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THE CANADIAN
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[No. 3.

Miscellaneous Articles.

SHOULD THERE BE AN AGENT FOR THE SCHEMES OF
THE CHURCH ?

That those deputed by the Synod to conduct the several schemes of the Church have faithfully discharged their duty thereanent, there can be no doubt. Indeed their fidelity and zeal deserve, and, we believe, have secured, the commendation and gratitude of the whole Church. It would be unwarrantable to expect greater efficiency in their respective departments, so long as they are charged with other numerous and onerous duties of a sacred and secular character, which alone, as experience has proved, constitute a heavy tax on the attention, the time, and the energies of the most gifted and devoted of men. If, then, the liberality of the U. P. Church in Canada might be, and should be, larger than it is, the fault must be attributed to the system hitherto employed for its elicitation, rather than to the parties entrusted with that important duty.

We think that no one acquainted with the circumstances of the people will say that the Church has reached, or even approached, that point in the scale of benefaction which duty to her divine Lord demands—a duty the performance of which is prompted by gratitude for mercy received, and by compassion for the perishing as well.

The conviction extends and strengthens, that some other mode should be adopted for exciting and eliciting the liberality of the members and adherents of our congregations; and the practice and experience of other Churches, and of Missionary, Bible, and Benevolent Societies, point unmistakeably to the appointment of an Agent whose sole duty

shall be to attend to this business—a business of the most vital importance to the cause of Christ, and one that merits the highest talents and the most devoted zeal that the Church can command. No position in “the household of faith” would be more onerous and honorable than that of such an Agent. He would have ample opportunity to preach the Gospel, when visiting the Churches, and of reminding them affectionately of their duty as deep debtors to Jesus. The visits of an able and devoted Agent would be hailed alike by the Ministers and members of our congregations; and it would belie all experience if liberality were not thereby largely increased. Nor would this be all. Not only the results of the past, but the language of divine promise warrants the expectation that if a congregation give willingly, and according to their circumstances liberally, for the spread and maintenance of the Gospel, peace and spiritual prosperity will abound among the members. On this we need not dilate. Read Malachi, iii. 10. Then most apparent it is, that whatever instrumentality will best promote the enlightened, loving, and grateful liberality of believers, the Church is bound in duty to employ. That instrumentality, in the now enlarged condition of our Church, we and others firmly believe to be the appointment of an Agent, selected from the host of the Church’s able and zealous servants, whose entire time and energies shall be devoted to the work of carrying on the several schemes of the Synod. Confident we are that such a step would be the beginning of better days to that section of the Church to which we belong. Indeed it appears to us that the appointment of an Agent has become a necessity if we would go forward, in obedience to the marching orders of the Captain of our salvation, and possess those portions of the land that invite our entrance by their very destitution. To continue much longer without an efficient Agent, or the adoption of some more successful means than we have hitherto employed for strengthening our stakes and lengthening our cords, will be tantamount to declaring that we are content not to wax, but to run the imminent risk of waning in the land. *Let such fact and such feeling be far from us. Our watchword must be onward*, and our patent duty is to adopt without delay the likeliest means for the securement of the Church’s vigor and advancement—means the efficiency of which has been tested by others for many years past, and the more general and confident employment of which is markedly on the increase.

It is probable that some good and worthy men, trysted with excess of caution, may object to the appointment of an Agent on the score of *cost*. This objection will at once vanish, we think, when looked at in the light of experience. Would the Bible Society and the various Missionary Societies, that so honor Britain and benefit the world, have been aught better than the ghosts of what they are, but for the ceaseless efforts of their salaried Agents? The Canadian Bible Society has, within the last few years, seen fit to employ two additional Agents. Such a step its worthy committee had never taken but with the design, and having something like the certainty, of increasing the resources and thereby widening

the sphere of the Society's benign efforts. The U. P. Church in Scotland has two Agents whose salaries constitute but small items of the large increase of funds resulting from their efficient labours. And most of the influential Protestant Churches in this Province, viz., the Episcopal Church, the Wesleyan, and the Free, employ paid Agency in conducting their various schemes; and, as far as we have learned, the results in every case have justified the means. We are fully convinced that our ecclesiastical machine will at best move but sluggishly and joltingly along, till we apply as a motive power a qualified and well-paid Agent. We cannot but believe that the salary of such an Agent would speedily be much more than met by the increased liberality of the people.

It is also possible that some would deem it an impropriety were the Synod to appoint an Agent in prospect of an early Union with the Free Church—an event to be prayed for, and by effort hastened, by all in both Churches that desire Zion's peace and prosperity. The near prospect of Union constitutes in our opinion, no ground or apology for delaying the appointment of an Agent. Unless the Union be consummated at the meeting of Synod in June—a consummation to be desired rather than expected—there could be no impropriety, but the reverse, in taking action in the matter referred to. The extent and condition of our Church warrant and loudly demand the employment of an Agent. Well, when the Union takes place—and may it speedily occur—there will be more than sufficient field for the efforts of two Agents. As we view matters, the work of our Agent would be much more of an out-door character than that at present assigned to the worthy Agent of the Free Church. The duties of the latter, after Union, would not, perhaps, greatly differ from what they now are, and with which, those of the former could be so arranged as in no way to interfere. Indeed the United Church would possess a power for good that neither at present enjoys. The needed, desired, and expected Union will not be hastened a single day by the postponement of needed measures on the part of our Synod, nor retarded in the least by an enlightened and vigorous prosecution of the path of duty. Rightly or wrongly it is the opinion of some that the shadow of the coming Union has had a paralyzing effect on the energies of our Church, especially in regard to her Missionary operations, in preventing her entering localities in which her services were sought, lest she might even seem to contend, or compete, with a Church with which she hoped ere long to be united. Now, as far as we know, our sister Church has never been caused to turn aside one step or to linger a moment in her aggressive march by the consideration of the expected and approaching Union. Her policy is not wanting in wisdom. If Union be accomplished soon, well; if it be indefinitely postponed, she has lost nothing by desiring and looking for it, having permitted no duty to wait its coming. Let us go and do likewise. And one of the first things that demand the earnest consideration of Synod is the question that heads this paper, *Should there be an Agent for the schemes of the Church?*

A WORD FROM SCOTLAND ON THE UNION.

In a former communication* on the proposed Union between the Free and United Presbyterian Churches in Canada, I advocated the frank admission of difference of sentiment between them on the question of the Magistrate's power in religion. There is, I observed, no use in disguising the fact; it is better explicitly to avow it and proceed on its admission in all negotiations for Union. I crave liberty now to offer some observations on the exercise of mutual forbearance on this subordinate point of difference, and to support a plea for Union on this ground of Christian love. As the two Churches seem to be at one on the other Articles of the Basis, it appears the only honorable course for both to consent to expunge the Fourth Article with its Note, and to substitute one in its stead—an Article admitting the existence of diversity of sentiment among the brethren uniting, respecting the Magistrate's power, expressing respectively the views of both, and agreeing to make this diversity a matter of forbearance.

This appears to me to be the most honorable and Christian course for both Churches. The difference of opinion on this point exists between them, and no language, however chosen, can harmonize their present views. Every attempt to place their sentiments in harmony must either shade off into an abstract generality, which means anything or nothing, or it must grate on a practical point which disturbs by the collision. The beliefs on this head are not at one, and plain, honest, faithful words, will not consent to say they are one. And why should words be asked to say so? Will any Article, framed on this principle, satisfy the mutual Christian conscience, or will it commend itself to the approval of those that are without? If both sides have conceded equally the full expression of their faith on the question, each is dissatisfied with the surrender, and if one has gained more than the other, the party foiled in the field of diplomacy will likely feel the sorest, as well as fight the keenest, in the arena of future strife. It is always dangerous ground for Christian men to tread, where each is eager to gain the fullest expression to his own views in an Article of Union, while the barest possible admission is allowed to the sentiments of another. In this case, though formal agreement be secured, it is at the expense of transparent consistency on the one side, and of full confidence on the other. The party who has conceded most for the sake of peace, or harmony of language, makes a surrender of plain outspoken truth, which an enlightened conscience cannot altogether approve; and the party who has obtained the victory in words must still feel a misgiving in heart as to brethren who have retracted none of their former sentiments, yet consent in words to their virtual suppression. That is a Union of a doubtful omen indeed, in which the parties entering it first meet in eager struggle as to which shall have their peculiar sentiments most fully expressed in the instrument of their incorporation, and it is perilous in the outset to the integrity, as well as

* Page 33.

the rights of the Christian conscience. Every Christian man ought to be as jealous of wounding a brother's conscience, as he is of receiving injury to his own. In this matter of the Articles in the Basis of Union, the brethren in the one Church should just be as sensitive not to draw those of the other into any expression which they suspect may do violence to their conscience, as they would guard against any word which their own heart could not fully approve. Each should remember that forbearance is equally required on both sides, and be prepared not only to demand it, but to exercise it. I will candidly avow here to a feeling of surprise I have had in perusing the expressions of some of the Free Church brethren, as if all the forbearance was required of them. Some of them seem to speak as if they thought our sentiments on the Magistrate's power were so erroneous that Christian endurance must all rest with them who bear with them. These brethren, and all others who sympathize with their tone of remark, ought to know that we reckon their views as erroneous as they can regard ours, and that it requires quite as much forbearance in us to concede to them liberty to hold them, or utter them, as it does in them to bear with ours. It will not do for them to assume the tone or authority of the judge, as if their decision in this matter were liable to no infirmity, and needed no charity to bear with it. It is time for them to know that we and they meet here on entirely equal ground. We have alike examined the Word of God, we have arrived at different views on this point of our Master's will, and their sentiments require our forbearance as far as ours require theirs. It is Christian, I think, and honorable, to consummate the Union in the exercise of this mutual forbearance.

Another reason may be assigned for this plan of Union—that both Churches already exercise forbearance on points of equal if not greater importance than this difference regarding the Magistrate's power. I might refer here to diversity of sentiment which to some extent prevails in all Churches, with respect to the Divine decrees, the freedom of the will, the terms of communion, the lawfulness of marriage with a deceased wife's sister. These are questions on which great and good men have differed, and yet their minor shades of belief on them have not disturbed the harmony of their communion, while they have agreed to make them matters of forbearance. I do not, however, refer more at large to these, but would advert for a moment to the pre-millennial advent of Christ as an illustration in point. It is well known that this is a question on which, at present, different views obtain in the Christian community, and, I believe, Ministers and members in both Churches in Canada entertain those diversities of sentiment. Some brethren believe that Christ will come and reign in person on the earth during the millennium, while others maintain His advent then will be spiritual, and that He will not appear in person till He come to judge all mankind together at the last day. Here is a difference of faith on a great fact of revealed truth. I by no means assert that forbearance should not be exercised on it among Christian brethren; but I venture to affirm that it is of far more practical

importance than the question of the Magistrate's power, in a country at least were there is no prospect of any religious denomination being endowed by the State. In these circumstances, it is clear to demonstration, that opposite views on the pre-millennial advent will exert a deeper influence on the interpretation of Scripture, on the tone of the religious life, on faith in power of Gospel truth for the present conversion of men—than can ever be exerted by difference of sentiment on the Magistrate's power. Let diversity of belief on the pre-millennial advent prevail and be earnestly held in a Church, and you will, to an absolute certainty, have a far greater difference in the type of Christian life and of Gospel preaching there, than you will have with merely a difference of view on the Magistrate's power in religion. Now, I repeat, it is not asked that brethren should here refuse forbearance to the greater diversity, but it is urged that, while granting it to the larger, they should willingly concede it to the less.

A further argument may be offered for this plan of Union—that it is in accordance with the spirit and tenor of Scripture. God, in nature, makes full provision for diversity of elements and forces acting in harmony of operation and result. And God, in the word, provides too for different human minds, looking on the light of revealed truth with free thought and honest heart, where the shades of belief may vary like the colors of the rainbow, but all blend under the power of love into the pure white ray as from the parent orb. It is not contemplated here that each Christian mind shall strike the very same note of faith, and thus make one dull, monotonous sound, in unison, to echo through the Church; it is rather expected that all shall touch different chords in harmony, and thus cause the anthem of salvation to peal over the earth “as the voice of many waters.” Who can carefully read the New Testament without being struck with the frequent and earnest exhortations it contains, to Christian Union on the principle of mutual forbearance? “Wherefore, receive ye one another, as Christ also received us to the glory of God.” “Endeavouring to keep the unity of the Spirit in the bond of peace.” “If there be, therefore, any consolation in Christ, * * * fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.” “Let us, therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded God shall reveal even this unto you: Nevertheless whereto we have attained, let us walk by the same rule, let us mind the same thing.” These are some of the inspired counsels which are scattered through the divine word, urging Christians to forbearance and union. And it is important to observe that these exhortations are applied to differences in the primitive Churches of no small importance. The great question that divided believers from among Jews and Gentiles then, was the authority of the ceremonial law. One class believed the Mosaic institute was still binding on converts to Christianity, and they regarded the eating of meat offered to idols as a violation of a divine law; another held that the ancient ritual was abolished, and that they were at liberty to eat what

was set before them, asking no question for conscience sake. Will any one maintain that difference of view on the Magistrate's power, such as prevails in the Free and United Presbyterian Churches, is to be compared in magnitude to this diversity in the primitive Church on the obligation of the ceremonial law? It is believed every candid mind who looks at the question without prejudice will at once admit they are not for a moment to be placed on the same level. Yet what does the inspired Apostle enjoin as Christian duty in the primitive ground of difference? It is just Christian unity in mutual forbearance. These are His words, "Him that is weak in the faith receive ye, but not to doubtful disputations." This is the law of Christ respecting union of Christians, where they are agreed on the great truths of salvation and the plan of worship, but differ on subordinate points of belief. They are commanded to receive each other, mutually reckoning their brother weak in the faith on the matter of difference, and this not for the purpose of disputations respecting the question at issue, as if each were eager to gain the other over to his views. The will of the Master is, that Christian brethren receive one another, unite with one another, concede freedom of opinion to one another, exercise forbearance towards one another, and thus endeavour to keep the unity of the Spirit in the bond of peace. The application of these remarks to the union of the United Presbyterian and Free Churches is not difficult. He who denies that forbearance should be exercised on the sole question which divides them, is bound to prove that difference of sentiment on the Magistrate's power goes nearer the central truth of justification by faith, and is of greater importance in the Church than was diversity in the primitive age on the obligation of the ceremonial law. This I believe to be impossible, and therefore submit that the Apostolic injunction to forbearance in the one case makes it much more an imperative duty in the other. Taking into account the diversity of circumstances and training of the early Christians, and the numerous allusions in the inspired epistles to their differences of sentiment, it appears to me if the same demand had been then made for uniformity of creed as is made now by some for oneness of opinion on the Magistrate's power, there could scarcely have been such a thing as union of Christians and Churches in the same fellowship at all. But they loved one another with a pure heart fervently, and afford a beautiful example to us to exercise forbearance towards brethren who differ from us. Thus it is that Christian Churches, as well as individuals, are affectionately exhorted to "stand fast in one spirit, with one mind striving together for the faith of the Gospel."

In drawing these observations to a close, I may be permitted to say that I have conversed with not a few in our Church here, on the subject of the proposed Union in Canada, and I have not heard two opinions expressed as to its proper Basis. The uniform conviction is that the United Presbyterian Church in Canada cannot agree to the Fourth Article unexplained, without a surrender of a principle of perhaps all but universal belief within her pale, and that it is infinitely preferable to

make difference on this point matter of forbearance. In these interesting and hopeful negotiations for Union. the brethren of our Church may feel they owe much to Christian brotherhood and love, but they may also be reminded they owe much to Scripture truth. Their part, as we think, is to meet the sister Church speaking "the truth in love." Let them tell the brethren of the Free Church explicitly wherein they differ from them, let them guard their sentiments from misapprehension by them, let them avow their willingness to agree to a cordial Union on the ground of mutual forbearance, let them propose to insert in the Basis of Union an Article, camly, candidly expressive of their mutual views on this point. This, it is firmly believed, is a Christian, an honorable, a scriptural, plan of Union, and ought to be crowned with success. If it fail, the responsibility of the separation will rest with those who reject it, and those who offer such terms of Union will remain apart in a good conscience towards God. But I fondly hope this plan of Union will commend itself to the mind and heart of all the brethren, and that by an outpouring of the spirit of love the two Churches will soon be united into one. "Now the God of patience and consolation grant that ye be like minded, one toward another, according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

MERSIANUS,

[Perhaps we ought to say, that we have now ascertained who is the author of these papers. He is a most respectable Minister of the U. P. Church, of more than twenty years' standing. We have heard it alleged, that he has not stated quite correctly some of the views of the Presbyterian Church of Canada. Of the honest intentions of the Author we cannot doubt; and being ourselves conscious of nothing but a desire for the promotion of truth, we should be most happy to insert any explanation or reply, of moderate length.]

Reviews of Books.

SERMONS. BY THE LATE REV. F. W. ROBERTSON, M.A. Fourth Series. 12mo, pp. 425. Boston: Ticknor and Fields. Hamilton: Brown and Co.

This volume, similar in style and appearance to the three previous volumes published by the same house, contains full outlines of fifty-six Expository Lectures, on St. Paul's Epistles to the Corinthians, compiled by the editor from the manuscript notes of the author, and the "short hand notes of others, taken by different people." The work is therefore fragmentary and incomplete, and as stated in the preface, is but a very imperfect transcript of the discourses as delivered. The discourses are strictly popular, not critical, and present what may be regarded as analytical, or logical exposition of the teachings of the

apostle, without attempting to give either a historical or grammatical interpretation of his language, although it is obvious that the author by no means overlooked either in his preparations. They are brief, clear, suggestive, though to our mind not always correct or satisfactory expositions of consecutive portions of the word of God,—and are marked by the same peculiarities of style and sentiment which characterize the previously published sermons of the author.*

PROSPERITY AND PEACE; or, *The Church and the World of The Last Days. A Sermon.* BY THE REV. DAVID SMITH, D.D., *Biggar.* 12mo. pp. 29. Edinburgh: Oliphant and Co. 1860.

This able discourse was delivered first in the North U. P. Church, Biggar, on Sabbath, 26th June last, at the Missionary Anniversary of the Congregation; and afterwards in Greyfriars Church, Glasgow on the Monday after the Communion, and is now published at the request of John Henderson, Esq., of Park, and some others who, we presume, heard it at the time last referred to. We cordially concur in their high appreciation of it, and are glad that it has been given to the public.

The Biggar Missionary Anniversary is no mean occasion. Since the dispensation of the Lord's Supper became frequent in Scotland, the vast gatherings which took place in the several congregations, at the yearly celebration, have very naturally ceased; and we believe, upon the whole, a better order of things has succeeded. An annual rallying, however, had its advantages and these are very happily secured at Biggar, in connection with the cause of Missions. The Anniversary is held about midsummer. Two Ministers, generally men of mark, are engaged as assistants. One of these preaches on the Saturday afternoon, and a Missionary Prayer Meeting is held in the evening. On Sabbath, the Pastor and each Assistant gives a Sermon: and on Monday forenoon the Assistant, who did not preach on Saturday, delivers a discourse. The Report is then read, and the Funds are allocated. An interval now takes place, after which a Missionary Meeting is held, and a number of Ministers from the neighbourhood, and perhaps some from a distance, having assembled, a series of addresses is delivered, and the people retire in the evening well instructed and stimulated respecting the progress of the gospel. An impulse is thus imparted which tells very favourably on the contributions during the year; and the Anniversary is a sort of epoch, which very beneficially occupies the thoughts of the people, and is frequently a subject of pleasant and profitable conversation.

Our space at present will admit of only a very brief and cursory notice of Dr. Smith's admirable Sermon. The text is Isaiah ii. 2-4. "There are two things," the author observes, "to which by the text we are invited to attend: First, the great prosperity of the church in the last days: and secondly, the influence which the prosperity of the church

* For this Review we are indebted to a Friend.

shall exert on the peace of the world. The subject," he continues, "is one of the future—it may be the distant future." Dr. Smith does not seem to be a Millenarian. With regard to the coming prosperity of the church, it is remarked there will be a high state of church unity—a high state of church visibility—a high state of church power—a high state of church enlargement—a high state of church activity and zeal—and a high state of church piety. The peace that is to ensue, he describes as a real and complete peace—a voluntary peace—a useful peace—a universal peace—and a perpetual peace. This peace, he remarks, will result from the prosperity of the Church: First, by the wider diffusion of Christian truth; secondly, by the more enlarged exercise of Christian influence; thirdly, by a wider extension of Christian relationship; and, lastly, by the more copious effusion of the Spirit of Christ; all which he states will attend the prosperity of the Church in the last days. The Sermon concludes with a pressing exhortation to the threefold duty of faith—prayer—and effort. For the prophecy, it is justly said, "will not fulfil itself. There must, in order to this, be Divine agency; but there must be also human instrumentality."

We suppose it would be of no practical utility to recommend this sermon to our readers, as we could very honestly and earnestly do. Its circulation will be on the other side of the Atlantic. But we would embrace the opportunity of warmly recommending the consideration of the question, Whether some improved method could not be adopted for cherishing in our congregations a missionary spirit, and stimulating them to missionary effort. Missionary zeal and liberality may be regarded as not only a great duty, and as having an important bearing on the extension of the gospel, and the advancement of the glorious cause for which Christ suffered and died, and for which he continues to intercede at the right hand of God, but also as essential to the spiritual peace and well-being of our own souls, and the real prosperity of the congregations with which we are connected. "The liberal soul shall be made fat, and he that watereth shall be watered also himself"

Missionary Intelligence.

OLD CALABAR.—SABBATH VISITS TO THE VILLAGES OF THE KWA COUNTRY.

The Rev. A. Robb gives the following jottings from his journal:—*Lord's Day, 8th November, 1859.*—Went in the morning to the Kwa villages called Big Kwa Town and Akim. The Kwa people are making Ikpu, or, as it is generally called, devil, for their queen, who died some time ago. The office of queen was hereditary among these people, and is said to exist also among other tribes, as, for instance, in the *Kodop* or *Orodop* country. This queen is said to have been a kind of despot—whatever she ordered was done; whatever she wanted she got. It is not likely that she had it in her power to do much harm, even if so disposed; for, unless backed up by something weightier than the force of an old custom, she could not have levied very heavy contributions among her subjects. I understand that she had to carry her own calabash, and work in her own farm, like other black women;

and I have heard a Kodop man speak rather contemptuously of the Akin or Kwa queen as compared with the ruler of his people. It seems that this royal family is now extinct; and, probably, the Akin people will come to manage matters more and more as they do in Efik. The king of Benin—that country so famous in the history of early discovery in Africa—is now only a shadow of what he was, in power and splendour, in the palmy days of the Benin kingdom. And so, perhaps, the Akin royalty was the last meagre shade of something that was once powerful and dreaded.

The Ikpu revels are carried on daily during the period of its continuance. And although this was the Lord's day, and the people knew that the God of heaven forbade such things, they abated nothing of their "excess of riot." About thirty full-grown men were capering in the market-place to the sound of various drums and tinkling instruments, shouting and brandishing naked swords or other cutting weapons of native manufacture, and firing a musket at intervals. One big man—who on other occasions seems really a decent man—was conspicuous in the group from his well-fleshed figure, his air of supreme enjoyment and self-complacency, and the flaps of white and black cow's skin with the hair on it with which his legs and arms were adorned. The crowd was looking on with great delight; and the missionary had less chance of a hearing among these revellers than one would have in the streets of Edinburgh when the Queen is passing in state.

Went on to Akin, another Kwa village about two miles farther, and had a small meeting in the head man's house. The evil influences of the revellings are felt yonder also. Went back to the big town, and called at several yards. In one, found a young man with his wife and several children, who showed more than usual interest in what was said. The woman was busy at her needle, which was better than to gaze at the scene going on in the market place. The young man had an Efik book, and, to show what he knew, began to spell; but it disturbed one's gravity a little to see the seriousness with which he went to work, with the book upside-down. However, it was somewhat refreshing to see one listen with even a little attention. Another party, bent on something very different, seemed to be much annoyed at having his attention called to the fact that this was the day of God, and that this God had something to say to him. He rather sharply requested to be let alone, and left the place. However, we did not mean to let him off thus; and, having found out his house, went in without asking leave, and came to a better understanding with him.

In the middle of the village stands a small shed, and this was crammed with votaries strong drink, as merry as people engaged in such work can be. They were obviously singing in praise of the *min mbakara*, or rum, which several of them were holding in their hands. One jolly person stood in the centre—a bottle in one hand, and a glass in the other. He was chanting in the Akin tongue, and the chorus was rung out with great spirit by all the rest sitting and standing around. Plainly they were practised hands. How like all men, white and black, are to one another! Really one's conceit of our civilization is somewhat lowered, when one sees all its vices so closely acted out in the dark places of the earth. These poor men, thus loud in the praise of the white man's rum, care less than nothing for the Bible which the white man has to give to the world, and for the God whom it reveals as the "Maker, the Monarch, the Saviour of all."

Ecclesiastical Notices.

UNITED PRESBYTERIAN PRESBYTERY OF WELLINGTON.

This Presbytery met in Guelph, on Monday, the 2nd January. Among other business transacted, the Rev. Mr. James of Galt stated that his congregation, at a late meeting, had unanimously resolved to increase his salary

to the rate of £200 a year. Presbyterian deputations were appointed to visit the congregations within the bounds, as follows—Guelph, Monday, 9th inst. at 12 o'clock; Galt, Tuesday 17th at 7 o'clock evening; Elora, Wednesday 18th at 2 o'clock, Eramosa, Thursday 19th at 10 o'clock. Reports of labours in the months of October, November, and December, from Messrs Donald and Hume, Probationers, were read and ordered to be transmitted to the Mission Committee. A petition was presented, signed by thirty-six members of the United Presbyterian Church, residing in and about Alma, setting forth that as they had enjoyed the pastoral services of the Rev. Mr. Duff for several years, and had lately erected a brick church, they were desirous of being formed into a congregation that they might have the regular dispensation of word and sacrament. It was agreed that the session of Elora Congregation should be notified of this application, and that the petitioners be informed that they must produce certificates of disjunction. The Clerk was instructed to write to the congregation of Esquering and inquire what steps, if any, were being taken to pay the arrears of stipend due Mr. Caldwell. A circular was read from a committee in Toronto soliciting "the co-operation of all Christian people in the blessed work of United Prayer" for the out-pouring of the Spirit on all lands. Mr. Torrance stated that the circular had come to hand yesterday, and he thought the matter embraced in it of such importance as to justify him in bringing it before the Presbytery. All the members would agree that it was desirable that the Spirit should be poured out on the land and on the Church, and they had encouragement from recent events both in the United States and the British Isles, to expect that He would be given even still more abundantly and extensively in answer to prayer. Without entering into any detail regarding week-day public services, leaving the arrangement of these to each minister, he would move,—That each minister be recommended to preach a discourse on the influences of the Spirit, on Sabbath first, or that day week—to read the circular from his pulpit on the former of these days and to urge his people to give prominence in their family and secret devotions, during the intervening week, to the petition that God would pour out his Spirit on all lands. The motion was seconded by Mr. James Dalgleish, Elder from Galt, and after a few remarks in approbation, by the Rev. Mr. James, was unanimously and cordially adopted. Mr. Duff having been chosen Moderator for the present year, the next meeting was fixed to take place in Elora on the 18th January at 3 o'clock. The proceedings closed with pronouncing the benediction.

The Presbytery met in Elora according to appointment. The Statistical Report for the year 1859 of the congregation in Galt was acknowledged as received. A letter from the Rev. Wm. Inglis, requesting the clerk to bring before the Presbytery, in accordance with a resolution of the Synodical Committee on Funds, the subject of regular yearly visitations of all the congregations and stations within the bounds. The Clerk was instructed to state in reply that this Presbytery had conducted such visitations from the period of its formation. The Clerk reported that he had given due notice through Mr. Duff to the parties at Alma petitioning to be organised into a congregation and to the Session of Elora of the decision of the Presbytery at its last meeting. Mr. Watt from the Session of Elora stated that there was no objection to the granting of the prayer of the petitioners, and that all of them were in full standing with the congregation. Mr. Duff was appointed to preach at Alma, to preside in an election of Elders, to proceed to their ordination if he saw cause, and to report at next regular meeting.

At an adjourned meeting held at Eramosa on the following day, the Clerk stated that he had received no answer to his communication to the congregation of Esquesing requesting to know what steps had been taken to liquidate the debt of \$405 due to their late pastor, Mr. Caldwell, when he resigned, and which, according to promise, should have been paid into the hands of the Presbytery Treasurer in October last. After some conversation it was agreed that, if necessary, a special meeting should be called to consider the reply that might be sent in. It was resolved that at the next meeting some time should be devoted to consider the question of Union with the Presbyterian Church of Canada, the importance of a higher standard of literary attainment by the Students attending the Hall, and the more systematic, energetic working of the schemes of the Church, especially missions. The statistics of Elora congregation were reported as received, those of Eramosa had not been fully prepared in consequence of the absence of the Moderator of Session. The next meeting was appointed to be held on the first Wednesday of April, in Guelph.

PRESBYTERIAN VISITATIONS.—WELLINGTON.

In accordance with its annual practice this Presbytery visited the congregations under its inspection, with the exception of Esquesing, in the month of January. The first congregation visited was Guelph, and the deputation availed themselves of the day that had been previously appointed for holding the annual missionary meeting. As the day was far advanced before the addresses delivered on the occasion were over, Mr. Duff, in name of the deputation, made only a few remarks, expressing his satisfaction with the interest taken in missionary enterprise as evinced by the report of the Society in connection with the congregation and the proceedings that had just taken place.

On the 17th of January, in the evening, the congregation of Galt was visited, and a full report of its state and operations for the year read. Addresses were delivered by Messrs Barrie, Duff and Torrance, all of them referring, among other points, to the prosperity of the Church in this locality as shown by the increase of its membership, the healthy condition of sabbath classes, prayer meetings, &c., and the income, and the increase of £50 a year made to the salary of the pastor. Mr. Barrie's address was full of matter and most suitable, and we beg leave to give an outline of it.

Mr. Barrie addressed the congregation on the church and the work given her to do. He described the rise, progress, and success of Bible and Missionary Societies; and stated, that more had been done by the church, within the last sixty years, by means of Bible and Missionary Societies, for the regeneration of the world, than had been done during the preceding thousand years. He then adverted to a number of pleasing features in the character of the Evangelical churches in our times, and said that every church worthy to be called a church, was now, more or less energetically taking up the cause of Missions to the heathen and the world lying in wickedness; that the larger denominations—such as the Church of England, the Methodist, Baptist, and Congregational churches, the Kirk of Scotland, the Free church, and the United Presbyterian Church had now their respective missions and mission fields; and that the United Presbyterian Church, though comparatively the smallest and the poorest of the larger denominations, contributed more, at the present time, for carrying on Missionary operations, than the London Missionary Society collected, sixty years ago, from all the churches in Britain. He also adverted to the very pleasing fact, that never since the day of Pentecost has

the church had such times of refreshing from the presence of the Lord as during the last three years; and that never since the Apostolic age has the church exhibited so truly the spirit and sentiment of the Holy Catholic church, as in the concerts for prayer at the beginning of the present year, that the Lord would, according to His promise, pour out His Spirit upon all flesh. He had no doubt, that these prayer-concerts, so universal and so striking at present, would impart a fresh impulse to Missionary operations.

“Modern Missions,” he said, “constitute a new era or epoch in the history of the church. They have not only spread the gospel far and wide, but they have also been greatly instrumental in smoothing down the asperities of controversy amongst the Evangelical denominations, and of abolishing in some instances, the Shibboleths of sectarian bigotry. In proof of this, we have only to refer to the Bible and Missionary Societies, the Evangelical Alliance, and the several Unions of Presbyterians which have taken place within the present century. A powerful influence has set in against the Church continuing in such a divided state as she has, for a long period, been. The points on which the Evangelical Churches are agreed are far more numerous and important than those on which they are not agreed; and there is now a strong tendency to strengthen the points on which they are agreed, and to throw the others into the shade, in the way of forbearing with one another on them. They have been for years co-operating in every good work, and incorporation is progressing, and becoming more and more desired. The Kirk of Scotland, the Free Church, and the United Presbyterian Church, in Australia, united last year, the United Presbyterian Church, and the Free Church of Nova Scotia will, in all probability, be united during the current year, and the Free Church, and United Presbyterian Church of Canada will also be united before long.”

“With respect to the delay of the Union between the Free and United Presbyterian Churches of Canada, it seems to be occasioned by some, in both churches, being dissatisfied with the proposed Basis of Union—especially with the Fourth Article, in which that great and glorious truth is affirmed that the Lord Jesus Christ is the only King and Head of the church, and the Governor among the nations. We are obviously not agreed in our expositions of Christ’s Headship over the nations. Our Free Church brethren hold, *apparently at least*, that Civil Magistracy is the ordinance of Christ as mediator, and is therefore founded on revealed religion; and that the Office, qualifications, and duties of Civil Magistrate are as truly and clearly revealed in the Divine Statute Book as those of the christian ministry. On this doctrine is founded the divine right of Christian kings to be, under Christ, the Head of the Executive in the Church as well as in the State, to be the guardians of both tables of the moral law, to establish one section of the Church as the national institution of the true religion, to exercise co-ordinate jurisdiction with Ecclesiastical Rulers, and to place all dissenters from the national church under the ban of national law, subjecting them to civil pains and penalties. Persecution for conscience sake in religion is repudiated and denounced, but it is maintained at the same time to be no persecution for the Magistrate to compel the citizens to obey the dictates of God’s word, and the injunctions of the one national Church of the true religion. This may be all sound doctrine, on the supposition of Civil Magistracy being the ordinance of Christ as mediator, and thus founded upon revealed religion; but this much is certain, it cannot possibly be acted upon in any nation blessed

with civil and religious liberty. On the other hand, many belonging to the United Presbyterian Church hold and have held for many years, that Christ as mediator, invested with supreme dominion over all, governs the nations in the way of sovereign control, that Civil Magistracy is founded upon natural principles, or in other words, on the constitution of man as a social being; that every nation is at liberty to choose its own form of Government, make its own laws, and appoint whatever officers it thinks proper to execute them; that Civil Magistracy has only to do with civil things—such as the protection of life, property, and health, and all the civil interests of the social compact; that the Magistrate has only to do with the citizens of the country as citizens, and not with them as belonging to this Church, or that Church; that the Magistrate or Civil Government has no right to assume the power of judging for the citizens what is the true religion, or establishing it as the national institution of religion, or of even tolerating this Church or that Church. Moreover, many in the United Presbyterian Church hold, that the Westminster Confession of Faith was compiled expressly for the purpose of securing uniformity in religion by the authority and power of the Civil Magistrate, that there is only one section of the professed Christian Church recognized, protected, and supported by the Civil Government in the land, and thus by implication, at least, religious liberty is ignored; that the third section of the twenty-third chapter of the Confession of Faith clearly teaches, that the Chief Magistrate is the Archbishop of the national Church—the Head of the Executive in religious matters, affecting the citizens individually and collectively. Such sentiments are held by many in our Church, but they are not terms of communion in it; and we forbear with those who hold opinions antagonistic to them.

“Now, we do not think that the doctrinal difference between us and the Free Church, in expounding Christ’s Governorship of the nations, is either small or unimportant to the interests of civil and religious liberty, but we would agree to unite with the Free Church on the principle of mutual forbearance on the subject of our different deductions from Christ’s Headship over the nations. If the Note appended by our Church to the Fourth Article of the Basis had been adopted by the Free Church Synod last June, the Union might have been consummated before this time. We do not, however, despair of the Union being accomplished before long; but we would not, by over haste, provoke any member of either Church to leave us. We do, indeed, exceedingly dislike articles in a Basis of Union that admit of a double interpretation, or which require explanatory notes, and we do not see how we, United Presbyterians, could adopt any article in the Basis of Union that could possibly be construed as opposed to civil and religious liberty. We are indeed thoroughly persuaded that this Union is very important to the comfortable working of our congregations and the interests of religion in the province, and we earnestly hope that the present difficulties in the way of it will soon be removed. The Union is greatly desired by almost all the members of both Churches; and considering the keen controversy that was carried on for years, between the Voluntary and State Kirkmen, before the disruption in the Kirk of Scotland, this desire for Union is a pleasing feature in the christian character of both Churches, and is an indication that the Union will not be long in being effected, and we hope and pray that it may be to the full satisfaction of all belonging to both churches.”

On the day following, the deputation, or rather the Presbytery, met with the congregation of Elora and heard a report of its proceedings for the

year. Mr. Torrance then delivered a short address suggested by the facts and information that had just been elicited. Mr. James of Galt followed, clearly and impressively setting forth the duty of congregations to support their pastors respectably, and of giving liberally as God had prospered them to all the schemes of the church, while they were not forgetful of prayer and the cultivation of the graces of the Spirit.

On the following day the congregation of Eramosa was visited. Mr. Barrie stated that, owing to his absence for some days the statistic schedule had not been filled up, but that it would be ready and forwarded to the Clerk of Presbytery in a day or two. He mentioned, however, that his stipend for the past year had been fully paid, and a considerable increase made to the membership, and farther, that it had been resolved to erect a new church, and some of the stones had been already drawn. Addresses were delivered by Messrs. Duff, Torrance and James, all bearing upon the state of the congregation and of the Church in the Province. We have learned that the congregation subscribed in three days £600 towards the expense of the church about to be erected, a fact exceedingly creditable and indicative of the piety of the people, and their interest in the ordinances of God's house.

U. P. CONGREGATION, GUELPH.—MISSIONARY MEETING.

At the public missionary meeting of this congregation held on the 9th January last, a report was submitted of the efforts made and the sum collected during the past year for the support of missions. It was stated that the congregation had been divided into eleven districts, ten of these in the country, that two collectors had been appointed to each district except one, that these collectors had gone around once a quarter, and that the amount raised during nine months had been \$122.56 all to be applied, except \$2.25 to the support and extension of the Church in the Province. On motion of Mr. Robert Amos, seconded by John Inglis, Esquire, the report was adopted. The Rev. Mr. Adams of the Primitive Methodist Church then gave an interesting address on the origin and object of missions, referring to the importance of the present period, especially to the week just commenced, which was to be devoted to prayer for the outpouring of the Spirit of God. Mr. Hogg, of St. Andrew's Church, followed with an able and effective speech on the duty of missionary effort both for the salvation of the heathen at home and those abroad, and the obligation of every christian to be fired with missionary zeal. Mr. Douse, Wesleyan Methodist, gave an interesting address. Mr. Howell, Congregationalist, then spoke on the importance of personal religion, and urged each one hearing him to consider whether he had given himself to Christ. Mr. Ormiston of Hamilton, who had kindly put himself to considerable inconvenience to be present, followed in an eloquent speech, during the whole of which he held the audience rapt in attention. Very few possess the same amount of oratorical talent, or are so well fitted to interest and delight an assembly, and there can be little doubt but his addresses must have a powerful effect and leave a lasting impression. The Rev. Mr. M'Vicer of the Free Church, excused himself from speaking on account of the length to which the services had been extended. A collection was taken up amounting to \$15.70, which with \$2.25 subscribed for Foreign Missions, was voted to French Canadian Missions. On motion of Mr. Orme seconded by Mr. Elliott, thanks were voted to the Committee, and on motion of Mr. Ferguson, seconded by Mr. Laney, the Committee was reappointed. The proceedings closed with praise and the benediction.

TREASURER'S ACCOUNTS.

Charge against the Treasurer.

PRESBYTERY OF LONDON.			Mission Fund.	Institute Fund.	Synod Fund.
1859.					
July 9	Received from	English Settlement	\$14 15		
"	Do	Proof Line	6 62½		
" 20	Do	Fullarton	14 00		
"	Do	Downie	8 00		
Aug. 31	Do	St. Mary's	13 00		
Sep. 12	Do	Westminster	34 68		
" 29	Do	Hibbert	12 00		
Oct. 8	Do	Fullarton	16 00		
"	Do	Downie	8 00		
" 20	Do	Ingersoll	32 00	8 00	
"	Do	Do Sabbath School	2 00		
" 21	Do	St. Mary's	27 00		
" 25	Do	London—ending June	8 67		
"	Do	Do ending September	9 00		
"	Do	Bethel Proof Line	7 12		
"	Do	English Settlement	15 05		
Nov. 19	Do	Hibbert	39 00		
" 24	Do	Do		6 00	
"	Do	Do and Kirkton		3 55	
Dec. 22	Do	Westminster	16 41	9 00	
" 24	Do	English Settlement		5 58	
"	Do	Carlisle		3 00	
" 26	Do	St. Mary's		12 25	
" 31	Do	Fullarton	16 00		
"	Do	Downie	10 00		
"	Do	Bethel Proof Line	9 00		
"	Do	English Settlement	15 96		
			\$333 66½	47 38	
PRESBYTERY OF FLAMBORO'.					
June 30	Received from	Dundas—due to Preachers	12 00		
July 28	Do	Chippewa	10 50		
"	Do	Crowland	8 25		
Sep. 26	Do	Drummondville	5 00		
Oct. 10	Do	Thorold	12 00		3 00
" 17	Do	Ayr		7 00	
Nov. 1	Do	Chippewa	8 00	6 00	
"	Do	Crowland		3 00	
" 14	Do	Ancaster Village			3 00
"	Do	Do East			5 31
"	Do	Do West			3 48
"	Do	Beverly		12 37½	
" 17	Do	Ayr	33 00		
" 24	Do	Flamboro'	24 00	10 00	6 00
Dec. 7	Do	Hamilton		36 00	
" 17	Do	Miss Rodgers, W. Dumfries— } Students' Fund, \$3			
" 20	Do	Drummondville	5 00		
" 24	Do	Dundas		1 25	
			\$117 75	75 62½	20 74

Carried forward.....

		Mission Fund.	Ins'tute Fund.	Synod Fund.
<i>Presbytery of Flamboro'—(Continued.)</i>				
1859.				
	<i>Amount brought forward</i>	\$117 75	75 62½	20 74
Dec. 24	Received from St. George		7 00	
" 31	Do Thorold	7 00		
"	Do Caledonia.....	21 00	3 00	
"	Do Do Sabbath Miss'ary Box	2 00		
"	Do Indiana	12 62	3 00	
"	Do Oneida.....	10 00	3 00	
"	Do Ancaster Village	19 45	2 75	
"	Do Do East.....	10 50	4 60	
"	Do Do West	14 64	2 69	
		\$214 96	101 66½	20 74

PRESBYTERY OF TORONTO.

		One entry omitted—See Magazine for Nov.....		8 00
Jun. 15	Received from Brampton—Toronto Township...			3 00
July 12	Do Richmond Hill, Thorn Hill, King	54 00		
" 25	Do Essa—additional	13 00		
Aug. 18	Do Chinguacousy	6 35		
Oct. 18	Do Gould Street Con., Toronto		40 00	
"	Do West Gwillimbury.....		5 63	
"	Do Essa		6 52	
Nov. 2	Do Vaughan		7 00	
"	Do Albion		5 00	
"	Do Tecumseth—first		5 00	
"	Do Do second		3 00	
"	Do Dunbarton and Canton		18 00	
Dec. 24	Do Richmond Hill		9 50	
"	Do Thorn Hill		2 75	
"	Do King.....		5 40	
"	Do Laskay—King		4 35	
" 26	Do Erskine—Pickering			24 00
		\$73 35	112 15	35 00

PRESBYTERY OF CANADA EAST.

Jun. 17	Received from Athelstone, Canada East		3 13	1 45
"	Do Huntingdon.....		2 04	1 80
			\$5 17	3 25

PRESBYTERY OF DURHAM.

Jun. 15	Received from Amherst Island	25 80	4 00	4 00
"	Do Port Hope	40 00		
"	Do Columbus and Brooklin			15 15
Nov. 19	Do Do Do		24 60	
Dec. 26	Do Emily		10 00	
"	Do Newcastle		8 00	
" 31	Do Prince Albert.....		3 00	
		\$65 80	49 60	19 15

		Mission Fund.	Ins'tute Fund.	Synod Fund.
PRESBYTERY OF WELLINGTON.				
1859.				
July 12	Recv'd from Galt—over stated \$8 in last report	20 00		
"	Do Guelph	46 00		
Nov. 7	Do Eramosa	87 13		
" 12	Do Guelph.....		12 00	
" 17	Do Galt	20 00		
Dec.17	Do Guelph.....	30 00		
" 31	Do Elora		21 00	
"	Do Alma		3 50	
"	Do Guelph.....	43 08		
		\$196 21	36 50	
PRESBYTERY OF BRANT.				
Dec.20	Received from Glen Morris		7 00	
" 30	Do North-East Hope		6 70	
"	Do Mornington		3 30	
" 31	Do Brantford.....			8 00
"	Do Paris	25 00	40 00	10 00
		\$25 00	57 00	18 00
PRESBYTERY OF GREY.				
Jun. 15	Received from Owen Sound	31 60		
" 17	Do North Brant	5 50		
Aug.18	Do Euphrasia & Collingwood Soc'ty	9 00		
Oct. 20	Do Lake Shore	13 00		
Nov.21	Do Owen Sound		8 47	
Dec. 1	Do North Brant and Bentinck	3 50		
" 2	Do Leith		3 00	
" 31	Do Walkerton		6 00	
"	Do West Bentinck	1 00		
"	Do North Brant	2 00		
"	Do Owen Sound	24 00		
		\$89 60	17 47	
PRESBYTERY OF LANARK.				
Aug.25	Received from Smith's Falls	22 00		
Dec.15	Do Do	35 00		
		\$57 00		
PRESBYTERY OF HURON.				
Aug. 4	Received from Harpurhey	\$16 12		
" 12	Do Goderich	4 00	2 00	1 00
Oct. 25	Do McKillop	15 75		
Dec.10	Do Gederich	4 00	1 00	1 00
" 31	Do Harpurhey	16 70		
		\$56 57	3 00	2 00

ABSTRACT OF MISSION FUND.

Balance in Fund, June 14th, 1859		\$1696 15
Presbytery of London—Collected since June 14th	\$333 66½	
Do Flamboro' Do	214 96	
Do Toronto Do	78 85	
Do Durham Do	65 80	
Do Canada East Do	
Do Wellington Do	196 21	
Do Brant Do	25 00	
Do Grey Do	89 60	
Do Lanark Do	57 00	
Do Huron Do	56 57	
	<hr/>	1112 15½
Balance of Interest		28 60

1859.	DISCHARGE.	
June 16.	Paid Rev. James Dick	6 00
" 23.	Do John Scott	42 40
" "	Do William Clark	6 00
" 29.	Do Gilbert Tweedie	140 00
" "	Do Prince Albert Committee	120 00
" "	Do for Post Office Orders	2 03
" "	Do Mrs. Henderson, Fitzroy Harbour	17 00
July 12.	Do Rev. Robert Torrance, attending Committee	2 25
" "	Do Mr. Carruthers	111 00
" 21.	Do William Peattie	85 00
" "	Do Daniel Todd	93 45
" "	Do Walter Scott	86 70
" "	Do James Howie	69 00
" "	Do William Clark	63 68
" "	Do John Scott	90 25
" "	Do Donald McLean	62 50
" 29.	Do John Paterson	44 67
" "	Do Walter Inglis	192 20
" "	Do for Printing	3 00
" "	Do Charges	2 87
Sep. 16.	Do Mr. James Fraser, Catechist.....	71 30
" "	Do Rev. William Inglis	3 68
Dec. 6.	Do John Paterson	63 58
" 22.	Do William Inglis, attending Com. on Funds	4 00
1860.		
Jan. 10.	Do Robert Torrance do do	2 00
" 18.	Do Robert Hume	6 94
" 20.	Do Daniel Todd.....	32 00
" "	Do John Scott	110 80
" "	Do Walter Scott	94 77
" "	Do John Paterson	35 00
" "	Do Mrs. Henderson, Fitzroy Harbour.....	100 00
" "	Do Mr. James Fraser, Catechist	49 00
" "	Do Rev. Robert C. Moffat.....	40 00
" "	Do Donald McLean	81 50
" "	Do William Clark.....	81 50
" "	Do Orders and Cheques.....	3 47

2019 54

In Fund, 20th January, 1860..... \$817 42½

ABSTRACT OF INSTITUTE FUND.

In Fund, June 14th, 1859		\$80 78
Presbytery of London—Collected since June 14th.....	47 38	
Do Flamboro Do	101 66½	
Do Toronto Do	112 15	
Do Canada East Do	5 17	
Do Durham Do	49 60	
Do Wellington Do	36 50	
Do Brant Do	57 00	
Do Grey Do	17 47	
Do Lanark Do	
Do Huron Do	8 00	
Interest	10 00	
	<hr/>	439 93½

1860. DISCHARGE.

Jany. 6.—Paid Dr. Taylor, Professor	460 00	
Cheque	1 20	
	<hr/>	461 20
Due.....	152 50	9 46½

1859. ABSTRACT OF SYNOD FUND.

June 15. Arrears on the 14th of June, 1859.....		183 80½
Oct. 18. Paid Synod Officer		10 00
“ Do for Printing Minutes		54 00
“ Presbytery of London—Collected since June 14th	
“ Do Flamboro' Do Do	20 74	
“ Do Toronto Do Do	35 00	
“ Do Canada East Do Do	3 25	
“ Do Durham Do Do	19 15	
“ Do Wellington Do Do	
“ Do Grey Do Do	
“ Do Lanark Do Do	
“ Do Brant Do Do	18 00	
“ Do Huron Do Do	2 00	
	<hr/>	\$98 14
		\$247 80½
		98 14
		<hr/>
Arrears, 31st December, 1859		\$149 66½

1859½

June 14.—In Fund in aid of Foreign Missions	\$729 60
Interest to 31st December	23 75
	<hr/>
	\$753 35

	Mission Fund.	Institute Fund.	Synod Fund.
1860.			
Jany. 25. Received from Chippewa, for 1859	19 00		18 55
Do Crowland do	4 38		
Do Oshawa Students' Fund, \$12	30 00		
Do Missionary & Benevolent Soc., T.P. Ch., Bay St., Toronto	46 84		
Do Do Sabbath School Society	12 18		

REVIVAL MOVEMENT IN SCOTLAND.

The following notices are from the *U. P. Magazine* (Edinburgh) for Feb. It is well known that delightful progress has been made in many parts of Scotland, particularly in the west, which are not here referred to.

Edinburgh.—The Union Prayer-Meeting held every Monday in the U. P. Synod's Hall Queen Street, has been maintained week after week ever since April, 1858. For twenty months it has been regularly conducted without intermission and without declension, on the same unsectarian basis, and in the same quiet, simple order. When the appeal from the missionaries in Lodianna was presented to the friends thus accustomed to assemble, it was at once agreed to meet daily during the second week of January, and the result has proved most satisfactory. The attendance increased, until on the last of the six days, and that a Saturday, it was necessary to open the upper Hall also, and both were filled,—two large meetings being held at the same hour. The arrangements for the week were very successful. Men of all classes and of all denominations took part in the interesting services. Lord Benholme, Rev. Sir H. Moncrieff, General Anderson, the Lord Provost, Mr. David M'Laren, and Professor Balfour presided. There were four prayers each day; ministers of the Established Church, the Free Church, the United Presbyterian Church, and others, engaging with private members of all these bodies in such happy unity of spirit, that no one could possibly discover, from what was said, to what particular section any one belonged. A great desire was expressed to have the daily meeting continued; but it has been considered advisable to revert to the previous practice, or at most to have two meetings in the week, on Monday and Friday.

It is impossible to estimate the manifold benefits, personal and social, accruing from this extraordinary means of grace. These are now appearing to the great encouragement of those who thus wait upon the Lord. Prayer abounds, and the place which prayer occupies in the economy of grace is—if not better understood—more fully acknowledged and verified in the present experience of the people of God. Congregational and district prayer-meetings have been revived and multiplied—the design of the Union Prayer-Meeting being to feed existing organizations and supply the ordinary channels.

Union has been promoted, oneness of spirit among the children of God, by the unostentatious blending of all churches and denominations in this hallowed service; and never before in Edinburgh has there been a fellowship of kindred minds so long and so happily sustained as this weekly gathering from many various congregations of those who are partakers of like precious faith, and call upon the Father with one heart and one soul.

Conversion, as a great fact, the turning-point of man's destiny, and the end to be gained by instruction or intercession, is so prominently and so constantly before the mind, that ministers and members of churches, and the careless sinner himself, are thus brought into more earnest concern for the soul. The work of the Spirit—heretofore too much kept out of view by us all, or discussed in vague speculation, is best studied in such pleadings and wrestlings for His gracious interposition as are to be heard in these meetings. And the great duty of each to win souls, saying to our neighbour, and especially to those of our own household, "Know the Lord," is strikingly enforced by the touching appeals that are made by relatives calling on the people of God to pray for those near and dear to them, whose spiritual condition is described in terms that awaken in all, affectionate solicitude for themselves and others. No argument from the pulpit—no treatise from the press—could have done so much to overcome the prejudice so long existing in this quarter against lay agency, and faithful dealing in admonishing one another, and warning every man of his sin and danger. We are but beginning to realize our individual responsibilities, but the Union Prayer-Meeting has proved a good school in this respect to all who attend it.

North of Scotland.—A meeting of ministers from various parts of the north of Scotland, was held in Huntly in January, for the purpose of comparing notes, and

reporting on the state of religion in their different localities. In the forenoon they met privately. In the evening, a public meeting was held in the Free Church. There was a very full attendance, the church being crowded by an audience numbering upwards of a thousand, who listened with deep attention. There were twenty-nine ministers on the platform, besides some in the body of the church. The Duchess of Gordon, Miss Sandilands, and other ladies from Huntly Lodge, were present. Mr. Williamson, Mr. Reid, (Banchory), Mr. Frazer, Mr. Reid, (Portsoy), Mr. Gardner, Mr. M'Kenzie, Mr. Campbell, Mr. Rose, Mr. Craven, Mr. Bain, and Mr. Forbes, successively addressed the meeting, when each gave an account of the work of revival in his own district. The uniform testimony was, that a real work of religion has been going on. During their residence at Huntly, the members of the conference were the guests of her Grace the Duchess of Gordon, at Huntly Lodge.—*Banffshire Journal*.

Bo'ness, Linlithgowshire.—There is a weekly prayer-meeting in each of the churches, the attendance at which is encouraging. There are also numerous weekly prayer-meetings, of a private kind, well attended. There is reason to believe, moreover, that a considerable number have experienced a saving change, some of whom were previously mere formalists, or utterly careless, or addicted to gross sins, such as intemperance and profane swearing. I am glad to say that, not a few of our miners, some of them natives of Ireland, have been awakened to concern about spiritual things, and are taking a lively interest in their own and others' religious improvement.

The following account of the revival at Eyemouth has been furnished by the Rev. P. Mearns, Coldstream, who was present at the scene by appointment of Presbytery:—

Eymouth.—Having had occasion, in the Providence of God, to spend a week in the town of Eyemouth, in the month of December last, I had a favourable opportunity of witnessing the remarkable religious movement with which that town has been, and is now, blessed. Eyemouth is the only seaport of Berwickshire, and has a population of about 1500; and the whole population seem impressed with the greatness of this movement; not a single scoffer did I meet with, or even one who doubted its reality as a genuine work of the Holy Spirit. The total disappearance of drunkenness, in a place where that vice was prevalent—the silence and awe of the profane swearer—the incense of prayer arising from many a newly erected family altar—the beaming countenances of many, who but lately were total strangers to religious feeling, or with whom it was only a thing of gloom or terror—the largely attended prayer-meetings which are held every evening in the town;—these are some of the more obvious results of the present movement.

This is *not the first* revival with which this town has been blessed. Twenty years ago—in 1839, the year of the Kilsyth revival—there was a considerable movement in this place; but, according to the testimony of those who have witnessed both, the former was on a much more limited scale than the present. A gentleman, who is a native of the place, told me that he saw before him at one of the meetings, and could point out to me, ten persons who were brought to Christ in the revival of 1839, and who had remained steadfast in their holy profession. Next day, in my visitations, I happened to meet with two of these earlier converts, and ascertained some interesting facts from them; and I also conversed with their daughter, sixteen years of age, who has been brought to the Saviour at the present time.

In consequence of notices which have appeared in various periodicals, many inquiries have been made regarding *the origin* of this movement. It is easier, however, to set aside certain supposed causes than to state precisely the circumstances in which it originated. One thing is certain, namely, that no efforts were made to "get up a revival;" no revival preachers came to the town, and no special services were held. I by no means blame efforts to awaken interest in religion, with a view to its revival, if judiciously made—I only say, they were not the origin of this movement. I found that some of the converts had had convictions of sin distressing them for a considerable period. One mentioned three years—namely,

from the death of a beloved child—during which period she had had convictions, interrupted and renewed at different times, but by this awakening brought to a crisis. Another mentioned twelve months, another four months, another six weeks; the last, however, had found the rest which Christ gives to those who trust in Him, three weeks before the beginning of this revival. Accounts had been given in the various churches of the religious movement in the north of Ireland, and many of the people had read accounts of that movement in periodicals circulated among them. These narratives greatly promoted a spirit of prayer, and earnest supplications were offered, that the cloud of Divine influence, with its showers of blessing, might be carried to the East.

Such are some of the things that were secretly preparing for this great work. There was then no outward manifestation, but even a trifling circumstance might set many agencies in operation. On Tuesday evening, the 22nd of November, the usual weekly prayer-meeting was held in the Free Church. It was unusually small, there being only fifteen persons present. A portion of the 28th chapter of Genesis was read, containing Jacob's vision, and his exclamation, "Surely the Lord is in this place and I knew it not. How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." The closing verses of the 90th Psalm were sung, and it was especially during the singing of the lines—

"O let Thy work and pow'r appear
Thy servants' face before," etc.,

that a gentleman present was overpowered by the thought of the Divine majesty and holiness. When the meeting rose for prayer he suddenly fell down, and was removed to the vestry. Let us not be surprised that any one should be deeply impressed while singing these solemn words. It is our indifference to Divine things that is amazing, so that, alas! too often, the praise of God is only

"A solemn sound
Upon a thoughtless tongue."

When Isaiah heard the burden of the angelic song, "Holy, holy, holy is the Lord of hosts," the good man and great prophet was overwhelmed by the thought of his own sinfulness, and exclaimed, "Wo is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King the Lord of hosts." On the following Tuesday a larger meeting assembled in the Free Church, and the gentleman above referred to, and the Rev. Mr. Turnbull, gave some account of the immediate cause of the occurrence at the former meeting, and much interest was excited. The news of this soon spread over the town, and a deep impression was produced. Many thought, "If so good a man is concerned about his sins in the presence of a holy God, how much greater cause for alarm have we? He had to travel several miles to attend the weekly prayer-meeting, and was regularly there; and this fact, in connection with his consistent Christian conduct, was considered decisive evidence of superior piety. In the end of that week deeply interesting meetings were held at the Methodist Chapel. On the Thursday evening it was with great difficulty that the meeting could be brought to a close. I met with several who had been anxious inquirers at that meeting. On the following Sabbath a profound impression was observed in all the churches, and in most of them a daily prayer-meeting was immediately commenced.

It is premature to speak of the extent of this movement. The number of converts has been stated to be between two and three hundred. I myself have conversed with upwards of fifty who appeared to have received saving benefit at this time: but the whole town is more or less under impression, and there may be many more genuine converts ere this "day of salvation" pass away. The week of greatest excitement was between the 4th and 11th of December; but on the 2nd of January the impression seemed to be deeper and wider than at any previous period. At the two meetings which were held simultaneously in the Established Church and the United Presbyterian Church, almost the whole population must have been present. The latter was called the Union Meeting; but one church could not contain all who

wished to attend. At this meeting the impression was felt by all to be absolutely overpowering. Man was lost sight of, and the power of the Spirit was recognised and confessed. It was remarked that each speaker seemed to have received a fresh baptism of the Holy Ghost. It was new year's day, and the most profitably and peacefully spent that was ever known in the town.

The prayer-meetings have been the chief *instrumentality* by which this movement has been extended and improved. These meetings, whether in the churches or in private houses, are chiefly devotional. In the larger meetings in the churches an address is now usually given for variety and instruction. I have heard of prayer-meetings also among the rocks, and in the boats. On Saturday forenoon, the 10th of December, a number of fisherman and their wives—twelve in all—went out to the Fort; several of them had found peace in believing, and two were in great distress of mind till. A young man, himself a convert, who was ploughing in the neighbouring field, saw them, and came and prayed with them. At length the Rev. James Harrower was seen at a short distance. They waved to him, and he came, shook hands with them all, and while he prayed they all knelt on the cold ground. After he left them one of the fishermen prayed.

The *physical manifestations* which have so largely marked, and in some degree marred, the revival in Ireland, are almost unknown in Eyemouth—at least so far as public meetings are concerned. A number of prostrations have occurred in private, but the only two I have heard of in public are, the one in the Free Church, already noticed, and one in the United Presbyterian Church. The former was the case of one who was in Christ before, but who has experienced a revival of religious feeling at this time; the latter was that of a young woman who had been in an anxious state for some days, and while Mr. Harrower was reading the opening verses of the 40th Psalm, she was overpowered with emotion, and fainting, was carried to the vestry. It is to be hoped that this gracious visitation will be productive of much permanent good.

PRESBYTERIAN UNION—CONFERENCE OF MINISTERS AND ELDERS.

According to previous arrangements, the Durham Presbytery of the U. P. Church, and the Cobourg Presbytery of the Presbyterian Church of Canada, met on the 13th instaut, at Port Hope, in the United Presbyterian Church, for free fraternal conference and devotional exercises. Those convened on this interesting occasion were, of the Presbyterian Church of Canada, Revs. J. Rogers, of Peterboro; J. W. Smith, Grafton; W. L. Mackenzie, Baltimore; J. Smith, Bowman-F. Andrews, Otonabee; and J. Laing, of Cobourg; with W. Glover, elder. And of the United Presbyterian Church, Dr. Thornton, of Whitby; J. Cassie, A.M., Port Hope; George Lawrence, of Clarke; R. Monteath, of Prince Albert; J. R. Scott, of Perrytown; J. Ewing, of Emily; and Geo. Riddel, of Newton and Newcastle; with W. Best, Alexr. McBurney, and Samuel Martin, elders.

There had been a previous understanding that the oldest minister should preside on the occasion, but an aged father in the Presbyterian Church of Canada who would have been called to the chair, being absent, it was somewhat difficult to ascertain who came next, as the Rev. Mr. Rogers and Dr. Thornton found a curious coincidence in the years of their birth, ordination, and arrival in Canada, and neither of them by any means coveting the chair on this occasion. On motion of Dr. Thornton, however, Mr. Rogers was unanimously called to it, and in very appropriate terms thanked the brethren for the honour. The meeting was then opened, by engaging in praise, and on the call of the chairman, Dr. Thornton then engaged in prayer. This meeting had evidently produced quite a stir in the neighbourhood; a large and most respectable audience was present, composed chiefly, though not exclusively, of Presbyterians. They had evidently come together to hear something upon the engrossing subject of union between the churches represented on the occasion; a circumstance which, probably, led the members of the conference to give it a more prominent place than it otherwise might have had. Apart from the devotional exercises, it was indeed *the subject*

adverted to by all the speakers, and in a manner expressive of a most cordial desire for a speedy consummation of union. In this the elders took their part in a very creditable manner. As there was nothing of mere compliment passed between the parties, but a manifest desire on the part of each, to contribute something toward a closer approach of the two bodies, there was, of course, free allusion to that unfortunate 4th Article of the proposed "Basis," with its Note, like a comet's tail, blazing in close proximity. To the removal of the obstacles raised by means of the-e, the attention of all was earnestly turned; and the sin of separation and the call to unity from Divine dispensations at present, were clearly and ably alluded to by both parties. Should the Committee on Union, to whom all seemed now to look, be unable to clear the way of obstructions, either by modifying the above Article, or dispensing with it as logically included in a preceding one, it is gratifying to know that *union must still be effected*. The elders distinctly declared that they, and the congregations at large, would "*take it up, and make short work of it.*" This interesting meeting was closed by the passing of the following resolutions unanimously:—

1. *Resolved*—"That while differences to some extent exist in reference to one topic presented in the proposed basis (viz., on the above article,) yet in the estimation of the members of this Conference, these constitute no sufficient reason for deferring union; provided that mutual forbearance be exercised, and we therefore earnestly urge the exercise of this principle."

2. *Resolved*—"That we, in our position as office-bearers in the church, and as individuals in private, shall use our influence toward removing the obstacles which seem to stand in the way of the contemplated union; and that we will not cease to make this a subject of prayer both in public and in private, till such time as it is accomplished."

These resolutions, with notice of the Conference, to be sent to the religious periodicals of the respective bodies, as also the *Toronto Globe* and *Montreal Witness*.

[We have great pleasure in inserting the above; and beg to express our humble concurrence in the Resolutions. We hope to be excused for adding that we do not equally admire the somewhat peremptory, and half-threatening tone in which a sort of compulsory Union is referred to. But the right of the Congregations and Elders to put forth their influence, it is impossible to dispute, and, as we have great confidence in these bodies, we shall expect that, should the settlement of the matter fall into their hands, they will proceed on equitable and liberal principles.]

WESTMINSTER.

The third Annual Soiree in the United Presbyterian Church, Westminster, was held on the Evening of the 10th of January. The night was not favourable, yet the attendance was good, though not, on that account, so good as on former occasions. The Rev. William Inglis occupied the chair and with him on the platform were, Rev. Messrs. R. Hamilton, Downie; J. McEwen, Scotch Church, Westminster; and A. Young, Free Church, St. Thomas; with Mr. James Armstrong, Westminster. The various addresses, which were all excellent, were listened to with marked attention, and the meeting broke up about half-past ten, pleased, and we have no doubt instructed, by the evening's proceedings.

A few days after, the members of Mr. Inglis' Bible Class very quietly and unostentatiously handed him an excellent set of harness, which no doubt will be prized very highly, not so much on account of its intrinsic value (though that is something,) as for the donors' sake. Such expressions of good-will, must always be very gratifying, though the most gratifying of all things to a minister's heart must be to see the young people of his charge growing daily in "*whatever things are pure and lovely and of good report;*" consecrating themselves to Christ, and rising up to be intelligent, pious, honourable men and women, making, in this way, their parents' hearts glad; and stimulating and sustaining their pastor's, heart and hand, in the way and work of Lord. It will be a blessed, encouraging,

and most hopeful symptom when all the ministers of our land, see an ever increasing number of their "children" walking in the truth."

It ought to have been mentioned in connection with the soiree, that the profits go as usual, to defray the expenses connected with the United Presbyterian Sabbath School at Westminster, and to add some new books to the Library. In this way without trenching upon the children's missionary contributions, all expenses have been defrayed during the last two years, and when the missionary boxes were opened towards the end of December last, it was found that altogether there had been gathered by the children, on the first Sabbath of each month during 1859, rather more than \$17;—seven of which have been sent to the French Canadian Missionary Society; and ten to the Synod Home Fund. It seems very evident that if every Sabbath School within our church had a missionary society, not only would the children be trained to habits of liberality and self sacrifice, but a very considerable sum would be put into the coffers of the church, without diverting one cent from its ordinary course, which would have ever otherwise found a way thither. The more the children give, not the less but the more, will the parents be found contributing, and the child who has learned rejoicingly to give his cent or his dime to the Sabbath School Missionary Box, will be the most likely in coming years, to be found giving his dollar or his pound, or his five pounds, for the like excellent object. Greedy, grasping selfishness is sufficiently strong and sufficiently developed even in children, to make it necessary to use, and that sometimes, every legitimate counteractive, and when multitudes of so called christians in all our churches do not see their way clear, to giving anything for missionary purposes, or give only some such pitiful sum as they would spend at a tavern on a single visit and think themselves wonderfully moderate to boot, it seems a matter of pressing necessity to have the next generation at any rate imbued with more consistent views at once of principle, duty, and privilege.—*Communicated.*

U. P. PRESBYTERY OF LONDON.

The U. P. Presbytery of London, met at Delaware, on the 5th of February, after an excellent and appropriate sermon by Rev. A. Waddell, moderator, the Presbytery was constituted, and 35 persons formed into a congregation, in connection with the United Presbyterian Church. It is not six months since R. J. Mr. Proudfoot, of London, preached there for the first time, and already plans and specifications for a church have been drawn, and, we understand, about a thousand dollars subscribed for its erection. An eligible site has also been secured, and we trust that before the close of the ensuing summer, a handsome and commodious Presbyterian Church will be finished in Delaware. The friends in that quarter have shown a very commendable amount of zeal and energy, and it is to be hoped that they will do still greater things.

Calls from the congregations of Nissouri and Fish Creek, addressed to the Rev. Robert Hall, were sustained, and trials for ordination appointed, to be delivered at first meeting of Presbytery, if Mr. Hall should wish to be forward.

Next ordinary meeting of the Presbytery to be held at London on the 27th March, in the Mechanics' Hall, at 11 o'clock, A.M.—*Communicated.*

U. P. PRESBYTERY OF BRANT.

This Presbytery met at Paris on the 10th of January. Mr. Wm. Peattie appeared and delivered trials for ordination, consisting of—Sermon on Rom. V. 17, last clause of the verse; Lecture on Luke xx. 39–41—Exegesis on Gal. ii. 15–16, together with an oral examination on practical religion, all of which being approved and sustained, the presbytery appointed Mr. Peattie's ordination at Mount Pleasant to take place on Tuesday the 24th of January, Rev. Messrs. Robertson, Drummond and Young, to officiate. A letter was read from Rev. Wm. Inglis, Clerk *pro-tem.* of Sustentation Fund, setting forth the need and the benefit of presbyterial visitations of congregations at least once a year, in order to cheer, counsel, or

bestir them, as circumstances may seem to require; upon which the presbytery entered into arrangement for the purpose of visiting all the congregations and stations within the bounds during the year. A letter was read also from Rev. R. Torrance, Convener of Mission Committee, in reply to one sent to him from the Clerk of Presbytery, setting forth reasons (which have already been made public) why he had not furnished blank schedules for congregational statistical reports. On account of the want of these, none of the congregations except Ingersoll sent in statistics. The presbytery took no further action in the matter.

The presbytery met again in Mount Pleasant, on the 24th of January, for the purpose of ordaining Mr. Peattie, when after the usual preliminary exercises were engaged in, Mr. Peattie was solemnly ordained to the office of the holy ministry by "the laying on of the hands of the presbytery," after which Mr. Peattie's name was added to the roll of presbytery. Mr. Peattie enters upon an important field and amongst a willing, working people.

On the evening of the same day the friends both in, and beyond, the congregation got up a Soiree for the purpose of welcoming Mr. Peattie to his new pastorate, in connection with which the ladies acquitted themselves as ladies only can do. After due justice was done to the eatables, Herbert Biggar, Esq., M.P.P., was called to the chair, when after a few happy remarks by him, addresses, varied yet appropriate, were delivered in turn by Rev. Messrs. Dunbar, Young, Peattie and Drummond to a large and attentive audience, who, in spite of opposing wind and weather, had assembled for the occasion. — *Communicated.*

PRINCE ALBERT.

On the evening of Wednesday, the 1st of February, a Soiree was held in the U. P. Church at Prince Albert. Every seat was fully occupied, and additional accommodation had to be got for a considerable number. After the usual preliminaries were got through, and a few remarks were made by the chairman—the minister of the church—interesting addresses were delivered as follows:—The Rev. J. McTavish of Eldon, spoke on the Red River settlement, to which he had paid a visit during the preceding summer. The Rev. A. Kennedy of Dunbarton, pointed out and enforced special duties for the present times. The Rev. J. Law of Prince Albert, took for his subject the Evils of Ignorance, from which he inferred the importance of a good education. J. C. Brown Esq., of Uxbridge, expatiated on man—his duty to society. And the Rev. T. Sharp of Ashburn, closed the course, by handling briefly the Sabbath School. All the addresses were listened to with much interest, and we verily believe with not a little profit. It ought to be stated at the same time, that the meeting was rendered additionally interesting by the performance of various excellent pieces of sacred music. It was altogether a successful soiree; and not only were the speakers of different denominations, but the hearers were so too; for the various evangelical parties of the neighbourhood, had few or more representatives at the meeting, who cordially testified their satisfaction, by moving thanks to the various individuals who had contributed to their enjoyment. We are much in favor of well-conducted soirees, especially in the winter season, they serve to relieve the tedium of the long nights: they serve to foster a catholic christian feeling: and when good speaking is secured, they cannot fail to diffuse important intelligence, and to help on the practice of well-doing.—*Communicated.*

COLUMBUS.

The Sabbath Schools in connexion with the United Presbyterian Congregation of Brooklin, met here on the evening of Thursday the 9th February. Both the Presbyterian and W. Methodist Churches were used, there not being sufficient room in one to accommodate at tea, the large company assembled. About 6 o'clock tea was served, presided over by Rev. Dr. Thornton in the Methodist, and by the Pastor, Rev. Mr. King, in the Presbyterian Church.

When tea was over, about 7 o'clock, the company, about 500 in number, were accommodated as far as possible, with seats in the U. P. Church, and Mr. King having taken the chair, briefly addressed the audience, congratulating them on the circumstances of comfort in which they were met, and thankfully stating that though the numbers in the classes are upwards of 180, not a single death had happened during the past year. Rev. Mr. Riddell of Newton was called upon first to speak, and most effectively and appropriately addressed the *little folks* on the importance of little things. It was a most happy effort, level to their comprehension, and fitted both to interest and instruct. Rev. Mr. Andrews, Wesleyan Methodist, Oshawa, was the next speaker, and gave an excellent address, chiefly bearing upon the duties of parents in regard to the religious instruction of their offspring, and stated that the chairman had requested him to say a few words to the young men and women, which he did most kindly, and effectively. Rev. Mr. Baird of Claremont, Pickering, was next called upon, and dwelt chiefly on the value of Church prosperity, not only to the Church itself, but to the community at large, and alluded very happily to the outward appearances of prosperity at Columbus since his first and only previous visit three years ago. The increased Church accommodation, the comfortable range of sheds, and the large, commodious and well finished manse, were all tangible proofs of liberality and enterprise on the part of Mr. King's people. Rev. Mr. Anderson of Brock was last speaker, and complimented Mr. Andrews on his ability, having not only at the request of the Pastor, filled the place of an absent speaker besides his own, but had unconsciously delivered his (Mr. Anderson's) speech. He did not seem at a loss, however, and told some anecdotes well, and made some excellent remarks on the influence of parents and their duty to train up their children in the knowledge of religious truth.

It being near 11 o'clock, votes of thanks were passed to the speakers, choir and teachers, and after the Rev. Dr. Thornton had pronounced the benediction, the company separated with many expressions of friendly feeling from members of different Churches. Indeed such meetings when properly conducted have the effect of bringing members of different denominations more into contact with each other, and tend to foster that spirit of christian brotherhood which ought to characterize those who are members of the same living head. As hinted above the Congregations of Brooklin and Columbus are in a prosperous state. Besides the enlargement of the Church at Columbus, noticed in a former number of the Magazine comfortable sheds have been erected at a cost of over \$300, and a manse built, which, with the grounds, cost near \$2800, all within the past two years; and at a general meeting of the Congregation last October, a vote was passed instructing the Treasurer to pay Mr. King an additional \$100 to assist in furnishing the manse. The Brooklin, people, besides presented Mr. King with an elegant centre table and easy chair valued at \$30.—*Communicated.*

NORTH BRANT.

The second annual soiree was held in the North Brant Church, on the evening of Wednesday, Feb. 8th, the Rev. R. C. Moffat in the chair. Mentally, the audience was well provided for, by the Rev. Messrs. W. Inglis, W. Scott, Jacques and Crawford, and by Messrs. Eckford and Hall:—musically, by the excellent choir from Walkerton, under the able leadership of Dr. Scott;—physically, by the abundance freely given by the ladies of the congregation. Although this church has only too long been disturbed by family quarrels, yet the large addition of members at the Sacrament last month,

has no doubt begun a new era in its history. This second soiree was most cheering to all, the Church being filled, and the proceeds more than double that of 1859. A small supplement has been kindly given by the Miss. Com. for two years to this Church; for the future, it will no doubt, be more blessed to give than to receive. With David we would say, "Peace be within thy walls, and prosperity within thy palaces."—*Communicated.*

GLEN-MORRIS.

The Sabbath School in connection with the U. P. congregation of Glen-Morris,

had their annual Soiree on the evening of the 7th of February, in the school-house of that village.

After a sumptuous entertainment of tea and all those other *et ceteras* which were kindly provided by the good folk who know what children like, and served round to them by their teachers, the children marched over to the church, where a general meeting was to be held, more of an intellectual kind. There to a large and attentive audience addresses were delivered, first by the pastor on "the superior advantages of Canadian youth compared with their parents," then by Mr. James of Galt on "the danger of resting in privileges without employing them," and afterwards by Mr. Portous of Beverly on "the origin, aims and results of sabbath schools." During the evening cakes and fruit were served around. The whole proceedings were agreeably interspersed and connected

together by select pieces of music sung solely by the children, reflecting no little credit upon Mr. Murray, their assiduous preceptor. The whole being free, a goodly collection was contributed in aid of the Sabbath School Library. The evening was delightful, the people were happy, and the whole passed off in a very pleasing and profitable manner.—*Com.*

ST. GEORGE.

On Monday, 30th January, the U. P. Congregation here, unanimously called Mr. R. Hume, A.M., to be their Pastor.

OWEN SOUND.

The U. P. Congregation here have unanimously called the Rev. Thomas Stevenson, of Stratford and Shakespere, to be their Pastor.

U. P. CHURCH, SCOTLAND.

The sum raised for Missions, for 1859, was £25,198 18s. 11½d. stg.

Gleanings.

SCOTLAND—CARDROSS CASE.

The Commission of the Free General Assembly met at Edinburgh, on January 18th, and agreed to "satisfy the production" and at the same time to present a minute, refusing to acknowledge the right of the Civil Court to review sentences of the Church exclusively spiritual. Great complaints were made that some of the Scotch Newspapers had grossly misrepresented the case. We are sorry to find that some of the statements made in our last, p. 61, are not correct. First, the Synod found Mr. McMillan guilty of nothing. The appeal to the Assembly was, of course, taken, not by him, but by some members of Synod who were dissatisfied: Secondly, it is maintained that the Assembly had actually laid the "contract" before the Court and had withheld only the sentences pronounced, though there is a dispute as to whether the contract had been presented in the form required by the Court. We gladly correct these mistakes though they do not affect the principle at stake.—It is said that a member of a Congregational Church, in the North of Scotland, has commenced a civil action claiming damages for the discipline to which he has been subjected. We believe several overtures will be brought before the U. P. Synod in Scotland, proposing that an addition be made to our Formula for ordination, to the effect that the person subscribing, shall bind himself to acquiesce in the decisions of the ecclesiastical judicatories, without appealing to the Civil Courts.

FATHER CHINIQUY A PRESBYTERIAN.

The O. S. Presbytery of Chicago held a session in that city a short while ago, at which, "after a protracted and rigid examination of Father Chiniquy, as to Christian experience, scholastic and theological attainments," he was received into the Presbytery as a minister. The congregations of St. Anne and Kankakee City were taken under the charge of the Chicago Presbytery, and it is proposed to establish a Presbyterian College at St. Anne for the education of the Canadian-French youth.

TOTAL ABSTAINERS.

We have received the names of a few Ministers who practise Total Abstinence. The Society connected with our Church at home, consists of Ministers, Elders, Preachers and Students. We shall be glad to send to Edinburgh, all the names of persons in these classes that may be transmitted to us, duly authenticated, before Thursday, 12th April, and we have no doubt they will be put on the Roll of the Society.

CHRIST, THE SAINT'S LIFE.

There is no name but Christ's which has life in it. Every other will fail in the hour of trial, and leave the deluded victim to misery and death. There is no life in world's wealth, none in its learning, none in its honour, none in its love. He who deals in such things alone, has chosen for himself a portion of death. If they will not by their own evil influence destroy him, they will at least afford him no protection nor sustenance. Oh, that all would believe what is so true that to be Christless is to be lifeless! Not only is this the testimony of God's word, all experience declares it. Every Christless person may have proof of it this moment. Feel how dead is thy heart! I speak not of thy frame of flesh; you may feel its heart beating vigorously enough. But oh, thy soul! the only part of thee which is of much consequence—thy Heart of hearts—how cold and motionless *it* is! With no warmth in it, no activity of existence, no force of power, no liveliness of love, no sprightliness of hope. The frost of death is on thy spirit, Christless one. Thyself knows that there is nothing worthy of the name of life in thee. How unlike thy spirit to that of the Apostle Paul! What life there was in *him*, what rigour, what ardour, what activity, what animation! What sunlight shone on his spirit, contrasted with the wintry darkness which broods on thine! He had Christ as his life. That made the difference betwixt his condition of vitality, and thine of torpidity and death.

A pardoned state is but a rudimental condition of life—properly only a capacity for living; and there is a moral life which greatly transcends it. Is not *love* the soul's life? and is not a heart destitute of love, dead? Is not a frozen heart a dead one? And is not a selfish heart a frozen one? And is not every unregenerated heart a selfish one? Oh, should any such unregenerated one repel the charge in this absolute form, and refer to some things which he has said and done as evidence of an affectionate disposition. Oh, how tiny is the life, compared with that generous, ardent, self-denying philanthropy which would authorize the description that the man has the *life of love* in him! But, supposing that the philanthropy were ardent, what can any love be which has nothing superior to man for its contemplation? Love must always be proportioned to the true or imagined greatness of its object. You can love but feebly when the object is insignificant. Now the unbelieving, unregenerated heart, does not see even man to be so great as he truly is: but though he did, such an object would be a small one for loving, and, consequently, the love would be weak. And it is not till the soul has risen to survey the excellence and glory of the infinite God, that it finds an object that it can love mightily. If love be life then, and I am sure it is, that must be a lifeless heart which is cold and inanimate within the bosom of every unchristianized man. And if Christ inspire his people with love, and I am sure He does, then is He the author to them of true vitality. How ardently He inspired the Apostle Paul with it! What reverent views He gave him of man as the child of God, of immortal nature, and heavenly destiny; and with what an all-enfolding philanthropy He turned his heart to the whole human species! But especially, what views He communicated to him of the eternal Father! And how He electrified his soul till it flamed up a holocaust of love towards the excellence of the divine nature. Christ waits expectant to take out of all unregenerated ones present, equally as He did out of Paul, the ice-heart of selfishness and enmity, and replace it with the life-heart of benevolence and piety. Thyself confess, that thou hast a loveless heart; and as loveless, lifeless; and that thou hast need of a principle of love to warm thee into vitality. Thou canst find a fire for this only in the Gospel. Blessed is he who warms his heart at this fire of divine kindling! Open

up thy bosom, man; tear off these buskings and bandages—the maniac-like strait-waist-coating of worldliness, and let the Gospel in to warm thee with its love—its love of God, and its love of thy brother men. Not till then shalt thou know what it is to live.

[The above is from a second volume of sermons published by the Rev. Dr. W. Anderson, of the U. P. Church, Glasgow. The extract has been sent us by a friend who has a high and just admiration for the author. Dr. A. is well known as a man of genius and piety, and we should be glad that his writings were extensively circulated in this Province.]

THE BENEFITS OF SICKNESS.

If man had never sinned, I should have been at a loss to discern the benefits of sickness. But since sin is in the world, I can see that sickness is a good. It is a blessing quite as much as a curse. It is a rough schoolmaster, I grant. But it is a real friend to man's soul.

Sickness helps to *remind men of death*. The most live as if they were never going to die. They follow business, or pleasure, or politics, or science, as if earth were their eternal home. They plan and scheme for the future, like the rich fool in the parable, as if they had a long lease of life, and were not tenants-at-will. A heavy illness sometimes goes far to dispel these delusions. It awakes men from their day-dreams, and reminds them that they have to die as well as to live. Now this I say emphatically is a mighty good.

Sickness helps to *make men think seriously of God*, and their souls, and the world to come. The most in their days of health can find no time for such thoughts. They dislike them. They put them away. They count them troublesome and disagreeable. Now a severe disease has sometimes a wonderful power of mustering and rallying these thoughts, and bringing them up before the eyes of a man's soul. Even a wicked king like Benhadad, when sick, could think of Elisha. (2 Kings, viii. 8.) Even heathen sailors, when death was in sight, were afraid, and "cried every man to his god." (Jonah, i. 5.) Surely anything that helps to make men think is a good.

Sickness helps to *soften men's hearts*, and teach them wisdom. The natural heart is as hard as a stone. It can see no good in anything which is not of this life, and no happiness excepting in this world. A long illness sometimes goes far to correct these ideas. It exposes the emptiness and hollowness of what the world calls "good" things, and teaches us to hold them with a loose hand. The man of business finds that money alone is not everything the heart requires. The woman of the world finds that costly apparel, and novel reading, and the reports of balls and operas, are miserable comforters in a sick room. Surely anything that obliges us to alter our weights and measures of earthly things is a real good.

Sickness helps to *level and humble us*. We are all naturally proud and high-minded. Few, even of the poorest, are free from the infection. Few are to be found who do not look down on somebody else, and secretly flatter themselves that they are "not as other men." A sick bed is a mighty tamer of such thoughts as these. It forces on us the mighty truth that we are all poor worms, that we "dwell in houses of clay," and are "crushed before the moth," and that kings and subjects, masters and servants, rich and poor, are all dying creatures, and will soon stand side by side at the bar of God. In the sight of the coffin and the grave, it is not easy to be proud. Surely anything that teaches that lesson is good.

I leave this branch of my subject here. It needs no further remark. If sickness can do the things of which I have been speaking, (and who will gainsay it?) if sickness in a wicked world can help to make men think of God and their souls, then sickness confers benefits on mankind.

We have no right to murmur at sickness, and repine at its presence in the world. We ought rather to thank God for it. It is God's witness. It is the soul's adviser. It is an awakener to the conscience. It is a purifier to the heart. Surely I have a right to tell you that sickness is a blessing and not a curse,—a help and not an injury,—a gain and not a loss,—a friend and not a foe to mankind. So long as we have a world wherein there is sin, it is a mercy that it is a world wherein there is sickness. — Ryle.