enrich the world with the blessings of eternal life. From the aspect of our own times, so pregnant with great events, and when the time to favor Zion seems to be near, even at the doors, we might suggest that the Christian church was never more in need of deacons than at this moment.

One arrangement of later times, connected with this office we are not able to explain,—except it be that the office itself has not been recognised in its high importance. Why should Deacons not be members of church courts as well as Elders? There is no reason for this from the word of God, but rather the reverse. And when we consider that Ministers and Elders, judicially assembled in Presbytery or Synod, have so much of Deacon's business to transact, and in transacting which they act officially, in their capacity not of Pastors and Elders, but of Deacons, we see no reason why a representation of Deacons proper, under judicious regulations, should not appear in our ecclesiastical courts, especially in assisting in those numerous parts of business peculiar to their office, which necessarily fall to be discussed. What is a Synod, or even a Presbytery, when deliberating as they often do about financial business, but a "Deacon's court?" And to us there appears to be an inconsistency in the fact, that there is not a Deacon, properly so called, among them.

As it has pleased God that, in the present world, the very existence, and all the progressive operations, and spiritual achievements of the Christian church, should be inseparably dependent on temporalities, we would connect the Deacon's office at once with the great schemes of the church, especially with all missionary exertions both domestic and foreign. This office is onerous: let its nature not be mistaken. It is also honorable, let its nature not be under-rated. It was the office of Stephen, who was full of the Holy Ghost, and who was signalized as the first martyr for Christ. It was held by Philip, who taught the Ethiopian eunuch, and hereby was probably the honoured instrument in sending the gospel far abroad among the Gentiles. Immediately on the institution of this office the word of the Lord increased and the number of the disciples was multiplied greatly. Let the church give this office a due consideration, and instead of doing

anything to lower, let us do everything to elevate it to its scriptural character and importance. Let men of gravity, of veracity, of sobriety, of conscientiousness, as the scriptures expressly require, be chosen and ordained to this office: and let such be directed to undertake and prosecute its duties, in humble dependance on divine grace, and encouraged by the prospect of a great reward. For, let them remember the words of scripture,—“They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.”

*(To be continued.)*

### THE THREE WITNESSES TO JESUS CHRIST.

Our English Bible is a noble work; it is alike wonderful for its simplicity, and its accuracy. Sacred philology and criticism have made great progress since it first appeared, and yet this Book of God, in the old Saxon tongue, stands an unparalleled copy of the divine original. The advance of learning in the course of these past centuries has no doubt thrown much additional light on the inspired volume, and discovered some mistakes in our English version, as well as passages where the translation might be improved; but our English Bible throughout is marvellous for the fidelity and force with which it renders the Holy Scriptures into our vernacular tongue. It is affectation alone, or something worse, that can prompt a preacher in the pulpit to be ever finding fault with this noble translation, and to be ever proposing instead, renderings of his own, culled perhaps from his Lexicon the day before. In most cases it is a mere shade of difference in the meaning that is brought out, even when the alteration is an improvement, and this can usually be done with sufficient clearness, in the course of exposition or illustration of a text, without the parade of a formal emendation of the translation. We must not be understood by these remarks, to condemn all criticism of our English version of the Bible, we only maintain that true criticism has here comparatively little fault to find, and when it has room for exercise it is all the more likely to receive a candid hearing when it is known to speak in a reverend spirit for the Holy Book.

It is with this spirit of profound veneration for our English Bible that we proceed here to offer a few observations on a passage in it, containing a not unimportant difference from the original text. It lies in the sequel of the words of the Apostle John respecting “the Coming One,” to which we have directed attention in a former paper.\* It reads thus, “For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three that bear witness on earth, the spirit, the water, and the blood, and these three agree in one.” 1 John V., 7, 8.

There is perhaps no passage of the New Testament, whose genuineness has occasioned more discussion among critics than this, on account of its bearing on the doctrine of the Trinity. But no good

\* Page 204.



can arise from claiming a doubtful text, in proof of a truth clearly taught in other parts of Scripture, and it is now almost universally admitted among critics, that nearly all the seventh verse here must be rejected, as not a genuine portion of the inspired word. It is probable it was first placed in the margin by some transcriber, as indicating a mere analogy to the three witnesses named by the Apostle, and then when controversy was high on the doctrine of the Trinity, authority was claimed for it as proof of the sacred text. But the reasons for rejecting it as uninspired are decisive and are briefly these: *First*, It is not found in any Greek manuscript of the New Testament, nor in any version executed previous to the sixteenth century. *Second*, It is never quoted in any of the writings of the early Fathers of the church in their defences of the doctrine of the Trinity, which we cannot doubt it would have been, had it then existed in the divine record. *Third*, It is not required for the Apostle's argument, but rather destroys its unity, and darkens its meaning. For these reasons we consider the greater part of the seventh verse here as not genuine, and think the inspired words after verse sixth run thus; "For there are three that bear witness, the Spirit, the Water, and the Blood, and these three agree in one." The latter part of verse seventh and the beginning of verse eighth are thus rejected as spurious, and now it will be seen the unity of thought in the passage is preserved. The argument still relates to the completeness of the testimony to Jesus Christ as "the coming one," the evidence just appealed to is here adduced in systematized form, while the Redeemer's living Spirit and both parts of his saving work are declared to bear united witness to him as the Lamb of God. Let us hear then the voice of these three witnesses to Jesus Christ and consider the unity of their testimony.

*First*, "The Spirit" bears witness that Jesus is the Christ. It has been usual to say in illustration of this, that the Spirit bore witness to the Saviour at his baptism,—by the graces with which he endowed him,—in all the mighty works he inspired him to perform. But though this be truth, it does not appear to be that here specially intended. The Apostle points to a witness which the Holy Spirit still bears to Jesus. He bears witness to Him through all time, by the application of His great work to the souls of men. He takes of the things of Christ and shows them unto men for their salvation and life. He applies the atoning blood and purifying grace of Jesus to every believing heart and thereby bears a standing witness to the mediatorial work of the Lamb of God. This is indeed infallible testimony to the Saviour's character and power. The Spirit knoweth all things and He is the Spirit of Truth and grace. If there were any defect in Jesus' claims the omniscient one would discern it, the truthful one would oppose it, the gracious one would cease to encourage trust in his work. But here we find him ever drawing poor dying sinners to confide in Jesus for salvation, and sprinkling his blood on their conscience for its everlasting peace. The Holy Spirit quickens the dead, he saves the perishing, he heals the diseased, he comforts the sorrowful, he sanctifies the unholy, he perfects the believing—and he does

it all by applying to the soul the blood of Jesus, shed on the cross. This revealed in gospel truth is the only instrument with which the Spirit works, for the conversion and salvation of human souls. Were it not that Jesus has died a propitiation for our sins there would have been no atoning blood to sprinkle on our hearts, no saving grace to apply, no reviving truth to speak for our redemption from death. Almighty as he is in power, infinite as he is in love, gracious and merciful as he is in nature, the Spirit could not give life and salvation to our sinful souls unless he had the work of Jesus as the ground of all his operations. But having the water and blood of the Redeemer's cross to apply, God the Spirit is omnipotent to save, and what can afford more infallible evidence that Jesus is the Christ than that the Holy Spirit, who is truth, points a perishing world to him as the only Saviour, applies his work as the only Saviour, and through bearing witness to him as the only Saviour, brings fallen souls to the life of God? This divine witness is here placed first among the witnesses to Jesus, because he is the living, infinite person, who bears testimony to him as the Saviour of men, and because the other witnesses, as it were receive their voices from Him to speak home to the human heart.

It is in this light "the water" bears witness "that Jesus is the Christ." "The water" denotes the purifying power of Jesus' sacrifice. "He hath saved us by the washing of regeneration." "Unto Him that loved us and washed us from our sins in his own blood." "They have washed their robes and made them white in the blood of the lamb." This purifying power which flows from the Saviour, bears witness that he is the coming one. It is not indeed a living witness that acts of itself for the conversion of men. It requires the Holy Spirit, as a divine agent to call it forth and give it effect. But through his agency the grace and truth of Christ effectually renews and sanctifies sinners' hearts. Nothing else than this can regenerate the depraved affections of men, or subdue their stubborn will, or lift up their fallen mind, or make pure their unholy life. Without this, judgments may alarm, death may terrify, afflictions may crush the heart, and mercies may woo the soul with their winning voice, but still the man is unchanged in the moral bent of his spirit. But the grace and truth of the Saviour brought home to the human heart, make "old things to pass away, and behold, all things become new." When the tidings of Jesus' mercy in dying for us, are received into our heart, they exercise an almighty purifying power. The conscience is purged from dead works, the life is sanctified from the dominion of sin, the new man is put on who after God is created in righteousness and true holiness. What lovely spiritual changes, do the grace and gospel of Jesus thus effect, in the hand of the good Spirit. They make the proud humble; the envious, charitable; the hardened, contrite; the blind, enlightened; the unholy and profane, examples of believers, in word, in faith, in conduct and in purity. Is not this a most powerful witness that Jesus is the Son of God and the Saviour of men. Here we see the truth about Him, wherever believed, converts the children of dark-

ness into the children of light, the slaves of Satan into freemen of the Lord, the sinful sons of men into the pious and happy sons of God.

Once more "the blood" bears witness that Jesus is the Christ. The blood means Jesus' propitiation for our sins. "He offered himself without spot unto God." "He gave himself a ransom for many." "He died for our sins according to the scriptures." This atoning virtue of Jesus' death, bears testimony that He is the true Redeemer. We repeat here, this is not a living witness that acts of itself for the persuasion of men. It needs the Spirit to call it into the court of conscience and give it a voice. But through the operations of the Holy Ghost, the atoning virtue of Jesus' death, is a powerful witness for him in the human heart. We must not think that this witness is heard only in heaven. We must not suppose that God alone discerns what is sufficient satisfaction for sin, and sets his seal to what is an adequate ground for human pardon. Our conscience also hears the voice of this witness and utters its loud AMEN, when what it testified is satisfactory. And this joyful response every human conscience utters, to which the blood of Jesus is applied. In a believing appropriation and reliance on this blood, every conscience enters into rest. It feels this is sufficient to give it peace with God, and rests here in perfect tranquillity, with nothing between it, and everlasting perdition, but that blood of sprinkling. "Being justified by faith we have peace with God." "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." Oh, what a testimony is this to Jesus as the divine Saviour. How difficult it is to calm a troubled conscience and to give it rest, in prospect of answering for all its sins before its Judge. Every other refuge but Jesus' blood is insufficient and vain. You may try to forget your sins, but they will start up to memory in an unthought of hour. You may endeavour to excuse your sins but they will at times, force from your own conscience a verdict of truth. You may seek to hide your sins, but try as you will, nothing but blood will cover them, and that the blood of Jesus' cross. But this is an effectual covering. Have a faith in that blood as freely shed for you, and it gives you perfect peace in view of your many sins, and in prospect of appearing at the judgment seat of God. In faith of this shed blood, you see that Jesus has satisfied all the demands of God's justice on you as a sinner, and that the Father is now saying to you, "In Him I am well pleased."

These are the three witnesses to Jesus Christ, "the Spirit, the water and the blood, and *these three agree in one.*" Having thus illustrated the substance of their testimony, a few words will now suffice on its unity. They "agree in one." They are each distinct in their witness, but they are all united. They all point to Jesus, and agree in testifying that he is the Son of God and the Saviour of the world. You have heard in a recent trial in a court of the country, how conflicting the evidence of the witnesses respecting the identity of the prisoner at the bar, and how the minds of the jury were thereby greatly perplexed. You have seen, perhaps, in a case of alarming

danger by fire, how persons were distracted by the divided counsels of bystanders as to the best means of escape. How unspeakably trying and painful it would be for us poor sinners, if any disunion like this, existed in the voices of the witnesses to the Saviour. But we are not here distracted by diversity of evidence; we are, on the contrary, encouraged by complete harmony of testimony to trust Jesus, as our only and all sufficient Saviour. These three witnesses agree in one.

Oh, reader, hear now their united voice. Hear the voice of "the Spirit." "The Spirit and the Bride, say, come." He says to you "come." All the invitations addressed to you in his word, all the drawings to Jesus felt by you in your heart, all the calls brought home to you in the preachings of the gospel, are so many utterances of the Spirit's voice, witnessing to Christ as your almighty and ever-willing Saviour. Take heed, grieve not the Holy Ghost, by resisting his testimony to Jesus Christ. Hear too, the voice of "the water." Behold the purifying power of Jesus' work, and trust him to cleanse you from all unrighteousness. You must come to him now, if you would join at last the white robed throng, for they have all washed their robes and made them white in the blood of the Lamb. Once more, hear the voice of "the blood." The blood of Jesus Christ cleanseth from all sin. Wonderful virtue, blood cleansing from sin, from all sin! Yes, reader, *your sin, all your sin*, if you will apply for it to be sprinkled on your heart. "Behold the Lamb of God that taketh away the sin of the world." "These are the three that bear witness, the Spirit, the water and the blood, and these three agree in one."

W. B.

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## OUR STATISTICS.

### NO. III.

It is a strange fact, and one that reflects anything but credit on the congregations of which it may be affirmed, that the Statistical Returns of the United Presbyterian Church in Canada have never been complete for any one year, nor regularly transmitted to the proper quarters. Year after year the Committee to whom they were to be sent in, by order of Synod, that they might be summed up and the results given, have had to complain of the delinquencies of congregations, and the omission of Presbyteries to see that the congregations within their bounds faithfully forwarded their reports. This then is one feature with which a person is struck on looking into the printed statistics of any year; names of congregations are omitted because no reports had been received from them, or, if engrossed in the first column, the line running across the printed form is a uniform blank, showing that while the Presbytery Clerk reported the name, no statistics had been received from the congregation itself. If we examine the "STATISTICS OF THE UNITED SECESSION PRESBYTERY OF TORONTO FOR THE YEAR 1845," and they are the oldest upon which we

have been able to lay our hands, and, indeed, our impression is that they were the first that were collected, we find two congregations to which this remark applies, namely, Madrid and Rochester; for the slight entries that have been made were obviously supplied by the person who filled up the form without any returns from the congregations themselves. Yet, it is only justice to add, that the omission arose from the congregations not being visited by a deputation from Presbytery, in consequence of their distance and the difficulty of reaching them at the season of the year.

In the "Statistical Report of the United Presbyterian Church of Canada for the year ending 31st December, 1852," returns more or less complete are given from the congregations in the Presbyteries of Toronto, Canada East, Wellington, and Lanark, but in the Presbytery of Flamborough there are two blanks, St. George and Glenmorris, both of which were vacant at the time, one of them being vacant still. In the Presbytery of London there are no returns from Adelaide, Warwick, Goderich, and Harwich; and in the Presbytery of Durham there are none from Oakhills, Frederickburgh, and Ernestown. And of seventy-five congregations that were enumerated in the table for that year six furnished no statistics. In the year 1854 there were returned the names of eighty-seven congregations and sixty stations; but twenty of the former, or about one-fourth, supplied no statistical information. In the year 1855 there were no reports from the congregations of Hamilton, Thorold, and St. George, in the Presbytery of Flamborough; none from the first congregation in the City of Toronto; none from Bayfield, in the Presbytery of London; none from Hemmingford, in the Presbytery of Canada East; none from Port Hope, Lindsay, Verulam, Mariposa, Ernestown, Frederickburgh, Amherst Island, Perrytown, and Oakhills, in the Presbytery of Durham; while the report from Tarbolton, in the Presbytery of Lanark, was exceedingly meagre, containing only four entries and three of minor importance. In the year 1856 there was no report from a single congregation in the Presbytery of Canada East; in the Presbytery of Toronto the congregations of Caledon and first Toronto (City) are unreported; so is St. George, in the Presbytery of Flamborough; so are Eden Mills and Galt, in the Presbytery of Wellington, both of these congregations having been formed only a short time; no fewer than fourteen, that is just one half, in the Presbytery of London are unreported; five in the Presbytery of Durham, two of these being under one pastor and three under another; one, namely Smith's Falls, in the Presbytery of Lanark; two, namely Stratford and Mornington, both of them in the Presbytery of Brant. In the printed sheet for that year, we meet with the following remark, "The Committee of Synod have always had much cause hitherto to complain that Presbyteries have been so remiss in furnishing the statistics of congregations situated within their bounds, and they are sorry at being compelled to renew the complaint on the present occasion. Instead of being forwarded to the Convener earlier than usual, they have this year been later, and indeed the unpleasant probability was at one time entertained that the Committee

would be unable to make any report." This language was used at the meeting of Synod in June 1857, six months after the reports referred to, should have been in. For the year 1857 the deficiencies were still greater. There were no returns from Smith's Falls: none from St. Mary's, Harwich, Bayfield or Chatham, settled congregations in the Presbytery of London, and of sixteen vacancies in the same Presbytery, only one reported, and that partially, being nineteen unreported out of thirty four; none from Southampton in the Presbytery of Grey, with the exception of £10 paid for supply of sermon: none from St. George, Caledonia, Indiana, and Oneida, in the Presbytery of Flamborough: none from Mornington and Grant's Corners, Tilsonburgh and Caledon, Blandford, Norwichville and Mount Pleasant in the Presbytery of Brant. Wellington reported all within its bounds. Durham only some, no returns were made by Toronto, and none by Canada East. Indeed so imperfect were the statistical returns for last year, that the Synod gave orders they should not be printed, that the church might not be shamed.

Another feature presented by these statistics is the backwardness of congregations in contributing to the schemes of the church. It was intended by the Questions which the Synod framed and adopted to ascertain not only the state of congregations as to attendance, membership, baptisms, prayer meetings and such like, but also their financial concerns, such as the amount of debt, the total income for all purposes, the amount expended upon stipend and church property. Besides this, the Synod has certain Schemes for which it requires contributions to be raised every year throughout the church, as the Theological Fund, the Synod and Presbytery Fund, and Synod's Missions and these were embraced among the questions to which answers were sought. The Theological Fund was instituted to pay the Professor's salary, for it has long been felt that if the Church in Canada was to have a proper supply of ministers, they must be found and educated in the Province, and no one would ever propose, nor think, that there should not be due remuneration given to him who was chosen to direct them in their studies, preparatory to the work of the ministry. The Synod and Presbytery Funds were instituted to meet expenses incurred by Synods and Presbyteries in transacting the business of the church, such as the travelling expenses of members of certain committees, printing, &c. By the Synod's Missions were contemplated the payment to Probationers of any balance that might be due by the vacancies among which they were officiating, and supplement to congregations that were unable to make up their minister's salary. It is a law in the church, that every Probationer should be entitled to the rate of £100 a year, a sum certainly small enough to meet the outlay incurred by travel, but as large as the Church thought herself in a position to raise, and that every settled pastor should have the same amount as a minimum stipend; but vacancies in some instances, could give scarcely anything towards the payment of the preacher, very few of them could or would be so liberal as not to leave a balance against them; and there are congregations which, from fewness of numbers and scarcity of means, and we

may add, want of Christian feeling and liberality, did not, or were unwilling to raise even £100 a year for their minister's support;—a sum barely sufficient to furnish the necessaries of life, and altogether inadequate to enable him to supply himself with even a moderate library. Now the Synod commended these congregations to the sympathy and good offices of those that were stronger, and enjoined a Collection to be made once a year throughout the church; these collections being paid into a general fund, from which they were disbursed upon proper applications received and approved by the Mission Committee.

Such have been the three schemes of the church for a number of years. At no time have any of them been in a prosperous state except occasionally the Mission scheme. At this moment there is not one of them that is not in arrears, for although there are a few pounds of Mission Funds in the hands of the treasurer, they are far short of meeting liabilities which are at present against the Mission Committee, so that it may be said that all the funds of the church are behind, and some of them to such an amount, that some special action must be taken to keep the Church from becoming bankrupt. If we turn to the Statistical Table they explain the cause of such balances against these funds; and, in looking over them, there are two points that impress us: *first*, the number of congregations not contributing anything, and *secondly*, the smallness in general, of the sums raised by those which do contribute.

With respect to congregations contributing nothing let us examine the Statistics for 1856, the last year for which any has been published. In the Presbytery of Toronto there were only six congregations which gave to each of the three schemes mentioned above, out of nineteen whose names are returned; four contribute to two of them; two contribute to one of them, and three to none of them; or, to give the sum, all these congregations have raised £32 12s. 5d. for the Theological Fund, £14 0s. 3d. for the Synod and Presbytery Funds, and £46 5s. 1d. for Synod's Missions. In the return from Flamborough there are thirteen congregations named, some of them, as in the former case, constituting a joint pastorate; twelve of these have contributed to the Theological Fund, seven to the Synod and Presbytery Funds, and eleven to Synod's Missions, so that six have raised nothing for the Synod and Presbytery Funds, and two nothing for Synod's Missions. And the total amounts have been, for the Theological Fund £49 10s. 3d.; for the Synod and Presbytery Funds, £14 19s. 2½d.; and for Synod's Missions, £93 1s. 3½d. In the Presbytery of Wellington five congregations had reported; only three of these raised anything for the Theological Fund, the total amount being £14 12s. 10d.; all of them for the Synod and Presbytery Funds, amounting to £16 19s. 5d., and two of them to Synod's Missions, amounting to £4 18s. 4d. In the Presbytery of London there were seventeen congregations with settled Pastors and eleven vacancies; only four raised anything for the Theological Fund, and the amount was £11 8s. 2½d.; seven raised for the Synod and Presbytery Funds £15 18s., and six for Synod's Missions £40 9s. 4½d.

In the Presbytery of Durham sixteen congregations are named, one of these a vacancy, only five contributed to the Theological Fund, the amount being £15 18s. 6d.; two to the Synod and Presbytery Funds, £5 7s. 5d; and six to Synod's Missions, £74 12s. 9d. In the Presbytery of Lanark, Smith's Falls was the only congregation that contributed to these schemes, and the amount was £1 0s. 7½d. to the Theological Fund, and £1 to each of the other two. In the Presbytery of Brant there were twelve congregations; six raised nothing for the Theological Fund, seven nothing for the Synod and Presbytery Funds, and six nothing for Synod's Missions; those which did contribute collected £27 1s. 0½d. to the first of these, £14 5s. to the second, and £45 3s. 10d. to the third. In the Presbytery of Grey there were seven congregations; nothing was contributed by any of them to the Theological Fund, one, namely Meaford, raised 10s. for the Synod and Presbytery Fund; two, Meaford and Euphrasia, raised £2 8s. 9d. for Synod's Missions. As mentioned in a former part of this paper no report was made by the Presbytery of Canada East, so that we cannot say whether any thing was done by the congregations in its bounds for these schemes.

It would occupy too much space to place in juxtaposition the membership of each congregation contributing and the sum contributed. This course would be instructive but we must not attempt it. Let us, however, take the membership of each Presbytery for the same year, 1856, in connexion with the amounts raised for the same schemes:

In the Presbytery of Grey, 356 members raised £1 12s. 6d. for the Theological Fund, 10s. for the Synod and Presbytery Funds, and £2 8s. 9d. for the Synod's Missions.

In the Presbytery of Brant, a returned membership of 982 raised £27 1s. 0½d., £14 5s., and £45 3s. 10d. for the Theological, Synod and Presbytery, and Mission Funds respectively.

In the Presbytery of Lanark, a returned membership of 145, raised £1 0s. 7½d for the Theological Fund, £1 for the Synod and Presbytery Funds, and £1 for Synod Missions.

In the Presbytery of Durham, a returned membership of 1160, raised £15 8s. 6d. for the Theological Fund, £5 7s. 6d. for Synod and Presbytery Funds, and £74 12s. 9d. for Synod's Missions.

In the Presbytery of London, a returned membership of 1339, raised £11 8s. 2½d. for the Theological Fund, £15 18s. for Synod and Presbytery Funds, and £40 9s. 4½d. for Synod's Missions.

In the Presbytery of Wellington, a returned membership of 689, raised £14 12s. 10d. for the Theological Fund, £16 19s. 5d. for the Synod and Presbytery Funds, and £4 18s. 4d. for Synod's Missions.

In the Presbytery of Flamborough, a returned membership of 1244, raised £49 10s. 3d. for the Theological Fund, £14 9s. 2½d. for the Synod and Presbytery Funds, and £93 1s. 3½d. for Synod's Missions.

In the Presbytery of Toronto, a returned membership of 954, raised for the Theological Fund £32 12s. 5d., for the Synod and Presbytery Funds £14 0s. 3d., and for Synod's Missions £46 5s. 1d.



We have thought proper to repeat the amounts, that our readers may see what has been done by *congregations* and then what has been done by membership. Well might the Committee in presenting their report to the Synod adopt the following language: "The Committee would refer, with pain and sorrow, to the comparatively little interest which appears to be felt by certain congregations in the Schemes of the Church. Without entering into minuteness of detail they would just refer to the Synod and Presbytery Funds, which, as is well known, are in a backward state, and which have been specially pressed upon the attention of ministers and Sessions. Yet, notwithstanding this urgent necessity and call, one Presbytery, that of Grey, has raised in its bounds only 10s. for these funds, the Presbytery of Lanark has raised nothing, and the Presbytery of Durham, which is strong in the number of its congregations, in its ministers, and in the circumstances of its people, has raised only £5 7s. 6d.

To what is this want of interest owing? Why is it that so many congregations raise nothing for these objects? What measures should be taken to procure fuller reports? A word in answer to these questions in a future number.\*

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## Reviews of Books.

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PSALMS, HYMNS, AND HARMONIES; *Consisting of the Psalms of David in Metre, and the Hymn Book of the United Presbyterian Church, together with a complete Collection of Music, adapted to all the Metres. By permission of the United Presbyterian Synod.* Small, 4to. London: Nelson & Sons. Toronto: James Campbell, 1858.

This publication seems to owe its origin to the commendable efforts made by the United Presbyterian Synod in Scotland, for the improvement of Psalmody. We have great pleasure in introducing the book to the notice of our readers, and are persuaded that it will have a very extensive circulation. It is, no doubt, most fully adapted to those who use the Hymns of our Church; but those who do not, have only to pass over the latter part, and they will still find in the former, ample value for their money, and great assistance in the service of song. The book is somewhat peculiarly constructed. The upper part of the page is occupied with music, the lower with letter press, containing the Psalms, Paraphrases, and United Presbyterian Hymns. Then the page is cut across, between the music and the letter press, so that one may open at any tune and at any psalm or hymn simultaneously—a tune for example near the beginning and a hymn near the end. The work seems to be edited by the Rev. Mr. Thomson of Slateford, assisted by a number of the ministers of our church and others. It consists first of a Preface, the sentiments in which, seem to us sound and important:

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\* Readers at home will understand that the money referred to is Currency: £1 Sterling = £1 4s. 4d. Currency.—ED.

then an alphabetical Index of the first part of the Tunes which are entitled "Scottish Psalmody;" then a classified Index of Tunes, arranged under six heads—Grand, Triumphant, Cheerful, Didactic, Pathetic, and Mournful; then an Index of the first line of every verse. After this comes the body of the work, consisting of the music and the letter press. At the end there is another series of Indices relating to the Hymns; first an alphabetical Index of Tunes in Hymn Music; next an Index of Hymns in short and peculiar metres; then an Index of subjects, (greatly preferable, we think, to the one in the Hymn Book); then an Index of Scripture Passages; and finally, an Index of first lines. The Psalms, &c., are also printed in a peculiar manner, so as to direct one in singing. Different kinds of type are used according to the manner of expression supposed best suited to the idea—italics in passages to be sung softly, small capitals where the singing should be loud and emphatic, and the common Roman characters where a medium degree of emphasis is suitable; two or three tunes also are suggested as appropriate, at the commencement of each psalm, &c. The value of all this, will, of course, depend on the judgment and taste with which it is executed; but these, we believe, are very considerable. Of the music we do not profess to judge; but we doubt not, the selection of it has been guided by the following sentiment expressed in the preface to which we humbly subscribe as correct; "It is first of all of essential importance that the tunes be pure in taste—simple and ecclesiastical in their style—answering the characteristics given in the phrase of our metrical version of the psalms—

‘ Upon the harp with solemn sound,  
And grave, sweet melody.’

Trashy, light and jig-like rants, to which it is impossible to wed devout and solemn feeling, must be utterly discarded; everything that gives complexity to musical composition must be eschewed, and the staple of our sacred songs must partake of the qualities of the classic and time-honored productions of Ravenscroft, Purcell, Croft and other composers, who were worthy to be their successors."

This publication will probably be used by numbers in family worship, and otherwise in private. It is fitted also to be highly useful to a congregation in church, especially where the tunes are announced; but it is peculiarly adapted to Precentors and others who have the conducting of the psalmody. The music is not in the Tonic Sol Fa, but in the old common notation, and consequently patent to all the initiated. The book is beautifully got up, and sells cheap. The pages are not numbered, but there must be about four hundred.

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OPINIONS CONCERNING JESUS CHRIST. BY REV. PETER DAVIDSON, *Minister of the U. P. Congregation, Dean Street, Edinburgh.* 12mo., pp. 314. Edinburgh: W. Oliphant & Co., 1858.

This volume consists chiefly of seven discourses, six of which were delivered as Monthly Evening Lectures to the author's Congregation, in 1857, and are now published at the request of the Elders, Mana-

gers and others, who have done credit to their own judgment, and no small service to the cause of sound theology, by procuring this excellent treatise. It is well known that the judicious Andrew Fuller contemplated the idea of writing a system of Divinity on the principle of beginning with the *doctrine of the cross* and working round it. Mr. Davidson has seized the same glorious theme, and has presented to us in narrow compass, and with great clearness, and convincing evidence, the chief articles of the Christian faith. The book is quite what the author's friends would have expected—remarkable for acuteness and exactness, and displaying an acquaintance with biblical criticism, and the speculations of the highest class of writers altogether up to the times. He has accordingly furnished us with a volume, which, while it is popular and adapted to ordinary reading, will at the same time well repay the attention of professional students. He treats in succession of—the Jewish opinion concerning Jesus Christ—the Infidel opinion—the Socinian opinion—the Arian opinion—the Catholic opinion, in two parts—and finally, of Jesus Christ, the desire of all nations. There is also an Appendix, consisting of Notes, several of which are really learned and ingenious. We should think no person could read the long slashing article on *Professor Newman on the Moral Perfections of Jesus*, without forming a very high idea of the talents and attainments of the author. "At times" says he, "I have feared he might be a deep, double-minded, cunning Jesuit, who, taking the opposite course from his brother, had yet the same goal in view—labouring, in the meantime, so to confound all faith, all reason, all scripture, all truth, as to help forward the unhappy tendency of much of the nominal Christianity of Britain to betake itself for repose to the soporific, soul-killing bosom of the 'infallible church.'" We regret that want of space prevents us at present from going more fully into the merits of the work. We may, probably, on some future occasion, favour our readers with an extract. Meanwhile we most cordially commend it to general perusal.

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## Missionary Intelligence.

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### NEW ZEALAND.

That cannibalism prevailed in New Zealand, there can be no doubt. Many have confessed it. Missionaries and others have seen the horrid practice. In war it was the custom of the chiefs to scoop out the eye of the slain and swallow it, and drink a handful of blood from his throat. One of their superstitious was that the hero who thus devours the eye of his victim becomes a star of the firmament. They also believed that the spirit of the slain warrior enters into the soul of the victor, increasing his courage for the conflict. Thus each endeavoured to kill as many as he could. They were in the habit, like the Feejees, of baking and eating captives taken in war. On the death of any person they slew another—his wife, or some captive, to accompany the dead into the land of spirits. One woman confessed that she had killed and eaten nineteen children!

The mission has made great progress in fifty years. After long struggling with the darkness and internecine warfare of the natives, the Gospel at length found free course, and the Maoris are now almost wholly a Christian people. Though

only in 1842 annexed to the British Crown, and in 1849 made peaceable and obedient. New Zealand has made remarkable advances in civilisation and religion. In the eastern district, between 1840 and 1850, communicants increased from 29 to 2,803. In Tauranga, out of a population not exceeding 2,600, there were lately upwards of 800 Maori communicants. The Church of Rome tried to mar this fair work; but the Maoris clung to the Bible, and now rejoice in the pure faith they were at first taught. Among them too have some Christian colonies been established—at Canterbury by the Church of England, and at Otago by the Free Church of Scotland. There are now 50,000 Europeans in New Zealand, among whom the ordinances of the Gospel are ministered. The dreaded New Zealander has forsaken his savage haunts and ferocious practices, and may be seen clothed and in his right mind, and sitting to learn at the feet of some teacher of ‘the truth as it is in Jesus.’ The face of the country has undergone a corresponding change. And in many places the scene is such as to force the tear from the eye of the self-exiled settler; the village spire and the church-going bell reminding him of home. What the future may be, we shall not even hazard a conjecture. Let it be enough to say that a mighty change has already been accomplished.—*Exchange.*

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## Ecclesiastical Notices.

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LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, 5th November, 1858.

MY DEAR SIR,—Before this reaches you, you will be apprized of the death of Professor Brown,—an event which, though anticipated for months by those intimate with the family of the deceased, has caused wide spread and heartfelt sorrow. The manifestation of respect and affection given by the inhabitants of Edinburgh on the day of the funeral, where the shops along the line of the procession were closed, and when various public bodies sent their representatives, was indicative of a feeling which is cherished throughout Scotland, and indeed wherever Dr. Brown was known. To you personally, I need not speak of him, for you knew him intimately in his best days, and can say “*Eum colere cœpi non admodum grandem natu.*” His death to those of us who were honored with his friendship is a sad blank, indeed I feel that it is a blank which never can in the nature of things be supplied. For many of his younger friends Dr. Brown had done what can be done only once in a lifetime, and I feel assured that though we were to meet now with one in every respect his equal, that new friend could not exert the same influence, or be the object of the same affection and confidence. He was a man who stood out from his fellows, and he did so, not so much by any one characteristic as by great general excellence. We have men who have much more tact as ecclesiastical leaders, men who are more learned in modern philology, men who are more capable of profound metaphysical speculation; but where have we one who unites in himself the admirable qualities of our departed friend? His learning was both extensive and accurate, his power to analyse a complicated didactic portion of the Scriptures unequalled among his contemporaries in this country, and his judgment remarkably sound and well balanced. Among his moral qualities none seemed to me to stand out in bolder and brighter relief than his love of truth, and his love of liberty. For such a character as “Mr. Bye-ends” he had a thorough hatred and contempt, and while cautious in forming his judgments, he was unflinching in his adherence to a principle when he had demonstrated to himself its soundness. The question, what will it cost me, whose friendship shall I lose, what pain and inconvenience shall I be subjected to? never seemed to enter his mind, and his love of liberty was like his love of truth. To hear him talk of Pym and Hampden, or to hear him read with sparkling eye some noble passage from Locke, or Harrington, or Milton, such for example as “Truth indeed came once into the world with her divine master, and was a perfect shape, most glorious to look on, &c.,” giving the emphasis and inflection as a complete appreciation of the sense

dictated, one could hardly help thinking that if his lot had been cast in another age he would either have been one of Cromwell's Chaplains or a Captain of a regiment of Roundheads. And his love of liberty was as enlightened and catholic as it was keen. He understood what a great many noisy people do not understand, namely that an undue and tyrannical use may be made of public sentiment, and moreover that it is as great a crime for me to persecute you, as it is for you to persecute me.

There can, of course, be nothing done till the meeting of the Synod in May next, about filling up the vacancy in the Divinity Hall occasioned by Dr. Brown's death. Indeed I think it highly probable that the whole arrangements as to the different departments assigned to our theological Professors may be subjected to a revision. There is need, I am persuaded, for such a revision, and the period of a vacancy is perhaps the most favourable for having it made satisfactorily.

The Trustees of John Ferguson, Esq., who died at Irvine a few years ago leaving an immense fortune, have recently made grants of sums varying from £20 to £50 to several Ministers in the Counties of Wigton, Kirkcudbright, Ayr, Lanark, Dumbarton, and Renfrew. Such grants are likely to be given annually. That good will be done by them, I do not doubt, but I fear that evil results also may arise. Such results *must* arise unless extreme care is exercised as to the terms on which the grants are made. I confess to a fear of our Ministers becoming familiarized to the notion of an endowment, and of our people having their sense of responsibility to maintain and extend the Gospel weakened.

I am, Dear Sir,  
Yours sincerely,

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#### SELF-SUSTENATION AND FUNDS.

OWEN SOUND, 13th Nov., 1858.

*To the Editor of the Canadian United Presbyterian Magazine.*

SIR,—It is pleasing to see that the present position and future prospects of our Church are engaging the attention, and drawing forth the solicitude of our members, and it is a most hopeful symptom that these are beginning to express and diffuse themselves through the natural channels,—your columns. In the present number, two letters appear on the subject; and the first especially, entitled "*Raising Funds*" can scarcely fail, from its practical character, its earnest tone, and hopeful spirit, to do good. It is the production, evidently, of a "Well wisher," and if our church has many such well-wishers, as in common with himself, we believe she has, she will not only pass through the present crisis unscathed, but she will acquire increased vitality and vigor in the process.

The perusal of "*Another Well-Wisher's*" sensible and seasonable letter has determined me to do what I had previously thought of, viz.: to send for insertion in your next number, the Minutes of the Committee on the self-sustentation of the Church, &c., as adopted at their meeting in Toronto, in September last. These will shew that the matters referred to by your correspondent have not been overlooked—that several of his suggestions have been anticipated, and that measures are being adopted for furnishing regularly the information respecting both the necessities and the doings of the church, which he so much desiderates, and which is every way likely to exert a stimulating effect on our people.

Before transcribing these minutes, I may merely add, that the Synod Treasurer is a Member of our Committee—that he was a consenting party to all that was done at the meeting in question, and as anxious as any one that the accounts be regularly published, and any other means employed whereby all the schemes of the church may be vigorously maintained, and efficiently managed

GOULD STREET, Session House,  
Toronto, 28th Sept., 1858.

The Committee on the Self-Sustentation of the church, and on Funds, met—present, Rev. Dr. Taylor, and Messrs. Inglis, and Gibson, (Convener,) with Messrs. Christie, and McVicar, Elders. An apology for absence was received from

Rev. Mr. Ormiston. The proceedings were commenced with prayer by the Convener, and the Resolutions of Synod which the Committee had been appointed to carry out, were read. The Convener then laid on the table the Address which he had been requested to prepare, on the Self-Sustentation of the church, and the best means of attaining it; as he was unwilling to print and circulate it on his personal responsibility. It was read, approved, and ordered to be issued with the sanction of the Committee. With the concurrence of the Editor, it was agreed that the Address should appear first in the Magazine, and that from its types 3,000 copies, in the shape of a tractate of four pages, should be thrown off for circulation throughout the households of our church, in terms of the Synod's appointment. To ensure the speedier and more certain delivery of these, it was agreed that the quantity for each congregation should be sent direct to the Minister; or in the case of vacancies, to the Presbytery Elder; and failing his address, to the Presbytery Clerk.

To afford every facility to congregations in setting up the Missionary Machinery, and to secure as far as possible that it be regularly and efficiently wrought, it was agreed that ruled sheets for the use of the Collectors be prepared, according to a specified form, and that what is deemed a sufficient number of them be forwarded, gratuitously, to each congregation in the parcel containing the addresses.

It was also resolved that a note be appended to the address recommending, Societies to remit their funds to the Synod Treasurer, every quarter, or at last, half-yearly, that he may be enabled to meet current expenses.

It was further agreed that Presbyteries be specially reminded of the instruction contained in the 4th Resolution, with the view of securing their early and their earnest attention to it; and also that it be respectfully suggested to them to appoint two or three of their members to act as a Presbyterial Mission Committee, both in aiding to organize Missionary Societies where they do not now exist, and in superintending, visiting, and encouraging them where they do.

In connection with this subject it was still further agreed, that a Report be requested from each Presbytery stating the number of regularly organized Missionary Societies which it contains—distinguishing those formed since the publication of the Address from those that were in operation previously—together with the number of congregations (if any) in which there is yet no Missionary Society. Said reports to be forwarded to the Convener, Rev. James Gibson, Owen Sound, by the end of April or beginning of May, in order that a digest of the whole may be made up for presentation to the Synod, at its first meeting.

Resolved further, that the Missionary contributions for each month be published in the Magazine; and that at the end of the financial year, a general statement be made up, shewing what each of the congregations has contributed to all the schemes of the Church, together with those which may be in arrear to any of them. This annual statement also to be published in the Magazine.

As this Committee on Self-Sustentation, was appointed by the Synod to act also as a Committee on the other funds of the church, it was agreed that a short statement of the object to which each of the annual Collections is appropriated and its special claims be published in the Magazine, along with the advertisement, of the time when it is to be made, and that Ministers be requested to read the statement to their people, intimating the Collection. In connection with this subject the Committee felt it incumbent on them to advert to the impropriety of Ministers or Sessions coming between the congregations over which they preside, and a standing appointment of the Supreme Court, on the ground of its being inconvenient to collect, or on any other ground. The people themselves can judge of that and will act accordingly. The opportunity to collect, forces no one to give who may be unwilling; but the withholding of that opportunity prevents from giving, those who *i. e.* both able and willing to do so.

To secure that these annual collections be regularly and *universally* made, it was resolved, respectfully to suggest to Presbyteries the propriety of enquiring at their first meeting after the times appointed for these Collections, if they have been made by all the congregations within their bounds, and to use diligence with the defaulters, to secure that the matter be attended to with the least possible delay.

After appointing their next meeting in Toronto, at the time of the meeting of Synod, the Committee closed their proceedings as they had opened them, with prayer.

JAMES GIBSON, *Convener*.

#### U. P. PRESBYTERY OF WELLINGTON.

This Presbytery met in Guelph, on Tuesday, 28th September. Mr. Duff reported that he had fulfilled the appointment given him to preach in Minto and inquire into the prospects of establishing a congregation there, and, that in his opinion, there was a good opening. The report having been received and approved, Mr. Barrie was appointed to preach in Minto the first Sabbath in November, and to take the usual steps for the admission of persons applying to, the fellowship of the church, and Mr. Torrance was enjoined to give one Sabbath in December.

As it appeared from the reports of probationers, that Garafraxa was contributing a very small sum for the supply of sermon, and, as the congregation had been previously urged to greater liberality without any apparent result, it was resolved after serious deliberation, that Mr. Torrance preach there on the third Sabbath in October, and intimate that as the Presbytery have not the means of supporting them, and they seem unwilling to give as God has prospered them, for the dispensation of the ordinances of religion, they will receive no more supply for the present.

The Presbytery next proceeded to consider the reports of Sessions upon the proposed Basis of Union with the Presbyterian Church of Canada. Mr. James reported verbally from the Session of Galt, that while not entirely satisfied with the wording, they were, nevertheless, willing to adopt the basis. The Session of Guelph congregation, declared themselves not satisfied with it, recommended delay in the matter, and advised that there should be no special meeting of Synod. The report from Eramosa was also unfavourable to the union on the basis prepared, and strongly recommended that the consideration of it in Synod be delayed till the ordinary meeting in June. The decision of the congregation of Elora, regularly transmitted through the Session was also against union on the basis proposed. It was then moved and resolved, that the clerk transmit these findings to the convener of the committee on Union. The presbytery then proceeded to consider the Basis, when, after hearing members express their minds, it was decided, that this Presbytery, after serious deliberation, have come to the conclusion, that they see no evidence that there is to be complete forbearance on the whole principle of the civil magistrate's power, in reference to the religion of his subjects, and, that, so far as they can see, the United Presbyterian Church is committed to the principles of the Presbyterian Church of Canada, and accordingly advise that there be no special meeting of Synod. From this finding Mr. James craved leave to dissent in consistency with the report of his Session. Next meeting on the Tuesday after first Sabbath of January, 1859.—[*Communicated*.]

#### U. P. PRESBYTERY OF DURHAM.

This Presbytery met at Newcastle on the 5th of October. Reports were received from Messrs. Monteath and King, of fulfilment of appointments in Mission Stations of the Presbytery. Mr. King also reported, that in accordance with an appointment of Presbytery, he had moderated in a call at Newton and Newcastle, when the call was given unanimately to Mr. George Riddell. The call was duly sustained, and Mr. Riddell being present, intimated his acceptance.

At a subsequent meeting, the Presbytery received Mr. Riddell's trials for ordination, which were unanimously approved and sustained, and the ordination was appointed to take place at Newton, on Tuesday, the 2nd of November. Reports on Union with the Presbyterian Church of Canada were received from several sessions and congregations, all in favor of the Basis substantially. The Presbytery agreed to defer the consideration of this subject till the January meeting, when special attention will be given to it, of which, all absent members were to be notified. On petition a moderation was granted, to the congregations of Perrytown and Oakhills, to take place on the 20th of October, Rev. J. Cassie to preside.

According to appointment the Presbytery met at Newton on the 2nd day of November, to proceed with the ordination of Mr. Riddell. Rev. J. M. King, A.M., preached an excellent and appropriate discourse, from the words "For me to live is Christ." After which the steps taken in the case were narrated by Mr. Thornton, who also put the Questions in the Formula to Mr. Riddell, and Rev. J. Cassie led the supplications of Presbytery in ordaining, by "laying on of the hands of the Presbytery." Suitable exhortations were then addressed to the young minister by Mr. Cassie, and to the congregation by Mr. Lawrence. The Revs. Messrs. Kennedy, of Dunbarton, and Ormiston, of Hamilton, being present, took part in leading the devotional exercises. In the evening a social meeting was held in the church at Newcastle, to welcome Mr. Riddell. Mr. W. Mitchell, elder, Newton, was called to the chair, and the meeting was ably and instructively addressed by the young pastor, and other members of Presbytery, followed by a lengthened and pointed address by Mr. Ormiston. The settlement of Mr. Riddell in the above charge is one of much promise. May he, and those over whom he is set in the Lord, enjoy much of the comforts of the Holy Ghost, and be edified and multiplied.

After the ordination on the above day, the Presbytery met for business. A call was laid on the table, addressed unanimously to the Rev. James R. Scott, late of Creetown, which was sustained, and it was agreed in the event of his acceptance, to induct him on the Wednesday after the first Sabbath in January, the day following the regular quarterly meeting of Presbytery. Mr. Scott, we understand, has since intimated his acceptance of the call in preference to that lately also given him by the Congregation of Dundas. The Presbytery received and granted an application for sermon from forty heads of families, in and around Newburgh and Sheffield. The Clerk was instructed to correspond with Mr. Peattie, Probationer, in regard to accepting of a location in the above neighbourhood for three months. Mr. Peattie's consent has been obtained, and it is hoped that this promising, but sadly destitute field may soon yield fruit under his care, and such other supply as may from time to time be given to it—[*Communicated.*]

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#### U. P. PRESBYTERY OF TORONTO.

This Presbytery met on the 19th October, Mr. Baird, moderator. Dr. Taylor presented to the members of Presbytery Arthur's Tongue of Fire, the gift of John Henderson, Esq., of Park, Glasgow, Scotland, and the Presbytery instructed the clerk to transmit their thanks to Mr. Henderson, for this fresh token of his considerate kindness.

The consideration of the proposed basis of union, between the Presbyterian Church of Canada, and the United Presbyterian Church, was deferred till the next regular meeting, and all Sessions within the bounds of the Presbytery, were enjoined to report their decisions respecting it at that meeting. Mr. Peter Goodfellow, student of theology, was examined on several of the exercises prescribed for students, before entering the Hall the second year. All his exercises were sustained and he was encouraged, in the prosecution of his studies. The next regular meeting of Presbytery is to be held in the usual place on the first Tuesday in February next.—*Communicated.*

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#### U. P. PRESBYTERY OF LONDON.

This Presbytery met at London on Wednesday the 3rd of November, Rev. Wm Cavan, moderator. A call from the Congregation in Carlisle, addressed to Mr. Wm. Fletcher, preacher, was sustained, and subjects of trials for ordination appointed to Mr. F. A petition from the Congregation in Detroit, for the appointment of one to preside in the administration of the Lord's Supper, and to moderate in a call in said Congregation, was laid on the table, and its prayer granted; Mr. Cavan to administer the Lord's Supper on the last Sabbath of November, and Mr. Walker, of Chatham, to moderate in a call on such a day as may be most convenient to himself and the Congregation. There was read a petition from certain parties in the Village of Lambeth and neighbourhood, praying for a continuance of Mr. Fraser's services among them, and also as much additional supply as the Members of Presbytery could give, so that, under the blessing of God, a Presbyterian Church



might, by and by, be formed in that locality. The Presbytery very cordially agreed to give them all the encouragement in their power. Reports of several preachers were read and sustained. The amount of payment made by certain Congregations, was severely animadverted on, and certainly not without good cause.

The Session of London Congregation reported that the direction of Synod in reference to the use of Instrumental Music, had been complied with. It was agreed that henceforth the usual quarterly meetings of Presbytery commence on the first Tuesday of January, April, July and October, respectively, and be continued during the next day, when business requires; that on the first day of meeting the Presbytery shall not sit after 9 o'clock, P. M., and that the morning sederunts shall be commenced with praise, reading the scriptures and prayers. The articles in the proposed Basis of Union with the Presbyterian Church of Canada, were considered seriatim, at considerable length. It was agreed that the consideration of this subject should be resumed at next meeting, to be held in London on the first Tuesday of January, 1859.—[Communicated.]

#### SUPPLY OF PREACHERS FROM SCOTLAND.

Our readers will be interested in the subjoined extract from the *Missionary Record of the U. P. Church*. It consists of two parts, first, a Resolution of our Canadian Synod in June last, and second, a Request founded thereon, by our Mission Committee.

"Resolved.—That the Synod having had submitted to them a decision of the Committee of Foreign Missions, in Scotland, to the effect that the Synod in Canada, if it considers itself in a position to do so, should assume the entire support of missionaries who may be appointed after this date, and a suggestion made by the secretary of that committee, that part, at least, of the expenses of passage and outfit be also borne by this church; instruct the convener of the Mission Committee to acknowledge the receipt of the same; to inform the committee that steps are in course of being taken to render the church in this province independent of all foreign aid; that so far as can be learned at present, these steps are likely to prove successful; and that, consequently, it is probable that this Synod shall not be under the necessity of making further application for help: That the committee be ordered to procure from clerks of presbyteries all the information they can respecting the extent of missionary openings in their bounds, the number of vacancies, the general circumstances and willingness of the people to support ordinances, and their opinion regarding the amount paid to probationers, that is, whether vacancies are doing their duty, or according to their ability in this matter, and to send a digest of these to the Committee on Foreign Missions in Scotland, according to the request of said Committee; and further, that this Synod, expressing their regret that they have not taken the initiative in this course, now tender their cordial and sincere thanks for the assistance that has been granted in the past, declare their readiness to assume the support of missionaries who may come out in compliance with the application of the church, still however, stating their conviction that at present they can undertake to raise only the salary of the missionaries, and therefore request that the church at home continue to bear, for a little longer, the expenses of passage and outfit."

#### REQUEST THAT NO ADDITIONAL PREACHERS BE IN THE MEANTIME SENT OUT.

In accordance with the instructions given in the preceding Resolution, the Rev. Mr. Torrance, the Convener of the Missionary Committee of Synod, issued schedules to the clerks of presbyteries, asking information with regard to the average fees paid to preachers, average stipends, facilities for travelling, and vacancies. Mr. Torrance has kindly embodied the replies which he obtained in a communication which we may publish in a future number. But we regret to have to add, as the following extract from his letter will show, that owing to the commercial distress which has swept over Canada, in common with other countries, and the failure of the wheat crop, the church will experience some difficulty in discharging its present liabilities, and for this reason, it requests that no more preachers be sent out till a formal application has again been made for them.

"You will see from the resolution of Synod, that the church in the province is

making a vigorous attempt to become entirely independent of aid from the Home Church. She had begun to do this before the reception of the minute of the Standing Committee on your side of the ocean. It remains to be seen whether that effort will be successful—it is earnestly hoped that it will. The season through which we have passed has been a very unfavourable one—a decided reaction to the spirit of speculation that had raged for a time having set in—a commercial crisis has prevailed—money is exceedingly scarce—and it is much to be feared that the funds of the church will suffer. Around this part of the country—and the remark applies to a great part of the province—the wheat crop, both fall and spring, is almost a complete failure; most of the farmers will have little if anything more than will keep their families in bread, so that there will be scarcely anything for sale; while, owing to the want of money and the scarcity of labour, parties are restrained from purchasing more than what is required for subsistence. It may be that God will pour out the spirit of liberality in the midst of this depression, but it is anticipated that there will be great difficulty experienced by the church in sustaining her present position. Your Board will therefore act wisely and kindly in not sending out more missionaries until requested again to do so; and in justice allow me to state, that those who come out from Scotland may find themselves disappointed in the amount of pecuniary emolument given. So long as the church here could apply to the church at home to supplement her deficiency, and could consider herself as a missionary church, she was ready to carry the gospel into parts whose inhabitants, so far from being able to contribute to its support, could scarcely supply themselves with the necessaries of life; but, in consequence of the resolution adopted by your Board—and in regard to it we have no desire to say anything that could be construed into complaint—she must, for some time, at any rate, be cramped in her efforts, and her future operations must be regulated by the manner in which a response is made to an appeal that has been prepared by the direction of the Mission Committee, and sent down to presbytery clerks for circulation in the congregations and stations in their bounds. Since an application was made some time ago for twelve additional preachers, and published, ministers and preachers may still think of offering themselves for Canada, and the Board may still consider itself warranted in accepting them; but as the aforesaid resolution has brought on a critical period in our history, it will be well to consider that application fallen from, until those already in the field have obtained a settlement, and the necessity again presents itself to apply afresh with the prospect that a suitable maintenance can be afforded.”

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#### LESKEY, KING—CHURCH OPENING.

The members and friends of the U. P. Church on the 6th Concession of the Township of King, and in that vicinity, having built a very neat Church in the Village of Leskey, had it opened for the public worship of God on the 21st ult. The Rev. Dr. Taylor, from Toronto, preached in the forenoon, and Mr. Dick, of Richmondhill, in the afternoon. The congregation was large and, to all appearance, earnestly attentive to the services. “Pray for the peace of Jerusalem, they shall prosper that love thee, Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions’ sake, I will say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.”

SOIREE.—In connection with the opening services of the preceding Sabbath, a Soiree was held in the Church on the Thursday following. The proceedings began about two o’clock, at which hour Tea was served in a style that reflected great credit on the ladies of the congregation. After tea the Rev. James Dick, of Richmondhill, the highly esteemed Minister by whom the Station has been chiefly supplied, took the chair, and spoke briefly, but happily, on some points connected with the erection and opening of this new place of worship. The Reverends Mr. Milney and Dr. Ellsworth made a few congratulatory remarks, which were well received. In addition to which, four of the U. P. Divinity Students delivered interesting and instructive addresses, viz. : Mr. Hall, on “Temperance;” Mr. Hume, on “The Elements of Congregational Prosperity;” Mr. Goodfellow, on “Christianity as a Civilizer;” and Mr. Donald, on “John Howard—the Lessons of his Life.” The addresses were listened to with marked interest by an

audience which numbered about two hundred. Between each of the speeches a piece of music was performed by an excellent choir. After cordial and unanimous votes of thanks had been given to the ladies of the congregation, to the gentleman who presided at the melodeon and his assistants in the choir, to the speakers, and to the chairman, the benediction was pronounced, and the meeting broke up. Altogether, the afternoon was very delightfully spent, and the circumstances connected with the erection and opening of this neat and commodious Church were of the most gratifying and encouraging character.—*Communicated.*

## FLORENCE.

On Monday, the 18th October, a large and interesting meeting of the United Presbyterian Congregation of this village, assembled to give a supper to Mr. W. T. Murdoch, on the occasion of his leaving to prosecute his studies in the Divinity Hall. Mr. M. has resided in this place about two years, during which time his good conduct, his amiable disposition, and especially his zealous efforts for the sobriety and spiritual welfare of the people, have given him a very high position in the affections of the religious community, and won for him the respect of all.

The entertainment was at once homely and dignified; the edible provision was abundant, and displayed great taste both in point of preparation and arrangement. Interesting and instructive addresses also, by strangers and members of the congregation, as well as by the guest of the evening were delivered, and altogether the meeting was one of the most interesting, comforting and encouraging, that it has been our privilege to witness. Doubtless, the remembrance of such a demonstration of attachment, will be a source of no ordinary satisfaction to Mr. Murdoch. The following resolution, amongst others, was unanimously passed and tendered to Mr. M. 1st. That while the United Presbyterian Congregation of Florence hear with regret, from *personal* considerations,—the circumstance of Mr. Murdoch's contemplated departure from among them,—they are yet, from other, higher, and more worthy considerations, prepared to commend the step he is about to take; and now resolve to tender him their warmest sympathies, and to promise him their earnest prayers, that God may speed him in his devout and laudable pursuit. And, 2dly. That in view of his departure, they acknowledge with sincere gratitude, the benefits which they have individually and congregationally received from him, and beg him to accept their united thanks and this supper as a very inadequate expression of their obligations.—[*Communicated.*]

## U. P. PRESBYTERY OF BRANT.

Mr. F. B. Tisdell, B. A., has declined the call from the United Congregations of Norrichville and Burford, but they, with a praise-worthy spirit, have again applied for another moderation. Mount Pleasant, also, has made a similar application, both of which were granted, and Mr. Cross, of Ingersoll, was appointed to attend to the former on the 14th of December, and Mr. Young, of Brantford, to attend to the latter on the 30th of November. The next meeting of the Brant Presbytery, will be held in Paris on the first Tuesday of January, 1859 — *Communicated.*]

## TO CLERKS OF PRESBYTERIES.

Clerks of Presbyteries are requested to prepare and fill up the Schedule of Statistics, as, in consequence of the arrears of the Synod Fund, the expense of printed forms cannot be incurred. They are also requested to return the names of all the congregations and stations within their bounds, whether there be reports

from these or not, that the committee may know the number under the Synod.

Congregations are reminded that by law of Synod, their books should be made up by 31st December, so that the Statistical Reports may be in the hands of Presbytery clerks by the first week in January. On the 19th of October last, blank forms for collecting congregational statistics were sent off to clerks of Presbyteries for circulation.

R. TORRANCE,

Convener of Com. on Statistics.

MISSION COMMITTEE.

The Mission Committee are to meet on the Tuesday after the second Sabbath of January, 1859. All applications by probationers and congregations requiring supplement, should be in the hands of the convener, the Rev. R. Torrance, Guelph, at least a week before that date.

DUNDAS.

We have heard that the U. P. Congregation here have called the Rev. James R. Scott to be their Pastor.

TREASURER'S ACCOUNT.  
Charge against the Treasurer.

	Mission Fund.	Institute Fund.	Synod Fund.
1858.	\$ c.	\$ c.	\$ c.
June 4. Collected by Mr. Duff, on Mission Tour..	8 00		
July 6. Congregation, Ingersoll.....	....	....	4 50
“ 13. Do. Richmondhill, Thornhill and King..	58 00		
“ 15. Do. Dunbarton and Canton.....	22 00		
“ 20. Do. English Settlement .....	15 62½		
“ 20. Do. Proof Line .....	7 62½		
“ 22. Do. Westminster .....	22 00		
August 3. Do. McKillop .....	16 80	....	8 60
“ 9. Miss Rodger, West Dumfries.....	3 00		
“ 23. Congregation, Lake Shore .....	....	....	8 40
Sept. 11. Do. Whitby.....	....	....	10 00
“ 30. Do. Mount Pleasant.....	14 65		
“ 30. Do. Erskine Church, Pickering.....	15 00		
Octob'r 9. 1st Do. Chinguacousy.....	6 00		
“ 2nd Do. do .....	4 00		
“ 12. Do. Ayr .....	....	6 62½	
“ Do. Oneida .....	....	....	3 53
“ Do. Ancaster Village.....	3 60	4 00	
“ Do. do East .....	3 00	4 00	
“ Do. do West.....	3 80	4 00	
“ Do. Leith .....	....	4 25	
“ Do. Chippawa .....	....	13 00	
“ Do. Dunbarton .....	....	22 00	
“ 25. Do. Ayr .....	16 00		
“ Do. Fullarton and Downie .....	8 00		
“ 27. Do. McKillop .....	21 20		
“ 30. Do. Ingersoll .....	32 00		
Nov. 1. Do. Walkerton .....	13 50		
“ Do. North Brant .....	8 50		
“ 4. Do. West Gwillimbury .....	....	7 66½	
“ Do. Essa .....	....	8 40½	
“ 5. Do. Owen Sound .....	....	14 00	
“ Do. Glenmorris.....	....	8 50	
“ 11. Do. Vaughan .....	....	6 00	
“ Do. Albion .....	....	5 00	
“ 12. Do. Guelph .....	....	18 43	
“ 16. Do. Columbus and Brookline.....	....	23 50	
“ Tecumseth.....	....	9 00	
“ 20. Do. Flamboro Missionary Society.....	40 00	24 00	16 00
“ 24. Do. Esquesing .....	....	5 00	
“ Do. Westminster.....	....	9 00	
“ 26. Do. Gould Street, Toronto.....	....	40 10	
“ Do. Ingersol' .....	....	7 50	
“ Do. Caledon and Orangeville .....	....	8 40	
	\$542 30	\$252 40½	41 03
<i>Abstract of Mission Fund.</i>			
Balance on hand 4th June, 1858.....	570 21		
	\$912 61		
Paid since June last.....	657 69		
To meet six months' supplements ....	\$254 92		

*Abstract of Institute.*

Arrear, 4th June, 1858 .....	\$164 23
Additional arrear on 1st January, 1859 .....	816 67
	<hr/>
Together .....	\$980 90
Collected since June, 1848 .....	252 40½
	<hr/>
Total .....	\$728 49½

*Abstract of Synod Fund.*

Arrear, 4th June, 1858 .....	\$253 16
Collected since 4th June.....	41 03
	<hr/>
Arrear .....	\$212 18

**Gleanings.**

## ALWAYS READY.

A lady once asked Mr. Wesley, "Supposing you knew you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?" "Now, Madam?" he replied, "why just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning; after that I should ride to Tewkesbury, preach in the afternoon, and meet the Societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."—*British Workman.*

## NUMBER OF THEOLOGICAL STUDENTS.

The U. P. Divinity Hall in Scotland was this year attended by 192 Students, viz.: of the fifth year, 35; of the fourth, 33; of the third, 52; of the second, 38; and of the first, 34. It was stated in last number of the Magazine, that our Canadian Students were 16; but two who came forward have withdrawn for this Session. The number attending therefore is 14.

## OBITUARY.

## REV. ALEXANDER HENDERSON.

We understand Mr. Henderson died at Fitzroy Harbour on the 23rd October. He was for a considerable number of years, minister of the United Presbyterian Congregation there; and before coming to this country, he was a long time minister at Dumblane, in Scotland. We should be glad if some brother, who had opportunities of knowing him, would favor us with a short biographical notice of him. We hope the censure is not applicable to us;—the righteous perisheth and no man layeth it to heart.

## REV. JAMES HENDERSON, D.D.

Dr. Henderson died in his house at Galashiels, Scotland, on the 4th or 5th Nov. He had been ailing for a day or two, and retired, on the evening of the 4th, about 9 o'clock considerably unwell, and on the morning of Friday the 5th was found cold and stiff in his bed; the expression on his countenance and all circumstances seeming to indicate that he had departed entirely without pain. He was a native of Stirling, and was Minister at Galashiels about 48 years. In the estimation of all persons of discernment and refinement he was quite a preëminent man and a most beautiful preacher. For a number of years he laboured under a disease of the heart which impaired his energy and rendered his life specially precarious; but he continued to preach regularly, and on the Wednesday before his death visited a number of sick people, and conducted the prayer meeting of his congregation. He commanded in a remarkable degree the veneration of the neighbourhood, and was looked up to with love and admiration by all his acquaintance. It is using very moderate language to say, that among our Ministers he has left few greater or better men.