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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

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Miscellaneous Articles.

THE HEADSHIP OF CHRIST OVER HIS CHURCH.

The question, Who is the true and only King and head of the Church? has engaged and is still engaging the attention of many of the professed followers of Christ. It is a matter of vast moment, since much depends upon the views which are taken of it, and the conclusion to which men come respecting it. The reign of the Messiah over his Church is the subject which is referred to in the second Psalm. There his supremacy over his Church is described. It opens with a view of the opposition which the world would offer to the reign of Christ—Messiah the prince. It describes the heathen raging, and the people, the Jews, imagining vain things; Kings and rulers combining against Jehovah, and against I's Anointed. They are all seemingly resolved to resist his authority, they are filled with implacable hostility, they shall break his bands, they shall cast his cords from them. But despite this mighty league, "the counsel of the Lord shall stand," His pleasure shall be accomplished. He has set his King upon his holy hill of Sion—he has constituted him the only King and head of his Church. He has given him the heathen as his inheritance, and the uttermost parts of the earth as his possession. This is the appointment, the decree of heaven, "He must reign 'till he put all his enemies under his feet." If his enemies oppose they shall be broken in pieces. And in consequence of this danger to which they are exposed, Kings and Princes are exhorted to submit. The headship of Christ over the Church is the subject stated in the first part of the Psalm, and the obedience of Kings and princes is claimed and enjoined in the second part. By the headship of Christ is meant that he only is King, and has a supreme right to reign as King in Sion, to give to his Church laws, ordinances and institutions as he sees fit, and neither men nor angels have any right to interfere with, modify or change any of these. His appointments, laws and ordinances are binding on his church, and in order to know what these are, men must have recourse to his word, "to the law and to the testimony," and from the decision of the Spirit in the Scriptures, there is no appeal in this case. There is another topic which is closely connected with the headship of Christ over the Church—viz, the supremacy of Christ over all things for his body's sake the Church, and from this, important, and in many respects, false conclusions have been drawn. The two things are distinct, there must be a difference between the supremacy of Christ over his Church, which is his body, the fulness of him that filleth all in all, the true Kingdom of the Redeemer, and his supremacy over the Kingdoms of this world for his body's sake, the church. We shall attend now to

the first, viz,—the headship of Christ over the Church, and at some other time, to the doctrine of Christ's headship over the nations.

The visible Church which consists of all those throughout the world, that profess the true religion together with their children, is the Kingdom of the Lord Jesus Christ. He is the only spiritual Head of this association. He has given it existence laws and ordinances, by which all its members are to be regulated. He has prescribed its relations to the world, he has also appointed the means by which it is to be maintained and extended in the world. He has left nothing wanting in order to its existence and progress. Let us consider this authority a little in detail.

1. *Christ as King in Zion has appointed her laws, by which his Church is known and governed.* These are contained in the Holy Scriptures, they refer to the faith and duty of every professed subject of Christ. They tell him what he is to believe and what he is to do. Here is the truth most sure, full, complete, entire. This is "the Statute Book of the Kingdom" designed for, and adapted to every individual subject of this spiritual Kingdom. It contains not only laws or precepts, which respect duty and conduct, but mighty motives by which duty is enforced, and conduct regulated. Here is drawn the character of the King of Zion—here is described his personal dignity and glory—Emmanuel, God with us, possessed of every moral excellency—having a supreme right to receive the homage of all creatures—how much more of those whom he has redeemed? In this code, the laws of the Kingdom of Christ, supreme love is required. He claims the homage of the heart. In this Kingdom the first of all the commandments is,—Thou shalt love the Lord thy God with all thine heart, with all thy soul and strength. Here are made known the penalties due to every violation of God's laws, and which all deserve as violators of these laws. Here is described, the character of those who are the subjects of Messiah the prince,—what they were once, and how they were brought from their former state of alienation and sin, to their present state of reconciliation and fealty. "They have been redeemed, not by corruptible things such as silver and gold, but with the precious blood of Christ as of a lamb—without money and without price." And "there is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit." Here too are precepts which are to regulate the thoughts, purposes and actions, of one member of this spiritual community towards another, and to govern their intercourse with each other and with all men. Here too are all the laws and ordinances requisite for the proper regulation of the affairs of this spiritual Kingdom in every place and at all times. They do not become inapplicable or useless by age or changes in society. The Bible is Christ's code, containing all the laws by which the church is to be governed and her character formed, and manifested.

2. *Christ as King in Zion admits of no human legislation to bring men into his Kingdom.* This must be evident to every one who considers the nature of the obedience and service which are required from all the subjects of the Messiah. The obedience required is the obedience of the heart, the requirements of the Saviour respect the thoughts, the desires and dispositions of the soul. They enjoin hatred of sin in every form, and the love and practice of holiness. They enjoin the subjects of this Kingdom to know and love God and Christ, to know and love his laws and ordinances. Now human legislation can never effect this, as it can never change the heart—renew and elevate the dispositions and desires of the soul. It can lead no man to think of God, to meditate with delight on his character, his purposes and actions—to thirst for God, for the living God. It will not stimulate him in the performance of his duties, leading him to hate sin and oppose its influence, in his soul. It will not set him in opposition to the works of the flesh, or lead him to desire and cherish the influences of the Holy Spirit—whose fruits are "joy and peace, longsuffering and gentleness, goodness and faith, meekness and temperance." Such means as human legislation would be altogether inadequate to such ends. All the

enactments of human legislators could never change or renew the soul, and it may be safely affirmed that no one has ever been added to the church such as shall be saved, by such means. Many have been ruined by such methods of making Christians, or carrying out Christ's laws, for they have been led to rest in the proclamations of Kings and the enactments of human legislators as if these were all that was needful to make mankind Christians; they have thus rested in a name, to live when they were dead, they have been thus deceived and ruined. But such acts are not only insufficient, they are highly presumptuous, for by such acts authority has been claimed over the consciences of men, to which no human being has a right—and which belongs only to the Lord Jesus Christ, the Lord of the conscience. It implies too that the Lord the Redeemer, who is exalted a prince and a Saviour to give repentance unto Israel and the remission of sins, has either not the power or the will to bring men to the knowledge of the truth. That the government ought not to be on his shoulder, that he is regardless of his own glory and the happiness of his people. This is the spirit of the world which arrogates to itself wisdom and power which belong only to Christ. On all such legislation the Saviour frowns. To those engaged in such acts he says,—“Who hath required this at your hands.” It is not by might nor by power, but by my Holy Spirit, saith the Lord of Hosts. It is by his own word through the influences of the Holy Spirit that men are brought to believe, love and obey. This is his work, and he neither needs nor requires the aid of Kings and judges to accomplish it. He has changed enemies into friends. When he gives the word, great is the company of them who publish it. It proves, under his guidance, sharp in the heart of the King's enemies. It is by his influence made “quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

3. *Christ as King in Zion, requires no human authority to enforce obedience to his laws or ordinances.*

We have seen that the precepts of Scripture, the laws of the Kingdom of heaven, respect the dispositions and desires of the soul, and the person who is not in heart obedient—who does not love Zion's King and his law, cannot be made loyal by human enactments. These will never make men delight in God after the inward man, nor lead them to glorify God in their bodies and spirits which are God's. In this is seen the folly and weakness of human authority. It belongs to the Redeemer to bring men into his Kingdom, and by him they “are made a willing people in the day of his power.” It is only by the knowledge and belief of the truth, and by its influence on the mind, that men render to God the service which he requires. They are first brought to proper views and feelings, respecting the divine character, and his laws, and then, they will yield that spiritual homage. And by the same spiritual reasonable influence, they are brought to delight in his ordinances. They love and observe them because they are appointed by him, and also by their observance, their liberty and true spiritual enjoyment are promoted and secured. The spiritual, the true children of God, love his laws and therefore obey them—they love his ordinances and therefore observe them. It is because they are imbued with his Spirit, that they say “The law of the Lord is perfect converting the soul, the testimony of the Lord is sure, making wise the simple, the statutes of the Lord are right, rejoicing the heart, the commandment of the Lord is pure, enlightening the eyes.” “I will run in the way of thy commandments, since thou hast enlarged my heart.” Such are the effects of God's Spirit and truth on the hearts of his people. The same power ever exists, and can and will produce the same effects. There is no need for any human legislation, authorizing coercive measures to be used to constrain the subjects of Messiah the prince, either to “honour the Sabbath or reverence the sanctuary.”

4. *Christ as King in Zion, authorizes no human authority to inflict the penalties of his laws on any violator.*

As the obedience which he requires is spiritual, so the penalties to be inflicted on the violators of these spiritual laws, are also spiritual. Now by what bodily or civil pains and penalties, could the guilty soul be persuaded of the wrath of God, revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness? How, by such means, could the disobedient be convinced of his danger, how could his conscience be awakened, and his soul alarmed? How by such means, could the guilt of his past sins be brought into remembrance, and the terrors of the Lord set themselves in array against him? Christ does this in his own way and by his own means. He does not invoke any human authorities. This they could not do. He has, it is true, appointed in his Church office-bearers, whose duty it is to guard so far as they can, the purity of his house; but even these are not left to their own unaided erring judgment, in doing their duties—in either admitting or rejecting persons. He has given them rules for their guidance in dealing with offenders. The punishments inflicted on the guilty, are in their very nature suitable to the offence; the offence is against the Lord, or against the peace and order of the spiritual brotherhood, which is his body the church, and the punishment is exclusion from its privileges. He who is an offender in the church of Christ is not to suffer in his worldly interests, though he may be declared to be unfit, in the judgment of men, to be a member of the Church of Christ. His loss is of a spiritual kind. He, if a sinner against God, loses His countenance, the approbation of the Saviour and the esteem of the virtuous. He may also lose peace of conscience, spiritual joy, hope of eternal life, and in addition to this loss, he may suffer remorse of mind, and have sometimes within him spiritual horrors, the earnestness of sorrows infinite and eternal, but no human authority is to inflict civil pains and penalties.

5. *Christ as King in Zion, has provided for the support and extension of his Church.* When he enjoined his apostles to preach the Gospel to all the world, he tells them for their encouragement, that all power is given unto him, and that he shall be with them always, even to the end of the world. "Go into all the world and preach the gospel unto every creature." This was their commission, and they entered upon the work entrusted to them, when miraculously endowed by the Holy Spirit, they were suitably prepared. They began this work at Jerusalem, and by the preaching of the Gospel, accompanied by the Holy Spirit, they "turned multitudes from darkness to light, and from the service of Satan to the service of the living God." To this community of the faithful, the Lord added daily such as should be saved. Thus by the preaching of the Gospel in all lands, the numbers of the citizens of Zion increased, and her boundaries were enlarged. In proportion as the numbers of the faithful increased and the boundaries of the church were extended, more labourers were required, and the Lord provided these, as they were needed. Every returning missionary brings tidings to the Church at Jerusalem of new conquests—the Lord's hand is seen in the miracles which he wrought through the instrumentality of his apostles. They proceed from city to city, and from one province to another, and in the midst of much opposition, proclaim salvation through Christ crucified. They tell the Jews that Jesus whom they crucified, whom God raised from the dead and set him at his own right hand, and whom they preached, is the Messiah promised to the fathers. Everywhere the Gospel is received by multitudes, though many opposed it contradicting and blaspheming. The apostles, and their first followers, had to endure a great fight of affliction. The Church of Christ laboured and suffered for the extension of this spiritual Kingdom. Then the heathen raged and the people imagined vain things—but God had set his King upon his holy hill of Zion. "He has given the heathen for his inheritance, and the uttermost parts of the earth for his possession." Then, no civil authorities were favourable, all were adverse, all persecuted the apostles and faithful followers of Christ. But it may be objected,—That was the age of miracles, "then God made bare his holy arm in the sight of all nations," there was then need for such interposition, till the

church was firmly established in the world, then the frequent interposition of divine power ceased, and human authority stood forth in defence of Christ's cause. Those who make such assertions, seem to forget, that when human authority was permitted to present itself in the church of God, its presence is marked by spiritual decay and death. From that period the Church, becomes polluted by earthly and worldly men, the crown has fallen from her head," "the most fine gold is changed." She descended from her high vantage ground the favour and support of her Lord, became contaminated with the follies and vices of the world, and gradually sunk under these. She abandoned the truth and her strength is gone. And what are the great lessons taught us in the history of revived religion in the Church, in our own and past days? surely these,—Whenever the Church abandons trust in man, and relies on her Saviour, and returns to his ways, she is honoured in saving souls. He strengthens her, she goes forth in his strength, she lengthens her cords and strengthens her stakes. She experiences the truth of the promise, "For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." D.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

By the very principle of a civil establishment of religion, in which both the creed and the government of the Church are ratified by the laws of the land, the Church necessarily denudes itself of all power to change its views or its forms. Individuals in such a Church, being open to light, may feel that in some things they are constrained to differ from the opinions of their predecessors, and may enlighten their brethren till a change is necessary in their acknowledged standards, (as in the Secession by the New Light doctrine, when it was felt that the magistrate had no authority as such in the Christian Church), and accordingly may feel it their duty to overture for a corresponding change in their standards. But their overture cannot be made to the ecclesiastical courts, which have no power to alter what the civil courts have sanctioned and established. If made at all it must be to the civil authorities to which the Church has surrendered its liberties. For necessarily there must be State control, where there is State establishment, and especially State emolument. To hold an opposite opinion is quite contrary to justice and reason, for surely the State, having ratified the constitution of the Church, and bound itself to pay the ministers conforming to this constitution, has a right to see that no violation of the terms stipulated is made. It has control either to prevent backsliding into doctrinal error, or advancing into clearer and fuller development of divine truth.

We cannot wonder then that the Veto Act was considered illegal by many, not only of the ministers of the Church of Scotland, but found to be so by the civil authorities. If this Church had been free from civil domination, like our own, it might have passed the Veto, and many more acts of reform and progress. But being, as Dr. Cook expresses it, more than a Church of Christ—being also a civil institution, it had no right to alter its constitution in any degree. Hence there was ground for the strong declaration of the Lord President of the Court of Session,—“That our Saviour is the Head of the Kirk of Scotland, in any temporal, or legislative, or judicial sense, is a position which I can dignify by no other name than absurdity. The Parliament is the temporal head of the Church, from whose acts, and from whose acts alone it exists as a national Church, and from which alone it derives all its powers.”

It was a strange reason to assign for the passing of the Veto Act, "that the intrusion of ministers is "unauthorized in scripture." Very true, indeed, but to be consistent with themselves they should have passed another act, declaring that civil establishments of religion are "unauthorized by scripture" and they might have seen, what they seem not yet to see, that submitting to be established by law, which is the very root of the evil, they surrendered their right to legislate on those inferior matters by which Christ's laws are not less violated, and by which the scriptures are not less disregarded. Had the non-intrusionists acted with full consistency they would have saved themselves a tedious and perplexing process, and left the Establishment without violating any of its civil restrictions.

Here we may see the difference between the struggles of the non-intrusionists, and those, more than a century before, of the Marrow-men, and the "Four Brethren. These moved chiefly, yet legitimately, for evangelical doctrine, from which the prevailing party had departed, in violation of the established creed by which their emoluments were held; and had the civil authorities been consistent here they would have declared the prevailing party to have forfeited their right to the legal provision: and they would have pronounced the Marrow-men in one generation, and the "Four Brethren" in the next, to be the faithful supporters of the evangelical standards of the Church, and and thus deserving not of censure and persecution, but of protection and favour. But when did the State ever interfere to preserve the orthodoxy of the Church? Thus far the establishment of an evangelical creed has been but a dead letter. The non-intrusionists, on the other hand, were the violators of law; and although they sought, yet they had no right to expect, the support of the State in doing it, even though the law might be considered oppressive and unjust.

From the decisions of the Court of Session and House of Lords, there can be no doubt that this Veto Act was illegal; and of course that the proceedings connected with it, of those Assemblies in which the evangelical party had the ascendancy, were contrary to civil law. It is vain to tell us that five out of the thirteen Judges of the Court of Session contended for its legality: for not to say that these were supposed to be prejudiced in favour of the movements of the evangelical party, there was still the decided majority of those whose business it was to interpret the laws that were of the opposite opinion. But although this was the case, we are not to be understood as condemning the struggle of the evangelical party in the Church of Scotland. Had their Church been what it ought to be, and what they wished it to be, and what, by a process of reasoning which we do not well understand, they imagined it to be,—independent of the State in all ecclesiastical matters, we could go along with them in much that they did, and even proceed to a far greater extent. But as they were paid, like other established churches, for adhering to a certain creed, and certain forms of constitutional arrangement, legalized by the State, (whether right or wrong it matters not), the State had surely a right to see that these were not invaded or transgressed. During the long reign of Moderatism the Established Church was in no great danger of coming into collision with the State on the rights of Patrons, and other matters of external order, for these were firmly supported by that party; and as for doctrine, although the State might often have called them to account for departures from the standards which the laws had sanctioned, yet they were too indifferent to matters of this description to put themselves to any trouble about them. If this had been done, the Secession Church, and not the Established Church, would have been acknowledged as the true Church of Scotland.

It was not till the evangelical party in the Establishment acquired the majority, that they discovered the reality and strength of those fetters by which they had been bound for ages,—and that they tried to rectify their Church, but could not. Now when this discovery was made, and when they could no longer submit to State control their course was clear to many, though not to

themselves. There was no use for struggling so long as they did, and trying to rectify a system which was radically wrong, which it did not belong to them to rectify, and which rather required to be up-rooted. Their course was to come out from its adherents, and be separate, like our own Church more than a hundred years before. It was well, as we shall find, that with a noble courage, honourable to themselves, and honouring to Christ, they did this at last. The Voluntary Controversy led to the Veto: the Veto to the Disruption.

At the same time that the Veto Act was passed, another which was considered of great importance, and which helped on the coming crisis, was also agreed to. It is called the Chapel Act. By this, Chapels of Ease, the Churches of some of the Old Light Seceders who had joined the Establishment, and the additional Chapels which had recently been erected, were converted into Parish Churches, and certain localities assigned to their ministers, who were to sit in Church Courts, and be on a parity with other ministers. All this was illegal, because the parochial limits were fixed by civil law, and could not be altered but by civil law. It was thus incompetent to admit these ministers into the Church Courts without civil authority. It was right, indeed, that as a Church of Christ, the ministers of the Church of Scotland, having charges, should sit as judges in their Church Courts. This, however, had never been the case with Chapel ministers, nor had the Church Courts a right to make alterations in Parochial limits, or in changing the status of ministers; and although ecclesiastically considered their procedure might be regular and right, yet being incorporated with the State, the Church Courts had forfeited the power and privilege of making such alterations, and we understand that some of the decisions of the ecclesiastical courts, where these newly introduced ministers secured the majority, were reversed, not because the decisions were wrong, but because they were brought about by incompetent judges. We cannot enter particularly on this department of the Assembly's proceedings.

There is, however in connection with it a matter of vast importance, and which occasioned a vigorous struggle between the friends and opponents of civil establishments, to which we must particularly attend. It is the strenuous demand which was made by the Established Church for additional endowments, not only for all those Churches or Chapels, but for as many more as they might choose to build, even as many (which they had the assurance to contemplate) as would accommodate the whole dissenting population, as well as their own adherents. We shall see in this, the haughty jealousy, and malignant opposition which were felt by the prevailing party in the Establishment to Dissenters of every name, and the intemperate zeal with which they prosecuted their extravagant cause. It was well, indeed, that they overshot their mark by miserable misrepresentations and unreasonable demands. It was good for themselves, it was good for the cause of Christ, that the efforts of liberal Dissenters triumphed over the insidious and deceptive attempts of the now almost infatuated friends of religious establishments.

Towards the end of this year, 1834, when these demands for Church extension and additional endowments were made by the friends of establishments. The Central Board, as it was called, was instituted in Edinburgh. This was, says Dr. McKerrow, "an active and powerful auxiliary to the Dissenting interest." It was "formed for extending the principle of Voluntary churches, and vindicating the rights of dissenters."

The institution of this Board was most seasonable, and it soon found work to perform which rendered it an instrument of vast public benefit. For it was now that the Assembly's committee on Church accommodation published a circular calling upon all the Parishes in Scotland to present petitions to Parliament for funds to build and endow churches to an indefinite extent; and (not taking the accommodation afforded by Dissenters into the account), requiring Church accommodation in connection with the Establishment for the entire population of Scotland,—alleging that in this there was a lamentable

deficiency, and suggesting different forms of petition, which might be adopted according to circumstances. These petitions did not conceal the true cause of their origin to be the efforts of the Voluntaries to have civil establishments abolished, and they wished the Government to believe that this would be tantamount to the overthrow of religion in Scotland.

All this gave a fit opportunity to the Central Board to correct misrepresentations, and to bring to light the true circumstances in which Scotland was placed as to Church accommodation; and that so far from there being a deficiency, as was alleged, there was rather a surplus. "On all public questions," says, Dr. McKerrow, "affecting the rights and privileges of Dissenters, that have become before Parliament since the formation of the Board, it has acted with a promptitude, and energy, and wisdom, which give it a strong claim on the gratitude and support of the various classes of evangelical dissenters in Scotland. When the Board understood that the Assembly's committee had formed a plan for procuring petitions to Parliament, from all the Parishes, in support of the church-extension scheme, and that they had put into circulation statistical tables, which were calculated to produce an erroneous impression, with regard to the want of Church accommodation, they immediately procured from the various quarters, where a deficiency was alleged to exist as authentic information as they could obtain, of the actual accommodation, both in the Established and Dissenting Churches. The information which they received was published by them in a statement, which was extensively circulated, and tended to open the eyes of many to the unjust and sectarian character of the General Assembly's scheme. The Board transmitted a copy of their statement to every member of the House of Commons; and from a considerable number of them answers were received, declaring their determination to oppose any grant of the public money for the endowment of new churches."

It was at its meeting in April, 1835, that the attention of the United Associate Synod was turned to this subject, and that they resolved to petition both Houses of Parliament against granting any further endowments to the national-church; and they agreed to draw up a memorial on the subject to his Majesty's Ministers. At the same time Drs. Young of Perth, and Harper of Leith, were sent as a Deputation to London to present and enforce their memorial. This deputation discharged its duty with firmness and effect. They had interviews with the Premier and other influential ministers of State, to whom they gave much useful information. To members of Parliament, on both sides of the House, they distributed widely the Synod's memorial, which they accompanied with a letter pointing out the strong points of the case. As this letter gave a clear and compendious view of the reasons of Dissenters for opposing the grant for additional endowments to the Church of Scotland, we give it a place here:—

"So far as circumstances would permit, we have waited on members, and have found them in general favourable to our views; but as we cannot remain in town to complete this service, we shall avail ourselves of this mode of communication in the hope that it may draw attention to the merits of our case. The Synod which we represent, as is stated in our memorial, consists of three hundred and fifty congregations. The grounds on which we oppose the claim in question, and on which we confidently hope that Parliament will sustain our opposition to it, are the following, namely:

"That although the measure to which we object is often represented as compassionately intended to provide for the poor, yet, as petitions for it show, it is in fact intended for the endowment of churches and chapels already existing, or to be erected for the rich and the poor alike; that to represent such a measure as needed for the poor of Scotland, is egregiously to mislead the Legislature, for the instances in which they are excluded from places of worship, by want of room, or by inability to pay for sittings, are so rare, that to make them a matter of Parliamentary consideration, is absolutely ridiculous, that what is claimed for the Church of Scotland is not a right, secured by ex-

isting statute, but a favour, for which the law, as it stands, makes no provision; that since, by the Act of Toleration for England, and by securities for Scotland, equally valid, the right of dissenters to avow and propagate their religious belief is not only recognised, but established and incorporated with the laws of the country, the Legislature is bound to protect dissenters from injury or aggression; that the proposed measure is glaringly unjust, and deeply injurious, inasmuch as it would confer a new favour on one religious party, which is rich and endowed already, at the expense of another which is poor, unendowed, and contentedly supporting its own religious institutions; that this injustice is aggravated by the consideration, that dissenters in Scotland are not the few whose interest in the measure for the many, it might be immaterial or impossible to consult, but in fact a numerous body, consisting of about eight hundred congregations, while the congregations of the Established Church do not greatly exceed a thousand; that although there were no injustice in the principle of the measure, yet the account given, by its promoters, of the present state of church accommodation in Scotland, is (as has been proved by the 'Statement,' of the Dissenters' Board in Edinburgh, copies of which have been sent to members of Parliament,) so grossly erroneous, that no legislative measure can in fairness be founded on it; that the measure involves a principle which if extended to England and Ireland (and why sanction it at all, if it is not to be so extended?) would bring on the country an intolerable burden, to the injury of its peace and religious well-being; that the smallness of the sum which the Church of Scotland may submit to ask at present, is no mitigation of the measure, for although the sum may be small, so much the more shameful is it to force any portion of it, by legal compulsion, out of the pockets of dissenters, who not only support their own institutions, without asking anything from the State, but are active in diffusing the Gospel at home and abroad; that although dissenters in Scotland are united in opposing the measure, they are not alone in doing so, for many enlightened and respectable churchmen have seen it their duty to oppose it along with them; that to grant the boon required, instead of doing good, would do much evil, by putting an arrest upon their benevolent exertions by which alone, as we believe, the spiritual wants of Scotland can be suitably supplied; that we have no dislike to the Established Church of Scotland, viewed simply as a religious community, and would rejoice to see her the instrument of reclaiming all that is unreclaimed; but we appeal to all that is reason and decency, whether compelling us to give of our substance, and thereby to cripple the resources of our own religious beneficence, for the extension of a church to which we do not belong, can promote the prosperity of that church; we believe that it never can, and therefore we ask the Church of Scotland, as she values her own prosperity, and is willing to do as she would be done by, to abstain from a deed of such flagrant injustice.

"Such are some of the grounds on which we rest a strong conviction, that the Legislature will not grant the money prayed for, and ought not to do so. We ask no favour; the sum of our prayer is, let us alone, or give us that protection, as British dissenters, which common justice so obviously assigns to us."

Sir William Rae brought this subject of endowments under notice of Parliament in June, 1835, by moving—"That the petitions presented to the House, relative to the building and endowing of places of worship connected with the Established Church of Scotland, be referred to a Select Committee; and that such committee shall enquire, and report how far the building and endowing of such places of worship is required for the moral and religious instruction of the lower orders of the people in Scotland." The Lord Advocate, Murray, met this motion by proposing an Address to the Crown for a Commission "To enquire into the opportunities of religious worship, and the means of religious instruction afforded to the people of Scotland; as to the state of the law in regard to the building and repairing of churches; and also as to any funds which are now applicable to the purposes of the Established Church." The discussion on this question was delayed till the beginning of July, when the motion

and amendment were withdrawn: and a resolution proposed by Lord John Russell unanimously adopted, for the Crown to appoint a royal Commission "To enquire into the opportunities of religious worship, and the means of religious instruction, and the pastoral superintendence afforded to the people of Scotland, and how far these are of avail for the moral and religious improvement of the poor and working classes; and with this view, to obtain information respecting their stated attendance at places of worship, and their actual connection with any religious denomination; to enquire what funds are now, or may hereafter be made available for the purposes of the Established Church of Scotland; and to report from time to time, in order that such remedies may be applied to any of the existing evils, as Parliament may think fit."

(To be continued.)

PROPOSED UNION OF THE PRESBYTERIAN AND UNITED PRESBYTERIAN CHURCHES.

To the Editor of the Canadian United Presbyterian Magazine.

My Dear Sir,—In your July number you present the three articles of the Joint Committee on Union, between the Presbyterian and United Presbyterian Churches, and express your willingness "to give a place to any judicious and temperate remarks" on the subject. I hope there are none disposed to make remarks of a different character. For certainly there is much in these articles to approve of, and very little to which any conscientious and enlightened person could object. Yet much prudence is necessary in speaking or writing on this subject, for even one unadvised word might be the means of disappointing the hopes of union which many on both sides entertain: and now that negotiations for this object are in so promising a state, it may be felt hazardous to speak or write at all on the subject. Yet, with your permission, I shall venture to express my sentiments. For it may be thought that having been treated unjustly,—some have said cruelly and shamefully, by some of our Free Church brethren in Canada, I entertain feelings rather peculiar towards them. So, I confess, I do. But, if I know my own heart, they are not feelings of hostility, but of Christian brotherhood,—warmed by a disposition to forgive injuries, not "to seven times" only, but "to seventy times seven." To each of a very few in that Church, I might speak as Paul did when he said—"Alexander the coppersmith did me much evil;" but I would not add—"the Lord reward him according to his works." In respect to all of them I would rather say with Stephen—"Lord lay not this sin to their charge," or with our Divine Master, "Father forgive them, for they know not what they do." Under these feelings I have taken no direct part in the negotiations; and although I was nominated in the Synod to be one of the Committee on union, yet I declined the honour, not from opposition to the object, but from a conviction that unless some material change had taken place in the Free Church here, that object could not be attained, and should not be sought; and that at all events it was more prudent in me to be passive. Still if this object, through the Divine blessing, were to be reached, I was prepared to say, with the apostle, "I therein do rejoice, and will rejoice."

I am less acquainted with our Free Church brethren than I once was. But I always thought them good men,—evangelical, conscientious and zealous, in a high degree: patterns in these things to ourselves, and to other Churches. At the same time I saw that they were labouring under misapprehensions and prejudices in some subordinate matters, on which the United Presbyterians were better informed. But I am happy to be almost persuaded that they are advancing towards clearer views, or, that at least, they seem to be getting clearer views of the sentiments held by us. I regret, however, to learn that

some of them are ready to say that we (the United Presbyterians,) are going over to them; and, although this to us is an impossibility, I would equally regret that any on our side should taunt our brethren, and hurt their feelings, by saying that they were coming over to us. Such allegations are calculated to have a chilling influence, and ought to be carefully avoided. It is better to say that both Churches are anxious to go more and more over to Christ, by having their views, if possible, more in conformity with the Word of God. I always thought, and still think, that so little, comparatively speaking, are the differences between the Churches that all the points might be made matters of mutual and entire forbearance. For this, our Church has been always willing; and I shall be happy to find that on the other side, the brethren are willing to exercise the same forbearance with us. I would not ask them to change their sentiments, unless it were by obtaining clearer light; nor should they seek any change in ours, unless they can be proved to be contrary to the Word of God. Some of my former friends of the Free Church, in this country, thought me too keen a Voluntary for them; and since that, some of my friends among the United Presbyterians have told me that I am not a right Voluntary at all. The truth is, I believe that individuals on both sides went too far into opposite extremes. But I trust they are now all approaching that happy medium which I, and some in both Churches, have always maintained, and will probably continue to maintain. The ultras in the Free Church thought me an ultra of the opposite kind. They were mistaken; and now when they have happily cooled down, I trust that they can look at sentiments still held by me, and I believe by the whole of my brethren, which they too hastily condemned, yet which many of themselves held, and which none of them ever showed, although these ultras affirmed, to be contrary to the Word of God. It is sometimes said that extremes meet, and I trust it will, by and by, be so here, and that those who went too far in upholding Establishment principles,—that is, a compulsory support for one denomination from the common funds of the Nation, subjecting those not belonging to them, whether the majority or minority, to the unrighteous necessity of contributing to it, with other views of a collateral nature, will either give up, or not insist on these, as terms of communion: and also that those on our own side (and they were always few, and I believe, are now extinct,) who, in the heat of controversy, might go the length of saying that the vil magistrate should allow stores to be open, and public works to be conducted or the Lord's day, if their proprietors wished; and of holding other collateral opinions, will see that this is an extreme to which even their own principles do not bind them: but that, keeping the magistrate in his own place, not to legislate for the direct sanctification of the Sabbath, but only for the civil suppression of such out-breakings, or worldly traffic and procedures, as would deprive any of the opportunity of spending it undisturbed as God requires. There is thus a middle ground, between the extremes referred to, on which the churches may fairly and honourably meet without giving what might be thought a victory to either, but which would rather present the amiable features of Christian peace, forbearance, and charity, in both.

Our Free Church brethren had at first very mistaken views about our principles, at which, however, coming out, as they did, from a civilly Established Church, we did not much wonder; but we wondered more that they seemed not willing to be undeceived. I remember to have heard with wonder, and I confess with some indignation, one of them broadly stating in their Synod that the Voluntaries held that the magistrate, as a magistrate, was no way bound to act as a Christian in a civil court, and that when he entered such a court he might shake himself free from all religious responsibility: and when I stated in opposition that, knowing Voluntary principles better than any of them, I was sure that every Voluntary held with me that the magistrate, both in his public and private capacity, and in every position, was bound to regulate his principles and actions by the Word of God, he would not believe me, but stated to the contrary that the first Committee on Union on our side had

told them plainly the reverse. This, I then told them, I was sure, was an entire mistake. At the same sederunt of their Synod, another minister caricatured our principles with an eloquence, which to the ignorant and prejudiced might appear plausible, but which was a gross and disgraceful misrepresentation. No wonder that under such impressions, and with stern unwillingness to be corrected, these persons formerly were led to entertain sentiments respecting us which are altogether groundless, and that they misled many of their own brethren. But now I trust they see and regret their mistakes. It is perhaps not much to be wondered at that persons of different denominations take up, and long keep up, mistaken views of each other. I well remember, at the time of the union between the Burghers and the Anti-Burghers in Scotland, that up to the very eve of that union one of the Bodies were under a mistake about the views of the other, which prejudiced them greatly, but which they at last found to be the very reverse of fact, and rejoicing to discover, went heartily into the union. I must say for our own church that I am sure the more our Free Church brethren are enabled, as I trust they wish, to regulate their sentiments and procedures by the Word of God, they will find that we and they are the more at one. Let it be our common aim to appeal to the law and testimony of God, and the union will not be long in being consummated.

With regard to the three articles I have little to say. The first and second seem to secure all that Voluntaries could wish, and if the Free Church are in earnest, which I am not willing to doubt, they are as much scriptural Voluntaries as ourselves. With regard to the third article, I am persuaded that it will never do in its present shape. It has, indeed, been somewhat modified since I first saw it. But still, I am sure it will be unsatisfactory to many of us. I fear there has been too much haste about it, and that some are so keen on union as to be in danger of sacrificing principle, at least consistency. I trust we shall be found true to our own scriptural principles, and true to each other; and that, as in the example set before us in Scotland, ten years ago, we shall have no union till we can all cordially join in it. This article as it stands would divide us, and I am much mistaken if more than a small minority are ready to adopt it, and even these can hold to it only by putting a different interpretation on the words from what the Free Church brethren will naturally do. There is an ambiguity in some of its phraseology, which by a little ingenuity may be interpreted to suit all parties. I could explain it myself, were I disposed, in consistency with views of my own. The Free Churchman can explain it in a different way to support his own theories. But this would lead to continual wrangling, and I wonder not, as the article stands, that the Free Church wish, in their motion to ascertain how we might agree about "the practical application of the principles referred to." It is a needless enquiry. The truth is we would not agree at all; and this is a hazardous proposal, which it would be much better to avoid. Let us be true to our long tested scriptural principles, and resolve to have no union at all unless we can cordially unite on an explicit basis. To agree under such ambiguity of expression as is presented in this article, would be neither a candid nor an honourable mode of procedure. Let us leave out all such doubtful phraseology, and if we cannot fix on language clear and definite to which both parties, with one and the same meaning, can assent, either let us remain separate, or let us unite and agree to differ. It cannot be denied that there are shades of difference in our views; and why attempt to make the world believe we are one when we are not one on these points? It is matter of joy that we agree on the great doctrines of grace, which with Christian charity should be sufficient to warrant union: and glad am I to find that the difference on circumstances seems to be narrowed by mutual explanations. But there is still a difference; yet it is one on which we, now, hope our brethren are willing to forbear. Were the Synods to proceed, upon the third article as it stands, to enquire, as proposed, about the practical application of principles, the first

question might naturally and properly be,—What is the important part which the magistrate has to act in relation to the kingdom of Christ? The Free Church will tell us, unless they have changed their principles, that “it is lawful for the magistrate to endow the Church;” and the Voluntaries of the United Presbyterian Church will deny this. The former will tell us that the magistrate is to be the judge of doctrine, at least as far as the religious education of children if concerned, that the State may provide it. We will say that it is not his province to judge of religious doctrine either for the old, or for the young. Other questions will, in the same manner, occur. Let us be plain with our brethren, so that no such enquiries will be necessary,—so that our language be the precise index of our sentiments. Understanding by the kingdom of Christ, simply the Church, our portion of the church holds that the magistrate, as such, that is in his official capacity, has no part to act towards it at all. He has no authority in it, or over it, but it has authority over him. His duties as a magistrate are all civil: (so says the Free Church too; and why elsewhere say more?) he has no province in the Church; and the best service he can render it is “to let it alone.” But whilst these are our sentiments, we admit that the very fact of being a magistrate, may give him influence as a Christian, if such he be, in relation to Christ’s kingdom or Church. If, however, “in relation to the kingdom of Christ,” is to be understood merely of protecting the subjects, so as to give them freedom to worship God according to their conscience, that is his duty, but it is still only one of his civil duties, which need not be presented in this article in such vague language, so as to blind or mislead. Each individual might indeed interpret such phraseology as he pleased, which, however, would not only not be satisfactory to either party, but would lead to public and private strife and animosity. Let us be perfectly frank and honest with our brethren; but let us by no means assent to any doubtful phraseology which might afterwards bring us into parties instead of remaining one. It would be but a small sacrifice to them that they conceded to us that whatever sentiments they hold on civil establishments of religion, they will refuse endowments although offered by the State; and I hope that we are willing to go all the length with them in urging the civil powers, in the exercise of their civil authority to put down everything of an external or secular character, by which persons in any situation of society would be prevented from keeping the Christian Sabbath in the manner in which God prescribes. I hope too, that although we will not give the Government, or the Governor, the power of appointing Fasts or Thanksgivings for the Nation, yet we will not object, when such duties are seasonable and becoming, in the Province at large, that for the convenience of all denominations, the Supreme Magistrate be requested to fix the day, and even to *recommend* the duty.

I forbear to say more on the subject at present, excepting that I have always thought, and still think, there can be no union but on the principle, always professed by us, of forbearance where we differ.

I am, my Dear Sir,

Caledonia, 16th July, 1857.

Yours respectfully,

A. F.

[We beg to subjoin a few words on the above subject. It has been supposed, we believe, that our withdrawal from the Convener’ship of the U. P. Synod’s Committee on Union implies an aversion on our part to the Union itself. No conclusion could be more wide of the truth. Whilst very decided Voluntaries, we disavow sectarianism. The Union, we hope, will be found practicable, and is fitted, we are sure, to be highly beneficial. It seems to us, however, to be altogether improper to attempt making it out that there is not a difference amongst us respecting the relation which ought to subsist between the civil powers and the Church. That difference is, in our humble opinion, much less than many imagine, and certainly very much too small to keep the two Churches apart; but that it exists is the general belief of the ecclesiastica

community both in this country and in Britain; and all attempts to disguise it seem to us inconsistent with simplicity and godly sincerity, and directly calculated to be productive of mischievous consequences. The difference is real and considerable, and the problem is to discover a proper course in reference to it. The difference in the United Presbyterian Church (for it has always existed there) has been found manageable on the principle of forbearance, and it is natural for those connected with that Church to hope that the same principle, which they believe to be sound in itself, might prove suitable on a more extensive scale. Whether we shall soon be able to adopt any basis of union which may be satisfactory to our brethren of the other Church remains to be seen. But it is highly delightful to observe that for some time past there has been a marked progress towards union both here and at home. That progress we trust will continue and accelerate. Meanwhile let us, in our separate state, preach the Word, instant in season, out of season; let us strive to bring all our own institutions into the most efficient condition; let us maintain a fair and friendly bearing towards the Free Church, cultivating private and official intercourse with them as circumstances permit, and avoiding every thing fitted to occasion irritation and offence; and let us pray and hope that, in God's good time, a union based on sound and Scriptural principles, clearly and honestly understood on both sides, may be cordially gone into.]

Reviews of Books.

SERMONS, DOCTRINAL AND PRACTICAL, BY THE LATE REV. W. ARCHER BUTLER, A.M., *Professor of Moral Philosophy in the University of Dublin*. 1st and 2nd Series. 8vo., pp. 446 and 399. PARRY & McMILLAN: Philadelphia, 1857.

These sermons have justly attracted considerable attention. After passing through three British editions, they have been reprinted in America. The Author was born, it is supposed, in 1814, and died in 1848. His father was a Protestant and his mother a Roman Catholic; and, at her earnest solicitation he was baptized and educated in connection with her party. He early manifested great anxiety on the subject of religion, and was driven from the Church of Rome by the shock given him by a confessor to whom he imparted his inward yearnings, and who treated them as morbid and distempered imaginations. He was led to investigation, joined the Established Church, and entered the University of Dublin. There he distinguished himself especially in the department of Ethics; and an anxiety was felt to retain him in connection with the College, but his deficiency in Mathematics rendered him unfit for a Fellowship. The Provost accordingly succeeded in getting erected for him a Professorship of Moral Philosophy, and he was appointed to the chair when about twenty three years of age. The College also gave him one parish, and then another, and he is said to have discharged with exemplary zeal, and remarkable success, the duties of all his offices. He also wrote copiously in the Dublin University Magazine, Blackwood's and elsewhere, and was fast taking the position of a first class man, when death seemed prematurely to arrest his career. His parochial sermons were not usually read nor written. Many of those contained in these volumes were preached on public occasions—a considerable number of them before the University.

He is not a very exact or thorough theologian, and has rather high ideas about apostolical succession, and some kindred subjects. But the strain of his discourses is decidedly evangelical, they are marked by great earnestness, and are stored with bold, and fresh, and ingenious speculations. To a well educated divine, they are fitted to be highly suggestive and useful. The *North British Review* says of them, with a little exaggeration, we think, that they exhibit an "imagery almost as rich as Taylor's; oratory as vigorous often as South's; judgment as sound as Barrow's; a style as attractive, but more copious, original and forcible than Atterbury's; piety as elevated as Howe's; and a fervour as intense, at times, as Baxter's." It seems to us that the style is rather wanting in that clear, simple, easy elegance which becomes the pulpit; and indeed is appropriate in all spoken discourse. We subjoin a passage on the tremendous subject of eternal punishment. On this head we believe many modern preachers are departing from the doctrine of the standards, and taking refuge in the idea of annihilation:—

But there is a point of view from which the whole of this awful dispensation of punishment appears conceivable with comparative simplicity; in which its miseries may be seen to enter into the course of natural justice; and become directly proportional to the guilt they avenge. The view which I am about to present seems to me to cast a real though a fearful light upon the horrors of this doom, making them at once more intelligible, and more terrific than before.

It cannot then be doubted that the character of ungodliness with which the lost spirit leaves this world is perpetuated to the state of being that follows it. But much more than this is too awfully probable. The aggravating effect of mutual association in vice, the corrupting example of matured and hardened wickedness,—and, above all, the desolating influence of utter despair,—are facts notorious in the present world, miserably notorious in our own prisons and penal settlements; but which must be exhibited on a gigantic scale, in the region of hopeless and abandoned depravity of which, with fear and trembling, I now dare to speak. The total absence of all Divine grace leaving every evil propensity to rank luxuriance, the presence of all the accursed stimulants to desperate impiety, must surely combine to make the sinner, the punished sinner of this life, progressively, unceasingly, the everlasting sinner of the life that succeeds it. In this way of conceiving them, the *punishments of hell* are but the perpetual vengeance that accompanies the *sins of hell*. An eternity of wickedness brings with it an eternity of woe. The sinner is to suffer for everlasting, but it is because the sin itself is as everlasting as the suffering.

It is manifest that this is but to prolong the very connection (of moral and physical evil) we all believe to be realized here. Nor can any objection to its probability, or its justice, be alleged which would not equally apply to the punishments of time, indeed to the idea of punishment at all. The supposition on which it turns—the perpetuation of sin itself in the world of suffering—is so far from requiring proof, that proof would really be required to establish the contrary. They who start at the disproportion of an eternal punishment to a temporary sin, cannot deny the proportion when the sin and the punishment are alike eternal; when the surrender of the soul to the moral evil it has chosen (a principle universally recognized in Scripture) is made the direct punishment of its earthly choice, and all else follows in the way of exact and proportioned penalty; while if it be urged—wildly urged—that the sufferer might be annihilated, and so the miserable bond of wickedness and woe dissolved for ever,—we reply, so too he *might* never have existed; at any moment you select in the countless ages to come, how should that wretched spirit cease to exist on any ground which will not be as applicable to any *other* period, or which will not equally show he ought never to have existed *at all*?

AN EXPLANATION OF THE FIRST EPISTLE TO THE CORINTHIANS, BY CHARLES HODGE, D.D., *Professor in the Theological Seminary, Princeton.* Royal, 12mo., pp. 373. R. Carter and Brothers, New York, 1857.

The character of Dr. Hodge as a man of learning and talent, and as a champion of Calvinistic orthodoxy, is very well known; and this work is quite what might have been expected from such an author. It may be described as critico-theological. It consists of a few observations on each verse separately, and though not unadapted for ordinary readers, is evidently intended chiefly for persons of some education, and is fitted to be highly useful to those who have occasion to expound the epistle. We subjoin as a specimen, the comment on chap. viii. verse 6.

6. But to us (there is but) one God, the Father, of whom (are) all things, and we in him; and one Lord Jesus Christ, by whom (are) all things, and we by him.

Though there are many creatures called gods, there is but one true God, the creator of all things. *To us, i. e. to Christians. There is one God, i. e. only one being who is eternal, self-existing and almighty.* This one God is, first, *the Father*; not the first person of the Trinity, but our father. The word does not here express the relation of the first to the second person in the Godhead, but the relation of God as such to us as his children. When we say, "Our Father who art in heaven," the word Father designates the Supreme Being, the Triune Jehovah. Secondly, of this one God it is said, *of him are all things.* He, the one God, is the source of the whole universe, and all that it contains. He created all things by the word of his power. All other beings are his creatures. Thirdly, *we are to him.* He is our end; for his glory we were created and redeemed. Our version rendering the original words, *in him*, is an unnecessary departure from their proper meaning.

As there is but one Divine Being, so there is but one Lord, i. e. one administrator of the universe, into whose hands all power in heaven and earth has been committed, and who is the only mediator between God and man. This one Lord is *Jesus Christ*, Jesus the Messiah, the historical person, born in Bethlehem and crucified on Calvary. Of this one Lord it is said, first, *all things are by him.* The *all things* in this clause must be co-extensive with the all things in the preceding one, i. e. the universe. Comp. Eph. 3, 9. Col. 1, 16. Heb. 1, 2. The universe was created *through* Jesus Christ, i. e. the energy of the one God was exercised *through* the Logos, who became flesh, assuming our nature into personal union with himself, and is therefore called Jesus Christ. This passage affords a striking illustration of the fact that the person of Christ may be denominated from his human nature, when what is affirmed of him is true only of his divine nature. He is here called Jesus Christ, though the work of creation attributed to him was the work of the Logos. Secondly, it is said of this one Lord, that *we are by him.* This does not mean we were created by him; for we Christians are included in the *all things.* It would be tautological to say, He created all things, and he created us. The meaning is, we as Christians (not, we as creatures, for that had been said before,) we as the children of God are by him. We were redeemed by him; we are brought unto God by him.

The above seems to us substantially correct, and it may be regarded as sufficient, so far as giving the sense is concerned. The view of "The Father," which is by no means peculiar to Hodge, is greatly preferable to that which represents the First Person of the Trinity as meant. Good Matthew Henry quotes Calvin speaking of the Father as the fountain and origin of the Deity, the other two Persons having it by communication from Him; and Whitby h^g a learned Note based on the same hypothesis.

Missionary Intelligence.

JAMAICA.—ARRIVAL OF THE NEW MISSIONARIES.

The Rev. Thomas Boyd, who had a very pleasant passage, reached Kingston on Sabbath morning, the 8th March. He says, "I went ashore, and in the absence of Mr. Watson, who was attending the meeting of Synod held in Montego Bay, I found that I had arrived just when my services were required. The minister who was to have officiated that evening, was unable to do so; and thus it was, that no sooner had I set my foot on Jamaica, than I had to begin my work." Mr. Boyd immediately proceeded to Rosehill, where he has been appointed to labour. On Saturday morning, the 21st March, the Rev. Messrs. Gillies, Forbes, and Whitecross, arrived at Kingston, after a very agreeable passage. Mr. Gillies preached twice on Sabbath in Kingston. "On Monday evening," says the Rev. Mr. Watson, "we had a large congregational meeting, for the purpose of returning thanks to God for the safe arrival of the brethren. I had the pleasure of presiding on the occasion. Suitable Scriptures were read; appropriate hymns were sung; I offered up prayer and gave an address, when one of the elders led our devotions; and the meeting was addressed by the Rev. Messrs. Whitecross and Gillies in appropriate and well-timed remarks. The deepest solemnity appeared to characterize the proceedings. The new missionaries were evidently much affected by the spectacle of a mission congregation thus assembled to welcome them to the land of their adoption. The home church had committed them to the care of the God of missions; the foreign church had received them on their landing, and in the same spirit of devotion welcomed them with prayer to the work to which they were called. Here they "found disciples, and tarried with them certain days;" and they can now say, and "when we came to Kingston, the brethren received us gladly; and all the elders were present." The Rev. Daniel M'Lean, after a favourable passage, reached Kingston on the 7th April; assisted Mr. Watson at his communion, "a very solemn and interesting occasion;" arrived at Hampden on the 17th; and began his labours there on Sabbath, the 19th of that month. The Rev. Mr. Whitecross was detained about three weeks in Kingston, ere he could find a ship going to the Caymanas; but the Rev. Mr. Robb says, "On the 15th April I had the pleasure of accompanying Mr. and Mrs. Whitecross to the ship, along with Messrs. Roxburgh and Wood, members of the Kingston church. The little vessel was from the Cayman, was commanded by a black man, one of Mr. Elmslie's elders; manned by a black or coloured crew; and would, in all likelihood, reach the Cayman about Friday, the 17th. I have thus been made happy by seeing all the new labourers, with the exception of Mr. and Mrs. Forbes. May he who has sent them preserve their lives and protect their health. How do we hope that this will be a time of refreshing to our mission! May he fit these brethren for their work, and bless their endeavours to save souls."

GOSHEN.

Our readers are aware that the Rev. Alexander Robb has, at the request of the Mission Board, agreed to occupy an important post in the Calabar mission, and that he is coming to Scotland on his way to Africa. The following extracts from a letter, dated 20th April, describe the services connected with the introduction of Mr. Gillies as his successor, and his leaving his attached people:—

Our dear brother and sister, Mr. and Mrs. Gillies, reached Goshen in safety, and I was able to spend nearly three weeks with them before taking leave. Mr. Renton was with us two Sabbaths, he and I having travelled together from Montego Bay, by Mount Zion and Hampden, at which latter place he spent a Sabbath. His presence and his counsels lent interest to the occasion, and were productive of good. Mr. Renton preached on one Sabbath at Goshen, and took part in the services of another before he left for Manchester. The congregations, on the occasions of Mr.

Gillies' first, and my last sermon, were larger than I had ever seen in Goshen church. When the children and young people were addressed for the last time, nearly 200 of these classes were present.

I spoke to my late flock for the last time on the second Sabbath in April, the anniversary of my first Sabbath; for it was on the second Sabbath in April, 1853, that I began my work at Goshen.

The Lord gave such help, that we were enabled to part without any noisy demonstrations, for which I felt very thankful. I accept it as another token of the Lord's goodness, that Mr. Gillies was with us before the parting time came; for that circumstance mitigated to a very great degree the disposition to mourn over our separation, and reconciled both parties to what would otherwise have been felt to be painful in the extreme. By repeated experiences, we come to see how kindly and how wisely God arranges matters, and causes them to fall out for the comfort and well-being of his people—how "he stayeth his rough wind in the day of his east wind;" and thus learning, that as our day, so is the strength which we receive, we come to banish more and more those anxieties about the future which are so apt to prey upon us. I have seen the goodness of the Lord, in both the painful and the pleasant circumstances of the past. May the recollection of it add strength to my confidence in his unceasing care in all the future.

On the morning of Tuesday last (the 14th) I left what had been a very happy home, at one o'clock, by moonlight; and when my back was fairly turned, and I had heard and answered the last request from the lips of one of my domestics, that "minister should remember me," my feelings overmatched me. But I shall not dwell on this. The Lord Jesus is worthy of being served by what we too often, and too easily perhaps, call great sacrifices. It seems a shame to speak of any sacrifice being made to do him service.

My prevailing feeling at the close, and in the retrospect of these four years, is, that I have been an unprofitable servant. How very much more might I have done in direct efforts to awaken sinners, and lead them to Jesus! I do hope that the Lord has, in some measure at least, owned me as his servant; but if I had been more earnest, more prayerful, more diligent, there would perhaps have been more fruit. But in Jesus' hand, yea, at his feet, I leave myself and my unworthy services; hoping that he will receive me and them, and praying that the rest of my days, be they many or few, may be spent in one continued endeavour to please him. In parting with my little flock, I felt bold to say to them, that if any of them should perish, they could not blame me for the loss of their souls. God grant that this be no vain boast. One may labour up to the extent of his own light and his own convictions, and yet be very far beneath what he might be, and ought to be, as a servant of Christ. I think I have learned that the simple word of God—the truth about the great realities of an unseen and eternal world, especially the truth about a *living, loving* Saviour—is the only weapon we need or should employ for the salvation of souls. That word, that truth, is the same in its effects on sinners here as in Scotland; and I go cheered by the sure conviction that it will prove the same in Africa.

NEW BROUGHTON.

The Rev. A. Robb, who expected to leave in the "Trelawney" on the 10th May, thus writes on the 4th of that month:—

Public Services.—I have now spent three Sabbaths at New Broughton, and have preached every Sabbath, and also on the last Friday of April, preparatory to the observance of the Lord's Supper. Yesterday, Mr. Hogg went to Victoria Town to dispense the Lord's Supper there. I preached at Broughton, the second service being for the children and young people. About 300 of that class were present: and their ready answers and quotations of passages that were suggested in the course of the address to them, bore witness at once of their attention to what was being said to them, and of the pains taken in communicating to them a knowledge of the word of God.

Collection for Calabar.—In the week of my arrival, it was proposed, by one of the elders, I think, that the congregation should make a collection to help in giving the Bible to Calabar. The proposal was agreed to; it was announced on one Sabbath,

and the collection was made on the next. The whole sum was given most heartily; and some of them sought to sanctify their gifts by prayer. It is most honourable to this people, that their contribution amounted to £13 2s. 6d.—a most liberal contribution for them, for it was not swelled out by the large gifts of any able to give much. It was made up by almost *all* giving something—a shilling, one-and-sixpence, two shillings, and in some cases four shillings.

A gift for Africa was never given by any congregation in a better or more liberal spirit; and I have no doubt that it will be a blessing to them, as well as to the object for which they gave it.

Yesterday, the Victoria Town people gave their offering to the same cause amounting to £2.

At our meeting on the Friday before the communion, some of the elders were asked to express their feeling with regard to the African mission; and they did so in a very suitable and interesting manner. There is no doubt that not a few of the New Broughton people are truly anxious that kindred tribes in the fatherland should have the knowledge of our blessed Saviour. Let but the same sentiments exist and grow in this and other churches in the West Indies, and, in due time, there will be found among them efficient help, in prayers and gifts, towards the evangelization of Negroland.

OLD CALABAR.—IKUNETU.—EGBO BLOWN ON THE MISSION.

Our Lord said, when enjoining his people to trust in God with respect to the things of this world, “for after all these things do the Gentiles seek.” The following extracts from the Rev. Mr. Goldie’s journal illustrate this statement, as they show that the people of Ikunetu wished to make money by the mission, and that they blew Egbo on it in order to force the missionaries to give for the provisions, which they have to purchase in the town market, the exorbitant prices which they put upon their goods:—

Friday, 30th January.—Yesterday the elders of Ikunetu blew Egbo on the mission horse, to the effect that no one was to make market with us; that we were not to send to market; and that Egbo Bassy, the boy who commonly makes market for us, should leave the mission house. I went into the village in the evening. The chief men, who had come in from the plantations to hold an Egbo feast, were sitting in the palaver house; but on seeing me enter the house of Ofiong, the head man of the village, he and most of the others followed me, and made known the reason of their blowing Egbo, complaining that I sold things too dear; that though they came to hear God’s word, I had not given them each a morning-gown or shirt in which to attend meeting; that Egbo Bassy made market too strong; and that I bought things at Creek Town and Duke Town. I said to them that this was not a matter to make any palaver about; that if they thought I sold things too dear, they need not buy them. If any one choose to come to the mission house to make market, good and well; if any did not choose to come, good and well, it was his own matter; but they had no right to blow Egbo on the mission house, or to say who should or who should not be in the mission yard; that I would send as usual to market, and if they stopped those sent, palaver might come up, which was a thing I begged them to avoid. They still persisted in their resolve to starve us into buying their provisions at their price, and selling our goods to them also at their price. The hope of getting European goods at a greatly cheaper rate than hitherto, as if we got them for nothing, or could create them at pleasure, was the chief object of the poor people in agreeing to our settlement amongst them, and now that they find themselves disappointed, they are annoyed. The thing, however, would not likely have gone so far, but that a forward and noisy young man came to buy something, and as it is necessary to pick the coppers every time a purchase is made, as the people themselves do, the boy marketing with him rejected one or two of his rods. All his noise did not avail to get his bad coppers received; and so, in going into the village, he got the head men, who with himself were all half drunk at the feast, to give us a bit of their mind by blowing Egbo to the above effect. After leaving Ofiong’s yard, I went into Enyang Akpo’s, the head of a family which affects not to acknowledge Ofiong’s headship: and he and the young man above referred to, followed me from the palaver house with the same story. Our great object is to lead

the people to the truth as it is in Jesus, and any cause, whatever it may be, which sets them at variance with us, disinclines them to receive the word of God from us, and is to be lamented, and if possible avoided; but the sooner they are taught not to look to cheap marketing and gifts, as the great benefit the mission is to confer on them, the better. May God bring good out of evil.

Tuesday, 3rd February.—All the head men of the town came up to-day, with the head men of the Ekoi hamlet. Okunelie, the chief of the latter, as I understood, wished the Ikunetu chiefs to settle the palaver; so they came up to see what they could make of me. I said that I had nothing to say but what I had already stated to them; that they had involved themselves in a foolish matter, and might get themselves out of it the best way they could, and that the proper way was to take off the Egbo at once. To this they did not agree, and so took their departure.

Monday, 9th February.—Heard to-day that the Egbo was taken off. It has been quietly done, as if they were ashamed of the matter, as I have no doubt Ofiong was; but being a quiet easy man, the forward young men of the village sometimes pre-avail with him to do things he would not do of himself.

I am glad to say that the Egbo did not at all interrupt our intercourse with the people, further than marketing was concerned. Our Sabbath meetings and school, though there are not many attending either just now, went on as usual, which shows a degree of friendliness, on the part of the people, very gratifying. The consul was in the river at the time, and when he heard of the matter, kindly offered his services to settle it. I declined them; but on going down to Creek Town to the monthly meeting of committee, I asked King Eyo to advise the Ikunetu people to withdraw their Egbo, and not to act so again, as they might raise a palaver which I could not stop.

The above will enable you to see some of the disagreeable incidents in mission life out here. The difficulties attending our proper ministerial work are not the greatest; the difficulty of living among the people at all is that which, ever pressing on one, wears out the spirit. And these people you must win to the gospel, whose opinion of you, and of the word you preach, will be very much formed by the bargain they think they get of a farthing's worth of fish-hooks, or a halfpenny worth of needles.

DUKE TOWN.

The following very beautiful and touching narrative is given in a letter of the Rev. Z. Baillie, dated 24th March:—

Amongst my patients lately was an old woman, brought to me by a Mrs. Macaulay (a member of the church here), and who had been sold by this same old lady more than thirty years ago. Mrs. M. remembered all the circumstances of the case very well. She was then a girl about fourteen or fifteen years of age, and, on being taken away, her master "cried plenty." Still he could not resist the temptation of the white man's goods. When taken on board the vessel, all the men were chained, but the children and women were permitted to move about at liberty. When off the African coast, the slave ship was captured by a British man-of-war, taken to Sierra Leone, and there condemned. The slaves were there set free. The old people were set to work—the children to school. Old Mrs. M. said, however, that her head was very hard, and "she no fit to learn book proper." By and by she met with her husband, a person who had been stolen from Duke Town, and liberated in the same way. After they heard that the mission had been established here, they were anxious to spend their old age in the land of their fathers, and emigrated here again. On coming to Duke Town, she went to the house from which she had been sold, nearly thirty years before. The old lady who sold her was still alive, but in reduced circumstances. She did not, at first, recognise her former domestic. On Mrs. M. recounting some things familiar to both of them, the old lady recollected all about her, and, as Mrs. M. told me when relating it, "My old missus put her arms round my neck, and cry plenty! plenty!" It was pleasant to see the old Christian woman (for she was brought under the influence of the truth at Sierra Leone)—it was pleasant to see her treating so kindly the individual who had sold her from her home and country. Like Joseph, however, she acknowledged that "it be good thing she be sent so, for then she hear 'the big thing what Jesus do for poor sinner.'"

CAFFRARIA.—GLENTHORN.

The Rev. J. F. Cumming gives, in a letter dated 4th February, the following very gratifying notice of the state of matters at Glenthorn, where he is labouring.

The last Sabbath here was an interesting and, I trust, a profitable one to many. The dispensation of the Lord's Supper took place. The number present, of the white members, was not large; but, considering all circumstances, it was exceedingly pleasing to see forty natives surrounding the table of the Lord. On account of difference of language, it has been considered, on my part, more edifying to have a repetition of the service on the same day—the one in English, the other in Caffre. Both tables are, however, respectively free to each; but none avail themselves of it, as there is a charm in listening to one's mother tongue, which invariably decides which should have the preference.

Some may suppose that, on account of the peculiar habits of the Caffres, there must also be some difference in dispensing the sacred ordinance, so as to accommodate it to them in things non-essential. But this is not the case. With the difference of language, the mode is the same as that adopted towards their more enlightened brethren. Altogether there were five services during the day: the English action service, and then the dispensation, after a short interval. The same order was then followed with respect to the other. The last was the usual Caffre prayer-meeting. After addressing them on the conduct of Mary, who first sat at Jesus' feet listening to his gracious instructions, and then acted out her love in anointing his head with the fragrant ointment, doing what she could, Bacela, the elder, took up the idea, and pressed the duty of doing what they could in advancing the Saviour's cause by their practice. He said, the appearance at the Lord's table to-day was remarkable as well as encouraging. When he looked back, but a few years ago, there were scarcely any members, but now they are increased greatly. Is not the Lord prospering his work here most wonderfully?

Amongst the members present, on this occasion, were eight who had been baptized on a previous Sabbath. These had been under my instructions for a considerable time. They illustrated, in some measure, the glorious fact, that the Gospel is limited to neither age, sex, nor nation. There were four men and four women belonging to the Amakosa, Tambookie, Fingo, and Basutu nations. Were the various tongues and nations to which my general hearers belong specified, it would seem to be a strange thing how they could all be benefitted; and yet the increasing interest with which the Sabbath exercises are attended, would indicate that they do feel and understand, in some measure, the importance of the Gospel.

BELGIUM.—REMARKABLE MOVEMENTS.

The following is the address which the Rev. E. Filhol, the deputy of the Belgian Missionary Church, delivered to the U. P. Synod on the evening of Saturday, the 7th May:—

“Moderator, Fathers, and Brethren,—It is the first time I am called upon to address a meeting in English, and I feel the necessity of requesting your indulgence for the difficulty I find in expressing myself in a foreign language. I hope you will kindly accept the assurance of the gratitude and deep affection which the Belgian Evangelical Society presents to the U. P. Church. You have always shown us the most devoted attachment, and have always taken a practical interest in our work, and in all our wants; and, last year, when our Society was in great pecuniary distress, it was from you that our deputy, M. Jaccard, obtained the most generous reception. We express here to you, dear brethren, our lively gratitude, and assure you how precious it is for us, in our weakness, to be able to rely on your support, and beg you to continue that support, which is so valuable to us, for Christ's name, and for the advancement of His glorious kingdom.

Our work, as you know, is pursued in a country which, until these few years, was placed under the exclusive domination of the Romish clergy, but where we are now protected by one of the most liberal constitutions on the Continent. Under such favourable circumstances, and with the aid of Almighty God, our labours have had the most encouraging extension. If we go back twenty-five years, we find nothing had at that time been done for the evangelization of Belgium; and, excepting one or two places, here a few remnants of ancient Protestants had survived the Ro-

lish persecutions, not a single Protestant native was to be found in all Belgium. But now many fields may be seen, where the Word of God is thriving in a wondrous manner; and many faithful churches are springing up, and bringing forth fruit for the glory of God. We have now under our direction twelve ministers of the gospel, five evangelists, five colporteurs, nine schoolmasters or schoolmistresses, and a bookshop agent in Brussels. One thousand members have been admitted to be partakers of the Lord's Supper; six thousand hearers regularly attend our public worship, and eight hundred children attend our schools; and all these persons, with very few exceptions, have been delivered from the Romish darkness through the instrumentality of our society.

Charleroi.—This year has been a time of great activity, and in many of our stations, of great blessing. At Charleroi and Jumet, one of the greatest manufacturing centres of Belgium, the work has acquired such extension within these few months, that we have been obliged to send another minister to assist M. Poinset in his labours.

The members of the church contribute, in a great measure, towards this result. The gospel is daily preached by them in the workshops, and even underneath the ground; for it often happens that, in coal pits, fifteen hundred or two thousand feet deep, sixty or eighty workmen surround one of our brethren, to hear the gospel explained. A considerable number of the Holy Scriptures have been sold by these same brethren, as likewise tracts and other religious books.

The indirect results of this labour by the members of the church are very visible. The people begin to know what the gospel is, and, in consequence, their blind fanaticism has been much diminished, if not entirely rooted out. We have just now a striking instance of it:—In a populous village, in the neighbourhood of Charleroi, M. Poinset had begun preaching about ten years ago; he could not continue doing so, on account of the opposition he met with. When he used to go, he was abused on the road; the most horrid blasphemies were uttered against him. At his second preaching there, six hundred persons came before the house where the meeting was held, making a terrible noise. The pastor could not make himself heard by the small congregation he had assembled. At another time he was attacked on the road, and would have been beaten, if some of the members of his church, who accompanied him, had not protected him.

And now, what is the case? He visits the Roman Catholics, and he is well received. He holds, from time to time, meetings there, and the house where they take place is much too small to contain all the people who press forward to hear the word of God. One single member of the church of Charleroi has there sold more than one hundred and fifty New Testaments, and about fifty Bibles. We have sent thither a scripture reader, who has written to us, that since he was a colporteur he has never, in any place, been so well received.

Lirje.—At Lirje the work has equally prospered in the most encouraging manner. During the last nine months forty Roman Catholics have been admitted to the Lord's Supper.

Ghent.—The same circumstance has occurred at Ghent, where we opened a place of public worship only two years ago. In August, 1855, twelve Roman Catholics were admitted to the Lord's table; since which time M. Vanshelven's labours have been so successful, that his congregation consists now of eighty communicants, and three hundred regular attendants. Some of them are persecuted for the truth, yet remain faithful. I will give an instance:—

Last week the director of a manufactory said to one of our brethren, (a married man, with three young children), "Lefevre, do you continue to form part of those new Protestants?" "Yes, sir," he answered, "I am more and more convinced of the truth of the gospel." "Well, we do not want any more of those men in our factory. Choose—either leave them, or I will give you your dismissal." "But, sir, I come here only to work, and I think that I am free to serve God according to my convictions and my conscience. Do you believe in God?" The Director.—"Certainly." Lefevre.—"And so do I. And do you believe in our Lord Jesus Christ, and that he came into the world to save sinners?" The Director.—"Yes, certainly; but you do not choose to worship the Mother of God." Lefevre.—"No, indeed; for it is written, 'Thou shalt worship the Lord thy God, and serve him

only.'” The Director.—“ Ah ! very well—give him his dismissal.” Our brother received it with resignation, and, after seeking work for some days, he met with somebody who was in want of workmen. But it is not in Ghent, it is in the neighbourhood of Brussels that he is employed.

At Brussels our Flemish minister has admitted forty-two Roman Catholics within eighteen months.

At Antwerp, where we have established a new station, this very year our worship was interrupted, at the instigation of the Romish clergy, by a furious mob, who broke the furniture, tore the Bibles in pieces, and even threatened the life of our evangelist, so that it was necessary to call police and military to protect him. But the only result of that savage attempt was to rouse the indignation of all honest people, and to attract to our worship multitudes of hearers, many of whom have been converted to the truth as it is in Jesus. Unhappily, we have been hitherto unsuccessful in finding a place large enough to hold our service in. Our evangelist writes to us, that if we had a chapel large enough to contain a thousand hearers, it would be immediately filled.

Singular Movement at Brussels.—At Brussels, we have been permitted to behold such a movement as has, perhaps, not been seen in that city since the days of the Reformation. It has been produced by a French Catholic missionary, the Abbe Combalot, one of the most furious preachers in the Church of Rome, who had been invited by the Belgian clergy to preach there. It is difficult to give an idea of the virulence of his language: for example, he called all the Protestant countries heathen countries, the Bible Societies an infernal machine—the most horrid and satanic persecution which was ever raised against the Church of God. He also said that, with the Bible one could set on fire the four corners of the world; that with the Bible, all crimes, murder, robbery, adultery, could be authorised; and these blasphemies were pronounced before three thousand auditors, the greatest part of whom were persuaded that it was real truth. We thought then it was our duty to protest against such slanderous attacks, and we summoned M. Combalot to a public debate by a letter, which was published in several newspapers. It was signed by Messrs. Panchaud, Ernet, and myself. And as he made no answer, we gave notice by public placards, that we would hold conferences, in order to confute all his blasphemies against the Bible, and blasphemies against Protestantism. Six conferences were held by turns, by Messrs. Anet, Panchaud, Durand, and myself, in the largest room of the Protestant worship in Brussels. More than a thousand hearers were present every time, the greater number of whom were Roman Catholics; and I can affirm, that it would be difficult to describe the interest and attention which they exhibited. During many weeks, Protestantism and the Abbe Combalot were the topics of all conversations. All day long our book-shop was besieged by persons of every class, who went to purchase Bibles, or religious books, or to talk about the controversy. Curiosity was so awakened, that M. Anet having published two letters in answer to the attacks of the Abbe Combalot, two thousand copies of them were bought up in four days; and such was the energy with which the Abbe Combalot and his conduct were condemned by the whole press and public opinion, that he was obliged to leave Belgium immediately in full defeat.

And now all this is but an indication of a movement, which is working throughout Belgium, and pervading all the classes of society. This movement is particularly sensible among the liberal party, who feel themselves overwhelmed by the clergy, whose power and domineering pretensions go on increasing every day. They have resolutely placed the question upon religious ground. Not a day passes where there does not appear some leading article, or some pamphlet, attacking Popery and praising Protestantism, in its religious, moral and political tendencies. At this very moment, those at the head of the liberal party are preparing a new edition of the French and Flemish works of Marnix de Sainte Aldegonde, the illustrious friend of William the Taciturn, and one of the most formidable adversaries of Rome in the sixteenth century. The mere advertisement of this publication was sufficient to rouse to fury the clerical party; and just now all the leaders of Belgian liberalism have been virulently attacked on that subject, in a little pamphlet named the *Biblical Masks*, where the name of the Honourable Ambassador of Belgium in England, and many others, are united to those of Messieurs Anet, Panchaud, and

Filhol. And another pamphlet, on the absolute necessity of coming out of the Church of Rome, by M Edgard Quinet, a well-known French writer, has caused a great sensation; and though it is not written in an evangelical spirit, it is yet remarkable, as indicating the state of public mind.

The consequence is, that there was, perhaps, never such eagerness to see our books, and to hear the preaching of the word of God; never were our publications so numerous, nor the sales of our colporteur so abundant and successful. There is, therefore, great progress in Belgium as regards the number of converts, and the general influence produced on public opinion. We can truly say, that our task has greatly increased in importance, and with it our responsibility towards God and the Christian Church. We feel our great weakness, and are fully conscious of our nothingness and insufficiency; but we look to him who has promised to make perfect his strength in our infirmity. The facts I have stated will show that he is blessing our work, and he is supporting us in carrying it on. I hope, also, the knowledge of these facts will be to you, Moderator, Fathers, and Brethren, a recompense for the kind interest and support you have hitherto shown us. We are servants of the same Lord, and soldiers in the same army; and the return we make to you, for all your kindness, is to tell you that your efforts are being blessed, and the kingdom of our common Saviour Jesus Christ, is advancing in Belgium. As now, beloved brethren, we are in the thick of the fight, do not desert us; continue, if possible, to increase your help, for we need it much, that we may gain the victory, and that the glorious standard of the Cross may be elevated triumphant over the superstitions and the idolatries of the present time.

And now I conclude with the earnest prayer of my heart. May God bless you, Moderator, Fathers, and Brethren; may he bless your dear church; may he bless your dear country, and grant that they may continue to be the bulwark of freedom, and the centre for the wide diffusion of the gospel of Christ throughout all the earth.—*U. P. Missionary Record.*

Ecclesiastical Notices.

UNITED PRESBYTERIAN MISSION CHURCHES IN GLASGOW.

The following table, taken from the Report of the Mission Churches of the United Presbyterian Church in Glasgow, exhibits the progress made during the year:—

Mission Church.	Communicants added last year.	Total Communicants.	Attendance.	Sabbath Scholars.	Sabbath School Teachers.	Ministers' Classes.	Week-day Scholars.	Attending Prayer-Meetings.	Contributions.
Canon Street	36	131	250	50	4	25	80	80	£62 18 0
Gorbals	85	275	400	220	23	80	210	70	191 8 5
Cowcaddens	63	169	270	185	25	65	.....	65	107 7 1
Blackfriars	44	86	200	.....	.....	50	.....	40	60 0 0
St. Rollox	30	90	160	160	17	24	.....	30	57 0 0
Mitchell Church	34	173	300	45	8	.....	.....	.....	150 0 0
Mary Hill	32	95	200	.....	10	20	.....	20	114 0 0
Crossmyloof .....	.....	.....	120	24	4	40	.....	35	70 0 0
Total,	324	1019	1900	780	90	304	290	340	812 13 6

It thus appears that, during the past year, 324 persons have been admitted into full communion, about 240 of whom were previously connected with no place of worship; that 1019 have, since the origin of the scheme, been admitted to the Lord's Table, 750 of whom were previously living in neglect of Christian ordinances; that besides 290 week-day scholars, belonging to two of the churches, and exclusive of a multitude of Sabbath evening scholars less under the influence of the mission, 780 children are receiving weekly instruction under its immediate agency; that 304 attend the pastoral classes, 240 the prayer meetings, and 1900 the Sabbath services conducted by the minister; and that these infant Mission Churches have raised for religious purposes, during the past twelve months, within an inconsiderable fraction of sixteen shillings for each member.

SYNOD OF PRESBYTERIAN CHURCH OF CANADA.

The Synod met at Kingston on Tuesday, 9th June. The Rev. G. Cheyne, former Moderator, preached from Luke xvii. 5. The Rev. G. Smellie, of Fergus, was elected Moderator. On the Roll there were 124 Ministers, of whom 85 were present, and 42 Elders. Great part of Wednesday was occupied with devotional exercises and routine business. Afterwards the Synod approved of the reception of Knox's Church, Boston, Mass., by the Presbytery of Montreal, and the Rev. Mr. McLaren of Amherstburgh, was translated to Boston. Leave was given to Presbyteries to take seven Students on trials for license. In reference to an Overture for making provision for aged and infirm Ministers, the Synod appointed a Committee to bring the matter before the Church, receive contributions, and propose regulations. It was reported that the Fund for Widows and Orphans amounted to £5358, and thanks were returned to the Convener of Committee. The Rev. Mr. Duncan, of Greenwich, addressed the Synod as a Delegate from the Presbyterian Church in England, and was invited to take his seat as a corresponding member. The Synod agreed that the Musical Instrument be removed from the Church at Brockville, and a Commission of Synod was appointed to act with the Presbytery of Brockville in the case. The Committee on Knox's College reported. The Synod regretted that the contributions from Congregations were not sufficient to meet the expenditure, and agreed that subscriptions should be raised for the purpose; also that a regular Tutorship in the College should be dispensed with, and that the Boarding-house should be conducted so as not to be burdensome on the Fund. It was also agreed that the Rev. Dr. Willis be appointed Principal of Knox's College. The Committee on Foreign Missions reported that Rev. Mr. Stevenson is now laboring at Bancoorah as Missionary of this Church, and that the sum of £1050 had been raised for the Mission during the last two years. The Synod resolved to prosecute the Mission. The Committee on Colportage and Publication reported. The Synod agreed that, seeing there is a diversity of opinion respecting the expediency of the Scheme, the Committee be directed to report to next meeting of Synod the result of their experience regarding it, and Presbyteries were recommended to give assistance to the Committee. The Judicial Committee reported, and the Synod directed them to present to next meeting a Digest of the laws and practice of the Church. The Synod appointed a Committee to prepare a loyal and dutiful address to her Majesty, which was afterwards adopted. An Overture was presented from Elders, proposing that the Synod should recommend to Presbyteries to urge Congregations to endeavor to procure Manses, or at least to acquire sites. The Synod cordially approved of the Overture. The attention of the Synod was occupied for a considerable time with the proposed Deed and Act of Incorporation for Knox's College. The Committee was re-appointed, and authorised to apply to Parliament for an Act. The Trustees, twenty-four in number, of whom one-fourth, but not more, may be Ministers, are nominated by the Synod, and continue in office three years. An Overture was brought forward by the Presbytery of Toronto in favour of a Mission to the North American Indians. The Overture was generally approved, and referred to the Presbytery. The Report of the Home Mission Committee was given in, showing that 21 pastoral settlements had taken place during the past year; that there are 34 vacant charges, and about 40 Stations requiring supply; that 50 Missionaries, of whom a considerable proportion are Students, are now labouring within the bounds. The Rev. Mr. King reported that the Buxton Mission is in a prosperous

condition; that there are about 200 families in the settlement; that there are two teachers with 98 day scholars, and that there are eight Sabbath-school teachers and 100 scholars. The Rev. Mr. Reid reported respecting the Red River Mission. The Synod sent down to Presbyteries two Overtures—one respecting the aiding of Congregations in the maintenance of the Ministry, the other respecting the employment of Probationers. The Committee on Sabbath Observance reported. The Committee was re-appointed, and instructed to renew their exertions in behalf of the sanctification of the Lord's Day. The Committee on College Buildings reported that there had been received during the year £1851, and that there had been expended £1951, including interest on purchase money unpaid. The Synod thanked the Committee, and agreed that the College Committee visit all the Congregations that have not contributed. An application was made on behalf of the French Canadian Missionary Society that in the event of any Minister being appointed General Secretary, he should be allowed to retain his status in the Church. The Synod declined. The proceedings of the Synod respecting Union with the U. P. Church were reported in our last number; and it should be added that the thanks of the Synod were returned to our deputies, and that the Rev. J. Scott and the Rev. T. Wardrop are appointed to attend next meeting of the U. P. Synod, and reciprocate the greetings of the brethren. The Synod appointed the Rev. Dr. Burns to appear on its behalf before the General Assembly of the Irish Presbyterian Church. The Committee on Sabbath Schools reported, and an Overture on the subject was remitted for their consideration. The Committee on the State of Religion reported, and was re-appointed. An Overture respecting Baptism in the Romish Church was taken into consideration, and was sent down to Presbyteries. An Overture and petition respecting Temperance were presented, and the Synod resolved to petition for a Prohibitory Liquor Law, and recommended Presbyteries and Sessions to take similar action and employ all means in their power to arrest this master sin. A memorial respecting the use of intoxicating wine in the Lord's Supper was presented, and remitted to the Presbytery of Kingston for consideration. A Overture on the subject of Slavery was taken up. The Synod renewed the resolutions of 1851, and appointed a Committee. Various pieces of routine business were transacted. Thanks were returned to the Accommodation Committee and the friends in Kingston for their hospitality, and to the authorities of the Grand Trunk Railway for their liberality in granting return tickets to the members. After singing and prayer, the Moderator addressed the Synod, appointed next meeting to be held at Hamilton, on the Tuesday after the second Sabbath of June, 1858, and dismissed the Synod with the Apostolic benediction.

FISH CREEK, BLANCHARD.—CHURCH OPENING.

The members and adherents of the United Presbyterian Church residing in the Eastern parts of the Township of Biddulph and Western of Blanchard, comparatively few in number, but united in effort, have erected a commodious Church at Fish Creek, in Blanchard, capable of seating more than two hundred persons. This house was publicly opened and set apart for the worship of God on Sabbath, the 12th July. The occasion was one of great interest to the surrounding country. While the house was filled to excess, not a few stood around the walls, and listened attentively to the services as they proceeded. Many left the place because they could not be accommodated as they wished. Public worship commenced at half-past ten. After praise, reading the Scriptures, and prayer, the Rev. James Skinner, the Pastor, preached from Isaiah lx. 1. Then the Rev. Mr. Preston, of the New Connexion Methodist Church, St. Mary's, preached an accurate and excellent sermon from 1 Thessalonians v. 19. In the afternoon the Rev. Mr. Beattie, of the Free Church, St. Mary's, preached an eloquent and appropriate sermon from Romans xiv. 17. The Rev. William Caven, of the U. P. Church, St. Mary's, was prevented from taking part, being supplying on that day in a distant congregation. The large audiences appeared to be enjoying a Gospel feast day. May it not be hoped that the Holy Ghost was pleased to own his blessed Word, and to apply it with gracious effect to precious souls?

This new Church is distant from Bethel Church, in the Township of London, about fifteen or sixteen miles. The membership were, by distance, virtually precluded from the ordinances enjoyed on the Sabbath by the congregation into

which they had been gradually gathered. They were much nearer to St. Mary's, from which the new Church is distant six miles. They could be supplied only on week days by their own minister, but they had also long reaped advantage from the Sabbath days labours of Mr. James Fraser, Catechist, afforded them in rotation with his other stations. As the Church will in a few months be entirely without debt, the station here, together with another in Biddulph, will probably be congregated at next meeting of Presbytery. Classed amongst our already numerous vacancies and cherished more adequately by the labours of our Probationers and the members of Presbytery, it is believed they will at no very remote period become a settled congregation, sustaining the Gospel creditably and securing rich benefits not only to their own families, but to many others around. May the Lord abundantly bless the provision of his Zion and satisfy her poor with bread.—*Com.*

U. P. PRESBYTERY OF GREY.

This Presbytery met according to appointment, in Mr. Cromar's house, Riversdale, 21st May, 1857, and was constituted by Rev. R. Dewar. There were present along with him James Gibson, minister, and James Colter, elder, from Greenock, and David Smith, elder, from Brant. Read the minutes of former meeting, which were approved. A letter was read from the Rev. Mr. Fayette, who had been appointed Moderator on the occasion of inducting Mr. Walter Inglis into the charge of the congregations of Greenock and Culross. Said letter expressed a fear that, from the state of his health, he might not be able to attend this meeting; but as it was written upwards of a month ago, and as it appeared, on the one hand, that the Clerk had received no intimation of the continuance of those ailments of which he then complained, and, on the other, that he had not provided any one to fulfil the appointment for which he was responsible, the Presbytery could not sustain his excuse, but agreed by an unanimous vote to declare it utterly unsatisfactory. The Presbytery next proceeded to make arrangements for the transaction of the business for which they had met, when Mr. Dewar agreed to take the part which had been assigned to Mr. Fayette, and Mr. Gibson was appointed to act as Clerk *pro tem.*

The hour for the induction having now arrived, Mr. Inglis' edict was served on the congregation, and no objector appearing after a reasonable time had been allowed for this purpose, the Presbytery adjourned to the place of public worship, where the religious services were conducted in the usual way, and a sermon was preached by Mr. Gibson, from 1 Tim. i. 11, "The glorious Gospel." Mr. Dewar then narrated the steps which had been taken with a view to this settlement, and put to Mr. Inglis the Questions of the Formula; on receiving satisfactory answers to which, he inducted him by solemn prayer into the pastoral charge of the congregations of Greenock and Culross, now met. The Presbytery then gave to the newly inducted minister the right hand of fellowship, and Mr. Dewar delivered suitable addresses both to him and the people of his charge. At the close of the service an opportunity was given to the members of the congregations to welcome their minister: and the session was constituted, and Mr. Inglis introduced to them by the Moderator.

The Presbytery resumed in the house of Mr. Cromar, when reports from the congregations of Owen Sound and Lake Shore were read and ordered to be transmitted; also the statistical returns from Owen Sound, Greenock, and Brant. Mr. King's report of labours within the bounds of the Presbytery was read and ordered to be forwarded to the Committee. Resumed consideration of the petition from North Greenock, and agreed to receive them as a station, and give them such supply as the Presbytery may be able to afford. Received and read a petition signed by sixty-six persons resident in the Townships of Bentinck and Normandy, praying the Presbytery to supply them with sermon, and form them into a congregation. Part of Mr. King's report was read in connection with the petition, and also a part of a letter to him from the people, when it was agreed to grant the prayer of the petition as far and as soon as practicable, and in the meantime to furnish them with such a supply of preachers as the state of the list will allow. The fixing of next regular meeting of Presbytery was left over till a meeting to be called during the session of Synod next month in Toronto. Concluded with prayer.

On July 14th, the Presbytery granted a Moderation to the congregations of Brant and Walkerton.

CHATHAM.

We are happy to learn, that at last, after not a few disappointments, our good friends, the United Presbyterians in Chatham, have had the comfort and satisfaction of seeing one settled in their midst, to break among them the "bread of life." On the 30th of June, the Rev. Wm. Walker was inducted into the pastoral charge of the U. P. Congregation in the above town. The services of the day were commenced with a sermon by the Rev. Wm. Inglis, Westminster. The usual statements in reference to the steps taken to bring round this settlement having been made by the Rev. John Hogg, of Detroit, and the questions of the Formula having been answered by Mr. Walker in a satisfactory manner, Mr Hogg, in a very solemn and appropriate manner, offered up the Induction Prayer, and thereafter, with much earnestness, affection and power, tendered the newly settled brother valuable counsel in reference to the work before him. The Rev. Mr. Waddell, of Harwich, concluded the interesting services of the day by an affectionate and appropriate address to the congregation. The attendance was good, considering that for many weeks past there has scarcely been any supply of sermon, and perhaps also that the notice of the Induction was not so widely spread as it might have been. Mr. Walker enters upon his labours with the hearty good wishes and prayers of not a few, and we trust that by the blessing of the MASTER he may be greatly honoured in his work, be the means of building up saints in their most holy faith—and abundantly successful in turning sinners from darkness to light and from the power of Satan unto God. As might be expected, from the circumstances in which, for some time past she has been placed, the congregation in Chatham is not large; but where there is unity of feeling and hearty, earnest co-operation it is surprising how much even a small congregation can accomplish. Most sincerely do we trust that our friends in Chatham will give a striking practical illustration of this *even as they are*—and that they will show that they verily believe the gospel to be valuable indeed, well deserving of some considerable effort, nay, even deserving of some considerable sacrifice. Our prayer is that they and their pastor may be long spared to each other—mutual helps and comforts in their journey to the "Father's house" above.—*Communicated.*

U. P. PRESBYTERY OF LONDON.

The ordinary quarterly meeting of the U. P. Presbytery of London was held in London on Monday the 1st of July. Rev. Mr. Inglis, Westminster, Moderator, p.t. The report of the Committee appointed to induct the Rev. Wm. Walker into the pastoral charge of the U. P. Church in Chatham was given in and approved of; and Mr. Walker's name was added to the roll of Presbytery. Satisfactory information in reference to persons in Windsor, who had formerly petitioned to be congregated, having been received from Rev. Mr. Hogg—the prayer of said petition was granted, and they were erected into a congregation, in the meantime under the pastoral care of Mr. Hogg, who has very kindly agreed to give gratuitous supply of sermon on Sabbath evenings for a year to come. The report of Rev. J. Fraser, Goderich, in reference to his visit to Kincardine, was read, and approved of, and the persons who had certificates of membership, or who had been examined and approved by Mr F., were erected into a congregation. The Rev. Wm. Inglis was appointed, in accordance with the request of the people, to dispense the Lord's Supper in Kincardine on the last Sabbath in July, and to preside in the election of Elders on the Sabbath following. As from papers laid on the Presbytery's table, it was found that the Rev. Walter Inglis, of Greenock, though not a member of this Presbytery, can supply the station in Kincardine with sermon, once in three weeks, it was agreed that this arrangement be entered into for the next three months at any rate.

A paper signed by 125 persons, resident in the township of Howick, praying to be supplied with sermon by the Presbytery, was read, and the prayer cordially acceded to. Mr. Barr, who has been very diligent and successful in his work in that locality, was instructed to visit the friends in Howick, and to report. Every thing goes to show that were a devoted and energetic minister settled in that district flourishing congregations would spring up all around.—May the Lord send labourers into his harvest.

A call from the congregations of Downie and Fullerton, addressed to Mr. J. M. King, preacher, was laid on the table with the usual documents. The Presbytery cordially sustained the call, and in view of Mr. K's acceptance, appointed subjects of trial for ordination. Reports from the Rev. Walter Scott and Mr. Fraser, Catechist, were read and passed. The very small amount of payment to preachers made by certain stations within the bounds of the Presbytery, was remarked upon, and the question mooted whether or not it might be dutiful to continue supply, at the expense of the church, of ordinances to professedly Christian people, who were considerably able, if they only were willing, to "help themselves."

The Treasurer's books showing a considerable deficiency; the clerk was instructed to communicate with those congregations which had not made the yearly collection, that if possible, arrearage may be cleared off by next meeting of Presbytery.

The Rev. Mr. Fotheringham having found it necessary, from continued bad health, to pay a visit to Scotland, arrangements were made for the supply of his pulpit for the next four months. The supply of preachers for the vacancies within the bounds of the Presbytery being still very inadequate, the Presbytery judged it absolutely necessary, that each of the brethren give a day at least for that work, and apportioned them accordingly.

Exercises were appointed to Mr. Wm. Fletcher, Student, to be given in at next meeting.

The Presbytery adjourned to meet on the first Wednesday of October,—the Clerk being empowered to call a meeting at an earlier date if necessary.—Closed with the benediction.—*Communicated.*

U. P. STUDENTS' THEOLOGICAL LIBRARY.

Mr. W. Stewart, Student in Divinity, has preached to the congregations of the Rev. Dr. Ferrier and Rev. Mr. Lees, and has obtained the following collections for the Library, viz.: Caledonia, £1 5s.; Indiana, 18s. 6½d.; Oneida, £1 3s. 3½d.; Ancaster (Village), £1 1s. 6½d.; Ancaster (East), 18s. 11d.; Ancaster (West), £1 2s. 5½d.; Total, £6 6s. 9d., which, after deducting expenses, £1 10s., will leave £4 16s. 9d. for the Library. This sum will be handed to the Synod's Committee on Theological Education, to be expended on books. The Library has received considerable additions of late, but it is still a very slender collection. We should hope that where ministers, sessions, and congregations can be found agreeable, the good example set by Mr. Stewart may be imitated. It is sometimes said that books themselves might be applied for, and *suitable* books would doubtless be exceedingly acceptable; but there are many books very appropriate to certain classes of readers, which in such a Library are a real evil.

MOUNT PLEASANT (NEAR BRANTFORD).

The Rev. Patrick Greig has resigned the pastoral charge of the U. P. Congregation here.

ELECTION OF ANGLICAN BISHOP.

A Synod of the new Diocese of London, C.W., was held in that city, on Wednesday, 8th July. Bishop Strachan, of Toronto, presided. Upwards of 40 ministers were present, and there were also lay-delegates from the several parishes. The election took place by secret ballot, each voter dropping into a box a slip of paper, bearing the name of his favourite candidate. When the votes were scrutinized it was found that 22 clergymen and 23 laymen voted for the Rev. Benjamin Cronyn, D.D., London, while 20 clergymen and 10 laymen voted for the Venerable Dr. Bethune, Archdeacon of York. On this being announced, one of the most active supporters of Dr. Bethune moved the confirmation of Dr. Cronyn's election by an unanimous vote, and the whole did themselves great credit by cordially concurring. Dr. Cronyn has a high character as liberal, evangelical, and pious, and withal non-puseyite. So far well. It will be understood he is only nominated, and is to be proposed to the Government at home for appointment, which he will no doubt receive. It seems to us questionable how far such Royal appointment is consistent with the principle embodied in the Act for secularizing the Clergy Reserves, namely, that all semblance of connection between Church and State

shall cease and determine. If it is to be so, the Episcopal Church in Canada must be as distinct from the Government as the Episcopal Church in Scotland is, though we have certainly no wish that the Scotch Service Book should be adopted. It is thought that the holding of such Synods including laymen, is a sort of approximation to Presbyterianism. It appears to us, however, that the tendency is rather to Congregationalism. In our Church Courts no laymen (if the word is to be used) have a place. All the members are ordained to a spiritual office, being presbyters *i.e.* elders. At all events, it is satisfactory to witness the decline of absolute one-man power.

GALT.

Mr. John James, Probationer, has signified his acceptance of the call given him by the U. P. Congregation here.

HONORARY DEGREE.

We are glad to observe that, at the 25th annual commencement of the University of the city of New York, on Wednesday last, the honorary degree of D.D. was conferred on the Rev. John Jennings, of the First United Presbyterian Church, Toronto. The United States Universities have been censured for sometimes conferring degrees, without due discrimination. If they made it their rule to select for distinction only men of equal desert with Mr. Jennings, no such reproach would lie at their door. We trust he may long be spared worthily to wear his newly acquired honorable title.—*Globe* (Toronto, 4th July.)

PROPOSED UNION IN NOVA SCOTIA.

It appears from the *Missionary Record* of the Presbyterian Church of Nova Scotia that the Synod of that church,

which met at Truro on the 23d of June, had a visit from a Deputation of the Free Church in the Province, and that after the interview, the following resolution was unanimously adopted:—

“That the members of this Synod hail with much satisfaction, the appearance, among us, of our brethren of the Free Church; and having listened with great pleasure to their addresses, desire to express gratitude to the Great Head of the Church for the progress which we are evidently making towards a cordial union, and cheerfully pledge ourselves, by avoiding unnecessary causes of irritation, and by endeavoring to promote the growth of Christian love among ministers and people, to further a cause which is dear to our hearts.”

COLUMBUS.

The U. P. Congregation here have unanimously called Mr. John M. King, A.M., Probationer, to be their Pastor.

U. P. PRESBYTERY OF DURHAM.

At a late meeting of this Presbytery, Rev. Gilbert Tweedie laid before the Presbytery, a paper intimating his demission of the pastoral charge of the stations under his oversight; assigning among other reasons, his inability to undertake any longer the amount of labor requisite in the very wide field he occupies. It was agreed that the paper meanwhile, lie on the table, ordered the people to be duly apprized of this step on the part of Mr. Tweedie, and the Revds. Messrs. Thornton, Laurence, and Ewing, were appointed a deputation to visit the stations concerned, viz. Lindsay, Verulum, Mariposa, and Fenclon, and to report to next meeting to be held at Mamilla in Mariposa, on Thursday, 30th July.—*Communicated.*

Gleanings.

ANTI-TOBACCO MOVEMENT.

At the opening of the Presbyterian General Assembly, at Cleveland, a communication was read from the trustees of the church and some of the citizens, requesting the members of the Assembly to abstain from the use of tobacco during the session, so that the pews might not be defiled! The trustees had previously removed all the carpets in the house. But this was not all. The communication further stated that some of the families by whom the members would be entertained had been made very sensitive on the same point in former years, and many had refused to receive members, for fear they would prove to be tobacco-chewers.—*Canadian Independent.*

DENOMINATIONS IN LONDON.

In Low's "Hand-Book to places of worship in London," there is a list of three hundred and seventy-one churches and chapels in connection with the Establishment. The number of church sittings, according to Mr. Mann, is 409,184. The Independents have about 140 places of worship, and 100,436 sittings; the Baptists, 130 chapels, and accommodation for 54,534; the Methodists, 154 chapels, 60,696 sittings; the Presbyterians, 22 chapels, and 18,211 sittings; the Unitarians, 9 chapels, and about 3,300 sittings; the Roman Catholics, 35 chapels, and 33,994 sittings; 4 Quaker Chapels, with sittings for 3,151; the Moravians have 2 chapels, with 1,100 sittings; the Jews have 11 synagogues, and 3,642 sittings; and there are 94 chapels belonging to the New Church, the Plymouth Brethren, the Irvingites, the Latter-day Saints, Sandemanians, Lutherans, French Protestants, Greeks, Germans, Italians, which chapels have sittings for 18,833.

CULTIVATION OF A MISSIONARY SPIRIT.

[We learn from the *Biblical Repository* for July that the Rev. Dr. Adger presented to the Old School General Assembly which lately met at Lexington, Kentucky, a report containing the following suggestions for increasing the interest in the mission cause. We may take the opportunity of saying that this number of the *Repository* is filled with excellent matter, and has strong claims on the attention of Ministers and Students.]

1. That our Sunday-schools be enlisted by the pastors in the good work of contributing for Foreign Missions. The aggregation of many particles is always a mighty thing, and in this case the many small streams would, by flowing together make a great river. But far more than this; the children of the Church would thus be receiving an education in benevolence and in beneficence.

2. That our ministers preach systematically and frequently on the subject of Foreign Missions, teaching the people that it is their duty to give more money to this cause, in order that the work may grow and spread, and in proportion as it does grow and spread, because the knowledge of the Lord must fill the earth even as the waters fill the sea; that our ministers also teach that it is needful to increase greatly the number of missionaries in heathen lands, and that to this end more of our young men must willingly offer themselves for this work, being thereto moved by the Holy Ghost, and therein honoured by the great Head of the Church; that our ministers also teach that it is the joyful privilege of pious parents, filled with faith and the Holy Ghost, to dedicate their children to this most glorious, exalted, and happy service. Moreover, on the first Sabbath evening of every month, or on other occasions, and from time to time, let the people hear from their ministers a detailed account of our various Foreign Missions in succession, with a description of the religious condition of the people, and the beginning and progress of the Church's work amongst them.

3. That to this end our ministers take pains themselves carefully to read the *Home and Foreign Record*, and the *Foreign Missionary*, so as to know what is being done by our missionaries; and that they also further the circulation, and encourage the reading of these publications in their congregations.

RESIGNATION OF REV. SAMUEL DAVIDSON, LL.D.

Dr. Davidson, one of the Professors in the Lancashire Independent College, took a considerable part in a new edition of Horne's Introduction to the Study of the Scriptures, and gave expression to a variety of sentiments deemed very unsound. A good deal of discussion ensued, and, at length, a College Committee was appointed to investigate the matter. Dr. D. published a pamphlet explanatory of his views, and therein stated a great deal that was very unsatisfactory touching the inspiration of the Scriptures. The committee lately, by a majority of 18 to 16, (four not voting) adopted the following resolution:—"That, deeming it only fair and reasonable, before coming to a final decision on the recent volume published by Dr. Davidson in connection with the last edition of Horne's "Introduction," to afford him the opportunity of giving such explanations as he may think necessary of the objectionable passages in that work, at variance with those views of Divine

truth which he has again so strongly professed to maintain ; and having now carefully and candidly examined the explanations offered in his published pamphlet, this committee are constrained, with deep regret, to declare that, without questioning the sincerity of his profession, these explanations are, in their judgment, far from satisfactory : That, while several material concessions have been made, and apprehensions removed from some minds, yet, in the main, the most formidable objections are rather passed over than fairly met, and great doubt, and uncertainty at least, left on matters of essential importance. It is, therefore, their painful duty to state that, on the ground of these grave faults, and the rashness which he still exhibits in dealing with Divine truth, their confidence in him as a professor in their institution is greatly shaken, and that they view with serious apprehension the effect of his influence and teaching on the students committed to his care."

The result, as we learn from the *Christian Times*, is that Dr. D., on June 29th, tendered his resignation. He is a man of great learning and ability, and the author of some valuable works, but he is very much addicted to the study of the Germans, and seems to have allowed himself to be carried away by their wild speculations.

PROTECTION FOR CHRISTIANS IN CHINA.

The Chinese Evangelisation Society lately addressed a letter to the Earl of Clarendon, Secretary of State for foreign affairs on the above subject and his lordship has gave the following reply.

FOREIGN OFFICE, June 22, 1857.

Sir,—I am directed by the Earl of Clarendon to acknowledge the receipt of your letter of the 16th inst., again urging the importance of greater facilities and privileges being secured to English missionaries in China in any future treaty which may be concluded with that country ; and I am to state to you, in reply, for the information of the Chinese Evangelisation Society, that the Earl of Elgin has been instructed to obtain for the members of all Christian communities security for the free exercise of their religious worship, and protection for the lives of missionaries, and other peaceful travellers, in the interior of China ; and that his Excellency has at the same time been informed that Her Majesty's Government would gladly see in any treaty with China a renunciation on the part of the Chinese Government of any interference with Chinese subjects who may embrace Christianity.

I am, Sir, your obedient servant,

E. HAMMOND.

CHINESE EMIGRATION TO CALIFORNIA.

The California Legislature some three years ago imposed a heavy poll-tax upon all Chinese immigrants (50 dollars a head), which had the untoward effect of keeping these useful creatures out of the country. This tax has been declared unconstitutional, and, in consequence, the immigration has been renewed. Several thousands have lately arrived, and great swarms are preparing to leave China for California.—*Christian Times*.

LIBERATION OF SLAVES.

Eighty slaves were liberated recently by Colonel Thomas Hite and other philanthropic citizens of Jefferson County, Virginia. Col. Hite, as agent of the owners, accompanied them to Middleburg, Pennsylvania, where, with a present to each, of \$40 in money, and sufficient clothing, they were set at liberty.—*American Paper*.

NEW SCHOOL CHURCH SOUTH, U. S.

It appears from American Papers that the place of the Convention, which is to be held on the 27th August, has been changed from the City of Washington to Richmond, Virginia ; and there seems great diversity of opinion as to the course which ought to be adopted. Some wish to make overtures to the Old School, while others are opposed to that idea. A new organisation does not seem to be generally approved of. *The Presbyterian Witness*, the New School paper, published in Tennessee, says :—"A large majority of our Presbyteries (Southern) will never again acknowledge this present General Assembly—that is clear ; and unless our churches act together in the proposed Convention at Richmond, our denomination in the South will be broken into fragments—some will go to the Old School, some to the Cumberlands, and others to Independency."