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THE "CANADIAN United Presbyterian Magazine.

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Miscellaneous Articles.

BIOGRAPHICAL SKETCH OF THE LATE REV. JAMES GIBSON OF OWEN SOUND.*

Mr. Gibson was born at Glasgow on the 27th of June, 1812, and was baptized on the 16th of the following month. He was a feeble infant, and continued delicate during the years of early childhood. Notwithstanding the weakness of his frame at that period, he discovered great quickness in learning, and was able to read with fluency at an unusually early age. The biographies of the Bible excited the interest of his infantine mind; and it was his admiration of the character of the youthful Samuel as he ministered to the Lord, and attended on Eli in the tabernacle at Shiloh, that inspired him, while yet a mere boy, with the wish and purpose to dedicate himself to the service of God in the christian ministry. In the absence of his private papers, no account can be given by the writer, of his early religious experience; and perhaps it is questionable whether access to the records which he may have left behind him of his mental and religious history, would have enabled us definitely to trace the process by which he became a subject of divine grace. He was carefully instructed and trained, in the midst of the influences of a christian family; and what our blessed Lord said to Nicodemus seems to be true of him—"The wind bloweth where it listeth, and thou hearest the sound thereof *but canst not tell whence it cometh or whither it goeth*; so is every one that is born of the Spirit." His relations cannot recall the time, even in his youth, when it could have been said of him that his conduct was otherwise than consistent with piety. It is especially remembered that divine things much occupied and deeply impressed him at the time when he joined the fellowship of the Church, which he did under the ministry of Dr. Kidston and Mr. Brash, and also when he entered the Theological Hall. Often, when no human eye saw him, and

* The author of this sketch is a U. P. Minister in Scotland.—Ed.

when he thought the ear of God only was listening, the young student—alone in his room—was overheard by some of the household, pouring out his soul to God in earnest breathings. In 1825, when in his fourteenth year, after having attended the High School of Glasgow for five years—where he enjoyed the tuition of Doctors Dymock and Chrystal two distinguished classical scholars—he entered himself as a student at the university of his native city, where he studied under Professors Walker, Sandford, Buchanan, Mylne, and Meikleham, during four successive sessions. Throughout his entire course he was distinguished by conscientious and exemplary diligence, and a scholarship which was greatly above mediocrity. In years long subsequent to those of his student life, he shewed how well he had profited under his able instructors at school and college, by the ease and accuracy with which he could find his way through even a difficult Latin or Greek writer. He particularly distinguished himself in the class of Moral Philosophy. In the autumn of 1827, he commenced the study of Theology under Dr. Mitchell, whose prelections, according to the arrangements then existing in the Hall of the United Secession Church, he attended for two years. While a member of this class, Mr. Gibson was acknowledged to stand at the head of his compeers in his knowledge of Hebrew; and being in this, as in other respects, ever “ready to communicate,” he was wont during both sessions of the “Junior Hall” to meet with those of the students who were less proficient, and assist them in the preparation of their lessons. Subsequently he studied systematic divinity for two sessions under Dr. Dick; and, the chair having become vacant by the death of that eminent man,—one of the ablest divines whom Scotland has produced—the superintendence of his studies, during the last session of his theological course, was entrusted to the Rev. Dr. Johnston of Limekilns, under whose ministry Mr. Gibson had for some years been privileged to be placed. At this small seaport Mr. Gibson spent the recesses of the Hall-session throughout his course as a theological student. For a few hours daily he taught a public school. The mornings and evenings were devoted to study. He was thus providentially brought into close intimacy with a pastor whose pulpit teachings, and friendly counsels told usefully upon the student’s entire character and career. And in future years it was the delight of Mr. Gibson to bear his warm and grateful testimony to the advantages which he had derived from the ministry and counsels of his friend and preceptor. He was one of a series of students whose lot was providentially cast at that little seaport for a time, and who now—from a distance of many years—look back on those early studies, and that valued pastorate, with feelings akin to those of Jay when he traced the record of Cornelius Winter’s watchful supervision of his youth, as an instructor and a friend.

During the second session of Mr. Gibson’s attendance at the class of Dr. Mitchell, he was seized with an alarming illness; and fears were entertained that his constitution had been permanently enfeebled by disease: but means were blessed for his recovery, and his residence at Limekilns was believed to be greatly helpful in re-establishing his health.

In December, 1833, he was licensed to preach the gospel by the Presbytery of Dunfermline. While supplying a station at Greenwich (London) to which he had been sent, for three months, he received a call from the congregation of Whithorn, Wigtownshire, which he accepted; and in February 1835 he was ordained by the United Associate Presbytery of Wigtown, to the pastoral charge of that congregation. In the following April he was united in marriage to Miss Christian Monro, daughter of the late Mr. Monro, Shipowner, Limekilns, by whom he had a family of five sons and two daughters. Of this union we may be allowed to say, without intruding unduly into the hallowed shrine of domestic life, that it was a singularly happy one, and that it connected him with a partner whose kindness of heart, piety and prudence, and devotedness to those duties which lie within the sphere of a minister's wife, rendered her in the highest sense, a help meet for him. May He who is the Judge of the widow, in His holy habitation, comfort and sustain her!

Mr. Gibson's short ministry of about six years in Whithorn was one of the happiest portions of his life. He loved his people, and was beloved by them in return. But on his receiving a call to a vacant charge in Dunfermline (the Maygate congregation) he was induced to accept it on account of the prospect of more extensive usefulness, which he supposed would be opened up to him in that town—as well as the superior facilities which it offered for the education of his young and increasing family; and also on account of its close proximity to Limekilns, where many dear connections were resident. Keenly feeling his separation from the people at Whithorn, he was inducted to his new charge on the 20th January 1841. The congregation at Dunfermline was small; and when the Union took place between the United Secession and Relief Churches, it was thought advisable that it should be merged in another of the congregations of that town—that namely, of which Professor Macmichael was the pastor. By this step it was considered that the evil of multiplying unduly the struggling and feeble congregations of the same denomination in one place would be obviated, and an illustration would be given of the practical advantages connected with an incorporating union of these two great ecclesiastical bodies. To accomplish this measure one of the pastors must retire; for the Church formed by the amalgamation of the two separate congregations, would not be numerous enough to maintain or require a co-pastorate. With manly generosity Mr. Gibson signified his readiness, for the sake of the "*Majus bonum Ecclesie*" to withdraw from the field; and he did so—braving the risks of a return to the position of a minister without a charge—but bearing along with him the respect and love of his former flock and co-presbyters, and the commendations of a much wider circle. His self-denial was not unappreciated; and his pulpit gifts were such as speedily to secure for him an invitation to another field of labour; and one more extensive than that which he had left.

His charge at Dunfermline was demitted in June, 1847; and he was inducted as Minister of the High Street United Presbyterian Congrega-

tion of Brechin, in March of the following year. Here he laboured with assiduity and energy for a period of eight years, faithfully preaching Christ and Him crucified—not shunning to declare the whole counsel of God—doing the work of a pastor among his flock—and striving, amid many difficulties and discouragements, to raise the standard of liberality among his people, in giving for the spread of the Gospel. Having been twice seized while he resided at Brechin with severe intermittent fever, which laid him aside from public duty for a considerable period, and perceptibly enfeebled his frame, he came gradually to be convinced that the climate of that locality was unsuited to his constitution. This persuasion, and other circumstances, prepared him for giving a favourable consideration to the claims of Canada, which were providentially pressed on his notice in a letter which he received from the Secretary of the Mission Board of the United Presbyterian Church, and in which he was urged to proceed to Canada, for the purpose of strengthening the ministerial staff of the Church in that colony. The high opinion which the Board expressed of his qualifications for this scene of labour, deeply impressed his mind; and he at length intimated to them his readiness, should the Presbytery see meet to loose his pastoral connexion with his congregation, to accede to their request, and proceed to Canada.

In setting forth the grounds on which he formed the purpose to leave his native country and join the branch of the church in Canada, while not ignoring personal and family considerations, Mr. Gibson mainly adverted to the imperfect supply of preachers there, as compared with the state of matters in the home Church. “Many of the missionaries,” he said, “had two, and even three, congregations to oversee: often stations in promising localities could not be formed; and others, that would have gone on prosperously, had to be abandoned for want of men. Even one man, in such circumstances, was a help—the gain to the Colonial Church is greater by far than the loss to the Home Church, by such a removal as was now contemplated, and on the Scripture principle of ‘the strong helping the weak,’ the sacrifice involved in it should be cheerfully made by congregations as well as individual ministers. He had all along thought, and he was not alone in thinking, that justice had not been done by the Home to the Colonial Churches in this respect—that both among ministers and people too great a disposition had been manifested to dwell in their own ceiled houses in Scotland, while the house of God in Canada and elsewhere was lying comparatively waste. And who are the parties that are suffering by this? Our own ‘brethren, our kinsmen according to the flesh’ in a large proportion—the members of *our own Church*, in no small degree. And shall it be, that when they emigrate to Canada, necessity is laid on them to join some other Church, with whose principles they do not accord, just because there is not one of their own to which they can go? Or, worse still, shall it be that they are in danger of becoming indifferent to all religion, and merging into mere men of *this* world, because they are beyond the reach of Christian ordinances altogether, and have settled down in a locality where there is neither Church

nor Minister to remind them of the world to come? What are fifty ministers—the number of our Missionary Synod—scattered over an area like Canada—an area three times as large as Great Britain—and Ireland put together? And the men to take possession of this great and good land, for Christ, are not men of any sort, but the best men that can be had. It is not the drones of society that go out there; but, generally speaking, the working bees—not the idle and ignorant, but the active and intelligent—the best men frequently, in their own stations and occupations, and who therefore require and can appreciate a similar degree of excellence in other men of all professions. Every interest is advancing in Canada, and the Church must advance with the rest, else it will retrograde, and ultimately disappear. Canada is called the most rising country in the world, but it will rise only to make its fall the greater, if religion, the Christian religion, do not form an element, a leading element, in its greatness. Wealthy merchants go out to settle there, to the enrichment of themselves and the elevation of the country; and shall it be said of the ministers of the Gospel that they hold back and prefer the ease of home and the intercourse of their friends, with such a work before them as the advancing of the Redeemer's Kingdom there, and such a reward as the salvation of souls, that might otherwise perish for lack of knowledge?"

His intercourse with the brethren of the Presbytery of Arbroath had been marked by uninterrupted harmony; and he keenly felt the severance of the tie which bound him to them. These sentiments were heartily reciprocated by his co-presbyters; and one cannot peruse the account of the proceedings at the meeting of Presbytery, at which his relation to his charge was dissolved, without being struck by the high place which Mr. Gibson obviously held in the confidence and love of his brethren,—a confidence and love in which the general population of the town largely shared.

Mr. Gibson left the shores of Scotland with his family in May 1856. On landing in the country of their adoption, they were treated on all hands with a warmth of hospitality and affection which greatly endeared to them the friends amongst whom they had come, from a distant home, to cast their lot. At Hamilton they settled for a short time; and there are hearts in Scotland which will ever breathe blessings on Christians there who kindly entreated the strangers during their sojourn in that city. The first vacancy in which Mr. Gibson preached after his arrival in Canada, was Owen Sound. There he was seized with an illness which prevented him from fulfilling the remainder of his appointments; and before he had an opportunity of preaching elsewhere, he was called by the people of Owen Sound to settle amongst them. They had as yet no place of worship; their membership numbered only 50; but, trusting that "the God of Heaven would prosper him," he resolved to accept the invitation of this little flock. He was accordingly inducted on the 25th September, 1856. Under his fostering care, and by the blessing of the Church's Head, the congregation rapidly increased. A

handsome church was at length built, and every thing for a time seemed greatly to prosper in his hands. Many persons of other denominations were occasionally among his audience; he was happy in his intercourse with the members of his flock, and in the labours of his ministry; and he had the satisfaction to know that he was beloved by those to whom he ministered. In the second year of his pastorate at Owen Sound, he received a call to remove to Woodstock, which was generally considered to be more desirable as a permanent location in reference to the worldly prospects of his family. But as his withdrawal from Owen Sound at that juncture would have tended greatly to hinder the progress of the cause there, he saw it to be his duty to decline this invitation.

Besides the stated labours which fell to his hand as a member of Presbytery, in supplying outposts and visiting preaching stations within the presbyterial bounds, Mr. Gibson now took a deep interest in the affairs of the denomination, and was gradually asserting a position of influence in the councils of the Synod. In the summer of 1858 he visited in the capacity of Synodical deputy, the congregations within the presbytery of Toronto, for the purpose of stimulating these congregations to vigorous effort towards the adequate sustentation of the ministry, this step having been rendered necessary by the church in Scotland withdrawing missionary supplies. Into this labour of love he threw his whole soul. His letters at this period to friends in Scotland contain ample accounts of his visits to the various congregations which were comprehended in his route, written with great vivacity; and they shew how near this measure lay to his heart. In the negotiations for union which were more recently carried on between the Synods of the United Presbyterian and Free Churches, he also took a warm and active interest. Believing that such a measure, if based upon sound principles, would exert a prodigious influence in strengthening and consolidating Presbyterianism in the Canadian provinces, and in advancing the kingdom of the Redeemer, he entered into the movement with great zeal: and no member of the Committee which was appointed by the Synod laboured more energetically and willingly in this good cause than he. His zeal was tempered, however, by discretion. He would not surrender principle even for union. He would preserve intact the rights of conscience, and assert the duty of forbearance regarding things indifferent, as the only foundation on which the union of parties holding opposite views on certain questions could solidly and securely rest.

In the autumn of 1859, Mr. Gibson was led to travel through a portion of the United States, and to visit New York, where he was the guest of the Rev. John Brash—the son of his first minister and early friend, the late Rev. W. Brash, of Glasgow. While there Mr. Gibson was requested to officiate on two Sabbaths during his stay in New York, to Houston street Congregation, the fourth Associate Reformed Church of New York. At this time the Houston street Congregation was vacant—the vacancy having been a protracted one; but the people had addressed a call to a minister, whose answer they had not yet received. This call having been

at length declined, the result of Mr. Gibson's services in that pulpit for two Sabbaths was, that after his return to Owen Sound, he received an invitation to become their minister. It is not proposed in this short sketch to enter into any statement of the personal grounds on which he determined—doubtless after many internal struggles, and much prayerful reflection—once more to shift the scene of his ministry. Could the circumstances of his position be disclosed, over which the veil of silence must be drawn—this important change in the plans which he had deliberately and solemnly formed would be sufficiently accounted for, if not satisfactorily vindicated. Suffice it to say that his sensitive nature had been stung by unkindness, which took him utterly by surprise: and having been led by false representations to suspect the existence of incipient disaffection amongst his people, he regarded this invitation to a wide, important sphere of usefulness as opening to him a door of escape from the heart-burnings which he was ill-disposed to brave. It was only by the explanations that preceded his farewell that he ascertained the strength of the unchanged affection of his flock, and the unfeigned regret with which they regarded his removal from them. The month of December, 1859, found him in New York, as "permanent supply" of Houston street Congregation: "a solitary sojourner" to use his own words "in that great Babel—his family still residing at Owen Sound"—(for the approaching close of the navigation, for the season, had obliged him to leave Canada abruptly)—"shut up till the return of spring shall open the way for their rejoining him in that city."

His entrance on this new and strange sphere instantly surrounded him with a multitude of arduous duties. Depressed by a long vacancy, the interest with which he was now associated needed the constant care of a fostering hand. He girded himself with zeal for fulfilling responsibilities to the magnitude of which he was keenly alive. He moved among the members of his flock; visited from house to house; entered on a course of lectures at the weekly prayer meeting; opened classes for the religious instruction of the young of both sexes; and nerved himself besides for the energetic occupancy of the pulpit. His solitudes and labors soon began to tell on a frame which had been previously enfeebled and disordered by agitation, anxiety, and excitement. On the second Sabbath of March, he dispensed the Lord's Supper to his people, and during the following week he felt unwell, and became worse as the week advanced. Before this, his wife had joined him, and found him pale and ill. On the Sabbath following the Communion, he went to the pulpit with considerable misgiving. During the service he felt confused and ill, and was obliged to draw his discourse abruptly to a close. The tension of his physical and mental energies had exceeded the measure of his strength; and brain disease of a virulent type ensued. After several days of intense suffering, his mental powers gave way; and with the exception of a few short lucid intervals (in one of which he sent messages of love to his family, together with his earnest dying entreaty, that each individual member of it would *make sure* of an interest in the Saviour's sacrifice), were not restored till

his power of speech gone, and it was only in the returning lustre of the eye, which was in a few hours to be closed in death, that his sorrowing attendants could recognise a sign of the presence within of that peace "which passeth all understanding." On the 7th of April his sufferings were terminated with death. Short as had been his term of labour among the people, his ministrations had been such as already to engage their warm affection for his person; and his disease, when he was only beginning to witness the first harbingers of success, excited among them the keenest and liveliest sorrow. Their tokens of sympathy with the afflicted widow of their departed pastor, and with his family, in their deep distress, would have been honourable to a people mourning the removal of a pastor who had spent among them a long and active life; much more do they reflect honour upon a people when marking the termination of a ministry of only three short months. May their large-hearted liberality, and that of the sympathising sister congregations, be abundantly rewarded by the great King and Head of the Church. The interment occurred on the 10th of April. The funeral ceremony took place in the church. Dr. Thomson, of Grand Street Church, conducted devotional exercises, and the Rev. Mr. Brash gave the address. The people then passed before the coffin, and took the last look of the earthly remains of their pastor; which were deposited in Trinity cemetery, in the family vault of one of the members of the congregation. There his mouldering ashes await the morning of the resurrection, when the Redeemer shall "change the vile bodies of his people, and fashion them like unto his own glorious body."

It pleased God to endow the subject of this sketch with good natural gifts, which were improved by careful cultivation. We do not claim for him the higher attributes of genius; but his talents were such as to place him quite above mediocrity, and by mental discipline and habits of study, he was able to gauge his powers, and had them well under his control. As a preacher, he was remarkable for the easy and continuous flow of his style—and that command of language which gives to a speaker readiness of expression. It was no small excellence in his preaching that it abounded in felicitous illustrations drawn generally from the most legitimate source, the word of God. To pious hearers, these have always a special charm. Perhaps one of his chief temptations—occasional diffuseness of thought and style—arose from the ease with which, especially in certain happy moods, he clothed his thoughts in fluent language. These qualities of his preaching, had they been aided by a clearer and more flexible voice, and a commanding presence, would have secured to him no mean position as a minister of the Gospel. Genuine piety, and sterling uprightness, formed the basis of his character. He was exemplary as a son, and brother, husband, and father. As a friend he loved warmly, and was satisfied with nothing short of the reciprocation of his own warmth. He was prudent and sagacious; and as a counsellor, penetrating, cautious and wise. All this made him a truly *likeable* man; and hence the unfeigned regrets with which the tidings of his decease were received by every

circle in Scotland, in which he had been wont to mingle, and in the several localities where his ministry had been exercised.

His career suggests a moral which aspirants to the sacred office would do well to ponder—namely, that ministers of the Gospel may lay their account with opposition, discouragement and detraction. A highly sensitive temperament, is indeed not desirable for one who comes oftentimes into rude collision with unfeeling natures. But let the minister of Christ pursue the open highway of duty—following his Master through bad as well as good report—seeking to commend himself to every man's conscience in the sight of God: and then, what though the energy growl and roar on either hand, and treacherous friends traduce and betray? "The Lord will bring forth his righteousness as the light, and his judgement as the noon day." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord for as much as ye know that your labour is not in vain in the Lord."

THE BIBLE IN THE COMMON SCHOOLS.

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

SIR,—You have had quite enough about "The Union" already; but there is a question in some measure connected with it, which I feel would be greatly the better of a little "ventilation." I refer to the "Bible in the Common Schools." I am afraid a great deal of loose thinking and consequent foolish talking, have been, and still are being, expended, on this matter. I understand that a good number of the brethren in the sister Church are afraid we are "unsound" on this point, and would wish, if possible, to get at our opinions on the subject. I, for one, would greatly desire to have *their* opinions also on this and a good number of other questions connected, in one way or other, with this "Magistrate's power," for I am convinced that we should find that there is even greater diversity of opinion among them than among ourselves; and that though they may all agree on a word or a phrase, which is to be constituted a sort of Shibboleth, when the explanation came, it would be found to be much on a level with the celebrated "proximate power" which Pascal discusses so delightfully.

It seems, according to some, that if I declare it as my firm opinion that the Bible should *not* be used in the Common Schools of the country, I could find no admittance into, at any rate, the Ministry of the Free Church. That opinion is one, it seems, which is put beyond the pale of toleration. Now, I beg leave to ask, through you, if such be the fact? I do not hold that opinion myself; but, much as I long for *Union*, I would never enter a Church where that was made a test of ministerial membership. Some of the very best, and holiest, and most devoted servants of Christ have held, and hold that opinion still; and while I think they are mistaken, to cut 'hem off from ministerial fellowship for such a reason would be bigotry gone mad, if, indeed, she were ever otherwise.

I am strongly persuaded that those who talk most loudly about the

frightful sin of not having the Bible in the Common Schools, are just those who have thought least on the subject, and have most carefully avoided the consideration of the arguments on the other side of the question. It is easy to call names; to make copious use of "infidel" and "infidelity;" to shake the head; and put Andrew Fairservice's convenient phrase to a considerable amount of work; but in the meantime, all that is not argument. To exclude the Bible from our Schools, by law, seems to me a great mistake: perhaps I could go further, and call it by a harsher name; but are all those in favour of its introduction agreed as to what they mean when they insist so strongly upon its use? I venture to affirm, they are the very reverse; and that, though they may all cry "No Bible No School," they would as little agree as did the Romish doctors about "proximate power," when they came to explanation. What is meant by "the Bible in Common Schools?" You and I know pretty well what it is in the Parish Schools of Scotland, and have long since learned to admire the matchless assurance of those who cry that religious tests, and the use of the Bible as a Common School book, are all that stand between our poor old native land and rampant infidelity. I beg their pardon. I forgot to add the yearly Presbyterial visits. What *would* Scotland become without these? A waste howling moral wilderness. Is that what is meant by the Bible for the Common Schools in Canada? Is every boy and girl to have a dog-eared copy of the Bible, as I have had, to intimate the progress of scriptural knowledge by the leaves coming out, or being thumbed through and blackened delightfully, as the pupils fumbled at their daily, hourly task? Are we to have, it the regular spelling-book, and is the test of proficiency to be the mastery of Chusan-rishathaim? Perhaps *some* would protest strongly against that, as not calculated to maintain that reverence with which the Bible ought to be treated. Are all other school-books to be voted down, on the plea of the worthy gentleman who gets credit, though somewhat apocryphally, for burning the Alexandrian library, that if they are in accordance with the Bible they are not needed, and if they are contrary to it they are positively pernicious?

"The Bible in Common Schools?" I mean by that, says one, that there should be a lesson read in the morning and another in the evening, by the whole of the scholars, without one observation, either of one sort or another, on the part of the teacher. I mean, says another, that the teacher should explain the lesson as he goes along, and ask questions. I mean, says a third, that there should be regular classes for it, twice a-week. I think, says a fourth, that a lesson *once* a-week is amply sufficient. My opinion, says a fifth, is, that every alternate Saturday should be devoted to religious instruction; and that the Bible and Shorter Catechism should be alike employed. And I, says a sixth, believe that an irreligious teacher could do more than neutralize all the good attendant upon Scripture reading, by his perverting remarks, and therefore would have a stringent test to exclude all questionable characters from the office of instructor. I have not mentioned a tithe of the various opinions

on the Bible-in-School question; and yet something must be settled, surely—some standard must be fixed upon—before men proceed to unchurch and anathematize one another on the point.

Very many in Canada, I understand, greatly prefer the law as it stands, which leaves the amount of religious instruction to be imparted, to be determined by the parents, speaking through the Trustees; others think it a very godless, infidel system. Some, at any rate, of our Free Church friends, would regard it as a sufficient bar to any ecclesiastical union, to approve of the present law. One man I heard lately,—and a decentish sort of gentleman he is, though evidently little acquainted either with the Voluntary or School question (and ignorance, you know, Mr. Editor, makes a person sometimes talk very glibly),—would have it believed, that the whole thing lay in a nut-shell, and that just as the law secures that no one shall be taught in the Bible without his parents' consent, so it should also secure that every child should be so taught if his parents wished it; that the Bible should be placed on the list of school-books, and that no trustee or teacher should have any power to stand in the way of a single child receiving such instruction in school hours as his father might desire. I wonder if such a gentleman would wish the law to define how often the Bible is to be used, or would he allow every parent to judge for himself? In that case, there would be a nice school! "I wish him to read nothing else," says one: "whatever he may be ignorant of, let him know the Word of God; and it would be absurd to think he could do that by reading it only once a week." "I wish him to repeat a Psalm every Monday morning." "I wish him to repeat two questions in the Shorter Catechism every day." "I should like him to get instruction in the Church Catechism." "I should like him to commit so many texts to memory every week." And so on, indefinitely.

"Use the Bible in Common Schools!" It is a convenient phrase: I fear it may mean much, or little, or nothing. There are plenty of teachers whom I would not allow to instruct my children in the Scriptures, however willing they might be; and with the spectacle in Scotland of plenty of the parish teachers drunken, worthless fellows, I have little faith in tests securing the "godly up-bringing" of the rising generation. What, then, is to be done? Nay, Mr. Editor, that is not for me, but for your readers and our Free Church friends to determine.

If Christian ministers and Christian parents were more faithful in giving religious instruction, we should hear less of what is,—in Scotland's schools at any rate, in nine cases out of ten,—a miserable mockery of the phrase, and should be more at one as to what we wish to be at, and at the same time how it is to be secured. But, since it seems this is one of the points upon which Union or no-Union with our Free Church friends is being made to hinge, let us have a certain sound as to what is wanted; let the Free Church especially, tell us whether or not they hold that the belief in the exclusion of the Bible from the Public Schools, is so pestilent as to put an entire bar in the way of union with any one who holds it; and if as a Church they say they *do*, then, though I hold that

the Bible ought to be used in such places, and though I believe that the union of the two Churches would be as life from the dead to them both, and one of the greatest blessings which Canada could receive, I would say, with all possible energy, "Into such a Church, God forbid that I should ever enter."

Especially, Mr. Editor, let those in both Churches, who merely repeat "*No Bible, No School!*" come to particulars. M. le Mome's disciple very deprecatingly said, "Do you mean then to renew our broils? Have we not agreed not to explain that word *proximate*, but to use it on both sides, without saying what it signifies?" Let us take care that we treat not the "Bible in Common Schools" much in the same fashion: and let our Free Church friends, before they catechise us much on the subject, see that they are unanimous among themselves. Unanimous! Mr. Editor, any one who has had the privilege of attending their last Synod, or reading the debate on Union, would have little difficulty in deciding on the matter; and in the midst of such a Babel of crude, ill-formed, and unformed opinions, would see nothing for it but that they should adhere to the resolution of Pascal's Jesuit friend, and eschew particulars as the source of all abominations. S.

TRI-CENTENARY OF THE REFORMATION IN SCOTLAND.

ADDRESS DELIVERED BEFORE THE U. P. SYNOD, AT HAMILTON,
ON WEDNESDAY, JUNE 13TH.

BY THE REV. ROBERT MONTEATH, PRINCE ALBERT.

The task assigned me on this occasion has reference to matters of extreme importance. They are not matters of mere form, nor are they matters of barren speculation. They are generally matters of a vital nature, connected alike with the honour of God, and the best interests of human society, and fitted in a very high degree to enlist the warm regards of the Church, down to the latest period of the world. That the doctrinal principles of the Scottish Reformers were reckoned of extreme importance by themselves, will not admit of a moment's doubt. Let the fact be carefully borne in mind that when deep prejudice, and varied talent, and high political power were all arrayed against them, the noble men now referred to, exerted their very best capabilities, to espouse and diffuse their principles. And scarce though printing was in those days, did not some of them take their principles to the press, and through that medium, as well as by oral debate, endeavour to accomplish their laudable object? But more particularly, let us think of the perils which all of them braved, aye, and often braved to their serious cost; their substance was perilled, their liberty was perilled, their health was perilled, their very existence was perilled; while some of them were immured in loathsome dungeons or became the victims of fatal violence. And wherefore all those earnest pleadings? wherefore all those printed publications? wherefore all those risks and sufferings, if not from a thorough conviction on their part that their cause was a great as well as a good one?

And it well deserves attention too, that ever since their cause obtained the ascendancy, Scotland has evinced a growing improvement. It were

not difficult to show how. But meanwhile I only notice the fact—a fact of which it were foolish to doubt. Compare the country after the Reformation with what it was before that event, and who may not see that, in point of liberty, intelligence, enterprise, agriculture, commerce, and the various attendants of civilized life, as well as private and public religion, our fatherland has made an immense change for the better? And the like may be said of all the Protestant countries: England of course may be noticed particularly; but America too, and partly Germany, and Belgium, and Holland, may severally be appealed to; place by the side of these countries the southern part of Ireland, and Spain, and Russia, and Italy, and even France, and what is the result? You may find in the latter countries sculpture, and painting, and fashionable gaiety advanced to a very high extent; but they have not the manly independence, the persevering thrift, the social comfort, far less the moral peace and greatness, which the other countries can boast of; making the deduction a fair one, that wherever the reformed religion prevails true progress will follow in her train.

Nor perhaps would I offer an unreasonable statement were I now to add, that of all countries which avowed the Reformation, Scotland has borne a foremost place, both in religious and moral worth. There are few who doubt this: it stands forth on the page of history. And, as to the way of accounting for it, what shall be said? One, and a very important cause, may be found in the parish schools of the country, which provided the elements of a good education, not unmixed with protestant lessons, for the poorest classes as well as for the richest. But valuable as were the parish schools, another cause may be safely appealed to, *viz.*, the interest that was taken in the Reformation by the general masses of the people. Not so with other reforming countries. Germany effected much of the work through her princes. England effected much of the work through her sovereigns and nobles. But in Scotland, tradesmen as well as gentlemen, tenants as well as lairds, persons of all grades and occupations, put their shoulder stoutly to the work, and raised the cry, down with Popery and up with Protestantism. And if so, was it not to be expected as a matter of course, that the people who thus interested themselves would exhibit a superiority of character, both in religious and in moral things, exerting also a benign influence (through the blessing of God of course) on the generations that might come after them.

But now to consider for a little while the doctrinal principles for which they contended, and the triumph which they were able to secure. It is proper to notice:

In the first place, the supremacy and all-sufficiency of the sacred writings. Our reforming fathers were explicit on this. They said, for example, “and as we believe and confess the scripture of God sufficient to instruct and make the man of God perfect, so do we affirm and avow the authority of the same to be of God, and neither to depend on men nor angels: we affirm therefore that such as allege the scriptures to have no authority but that which is received from the church, to be blasphemous against God, and injurious to the true church, which always heareth and obeyeth the voice of her own spouse and pastor, but taketh not upon her to be mistress over the same.” These were not only plain words, but sound words. According to the dogma of the Church of Rome, though divinely inspired and therefore supremely authoritative, the bible was not sufficient for the church, it required explanation from its proper keepers; fathers and popes, councils and priests, gifted with holy wisdom from on high, were needed and fitted to express its meaning; and just as they thought, were the people

to believe. From this unwarranted and daring assumption, have arisen, at successive periods, those absurd beliefs and burdensome rites and cruel enactments, which, if followed out universally, would go to upset the divine authority, and place above it the figments of men. But Knox and his associates affirmed otherwise. And justly so. Was it not said by the Head of the Church, "search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me?" Is it not alleged of the people at Berea, "these were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the scriptures daily whether those things were so." And is it not plainly implied in such words, that those who possess the sacred record are entitled to the right of private judgment, and that no created authority whatever can safely take it away from them? It is not the design of Protestant creeds to usurp an equality with the word of God; they are merely designed to exhibit its meaning, leaving to the church at the same time to determine whether they are scriptural or otherwise. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Another doctrine of the Scottish Reformers had reference to the way of Justification. It were easy to quote largely on this point, but one or two passages must suffice. Thus, Sir Henry Balnaves, of Halhill, who wrote in 1548, in a French prison,—“In this article of Justification, ye must either exclude all works, or else exclude Christ from you, and make yourselves just, the which is impossible to do: Christ is the end of the law unto righteousness to all that believe; that is, Christ is the consummation and fulfilling of the law, and that justice which the law requireth; and all they who believe in Him, are just by imputation through faith, and for His sake are reputed and accepted as just.” And so with the Confession of 1560,—“That our Lord Jesus Christ offered himself a voluntary sacrifice unto his Father for us, to make full satisfaction for the sins of His people.” More satisfactory and plain words could scarcely be desired. But who is not aware that another gospel was taught at Rome? True it is, that the expiatory work of Jesus Christ was not in express form denied. No! often was His cross referred to in preaching, and held forth through the medium of painting; but, like many other blunders of the Romish Church, His cross was most effectually neutralized,—so much was said as to bodily penance, and paternosters, and ave-marias, and saintly intercessions, and relic worship, and priestly absolutions, and I know not how many other devices, coupled, of course, with payments to the Holy Mother, that the merit of the Saviour was virtually ignored, and personal merit foisted in its place. How much, then, do we owe to the Reformation, for protesting against “the wood, hay, and stubble,” and saying, in no mistakable terms,—“Jesus is the only way to the Father!” And, blessed be God! on this important, fundamental article, our Church has never faltered or shied. It was often otherwise with the National Church; yes! even Protestant ministers, after the Reformation, could laud highly personal morals, and virtually say,—Cultivate these and all will be well. But from 1733 (when Erskine and others left the Establishment) down to the present moment, our pulpits have rung with the old announcement,—“Other foundation can no man lay than that is laid, which is Jesus Christ.”

Returning, however, to our Scottish Reformers, I would notice now their views of the elements in the Lord's Supper. Like the German, and Swiss, and other Reformers, they had here to resist a monstrous heresy—the heresy of Transubstantiation; for, according to the teaching of the

Church of Rome, when the bread and wine are consecrated by the priest, they immediately cease to be bread and wine, and become the body and blood of Jesus Christ—nay, even they become His soul and divinity; and any man who asserts the contrary is, of course, accursed. What a strange hallucination! and how silly to execrate those who oppose it! But the Scottish Reformers *did* oppose it, and most justly so. Was it worthy of belief, that in spite of no apparent change—the colour, and taste, and smell, of the elements continuing the same—they were, nevertheless, converted into the body and blood of Christ? Would it not follow from this, moreover, that the so-called body and blood of Christ were present in various places at one and the same time; nay, that this alleged humanity of His was not only contemporaneously in heaven and on earth, but was virtually omnipresent? Whereas it is matter of revealed fact, that while He was in Galilee He was not in Judæa, and that while He was in this world He was not in the other—His human nature, of course, being spoken of. And, not to extend our remarks unduly, if the Popish mode of literal interpretation were applied to similar passages of scripture, what absurdities would it bring! Read literally Joseph's words, "The seven good kine are seven years," not represent, but are actually seven years! Read literally Isaiah's words, "All flesh is grass," not resembles, but is absolutely grass. Read literally Christ's words, "The seven candlesticks are the seven churches," not symbolize or picture forth, but are in fact the seven churches. And yet if such expositions would be laughable, is the Popish exposition less laughable, which takes the words in a literal sense, "This is my body and this is my blood?" Now, while Luther discarded such an idea, he avowed an idea scarcely less tenable, teaching that, in some mysterious manner, the substance of the body and blood of Christ are present in, with, or under the substance of the elements. Very different was the doctrine of Zwingle, and even of John Calvin. But soundest of all were the Reformers of our fatherland: they simply held, that "the body and blood of Christ are not corporally or carnally in, with, or under the bread and wine, yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses;" and that thus "they feed upon His body and blood, to their spiritual nourishment and growth in grace."

Connected, however, with the same ordinance, another error obtained with the Romanists, which the Scottish Reformers required to oppose. I refer, of course, to the doctrine of the Mass. And here let me quote from the Council of Trent. They decreed thus: "If any shall say, that in the Mass a true and proper sacrifice is not offered to God, let him be accursed; if any shall say in those words, 'Do this in remembrance of me,' Christ did not institute his apostles to be priests, or that he did not ordain that they and other priests should offer His body and blood, let him be accursed; if any should say, the sacrifice of the Mass . . . profits him alone that takes it, and ought not to be offered for quick and dead, for sins, punishments, and satisfactions, and other necessities, let him be accursed." This surely is horrible enough: indeed there is nothing more horrible in all the enactments of the "Man of Sin." To put it in the power of vile priests to create an atonement for the sins of men,—to say that they may *repeat* the atonement as often as they see fit,—to attach to it a sovereign efficacy not only for the living but also for the dead; and also to affirm in round terms, as they actually do, that it ought to be adored, why, the very idea makes us shudder. How unlike the teaching of holy revelation! there it is said,—"*do this in remembrance of me;*" there it is

said,—“but this man, after he had offered *one* sacrifice for sins for ever, sat down on the right hand of God ;” there it is said,—“between us and you there is a great gulf fixed, so that they who would pass from you cannot, neither can they pass to us that would come from thence ;” there it is said once more,—“thou shalt worship the Lord thy God, him only shalt thou serve.” In accordance with these and such like texts, the Scottish Reformers abjured the Mass : hence the following words of Knox,—“Scriptures prove the Mass, in her maist honest garment, to have been idolatry before God, and contrary to the Supper of Jesus Christ, and blasphemous to the death and passion of Christ,” McCrie’s Knox, p. 352. Similar terms were used in the Confession ; and in other lands as well as in Scotland, it was plainly affirmed that in this Sacrament Christ is not offered up to His Father, nor any real sacrifice made at all for remission of sins of quick or dead ; so that the Popish sacrifice of the Mass, as they call it, is most abominably injurious to Christ’s one only sacrifice,” Confession of Faith, chap. 29. sec. 2.

Passing now to another principle, I notice the refusal of Saint worship. Every one acquainted with the Church of Rome, knows her opinions on this point. She has said, indeed, in strong terms, that she does not authorize saint-worship. But her forms of address prove the contrary ; It were easy to quote from her published liturgies almost innumerable forms of address in support of this. But two quotations must suffice at present, for which I am indebted to the Rev. Hobart Seymour, who got them in high quarters in the city of Rome itself. The first is a prayer to Holy Flavian ; Most glorious martyr of Christ, Holy Flavian, who didst remain so constant and unmoved in faith and love, that no flattery of words or torments could turn thee from the true service of God, we implore thee with great humility, that thou, through thy great merit and intercession, wouldst obtain for us from the most gracious God, help in trouble, consolation in persecution, refreshment in difficulties, and support in temptations, that we may perceive all the evils of the devil, that we may escape his snares ; that we may fly from the sins of the world, that we may despise worldly honours, that we may fear no opposition, that we may overcome the temptations of the flesh, that we may constantly practise virtue, and lastly, through thine intercession, obtain and enjoy eternal happiness and blessedness. Amen.” The other petition is a shorter one, and is addressed to the Virgin Mary, “Most Holy Virgin, Mother of the incarnate Word, treasury of grace, and refuge of us miserable sinners ; full of confidence we have recourse to your maternal love, and ask of you the grace that we may always do God’s will and your will. We commit our hearts to your most holy hands. We ask of you both spiritual and bodily health, and we trust confidently that you, our most loving mother, will grant our petitions, interceding for us. And with a living faith we thrice say, Hail Mary !” Pilgrimage to Rome, pp. 321, 459. If these and similar Popish addresses do not involve saint-worship, we may well ask what would ? The distinction alleged by the Church of Rome between *latreia* and *douleia*, the one referring to supreme homage, and the other referring to subordinate reverence, is not a distinction that will serve her purpose ; her own forms are against her. And so the Reformers of Scotland thought. Their hatred of saint-worship is well known ; but their leader was particularly a hater of it : on one occasion, when sailing on the river Loire he was shown a fine painted image of the Virgin Mary, which he was bidden kiss ; he desired the bearer not to trouble him, for such idols were accursed, and he would not touch it : the

officers roughly replied, "but you shall;" at the same time putting it forward, and thrusting it towards his mouth, upon this he took hold of the image, and watching his opportunity, threw it into the river, saying, "let our Lady now save herself: she is light enough, let her learn to swim." McCrie's Knox, p. 39. And as this was expressive of Knox's opinion, so his brethren cordially agreed with him; why did they manifest so much ardour in pulling down the Romish edifices, in doing away with their exquisite images, and in burning or crushing their favourite relics, if not because they abominated saint-worship. They have often been strongly blamed for this; and it cannot be denied that through their influence much consummate carving, and sculpture, and painting, were lost to the country. But our great reformer said for himself, and his words are worthy of being pondered, "that the best way to keep the *rooks* from returning was to pull down their *nests*," p. 153.

On the doctrinal principle now to be noticed I have no intention of saying much. But I cannot omit it altogether. It relates to the state of human souls after they depart out of the world. Says the Church of Rome on this point, "we constantly hold that there is a Purgatory, and that the souls therein detained are helped by the sufferings of the faithful, that is, by the prayers and alms offered for them, and principally by the sacrifice of the Holy Mass." Prot. ii. 196. If any be disposed to put the inquiry, where in Scripture is this authorized? there are several passages brought forward, but more particularly the following one, "and the fire shall try every man's work of what sort it is; if any man's work shall be burnt, he shall suffer loss, but he himself shall be saved yet so as by fire." 1 Cor. iii. 13, 15. On such an unsuitable basis as this has Rome erected her doctrine of purgatory! Why not see, that the purifying process referred to by Paul must be gone through in the present world; "for the day shall declare it, because it shall be revealed by fire;" or that Paul was referring to the day of judgment when *as if* by fire the unwarranted erections of a good man would be taken away, while he himself would obtain salvation. And as to the other Romish allegations, that the souls of some departed men are helped out of the fire of purgatory by the prayers of the church and the alms of their relatives, or their own alms left on their death-beds, there is no quotation of Holy Scripture. And no wonder. The whole doctrine is a mockery of Scripture. And so the Scottish Reformers alleged. What their exact terms to the contrary were, I cannot at present give; but I know well that they branded purgatory as a doctrine of devils, partly because of its blasphemous nature, and partly because of the wickedness it tended to encourage. And I knew too that they held the doctrine which issued from Westminster, "that the souls of the righteous after death are received into the highest heavens . . . ; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day; besides these two places for souls separated from the bodies, the scripture acknowledgeth none." Conf. xxxii. 1. No, it acknowledgeth none; it speaks alone of a heaven and a hell, not of any intermediate place, and it says in the most explicit terms, that "the wicked shall go away into everlasting punishment, but the righteous into life eternal." The fact is, the doctrine of purgatory is not to be laughed at—nor yet overlooked; how many have taken inducement from it, as they still do to continue in sin, that grace might abound; and on these abetted sinks of pollution have the wily priests of the Romish faith bolstered up the gains of their swollen treasury,

and pocketed their many wages of iniquity—as if to corroborate Paul's words, "teaching things which they ought not, for filthy lucre's sake."

Besides the principles now mentioned, it were easy to specify a number of others, and these of very considerable importance. A loud protest was raised; for example, against Auricular Confession, and so against Priestly Absolution, and so against the Infallibility of the Pope, and so against the doctrine of Celibacy, and so against Extreme Unction. But on these, and a number of other points, your time would not allow me to enter. There is one comprehensive point, however, to which I would like to advert for a moment. I mean the view of the Scottish Reformers—

Respecting the whole system of Popery. They not only regarded it as a bad system, but as plainly realizing in its leading particulars certain intimations of Scripture prophecy. They called it, "the fourth beast," that was spoken of by Daniel; "the Man of Sin," that was spoken of by Paul; and "the Mother of Harlots," that was spoken of by John. So they avowed in their printed confessions, and in not a few of their oral addresses. It is said, for example, of John Knox, that in preaching on one occasion at St. Andrews, he applied the first of the phrases just quoted, to "the degenerated Romish church: he compared the parallel passages of the New Testament, and showed that the king mentioned in his text was the same elsewhere, called the Man of Sin, the Antichrist, the Babylonian harlot; and that this did not mean any single person, but a body or multitude of people under a wicked head, including a multitude of persons, occupying the same station." And were such allegations destitute of truth? alas, no: let the teaching, and laws, and history of Popery be carefully thought of, and Knox's charge will be justly borne out. The Pope, for example, is styled "His Holiness," and makes a claim to infallibility, and says that he is able to forgive sin, "thus speaking great words against the most High:" and in former, if not in modern times, did he not thro' his cruel agents riot in persecution, and sadly reduce conscientious believers? thus "wearing out the saints of the Most High:" and what alterations has he not affected in respect of religious seasons and moral obligations, thus "thinking to change times and laws." In meditating too on his fabulous miracles, we clearly see that "his coming is after the working of Satan with all power and signs, and lying wonders," while his doctrine of celibacy, and his flesh prohibitions at the time of Lent are a comment on the apostolic words, "forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving." To which I will just add the remark, that Popery has succeeded to a fearful extent in attracting towards her civil authorities, and in not only making them believe her lies, but in making them reel with the love of persecution, thereby endorsing the truth of scripture, "with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Of such an appalling and impious system it is well to know that perdition is before it. We might argue thus from the nature of the case: for if God is the enemy of all error, if his Son's kingdom must crush opposing kingdoms, if human imposture and hellish enactments cannot resist divine wisdom, then why entertain doubt for a moment that the system referred to will eventually perish. But the bible is explicit on this point, "therefore shall her plagues come in one day, death, and mourning, and famine: and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." Rev. 18. 8.

But sure as we are of the downfall of Popery, we must not presume too much. It is a saddening fact, that with all the advances of gospel light, she still retains in firm bondage an immense amount of the world's population. It is a saddening fact, that in Protestant England, and even in Scotland, partly through her own emissaries, and partly through her puseyite allies, she is putting forth considerable power, and cherishing the hope of her former ascendancy. And looking at her movements in this country, not only in the east, but also in the west, we cannot well avoid the impression, that she is neither asleep nor encompassed with dotage.* Let us not imagine for a moment then, that we need not allow ourselves to fear her. True, she is a weakened enemy, and better still, she is a doomed enemy. But her spirit is not subdued; and in various parts she is showing wonderful life. Let us, therefore, unite watching with our mirth. I rejoice as heartily as any one can in the great fact we are now commemorating—the Scottish Reformation of 1560: and as to the parties who wrought the achievement, I would heartily say, let us honour God for raising and sustaining them. But unless we endeavour to follow in their steps, our present meeting will be to little purpose. As obligated then, let us “earnestly contend for the faith which was once delivered unto the saints.” Not in a spirit of bitterness, but in a spirit of love, let us place before our deluded neighbors the simple lessons of the gospel of Christ. By all constitutional and fitting measures, civil as well as ecclesiastical, let us stem back the aggressions of Popery, and plead for the maintenance of our Protestant liberties. And not forgetting the need of divine aid, let us make applications to the God of grace, that he may direct us in this, as in every other matter; that as far as his cause may be seconded aright, it may triumph over prevailing delusion, and that ere long the cry may be heard, “alleluia, for the Lord God omnipotent reigneth: let us be glad and rejoice and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready.”

UNION.

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

SIR,—I abstain from any controversy with your correspondent, “A UNION MAN,” who has Latin, and would disdain a conflict with me. But I beg to say, calmly, I hope, a very few words more on this engrossing subject of Union. I did not formerly admire the structure of the Basis, and I cannot say that, in that respect, it has been improved by the tinkering to which it has been subjected. I subscribe to the opinion of a man, having some pretensions to literature, and a zealous friend to Union, who said “The Basis is a botch.” I gladly admit, however, that in substance it has received considerable amendment. Indeed all along there has been a movement going on in what I reckon the right direction, and I am strongly persuaded that if the consummation were not precipitated, as I fear it will be, a result much more satisfactory might ere long be reached. Whether there is adequate security against any man being

* It was said by the Rev. Dr. Begg, in Edinburgh: I was surprised, in travelling through Canada, to find that, though the Papal system is in almost undisputed occupation of the lower province, she is still labouring with untiring energy, to establish her fortresses through the upper province; and if we examine her efforts in Britain, we shall find that she is not only endeavouring to carry out the same idea in this country, but with great success.

visited with penal consequences who may feel called on to dissent from the decision of the Synod respecting the position of the Civil Magistrate, or any other matter, and to take action accordingly, I shall not pretend to determine; for my skill in Hermeneutics is slender. But surely there is no relaxation in reference to the *doctrine* contained in the Fourth Article; and to that doctrine, according to the most simple and natural interpretation of the words, I feel great difficulty in subscribing. Christ is declared to be "King of Nations." Now whatever senses the word "King" may bear, unquestionably it usually signifies a Civil Ruler; and when connected with "Nations," its only fair meaning is "Chief Magistrate of Nations." This I do not consider Christ to be, nor are human Magistrates his vicegerents. Further, Sir, there are matters besides the Basis, requiring careful consideration. Let me mention just two. First: Are the infants of such as are *not* members of the visible Church to be baptized? Second: Are persons to be recognised as Ministers of the United Church who receive, for their ministerial services, a Government salary? It is this last consideration which has chiefly cooled the Church at home towards the Australian Union; and, if we do not take care, the same thing will equally cool them towards us.

I am, &c.,

A PLAIN MAN.

Reviews of Books.

LIFE OF THE REV. RICHARD KNILL. By the REV. CHARLES M. BERRELL, Liverpool. *With a Review of his Character.* By the Rev. JOHN ANGELL JAMES, Birmingham. 18mo., pp. 258. New York: American Tract Society. 1860.

The subject of this memoir was a very remarkable man; and the department in which, under God's blessing, he seemed to be so singularly successful, was, of all others, the highest—the conversion of sinners to the faith of the Gospel. From a small beginning he wrought himself forward to be a Congregational Minister, and was successively employed in India, St. Petersburg, and ultimately as successor to the celebrated Matthew Henry, at Chester, England, where he collected a vast congregation. He was the author of a number of tracts, which have had an almost unprecedented circulation, and probably accomplished an immensity of good, which the day will declare. We hope his "Life" also will have a large circulation. Many will feel an interest in it even from the fact that Mr. James spoke of "laying down his pen" when he had finished his part of it.

LIFE OF GEORGE WASHINGTON. By WASHINGTON IRVING. 5 Vols. 8vo. pp. 520, 530, 537, 528, 472. New York: G. P. Putnam and Co. 1857.

This work, it will be observed, is of very considerable dimensions, and lies rather beyond our department. For these reasons we must have ab-

stained from attempting a particular and minute review of it, though there were not the additional consideration, which of itself would be sufficient, that our space is at present exceedingly limited. The book, however, is, in many respects, remarkably interesting. The character of Washington will continue to be held a study. The period and the events embraced in his history, will always be regarded with the liveliest emotions, especially by the inhabitants of Britain and of this continent. And the fascinating style of the author, independently of other, and perhaps higher, recommendations, will not fail to secure readers of taste and cultivation. This last of Washington Irving's productions is said by many to be his best. Many of our readers might do worse than devote their evenings to it during the winter.

Missionary Intelligence.

THE MASSACRE OF THE CHRISTIANS ON THE LEBANON.

The Rev. John Wortabet, M.D., and who is a native of Syria, was employed, for some time, as a missionary there in connection with the American Board of Missions, was received by the U. P. Synod in Scotland at its last meeting, and has been sent as a missionary to Aleppo. The following very affecting letter received from him, describes the fearful scenes of slaughter and desolation which have occurred in Southern Lebanon. His wife and family were dwelling on the mountain, a few miles above Beyrout; and we, hearing of these scenes, were in great concern about their safety; but our readers will be thankful to learn that they have escaped with their lives. It will be observed, however, that the furniture and library, which had been left at Hasbeiya, where Dr. Wortabet was for several years a pastor, have been utterly destroyed. The Druses, of whom he speaks, are heathens, whose religion, a compound apparently of the ancient Persian and Indian philosophies and mythology, does not teach either truth or love to their fellow-men; and the Maronites are nominally Christians. The war which has broken out, being a war of race against race, and of religion against religion, has been marked by the most ruthless cruelties. The towns and villages belonging to the Maronites, who nestled in the defiles and on the slopes of the large and fruitful Lebanon, have been sacked, burnt, and their inhabitants butchered. One of the most painful features of the calamity is, that the Turkish officers, whose duty it was to quell the disturbances, or to protect the weak against the strong, have treacherously disarmed the Christians, delivered them over to their enemies, and aided in the work of death. The Turkish Government, which is unable at any place to protect the Christians, and which, at any period of fanatical excitement, is generally found on the side of the persecutors, has become a political nuisance, which should be swept aside. The missionaries who labour in that empire, do so under almost continual fear, and they owe their safety, generally speaking, not to the civil authorities, but to the influence of their respective consuls. It is high time that the European powers, who bolster up this decayed and *effete* empire, were taking efficient securities for the preservation of the lives and liberties of Christians. It is fervently to be hoped that, by the blessing of God, these terrible events will be overruled for bringing about a state of things which will permit the missionaries to prosecute their work in peace. In the meantime, it becomes British Christians to lift up their voice against those horrible atrocities, and to stretch forth the hand of help to those crowds of destitute, homeless, and weeping widows and children, of whom Dr. Wortabet speaks.

BEYROUT, June 30, 1860.

MY DEAR DR. SOMERVILLE,—It is a sad circumstance that my first communication to you from Syria should be of a very distressing character. I write from

a land distracted throughout its whole length and breadth, and in some parts of it, saturated with human blood. I do not know how far you are acquainted with the circumstances of the case; but the news must be widely spread in the papers, and I shall therefore give you only a concise and general statement of the whole affair.

You are aware, I suppose, that while the northern portion of the Lebanon is inhabited by the Maronites, the southern has a mixed population of Druses and Christians, chiefly of the Maronite Church. For a long time, and especially of late, the ascendancy has been contested by both these parties, between whom no bond of union and sympathy exists. In the wars of the Lebanon of 1841 and '45-'46, the Druses not only established their superiority in power of combination, strategic skill, and able leadership; but their bearing towards the Christians became since that time so insolent and tyrannical, that it could be no longer tolerated; and thus the present war was begun by the Christians about six weeks ago. Recent, however, as this date is, the short time has been very eventful; the Druses have always been victorious, and the whole of that portion of the mountains which they inhabit in common with the Christians is now in their power. The four strongholds of the Christians, Hasbeiya, Rasheiya, Dier El Kamar, and Zahleh, fell successively into the hands of the Druses, who sacked the towns, burnt the houses, and butchered the men in cold blood, except the last place, whose men escaped in a body, suffering the losses of battle only. In Hasbeiya, the Christians were first driven to take refuge in the palace of the Emeers, where they were kept several days with little or no food; and when they surrendered their arms to the officer of the Government troops stationed there, he treacherously delivered them to the Druses, who inhumanly cut them up with their swords and war-hatchets. Very few escaped. Nine or ten of my former congregation were massacred with the rest. Just before the horrid butchery began, one of them zealously pointed his fellow-victims to Christ, offered up a prayer, during which many tears were shed, that the Saviour would at this hour of death receive them all to himself; and as he was cut up, he was heard to say, Lord Jesus, receive my spirit. Nor have I a doubt that many souls in that large multitude were freed from mangled bodies, to be borne in angels' arms to see him who was all their hope and trust, as he is.

In Deir El Kamar it was still worse. They fought for all they had, and, when overpowered by numbers and reduced by hunger, they fell, through the treachery of the officers of the Government, into the hands of the Druses. Of all that large and flourishing town, a very few only escaped to tell the horrible tale of brutal slaughter.

Indeed, it is difficult for me to give you a full idea of all the extent of the desolation. Whole villages and towns, and innumerable houses, have been burnt down, and thousands of Christians have been murdered, not in war, but in cold blood. Churches, ours in Hasbeiya, where I preached for many years, among the rest, and many convents were burnt or ruined. Everything that the Christians owned is transferred to the Druses. Those who escaped to the cities have come naked, hungry, and penniless; and I have seen persons of wealth, in whose houses I have had sumptuous dinners, in want of a loaf of bread. Add to all this extreme misery, the fact that all their crops of silk and grain have been ruined, and it becomes intensely painful to think of the coming winter. Charity is fast becoming exhausted, and what is to become of the many disabled men, and of the troops of countless widows and orphans?

The atrocities thus committed were alone sufficient to cast a pall of gloom over the face of the whole country. But this soon gave place to a well-grounded panic among the Christians of the plain, who were threatened to be massacred by the Mohammedans. In Sidon, the Moslems first shut the gates of the city in the face of a large number of poor refugees from the mountains, and then went out and killed them in the gardens. Here, in Beyrout, though the safest place in Syria, the alarm was so extensive that all business was stopped; hardly a Christian left his house, and many sent their families to Alexandria, Malta, and other places. From Damascus and Aleppo, we hear that they are in great fear, and in no small

danger. Things, however, are looking now more quiet, and our earnest hope is, that they will now take a favourable turn. With the political aspect of the question I have nothing to do. But no Christian power can consent to the occurrence of such a desolation as has reached almost every Christian home on the Lebanon, especially when the Government had a hand in it. God certainly will not, and the day of retribution must come.

In regard to my own family, I am thankful to say that I found them safely here with my wife's relatives, in whose house we are still staying. They came from the mountains as soon as the disturbances began. But all the heavier articles of our house furniture, which we left at Hasbeiya, were either destroyed or plundered. My library, which I also left there, was burnt. It was a large and choice collection of four or five hundred volumes, comprising the best works on theology and medicine. I understand that no book was left undestroyed.

In a letter, dated 5th July, Dr. Wortabet says:—"According to the statistics gathered from the most authentic sources by the best authorities, 150 towns and villages have been sacked and burnt; 6,000 men killed, all in cold blood, except 500; 15,000 women and children made widows and orphans, and 70,000 souls turned adrift on the world, houseless and homeless, and in a state of extreme destitution.—*U. P. Missionary Record.*

Ecclesiastical Notices.

PARIS.

The house in which the U. P. congregation here worship, having been greatly enlarged by the addition of galleries, was re-opened, on the fourth Sabbath of July last. Religious services were conducted in the forenoon, by the Rev. William Robertson of Blandford, who chose for subject of discourse, Num. xxiv. 5:—"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! &c." The sermon was able, eloquent and effectively delivered. In the afternoon Rev. Robert Hume of St. George, preached from Gal. vi. 15:—"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." This sermon also was one of very high order, clear, scriptural and instructive. The church at both services, though comparatively few strangers were present, was well filled. The sermons were listened to with deep attention; and, we have no doubt, by the blessing of God, will be rendered highly beneficial to worshippers.

The appearance of the church internally is elegant.—highly creditable to the gentlemen, Messrs. Turnbull and Thompson, who had the contract, and giving great satisfaction to the congregation, who have come forward readily, cheerfully and liberally, to fill up the subscription required to finish the work according to the estimate made. The church now will let for 622 sittings, and will hold easily 700 people. The U. P. congregation in Paris, though surrounded with almost all denominations of christians, have continued to grow, prosper, and become large. And, though they have never been noted for much liberality in contributing largely for the support of the gospel, yet, to their honour it must be allowed, they have done well. Never have they, even in their weak incipient stages, asked, or obtained any support for themselves as a congregation; and as soon as they could, they shewed much willingness to contribute to the funds of the church for missionary, and other purposes. During these few years past, they have manifested greater christian liberality than formerly; and now, when they are still more able, we have no doubt they will abound greatly in every good work. Concerning this congregation we would say:—"Peace be within thy walls, and prosperity within thy palaces, because of the house of the Lord our God I will seek thy good."—*Communicated.*

FISH CREEK.

The Fish Creek Congregation beg to acknowledge their obligation to kind friends in the Rev. Dr. Ormiston's Congregation, for private donations, to a considerable amount, through Mrs. F., for the liquidation of the debt on the Church.

CONGREGATIONAL CONTRIBUTIONS TO THE FUNDS OF THE
CHURCH, PRESBYTERIALLY ARRANGED.

From June 14th, 1869, to June 15th, 1869.

I. PRESBYTERY OF LONDON.

Congregations.	Mission Fund.	Institute Fund.	Synod Fund.	Total.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
Eng. Settlement	63 42	5 58		69 00
Bethel	30 92½			30 92½
Harwich				
Westminster	92 59	9 00	6 00	107 59
London	17 67			17 67
St. Mary's	75 00	12 25	8 00	95 25
Chatham	29 00	5 00		34 00
Adelaide				
Warwick	15 00			15 00
Hibbert	71 00	6 00	3 55	80 55
Downie	{ 35 00			} 99 00
Fullarton	{ 59 00		5 00	
Woodstock				
Carlisle		3 00		3 00
Detroit				
Windsor				
Florence				
Nissouri West				
Nissouri North				
Fish Creek				
Grant Co., Wis.				
Kirkton	15 00	3 55		18 55
Total	\$488 60½	44 38	22 55	555 53½

II. PRESBYTERY OF CANADA EAST.

Montreal	120 00	20 00	20 00	160 00
Madrid				
Huntingdon and Athelstan	36 00	5 17	3 25	44 42
Lachute				
New Glasgow				
Total	\$156 00	25 17	23 25	204 42

III. PRESBYTERY OF FLAMBORO'.

Flamboro' West	54 00	20 00	16 00	90 00
Caledonia	23 00	3 00	2 50	28 50
Oneida	10 00	3 00	2 50	15 50
Indiana	12 62	3 00	3 00	18 62
West Dumfries	66 00	7 00	8 85	81 85
Beverly	39 73	12 37½	3 00	55 10½
Chippawa	63 87½	6 00	5 10	74 97½
Crowland	15 50	3 00	1 43	19 93

PRESBYTERY OF FLAMBORO.—(Continued.)

Congregations.	Mission Fund.	Institute Fund.	Synod Fund.	Total.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
Hamilton	254 00.	60 00	.....	314 00.
Thorold	19 00	.....	3 00	22 00
Diamondville	10 00.	.....	.....	10 00.
Ancaster Village	19 45	2 75	3 00	25 20.
Ancaster East	10 50	4 60	5 31	20 41.
Ancaster West	14 64	2 69	3 43	20 76
St. George .....	.....	7 00.	.....	7 00.
Dundas	12 00	1 25	.....	13 25.
Paid over from Home Fund, by Rev. Thomas Christie, Treasurer	65 00	.....	.....	65 00.
Total	\$689 31½	135 66½	57 12	882 10.

IV. PRESBYTERY OF WELLINGTON.

Eramosa	78 18	10 00	26 00	114 18
Guelph	119 08	12 00	.....	131 08
Elora	96 00	21 00	.....	117 00
Galt	77 00	12 00	14 00	103 00.
Esquering .....	.....	.....	.....	.....
Alma .....	.....	3 50	.....	3 50
Total	\$370 26	58 50	40 00	468 76

V. PRESBYTERY OF TORONTO.

Toronto 2nd	89 00	40 00	12 00	141 00.
Dunbarton and Canton	30 00.	18 00	.....	48 00
West Gwillimbury	78 00	5 63	16 20	} 211 35.
Essa	105 00.	6 52	.....
1st Chinguacousy	6 35	.....	.....	} 6 35
2nd Chinguacousy .....	.....	.....	.....
Toronto 1st	59 02	.....	.....	59 02
Vaughan .....	.....	7 00	3 50	} 32 00
Albion	14 00	5 00	2 50	
Richmond Hill .....	.....	9 50	7 20	} 90 22
King	54 00	9 75	3 77	
Thornhill .....	.....	2 75	3 25	} 24 00
Ebenezer Church, Pickering .....	.....	.....	24 00	
Claremont	5 00	.....	6 00	11 00
Brampton and Toronto Township	10 67	8 00	3 45	27 12
Caledon	8 00	.....	.....	8 00.
Orangeville	5 00	.....	.....	5 00.
Tecumseth 2nd	2 00	3 00	4 00	} 22 00
Tecumseth 1st	3 00	5 00	.....
Total	\$474 04	120 15	90 87	685 06

VI. PRESBYTERY OF DURHAM.

Congregations.	Mission Fund.	Institute Fund.	Synod Fund.	Total.
Oakhill.....	\$4 00	\$4 00	\$4 00	\$12 00
Amherst Island.....	37 80	7 00	6 00	50 80
Whitby.....	30 00	12 00	7 00	49 00
Port Hope.....	80 00	.....	5 00	85 00
Clarke.....	90 00	80 00	8 00	128 00
Smith's Falls.....	80 00	.....	.....	80 00
Prince Albert.....	10 48	3 00	.....	13 48
Emily.....	24 00	10 00	4 00	38 00
Perrytown.....	8 00	8 00	8 00	24 00
Napanee.....	.....	.....	.....	.....
Columbus and Brooklyn.....	37 65	24 60	25 25	87 50
Newcastle.....	40 00	11 00	8 00	59 00
Pakenham.....	26 62	5 00	.....	31 62
Arnprior.....	3 25	.....	.....	3 25
Fitzroy Harbour.....	.....	.....	7 00	7 00
Tarbolton.....	.....	.....	.....	.....
Newton.....	164 00	30 00	20 00	214 00
Total.....	\$635 80	144 60	102 25	882 65

VII. PRESBYTERY OF BRANT.

Brantford.....	.....	.....	\$8 00	\$8 00
Paris.....	\$25 00	\$40 00	10 00	75 00
Stratford.....	13 00	2 00	3 38	18 38
Shakspeare.....	13 19	1 84	5 10	20 13
Mornington.....	.....	3 30	.....	3 30
North East Hope.....	.....	6 70	4 00	10 70
Ingersoll.....	68 00	16 00	6 00	90 00
Tilsonburgh.....	.....	.....	.....	.....
Culloden.....	.....	.....	.....	.....
Glenmorris.....	.....	7 00	.....	7 00
Blandford.....	.....	.....	.....	.....
Norwichville.....	.....	.....	.....	.....
Mount Pleasant.....	8 12½	.....	.....	8 12½
Total.....	\$127 31½	76 84	36 48	240 63½

VIII. PRESBYTERY OF GREY.

Owen Sound.....	\$55 60	\$8 47	\$8 00	\$72 07
Kincardine.....	.....	.....	.....	.....
McKinney's Corners.....	.....	.....	.....	.....
Lake Shore.....	27 00	3 00	3 00	33 00
Walkertown.....	.....	16 00	3 00	19 00
West Brant.....	.....	.....	.....	.....
Southampton.....	.....	.....	.....	.....
Riversdale.....	.....	.....	.....	.....
Culross.....	.....	.....	.....	.....
Menford.....	.....	.....	.....	.....

VIII. PRESBYTERY OF GREY.—(Continued.)

Congregations.	Mission Fund.	Institute Fund.	Synod. Fund.	Total.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
Euphrasia and Collingwood.....	9 00	.....	.....	9 00
North Brant and Bentinck	15 00	.....	.....	15 00
Total	\$106 60	27 47	14 00	148 07

IX. PRESBYTERY OF HURON.

Warrensville	{ 44 00	}	6 00	65 00
Thames Road.....	{ 15 00			
McKillop	76 57	3 00	.....	79 57
Bayfield .....	.....	.....	.....	.....
Goderich	8 00	2 00	2 00	12 00
Grey .....	.....	.....	.....	.....
Turnberry .....	.....	.....	.....	.....
Howick.....	.....	.....	.....	.....
Brucefield .....	.....	.....	.....	.....
Total.....	\$143 57	5 00	8 00	156 57

X. INDIVIDUAL DONATIONS.

A lam L. Argo, a deceased child 1. years old.....	Mission Fund.	\$9 00
A Friend to Missions		2 00
do General Missions		14 00
Total.....		\$25 00

XI. ABSTRACT OF THE PRECEDING LISTS.

Congregational Contributions in the Presbytery of	Mission Fund.	Institute Fund.	Synod Fund.	Total.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
London	488 60½	44 38	22 55	555 53½
Canada East	158 00	35 17	23 25	204 42
Flamboro'.....	689 31½	185 66½	57 12	882 10
Wellington.....	370 26	58 50	40 00	468 76
Toronto.....	474 04	120 15	90 87	685 06
Durham	685 80	144 60	102 25	882 65
Brant	127 31½	76 84	36 48	240 63½
Grey	106 60	27 47	14 00	148 07
Huron.....	143 57	5 00	8 00	156 57
Individual Donations	25 00	.. ..	.. ..	25 00
Total.....	3216 50½	637 77½	394 52	4248 80

XII. STATE OF EXPENDITURE.

		\$	cts.	\$	cts.
<i>1st. Mission Fund.</i>					
Balance in Fund, on 14th June, 1859.....				1696	15
Collected during the year, according to preceding list				3216	50½
Balance of Interest.....				43	40
				4956 05½	
<i>Discharge.</i>					
Paid to Rev. James Dick.....		10	40		
Do John Scott.....		243	45		
Do William Clark.....		151	18		
Do Gilbert Tweedie.....		140	00		
Paid to the Prince Albert Congregation.....		120	00		
Paid to Mrs. Henderson, Fitzroy Harbour.....		117	00		
Paid to Rev. Robert Torrance, Salary and Expenses.....		58	38		
Do Mr. Carruthers.....		111	00		
Do William Peattie.....		85	00		
Do Daniel Todd.....		125	45		
Do Walter Scott.....		181	47		
Do James Howie.....		95	00		
Do Donald McLean.....		144	00		
Do John Paterson.....		207	55		
Do Walter Inglis.....		192	20		
Paid to Mr. James Fraser, Catechist.....		120	30		
Paid to Rev. William Inglis, expenses.....		7	68		
Do Robert Hume.....		6	94		
Do R. C. Moffat.....		40	00		
Do William C. Young.....		272	92		
Do Patrick Greig.....		84	30		
Do T. J. Scott.....		65	00		
Do Robert Monteath.....		120	00		
Do Thos. Christie, due him as Treasurer of the Home Fund.....		3	99		
Printing, Postage, charges, &c.....		13	05	2711	26
In Mission Fund on 15th June 1860.....				2244 79½	
<i>2nd. Institute Fund.</i>					
Balance in Fund on 14th June, 1859.....				30	73
Collected during the year according to preceding list.....				637	77½
This includes \$29.00 forwarded to the Students' Fund.....				668	50½
Less.....				29	00
				689 50½	
<i>Discharge.</i>					
Paid to Rev. Professor Taylor, D. D.....		461	20		
Do Dr. Thornton, expenses.....		24	75		
Do Robert Torrance, expenses.....		4	00		
Paid to Officer. and for Fuel and Gas.....		90	00	579	95
In Fund 15th June, 1860.....				59 55½	

XII. STATE OF EXPENDITURE.—(Continued.)

<i>3rd. Synod Fund.</i>		
Collected during the year, according to preceding list.....		\$394 52
<i>Discharge.</i>		
In arrears on 14th June, 1859.....	\$183 80½	
Paid to the Clerk of Synod.....	72 95½	
Do Rev. Thomas Christie for Home Fund.....	20 00	276 76
In Fund on June 15th, 1860.....		\$17 76

BASIS OF UNION BETWEEN UNITED PRESBYTERIAN CHURCH AND PRESBYTERIAN CHURCH OF CANADA, AS AGREED UPON BY JOINT COMMITTEES OF BOTH CHURCHES, 1st AUGUST, 1860.

Whereas, for the glory of God and the welfare of the Church, it is desirable that a Union should be effected between the "*United Presbyterian Church*" and the "*Presbyterian Church of Canada*," on such terms as may be agreeable to the Word of God, and the standards accepted by both Churches: Whereas also it is expedient that a Basis of Union, in terms of the six Articles which follow, be adopted, as a statement of principles in regard to which the Churches are mutually agreed: Whereas, besides, it is desirable to prevent any possible misapprehensions in reference to the fourth of said Articles, it is therefore *hereby declared*, that no inference from that Article is legitimate, which asserts that the civil magistrate has the right to prescribe the faith of the Church, or to interfere with the freedom of her ecclesiastical action: And it is further declared, that, in regard to the practical applications of said fourth Article, unanimity of sentiment is not required in the united body, and that if any particular case should emerge, it may, and can only, be considered and determined by the Church Courts, in accordance with the general principles and procedure of Presbyterian Churches: Be it therefore Resolved,—

I. *Of Holy Scripture.*—That the Scriptures of the Old and New Testaments, being the inspired Word of God, are the supreme and infallible rule of faith and life.

II. *Of the Subordinate Standards.*—That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her Subordinate Standards.

But whereas certain sections of the said Confession of Faith, which treat of the power or the duty of the civil magistrate, have been objected to, as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogatives which Christ has vested in his Church, it is to be understood:—

1. That no interpretation or reception of these sections is held by this Church, which would interfere with the fullest forbearance as to any difference of opinion which may prevail on the question of the endowment of the Church by the State.

2. That no interpretation or reception of these sections is required by this Church, which would accord to the State any authority to violate that liberty of conscience and right of judgment which are asserted in chap. xx. sec. 2 of the Confession; and in accordance with the statements of which, this Church holds that every person ought to be at full liberty to search the Scriptures, without let or hindrance; provided that no one is to be allowed, under the pretext of following the dictates of conscience, to interfere with the peace and good order of society.

3. That no interpretation or reception of these sections is required by this Church, which would admit of any interference on the part of the State with the spiritual independence of the Church, as set forth in chap. xxx. of the Confession.

III. *Of the Headship of Christ over the Church.*—That the Lord Jesus Christ is the only King and Head of His Church; that He has made her free from all

external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto.

IV. *Of the Headship of Christ over the Nations, and the duty of the Civil Magistrate.*—That the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and is therefore King of Nations, and that all men in every capacity and relation are bound to obey His will as revealed in His Word; and particularly that the civil magistrate (including under that term all who are in any way concerned in the Legislative or Administrative action of the State) is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ.

V. *Of Church Government.*—That the system of polity established in the Westminster Form of Presbyterian Church Government, in so far as it declares a plurality of Elders for each congregation, the official equality of Presbyters, without any officers in the Church superior to the said Presbyters, and the unity of the Church in a due subordination of a smaller part to a larger, and of the larger to the whole, is the government of this Church, and is, in the features of it therein set forth, believed by this Church to be founded on and agreeable to the Word of God.

VI. *Of Worship.*—That the ordinances of worship shall be administered in this Church, as they have heretofore been, by the respective bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory of Worship.

[An Interim Meeting of the U. P. Synod has been called by the Moderator, to be held in the U. P. Church, Bay Street, Toronto, on Tuesday, 2nd October at 7 P.M., "for the purpose of considering the Report of the Synod's Committee on Union, with the Presbyterian Church in Canada, then to be submitted; and for the transaction of any other lawful business."]

U. P. PRESBYTERY OF LONDON.

This Presbytery met at Woodstock on Tuesday the 7th August, for the purpose of inducting the Rev. Wm. Inglis late of Westminster, to the pastoral charge of the vacant congregation there. Rev. Robert Hall preached a lucid and suitable sermon on these words:—"We preach not ourselves, but Christ Jesus the Lord." Afterwards Rev. Mr. Skinner narrated the steps which had been taken to bring about the settlement of Mr. Inglis. With much solemnity the pastoral union was formed, and Mr. Inglis was saluted by his brethren as Minister of the congregation. In the absence of Rev. Mr. Proudfoot, Rev. Mr. Murray, late of Princeton, who organized the congregation first of all, addressed the newly inducted pastor, and Rev. Mr. Balmer, of Detroit, addressed the congregation. After devotional exercises conducted by Rev. Messrs. Cross of Ingersoll, and Hamilton of Downie and Fallarton Mr. Inglis was introduced to his people by his predecessor, and afterwards to his session.

Soiree.

In the evening a soiree was held in the Town Hall which was very numerously attended. The ladies of the congregation managed the *table* part of the *Soiree* in a remarkably handsome style. After that part was over, Rev. Mr. Balmer having been called to the chair, in a few introductory remarks began the second part of the *Soiree*. It was no unfit appendix to the ladies' part. Rev. Dr. Fyfe, the head of the Literary Institute of Woodstock delivered an excellent address on:—"The family as affected and elevated by christianity." He was followed by Rev. Mr. McDiarmid of the Free Church, who gave an interesting address on "Congregational Prosperity." Rev. Mr. Robertson of Blandford, spoke on:—"Machinery for aggression a characteristic of healthy christianity. Rev. Mr. Ball of the Bible Society, was there too, and spoke of "Our National Privileges." "Plenty of work and how to do it" was Mr. Skinner's theme, and Mr. Inglis in a highly suitable manner closed the programme of addresses. The speeches were alternated by pieces of music sung by the choir. It was a happy evening, and

we could not help deeming it a fit beginning and welcome to the ministrations of one who will certainly make his influence to be felt for good.—*Communicated.*

Gleanings.

UNION COMMEMORATION FUND.

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

DEAR SIR,—In view of the Union of the Churches next year, it has occurred to me that the present would be a most fitting time to commence raising a "Union Commemoration Fund," as a testimony, by the members and adherents of the Church, of their hearty approval of the Union—as an earnest that it is not to be a dead letter; but as one of its objects is greater means of usefulness, why the sooner these objects are looked after the better. It is plain that funds will be needed by the United Church to enable them to carry out any scheme of usefulness that may be desired. I would propose that the sum of Ten Thousand Pounds be raised throughout our congregations, by means of a large staff of collectors, appointed by each congregation, whose duty it would be to collect weekly payments from members and adherents, in sums of one penny, three pence or six pence per week, at the option of the subscriber. A Committee might be appointed in Toronto whose duty would be to prepare, and extensively circulate, an Address to the congregations setting forth the duty and privilege of vigorously helping forward the movement—providing collecting books and giving such information as might be desired by any congregation. In fact their duty would be to keep the matter alive, and to find their treasurer in possession of ten thousand pounds to be presented to the church on the day of consummation. I refrain from going into further details, trusting that wiser heads may take the matter up, but would merely suggest that the foundation of a fund for decayed ministers might be laid, and aid given for the erection of new churches in destitute districts, as worthy objects of the fund. It would be a proof to the world, which not unfrequently sees no reality or desirableness in any movement emanating from a religious body unless accompanied with their gold and silver, that christians still do "love one another;" and I well remember travelling in Scotland during disruption times, meeting persons who had hitherto stood aloof from religious movements and were avowedly worldly, not only contributing of their own wealth to the cause, but actively engaged as collectors, being won by proofs which they could understand, viz., the abandonment of worldly interests by the faithful ministers of the Church of Scotland for the cause of Christ.—Your obedient servant,

Toronto, August 13th, 1860.

A FRIEND TO THE UNION.

[The above is from an excellent Member of the other Church. We need scarcely say we should be delighted to see his idea realised.—Ed.]

INVITATION BY THE EVANGELICAL ALLIANCE TO A WEEK OF PRAYER IN 1861.

Our Missionary brethren at Lodiana invited Christians throughout the world to begin this year with united supplication for the enlarged outpouring of the Holy Spirit. The cordial response to their appeal, is fresh in the memory of us all. The earth was girdled with prayer. The sun for seven days never set on groups or congregations of praying believers. Many striking answers to these prayers are known to have been received. Eternity alone will reveal all the blessings which were vouchsafed.

The recent Missionary Conference at Liverpool directed their attention to the subject, and expressed their earnest hope that "the whole Church of God throughout the whole world" would set apart a week for special prayer at the beginning of next year; and the promoters of the Conference have communicated their desire that the Evangelical Alliance would prepare and issue an invitation to this effect. A similar wish has been expressed by the Lodiana Mission-

aries. The Committee of the Alliance cannot hesitate for a moment to undertake the duty to which they are thus called, and they do it the more readily since it is so entirely in accordance with their antecedent practice.

It is proposed that the eight days, from Sunday, January 6th, to Sunday, January 13th, inclusive, 1861, should be observed as a season of special supplication. This would leave the first few days of the year free for other engagements, to which, in many cases, especially on the Continent, they have long been devoted; and the commencement on the Lord's day would afford pastors and teachers an opportunity of urging the privilege of united prayer.

With a view to give something of precision and agreement to our worship, the following subjects are suggested for thought, prayer, and exhortation, day by day:—

Sunday, Jan. 6.—The promise of the Holy Spirit.

Monday, 7.—An especial blessing on all the the services of the week, and the promotion of brotherly kindness among those who love the Lord Jesus Christ in sincerity.

Tuesday, 8.—The attainment of a higher standard of holiness by the children of God.

Wednesday, 9.—A large increase of true conversions, especially in the families of believers.

Thursday, 10.—The free circulation of the word of God, and a blessing upon Christian literature.

Friday, 11.—A large outpouring of the Holy Spirit upon all bishops, pastors, and elders of the Churches, upon all seminaries of Christian learning, and upon every Protestant missionary among Jews or Gentiles, upon the converts of his stations, and upon his field of labour.

Saturday, 12.—The speedy overthrow of all false religions, and the full accomplishment of the prayer, "Thy Kingdom come."

Sunday, 13.—Thanksgiving for past revival; and the enforcement of the solemn responsibility resting on every Christian to spend and be spent in making known the name of the Lord Jesus at home and abroad. Missionary sermons.

These subjects are capable of every variety of treatment. Union is strength. United prayer, united praise, has power with God, and prevails—2 Chron. v. 13, and xx. 20-22, Acts iv. 31-33. Every day the standard of the Cross advances. Every day new fields of holy warfare open before us. Every day the conflict thickens. The aggressions on the camp of the enemy are stirring up all his wrath. The very successes of Christ's soldiers multiply the calls for reinforcements. Our only hope is in God. Our expectation is from Him. Shall we not arise, and with one heart and one voice call upon Him from whom cometh our salvation? The Lord hath done great things for us. Showers of blessings have fallen upon many lands. There is a sound of abundance of rain. Shall not the posture of the Church be that of Elijah, prostrate in importunate prayer? It was when all the people shouted with a great shout that the walls of Jericho fell. Who will refuse to raise the voice of supplication? The last recorded words of the Son of Man are reverberating through Christendom, "Surely I come quickly." Who will not respond, "Amen. Even so; come, Lord Jesus.

C. E. EARDLEY, Chairman.

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