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THE CANADIAN United Presbyterian Magazine.

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[No. 11.

Miscellaneous Articles.

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

During the winter months there was no intermission of the Sabbath services in the Meeting House at C—— from their commencement at eleven o'clock a.m. till their close at two o'clock p.m., or perhaps a little later. This arrangement was necessary to allow the worshippers to get home, though not all of them, ere night set in. Many of them, as already stated, lived at a great distance from that house of God in which they weekly worshipped. Indeed so far had some of them to travel that, in the dead of winter, darkness covered their path before they reached their habitations. But during the summer months there was an interval, of at least an hour, between the forenoon and afternoon service. That hour was variously spent, though, generally, in no way unsuitable to the sacredness of the Sabbath or unbecoming the christian character. That hour witnessed the communion of saints—the interchange of friendly and affectionate greetings and inquiries, and sometimes also of profitable and sweet converse about “*the one thing needful*,” about the hopes and fears, the joys and sorrows incident to the sojourn of heaven’s heirs on earth. It was a pleasant hour and not wanting in virtual worship, though of a coterie-character. Having emerged with soft and solemn tread from the sanctuary, the great congregation occupied the open space about the church, and for a few minutes there were cordial shaking of hands, reciprocated smiles, and more than neighbourly—aye, even warm hearted christian interrogatives anent personal and family welfare. The scene witnessed at mid-day dismissal might have called forth the exclamation seldom prompted, “Behold how these christians love one another!” Bye and bye the crowd began to melt away; some retiring to the houses of their relatives or friends in the town;—others, in little bands, often of two or three, slowly wended

their way along the beautiful, romantic, and copse-wooded banks of the L——, or to the lanes and by-ways leading into the neighbouring fields, there quietly to converse and meditate. And according to the testimony of my experience and observation, the converse of these little parties was seldom indeed of a purely worldly character. In general it was less or more in unison with the sacredness of the day and the solemn services just closed and soon to be resumed. There might be seen here and there also solitary walkers, who, charity may suppose, were engaged in deep and earnest converse with their own souls and with heaven. In that large congregation there would be some in mental darkness and distress, who would instinctively and wisely seek to

“Withdraw to haunts by man untrud,
To hold communion there with God.”

For, what christian knows not that the secret sorrows of the heart may not, and cannot, all be told to man? There is sometimes a swelling tide of grief and sadness in the soul that can only find an outflow heavenward. Solitude is then sought, and it is peculiarly sweet to those whose heart is greatly sin-grieved as if drowned in sorrow.

The grave-yard, on Bar-hill, a little beyond and above the town, was a favourite resort for not a few during the *interval*. It was very noticeable that the strollers there, with but rare exceptions, were clad in weeds of woe, and that their faces gave indication of something more, and darker far, than a Sabbath solemnity. Grief-worn features and wet eyes were to be witnessed there. Numbers of the bereaved were there, led thither not by idle curiosity but by affection, for affection follows its objects even to the tomb. Paradoxical as it seems, they were there to feed their sorrow and to sip sepulchral solace; for there is a strange melancholy satisfaction felt on visiting the resting place of the departed who were to us very dear. A look at the grave of the loved gives vent to pent up tears, and tends somehow to lighten the load of grief that weighs on the heart. Such is the fact, though psychological and physiological science may have failed to account for it. In some part of that walled and somewhat extensive burial-ground might be seen, at the interval hour, on almost any summer Sabbath, standing beside a comparatively recent grave, a widow with perhaps a child grasping her hand or holding timorously by her sable dress,—for the mother’s hand had to be withdrawn from that of her child to wipe away the tears that began to trickle down her once rosy but now pallid cheeks. There the widow and mother might be seen gazing fixedly and sadly on the sods that covered the earth-idol of her heart, the husband of her youth, and the father of her children. And if looks and heart-longings could bring the lost to life, he that lies in that tomb would soon be raised. But this cannot be! There he must lie, and there despite his widow’s grief and the world’s turmoil he will sleep full soundly till the resurrection morn, when all the dead shall spring to life, a mighty mass of immortality. Though doubtless well aware of this, yet still she looks, as if she saw or hoped to see, through the sward and mould, that face so loved and so familiar, which

for years had been the light of her home and her heart. She looks, and looks, and heeds not others,—and others sacredly abstain from intrusion, lest they disturb her affectionate but sorrowful reverie. They steal quietly past at a respectful distance, and feel the while the thrill of pity pass through their bosoms. For the human heart is happily and delicately attuned to sympathy; and the undulations of woe that are ever rolling across the grave-yard fail not to cause the heart-cords of its living visitants to vibrate. Reader, have you never seen and felt what I here attempt feebly to describe? But other mourners besides the widow, were there. Perchance a bereaved mother might be seen visiting the grave of her darling babe; or that of her admired daughter cut down in the bloom of girlhood; or that of her loved son who had been suddenly tumbled into the tomb just as manhood was about to crown his brow. We have long admired and wondered at the strength and durability of a mother's love, and fully and cordially assent to the affirmation of the poet when he says,

"The warmest love that can grow cold,
It is a mother's love."

No marvel that a mother's love should induce her to visit the tomb of her children, taken from her by the hand of God, through the instrumentality of disease or accident, when we know that a mother's love will cause her to cling to a prodigal son, to visit him in the prison cell, and to refuse to forsake him when he is dragged to the scaffold. The purity, the intensity and undying character of a mother's affection, tell of the departure of a better state of things than the present, and point to a better world than this. How priceless a mother's affection, when guided by christian principle and consecrated by divine grace! What a blessing to her family is a Christian mother. Christian mothers are the best guarantee, next to Divine promise and power, for the future weal of our world; and we are strongly inclined to believe that that power will be markedly exhibited, and these promises, in large measure fulfilled, through the instrumentality of Christian mothers. Scripture and experience prove that as regards morality and religion as well as arboreal nature, there is a truth and force in the aphorism, "As the twig is bent, the tree is inclined." But these remarks are intrusions here.

It could not escape the notice of an observant mind, that of those who visited the Bar-hill burying ground, during the intermission of public worship on Sabbath, the great majority were *females*. And we suspect the same thing might be said of the unofficial voluntary visitants of Church-yards. Why is it that, of those who go to muse and mourn among the tombs, the greater number are females? It seems to be woman's wont to go and weep by the grave of the loved. It has been so even with those cherishing the holiest the most sanctified affection. It does seem, and to the honor of the sex be it said, that woman loves more ardently, more unselfishly, and more enduringly than man. And when her affection is hallowed by the baptism of the Spirit it becomes a sublime and sacred passion and most benign in its influences.

In my more juvenile years Bar-hill was frequently my resort on Sabbath, while worship was intermitted, and usually accompanied by some youth or youths of kindred spirit. It was no very sacred, and yet no unworthy motive that led me thither. I had no occasion then to go and mourn at the grave of a lost relative or friend. The church-yard of a neighbouring parish gave grave-room to my forefathers and the more recent departed of my relatives. My visits were, perhaps, partly induced by a sort of sympathy with what was sad, to which I was no stranger, notwithstanding much blameable week-day frivolity; and probably also by the idea that there was great compatibility between the services of the sabbath and the solemnity of the sepulchre. But the chief attraction there to me was *Peden's grave*. There at what was "*the gallows fit,*" in Scotland's darkest days, that holy man Alexander Peden, the oracle of the West, found a resting place. He had been buried at the village of A——k, about a mile and a half distant; but to do his remains dishonor and to pour contempt on the sacred cause for which he lived and labored, the persecuting and savage crew exhumed his body, and reinterred it, rudely enough no doubt, at the foot of the gallows on Bar-hill at C——. That was a sacred spot to me. Having read with avidity and deep interest the records of the labours and sufferings of the martyr-heroes of my native land, the grave of one of those men of whom the world was not then worthy, and whose memory was yet traditionally fragrant in the district, could not fail to have attractions for me; and every visit to such a spot deepened my detestation of oppression, which has never waned, and fanned in me the love of liberty, both civil and religious, a feeling which has only waxed I ween, as years and intinacy with the world's wickedness have increased. I loved to linger by Peden's grave. Well can I remember—and it is, perhaps, forty-five years ago, sitting on his broad tombstone and eating my sabbath-day *piece*. The stone lay flat on the ground over the spot where the good man's body had been laid. It was then well worn by the feet of visitors, forming, as it did the landing place inside from the jutting stone steps (or *style* as we called them) in the wall, and by which only access was obtained, except on funeral occasions, when the gate was opened. The "*two thorns*" spoken of in the life of Peden, were there, the predicted junction, of which is said to be fatal to Scotland—to drench the land in blood. Few, if any, really believed Peden to be a prophet, a character that some have rashly claimed for him, but certainly all believed him to have been an eminently pious and devoted man, and a great sufferer for the cause of Christ.

It frequently happened that a number of families from a great distance assembled during the interval in one of the inns in the town, and had what was called a *refreshment*, consisting of bread and cheese and beer. From lack of light the ban of Christian society did not then, as it happily in good measure does now, rest on the sale and use of intoxicating drink. But I never saw these Sabbath *refreshments* abused, and often have I partaken of them. Some of the aged Christian fathers were

usually present, one of whom asked a blessing by offering up a solemn prayer and another returned thanks, and the conversation was invariably of a solemn and religious character. There might be a little "bothering" and modest declining on the part of some to say grace or return thanks, but every thing was conducted in a becoming and Christian-like manner. There was no lightness, and least of all, excess, which unsanctified genius has unfortunately associated with these sabbath reunions.

The hour of interval having expired, the worshippers reassemble and the services begin by praise and prayer. There was no reading of Scripture so far as I remember. But after prayer a few lines were sung and then the worthy minister gave out the text. From that moment there was marked stillness and attention, for his preaching was fitted to rivet as well as to rouse. It was not a cold harangue, or a compound of crudities. It consisted of vigorous thinking and of earnest impassioned utterances. He preached "as a dying man to dying men." It is said that Dr. John Dick, of Glasgow, than whom no one was a better judge of preaching, paid Mr. W ——— a high compliment (and compliments were scarce with the Dr.) after hearing him on some sacramental occasion in the country. The Dr. simply remarked to some brother minister, and the remark is so like the Dr. "*that man can preach.*"

But I must close, and when I write again, I must speak of that memorable Sabbath Class in the Manse Barn, and of the Sabbath evenings in my then loved and still gratefully remembered home.

R. Y.

SUBSTANCE OF THE LECTURE DELIVERED AT THE OPENING OF THE SESSION OF THE U. P. DIVINITY HALL, ON TUESDAY, OCTOBER 16TH.

BY THE REV. JOHN TAYLOR, D.D.

In opening another Session of the Divinity Hall, I purpose, as usual on such occasions, besides stating the course of study to be pursued during the winter, to make some remarks relating to our undertaking—the prosecution of theological learning, and also to offer a few, at least, well meant advices to the students respecting the spirit and manner in which they ought to engage in their work—for work in good earnest I hope all of us contemplate.

The object we aim at—the object for which schools of sacred learning have been instituted, is sufficiently obvious. It is to qualify men so far as education will go, for preaching the words of eternal life, and for performing satisfactorily the other parts of the duty of ministers of the gospel. Such is our well-understood object; and surely we may be allowed at the outset, to say that it is one, the importance of which cannot be overestimated. Far be it from us to speak disparagingly of the honest and honourable pursuits of a secular kind in which men engage; and especially let us not depreciate

the learned professions, to which many devote themselves, and in the following out of which, both the highest talents, and the rarest attainments, find full and appropriate scope. In the zealous prosecution of such professions, the individuals enjoy most favourable opportunities for personal improvement, and if they really become eminent in their callings, they can scarcely fail to reach a high degree of mental cultivation, which must always command respect wherever it is to be found. These professions also, when honourably pursued, undoubtedly contribute not only to men's temporal welfare, but serve also to promote the social and moral interests of the community. We must be excused, however, for saying that, even in these respects, all such professions fall immeasurably short of our sacred vocation. The themes with which our attention is occupied are of all others the most lofty. They call for, and exercise, and improve, faculties the most acute and vigorous. They demand learning the most thorough and profound; and they are fitted, under God's blessing, to exert an influence the most beneficial on the moral and spiritual nature of all who honestly and earnestly devote themselves to their investigation. Then, as to the effects which our office is fitted to produce on our fellow men, we venture to affirm that there is really nothing which so much advances the social, and even temporal, welfare of a community, as the faithful, able, and successful preaching of the gospel. Would you elevate a degraded neighbourhood above negligence, indolence, poverty and wretchedness, with probably discord, dissipation and vice, no method so effectual can be adopted as to send among them a humble, pious, competent, and zealous preacher of the gospel. In proportion as his labours, accompanied by divine grace, become successful, intelligence, industry, sobriety, concord, good-will, and general comfort and prosperity may be expected to result. But this is taking low ground. Incomparably the most important aspect of our profession has still to be brought into view. Let us recollect, then, that it bears more directly than any other on the promotion of the glory of God in the highest, which must always be regarded as the noblest object in the universe, while at the same time, it aims specifically at securing the eternal welfare of our fellow men, turning them from darkness to light, and from the power of Satan unto God, rescuing them from guilt and depravity, and the natural and inevitable consequences thereof, everlasting fire prepared for the devil and his angels; and as a humble instrumentality in the hands of the Holy Spirit, introducing them into a state of favour and acceptance with God, restoring to them the moral image of their Creator, and thus after fitting them for joy and peace here upon earth, conducting them to glory, honour and immortality in heaven. The transcendent importance of the department to which we have devoted ourselves need not be enlarged on. It is universally admitted. Alas that so many who admit it, content themselves with the admission! May God give us grace, while magnifying our office, to feel deeply our

unworthiness of it, and may He enable us henceforth to shew ourselves workmen who shall less need to be ashamed.

But the great question presented to our consideration is, how shall men best become qualified for that office? Or rather, a more limited inquiry demands our attention; for with respect to a most important, indeed, the principal part of the qualification, there is no room for hesitation. Divine grace is clearly and largely needed. Every christian, and especially every christian minister, must be taught of God. Of this great and indispensable qualification we are not called at present to speak. For obtaining Divine grace, the divinely appointed means of grace must be used, especially earnest, humble, believing prayer must be offered up. For God giveth his Holy Spirit to them that ask him, more readily than parents who are evil give good gifts to their children. All students in Divinity we trust thoroughly understand this, and practically realise it by abounding in prayer and diligently observing all the public and private ordinances of religion. In all which may they more and more abound.

Our enquiry at present relates to the training of the understanding and the imparting of knowledge—what is generally called education—to qualify for the sacred office. It is an exceedingly important, and withal somewhat difficult question, How may this be best effected? It is manifest at first sight that there are just two sources, from one or both of which, information on such a subject may be obtained—the word of God, or our own judgment guided by general principles, and the lights of experience. Now the most careful and candid readers of Scripture agree in admitting that nothing like express directions are there to be found regarding it. It is manifestly on considerations of expediency that our whole procedure must be founded. Indeed it cannot be shown clearly from revelation that any particular education is required for the gospel ministry; and we are far from believing that it is absolutely essential. From the first, men were invested with the office who owed little to the schools. There have doubtless been true and successful ministers—men owned of God, and blessed for the conversion and salvation of souls, who could not even read the Scriptures when plainly translated into their mother tongue. It is well known that, even in modern times, several denominations which have greatly flourished, and have effected no small amount of spiritual good, have made no pretensions to limit themselves to an educated ministry. The Church of England in particular—the richest in Christendom—and which has always been distinguished for a host of pre-eminently learned divines, has all along had a considerable proportion of its clergy who were men of the very slenderest education, who in fact could do little more than read the Prayer Book. Indeed, at a time not long gone by, it was customary in some sections of the Church to decry learning in Ministers. Man-made Ministers were objects of derision and detestation; and it was a common saying that un-

sacred learning had done much harm to the Church. The tone of public opinion and feeling seems now to be changed. There are scarcely any who do not show that they are sensible of the utility of education. Men who possess it are generally selected for places of importance; and in most denominations, some provision is made for the training of those who are to be invested with the ministry. It is safe to say that experience sanctions these views; and that the blessing of the Head of the Church has generally rested most abundantly on the labours of those who have possessed learning and other natural qualifications for office. So it was from the first. Saul of Tarsus was evidently a man of superior talents, and was distinguished for learning among the Apostles, having been trained in the school of Gamaliel; and see the place which divine grace assigned him in the Church. Consider how large a portion of the New Testament came from his pen; and reflect on the kind of his writings, not indeed of higher authority than those of his brethren, but undoubtedly by far the most fitted to furnish us with the materials for framing a system of theology.

Our own Church at home has always been careful to secure a considerably educated ministry; and a scheme of training has been there adopted which is found to give very general satisfaction. In Canada also, our denomination has shown a strong desire to avoid the inconvenience of an uneducated ministry. In order to this, we have depended mainly on, what is not to be thought of, except as a temporary expedient, a supply of Ministers from the parent Church; and great are our obligations to that Church for the kindly interest she has taken in us, the numerous able Ministers she has sent us, and the large sums of money she has long and freely expended on us. It was, however, felt that an attempt should be made to train up Ministers in the Province. A Divinity Hall accordingly was instituted a number of years ago, which has been attended with a degree of success for which we have abundant cause to be thankful. It has furnished a number of Ministers who are creditably and usefully occupying charges, and whose characters and labours are commanding the respect of the Ministers and Members of the Church. For the conducting of this institution a plan was adopted which has undergone several modifications, and I do conscientiously believe, no small improvement. It is, however, far from being already perfect; and it is surely not to be regretted that, in connection with the Union soon to be consummated between another denomination and ours, the scheme of theological education will be subjected to revision. May God give wisdom, prudence and grace to those to whom this duty has been assigned, to frame a system which shall work harmoniously and comfortably for teachers and taught; and shall afford to the Church a plentiful supply of learned, sound, and holy Ministers of Christ.

One chief point demanding consideration will be the preparatory

education to be required before admittance to the study of Divinity. This is in itself a matter of great importance, apart altogether from the laying down of regulations for conducting the theological course; but in connection with that also, it requires special attention; and in fact it is with reference to it, in a great measure, that the mode of teaching ought to be chosen, and the period of attendance ought to be fixed. In determining the demand to be made on intrants, regard must, of course, be had to circumstances which are in no small degree uncontrollable. But at the same time it is to be recollected that the circumstances of this country, with regard to education, are rapidly and happily changing. No inconsiderable share of the inconvenience we at present encounter in our Hall, results from the fact that the students are in so very different stages of attainment at the time of their entry. They evidently fall into three classes—those who have taken a regular University course before entering with us—those who are taking such a course during their attendance with us—and those who have neither taken, nor are taking the course. We have generally some of all these classes. But the third is usually much larger than both the other two united. The difficulty has been in adopting plans suitable for all. Perhaps it is only an approximation that could be expected to be made; and it seems natural that we should be guided chiefly by the claims of the majority.

Students of the first class, if possessed of good sense, and really anxious for improvement might, and I trust do, turn their time to good account, and lay themselves diligently out in private study. To persons whose minds are somewhat matured and who have been disciplined by a regular course of academical training, such branches as we teach do not specially require a living instructor; and I hope this section of our students do not seriously suffer, though the course followed in the Hall may not be perfectly adapted to them. The second class—those who are taking their University course, I believe, experience more inconvenience. The work of the Hall is far from oppressive. I purposely abstain from making it so, reckoning it far better that the students should have full leisure for deliberate reflection on every subject brought under their consideration, and that they should also, to a reasonable extent, have opportunity for prosecuting unprescribed studies to which they may be partial. Still preparation for the Hall necessarily requires some time; and the course in University College is very properly so regulated as to afford full employment to the undergraduates, so that it is scarcely possible to appear respectably in both, without over-straining. In fact some have found it necessary to absent themselves from the Hall for a session, in order that they might maintain their position in College. The case of this class of students I humbly conceive requires very serious consideration. With respect to the third class, those who have neither taken nor are taking a regular University

course, the Synod have made what I deem some wise and salutary regulations. They always had it in their power to attend University College as Occasional Students, and some of them very wisely and faithfully embraced the opportunity. But the Synod were purely entitled to see that this was in no case neglected. The Committee on Theological Education were therefore authorised to regulate the studies of those attending the Hall. Such power is doubtless liable to be abused, but there are obvious checks. Hitherto, if there has been any fault, it has been on the side of excessive leniency, and I feel confident the Committee will never be chargeable with going to an unreasonable extreme, though, unless we are to be unfaithful to our ecclesiastical superiors, it is necessary for us to see that every Student shall undertake a moderate amount of work.

It has always seemed to me, that there is nothing extravagant in expecting that Students, besides attending here one hour a day, should attend two classes every season in University College; and were they thus to take eight classes during their four years course, they might not unreasonably be regarded as college-bred men, though without a degree. In fact this is the real position of the great majority of Ministers in Scotland. I find well informed persons are of opinion that two hours on an average, is a reasonable time to prepare for a class. Suppose then that two classes in addition to the Hall were taken. That would require—preparation and attendance—nine hours; to which add one hour for journeying to and from the places of meeting, ten hours in all, on five days of the week. Now in a week there are one hundred and sixty-eight hours; and it does not seem too much that fifty of these—far less than one-third of the whole—should be devoted to one's proper business. Or, to take a more minute survey, in the day there are twenty-four hours; of these take ten, as before, for classes; let one hour be sacred to devotion; allow an hour and a half for meals, two hours for recreation, and eight for sleep. Still there is a margin of one hour and a half for emergencies. And then there is the whole of the Sabbath for a holy rest and the public and private exercises of worship. There is also the whole of Saturday for any special employments that may require attention. It should be considered, too, that the studies to which we have referred are very different from, and far less exhausting than, ten hours of continuous application to one subject. The alternation from one branch to another, and from preparation in private to attendance at a class, is in reality, a relaxation and a rest to the mind.

Let me just add that it was made matter of complaint that the Committee, last year, arranged with each student separately and privately. It was nothing else than a desire for delicacy that induced us to take such a course. We may, though most unintentionally, and really with a kindly object in view, have fallen into a mistake; this however, we are perfectly prepared to avoid in future, and are willing to dispose

of every case, not only in the presence of all the Students, but also before a general audience. We gain nothing by privacy. It will be recollected also that the Committees are required by the Synod, to give a certificate to each Student respecting his literary and philosophical pursuits during the session. This duty we shall be able to perform only on our receiving from each, a certificate by the Professors he has attended, assuring us of his regularity and proficiency. It may be proper further to remark, that the plea of being engaged with other avocations so as to prevent one from attending to his studies during the winter, surely cannot be recognized as legitimate. Study is the proper business of the season; and it seems quite reasonable that to that everything should give way. If we would present to the church men qualified for preaching, at the end of their course, the time of the course itself must be devoted to preparation.

(To be concluded in our next.)

Reviews of Books.

OUTLINES OF THEOLOGY, BY THE REV. A. ALEXANDER HODGE, *Pastor of the Presbyterian Church Fredricksburg, Virginia.*, Royal 8vo pp. 522. New York, Carter & Brothers, 1860.

The author of this work is a son, and former pupil, of the celebrated Dr. Charles Hodge of Princeton; and acknowledges that in bringing together his materials he has used the list of questions given by his father to two successive classes, and has also had frequent oral communication with him on the subject both in public and private. The Theology, then, we suppose is substantially that of the illustrious Professor, and to many this will be no small recommendation of the book.

The range of topics is considerably extensive—much more so than is to be found in many modern systems. It is not quite so full, however, as that of Dr. Dick. It has in fact nothing corresponding to the last ten of his Lectures which are occupied with the consideration of the Church—its various forms of Government—and the Moral Law. But on some points, it is much ampler than his work. For example, in treating of Creation, there is a recognition of Geology, for which Dr. D. had a great and unreasonable contempt. He sneeringly tosses it aside, quoting Cowper who represents geologists as saying of the world,

*“That He who made it, and revealed its date
To Moses was mistaken in its age.”*

Whereas almost all recent interpreters of Scripture are agreed that if God revealed the date of the creation to Moses, neither he, nor any one else, has communicated it to us. Mr Hodge, on the contrary, admits all the leading facts for which geologists contend, and main-

tains that they are not inconsistent with Scripture rightly interpreted. The work is by no means a catechism; but the greater part of it is in the form of question and answer. It is considerably condensed, and will be relished chiefly by professional students; though it is not at all intended exclusively for them. Indeed the author tells us that it originated in connection with the immediate work of instructing the members of his pastoral charge, and that several parts of it were delivered to his congregation every Sabbath night. It is accordingly rather popular in its composition, and while far from light reading, is quite intelligible to any one willing to make it a subject of study.

LECTURES ON METAPHYSICS AND LOGIC, BY SIR WILLIAM HAMILTON, BART., *Professor of Logic and Metaphysics, in the University of Edinburgh*. EDITED BY THE REV. H. L. MANSEL, B.D., OXFORD, AND JOHN VEITCH, M.A., EDINBURGH. In two volumes. Vol. II., *Logic*. Royal 8vo, pp 731. Boston: Gould and Lincoln, Hamilton, C. W.: Brown & Co. 1860.

This volume completes the American edition of Sir William Hamilton's Lectures, which gives in two massive, and really handsome, tomes what occupies four at home. Considering the nature of this work, it is almost sufficient for us here to inform Canadian students that they may now have it, in quite a satisfactory form, for just half the British price. We have no doubt that it will become the standard work on Logic, and will, of course displace Whately's Elements; or, some simplification if it will be produced which will be better adapted for teaching.

That Sir William was preëminent for talents and learning, is universally admitted; but he seems to have been exceedingly well aware of it. He is always dogmatical, frequently imperious, and sometimes fierce, and almost savage. The admirers of the late Dr. Thomas Brown, who are many, could not but be shocked at the truculence with which he is treated in the preceding volume; and they will still believe that, in point of acuteness and ingenuity, he surpassed his reviewer and almost all other men. In the present volume the Archbishop of Dublin is spoken of, as an author, in a manner the reverse of complimentary. The *Elements*, it is said, are "far behind the advancement of the science of which they treat; they are deformed with numerous and serious errors; and the only recommendation they possess is that of being the best book on the subject in a language which has absolutely no other deserving of notice."

Many are disposed to speak slightly of the University of Edinburgh, on account of its want of discipline. In that respect we are not prepared to defend it, though, of late, it has greatly improved; but as affording the means and opportunities of education, we know of no school by which it is surpassed. Let those given to sneer at it, master Sir W. Hamilton's two volumes, if they can; and besides doing a good work for themselves, they will probably form a juster and more respectful estimate of *Alma Mater*.

Missionary Intelligence.

INDIA.—BEAWR, RAJPOOTANA.

The following extracts from letters of the Rev. W. Schoolbred will be read with interest:—

14TH MAY, 1860.—Occasionally we have a dust storm, bad enough in its way; but, as I can avouch, a trifle compared with a sand storm in the desert. The other evening, as I was reading with the moonshee, although not later than five o'clock, it suddenly became so dark that I was obliged to lay aside my book. We thought the clouds were gathering for a thunder storm, when in rushed the Masal, aroused from his usual sluggish gait and pace by some excitement. He threw open the door looking to the west, and exclaimed—"Sabih! Dekho buni omdhi ati hai." (Look, sir! there's a great dust storm coming); and sure enough there it was: a huge black mass filling the whole air, eclipsing the sun, hiding the western hills, rolling and swirling, it careered across the plain like a race horse. The Masal had scarcely time to shut the door before it was on us; blowing great guns, and filling the air, and inside the bungalow, with a fine dust powder, extremely irritating to the organs of respiration. Outside, nothing was to be seen except a dense yellow haze, thick as pea-soup, and not unlike a genuine London fog in appearance. The storm continued at its height for about twenty minutes, and then gradually subsided. Next day the air was cooler and more pleasant. By aid of the taty, we manage to keep the bungalow at a very tolerable temperature. So thoroughly does it cool down the air, that, in its immediate vicinity, there is danger of catching cold; and the beauty of its working lies in this, that the stronger and hotter the wind, the lower and more agreeable is the temperature produced inside. When there is no wind, and consequently the taties do not work, you can always have recourse to the punkahs. By these artificial means the hot season is made quite tolerable while it lasts, and its duration is not by any means long. By the 20th of June the rains are expected, and then the hot winds take their leave for a season. As some compensation for its disagreeables, it is also consolatory to know that the hot season is allowed on all hands to be very healthy. Indeed, with the exception of another attack of rheumatism in my ankle, which has confined me to the house for a week or two, I never enjoyed better health than at present; although, of course, one is less capable of vigorous effort of any kind either bodily or mental, during the continuance of so intense a heat.

When detained at Erinpoorah by poor Mr. Steel's illness, the trumpeter of the Jodhpoor Legion, named Lumsden, stationed there, called on Dr. Wilson and myself. He is an Irishman by extraction, but was born in India, and has never quitted the country. He represented that for some time he had been living with a native woman as his wife; that, since there was no chaplain at the station, he had never been legally married to her; but was anxious that she should be baptized into the Christian faith, and the ceremony of marriage duly performed. We gave him every encouragement to carry out his wish; but suggested that, in the meantime, the woman should be more thoroughly instructed by Chinfooram; and that, on his return from Beawr, Dr. Wilson would baptize the woman, and solemnize the marriage. It so happened, however, that, contrary to his original intentions, Dr. Wilson did not return by Erinpoorah. About a month ago, the Irishman, having got his furlough, came to Beawr, bringing the woman with him. They have been living in my compound, and Chinfooram has continued his instructions daily. After repeated examinations, I think the woman has now a competent knowledge of the great essentials of our religion, and is earnest and sincere in her profession of faith in the Saviour: to-morrow evening, therefore, I intend to admit her into the Church by baptism, and immediately after to perform the marriage ceremony. In a following letter Mr. S. says:—Having examined the woman thoroughly,

and found her Christian knowledge competent, and the expression of her faith in the Saviour apparently sincere, I proceeded to solemnize the baptismal and marriage ceremonies. A number of natives were present, and seemed considerably impressed by the simple solemnity of the rites. I pray God that this may only be the first fruits of an abundant harvest, which, ere long, shall be gathered in Rajpootana.

12TH JUNE.—On Saturday last I was favoured with a visit from Major Lloyd, the Deputy Commissioner, who conversed with me for about an hour very agreeably on general topics; and he expressed the almost-universal opinion, that in selecting Beawr as a station, we had fallen on one of the healthiest spots in all India.

11TH JULY 1860.—I think I mentioned, in last letter, that the Jain Jati had returned from Ajmere, and was in the habit of paying me frequent visits. He has devoted himself to the study of English with a most laudable and astonishing perseverance, especially when it is considered that he is now a man well up in years. I presented him with a Hindi-English grammár, to the mastery of which he at once set himself tooth and nail. To see him with his shaven head, sharp razor-like features, and piercing eye, bending down over the little slip of paper on which he had written in Devanagari characters the names of our parts of speech, with his unfailling besom tucked under one arm, and quite a small library of books tied up in a dirty rag lying at his feet, was quite a spectacle. The intense eagerness of the man flashed out from his eyes, and spoke in every feature and attitude. There he sat and coudned over the weary words, "article, noun, adjective, pronoun," &c. &c. The three last "preposition, conjunction, interjection, which are somewhat jaw breaking even to an Englishman, he found particularly hard; and the facial and bodily contortions with which he twisted them out, together with the radiant look of triumph which followed their mastery, were something wonderful to behold. During his visits, for two days, I scarcely heard any sound pass his lips, except those representing the grammatrical, and anything but tuneful noise. And I am very much mistaken if they are not very deeply engraven on his memory, and do not occasionally haunt his dreams. But, while thus eager on the study of the language, he has not been forgetful of higher and more important studies. He continued to read his Hindostani New Testament; and as he read, and questioned, and pondered, his leanings to Christianity became every day more apparent. He gave us all a surprise one Sunday morning by appearing at our service. As I emerged from the bungalow, before six o'clock A.M., he was standing outside waiting for my appearance, and, to my great amazement, greeted me with this salutation, in broken English,—“Verily, verily, I say unto you, that Jesus Christ is the Son of God and the Saviour of men.” With the utmost composure and fearlessness he then repeated the same words in Hindostani, although a number of my servants and other natives were standing round listening to what he said. He then, uninvited, intimated his intention of being present at our worship, and, although I knew that he could understand very little of what was said, I did not discourage him, hoping that the very simplicity and spirituality of our worship might forcibly and beneficially impress his heart. I did not see him during the service, as he sat rather behind me, but I am told that he seemed deeply interested in all that was going on, and conducted himself with the utmost decorum. So much was this the case, that Major Lloyd, who, on his entrance, had eyed him with looks of suspicion and distrust, said before all of us at the close of worship,—“I thought at first, that Jati had come from interested motives, because he has a case pending in my court; but I begin to think I have judged him too harshly. The earnestness of the man was remarkable, and good may come of it.” I added my amen to that, and hope and pray earnestly that the everlasting good, not only of Jati, but of very many of his co-religionists, may, in God's good time, be the result. What I chiefly admire in the Jati is his independence and utter fearlessness of consequences. The natives now universally point to him, and call him a Christian; and that never discomposes him in

the slightest. Many of the wealthier Jain families, both here and in Ajmere, whose Guru or spiritual instructor he was, have closed their doors upon him as a renegade and apostate; he holds on his course unmoved. "So much the worse for them," he says; "to me it is nothing." His conduct in this respect is the more admirable, because it forms so noted an exception to that usually followed by inquiring natives, who, almost to a man, belong to the Nicodemus school, and prefer to pay their visits to the Padre Sahib by night, or when they are least likely to be observed.

Mr. Schoolbred preaches every Sabbath to the English residents. He says:— On the morning of last Sabbath, after our usual service, we observed our first communion: I, of course, followed the Presbyterian form, although almost all the communicants belong to the Church of England, and had never seen it dispensed otherwise than in the Episcopal form. I had some little hesitation at first about the mode of procedure, but it seemed to me best, after intimating that the ordinance was to be observed, explaining its nature, and pointing out who alone were invited to be present and could worthily communicate, to leave it to the conscience of each whether he thought it his duty to take part with us or not. I am glad to say that the result was most encouraging. All the English resident here, with one exception, remained to communicate. Chintooram was the only native who took part with us on this interesting occasion. I felt it to be indeed a time of refreshing and spiritual joy, and trust that it may be blest to all who united to observe the commemoration feast of the Lord.

I have often had occasion in former letters to notice with gratitude the great kindness of Dr. Small; and I have now to record another proof of his Christian liberality and zeal for the success of the mission. He surprised me the other evening by sending across a cheque for rupees one hundred (£10), accompanied with a very kind letter, expressing a wish that the money should be devoted to circulating Bibles and religious books among the natives, or to any other purpose I should deem most fit. I shall carry out his wishes as soon as practicable. This one difficulty lies in the way of book and tract distribution, that very few indeed of the natives here can read Hindostani in the Persic or Devaungari characters, in which these books are printed. They know the language, but can read it only when printed or written in the Marwari character; and I intend almost immediately to commence the translation of the parables and some easy tracts into that dialect. In a former letter I explained that the chief difference lies in the form of the letters and a few dialectic varieties, and, with the aid of my moonshee, I hope to overcome the difficulties of translation. You will please to note this donation from Dr. Small in the *Record*. He sends you his kind regards, and bids me say how much pleasure it affords him to be of service to the mission. I am delighted to be assured that two additional missionaries will (*D. V.*) join me next winter, although sorry to observe that comparatively so few have yet given themselves to the good work.—*U. P. Missionary Record*.

Ecclesiastical Notices.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, Oct. 5th, 1860.

MY DEAR SIR,—Last week was a season of extraordinary interest and excitement here, in consequence of the meeting in Glasgow of the National Association for the Promotion of Social Science. For weeks before, the expectations of the community were awakened by announcements that Brougham was to be present and to preside, and that various worthies of less note were also to take part in the proceedings. High as the expectations were, I believe that generally they were more than realized by the papers read before the various sections, the discussions upon these papers, and other circumstances and events connected with the Associ-

ation's meeting. The opening meeting in the City Hall was a wonderful triumph, and showed in a very striking manner the admiration and respect with which Lord Brougham is regarded by the people of this country. When the old man appeared, the whole audience, consisting of three thousand persons, not only from Glasgow, but from all parts of Scotland, received him with an enthusiastic welcome. During the first half hour of his address he was tolerably well heard, and during the remainder of it, it was possible by close attention to follow the train of thought if within thirty or forty yards of the speaker, but many in the hall failed to hear. Yet, for two hours the people sat quiet, apparently counting themselves happy if now and then they could catch a sentence from the lips of "the old man eloquent." At times throughout the address he spoke with great vehemence, and his withering denunciations of American slavery and Neapolitan despotism awakened thoughts of the days when, as the people's tribune, he made the walls of St. Stephen's ring, and caused the hearts of profligates and tyrants to quake. The address of Lord Brougham, for the number of topics which it embraced, the fresh and accurate information which it communicated, and the far reaching sagacity which it evinced, was a wonderful production, and was fitted to excite new admiration of that powerful, versatile, and ever green intellect which has sported itself for nearly three score years and ten amid the various branches of human knowledge, to the delight and improvement of his countrymen and the world. Mr. Moncreiff, the Lord Advocate, raised himself by his appearances, and regained much of that confidence which by his late Annuity Tax Legislation he had forfeited. His speech as President of the Jurisprudence Department was admirable both in matter and manner, although I could not help thinking as I listened to his distinct, simple, and philosophical utterances, that he has either one distinct set of sentiments for the College of Glasgow, and another for the Senatorial Palace at Westminster, or he must be greatly clogged and hampered as to the expression and carrying out of his views. He stated most distinctly that entails might be immediately and entirely abolished with great advantage to the community, and that now when by the trigonometrical survey we had got a large and accurate map of Scotland, the transfer of land from one person to another might be made as simple and easy as the conveyance of any piece of moveable property. I do not expect to see these views carried out fully for a long time yet, but rejoice that sentiments so healthy and liberal were expressed so well, and were received apparently with acquiescence and delight, by so large and influential a section of the people of Scotland. In one of the sections there was a lively discussion on the "botly" system, in which Dr. Begg, of Edinburgh, took part. The reverend doctor is a ready speaker, clothing vigorous thoughts with forcible and trenchant language, not too sensitive or scrupulous, and withal, a capital doer of rough work in ecclesiastical or political agitation. But the most exciting discussion was that on the question of National Education, in which all parties, except the Voluntary Educationists, took part, and were represented by some of their best and ablest men. From the Established Church we had Dr. Robt. Lee, Principal Tulloch, Professor Cambell Swinton, Dr. Gillan, and Dr. Robertson; the Free Church supplied the Lord Advocate and his brother, Sir Harry, Drs. Guthrie, Begg, and Buchanan, and Mr. W. M. Dunlop, M. P.; and the United Presbyterians were represented by Mr. Duncan McLaren, Mr. Renton, of Kelso, and Dr. Taylor. Altogether the discussion, merely as a display of beautiful and earnest intellectual gladiators, was first rate, and I believe Sir James Kay Shuttleworth when he said that it had never been his lot to listen to so admirable a display of talent, temper, and humour. I confess, however, that I have no expectation of much practical good coming out of it. To my mind the difficulties connected with the teaching of religion are increased, and I see no solution of them by any system of state education that has yet been proposed.

The Divinity Hall was closed on Friday last, by Dr. Harper, who gave a very excellent and judicious address to the students, in his character as Moderator of

Synod; on Religious Controversy, and the way of conducting it. The session has been a very happy and successful one. I was told recently by Professor Eadie, that the students have shewn a higher average proficiency in Hebrew than in previous years.

I am, dear Sir, yours sincerely.

U. P. SYNOD.

As very momentous results must necessarily flow from the late meeting of the U. P. Synod, a brief account of it will be interesting to such readers of the Magazine, as have not had an opportunity of perusing the reports furnished by the newspapers.

The Synod met on the evening of Tuesday, 2nd October, in Gould Street Church, Toronto, and after praise and the reading of the Scriptures, was constituted by the Moderator, the Rev. A. A. Drummond, who next stated that he had called the meeting in accordance with a resolution of the joint committee on Union; and chiefly, for the purpose of considering the Basis of Union as finally agreed upon by the representatives of both churches. The report of the Union Committee containing the Basis with a preamble, already before the public, was then given in by Dr. Thornton. After some discussion, it was moved by the Rev. Dr. John Taylor, seconded by the Rev. William Caven, "That the Synod having considered the Basis of Union between the Synod of the Presbyterian Church of Canada, and the Synod of the United Presbyterian Church in Canada, presented by this Synod's Committee on Union, as agreed to, at a joint meeting of the Committees on Union, appointed by these Synods, this Synod resolve, that while they regret the somewhat inelegant and confused form and structure of the basis, and especially regret that the doctrine of forbearance respecting the right and duty of the civil magistrate in matters of religion,—a doctrine which this Synod have always held, and do now most steadfastly hold—is not more unequivocally, and clearly, and fully expressed; yet understanding that the substance of that doctrine is meant to be held as implied in the Basis, this Synod accept the same, and on that footing respectfully offer to unite with the Synod of the Presbyterian Church of Canada, trusting that all constitutional liberty will be granted on both sides, in reference to matters concerning which there is a difference of opinion, and praying and hoping that, under God's blessing, any existing points of difference may gradually disappear."* It was moved by the Rev. Dr. William Taylor, seconded by the Rev. David Coutts, "That this Synod adopt *simpliciter*, the preamble and Basis as contained in the Report of the Committee on Union, as a ground of Union between the United Presbyterian Church and the Presbyterian Church of Canada." It was moved by the Rev. John Logie, seconded by the Rev. James Skinner, "That this Synod give hearty thanks to the Great Head of the Church for the unanimity reached on the subject of Union at the last meeting of the Joint Committee of the Presbyterian Church of Canada and the United Presbyterian Church, and that the Synod agree to accept *simpliciter* the Basis now submitted as a sufficient Basis, on which they can cordially unite with their brethren of the Presbyterian Church, being satisfied that it contains the principle so long contended for by this Synod." It was moved by the Rev. John James, seconded by the Rev. John M. King, "That this Synod devoutly acknowledge the goodness of God in the result to which the Joint Committee on Union has been unanimously brought, and adopts the "Basis" in its amended form, as a ground of Union between the United Presbyterian Church in Canada and the Presbyterian Church of Canada, believing that everything is secured by the Preamble of said Basis which was contemplated by the proposed addition to the 4th Article, and unanimously agreed upon at last meeting of Synod." These motions being all put according to rule, 11 voted for the first, 25 for the second, 3 for the third, and 50 for the last, which was carried with applause.

* Before the vote was taken, the mover withdrew the clause relative to the inelegance and confusion of the Basis.

After the declaration of the vote by the Moderator, the Rev. Dr. Ferrier handed in a paper which was read by the Clerk of Synod, expressive of his personal views in regard to the subject of Union, and to his former connection with the Presbyterian Church of Canada. Owing to the refusal of Synod to receive the paper in the shape then submitted, Dr. Ferrier at a subsequent stage of the proceedings, gave in, and got put on the Synod's records, his *dissent from the 4th Article of the Basis*, with reasons. But while feeling this course demanded on the ground of consistency with the views he has already laid before the public upon matters involved in the said Article as he interprets it, Dr. Ferrier most honourably to himself disclaimed any intention to obstruct the consummation of Union, but that on the contrary he went most cordially into it.

Both Synods have had repeatedly cause to acknowledge, that they had in their efforts toward Union, been "led by a way which they knew not," and guided to results which but a little previous few had ventured to anticipate. And their procedure in the present instance, in the independent action of each body, and uncertain of the views entertained by each other, the discussions being simultaneous, was in unison so remarkably, that many were led again to say, "what hath God wrought!" Almost immediately after the decision of the U. P. Synod above referred to, a Deputation from the other Synod was introduced consisting of the Revds. Messrs. Starke, Topp, Kemp, Inglis and Gregg. They were the bearers of the resolution of their Synod in the above; but from their very thoughtful and at first somewhat uneasy looking faces, it was evident that they were uncertain whether their finding might at all accord with that of the Synod they were now to address. The hearty response given however, to the reading of the paper they had carried, spread over them a gleam of satisfaction, not unmingled with surprise, when they ultimately learned that substantially the same conclusion had been arrived at, and would speedily be communicated officially to the Synod they represented. The Deputation also requested a conference with the U. P. Synod, for the purpose of arranging and altering the phraseology of the Preamble, in such a manner, as might be mutually agreeable. It was observable that the members of the Deputation in their remarks, made explicit and satisfactory reference to the principle of forbearance, which the U. P. Synod had in all the preceding negotiations laboured to secure. One of the speakers remarked, that when they should be united they would "simply act as they were now doing—shew mutual forbearance with each other."

The Moderator in very appropriate terms then addressed the members of the Deputation, expressing the satisfaction of the Synod with their visit, and with the action of *their* Synod on the important subject engrossing so earnestly the consideration of both the pastors and people of the respective Churches; and that the unanimity of the conclusions to which they had both been just brought was to be regarded as an indication that the presence of God was with them in the important work on which they were engaged, and he thought it also an evidence that God's promise would be fulfilled to them: "My presence shall go with you, and I will give you rest." He was confident, he said, after what had taken place, that the Synods would not be satisfied till they were under the same roof. After Rev. Mr. Starke, the senior member of the Deputation, had, at the request of the Moderator, engaged in prayer, the brethren withdrew.

At a subsequent sederunt the Synod unanimously agreed to accede to the request for a conference, and deputed Dr. Thornton, Rev. Messrs. Aitken, King, and James, with John Agnew, Esq., Elder, to the Synod of the Presbyterian Church of Canada with the official intimation of the finding of the Synod on the Preamble and Basis, and also to intimate that the U. P. Synod was prepared for a conference at whatever time might be judged convenient. Some of the members of this Deputation very soon after returned, intimating the discharge of their duty, and that the other Synod was now anxiously waiting for the conference. The Synod accordingly adjourned and proceeded to Knox's Church, where a hearty welcome was given, and arrangements were forthwith made for entering

upon business in the new capacity of a conference. The Rev. Mr. Drummond was called to preside, who afterwards gave out to be sung the 133rd Psalm, and the Rev. Mr. Topp and Rev. Mr. Skinner engaged in prayer. The Moderator then briefly addressed the meeting, after which the deliverances of both Synods with reference to the Preamble and the holding of a conference, were read in full by the respective clerks. The conference on this, and also on two subsequent occasions, was conducted with the greatest cordiality; and, apart from the adjustment of various matters which could not have been so well arranged separately, had doubtless a most beneficial influence upon the minds of the members of the respective bodies, by imparting mutual confidence, and by calling out numerous frank expressions of the sentiment that perfect identity of opinion was not to be expected and was not essential to ecclesiastical union.

At the first conference the Preamble was agreed to in the following amended form which was adopted by both Synods, viz:—

"The Presbyterian Church of Canada and the United Presbyterian Church in Canada, believing that it would be for the glory of God, and for the advancement of the cause of Christ in the land, that they should be united and form one Church, do hereby agree to unite on the following Basis, to be subscribed by the Moderators of the respective Synods, in their name and behalf, declaring at the same time that no inference from the Fourth Article of said Basis is held to be legitimate which asserts that the Civil Magistrate has the right to prescribe the faith of the Church, or to interfere with the freedom of her ecclesiastical action; further, that unanimity of sentiment is not required in regard to the practical application of the principle embodied in said Fourth Article, and that, whatever differences of sentiment may arise on these subjects, all action in reference thereto shall be regulated by, and be subject to, the recognized principles of Presbyterian Church order."

The Synod was occupied to some extent with other matters, but, with one exception, not of much general interest apart from their connection more or less directly with preparation for the consummation of the Union, which will take place at Montreal in June, 1861, where both Synods had previously agreed to hold their annual meetings. There was, however, one subject of painful interest brought before the Synod, which continues to cause deep regret and concern both to the ministers and members of our Church generally, viz., the resignation by Dr. J. Taylor of the Professorship of Divinity, to take effect either immediately or at the close of the next session of the Divinity Hall, as the Synod might prefer.* After a large number of the members had expressed deep regret at this proposal, as proving, if carried out, a very serious evil to the Church, and peculiarly embarrassing in present circumstances, it was begged, without effect, that the Professor should withdraw his resignation. A Committee, composed of Drs. Ferrier and Thornton, with Rev. Messrs. Skinner, Kennedy, Barrie, and Dick, was appointed to confer with, and urgently request him not to persevere in resigning. It appeared from the Report of the above Committee subsequently given in by Dr. Thornton, that the Professor had merely agreed to re-consider his decision, evidently leaving little ground to hope that a different result will be the issue. In connection with the reception of this Report it was moved and unanimously agreed to, "that in the event of his not withdrawing his resignation, the Professor shall intimate the same at the close of the Session of the Divinity Hall to the Moderator, who shall be empowered to call a meeting of Synod, to consider the emergency." It seemed to be the prevailing impression, that in the event of sustaining the loss thus threatened, the place must be supplied previous to the consummation of the Union. The remainder of the Session was occupied chiefly with the appointing Committees upon various matters as had been arranged in conference of both Synods. Each Committee will meet with a like number from the other

* Dr. Taylor was anxious the Synod should believe that his taking this step was not the result of his motion respecting Union being rejected. He declared he had the resignation in his pocket prior to the meeting at which the rejection took place.

Synod, and, it is expected, will, by their joint counsel and arrangements, greatly facilitate prompt and harmonious action in the united body, in regard to a variety of important matters, in connection with both bodies as now situated.

The proceedings were closed by prayer and the pronouncing of the benediction. Thus a most eventful crisis, has in the good Providence of God, been reached, with far greater general satisfaction, and much sooner than many had anticipated. Very soon, it is hoped, will the prospect of greater efficiency from the combined energies of the bodies be realized, and that the issue to which they have been so obviously, they think, Divinely guided, will be crowned with blessings. It is worthy of notice that on the day on which the two Synods in Canada terminated their mutual arrangements preparatory to Union, the two corresponding bodies in Nova Scotia were celebrating the consummation of a like Union. We trust that the set time for favoring Zion is drawing nigh, and that the unity in aim and effort, in spirit and principle, so earnestly prayed for by the Son of God, will be more and more manifested, and thus shall "the world know that the Father hath sent the Son."

[We are indebted to a member of Synod for the above, which we believe to be substantially correct. On taking leave of the subject, we beg to be indulged with a sentence or two. It will be observed that we submitted a motion which contemplated the acceptance of the Basis, but stated as the ground of acceptance, our understanding that forbearance is implied in the document. The chief objection to this was that it would have postponed Union indefinitely. We hoped otherwise; but supposing us mistaken, it seemed clear that in that case there could be no honest Union, and of course, ought to be none. Our friends say that forbearance is in the Basis. If so, what harm could there be in referring to it? For our own part we must, like some writers in the Magazine, acknowledge that we do not very well understand the Basis, but have an apprehension that while forbearance is there, the contrary is there also*.

We had great pleasure in observing the very friendly and liberal spirit which seemed to prevail the Conferences, and we will yield to none in our desire for the prosperity and happiness of the Union. We have published in the Magazine all that has been sent us in favour of the Union, but not all we have received on the opposite side. Indeed, so far as we remember, nothing has appeared against Union, but only against the terms on which it was proposed to be effected. We shall feel obliged if our friends will abstain from sending us any thing more on the subject.]

LETTER FROM THE GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, TO THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH IN CANADA.

Philadelphia, May, 1860.

To the Moderator and Members of the United Presbyterian Synod in Canada, to meet in the City of Hamilton, C. W., on the Second Wednesday of June next; the General Assembly of the United Presbyterian Church of North America, in session in this city, would send greeting:

DEAR FATHERS AND BRETHREN,—Most cordially do we reciprocate the fraternal regard conveyed to us in your Synodical letter, and accept the proffered correspondence with the same cheerfulness and Christian love which first called it into existence. We greatly rejoice in the prosperity which the Head of the Church has granted to your growing congregations and vacancies; and that, in answer to your prayers, His blessing seems to have rested on your labours, and His Spirit to have been poured out in copious showers, making glad the hearts of God's

* The Rev. Dr. Vaughan, Chaplain in Ordinary to the Queen, says, in a recent publication, that it may be "regarded as one instance of God's providence over our Church of England, as at present constituted, that we have Articles and Formularies drawn from various sources, and incapable perhaps, in some points, of a perfectly logical coherence." "Comprehensiveness or non-sectarianism is an excellent feature of a Church; but we should like some better indication of God's providence over us than logical incoherence of Articles.

children, and leading many sinners back to a Father's house and a Father's love. We would bid you "God speed" in reclaiming lost souls, and in gathering together the dispersed of Israel into one. This is the Church's great mission here below,—is the grandest, noblest work of earth,—the holiest aim of time; and well may it command all your energies, enlist all your sympathies, concentrate all your powers, and call forth earnest, fervent, believing prayer. We feel that, in some good degree, your prosperity is the same as our own,—that both Churches having sprung originally from the same parent stock—both having been honoured in maintaining a testimony for truth in the name of Zion's King—both having held forth, in clear and full exhibition, the great "doctrines of grace," and both centring all their hopes and all their teachings in the glorious doctrines of "Christ crucified;" their interests are one; their work one,—and their future destiny one. "May the Lord arise and have mercy upon Zion!—May the time to favour her—even the set time—soon come!" After two years of fraternal, christian union and communion with each other, in our congregations, Presbyteries, Synods, and the Assembly, we are devoutly thankful to the great Head and King of Zion, to be able to say from happy experience,—"Behold how good and how pleasant it is for brethren to dwell together in unity!" We humbly hope that God's blessing is resting in some good degree on our labours. While there are many things which sadden us and which would cause us to hang our harps on the willows; still from the reports of the Presbyteries on the state of religion in their respective bounds, we have the cheering intelligence that the work of the Lord is advancing—that sinners are being converted to God,—that saints are being comforted and edified,—that in many portions of our Zion, there is more of vitality and spirituality in the churches,—and that more active interest is taken by our people in the great *missionary enterprises* of the church, both at home and abroad.—With grateful hearts, would we recognize the good hand of our God in preserving and blessing our Missionaries in Northern India, Syria, Egypt and Trinidad; and in giving to them many tokens of His presence, and many consolations of His grace. On December last a beloved brother, Rev. J. C. Nevin and lady sailed from New York for China; where they hope soon to erect the standard of the cross; and with the blessing of the Saviour, be the humble instruments in His hand, of dispelling in some degree the moral gloom which hangs over that populous and benighted empire. At this meeting of the Assembly, Rev. J. C. Ewing has been appointed to strengthen the mission at Cairo, Egypt, and he expects soon to sail for his interesting field of labour. Also two other young brethren have been nominated by the Assembly to strengthen the missions in India and China. They will likely sail within the current year. Thus we are strengthened and blessed. There are at present under the care and supervision of the Assembly, *four Synods, which in a short time will be increased to seven, forty three Presbyteries, four hundred and twenty ministers, sixty probationers, seven hundred congregations, twenty-six thousand five hundred families, and about sixty thousand communicants.* With humility and thankfulness would we erect our "Ebenezer," saying, "hitherto hath the Lord helped us!"—We would only add our earnest wish and prayer for your continued prosperity;—that peace may be within your walls, and prosperity within your palaces; that our correspondence may prove a mutual blessing and encouragement to each other; and that God would baptize us all anew with His Holy Spirit, that with increased zeal, fidelity and faith, we may spend and be spent in our master's service. The General Assembly will meet in Monmouth, Illinois on the 3rd Wednesday of May 1861, at 2 o'clock P.M.

Affectionately your brethren in Christ,

WM. M. McELWEE,	} Committee of Correspondence.
R. E. STEWART,	
J. Y. SCOLLER,	
J. McCANDLESS,	

By order of the Assembly.

(Signed,)

J. CLOKEY, Moderator,
JAS. PRESTLEY, Synod Clerk.

TREASURER'S ACCOUNTS.

	Mission Fund.	Instute Fund.	Synod Fund.	Foreign Fund.
In Fund, 15th June, 1860	\$2244 79½	\$59 55½	\$17 76	\$774 17
<i>Received from—</i>				
June 18.—Hibbert	18 00	..	..	..
Waddington, U. States	49 00	..	..	..
July 5.—Dunbarton .....	..	..	15 00	..
Fullarton—Second Quarter	11 00	..	..	..
Downie—Second Quarter	9 00	..	..	..
“ 10.—Chippewa	8 76	..	..	..
Hamilton, Presbytery \$10 .....	..	..	15 00	..
Ancaster Village .....	..	..	3 60	..
do West .....	..	..	3 36	..
“ 14.—Proof Line	13 48	..	..	..
English Settlement	18 82	..	..	..
McKillop	23 00	..	..	..
“ 30.—First Chinguaousy	8 03	..	..	..
Second do	6 50	..	..	..
Smith's Falls	16 00	..	..	..
Aug. 8.—Guelph	60 00	..	..	..
“ 23.—Crowland	13 12	..	..	..
Sept. 13.—Warwick	27 00	..	..	..
“ 18.—St. Mary's—Second Quarter	14 00	..	..	..
Oct. 4.—Galt	40 00	..	..	..
Ancaster East .....	..	..	5 02	..
“ 16.—Fullarton	12 00	..	..	..
Downie	9 00	..	..	..
St. George .....	..	10 00	..	..
“ 20.—English Settlement	15 26	..	..	..
Proof Line	9 80	..	..	..
	\$2626 56½	\$69 55½	\$59 74	..
Paid since last Balance	907 48	..	..	..
In Fund	\$1719 08½	..	..	..
July 26.—Paid Professor Taylor	112 12	..	..	..
Put to his credit by Mr. Peddie, Treasurer to the U. P. Synod in Scotland	243 33	..	..	..
In full of Salary to the 1st inst. ...	355 45	..	..	..
In arrear	\$43 56½	..	..	..
“ 28.—Paid Printing Minutes .....	..	..	49 75	..
Expense of distributing them .....	..	..	17 00	..
“ 30.—Paid Printing Statistical Report .....	..	..	13 50	..
Oct. 4.—Do do Statistics .....	..	..	22 00	..
“ 12.—Do Synod Officer .....	..	..	10 00	..
			112 25	..
Brought forward .....	..	..	59 74	..
Arrears .....	..	..	\$52 51	..

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

DEAR SIR.—In regard to the Treasurer's Accounts, reported in the September Number of the Magazine, I have to state that they are only brought down to the 15th day of June; and that the \$14.53 from the Congregation at Chinguacousy was not received by me till the 30th day of July, and consequently does not appear. The only error in the report, of which the Treasurer and Auditors are aware, is that, by some mistake, \$15 for Missions has been entered to Kirkton, in the London Presbytery, which should not have been.

I am, &c.

ROBERT CHRISTIE.

ADDRESS TO THE REV. DR. J. TAYLOR ON HIS RESIGNING HIS PROFESSORSHIP.

The following address was presented to Dr. Taylor on the 4th October, after he had tendered his resignation. It is subscribed by such of his former and present pupils as were in town, and is published at the request of the Synod. Dr. Taylor could not but be deeply affected by this unexpected manifestation of kindness, and begs to return his most cordial thanks to the subscribers, assuring them of his fervent wishes for their personal and professional welfare:—

"To the Rev. Prof. Taylor, D.D., M.D.:"

"We, the undersigned, Ministers, Probationers, and Students, who have had the advantage of studying under you as Professor of Theology, have learned with the deepest regret that you have tendered your resignation of that office. Feeling as we do, that the loss of your services would prove extremely injurious at any time, we cannot but regard it as especially disastrous at the present juncture, seeing that it would almost inevitably leave our branch of the United Church unrepresented in its Educational Institute. Our high esteem and affection for you, as well as a regard to the interests of the Church, induce us to cherish the hope that you will reconsider your decision, and give the benefit of your services to the United Church."

U. P. DIVINITY HALL.

The annual Session of the Hall was opened in Gould Street Church, Toronto, on Tuesday, 16th October,—the Rev. the Moderator of Synod in the chair. With the chairman, there were present of the committee on theological education, Revds. Dr. Thornton, Messrs. Dick, Torrance, King, and Dr. Taylor. After singing, and reading the Scriptures, prayer was offered up by Rev. Mr. Dick. Dr. Taylor read his introductory lecture, and an excellent address was given from the chair. The meeting was closed with prayer by the Rev. Mr. Torrance, singing, and the benediction. Ten Students have entered the Hall.

FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

We have received from Thos. Sandilands, Esq., Guelph, the sum of £10, as his annual contribution to this Fund; also from Walkerton the sum of \$10.

U. P. THEOLOGICAL LIBRARY.

For this object we have received from Newcastle the sum of \$8.

DOWNIE AND FULLARTON.

The second annual meeting of the Missionary Society, in connection with these congregations, was held on the 7th October. The report of the committee was read by the pastor, in which it was stated that the Society had raised for missions during the year, the sum of \$89.77. The meeting was appropriately addressed by the Rev. Messrs. Proudfoot, London; Caven, St. Marys; and Fotheringham, Hibbert.—*Con.*

FLORENCE.

The annual soiree of the U. P. congregation here, was held in their new church on the evening of the 25th September,—Mr. Murdoch, student of Divinity, in the chair. Addresses of a highly interesting and instructive nature, were delivered by ministers of different

denominations; and the choir discoursed in a happy style, pieces of appropriate music during the evening.

The proceeds (\$63 free of all deductions,) will be devoted towards completing the handsome church lately erected. It is to be hoped that the Building Committee who hitherto have avoided that dangerous rock, the contracting of debt, may be able to get the pews erected this Fall without any violation of the excellent maxim by which they have as yet been guided—"incur no liabilities to burden the church."
—*Communicated.*

U. P. PRESBYTERY OF BRANT.

This presbytery met at Paris on the 9th ult., Rev. A. A. Drummond, Moderator. Mr. William Donald, Probationer, performed his prescribed exercises for ordination before the presbytery, and these having been highly approved of and sustained, his ordination was appointed to take place in Norwichville on the 31st of October, Mr. Peattie to preach, Mr. Caw to ordain and address the minister, and Mr. Dunbar to address the people. Mr. John Turnbull, student, also appeared, and was examined on subjects prescribed in the Curriculum for students, all of which being approved of and sustained, the presbytery agreed to certify him to the Hall as a student of the fourth year.

In connection with the Financial Statistics it may be added, that while it has been written and reiterated that "blanks speak eloquently," yet unfortunately they do not always speak correctly. This is the case at least with one congregation, credited only for about a seventh part part of its last year's contribution. This arises not from the incorrectness of the Statistics, but from the inadvertance of the Synod in enacting that the congregational financial

year should end with the 31st of December, and enjoining that the Statistics be published from June to June.—*Com.*

[There are, we believe, a number of errors in the printed Statistics. Some of these are typographical, and we must take the responsibility. No person who has any idea of the difficulty of printing correctly such a table of figures will wonder that there were mistakes, especially as the work had to be hurriedly executed, on account of the lateness of the arrangements. We shall be glad to publish any corrections that may be wished. We beg to suggest, however, that the best plan would be to correspond with the Rev. Mr. Torrance of Guelph early in this month; and any communications we may receive from him on the subject, by the 23rd inst., will appear in the December number.]

GLASGOW—WELLINGTON STREET.

The United Presbyterian congregation of Wellington Street, Glasgow (Rev. Dr. Robson's), has issued its report for the year ending 30th September last. The missionary and benevolent contributions for the twelvemonth amount to £2578 10s., while the additional sum, raised "for maintainance of ordinances," amounts to £868 3s. 8d., making the total raised during the year by this congregation, £3446 13s. 8d., sterling, an offering most creditable to its Christian liberality, and greatly encouraging and stimulating to other congregations.—No doubt they are numerous, and many of them are rich. But had they been as viggardly as some congregations, they would not have raised this sum, though they had been a million, and each of them as rich as Cræsus. In addition to the above, they have just presented £200 sterling to the Rev. John Robson, their minister's son, on his going out as a missionary to India.

Gleanings.

PRESBYTERIAN UNION IN NOVA SCOTIA.

This Union took place at Pictou on Thursday, 4th October, and the following account is abridged from the *Presbyterian Witness* (Halifax):—

A work was consummated in Pictou on Thursday last the tidings of which will excite a thrill of delight in more than half a million bosoms in these colonies.

The fact is known already by telegraph or otherwise to the Presbyterians of Prince Edward Island, New Brunswick, and Canada; and a week or two will suffice to make it known in Bermuda, Newfoundland, and Great Britain. A few weeks more and our brethren in Australia shall hear of it and be strengthened in the good work which they themselves have accomplished. Still farther off, in the midst of the lonely Pacific, there are a few faithful men whom the news shall reach before the coming winter shall have passed away, and on whose hearts it shall fall like a genial shower from heaven.

On the day of the Union the Presbyterian Church of Nova Scotia numbered forty-three ordained ministers and the Free Church thirty-six—making in all seventy-nine, without taking into account five foreign missionaries and ten or twelve licentiates who labor in the home mission field.

The Synod of the Presbyterian Church of Nova Scotia met in Prince Street Church. Rev. Mr. Murdoch, the Moderator, preached from Zech. iv. 6.

On the roll being made up it appeared that two additions had been made since the last Synod—the Rev. Thomas Sedgwick, Tatamagouche, and the Rev. Jacob McLellan, Maitland. The attendance of ministers and elders was large—much larger than usual. Most of the Synod's time was taken up with making arrangements for the Union. The Synod adjourned about ten o'clock to meet for the Union on Thursday morning.

The Free Synod met in Knox's Church, Pictou, at 12 o'clock on Wednesday. Rev. Mr. Forbes, the Moderator, preached, on Acts. i. 5, a very excellent sermon. The roll being made up it appeared that three additions had been made by ordination since last meeting, namely, Rev. D. Morrison and Rev. W. Ross, in Prince Edward Island, and Rev. A. Ross, in Pictou. The thanks of the Synod were tendered to Mr. Forbes for his able sermon, and he was requested to continue in the Moderator's chair till the Union was consummated.

Professor King elaborately defended the giving up of the title *Free*. "It is not," said he, "the word that makes us *free*, but the principles. I give up the word *free* without one feeling of regret, while I am profoundly attached to the Free Church and ready to make any sacrifice for her principles. No; rather than give up her principles, I would die! I enter most cordially into this Union because our principles are maintained, and I would not dare, for a word, to deprive multitudes in this Province of the means of grace with which the united body will be able to supply them.

The Synod met on Thursday at 9.30 A.M., and, after an hour's busy work, adopted the following as its closing minute:—

"The Synod of the Free Church of Nova Scotia considering that a Basis of Union with the Synod of the Presbyterian Church of Nova Scotia has been prepared, deliberately considered and cordially sanctioned by both Synods; and having been remitted for the consideration of Presbyteries and Kirk Sessions, has met with their cordial and unanimous approval, and considering that by the good hand of their God upon them they have completed all other preparatory arrangements, *do now* with fervent gratitude to God for past goodnesses to the Free Church of Nova Scotia, and for having led them and their brethren of the Presbyterian Church of Nova Scotia thus far, and in humble dependence on His gracious blessing in the solemn and interesting step they are about to take, and with earnest prayer that He would pour down the rich influences of His Spirit on the united Church, and would enable her ministers, elders, and people to improve the privileges they enjoy, and discharge the obligations devolving on them, *resolve* and hereby record their *resolution* forthwith to repair as a constituted Synod to the place prepared (on the hill above Pictou) in order that they may there, as arranged, unite with their brethren of the Presbyterian Church of Nova Scotia, and form one Synod to be known as 'The Synod of the Presbyterian Church of the Lower Provinces of British North America,' and that they may henceforth walk together in the fear of God and in the comforts of the Holy Ghost—striving for the faith of the Gospel, for the purity of Divine ordinances, and for the enlargement of the Church of Christ. And this Synod declares that whereas they

are the Synod of the identical Church which in the year 1844 assumed the designation of 'The Presbyterian Church of Nova Scotia adhering to the Westminster Standards,' and which in the year 1848 assumed its present designation of 'The Free Church of Nova Scotia,' so they shall be considered the Synod of the same Free Church when, united with the Presbyterian Church of Nova Scotia, it shall be known under the designation of the 'Synod of the Presbyterian Church of the Lower Provinces of British North America,' and shall be entitled to, and vested in all the authority, rights and benefits to which it is now, or may become entitled. And this Synod further declares that each of the congregations under its inspection, whether they shall adopt a name to be hereafter fixed, or shall retain, as they shall be permitted to do if they shall deem proper, the name by which they have hitherto been designated, shall not be held, though remaining in consequence of this Union under the inspection of the Synod of the united Church, as in any respect changing their ecclesiastical connection, or affecting any of their civil rights."

At a quarter to 11 o'clock precisely the bell of Prince Street Church commenced to ring—to ring the joyous marriage peal of the two churches. The Free Synod then formed outside of Knox's Church. The Moderator took the lead, supported by the Synod Clerk, Professor King and Dr. Forrester, the Dr. having been cordially invited this day to take his seat as a member of court. Other ministers followed two by two. Then came the elders and probationers, licentiates and students. The procession as it approached the tents appeared to great advantage. It numbered about sixty. R. P. Grant, Esq., acted as marshal and showed the members their position on the platform. Just five minutes later the Synod of the Presbyterian Church of Nova Scotia walked in procession up the same hill and entered the tent at the same door. It was much larger than the Free Church procession, and presented an imposing aspect. The Moderator and Clerk led; then the Professors, and then the various members in order of seniority. The number of elders in attendance was large, and no friend of Presbyterianism but would feel gratified at seeing so many intelligent laymen taking so warm an interest in the Church. Clarence Primrose, Esq., acted as marshal of the procession.

The vast congregation hushed into the deepest silence as the Rev. Mr. Murdoch, the senior Moderator, rose and gave out the Hundredth Psalm, which was sung by all the people standing, to the Old Hundred.

The Rev. P. G. McGregor then read the last minute of the Synod of the Presbyterian Church of Nova Scotia, and the Rev. Mr. Duff read the last minute of the Synod of the Free Church. The roll of the Synod of the Presbyterian Church was then called, when it appeared that *all* the ministers were present except two—one of whom was detained by sickness. Thirty-three elders also were present. Of the Free Synod, there were twenty-five ministers and nine elders.

The rolls being read, the Rev. P. G. McGregor read the Basis of Union, which was engrossed on parchment and ready for signature. The members of both Synods stood up while it was being read.—Rev. Mr. Murdoch then signed the Basis on behalf of the one Synod, and the Rev. Mr. Forbes on behalf of the other.

The Rev. Mr. Murdoch declared that the Presbyterian Church of Nova Scotia was from this date merged into and should be known as the Church of the Lower Provinces of British North America, and should be entitled to all the rights, and vested in all the privileges, to which it is now, or may hereafter become entitled. The Rev. Mr. Forbes having made a similar declaration in reference to the Free Church, the Moderators gave each other the right hand of fellowship—all the ministers and elders followed their example, the choir and the whole audience singing the 133rd Psalm. "Behold how good a thing it is," &c. This was a most affecting scene, and the big tears rolled down many a cheek not used to weeping.

Mr. Murdoch then moved and Mr. Forbes seconded that the Rev. Professor King be now chosen Moderator. This was agreed to unanimously, and the Professor took the chair amid loud and repeated cheers. He then offered solemn prayer; after which it was moved by Mr. Bayne and seconded by Mr. N. Mc-

Kay that Messrs. Duff and McGregor be the Clerks of the Synod, and agreed unanimously. The roll of the United Synod was then called and every member requested to signify his assent or dissent from the Basis of Union. All gave their assent. Members then signed the Basis in order of seniority.

Rev. Mr. McGilivray gave out a Psalm and read some passages of Scripture, after which Mr. Roy offered up prayer. Professor King then addressed the Synod in very spirited and appropriate terms. Professor Ross followed in a very eloquent and appropriate speech. Rev. A. Campbell gave out a Psalm and engaged in prayer. The Rev. Dr. McLeod was to have addressed the meeting at this stage in Gaelic, but a letter was read from him, explaining his absence on account of ill health. Rev. C. L. Ross was called upon to occupy his place which he did very happily. Rev. John Stewart offered up prayer in Gaelic. A Psalm was sung in Gaelic. The Synod then adjourned at 2 o'clock, to meet again at 3, to resume public proceedings.

In the afternoon addresses were delivered by the Rev. Messrs. McCulloch, Blair and Patterson, and by Messrs. Forman and Creelman. The Synod adjourned at a quarter to 6 o'clock. Thus ended the public proceeding of the most important day in the ecclesiastical chronicles of Presbyterianism in these Provinces. May God add His blessing!

The attendance both morning and afternoon was very large—upwards of 3000. The day throughout was most beautiful and propitious. The tea meeting in the evening was most successful and delightful.

THE PROTESTANT INSTITUTE OF SCOTLAND.

Edinburgh, 22nd September, 1860.

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

SIR,—May I beg that you will kindly insert the enclosed document in your Journal. We are especially anxious to reach the scattered children of Scotland, and such as trace their spiritual descent to our land in America, and we do not know in what other way to accomplish our object. The people of Scotland are engaged at present in an important work, that of erecting a great Protestant Institute as a worthy monument to John Knox and the Reformers of 1560. We have just celebrated at Edinburgh, the Tricentenary of the national abolition of Popery with great enthusiasm. Another important historical period is just before us, namely the 20th of December next,—when the first General Assembly of Scotland was held—the precious germ out of which almost all the Presbyterian Churches of Great Britain, Ireland, and America have since sprung. We propose to hold public worship and thanksgiving on that day, and we earnestly trust that our brethren in distant lands will join with us. We propose also to make a collection on that day for the Protestant Institute of Scotland as a suitable token of gratitude, and we are anxious that our friends in other lands, whom the Lord has prospered with worldly means, should join their contributions with ours. Scotland needs their help at the present moment, for a great struggle to destroy the Reformation in Great Britain has begun, supported by Grants from the Popish Propaganda, the Puseyism of England, and even by large Grants from the British Treasury. There is on the other hand great apathy and division amongst ourselves, but we look forward to the Protestant Institute as a tower and centre of strength, a great means, under God, of arousing and concentrating the nobler spirit of other and better days. A large sum however is still necessary to establish the Institute free from debt. The Contributions of our brethren from all lands will be most welcome, and as Scotland seldom makes a formal appeal, we trust that this one, made in such interesting circumstances, will be cordially and liberally responded to.

I am, &c.,

JAMES BEGG, *Convener.*

The effort to establish a Protestant Institute for Scotland has met already with considerable success. Upwards of £2000 have been raised, which has enabled

the Committee to purchase, free of debt, one of the most venerable buildings in Edinburgh, to wit, the Magdalene Chapel in the Cowgate. In this venerable building some of the first General Assemblies of the Church of Scotland were held,—there John Craig, a converted Dominican monk, and colleague of John Knox, preached after the Reformation, and there the dead body of the Duke of Argyll was laid after his execution, and previous to its interment.

A building surrounded with such historical associations cannot fail to interest every true-hearted Protestant, while its position in the great centre of Romanism in Edinburgh makes it the fittest that the Committee could have purchased, for carrying out the object for which the Institute is being established.

With the view, however, of rendering the Institute efficient and permanent, additional premises, contiguous to the Magdalene Chapel, and having an access from George IV. Bridge, have been secured by the Committee, and, at a reasonable expense, a suitable building, with a frontage to the Bridge, and standing midway between the two Colleges, may be erected, by which the Institute will be equipped with an office, a hall for meetings and lectures, a consulting library, and other accommodations. All this the Committee have now resolved, by the blessing of God, to accomplish. This will enable them to carry out fully the design of the Institute, viz.,—(1.) as the head quarters of a Mission for Roman Catholics in Edinburgh, and a means of establishing and superintending Mission operations wherever Romanists are found to congregate throughout the country; (2.) as a centre of information on the Romish controversy in all its aspects; (3.) as a training school in all the peculiarities of Romanism for students attending our Universities and Halls, teachers, and the rising youth generally; (4.) as a means, by publications, lectures, &c., to maintain a healthy spirit of Protestantism in the country; and (5.) as an effectual agency, to expose and counteract the secret and increasing aggressions of Rome.

To effect these all-important objects, however, the Committee will still require a considerable sum of money, probably not less than from £3000 to £4000; but from the great interest already manifested in the Institute in England and Ireland, as well as in Scotland, and its success in the training of Students, under the able direction of Dr. Wylie, the Committee confidently hope that the necessary sum will be realized, and probably before the end of next year. They cannot help thinking that, as 1860 is the Tricentenary of the Scottish Reformation from Popery, which took place in 1569, and, as it is to be specially commemorated; this would be a most fitting time to complete the whole buildings, and to present the Institute, free of all incumbrances and feu-duties, fully equipped, as a lasting memorial of the great Reformation in Scotland, the most important event that ever occurred in this country.

The need of such an Institute is every day becoming more apparent, for there never was a time since the Reformation when so loud a call was addressed to Protestants to be up and doing. Whilst our Reforming fathers have gone to their rest and reward, a new generation have grown up in comparative ignorance of the principles of the Reformation, and of their sufferings and struggles. Rome has meanwhile been stealthily acquiring great social and political power. A large number of the English clergy have gone over to her ranks. Many of the great and noble of the land have been caught in her snares. The Government now trains her priests, pays her teachers, employs her emissaries in almost every department at home or abroad. A number of Jesuits have lately settled in Edinburgh, in addition to all the previous agents of Rome, and, from the large sums placed by the Romish Propaganda at the disposal of the Scottish Bishops, it is evident that a great struggle to subvert the Reformation is about to be made. To expose and resist all such attempts, and to seek to hand down the blessings of the Reformation in increasing measure to the latest posterity, must be regarded as a paramount duty and great privilege by the people of God. Rome is uniting her forces to support any and every Government that will comply with her ever-increasing demands.

At the present rate of progress her complete triumph in Britain must be regarded as only a question of time, whilst the experience of every continental nation proves that she is as deadly an enemy as ever to the blessed Gospel, and to every form of human liberty and progress. Woe be to Britain if she ever again becomes supreme. In these circumstances it is surely high time that our future Ministers should be thoroughly versed in the old controversy of the Reformation, and that all our people should be prepared for the struggle to which they must be inevitably exposed, unless all that is dear and was so dearly purchased is to be resigned without a struggle. In order to awaken the people we must first awaken and inform the future Ministers of our land. This can only be done by means of such a machinery as is about to be secured in the Protestant Institute, and the securing of this again will depend on the liberality of Protestants.

The plan of establishing such a head-quarters of Protestant training should interest the entire Kingdom, as well as the Colonies and the Continent. For, as Edinburgh is the seat of the metropolitan University, students from all quarters are yearly attending our classes, and going forth again as professional men over the whole world, and our training classes will be open to all. Ministers going to the Colonies will thus be fully equipped in the Popish controversy, where a knowledge of it is so much required. In all our Colonial dependencies Rome is most vigorous in labouring to corrupt the faith of our people and to subvert our Churches.

The operations of the Institute are being carried on already, as has been hinted, with great success. With the kind co-operation of the Scottish Reformation Society, upwards of 200 Students have been trained in the Popish controversy during the past year, partly by the systematic and able lectures of the Rev. Dr. Wylie, which have been most acceptable to the Students, and partly by competitions for prizes. A Mission and School have also been carried on, and a training class for young men of the middle classes has been recently organized. It is hoped that very soon there will issue from the Institute sound Protestant Histories and other literature for schools and the people generally, an object which is at present all-important, seeing that our periodical press is becoming corrupted with false liberalism, and our histories with falsified facts.

The Committee therefore earnestly hope that every Protestant will aid them in this important undertaking, already so auspiciously commenced, both by contributing themselves, and inducing others to contribute. Contributions will be received by James Moir Porteous, Agent for the Institute, 6, York Place, Edinburgh; and by Mr. Peter Robertson, the Treasurer, Commercial Bank, Edinburgh.

The Committee would also earnestly solicit the prayers of the people of God for the success of the important work in which they are engaged. They are deeply convinced that "except the Lord build the house, they labour in vain that build it." If the old spirit of the Reformation is to be revived—if we are to prove ourselves worthy of such a noble ancestry and such precious privileges, our hearts must be touched as with a live coal from the altar of God, and for this He must be enquired of by the House of Israel to do it for them. Let our prayers, therefore, ascend with our contributions before God. Let us now, in no spirit of faction, but of Christian love and enlightened patriotism, seek to enlighten those that sit in darkness, to perpetuate the preaching of the glorious Gospel which Rome would silence, and to hand down our privileges unimpaired to our children's children. It has been well said, "If the Reformation was worth securing, it is worth maintaining," and we shall prove traitors to the truth of God and the God of truth if any effort for this end which we can make is left unattempted.

JAMES BEGG, D.D., *Convener.*

TRICENTENARY OF THE REFORMATION.

To the Ministers and Members of the United Presbyterian Church.

[The following address has been issued by the committee of the U. P. Synod at home, on the Tricentenary Celebration of the Reformation in Scotland. It will be recollected that our Canadian Synod have recommended all ministers under their jurisdiction to preach on the subject on Sabbath, next, preceding the 20th December next.]

The Synod, at its meeting in May last, unanimously adopted in all its parts the request of the Committee on the Tricentenary Celebration of the Reformation in Scotland, and re-appointed the Committee to take advantage of any suggestions that might be thrown out—to be ready for co-operation with other Churches—to be prepared, whatever circumstances may arise, to offer counsel in regard to the general celebration,—and, should they see fit, to issue an address or suggestions on this subject to the congregations of this Church.”

The portion of the report relating to the general celebration was as follows:—

“A further measure to which the Committee attach much importance, is the setting apart a day, to be observed throughout all the congregations of the Church for the special and devout commemoration of the Reformation from Popery, when with services of thanksgiving and humiliation, and discourses or addresses devoted to the occasion, a revival should be sought of the principles and spirit of the Reformation, and thereby of enlightened piety and spiritual zeal, and onward progress in truth and freedom.

“The day most appropriate for such an end is the 20th of December, when, without any appointment of Parliament or Privy Council, the first General Assembly of the Church of Scotland was held; and that Church, in all the freshness, simplicity, and freedom of young life, stood forth, like the Primitive Church at Jerusalem, organized and ardent to fulfil the mission for which she had been called into being, alike unendowed by and unallied with the State.

“If half a century ago, the United Kingdom devoted a day to celebrate the jubilee of a venerated sovereign; if, last year, throughout Scotland, and in every quarter of the globe where Scotchmen or their descendants are wont to meet, numerous companies assembled to celebrate the centenary of our great lyric poet's birth; if every year, throughout the States of the American Union, a day is set apart to celebrate their national independence.—what claim upon Scotland's remembrance and celebration has *that* event which, beyond all others in her history—beyond the battle of Bannockburn, or the Union of the Scotch and English Crowns, or the union of the two kingdoms, or the sway of the Commonwealth, or the triumph of the Revolution, or the great political and fiscal Reforms of our own day—has most powerfully moulded its character, and secured its interests, and established and elevated its name and influence throughout the world?

“Three centuries have run their course since that event. Yet this is the first public or formal celebration of it. The dominance of antagonistic influences on the arrival of its first centenary, and of spiritual supineness on the arrival of the second, hindered its celebration at the one period, and led to its neglect at the other. In this age, beyond the upholders and votaries of arbitrary principles and religious error and superstition, there is no other class of the community which may not be expected to regard it with a greater or less measure of the interest and seriousness befitting its importance. For its benefits, social and political, have been universal and immense. So that, viewed only or mainly in relation to civilization, the patriot, the politician, the man of letters or science, and the intelligent citizen of every grade, may well demand for it a national commemoration.

“But its primary, its grandest, and its most conspicuous benefits were religious, and its celebration is pre-eminently incumbent on the society which it called into existence,—the Reformed Church. And if on every branch of that Church this duty is incumbent,—especially does it devolve on that—which, to maintain the purity of the Reformed doctrine, and the fidelity of the Reformed discipline, and

the integrity of the Reformed liberty of the members of the Church to elect their own pastors, when all these were corrupted or ignored in the Kirk of Scotland, was the first to secede from it, and to encounter all the hazards and dishonour of Dissent,—that which is the oldest, therefore, of all Dissenting Churches in Scotland,—that which in its principles, and in the rights and influence of its members, is the freest of all the Presbyterian,—that which alone of them has opposed State endowments of religion,—that which for four generations has maintained that the Church is not only to preserve, but to prosecute the work of Reformation,—on that branch of the Reformed Church, we say, it especially devolves to celebrate the most signal display of God's favour to our land; and reflecting on all the blessings of which that work has been the channel to our ancestors and to ourselves, to say with the Psalmist—*'I will remember the works of the Lord: surely I will remember Thy wonders of old. I will meditate also of all Thy work, and talk of Thy doings.'* It is well that the assembly of her elders—teaching and ruling—set apart a day for its celebration. But the duty is not to be performed, nor the privilege enjoyed, by proxy. These belong no less to the members of the Church than to her official representatives. And it is most meet that throughout all her congregations a day should be consecrated to this high purpose. *'Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! Let them praise Him in the assembly of the elders. Let them exalt Him also in the congregations of the people.'*

In adopting this part of the report, "the Synod resolved to appoint the 20th December next to be set apart by all the congregations of the Church for the special and devout commemoration of the Reformation from Popery, when, with services of thanksgiving and humiliation, and discourses or addresses devoted to the occasion, a revival should be sought of the principles and spirit of the Reformation, and thereby of enlightened piety and spiritual zeal, and onward progress in truth and freedom."

Since that resolution was adopted (May 15th), the General Assemblies of the Established and Free Churches have also appointed the same day to be observed for the same general object; so that Thursday, the 20th December, will be kept throughout Scotland as a sacred holiday, and will exhibit the impressive spectacle of a National and Religious Celebration of the Reformation from Popery. In the prospect of that event, the Committee deem it proper at present to offer the following suggestions. They think that, to improve the occasion aright, neither should pulpit discourses or addresses on the subject be confined to the day set apart for a general celebration, nor should the public services of that day be restricted to congregational or denominational assemblies.

The principles of the sole authority of God's Word as the rule of faith, and of the right and duty of private judgment, are so transcendantly important,—as are the doctrines of salvation by grace through faith in the righteousness of Christ, the blessings which have flowed from the vindication of these principles and doctrines by the Reformers,—and the obligations resting on our witness-bearing and Reforming Church to rectify what is wrong, and to supply what is lacking in the views and usages transmitted from our godly ancestors, that the work of Reformation may be carried forward and advanced toward perfection,—that there is room and need for much pulpit instruction to leaven aright the mind of the Church, and to prepare it for the duty before it. While a series of discourses on the subjects indicated may be very seasonable and advantageous from the pulpit, it is no less desirable that the Members of the Church should make themselves well acquainted with the nature and influence of the Reformation, by reading the books within their reach, ancient or modern, whether of general or of Church history, of the biographies of the Reformers, of which none are more worthy of perusal than Knox's own History, and his Life by M'Grie. The more plainly and fully the subject of the Reformation is treated in the pulpit and understood by the people, the more fervent will be the Commemoration, and the more ready and earnest the subsequent prosecution of the great work.

The public Services on the 20th December, in the opinion of the Committee,

should consist primarily of one by each Congregation at the usual time for public worship, devoted to the exercises of thanksgiving and humiliation, and to a discourse or address on some topic pertinent to the occasion. At this service, as in previous discourses on the subject, every Minister will have the opportunity of impressing on his own Congregation those views which he may deem important in connection with our denominational principles. But considering on how many important points all Reformed Churches are agreed, and especially all the Presbyterian Churches of Scotland, and how desirable it is that the extent of their agreement should be acknowledged, realized, and exhibited, the opportunity is most favourable and the call strong for united services in commemorating an event of common interest. The Committee, therefore, recommend that not only in all the towns, but in every locality where the Ministers and Congregations of this Church, by vicinity to those of other Evangelical Churches, Established or Dissenting, can promote conjoint meetings for celebrating the Reformation, by a succession of devotional exercises and addresses, without compromising or trenching on denominational differences, this manner of improving the afternoon or evening of the day of celebration should be embraced. The interchange of pulpits with ministers of other Churches, to exhibit and advance the Reformed principles and doctrines held in common, were also most befitting on the Lord's-day immediately preceding or following the General Celebration. With steadfast adherence to distinctive principles, let us cherish catholicity of spirit, and seek co-operation and unity with others to the extent of our agreement. *Whereto we have already attained, let us walk by the same rule, let us mind the same thing.*

HENRY RENTON, *Convener.*

INVITATION FROM CALCUTTA TO UNITED PRAYER.

A circular on this subject has been prepared by the Rev. Dr. Duff and the Rev. Dr. Ewart on behalf of the Calcutta Missionary Conference. Both these distinguished missionaries state that the Conference have received a suggestion that they should venture "to invite the Churches of our Lord and Saviour to join in a special service of prayer and supplication, with thanksgiving, at the commencement of 1861." The Conference gladly respond to the proposal, and suggest that the season of prayer should extend from January 1st, 1861, to the 7th inclusive. They say, that "the 'signs of the times'—the wonderful opening for the gospel in China, Japan, and Central Africa,—the restoration of peace to India,—the remarkable movements in Italy and Turkey,—the stirrings in many places among the scattered remnants of Israel,—the blessed and glorious revivals of religion in the United States of America, in Great Britain and Ireland, in Sweden and other parts of the Continent of Europe,—have all combined in creating in many hearts the joyful hope of the gracious Lord's speedily accomplishing mighty works for the glory of his own great name."

Obituary.

REV. ALEXANDER FLETCHER, D.D.

This celebrated preacher died at his country seat in Essex, England, on Sabbath 30th Sept., in the 74th year of his age. In 1807, he was settled as assistant and successor to his father, who was minister of our Church at Bridge of Teith, Perthshire. In 1811, he removed to London, where he was amazingly popular, and surpassed almost all others in addressing the young. Every year on Christmas day he preached to a vast assembly of children, and marvellously sustained their attention. Several of his publications, especially his "Family Devotions" have had a very large circulation. He was rich and contributed liberally to benevolent and religious objects. It was his practice to pay an annual visit to Scotland, where crowds were eager to hear him. He was, this autumn, to have addressed the working classes in Glasgow, but strength failed, and dropsy came on, which terminated his days.