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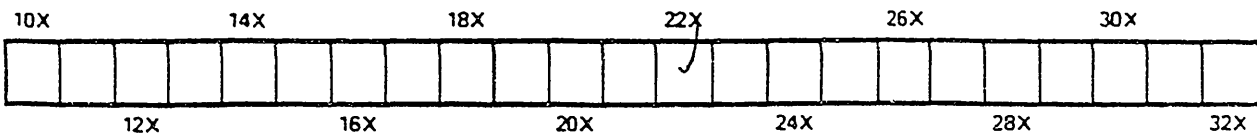
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THE CANADIAN
United Presbyterian Magazine.

VOL. VIII.]

TORONTO, MAY, 1861.

[No. 5.

Miscellaneous Articles.

SUBSTANCE OF THE LECTURE READ AT THE CLOSE OF
THE SESSION OF THE U. P. DIVINITY HALL, 10TH
APRIL. BY THE REV. JOHN TAYLOR, D.D.

The Synod having accepted my resignation of the office of Professor, which, during these nine years, I have unworthily held, I can now beg to be heard only as connected with the Committee on Theological Education. But as I have had the superintendence of the Hall during the Session we are closing, I may be allowed, as usual, to refer to the studies with which we have been engaged, and give some account of the seminary, which, in prospect of the approaching Union, will be discontinued.

Under the kind Providence of God, we have enjoyed every outward advantage, and have had an exceedingly comfortable, and, I trust, a not unprofitable Session. It becomes us to cherish the most fervent gratitude to the Giver of all good, for the privileges he has afforded us, and if the progress we have made has not been great, we must humbly acknowledge that the responsibility and the blame lie wholly with ourselves. I think I may venture to say that we have not been wanting in regularity. All that we proposed to ourselves has been attended to, and the exercises have been in due course, some way, performed. I remember no season in which the health of all connected with the Hall, has been so uniformly good, and the attendance of the Students, I feel bound to say, has been marked by a high degree of exactness. Not one hour has been omitted. Indeed I am not aware that I have been two minutes out of my place any day during the Session. To train the Students to habits of punctuality I have always understood to be a considerable part of my duty. The want

of this virtue, I fear, has mainly occasioned the failure of some Ministers, and perhaps, the ruin of some Congregations.

As to our subjects of study, having this Session commenced our four years' course, we proceeded in Systematic Divinity, from the beginning of our Text-book, Dr. Dick's Theology, and went over the first twenty-seven Lectures, fully one-fourth of the whole. We were thus occupied with some preliminary considerations respecting Theology in general,—with the Evidences of Christianity—the Inspiration of the Scriptures—the state of the Text—the principles of interpreting the Word of God—the Dispensations of Religion under the Old and New Testaments—and then with the Existence, the Unity, and the Perfections of the Divine Being. These subjects are plainly fundamental and of the highest conceivable importance. They are generally placed at the commencement of a course; and, logically considered, they seem entitled to the precedence usually given them. They are unquestionably, however, of a very difficult, some of them of a very mysterious, and indeed incomprehensible nature. We cannot by searching find out God, we cannot find out the Almighty unto perfection. It has always seemed to me, that while there is some inconvenience necessarily connected with a course embracing more Sessions than one, and while Students entering not at the first Session, are exposed to some confusion by being precipitated into discussions already so far advanced, yet upon the whole, it is rather an advantage, not to be called to the consideration of such subjects as have this Session occupied our attention, till the mind is considerably trained and matured. Our young friends, I hope, have learned at least, some lessons of humility, and are impressed with the conviction that on these mysterious, abstruse, and awfully sublime and momentous subjects they have not attained, neither are already perfect. It will, I trust, be their concern, by earnest study and fervent prayer, to follow on to know the Lord, especially to know him as the God and Father of our Lord and Saviour Jesus Christ, and as our God and Father in Him.

In Church History also we began at the beginning, and have gone over the first five Centuries in Mosheim's work. No competent judge will hesitate for a moment to allow that this is at once the most interesting, and the most instructive portion of Ecclesiastical History. Indeed there is none which will admit of comparison with it, except, perhaps, the period of the Reformation from Popery, and even that occupies quite a secondary place. It is to primitive, apostolic times that we must turn for right views respecting many religious observances and ecclesiastical institutions. The Scriptures themselves are, doubtless, our infallible rule; but when differences of opinion arise as to what they import or enjoin, all parties regard it as no inconsiderable argument to be able to produce the example of the age nearest to that of the Apostles. Then again no small part of the evidence of Christianity is embodied in the fact that the Gospel, at first, so

marvellously spread, with so few outward advantages, and notwithstanding obstacles and hindrances so numerous and so powerful—that a religion new to the Gentiles and deemed by the Jews a gross perversion and imposture—one teaching such humiliating and self-abasing doctrine, and requiring so pure and holy living—should, without wealth, without political influence, and with little learning or distinguished talent on its side so extend and prosper in spite of Heathen philosophy, Jewish rancour, priestly self-interested opposition, and the virulent persecution of the powers that were, till, in less than three centuries, the Roman Emperor avowed himself a Christian, and no small portion of his subjects professed the faith. This has ever, and justly, been held decisive evidence that the God of truth was on the side of the Gospel, and caused it always to triumph. Further, to what quarter can we look for examples of heroic steadfastness in the faith, so well as to the first ages, when such multitudes of disciples, many of them sensitive and shrinking women, rather than sprinkle a few grains of incense on a heathen altar, welcomed death in forms the most appalling? Painful, too, as it is to witness the introduction and progress of error in the Church, yet even that is exceedingly instructive. The real history of heresies is a valuable part of Theological learning. To trace an error to its source, it has been said, is half its refutation.* And hence it is that a thorough acquaintance with the Ecclesiastical History of the first five Centuries is altogether no mean element in the efficient training of a Minister of the Gospel.

In the Greek New Testament we have read, with considerable care, the history of Jesus Christ as given by the four Evangelists, including I think, all the facts recorded respecting his birth, life, death, resurrection and ascension, omitting only his Miracles and his Teaching, and some comparatively subordinate incidental details. To this department of the course, I have always attached special importance, and have been anxious to habituate the Students to a strict and exact consideration of the inspired word of God, as the only genuine source of Christian Theology. And I know no part of Scripture more proper to be placed at the commencement of a course than that acquainting us with the facts respecting our blessed Redeemer. No foundation seems so natural for the doctrines afterwards communicated by the Apostles, when the Church was prepared to receive them, by the out-pouring of the Spirit.

In Hebrew we have read the 16th, 17th, 18th, 20th, 21st, 22nd, and 23rd Chapters of Genesis, and a few selected Messianic passages from other parts of the Bible; along with all which, we have read the corresponding portions of the Septuagint. Respecting Hebrew, I confess I feel a degree of uneasiness. In the way of Biblical Criticism there plainly remains far more to be done in the Old Testament than in the New; and I do not think that our Students are peculiarly deficient in Hebrew. Indeed, I am sure that their attainments in that

* The language is here accommodated, yet the sentiment expressed is just.

language stand higher, in relation to their proficiency in Greek, than was common among the Students of our Church at home, when I was one of the number. But since that time a great advance has been made in this, as in every other department. At all events, our Students here, have made such a commencement in Hebrew, that were it diligently followed up, very valuable consequences might result. But on that, every thing depends. The foundation that has been laid is absolutely useless, unless the building be carried forward. Nay, unless the operation be speedily and perseveringly proceeded with, the whole will ere long crumble away, and become entirely extinct. Considerable time, and not a little labor have been devoted to the object, and surely it will be just matter of regret if, through subsequent neglect, these be wholly thrown away. Even though the knowledge of Hebrew already gained could be preserved without continued application, which is a supposition not to be made, still it is necessarily so incomplete as to be of no practical utility. Indeed without a portion of modesty and good sense, it might tempt one to do harm, in the way of pretended criticism and amendment of our authorized version. Let me, therefore, entreat the Students to continue the careful perusal and study of the Old Testament in the original. If such a thing be, as we are often told, not reasonably to be expected, then we submit that it might become a question whether Hebrew ought not to be entirely excluded from our course. We have no time to throw away for the empty name of attainments which are to be absolutely useless, possibly pernicious.

During the Session each student has delivered one Discourse, and has given in three Essays on subjects prescribed.

Such has been our employment during the term now come to a close. It will be seen that the amount of work undertaken has been moderate, probably it will be thought small. But for that I offer no apology. Even though we may have gone to an extreme, I feel confident that the error has been on the safe and proper side. Excess of undertaken work seems to me one of the chief hindrances to successful education, and it is said to be much more prevalent on this side of the Atlantic than at home. One of the least evils resulting from it, is, that every subject is necessarily imperfectly studied, in fact not studied at all, but only viewed in a loose, popular, superficial way. A far worse consequence is, that careless desultory habits are formed, and the mind becomes just a mass of vagueness and confusion. In not a few instances, too, we fear, youths of really respectable powers become disheartened and despondent; a dislike to learning gradually steals on, and persons who, under more judicious culture, might have been the ornaments of a profession, betake themselves to trade, for which they have little real qualification. It is melancholy to see a student oppressed and dispirited. Full employment he ought certainly to have; but his mind ought always to be light, elastic, and springy, ready to seize, and grapple with, any topic that may present itself.

A self-gratulatory retrospect would be in the highest degree indecorous; but at the close of my course, when all boasting may well be excluded, I acknowledge there are some aspects of the matter on which I look back with no small satisfaction. In the first place I have the testimony of my conscience that, in however imperfect and unsatisfactory a manner, I have endeavored to teach what, according to the best of my present knowledge and belief, are the great essential, saving truths of God's holy word. Had I to commence again, whatever improvements I might be anxious to make, I could not modify in the slightest, the substance of the instructions I have given. I do verily believe that it will be the duty of the Students, as Preachers, just to illustrate and enforce, what I have labored to impress upon themselves. By these things, I am persuaded, men live, and in them is the life of their spirits. It may be, that on the outskirts of Theology there are truths which I have failed to discern, and have, of course, not brought into view. That would doubtless be a defect to be deplored; but, on the other hand, it is some consolation to reflect that about minor, pragmatistical subtleties, we have not been occupied. It cannot be alleged that I have sought to disseminate narrow, peculiar, crotchety, sectarian views of my own. The staple of the teaching in this Hall have been the great catholic verities of our most holy faith. Again, I have the delight of reflecting, that so very large a proportion of our teaching has been drawn directly from the Word of God. More than one half of our time has been occupied in reading the Scriptures. This surely is one grand security against error, and I cannot but think that if a taste for exposition has been, in any degree, formed, that will tell most beneficially on the future preaching of those who have been under tuition. It was the most ancient, and is in my humble judgment, by far the most effective method of instructing the people. Further, it is to me matter of satisfaction that I have striven to throw the work of study so largely on the Students themselves. My aim has been to present subjects for their consideration, to state the different opinions that have been entertained, to bring into view such facts as I was acquainted with, to propose questions for solution, to point out sources of information, and then to leave every one to think, investigate, and determine for himself. It seems quite ruining a young man's mind to habituate him passively and implicitly to accept, and rely on, the opinions of another. It is unfitting him for all sort of intellectual action, just to cram him with the undigested sentiments of his teacher, or of any one else. Education, etymologically, signifies drawing out. The other process is exactly the reverse; it is pushing in. However little my students may be indebted to me for instruction, no one of them can accuse me of having fettered, and cramped, and paralysed his mind.

The entire number of Students who have attended the Hall during the nine years of my Professorship has been 39. That includes the 9 who attended during my first session in 1852, the 10 who attended

during the present session, several whose Theological Education was partly conducted in Scotland before they came to this country, and also a considerable number who, I regret to say, have laid aside the study of Divinity, and betaken themselves to other pursuits. The number who have been licensed is 16; of these, 12 are now Ministers of the Church; 2 others are under call; while 4 are at present ready to make application for license. It is a painful fact, and one which indicates that there is something unsound in our system, that the Church does not furnish an adequate supply of Ministers. I am not aware, however, that the deficiency is to be traced directly to the Hall. I do not know of any British Presbyterian denomination which presents easier terms of admission to the office of the Ministry, or which gives greater aid and encouragement to Students; nor can it be alleged that those educated here are generally unsuccessful in obtaining appointments. It is a fact that, whatever may be said of their attainments, they are quite as acceptable to the people as those who have received a much more lengthened and expensive education at home.

With regard to the Fund for Aiding and Encouraging Students in Divinity, the idea of which, I believe, originated with myself, I feel great pleasure in saying that it has been eminently successful. I trust it has been judiciously managed by the Committee; and I feel confident it has been highly advantageous to the Hall. Our Church, I think, has done itself great credit in this matter, though a considerable proportion of the Congregations have stood entirely aloof. Two individuals also have most generously contributed £10 apiece, for several years, and were prepared to continue their contributions. No means for raising this money have ever been used, but of the most simple and unexciting kind, yet wherever the Minister has shewn himself cordial, the people have liberally and handsomely come forward. It is sometimes complained that our people are niggardly in their contributions for religious objects. My direct experience of them relates almost entirely to this fund; and I feel bound to bear most unequivocal testimony in their favor. That testimony too, is the more valuable, as the contribution made, was not for the immediate object of securing preaching for themselves, but for advancing the cause of Education, and assisting to provide a supply of Ministers for the denomination at large. No application has been made to any Congregation, oftener than once, yet we have always had abundance, and there is a considerable surplus to be handed over to the Synod. Our plan has been to give an Exhibition of £10 to each Student applying for it, trusting to every one's honour to make no application unless necessary. The entire sum expended during the six years the scheme has been in operation, is £566.* One individual licensed has most creditably refunded the Exhibition he received, and several who have received Exhibitions, but have not gone forward to license, are regarded by the Committee and by many others, as bound, in honour and integrity,

* At first a few Exhibitions of £11 were given.

to return what they have received,* unless indeed, they intend still to apply for license.

There are many topics connected with Theological Education, which it would be natural, on such an occasion as this, to take up; and on which a few remarks might perhaps profitably be made. But I have no heart to say a word on such subjects. The close of the Session, though it relieves me from considerable labour, has always had a saddening and depressing effect on my mind; and, this year, it may easily be understood, the weight is ten-fold greater than usual. Not to advert to the termination of my Professorship, which concerns chiefly myself, I am persuaded there are others who will heave a sigh, when they reflect that, in a few minutes, the Divinity Hall of the United Presbyterian Church will be amongst the things that were. We confidently indeed look forward to better days, and anticipate that the contemplated union will be attended with great advantages in regard to the training of our students. Yet from the constitution of the mind, changes, and especially extinctions, even though they be expected to be productive of good, naturally awaken feelings of a melancholy and painful description.

In taking leave of the students, I beg to remind them that they will now be classed and associated with those who have had training in another institution, where superior advantages are enjoyed. It is not to be expected that our men should be in all respects quite equal to those who have had the benefit of three distinguished Professors, instead of the one humble individual who now addresses you. But though the advantage of numerous and eminent instructors is not to be overlooked, it is a gross delusion to imagine that the proficiency of students depends exclusively, or even mainly, on that. Far more is to be traced, under God's blessing, to their own diligence and assiduity; and I confess I shall be ashamed, and, withal, somewhat disappointed, if my old pupils are found manifesting on the whole any marked inferiority. I trust that they will meekly and humbly, and in a kindly, brotherly spirit, take their place in the College, and will strive by intense application on their own part, and earnest and respectful attention to the instructions of their Professors, accompanied with fervent prayer to Him who alone teacheth to profit—that by all this, they will strive to bear themselves creditably during their preparatory course; and that at the close they will come forth workmen who need not to be ashamed, rightly dividing the word of truth. I sincerely, affectionately, and solemnly bid them farewell. I commend them to God and to the word of His grace. The Angel which redeemed Jacob from all evil bless the lads!

On withdrawing from the place in the service of the church I have been honoured to occupy, I beg to be allowed to say that if any imagine that I have an overweening conceit of the manner in which the duties of the office have been discharged, they are very widely

* £91 in all.

mistaken. I entered on these duties with a good degree of diffidence, and now, at the close, I see much to look back on with humiliation and regret. I desire to be thankful to my brethren for their indulgence, and implore the forgiveness of God through the merits of the Saviour. If, in retiring, I might, in a few words, offer a humble legacy to the church. I would venture, in the first place, earnestly to recommend that, in the arrangements to be made for the education of students, security should be taken for that education beginning at the beginning, and being regularly and thoroughly conducted. It is not necessary, in my opinion, that the structure be reared to a very great height, though of course, the higher the better; but it is essential that the foundation be solid. If I can in any degree judge, it is simply preposterous to begin building near the top of the wall, when all beneath is nothing but mud. Secondly, I would warmly entreat that sufficient, indeed ample time, be allowed for all the branches to be cultivated. I by no means plead for an absolutely, but only for a relatively, lengthened course. If the time must be short, let the demands be proportionally limited. Exclude all that is of secondary importance, and insist only on what is essential. Fear the man of one book, says the old Latin adage. On the same principle, I say, Fear the man of one department—a department in which he is master. Fear him much rather than the man of many departments, in all of which he is a mere smatterer.

And now may the God of all grace, for whose countless mercies we desire to render the most humble and hearty thanks, continue to vouchsafe his richest blessings. May those excellent youths who have been here receiving instruction, prove under his gracious influence good and able ministers of Christ, and at the close of a happy, honoured, and fruitful pastorate, receive from the Chief Shepherd, the glorious amaranthine crown. May the distinguished men to whom the tuition of our students will be committed, be blessed with a double portion of the Spirit of our Master, and thus be made successful instruments in training a numerous, learned, faithful and zealous ministry. May the two denominations about to be united enjoy abundant peace and prosperity. May the holy Catholic Church shake herself from the dust, arise, put on her strength and her beautiful garments, and prove fair as the moon, clear as the sun, and terrible as an army with banners. And may the knowledge of the glory of the Lord cover the earth as the waters cover the seas!

OUR PREACHERS AND THEIR PROSPECTS.

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

SIR,—I observe in the Scotch *U. P. Magazine* for April, an article under the above heading, and subscribed PHILLO. It is there alleged that there is quite a superabundance of Preachers in Scotland. This year, it is said, forty-three Preachers were added to the roll, while not

more than twenty are needed. The condition of the supernumeraries is represented as lamentable, and the author recommends emigration, especially to the colonies, as the only feasible remedy. Besides mentioning the United Presbyterian Church in the United States, he refers to Australia, Nova Scotia and Canada, and seems greatly to prefer the two latter. Now I entirely sympathize with him in his commiseration for young men who have devoted themselves to the ministry, who have undergone a long and laborious preparation, and at the end of it find that employment is not to be obtained. I believe also that the writer's plan of relief, which indeed has always been in operation, is, within certain limits, perfectly reasonable. It seems to me, however, that he is by far too sanguine, and I think real kindness to the young brethren in Scotland, as well as a regard to the interests of the Church here requires that a caution should be given, and that inquiry and reflection should be recommended before any one leave home. The matter concerns readers there, rather than here, but I believe not a few copies of your *Magazine* cross the Atlantic, and Preachers before coming out generally consult friends already in the field. Several Ministers here have complained to me that they were entrapped and deceived by too favourable representations. I shall be glad, therefore, if these few lines suggest to both parties, the propriety of carefulness and circumspection.

Philo says:—"There is Nova Scotia, in which a Union took place, last Autumn, between the Free Church and our own, under the harmonizing name of the United Presbyterian Church.* The Churches we believe, are all free from debt, the minimum stipend is £150; and there are some vacant congregations who would give a more than usual welcome to preachers from Scotland." Now I am delighted to hear of the prosperity of the Church in that quarter; but there is nothing corresponding to it in Canada. Very many of our congregations have debt. A number of our ministers have only £100 of stipend, and several I fear, have actually less. Our money, too, let it be recollected is all currency, of which £100 is not quite £82 4s. sterling.

Again, it is said:—"Let a preacher land on the other side of the Atlantic with a five or ten pound note in his pocket, and he is very well off. He will at once receive employment; and in Canada he is guaranteed, as a preacher, £100 per year, which is amply sufficient for his wants. His emolument in Nova Scotia will, in all likelihood, not be less. Let the Mission Board, then, advance £20 or say £30 to any preacher who offers himself for this purpose. Let it be given him without any trial or examination of his qualifications by the Mission Board. Let it suffice that he is on the preachers' list, and in good standing, and surely a person to whom our pulpits are thrown open is not unworthy to be received by the churches in Canada and

* Not quite correct. The name is "The Presbyterian Church of the Lower Provinces of British North America:" "The United Presbyterian Church" never existed in Nova Scotia.

Nova Scotia. Let it be distinctly understood that the money so advanced is afterwards to be repaid should circumstances permit—the obligation being one of honour—not of law. Should this proposal, or something similar to it, be carried out in a liberal spirit, I am much deceived if advantage would not be taken of it by some of our preachers. Suppose ten to go out during the first twelve months, that would only require an outlay of £300, and a large proportion of it would come back. Should a similar number go out to the colonies every year, what a relief it would be to our preachers' list! And to many a desponding spirit it would be as life from the dead."

Now, Sir, passing over this entirely so far as it relates to Nova Scotia, I beg to make a few remarks on it with reference to Canada. And in the first place, I admit that the £100 secured to our preachers is "amply sufficient." Indeed it is too much, as compared with the stipends of our Ministers. It holds out a pecuniary inducement to continue on the Probationers' Roll, rather than take a settled charge. But, without inquiring whether we might be able to pay that sum if there should be a great influx of preachers, it must be kept in mind that at the approaching Union a new regulation will require to be made, and it is needless to speculate on the subject till the result be seen. Next, the idea of the passage-money being repaid, I am persuaded, is a vain delusion. It is scarcely possible that, in one case out of twenty, a single shilling could be repaid, at least for a long time. But that is a minor matter. Let me notice, then, what I deem by far the least judicious part of the proposal, namely, that the unsuccessful preachers at home (for that is in reality the article) should be shipped off, without regard to qualification, merely on the ground that "a person to whom our pulpits at home are thrown open, is not unworthy to be received by the Churches in Nova Scotia and Canada." That is scarcely a fair description of the men. Comparatively few will come, who expect to succeed in Scotland. Generally those willing to be sent, will be those who have exhausted, or almost exhausted their period of probation at home, and whom the churches there have, justly or unjustly, pronounced unacceptable. Now it would serve no purpose to institute a comparison between the people of Scotland and those of Canada. Suffice it to say that our people here, whatever ministers they may have accepted when better could not be got, are not without a degree of shrewdness, and that they do manifest an aversion to inferior men. Let me refer to facts. In your Number for April, p. 121, our Committee of Distribution, say:—"It may be stated that there are complaints made by some Presbyteries against a few Preachers, and they (the Presbyteries) object to their being sent to them. It is the duty of the Committee of Distribution to appoint to the several Presbyteries those Preachers whose names have been placed on the list of Probationers by the Synod. They have no power to remove any one." It is well known also, that our Synod at its meeting in June last, adopted a regulation, limiting the period of

probation to three years, but providing, with reference to those whose names were then on the list, that the period they had already enjoyed should be reckoned just one half of what it had actually been, and further, that no one should be removed till after one year from the adoption of the regulation. But for that last clause, several would already have been cut off; and if the law continue in force, their period will terminate in June next. These facts, I humbly submit, should be seriously pondered.

Let me say also that, though our Committee of Distribution report 22 vacancies, yet the demand made by all the Presbyteries for the 13 Sabbaths in April, May, and June is just 156, that is exactly 12 for each of these Sabbaths. Now we have 12 uncalled Preachers on the Roll, 1 has just arrived from Scotland, and 4 will almost certainly be immediately licensed—making 17 in all. How are these to be employed? Each of the 22 vacancies might take a Preacher every Sabbath. Doubtless, but how is he to be paid? Several of them, I am assured, though they have supply only once a fortnight,* sometimes give the Preacher not more than one or two dollars. At our last meeting of Synod I heard several of the most experienced of our Ministers expressing their fears that our Mission Fund would be pretty severely tried, unless some of the Preachers be immediately cut off. But, the approaching Union, it is said, will occasion a large additional demand. I hope it will, but surely it would be prudent to wait till it give some indication of its wants. Knox College, I understand will this year furnish 3 licentiates

I shall regret exceedingly, if what I have said be regarded as a dissuasion from coming to Canada. Like Philo, I am only one anonymous individual, without the semblance of authority. I humbly conceive that if Preachers of the right sort, and in moderate numbers, would cast in their lot with us, great advantage would result both to them and to us. But, if they come in shoals, and not of the proper stamp, I should deplore the consequences. I must vehemently protest against Canada being regarded as a receptacle for the refuse. Some of the Presbyteries at home, by what warrant I know not, license Preachers for us before they have completed their term of study. The sooner that compliment is discontinued the better. Perhaps, it will be asked what kind of Preachers do we require? I may answer, generally, that they are very much the kind required at home, though some plain vigorous gifts are in special demand here, while some graceful talents and accomplishments could more readily be dispensed with. We want men of ardent, steadfast zeal, of cheerful, hopeful spirits, of good natural abilities, strong common sense, of great energy and activity, both bodily and mental, and of a never failing disposition to accommodate themselves to circumstances. The more erudition and genius the better, but on these we do not insist. I once heard a venerable father of another church say on a public occa-

* Frequently one Preacher supplies two places on one Sabbath.

sion, that a Canadian Preacher was the better for being a man of "rather hamely mainners." Preachers of this sort, I am persuaded, may find a sphere of usefulness in the country, and may obtain a plain, moderate but not uncomfortable maintenance. Great things for themselves, however, they must not seek. Having food and raiment they must be therewith content. The country is certainly in a much better condition than it was, and I hope will continue to improve; but let no man imagine that it is within sight of what it was five or six years ago. Many well informed persons say that such a flush of prosperity as then prevailed is neither to be expected nor desired.

I am, &c.,

AMICUS.

Reviews of Books.

MEMOIR OF JOHN BROWN, D.D., *Edinburgh.*

(Continued from page 115.)

Dr. Brown was translated from Biggar to Rose Street, Edinburgh, in July, 1822. We were present at his call, which was unanimous, at his induction, and at his first sermon thereafter. On the latter occasion, we barely got within the door. A great interest was excited. A high tide of popularity instantly set in, and continued long without abatement. The church, not a small one, was packed every day, and the passages were generally filled with persons standing during the service. The preaching was of a highly intellectual order, and was remarkable for clearness, precision, and force. In the forenoon he always gave a *lecture* sufficiently critical for a class of theological students, and the whole of his discourses were thoroughly imbued with the great central truths of the gospel, all earnestly applied to christian practice. He was listened to with wonderful attention, and many persons acknowledged that they had for the first time been brought under serious religious impressions. The congregation, which had been small from the time of its formation, when Dr. Hall and the great body of his people removed to the new church in Broughton Place, was at once filled up, and placed on a solid foundation. And it continued to enjoy uniform prosperity during the whole of Dr. Brown's ministry, as, indeed, it has remarkably done ever since. Various schemes of christian usefulness were immediately adopted. A Congregational Library was instituted. Sabbath Schools were opened, and classes for young men, and for young women, formed, and largely attended. A monthly Sabbath evening lecture also, was soon commenced, and drew crowds far larger than the house could contain. The reference to this service, by his son, will be interesting:—

"I am in Rose Street on the monthly lecture, the church crammed, passages and pulpit stairs. Exact to a minute, James Chalmers—the old

soldier and beadle, slim, meek, but incorruptible by proffered half-crowns from ladies who thus tried to get in before the doors opened—appears, and all the people in that long pew rise up, and he, followed by his minister, erect and engrossed, walks in along the seat, and they struggle up to the pulpit. We all know what he is to speak of; he looks troubled even to distress;—it is the matter of Uriah the Hittite. He gives out the opening verses of the 51st Psalm, and offering up a short and abrupt prayer, which every one takes to himself, announces his miserable and dreadful subject, *fencing* it, as it were, in a low, penetrating voice, daring any one of us to, think an evil thought; there was little need at that time of the warning,—he infused his own intense, pure spirit, into us all.

He then told the story without note or comment, only personating each actor in the tragedy with extraordinary effect, above all, the manly, loyal, simple-hearted soldier. I can recall the shudder of that multitude as of one man when he read, "And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah and he wrote in the letter saying, Set ye Uriah in the fore-front of the hottest battle, and retire ye from him, that he may be smitten and die." And then, after a long and utter silence, his exclaiming, "Is this the man according to God's own heart? Yes it is; we must believe that both are true." Then came Nathan. "There were two men in one city; the one rich and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb"—and all that exquisite, that Divine fable—ending, like a thunder clap, with "Thou art the man!" Then came the retribution, so awfully exact and thorough,—the misery of the child's death; that brief tragedy of the brother and sister, more terrible than anything in Æschylus, in Dante, or in Ford; then the rebellion of Absalom, with its hideous dishonour, and his death, and the king covering his face, and crying in a loud voice, "O my son Absalom! O Absalom! my son, my son!"—and David's psalm, "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions,"—then closing with, "Yes; when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." 'Do not err,' do not stray, do not transgress, 'my beloved brethren, for it is first 'earthly, then sensual, then devilish;' he shut the book" and sent us all away terrified, shaken, and humbled, like himself.

When the opening of the Session of the University took place in November, Dr. Brown asked the students attending Rose Street to meet him one evening in the week for reading the Greek New Testament, and thus commenced, we suppose, the first class for Biblical Criticism in Scotland. From the first, the attendance was considerable, though it was limited to those belonging to his own congregation. A few others by and bye applied, and though Dr. Brown felt a delicacy about admitting them, he did so, thinking that better than to seem holding out a bribe to them to become his regular hearers. The Book of Acts was the subject for the first winter, and the Epistle to the Romans for the second. We had not the privilege of attending longer. But the class was continued, and increased in numbers, including students of several denominations, amongst others, Dr. Brown's cousin, the celebrated classical scholar, Mr. John Brown,

Patterson, afterwards minister of the parish of Falkirk, and Mr. William Cunningham, now Principal of New College, Edinburgh. The exercises of this class were exceedingly interesting and useful, and gave a salutary impulse and direction, we believe, to the minds of sundry young theologians.

During his Rose Street ministry, Dr. Brown was engaged in several literary labours. He edited two volumes consisting of Tracts, one entitled "The Christian Pastor's Manual," the other "The Mourner's Friend." He wrote also several large and elaborate Prefaces to volumes in Collins' "Series of Christian Authors," and a Memoir prefixed to a volume of Remains of the Rev. Alexander Fisher of Dunfermline, a very popular and able young minister, who, Dr. Cairns says, (contrary to our impression,) was a member of Rose Street congregation. Dr. Brown also joined with a number of ministers in a scheme for open air preaching, on the Calton Hill during the summer months, and, we believe, produced a great effect. "The slopes and crags," says his biographer "might, at such times, be seen literally black with eager crowds listening with mingled curiosity and awe to his vehement appeals and exhortations."

One of the "Prefaces" he wrote, was prefixed to Matthew Henry's "Communicant's Companion," and is in reality a treatise, and a valuable one, on the Nature and Design of the Lord's Supper. It was afterwards published together with other pieces original and selected, in a small volume, under the title of "Hints on the Lord's Supper." We heard the author say, towards the close of his life, that there was none of his writings he was more anxious to see circulated than that publication. In getting up the volume, we know that he felt fettered by the fact that the "Preface" had been handsomely paid for, and was copy-right; but the book is exceedingly well worthy of study, and is quite popular and practical. Dr. Brown contends, as most writers on Christian Antiquities do, that in the primitive times, the Lord's Supper was observed by the churches every Lord's day; and he laboured to restore its frequent observance. His congregation, most satisfactorily, adopted the practice of having it six times in the year. Prior to this, we are not aware of any Presbyterian Congregation in Scotland that observed the ordinance oftner than four times annually, except that of the late celebrated Dr. William Ferrier, of Paisley, who in many respects was in advance of his age. Indeed it is not long since an observance oftner than once a year, was deemed unwarrantable in Scotland. The analogy of the Passover was pleaded. Mr. Brown of Haddington, we believe, was the first, in the Secession, who ventured to introduce a half-yearly observance, and, with the exception of Mr. Kidston of Stow, not one of his brethren would assist him, viewing his procedure as verging on profanity. In the North of Scotland there still prevails a superstitious dread regarding the Lord's Supper, the unworthy observance of which, is thought infallibly to secure one's everlasting

damnation. Great numbers of persons who profess Christianity, and seem very devout, nevertheless entirely abstain from eating bread, and drinking wine, in remembrance of Christ. In fact we have heard of a congregation in that region, who during the whole ministry of one individual never once engaged in the ordinance, and that not from irreverence, but from terror. They were, ever and anon, holding fast days, and making preparation, but never dared to proceed to celebration.

Dr. Brown's ministry in Rose Street was smooth and comfortable, till the controversy sprang up respecting the Apocrypha, which it was found that the British and Foreign Bible Society had been circulating, on the Continent, along with the word of God. There was no principle involved in this dispute; for the circulation of the Apocrypha was equally condemned on both sides; but the question was, Whether the Society had given sufficient security that the circulation should cease, and whether the institution was still deserving of support? The controversy became awfully fierce. Dr. Brown took part, though mildly, and was opposed by many with whom he had formerly been on terms of cordiality. His chief opponent was Dr. Andrew Thomson of St. George's, Edinburgh, who was possessed of singular talent for controversy, and had, moreover, the acquired expertness of an old Newspaper editor. He was in this affair, never so successfully met as by Mrs. Henry Grey, though there were painful circumstances also, connected with that. Dr. Brown was not a gladiator, and was no match for him at all. The following description of the former by his son is correct, and ingenious as usual. It will shew that wrangling was not his fort:—

“I was saying how much my father enjoyed women's company. He liked to look on them, and watch them, listening to their keen, unconnected, and unreasoning, but not unreasonable talk. Men's argument, or rather arguing, and above all debating, he disliked. He had no turn for it. He was not combative, much less contentious. He was, however, warlike. Anything that he could destroy, any falsehood or injustice, he made for, not to discuss, but to expose and kill. He could not fence with his mind, much less with his tongue, and had no love for the exploits of a nimble dialectic. He had no readiness either in thought or word for this; he was no swordsman, but he was a heavy shot; he fired off his ball, compact, weighty, the *maximum* of substance in the *minimum* of bulk; he put in double charge, pointed the muzzle, and fired, with what force and sharpness we all remember. If it hit, good; if not, all he could do was to load again, with the same ball, and in the same direction. You must come to him to be shot, at least you must stand still, for he had a want of mobility of mind in great questions. He could not stalk about the field like a sharpshooter; his was a great 68-pounder, and it was not much of a swivel. Thus it was that he rather dropped into the minds of others his authoritative assertions, and left them to breed conviction. If they gave them entrance and cherished them, they would soon find how full of primary truth they were, and how well they would serve them, as they had served him.”

(To be continued.)

AUTOBIOGRAPHY OF THE REV. DR. ALEXANDER CARLYLE; *Minister of Inveresk, containing Memoirs of the Men and Events of his Time.* Crown 8vo. pp. 471. Boston: Ticknor and Fields; 1861.

Dr. Carlyle was born in the Manse of Prestonpans on 26th January, 1722, and died in the Manse of Inveresk on 25th August, 1805, after having been almost fifty-seven years minister of the latter parish. Seventy years ago, he was a well-known character in Scotland, especially in Edinburgh and its vicinity. As the incumbent of a country parish, he had a command of leisure not belonging to his brethren in the city, while at the same time his proximity to the metropolis gave him almost all the advantages of one of their number. Well educated, possessing fair abilities, and a large measure of energy, being withal at once somewhat artful and reckless, basking in the patronage of the family of Buccleuch, cultivating intercourse with the leading statesmen of the day, being on terms of intimacy with the more prominent of the clergy, and the literary men, and zealously devoted to the politics of the Tory aristocracy, then rampant in Scotland, he was, in character and position, as well as in personal appearance, what Sir Walter Scott well called him, a demi-god. The editor of the volume before us, J. H. Burton, Esq., Advocate, justly says of him:—"Scarcely a primate of the proud Church of England could overtop in social position and influence the Presbyterian minister of Inveresk."

We do not wonder that this work has had a large circulation, especially in Scotland and among the Scotch everywhere. We confess we have read it with considerable interest, though combined with not a little contempt and disgust. It is an earthly, gross, graceless book. Apart from the innumerable references to matters directly ecclesiastical, there is very little in it from which one could gather that Dr. Carlyle was either a minister, or a believer, of the gospel. We have no doubt that it has the merit of being fairly and candidly written, and it furnishes a large amount of gossiping anecdotal information about Scotch ministers, authors and politicians, such as Principal Robertson, Dr. Blair, Home the author of "Douglas," David Hume, Dundas of Arniston, the Earl of Bute, the Duke of Argyle, &c., not to speak of a number of ladies; but it has lowered our opinion of almost every one of them, except perhaps Hume, who, notwithstanding all the infidelity and skepticism in his writings, is declared to have said, when the subject of religion was referred to:—"Though I threw out my speculations to entertain and employ the learned and metaphysical world, yet in other things I do not think so differently from the rest of mankind as you may imagine." We should rather have wanted all the information we have gained. "Where ignorance is bliss, 'tis folly to be wise."

Leading objects of Dr. Carlyle's life seem to have been to maintain and extend the law of Church-patronage—"to correct and abate" as he himself expressed it, "the fanatical spirit of the country"

—to get the livings of the clergy augmented—and to secure for them liberty to frequent the theatre, and write plays. He did not need to contend for their right to indulge in copious potations, that being freely and universally conceded. Speaking of the Rev. Dr. Webster, he says:—"That his appearance of great strictness in religion, not acting in restraint of his convivial humour, he was held to be excellent company even by those of dissolute manners, while being a five-bottle man, he could lay them all under the table. This had brought on him the nickname of Dr. Bonum Magnum in the time of faction; but never being indecently the worse for liquor, and a love of claret to any degree not being reckoned in those days a sin in Scotland, all his excesses were pardoned." In this department Dr. Carlyle's services were not required.

This publication will be a favourite with those whose taste leads them to admire decent descriptions of beautiful women, exquisite dancers, superb haunches of venison, excellent claret, and "the finest eels in all England," for the sake of which last, Dr. Carlyle tells us that on the "warm exhortation" of Principal Robertson, he made, when on his way to Cambridge, a detour to Hockwell, but was so disappointed with the eels cooked in the way most highly recommended, that he had to dine on some very indifferent mutton broth that had been ordered for his wife. The Autobiography will be a monument to him chiefly as a polished, pampered, plotting Sybarite.

The book presents a melancholy contrast to such Lives as those of Dr. Stewart of Canongate, Dr. Heugh, Dr. Chalmers, or Dr. Brown; but it may be recommended as a cure for those who labour under the malady of supposing that the former days were better than these, at least in Scotland. Many are of opinion that the millennium is at hand. However that may be, unquestionably a mighty step towards it has been taken since the commencement of the present century.

Missionary Intelligence.

JAMAICA.—REVIVAL.

All the letters which we have had from Jamaica contain accounts of the revival. There are things connected with it which several of the brethren deplore, but all unite in regarding it as a gracious work of the Spirit of God. The following extracts show that it has extended from the west to the east end of the island:—

HAMPDEN.

The Rev. Daniel McLean says, 19th. Feb. 1861:—

"The 'Revival,' strictly so called, did not reach us till the middle of December. It had shown itself somewhat earlier in the western part of the island, and for weeks previously there had been symptoms on our outermost border; but it was on Sabbath, 16th Dec.—on which day my brother Mr. Lawrence and I had exchanged pulpits—that the first outburst took place. The church was crowded. Near the commencement of the service one or two violent prostrations took place. General terror and threatening of confusion was the consequence; but by Mr. L.'s firm

and prudent management, order was immediately restored, and the service proceeded amid quiet and deep solemnity. On returning next morning, I found the Monday candidates' class assembling, thoughtful wonder and awe being expressed on each countenance.

"From that time the movement has gone on extending and deepening with notable manifestations and results. The Sabbath attendance has been very large, the church—except when rain has interfered—being densely crowded, and every available corner and passage having had to be furnished with benches. The candidates have increased week after week, till now above 330 are enrolled; and, amid the throng of the crop season, I have well on to 300 of an average attendance on week-day classes. As regards prayer-meetings, I can with little difficulty get a good one anywhere, and at any time; and meetings of the people by themselves have to be restrained rather than encouraged. General immorality and iniquity may be said to have retired into secret corners. During the last two months, I have married as many couples as during the previous two and a half years; and *ab uno disce omnia*, the other day, when giving directions about putting some building materials in safety, a tradesman remarked that nobody dares to steal any thing now. To this remark, however, must be allowed somewhat of a license for rhetoric.

"Not a few hopeful individual cases might be recorded. There is one lad *e. g.* formerly the pest of the village in which he lived—a notorious swearer and Sabbath-breaker, never known to enter a church door—given to mock at sacred things—accustomed to drown the voice of psalms and prayer from the meeting-house adjoining his dwelling by rattling with a stick—possessed, it seemed, by the worst demon of wickedness; but now eager for religious instruction,—his evil habits being abandoned—and, to present appearance, sitting at the feet of Jesus, clothed, and in his right mind. There is another, a young man of some intelligence, trained in one of our schools, but who, since leaving it a year or two ago, had rapidly descended the ladder described Psalm i. 1, and had crowned his wickedness by the sin of gambling. He has been brought to deep contrition, frank confession, and apparently genuine repentance, and with the ardour of an impetuous nature, truly baptized, I trust, in the gospel of Christ, is now eager to build up the cause which formerly he destroyed. Other cases of equal interest might be given.

"But, withal, we must beware of being dazzled by present appearances. There is great danger of leaping from the one extreme, of disappointment and despondency, to the other, of congratulation and triumph, and to imagine that the work is already half done—that, so far as Jamaica is concerned, the millennium is at our doors. As regards the community at large, there are probably few who have not, in some degree, been compelled to pay homage to the present movement and even mockers, of whom there are not a few, have undoubtedly had, in many cases, their moments of solemn thought and trembling. Yet, not only is there a large portion openly indifferent or scornful, but, with the mass of those who have been more or less affected or influenced, I doubt if there is much else as yet than dread, deeply tinged with superstition.

"Not a little harm has ensued from the tendency to seek and promote outward excitement—a tendency natural to the people, but which has, in some quarters, been fostered where a power of restraint ought to have been decidedly exercised. Prostrations have been very numerous all over the island; and although they have undoubtedly served a purpose, by awakening attention and diffusing awe, like "the sound of a rushing mighty wind," on the day of the first great baptism of the Spirit, yet has their design been extensively perverted by the bodily affection having been sought, as if it were either the real change itself, or a necessary step towards its accomplishment. Much confusion and error have resulted from giving the name 'converts' to those who, as a class, should just have been called *prostrates*. Owing to night meetings, and revival meetings, technically so called, having been discountenanced from the first, and, as far as

possible, prohibited, the excitement has been less with us than in many other parts; still, we have sometimes had more of it than was desirable or wholesome.

"It is too soon, *here* at least, to estimate or anticipate ultimate results. We must expect considerable reaction; yet, when the wave has retired, I cannot doubt that it will leave the water-level higher than before. I may conclude by quoting a sentence from Professor Gibson's most interesting and instructive record of the Lord's doings in Ireland:—There seems, from analogy, or rather from precedent, reason to regard this as being to the Church [in Jamaica] what the inundation of the Nile is to Egypt. Let us do as the husbandmen of that land—dig channels, open all sluices, remove obstacles small and great, that the fertilizing water might flow over every foot of parched ground. We ought not to reckon on its being high water long."

ROSEHILL.

The Rev. Thomas Boyd says, 26th Feb:—

"There has been a great interest in religion at Rosehill ever since we heard that the Lord had visited Jamaica with power. This showed itself in the establishment of morning meetings, at which each day, except Saturday and Monday, a little after six o'clock, two hundred assembled for prayer. On Monday, on account of the minister's classes, these meetings could not be held; but, instead, every Monday afternoon each elder held a prayer-meeting in his own district. All this continues still. For long, the audiences on Sabbath have been increasing very much, chiefly by the attendance of individuals who for many years had not been in a place of worship; while multitudes of those who were living in concubinage have been joined in marriage. All these signs were hopeful and cheering, but still we desired something more decided and thorough; nor did we look in vain. A mighty work has begun at Carronhall. The new-born and revived souls there pleaded earnestly that Rosehill too might be visited with the refreshing from above. The Hearer of prayer answered them and us. Two weeks ago, after the usual Sabbath-day services were over, and while engaged in the Sabbath school, we were startled by a shriek and a fall. It was a member of the church—a middle-aged female—who soon arose, beating on her breast and groaning on account of her sins. Her countenance was most expressive of agony. Several passages of Scripture were repeated to her, such as referred to Jesus' willingness and readiness to forgive. These at first produced no effect, as she was entirely engaged with her inward sufferings; but ere long she was able to grasp that precious verse, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' From that moment her countenance brightened up, her burden seemed removed, and ever since she has continued rejoicing in the Lord. This case I have dwelt on, not because it is the most interesting, but simply because it was the first. Oh, during that week, what miracles of divine grace were wrought! Every day several others were stricken to the heart by their sins, and ere long brought to the Saviour. Many of these were cases of prostration, but in no one instance was there unconsciousness. The mental powers seemed to be much exercised, judging from the fixed, earnest look, the movement of the lips, and the nod of satisfaction when, as it were, the truth was seen, and the soul yielded itself to it. Several have not been stricken down, but, after labouring under great anxiety, have, to all appearance, found Him whom their souls desired. As to the number who have been affected, I cannot speak; but I know I am much below the mark when I say thirty. One thing that satisfies me as much as anything as to the genuineness of the work, is, that, after the first paroxysms of agony, when the truths of the gospel are presented to them, in the most of cases, there are those same doubts and fears which, we know too well, usually impede the work of conversion,—an assent to the statement, that Jesus came into the world to save sinners, even the chief, but a fear or unwillingness to class themselves among that happy number. When at last the Spirit leads them to trust to the Saviour's death, then what thanksgivings are poured forth, what amazement expressed, that the truth should have been so long known to them,

and that they should never have felt it till now! But it cannot be fully described. It is the Lord's doing, and wondrous in our eyes.'"

KINGSTON.

The Rev. James Watson says, 25th Feb :—

"I write you amid an excitement that has had no parallel in the history of this country. The transition from slavery to freedom was a period of deep, thrilling excitement; but it was quiet, concentrated, and secular. The wave of revival has at length reached our city; and such scenes of excitement, of feeling, of prostration, of agony, of deep convictions, and of tremendous physical contortions and bodily twistings and writhings, as are to me perfectly inexplicable! I am sorry to add, that, with all, there is an amount of extravagance and fanaticism which, if we ministers do not succeed in overcoming it, will master us. The most extraordinary fact is, it was begun in the very lowest dens of the city. Your Cowgate is nothing for filth, wretchedness, crime, and lewdness, to that part of the city of Kingston where the work has been begun. I last night, in Gutter's Lane, visited a great many houses, where as many as six, eight, and ten persons were in the very depths of distress, and giving expression to their feelings, and their fears, and their joys, in such a way as I can never forget. The churches have been thrown open—services continue all night and all day—ministers and godly laymen are all engaged in striving to give a right direction to this glorious movement. No part of the world needs the visitation more than Kingston. But when would all our efforts have reached those horrid dens?—not for a hundred years. But the Spirit comes, and does our work, and puts us all to shame, and stains the pride of all human glory.—*U. P. Missionary Record.*

THE STUDENTS' MISSIONARY SOCIETY OF THE U. P. CHURCH IN CANADA.

The above Society is now in the second year of its existence, and has for its object the collection of funds, and the fostering of a missionary spirit among its members. The scheme for its operations for the present year is the support of Evangelical Missionary efforts amongst French Canadian Roman Catholics. Hoping that the object will commend itself to the Christian sympathies of the members of our Churches, and share liberally in their missionary contributions, we present this schedule for subscriptions.

In name and in behalf of the Society,
 J. WHITE, B. A., *President.*
 J. MALCOLM, *Secretary.*

5th April, 1861.

[To the Students who have issued this schedule, belongs entirely the credit of instituting the Society. We sincerely hope the friends of our Church will give it their countenance and support. The cultivating of a missionary spirit is an important part of the education of a minister. The object immediately contemplated for this year will generally commend itself. The Students of Knox College have long distinguished themselves by their missionary efforts, and it is hoped that our men will, at the beginning of next session, be enabled in this, as in other respects, to meet their brethren on somewhat equal terms.]

Ecclesiastical Notices.

U. P. SYNOD.

The Synod met in Bay Street Church, Toronto, on the Evening of Tuesday, 9th April, and was constituted by the Rev. A. A. Drummond, Moderator. A considerable number of members were present. After the conduct of the Moderator in calling the meeting had been approved of, the Synod proceeded to consider the resignation of the office of Professor of Divinity, which had been

tendered by Dr. Taylor in October last, and to which he still adhered. After several members had spoken, the Rev. Robert Torrance, of Guelph moved:—

“That the resignation of the Rev. J. Taylor, D.D., and M.D., of the Professorship of Theology in this church be accepted, but that in accepting it the Synod would express their deep and sincere regret at being deprived of the services of one so well qualified by his talents and attainments for the office which he has held and the duties of which he has for nine years discharged with so much credit to himself, so much benefit to the students who have enjoyed the opportunity of pursuing their studies under his direction, and so much acceptability and advantage to the church; and their hope that God in his wise Providence will open to him another field suitable for the exercise of his gifts and acquirements.”

The Rev. Dr. Ormiston seconded the motion, which was unanimously adopted. The Moderator then addressed Dr. Taylor, who briefly replied, thanking the Synod for their kindness. The Synod next proceeded to the question whether another Professor should be elected, and having resolved itself into a Committee of the Whole, some conversation ensued, in the course of which, different opinions were expressed. The Rev. William Inglis of Woodstock, moved:—

“That considering that the union of this church with the Presbyterian Church of Canada is about to be consummated, and considering that the number of Professors in the sister church is already more than sufficient for all the wants of a Theological Institute in the present circumstances of the country, and in view of the prospective union of the United Church in this Province, this Synod do not think it at present desirable to fill up the vacancy caused by the resignation of the late respected Professor.”

The Rev. Dr. Ormiston seconded the motion, and the Synod adjourned till next morning at 9 o'clock. The Synod having assembled on Tuesday 10th April resumed consideration of the propriety of electing a Professor. It was moved by the Rev. Alexander Kennedy, of Dunbarton, seconded by the Rev. William Caven, of St. Mary's, “That this Synod, in view of Union with the Presbyterian Church of Canada, deem it due to themselves to elect one of their number to the office of Theological Tutor, to enter on his duties at such time, and at such salary as the resources and arrangements of the United Synod shall warrant.” After some discussion Mr. Inglis' motion was preferred by a large majority. The Moderator and Clerk were appointed a Committee to correspond with the U. P. Synod in Scotland, respecting the contemplated Union. The Rev. Dr. Ormiston offered up prayer, and the Moderator closed the meeting with the benediction.

U. P. DIVINITY HALL.

A meeting was held in Gould Street Church, Toronto, on the evening of Wednesday, 10th April, for closing the Annual Session of the Hall. The Reverend the Moderator of Synod occupied the chair. There were present of the Committee on Theological Education, the Rev. Drs. Thornton, Ormiston, and Taylor, and Rev. Messrs. Kennedy, Dick and King. Several other Ministers also were present. After singing, and reading the Scriptures, the Rev. Mr. Kennedy offered up prayer. Dr. Taylor then read his concluding Lecture, and the Rev. Mr. Dick gave an Address. The Chairman stated that the Students were desirous to present to Dr. Taylor, a Testimonial at the close of his Professorial labours. This consisted of a handsome electro-plate Tea Service bearing a suitable inscription. At its presentation Mr. Joseph White, B.A., a fourth year's Student, read the following Address to Dr. Taylor:

REVEREND AND DEAR SIR,—“It must ever be regarded as one of the most pleasing of all self-imposed duties to bear public testimony to real worth; and we, the ministers and students, who have been privileged to sit under you as our theological instructor, now that this relation which you have so honourably and ably sustained, for the last nine years, to the church to which we mutually belong,

is about to terminate, cannot refrain from giving expression to the high admiration in which you are held by us as a scholar, the warm affection which we cherish towards you as our instructor in spiritual things, and the heart-felt regret which we now experience when about to part with one who, on all occasions, has secured our confidence by a most faithful discharge of those duties which his office imposed.

“With no ordinary share of that learning necessary for those whose duty it is to prepare the mind of the student for entering upon an impartial study of the sacred Scriptures, and capable of exercising that degree of caution required in one who deals with the momentous doctrines of our holy religion, you, sir, as a theologian, are regarded by us as worthy of the highest praise. In the class-room, all of us have realized the inestimable advantage of your instructions, coming from a mind not only richly furnished and matured, but also imbued with genuine piety, and in a style clear and simple as *Thal Book* of which you are so eminent an expositor, they could not fail to edify as well as endear.

“Many of us have been privileged to complete our theological studies under your care; others have enjoyed your instructions during the greater part of the entire course; and while a few have had this advantage but for a brief period, yet all of us have learned your worth as a professor, and feel assured that by your resignation the Church and Hall sustain a loss which will not soon be repaired.

“Impressed as we are with the responsibility which attaches to the sacred office of the ministry, and sensible of the growing importance of high intellectual attainments on the part of those who are invested with the office, and who may find it necessary to defend the truths of the gospel against talented and subtle advocates of error, we desire especially to express our appreciation of the exertions which you have ever made, as our professor, to elevate the standard of ministerial education in a country where the endless diversity of religious creeds and national character render this of more than ordinary importance.

“While we thus appreciate your endeavours to increase our intellectual fitness for our *Master's* work, we at the same time gratefully acknowledge the benefit we have derived from the unvarying prominence you have given, and the paramount importance you have always attached, to those spiritual qualifications, without which all other attainments would be vain and ineffectual.

“Permit us then, dear sir, to present for your acceptance this testimonial, as a memorial of the sentiments which we have so inadequately expressed, and as a token that in parting from us, you carry with you our sincere hopes and earnest prayers that you may continue to be a pillar in the house of our God, that *He*, whose you are, and whom you serve, may go before you and be your reward, and that you may be long spared to the church as an honoured workman in the vineyard of our Lord.”

DR. TAYLOR replied:—“This presentation has come on me almost by surprise and was so wholly unexpected that the bewildering effect of newness is still continued. But in any circumstances, I should have been sadly at a loss adequately to express the sense of obligation it has produced. I accept it most gratefully, and value it very highly indeed, not so much on account of its great intrinsic worth, as on account of the source from which it proceeds. I hope, however, I shall not be thought churlish, if I say that I should have been still more highly gratified if my young friends, omitting the costly present, had contented themselves with a few words of more moderate, though, I am sure, not more sincere address. Students of Divinity, from Luther downwards, and I suppose upwards, have, as a class, not been men of affluence. Some can afford to contribute, others cannot, without embarrassment. These are often not wanting in good will, and it is hard they should either be subjected to inconvenience, or laid open to misconception.

This beautiful Tea-set suggests, and will keep alive memories of a mournful description. Not to refer to any event in my own domestic history, it will remind me of my severed relation to the donors and to this country. I hope, however, that in other lands it will awaken feelings at once of a saddening and

solacing character. And I shall confidently indulge the expectation of receiving from my pupils a testimonial still more highly valuable, indeed the highest they can present, that of their own faithful, zealous, and efficient career. In that, I trust, they, and I, shall continue to rejoice together. Again most cordially thanking them, I earnestly wish for them all personal, social, and professional felicity. Most reverently do I say, God bless them and make them blessings; and, Brethren pray for us."

The Rev. Dr. Ormiston spoke shortly, after which the Rev. James Skinner engaged in prayer, and the Chairman concluded with the benediction.—So terminated the Divinity Hall of the United Presbyterian Church in Canada, after an existence of seventeen years.

NEWTON AND NEWCASTLE.

The U. P. Congregations of these places have divided their funds for Missionary and Benevolent purposes, as follows:

<i>Newton :</i>	<i>Newcastle :</i>
Synod Mission Fund.....\$164 00	Synod Mission Fund.....\$ 51 50
Theological Institute 40 00	Synod Fund..... 14 00
Synod Fund..... 25 00	Theological Institute 10 00
French Canadian Mission 12 00	Presbytery Mission Fund..... 10 00
Presbytery Mission Fund..... 10 00	
Tract Society..... 6 00	
Theological Library 4 00	\$ 85 50

The plan adopted on this occasion to raise the above, was subscription for the twelve months. Each congregation had its own subscription paper, which was—about the month of October or November—handed to every member and adherent thereof. As required, according to the scheme, the amount subscribed by each was to be paid in the beginning of the year.—*Com.*

Gleanings.

UNIVERSITY QUESTION.

Several able publications have recently appeared on this subject—a Pamphlet by Mr. Langton and Dr. Wilson, and a Reply by the Rev. Dr. Ryerson. A Public Meeting, also, was held at Woodstock, last month, where some leading men took part in the discussion. We are anxious that Electors, especially, should form enlightened and sound opinions on the subject, and be prepared to stand by them. A General Election is at hand, and, in almost every constituency, it will be a testing question. We have no doubt that the Methodists will gain ground. They are numerous and united, and they have many auxiliaries. A highly respectable Member of Parliament lately said to us, jocularly, "I don't know what to think about this University Question. I am unwilling to break up the fund; but I owe my seat to the Methodists." The Legislature will give us what statute they please, but they cannot alter principle. God and His truth will remain immutable, and will prevail. But alas, who shall live when God doeth this? We fear the answer must be, *Non nos, sed nostri nepotes.*

LIBERAL BEQUESTS.

The late Alexander Paton, Esq., of Cowden, Alloa, Scotland, after legacies to relations, has left to the Minister and Session of the First U. P. Congregation in Alloa (Rev. Mr. McDowall's) the sum of £2000 for the maintenance of a Town Missionary in Alloa, under the superintendence of said Minister and Session—the

sum of £5500 to said Minister and Session for the erection and endowment of a School, (1) for the children of the work people at Kilncraig's factory, (2) for poor children connected with the Congregation, and (3) for poor children belonging to the town—the sum of £4000 to the Treasurer in the U. P. Church in Scotland for Foreign Missions, to be paid in ten annual portions of £400 each—the sum of £1000 to the Treasurer of the Edinburgh Bible Society—the sum of £500 to the Directors of the Alloa Infant School—the sum of £100 to the Treasurer of the Edinburgh Infirmary—the sum of £500 to be given to any poor persons in whom he was known to take an interest—and the free residue of his whole estate to the Treasurer of the United Presbyterian Church. This residue is estimated at £20,000 to £40,000 or upwards. All the sums, it will be understood, are sterling.

OXFORD RATIONALISM AND ENGLISH CHRISTIANITY.

Under this title there has been published in pamphlet form, a critique which appeared originally in four articles in the London newspaper *The Dial*. The author is the Rev. Dr. Cairns, of Berwick, and the subject is the "Essays and Reviews," which were noticed in our last No., p. 117. *Evangelical Christendom*, for April, says "It (the pamphlet) is characterized by a sound and searching logic, and exposes the fallaciousness and empty pretensions of infidelity under its latest phase in "Essays and Reviews," while it is written with gentlemanly moderation and christian fidelity to the truth." The (*Edinburgh*) *U. P. Magazine*, for the same month, says "The most powerful and elaborate refutation which the leading errors of the book have as yet received is from the pen of Dr. Cairns, of Berwick." The pages of a periodical like ours are not adapted for the discussion of subjects so abstruse, but all our readers will perceive the force of the concluding paragraph which we subjoin, and which points to the abolition of the English Establishment as the natural result of such sentiments as those of the Essayists being generally adopted. We should not deplore that consequence, bitterly as we should lament its source. Dr. Cairns supposes a British Statesman thus to address the Essayists:—

"Gentleman, it is far from my wish to arraign the motives of persons in your position, by the least of whom I would willingly be instructed in all matters of religious doctrine and duty; and I have no doubt that posterity will do justice to your character and intentions. But meanwhile you must be aware that your movement has awakened a great clamour, and seriously increased my difficulties in maintaining an institution which has already so many adversaries. I am no rigorist; but I do think that you have now fairly shifted the basis of the Church of England from ascertained truth to unlimited free enquiry, and have thus broken the understanding between your body and my enlightened predecessors in office. I hate all affectation of sanctity, but I do not see how it can consist with common decency, to say nothing of public utility, solemnly to read and declare as true in religious worship so much that you regard as more than doubtful. Besides, you have given to the Church, which you wish to liberalise, a new and ugly look of monopoly of which you do not seem to be aware. You are enjoying all its revenues, while thousands of review-writers, journalists, lecturers, and accomplished authors, all equally engaged with yourselves in manifesting in a great variety of forms a divine life in man, are receiving nothing. I have had serious thoughts of admitting all these, your fellow-labourers, by one summary act, to orders, and of supporting them from the votes. But the distressed state of the public exchequer forbids; and my friend, the Archbishop of Canterbury, tells me that he could not compose a prayer for the occasion sufficiently catholic and comprehensive. I have thus been driven, not altogether reluctantly, to a different alternative. I have considered how well free enquiry and the voluntary principle suit each other; and I have resolved to lay on the table of the House next session, with the full consent of my colleagues, a Bill for the Abolition of the Church of England. You need not be greatly discouraged in a country where every branch of liberal inquiry finds such generous support. I am ready personally to aid you

in those important researches of the result of which I am glad to find that you do not despair; and you will still be at liberty, like the British Association, or any similar body, to petition for an occasional grant to assist you in discovering the true religion."

TOTAL ABSTINENCE.

The following are two speeches delivered by Dr. Guthrie at Edinburgh in March last, at two meetings—the first, that of the Free Church Temperance Society, the second, that of the University Temperance Society.

The Rev Dr. GUTHRIE delivered the opening address, in which he explained that the Free Church Temperance Society admitted all who were personal abstainers, although they might not pledge themselves not to keep wine upon their tables. Some total abstainers thought it was a sin to partake of intoxicating liquors, and a few even went the length of abstaining from using wine at the Communion, because they believed it to be a sin to do so. Other total abstainers—and he was himself one of the number,—occupied the ground upon which Paul stood when he said he would eat no flesh while the world standeth, lest he should cause his brother to offend. The ground he stood upon was, not that there was any sin in the thing itself, but that the thing was so abused, and so liable to abuse, that, on the ground of Christian expediency, it was better for a man to abstain from, than use intoxicating liquor. That was the principle which the Free Church Temperance Society took up. We dictate to nobody; our object is not to change the law, nor to change the customs, till we change the minds of men, there being no solid foundation on which law can stand but public conviction.

We address ourselves to the heads and to the hearts of the public; and I undertake to prove, in the face of the world, that the use of these stimulants is not good, but bad—bad for the individual, bad for society, bad for families, bad for the Church. I could stand here from morning to sundown, and from sundown to sunrise, occupying, if I had physical power, every hour and every moment of that time telling the evils these stimulants have done; and I will defy any man to occupy five minutes telling me the good they have done. Every body knows that I have been talking everlastingly all the winter through—I have done, I believe, double the public work of any minister in Edinburgh, and yet people have said to me—"You are looking remarkably well—You look ten years younger; how is that?" "Cold water" is my answer. If you wish a man to die of paralysis, you may pour wine, ale, and porter into him. But if you wish a man to challenge America to fight—a thing I disapprove of—or if you wish a man to walk a thousand miles in a thousand hours, don't give him a glass of whisky, a pot of porter, or a gill of whisky, or he will lose both the battle and the race. That is a well-known fact. If you want a man to be in full muscular gigantic power, you train him for three or four months, and one essential part of that training is, that he never put a drop of stimulant over his crag, as we say. I will defy every man under the sun to answer that. That is a well-known fact. I saw from the newspapers yesterday that there had been a boat-race between the Oxford and Cambridge men. The Cambridge men beat the Oxford men the last two years, and this year the Oxford men beat the Cambridge men. And how do the newspapers account for that? They say the Cambridge men have not been teetotalers for a week or two—they had been rather indulging. Whether this is true or not I cannot say, but this shows what the newspaper editors think about the power of spirits, or they never would have said that. I say total abstinence is good for the individual, for society, and the Church. Take two thousand teetotal husbands, and will you produce me one of their wives that regrets that her husband is a teetotaler? I will give up the whole question if you can bring one wife in Edinburgh that regrets her husband is a teetotaler. You will not; and I will bring you as many wives as would fill this house that will say they are glad their husbands are teetotalers. I say that is unanswerable. Will you show me a father that ever mourned his son was a teetotaler? I will fill this house with

men whose gray hairs are going down with sorrow to the grave because their sons are not teetotallers. Will you shew me a house or home in Edinburgh into which discord and misery was ever introduced by sobriety and teetotalism? I will walk you down the High Street, the Canongate, the Grass-market, and the Cowgate, and there is not one of all these dark lanes but I will give you family after family that would have been blessed by teetotalism, but have been ruined by drinking. Total abstinence is also a blessing to society. Drink fills the ragged school, the poor-house, the prison. It is the demon that at every corner meets the missionary. It was that fact that made me a teetotaller,—it was not because I was coming to like the drink, as a lady supposed, who said to Professor Miller, "I am sorry Dr. Guthrie has got to bad habits, and is obliged to become a member of the teetotal society to keep him from being deposed." I was as sober as a judge, and a great deal soberer than many judges. I became a total abstainer because of the evil to the individual, to the family, to society, and to the Church, by drink. It is worst of all to the Church. When religion begins to revive, with it revives temperance and total abstinence societies. There is a remarkable connection, and I will bring this prominently before my brethren in the ministry. The moment the Revival appeared in any place, public-houses began to shut—temperance societies began to rise *pari passu* one with the other, step by step. And would any man dare to say that that interest in the temperance cause is the tares sown among the wheat of that divine movement? If not, then he must be prepared to admit this, that there appears a marvellous, remarkable, very solemn, and very blessed connection between the outpouring of the Holy Spirit in converting souls, and the maintenance and support of the total abstinence cause. But I have detained you long enough, and I have now the greatest pleasure in introducing one whose person may require introduction, but whose name is a familiar one. It is twenty years ago since I heard of a Mr. Close of Cheltenham doing mighty work at Cheltenham, trampling on races and their evil attendants, shutting theatres—I don't know how much good he did twenty years ago. That Mr. Close of Cheltenham is now before us this evening, and I am sure there is not one of you but will welcome him as the Very Rev. the Dean of Carlisle. If they would always make such men deans, and such deans bishops, I would become an Episcopalian myself.

Dr. GUTHRIE said he daily had to refuse applications made to him to speak at meetings, but he always made an exception in favor of the University Society—because he remembered the days when he was a student, and he remembered the sad story of many of his fellow-students; so that he felt that no society had such special claims upon him as this. He had to express his gratitude to God that he was not carried away in the flood of temptation which swept away so many men with better heads and hearts than his own. He looked back to the eight or nine years when he was a student at Edinburgh University with trembling. Suppers among Students were common then; suppers in society were common then; a student could not give a discourse in the Divinity Hall but there was a supper—and if a student had been buried, he believed they would have had a supper after it. The result was apparent in the career of his fellow-students, some of whom had been deposed from the office of the ministry for drunkenness. One who had been a student along with him, and had become a minister, was now a deposed outcast in Australia. Another fled deposition, and took ship for America. He was never more heard of—the ship was lost; and he could fancy his friend seeing death staring in his face, and going down to a dark and hopeless grave. He had seen no less than ten of his old acquaintances in the ministry dragged to the bar of the Church courts, disrobed by the hand of the Church, and driven from the ministry. If these men—holding that sacred office—going to the pulpit every Lord's day to preach the gospel—with every motive to do good more than ordinary men—with the wives and children they had, and the friends they had, and

the people and parishioners they had—if these men had gone down before this demon, what man was entitled to say, “I shall stand?” When he looked back on the past, therefore, he felt that he had a special call on him to appear at this meeting and bear his growing testimony to the advantages of total abstinence. He became a total abstainer at the time he was labouring in the Cowgate and the closes adjoining it, because he felt that, if he was to do any good there, he must himself become an abstainer; and if they were led to do good,—if they wanted to be blessed while living, and missed when they were dead,—let them become total abstainers. On the first occasion that he was asked to a party after he became an abstainer, where there was a considerable number of the *élite*,—lords, judges, and men of literature and science, and of talent and position,—he confessed that he felt a little queer. The first time the wine went round, it slipped quietly by, and there was no notice taken. The second time there was no notice taken. Somebody did make a remark, but he was deaf on that side of the head. On the third time there was no shirking it any longer. It was asked, “Are you not well?” “Why don’t you take wine?” There was no help for it; so he out with it. He said, “I have given up drinking wine; and I will tell you why. I have some two thousand people living without God and without hope in the world; I find rags and wretchedness in their houses: and I walk till my heart is broken, and my limbs are weary, from door to door, and I find in many of their houses no Bible, and no bread! I see children crying for bread, and none to give them: and I have ascertained by examination, and I know by long experience, that the cause of all this is drink, I find that to say to these people ‘Forward’ is useless; I must say to them ‘Follow’ if I want to have any chance of raising them out of their position. Therefore I have resolved that henceforth, if I can thereby save a girl from going to ruin, or a boy from going to prison, or restore peace to a family, I will touch no drink while the world standeth, lest I make my brother to offend.” What was the result? Opposite him sat Lord Jeffrey. It was the first time he had met that distinguished man, and he saw Lord Jeffrey looking at him, and his eye kindled, and a flush of approbation came upon his cheek; and he noticed afterwards that night Lord Jeffrey paid him more than ordinary courtesy and attention. He (Dr. Guthrie) felt persuaded that if he was six feet high in Lord Jeffrey’s estimation before, he was now a dozen feet high. People might jeer and laugh; but if any man came forward and made himself a sacrifice for the good of mankind, the public would respect him all the more for it. Nine-tenths of the occupants of prisons, and five sixths of our paupers, were so in consequence of drink. The crime of impurity, as Professor Miller had said, had its auxiliary in drink. He had heard those wretched women who prowl about our streets, saying that but for drink they could not carry on their infamous, degrading, loathsome means of living. They drowned conscience—they drowned the memory of home and of their mothers—in the bottle; by means of that bottle they give themselves a false courage to go out and look for their prey, they keep eternity out of view by means of the bottle; when the Sabbath-bell rang, and reminded them of better days, they flew to the bottle to drown reflection. That vice would be almost banished from our streets but for strong drink. He then referred to the extent to which drink was prescribed by medical men during illness, which he believed was carried to an unnecessary length. He had occasion to see many people on their death-bed; and he must say that the quantity of spirits which was sometimes administered in such circumstances was perfectly shocking. The result was, that multitudes of people died drunk. That was a fact, and he had heard the friends complain of it; but with the pouring in of brandy, and claret, and champagne, they could not be otherwise than drunk. There might be circumstances in which a large amount of stimulants was necessary; but he would rather die with his mind clear, than prolong life for three or four days under the influence of drink. The extent to which medical men now administered spirits to dying persons was to him perfectly shocking and revolting;

and he believed that for one case where it preserved life, in six it destroyed it. Dr. Guthrie then referred to the progress the cause was making, and said, he believed that somewhere about one-half of the United Presbyterian ministers, one-third of the Free Church ministers, one-half of the Free Church preachers, and one-half of the Free Church divinity students were teetotalers. The movement had made extraordinary progress within the last nine or ten years; and he believed before other twenty-five years had passed, it would be considered a shame and wonder for any minister of the gospel to countenance drinking habits.

LIBERATION OF SCOTCH SCHOOLS.

In Scotland the law is, and has always been, that Parochial schoolmasters must submit to a test, and belong to the Established Church. In a number of Burgh schools, however, this has been practically disregarded, and the teachers have belonged to various denominations. In the school at Elgin, the teachers were all Dissenters, and the Presbytery of the district lately raised an action on the subject, before the Court of Session, which decreed that the test-law applies to all such schools, just as to Parochial ones. The Lord Advocate has been urged to introduce a Bill into Parliament for securing liberty, and many are anxious that the Parochial schools should be included. The subject came recently under the consideration of the Town Council of Edinburgh, when Mr. Duncan McLaren said:—"A friend of his had lately ascertained the attendance at all the principal schools in Edinburgh, and the persons who were heads of each school; and the result was one of the most remarkable and striking things he had seen, as showing the little sympathy taken by the people of Edinburgh in tests as applied to the education of their children. The following was the attendance at the schools he alluded to:—High School, 400; Academy, 450; Mr. Oliphant, Charlotte Square, 450; Mr. Hunter, York Place, 350; Circus Place School (Mr. Begbie), 300; Queen Street Institution, 300, Mr. Henderson, India Street, 200; Mr. Douglas, Great King Street, 200; Mr. McLean, Charlotte Street, 100; showing a total of 2750 children attending at these schools, and in every one of them the head was not a member of the Established Church of Scotland. He also found that there were two leading schools which had head-masters members of the Established Church, and the attendance at these were,—Mr. McLaren, Hamilton Place, 200; Mr. Scott, York Place, 150; altogether, 350. Then there were three large boarding academies,—Merchiston, Grange, and Hillside Crescent,—attended by nearly 200 children. In none of these did the head belong to the Established Church. The result was, that in these schools, containing 3300 children, only 350 of the children were taught by masters belonging to the Established Church. Of the fifteen masters, three belonged to the Episcopal Church, six to the Free, six to the U. P., and three to the Established. He thought the sympathies of the upper and middle classes regarding the tests would be well enough ascertained from these facts; and if they were not particular as to the denomination to which the teachers of their children belonged, he did not think they would be more particular as to the teachers of the poorer children. He trusted the Council would unanimously resolve to petition Parliament in favour of the abolition of tests in the parochial as well as in the burgh schools of Scotland."

It is remarkable that the Church of Scotland has so small a share in public education wherever a monopoly is not secured to her by a test. For example, in the Metropolitan University of Edinburgh, the Principal does not belong to her, nor, we believe, does one of the six Professors whom her own Divinity students have to attend before they enter the Hall. So, at least, it very recently was. But it is rather humiliating, that in all the four Scotch Universities, the U. P. Church has only one Professor, viz., in the Medical Faculty at Glasgow. The fact, we fear, indicates a want of culture amongst us. It is noticeable too, that we have never had one Lord of Session, nor even one Sheriff Depute, and not very many

Members of Parliament. All this shews, however, that we are what the Church of Scotland, during the Voluntary Controversy, claimed to be, "the poor man's church."

EPISCOPAL LIBERALITY.

[The following sentiments were expressed by the Bishop of Melbourne, Australia, at the Tricentenary Reformation meeting held there in August last. They are nothing beyond what it is well known was held by the founders of the Anglican Church. Archbishop Usher, of Armagh, quite readily recognised persons not Episcopally ordained as true Ministers of Christ. But such admissions from adherents, and especially from dignitaries of that Church, are now scarcely expected. Apostolical succession is a sacred thing in the eyes of many, not charged with Puseyism.]

"He had been brought into very close connection with the ministers of the Scotch Church, and had learned to value them most highly. He begged to assure them that he most heartily sympathized with them on that occasion, and that he rejoiced with them. The English sympathized with and valued Luther and the German Reformers; they sympathized with and valued Calvin and the Swiss Reformers; and they also most deeply sympathized with and revered John Knox and the Scotch Reformers. He was glad they had been reminded of the debt which the Scotch owed to the English, who had assisted them in the cause of the Reformation against the French, and he only regretted that the English had ever acted so as to appear in a less favourable light. He was not surprised that, from the conduct of the bishops in Scotland, the Scotch inherited a dislike to prelacy; all bishops were not the same, and he trusted that the names of such men as Ridley, Latimer, and Cranmer, would prevent them from being universally condemned. He could not but regret the fact that Episcopacy had been cast off by the Church of Scotland; but Episcopacy was not an essential characteristic of a Church. It was nowhere affirmed to be so in the symbolical documents of the Church of England; and he, therefore, unhesitatingly said that he was glad to recognise the ministers of the Church of Scotland as ministers of the Church of Christ, in the same manner as he recognised the ministers of the Church of England. He rejoiced greatly in the success of their Church, and said he felt persuaded that, upon the success of the Scotch Church in Victoria, depended, in no slight degree, the progress of true religion in the colony. After congratulating them upon the recent union of the several Presbyterian churches, the right reverend gentleman concluded, amidst great applause, by expressing a hope that the two Churches would become more and more closely united in heart and mind with each other, until they should both merge in one glorious body under their Divine Head."

REV. JOHN BROWN, WHITBURN, SCOTLAND.

"My grandfather was a man of great natural good sense, well read and well knowledgeable, easy but not indolent, never overflowing but never empty, homely but dignified, and fuller of love to all sentient creatures than any other human being I ever knew. He was for ever doing good in his quiet yet earnest way. Not only on Sunday, when he preached solid gospel sermons, full of quaint familiar expressions, such as I fear few of my readers could take up, full of solemn, affectionate appeals, full of his own simplicity and love. The Monday also found him ready with his every-day gospel. If he met a drover from Lochaber who had crossed the Campsie Hills, and was making across Carnwath Moor to the Calstone Slap, and thence into England by the drove-road, he accosted him with a friendly smile,—gave him a reasonable tract, and dropped into him some words of Divine truth. He was thus continually doing good. Go where he might, he had his message to every one; to a servant lass, to a poor wanderer on the bleak streets, to gentle and simple—he flowed for ever *pleno rivo*."—*Dr. J. Brown, Jun.*

SCRAPS OF METHODIST HISTORY.

The Genesee Conference was composed of the Susquehanna District from the Philadelphia Conference, and the Cayuga and Upper Canada Districts of the New York Conference. It had 88 members, 21 of whom were elders, who with 19 probationers had about 10,000 church members under their pastoral care. Its first session was held July 20th, 1810, at Lyons, State of New York, in an old storehouse formerly used as a corn barn. At this Conference, Bishops Asbury and McKendree presided, one of the noticeable of its acts was an attempt to enforce an old rule of Discipline which prohibited preachers from publishing books, without first obtaining the consent of Conference. To carry out the rule they appointed a Committee of nine members, five from the United States and four from Canada, "to examine all compositions prepared by any of its members for publication, and that those compositions shall or shall not be published according to the resolution of the committee," and to make the Rule more stringent, on a subsequent day it was resolved, *that the committee shall not, without the concurrence of four-fifths of its members in the States, and three-fourths in Canada, permit any publication to be made.* The enforcement of this law in our day would affect us but little, as we question if any equal number of Methodist Ministers in the world, write or publish so few books; but its provisions if carried out among our neighbours, modified by circumstances, would, we are inclined to think, have a salutary effect, in checking that widely spread *mania* for writing and publishing books, many of which are not very creditable to their authors, nor very beneficial to the church.

The Conference of 1812 was appointed to be held in Niagara, Canada, but in consequence of the war, was held in the old barn where it was held in 1810. Not a name which appears in the first Minutes of the Genesee Conference, as laboring in Canada, is now to be found in our annual Minutes. With a few exceptions, these pioneers were men of more than ordinary physical symmetry and strength, and imposing bodily presence. When not possessed of great power of endurance their race was short, as the toil, privation, and exposure could scarcely be endured but by men of robust health and sound constitution. When they commenced their self-denying labors in Upper Canada they found about 50,000 inhabitants, of all ages, and of different countries, scattered along the banks of the St. Lawrence; Bay of Quinté, Head of Lake Ontario, and Niagara River; on the Thames and Detroit River; many of the latter were French Roman Catholics,—the majority of the whole were nominal Protestants. The Church of England at this period had four or five ministers. The Dutch Reformed Church had one, as had the Lutheran Church, and Presbyterian; a considerable number of the population were Baptists who had four ministers; and on the St. Lawrence and the Bay of Quinté were a few Methodists from Europe and the United States. These settlers lived in a state of unusual seclusion, having had but little intercourse with the world. Most of the men of the colony had seen war and witnessed its horrors. Some fought under General Wolfe, at Quebec, but a larger number beheld it in its worst and direst form—civil war. From love to the Laws and Institutions of England, they had taken up arms in their defence, and against their fellow colonists. But they fought on the unsuccessful side, and the victors hated them with that intense hatred only generated in such conflicts, and they were induced or compelled to seek a home and shelter in these distant forests. If ever they had religious training and religious emotion, and performed religious duty, the emotions had become dormant, and the holy practices of religion were forgotten or discontinued; they were literally asleep in sin and debased by iniquity. Their feelings were also embittered by a sense of their sufferings, their toils, and their losses; and no man cared for their souls or put forth strong and suitable endeavours to enlighten and reform them.

A few men, singular in almost every respect, from any clergy they had ever seen, or, we question, the church had seen for ages, visit them in their wild seclusion; they were easily distinguished from other men by the uniformity and plainness of their dress; there were the low crowned, broad brimmed white hat,

covering their straight hair, combed smoothly over the forehead, and their long locks hanging gracefully on their shoulders,—a strict waistcoat, single breasted coat with upright collar,—the whole home-spun and home manufactured, and dyed with butternut or copperas. There was no more hauteur in their manner or assumptions than in their dress,—they are simply making inquiries as to who will allow them to preach in their shanties or their barns,—they talk to the people about their souls,—they have a word for each child,—they can sing,—and many a sullen host has had his heart touched by these holy songs, songs such as they never had heard before,—and many a cold reception has been thus changed into a cordial welcome, and of course they prayed,—and what was most wonderful then, without a book. Their preaching was the utterance of the plainest, the most important and most thrilling truths of the Gospel—Man's depravity and guilt—Repentance—Faith—Pardon—Witness of the Spirit—Holiness—the Cross—Heaven and Hell. They had the vigor, the fire, the impetuosity of youth, they were strongly impressed themselves with Divine truth, they had shared largely in the Baptism of the Holy Spirit, and they gave demonstrations thereof by their sacrifices and their success. None but earnest and devoted men would or could make these sacrifices, and when have earnest and devoted men been unsuccessful in the work of the ministry?

The Missionary Pioneers who explored and commenced the cultivation of the moral wastes of Canada, were men of great natural genius, and resources ever varying to meet exigencies. They found roads of primitive formation, or altogether unformed, and creeks and rivers without bridges; they had a kind of instinctive faculty for exploring forests; they had patience and fortitude for any road. They felt perfectly at home in the humblest shanty, and could gratefully and cheerfully accommodate themselves to every circumstance. Some of the most amusing anecdotes recorded on paper, or existing in tradition have reference to their petty crosses of a dietary nature; but their ingenuity seldom failed them. We know of one, who in certain places where cleanliness seldom accompanied golliness, would always request permission to choose his own dinner and act as his own cook; roasted potatoes and boiled eggs were luxuries to him. His hostess after long demurring would at last yield, wondering how so great a man could stoop to such humble work,—and leaving deep impressions on her mind in regard to his deep humility. Not imagining for a moment that the coated viands were chosen by him as well as his position, to prevent any contact with external pollution.

Of another we have read, who at one of his stopping places, in company with a fellow laborer, found filth and poverty so associated, as to propose himself as cook of the only article of food to be had in the shanty, viz., pumpkins,—selecting one of suitable size, he divided it into two equal parts, and after taking out the internal, loose, unpalatable portions, boiled what he designed for supper. After undergoing this necessary operation, he hands one moiety to his brother, retaining the other, then they pour milk into the cavity, and partake of as much as serves to quiet the cravings of hunger.—*Wesleyan Repository.*

ANTIQUITY OF THE BOOK OF GENESIS.

There is an article under the above title in the *Princeton Review* for January. The author maintains the full inspiration of the Book, and attributes to it a very high degree of antiquity—much higher indeed than it is commonly supposed to possess. He regards it, in fact, as not one Book, but really eleven, each of which he supposes to have been written by some person who lived near the times to which it relates. "The first," says he, "extends from the beginning of the first chapter to the third verse of the second chapter, and contains the account of creation until earth was prepared for the habitation of man, and the work crowned by the formation of man in the image of God. * * * The opening of the second book is marked by a separate title, and treats again of the creation of man, but enters more particularly into the manner of it. For the subject is here of primal man, his original state of holiness, how he fell from it, the wretched consequences of that fall upon himself and his children, until the birth of Seth, in

whose descen' should come the Saviour. It extends from the fourth verse of the second chapter to the end of the fourth chapter. * * * The third book is the genealogy of Seth, starting once more from the creation of man, and briefly recapitulating its principal facts. It records the degeneracy of men among the descendants of that pious patriarch, with the honourable exceptions of Enoch and Noah, and comes down to the five hundredth year of Noah's life on the verge of the flood. And there, as an antediluvian genealogy, it properly comes to a close. Of the fourth book, which extends from the ninth verse of the sixth chapter to the end of the ninth chapter, the single subject is the history of the deluge, and it closes with a few brief statements touching the subsequent life of Noah, and the date of his death. In the fifth, which includes from the beginning of the tenth chapter to the ninth verse of the eleventh, we have the most valuable ethnological record in existence—positively the key of general history. It treats of the distribution of the family of Noah, with the original cause of their dispersion. Like all the rest, it has every element of a complete work. * * * The sixth book, from the tenth verse of the eleventh chapter to the twenty-sixth verse of the same, presents the genealogical series from Shem to Abram, with whom it closes. It is merely a genealogical list, kept undoubtedly by the hereditary care of the ancestors of Abram. The seventh book is the life of that patriarch, and the most beautiful example of ancient story. Its object being throughout to set forth the call and faith of Abram, and the blessing which rested upon him and was promised to his seed, it properly comes to a close, at the eleventh verse of the twenty-fifth chapter, with the death of Abraham and the transfer of the blessing, according to promise, to his son Isaac. The eighth is a brief account of the family of Ishmael. And the ninth contains a fuller and more circumstantial history of Abraham's son according to the promise. Isaac's quiet and comparatively stationary life, however, occupies less space than do the adventures and animosities of his two sons. And the book closes, at the end of the thirty-fifth chapter, with his death, and the final reconciliation of his sons over his grave. The tenth, consisting of the thirty sixth chapter, contains the genealogy of the descendants of Esau, and lists of their princes. It is composed of six different lists, is longer and more circumstantial than any other in this portion of Scripture, and bears marks of having been enlarged at some subsequent time. Nothing is more natural than that such additional facts should have been appended, inasmuch as, of all their kindred, the Edomites were the most intimately connected with Israel, and these facts of their early history could not be inserted in a more proper place. And the eleventh book is the history of Jacob, from the time when he came to the patriarchal succession, together with the adventures of his children, until his death in Egypt, and princely funeral in Canaan, and closes with a brief account of the circumstances in which he left his family, until the death of Joseph. Here the early records come to an end. A long interval of silence succeeded. The sojourn among foreigners, and ultimately the hard bondage to which they were subjected, long crushed the Hebrew taste for letters, and in their degradation the Divine vision was withheld, until Moses was providentially prepared and miraculously called to effect their deliverance."

These books he regards as the Bible of the Church before the exode from Egypt. They, with the other Books of the Old Testament, were the Bible of the Jewish Church; and the New Testament is added for the Christian dispensation. In support of this view, it is pleaded, that Genesis is never in Scripture said to have been written by Moses, as the four following Books frequently are. The common view is apparently countenanced by the fact that the Old Testament is called "The Law of Moses, the Prophets, and the Psalms." It is alleged, however, that this may be a mere classification of the Scriptures, and not a designation of authorship, just as the expression "Psalms of David," often used by us, is not meant to imply that he was the writer of the entire collection. The whole subject is deserving of consideration, but it will not be easy to overthrow a conviction which seems to be among the things *quæ semper, quæ ubique, quæ ab omnibus*.