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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. IV. TORONTO, JULY 1, 1857.

No. 7.

Miscellaneous Articles.

THE BOOK AND ITS SUBJECT.*

The book, we mean, is the Bible, and its subject, is salvation for fallen man. In the following remarks we intend to show that the grandeur of the theme proves the divinity of the book. We design not to speak of its external evidence, but we invite attention to the *substance* of the Bible as a proof that it comes from God. This is a reason of the hope that is in us, which is patent to all. It offers satisfaction to the highest intellect, and gives rest also to the lowliest heart. Yet it is remarkable, this is the branch of Scripture evidence that unbelievers have most neglected. They have argued about Bible miracles and prophecies; they have mustered up for the hundredth time feeble objections to isolated facts; but not one of them has approached the great plan of salvation indicated in the Bible, to show that the human mind is competent to have devised it. There is no infidel writer, who has ever looked at the substance of the Bible in its coherence and unity, as a whole, and attempted to prove to candid reason, that it is not from God. This is a post of the christian fortress that unbelievers have hitherto left unassailed, and it may be thus inferred they perceive it to be impregnable. They therefore choose rather to direct their attacks against the outworks, than to point their artillery at the heart of the citadel.

It appears well for us, then, to mark the bulwarks of Bible truth, in considering the subject of which the Divine Book treats. And it may be observed here, that it might be presumed a book from God would bear the stamp of his mind, in its substance. In looking on the world He has formed, we see evidence that He made it. Traces of power, and wisdom, and judgment, are everywhere apparent, in creation, that prove it the work of none other than a Divine hand. So, in studying the Bible, we perceive proof that God gave it. The deep thought that runs through it—the redeeming plan that forms the grand theme of it—is evidence to us that no other than a Divine mind can be its author. A book, we know, by its style and contents, may decide for itself the question of its origin. It may discover throughout, so lofty thoughts, so

* This paper, by an able minister in Scotland, is specially intended for reflecting and enquiring young persons, who may not be settled in the faith of the gospel. We earnestly recommend it to their candid and serious consideration, and pray God that He may be graciously pleased to make it effectual for the all-important objects contemplated by its excellent Author.—ED.

refined sentiments, so many sublime and original ideas, that though it bears no name, and no distinct testimony is given respecting it, yet competent judges have no difficulty in telling who is its author. The similarity in style or thought, to some other acknowledged work of a writer, may leave no reasonable doubt that this is a production of his pen. The evidence accumulates here, according as a work abounds in displays of moral qualities, or expressions of the emotions of the heart. The children of a family might have no external evidence, in the seal or address of a letter, who was its writer; but they need no outward mark to prove to them that it has come from none other than their own father. Admit it to be possible that a stranger could copy his seal and handwriting, yet they know well it is in the power of none to imitate the voice of his heart. The love of a father that breathes in every line of his letter, the deep words of affection spoken to the inmost soul of each one of them,—these, they *feel*, a stranger could not feign; and this carries full conviction to their mind, of the authorship of the epistle. A book or letter may thus bear such unmistakeable evidence, in its substance, of its writer, that it would be reckoned a perversion of judgment, to attribute it to another source, especially to one of inadequate capacity for its production. What, for instance, would be thought of the judgment or taste of the individual, who should assert that Milton's "Paradise Lost" was written by a Hottentot, in a state of barbarism in Africa; or, that the "Olney Hymns" were composed by a Hindoo, amid all the darkness of heathenism, in India? Such monstrous dogmas as these would be supposed proof of a person's insanity, and no regard would be paid to his verdict, in any enquiry of reason in the field of truth. Now, as we might expect the Book of God would exhibit in its substance sure evidence of its authorship, so we find in it here, unmistakeable proofs, that none other but his mind can have uttered its grand truths. It would be, indeed, far easier to believe that a Hottentot wrote the "Paradise Lost," and a Hindoo composed the "Olney Hymns," than to believe that uninspired, fallen men were the authors of the Bible. To assert that sinful man, unaided by the Spirit of God, originated the glorious thoughts, penned the noble words, planned the great doctrine, which runs through the Bible, is, we venture to say, a display of moral insanity, to which the case just supposed bears no comparison. The cause alleged is, we hold, as insufficient for the effect, as were the word of a child to the creation of the world.

This prepares us for now examining the evidence actually afforded by the plan of salvation revealed in the Bible, that the book is from God. And here, at the very threshold of the inquiry, it appears that no finite mind is competent to *originate* the idea of redemption for our fallen race. Nature utters no voice to give birth to the thought; for though she speaks of Divine bounty, she says nothing of a disposition in him to pardon. Reason discovers no ground to encourage the hope; for though she declares God to be just, she fails to reveal him as a Saviour. Nothing that man knows or can know of God, by unassisted reason, avails for taking the very first step to the idea of human redemption. We may be told, indeed, that reason testifies God is holy, and true, and good. But this is not enough; the grand question is, Is he *merciful*, and can he show mercy in an honorable way to our race? Mercy, it is manifest, is different from goodness. Goodness is properly favour to the holy, mercy is favour to the guilty. The former, therefore, by no means implies the exercise of the latter; so that though God had been known to be beneficent to the innocent, it could not be inferred that he would be certainly merciful to the sinful. It cannot be deemed unfair to argue what the human mind is capable of achieving here, from what it has actually accomplished, in the most favourable circumstances. Those especially, who boast of the power of philosophy to guide man to the heights of wisdom, will not affirm that the Hebrew teachers were of themselves more able to penetrate farther into the mysteries of the Divine nature, or to solve great moral questions, than were the sages of Greece in the most glorious days of the Academy and the Porch.

Yet none of the great men who then sounded the depths of human knowledge, arrived at any certain belief of the divine mercy. Socrates, it is well known, expressed a doubt whether it is *possible* for God to pardon sin. How, then, can it be thought that man is competent to originate the idea of human salvation, when he has no means of determining, from mere reason, whether God is merciful,—a truth which lies at the very foundation of redemption for the fallen? Nor is this all. Even though the attributes of divine mercy were discovered as belonging to God, how shall it be known, except by his express word, if he shall exercise it to guilty man? He might be merciful, and yet sufficient reasons might appear to His infinite wisdom, why His mercy should not be extended to our race. We know an earthly sovereign may be generous and disposed to forgive, and yet considerations arising from the honour of his character, or the safety of his kingdom, may forbid him to exercise his clemency to all the people in a rebellious province. And who could have told if it would be consistent with the glory of God's throne, to show mercy to fallen man? If we may advert here, to a fact of Bible revelation in illustration, we learn that fallen angels, though needing Divine mercy as much as we, have not been visited with any redeeming grace. What human being, then, could declare whether God should extend to our guilty race his saving mercy! Might it not have been feared, since he had passed by the higher race of angels, he would not deign to regard, with his compassion, the lowly family of man?

Nay, still further, even though sure that God is merciful, and disposed to show favour to our guilty world, where is the man capable of devising a plan of salvation for the human race? What difficulties are encountered here, to adjust all interests in the great emergency? There is man, fallen, guilty, depraved in heart, estranged from God in condition, an heir of woe. How shall this sinful, miserable being be raised to the favour and fellowship of the Holy One? What obstacles are seen here for power to remove; what difficulties for wisdom to surmount; what wretchedness for goodness to relieve? In a plan of salvation, which shall fully meet the exigencies of this case, must not we recognise the sure impress of the infinite mind? To strengthen the proof of this, look too at the difficulties in the way of human redemption, arising from the character and law of God. By the sin of man, God is greatly displeased, and yet he pities the perishing, how then shall his anger be consistently turned away, and his compassion find an honourable channel to the fallen? The divine law cannot change, or remit its penalty to the transgressors without an adequate atonement be found? Nay, sin makes man afraid of his Judge, and averse to communion with Him, how shall the terrors of guilt in the human breast be changed for a once fervent, but now lost love?

These were some of the great questions to be solved in the scheme of mercy for men. Is not the utter inadequacy of the human mind to grapple with such problems demonstrated by the history of all false religions? What do we find in all these but a consciousness in man of sin, and a total failure of finding the way back to God. Many paths are pursued, but the human conscience is satisfied with none of them, in leading upward and homeward to God. At one time God's law is brought down to the level of man's necessities, and he attempts to walk in safety over its inept penalty. At another time God's goodness is exalted, to hold out to man a free pardon, and while mercy in the one balance ascends, justice in the other sinks to the earth, to be over-trampled and soiled. In these human devices, if atonement is thought of at all, it is to be specially observed that satisfaction is always proposed by the offering of a *lower* for a *higher* nature. While it is a dictate of enlightened reason that it is not *possible* for the blood of bulls and goats to take away sin, this is yet the highest reach of man's unaided mind, in its thoughts of sacrifice for its transgression. Further than this, man cannot of himself go, unless, indeed, we regard as an exception the proposal, shocking even to his own moral nature, that he should give the fruit of his body for the sin of his soul.

It has never, save as revealed in the Bible, entered into the heart of man to conceive that the *higher* should be made a sacrifice for the *lower* nature; and yet, when it is disclosed, this appears to reason necessary in an atonement for human sin. The question of the competency of man to devise a plan of salvation, is thus brought to the test of history, and here it must be held as settled forever to be wholly beyond his power. This attempt has been made by unaided man—earnestly, perseveringly, anxiously made—made in all circumstances—by men of the greatest minds—and yet utter failure is inscribed on every such endeavour. In the face of these facts of human history, what shall we say of those who still venture to assert that the Bible affords no evidence in its substance that it is a book from God. They will tell you that its plan of human redemption is not beyond the mind of man to devise. Yes, you will meet with young men, mere lads, scarce out of their teens, some of whom that could not calculate the period of the next eclipse of the sun, or even work a miscellaneous question in “Gray’s Arithmetic,” though their life depended on their success, and yet they have the assurance to argue with you, that youths like them are quite competent to solve the whole moral problems connected with the redemption of human sinners to God. Or you will meet with old men, who have shown, perhaps, a lack of wisdom to negotiate a treaty between two nations at variance, or even to manage the concerns of their own families, and yet they have the presumption to affirm that men like them, by their own unassisted reason, worked out the wondrous plan of salvation revealed in the Bible. Human blindness and folly never surpassed this in vain imaginations, and surely they can go no further in absurdity, while attempting to account for the facts of the Bible. Let not unbelievers parade the difficulties which attach to the Christian faith. Verily they have difficulties in abundance in their own creed. Here, on this one point, they have a scheme of human redemption delineated in the Bible, touching on the deepest moral questions in the universe, embracing the interests of all beings, arranging all righteously, harmoniously, all wisely, and the theory of unbelief is that *this* is effected just by men of like passions and powers with ourselves. The Bible unfolds a plan of salvation which meets the wants, and wins the approval of the human conscience, while it arouses against it, the depraved passions of the human heart; and yet the creed of the skeptic is, that this book originated with men, who sacrificed their conscience at the shrine of falsehood, and claimed an inspiration which they knew they did not possess. A Chinaman, on returning a Bible to a missionary, who had given it on loan to him, was once asked how he liked the book. He replied, “I like the book better than the book likes me.” This is the testimony of the universal heart of man to the Bible. It gains at once the approval of his highest moral nature, while it awakens his dislike, because it witnesses against his passions and his sins. The Bible has been battling all along with human prejudices and human lusts, while it has had every where the human conscience on the side of its plan of redemption; and yet the infidel hypothesis is, that that plan to which the depraved human heart is so inveterately opposed is nevertheless its own offspring. Again, we say let not unbelievers talk to us of the difficulties of the Christian faith, let them rather look at such absurdities as those which beset their own system; and they must be blind indeed, if they do not see that skepticism is indissolubly wed to the sheepest credulity on this earth.

We enter not at present on the positive side of our argument, but conclude with an illustration of the power of the Bible in giving light and life to one of the greatest of the sons of men. In a garden near Milan, in the spring of the year 372, a young man lay one morning under a fig tree, moaning and bathed in tears. “Take and read!” cried a voice to him from a neighbouring house, “Take and read! take and read!” A neglected Bible flashed on his thoughts as the object of the admonition, and he hastened to a friend, with whom a short time before he had left a roll of Paul’s Epistles. “I seized the roll, in silence,” says he, describing the scene; “the chapter on which my eye first

alighted was the 13th of the Romans, 'Put ye on,' it said, in closing, 'the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.' I did not want to read any more, nor was there any need, every doubt was banished." That young man was the illustrious Augustine, and from that hour he was on the Lord's side. "A passage from God's word," says Gaussen, alluding to the occasion, "had kindled that glorious luminary, which was to enlighten the church for ten centuries, and whose beams gladden her even to the present day.

(To be concluded in our next.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

In the circumstances narrated in the former paper, it was felt necessary to put forth a combined and systematic effort in opposition to *Establishments*, and in defence of the gospel plan of sustaining and advancing the Christian church; and, therefore, at the meeting of the United Secession Synod in September, 1831, a number of ministers met together to consult about the best means of promoting the Voluntary support of the gospel. It was their unanimous opinion that an Association might be formed, consisting of evangelical dissenters of different denominations, which by public meetings and publications might do much in defending their principles,—in obtaining redress of grievances, and in preparing the way for what was believed would ultimately take place—the abolition of all civil establishments of religion. They further appointed a provisional committee to call a public Meeting of their friends at some convenient time, when they might consider of a constitution and plan of operation for the Association contemplated. Accordingly, this meeting took place in Edinburgh on the 24th January, 1833, when it was unanimously resolved, "That an Association should be formed having for its object the asserting and maintaining of the rights of Voluntary churches." At the same time a committee was appointed to draw up rules and report to another meeting. In consequence of this arrangement, a large assembly of the friends of Voluntary church principles met in Edinburgh, consisting of clergymen and laymen belonging to the various denominations of evangelical dissenters. The Rev. Dr. Peddie, was called to the chair. The Rev. Mr. McGilchrist, who had been appointed convener of the committee formerly appointed, reported their proceedings, and read the rules they had prepared. The following resolution was then moved by Andrew Coventry Dick, Esq., Secretary, seconded by the Rev. Dr. Brown, and unanimously adopted:—"That this meeting approve of the Report of the committee, now read, and that the gentlemen present do now, agreeably thereto, form themselves into a society, by the name of 'The Voluntary Church Association,' and adopt the fundamental principles and rules, recommended in said report, as the fundamental principles and rules of said Society."

The following are the principles and rules referred to:—"That a compulsory support of religious institutions is inconsistent with the nature of religion,—the spirit of the gospel,—the express appointment of Jesus Christ,—and the civil rights of men:—That in every case where the individual disapproves of the system supported, or of the principle of its support, it is an unwarrantable attack on the rights of property, and a direct invasion of the rights of conscience:—That it keeps in a state of unnatural separation those who ought to be united, and in a state of unnatural union those who ought to be separated:—That its tendency, as exhibited in its effects, is to secularize religion, promote hypocrisy, perpetuate error, produce infidelity, and destroy the unity and purity of the church, and disturb the peace and order of civil society:—That

by its direct and indirect influence, it is among the principal causes of the low state of Christianity in those countries where it is professed, and of the slowness of its progress throughout the world:—And that while thus unreasonable, impolitic, unjust, and mischievous, it has not even the plea of necessity, Christianity having within itself, in the native influence of its doctrines, on the minds of those who believe them, everything which is requisite for its efficient support, and indefinite extension.”

On the 12th of November, the same year, a similar Society was organized, in Glasgow, at the formation of which the Rev. Dr. Dick presided. The committee of this society commenced a periodical, of which Dr. Marshall was appointed Editor, entitled—The Voluntary Church Magazine, which was entirely devoted to the advocacy of the principles on which these associations were formed. This magazine continued for several years, and on the whole was conducted with much talent and energy, and with a variety of matter all bearing on the great questions in agitation, which could scarcely have been anticipated, and it proved a powerful auxiliary in advancing the Voluntary cause.

Similar Associations to those we have mentioned were formed in the principal towns of Scotland, and in many of the rural districts; and in England, particularly in the northern counties, several such societies were organized: and many valuable pamphlets on the subject were published, and widely circulated, particularly those of Drs. Wardlaw, Brown, and Heugh, by which the cause was powerfully advocated.

By this time, the friends of the Established Church, who had affected indifference to these movements began to be alarmed, and instead of continuing silent, as would have been their wisdom, they thought it high time to put themselves in a posture of defence by forming associations and issuing publications in support of their own principles. The Church of Scotland Magazine as it was called, a monthly periodical, which continued but a short time, and the Guardian, a weekly newspaper, both filled with scurrility, misrepresentation, and abuse, were among the instruments employed in attempting to maintain their ground. These measures, however, which the injudicious friends of civil establishments employed, instead of forwarding their cause, were, through the haughty and violent spirit which was displayed, the very means of making converts to ours.

At length a Vindication of Ecclesiastical Establishments, by far the most able and effective, was published by Dr. John Inglis, one of the ministers of Edinburgh. “This publication,” says Dr. McKerrow, “is characterized by perspicuity and candour. The pervading tone of it is that of calm dispassionate reasoning, and it is honourably free from all personal abuse of his opponents. As a clear and able statement of the arguments in favour of religious establishments it is fairly entitled to take the lead of all the publications which have been called forth by the present controversy on that side of the question. If the author has failed in conveying conviction to the mind, this is to be attributed more to the inherent weakness of the cause which he had undertaken to defend, than to any want of tact or ingenuity in the mode of conducting his vindication.”

Dr. Marshall had felt that he had been contending with persons unworthy of his notice, as they assailed him under a mask. But now as honorable a champion had come forward as the National Church could furnish. He accordingly prepared to meet him in a series of Letters. But before the volume had passed through the press Dr. Inglis died, which occasioned an awkwardness in the epistolary form which had been adopted, being addresses to one who had gone the way of all the earth. This circumstance did not affect the merits of the work, in which, it has been said that, meeting the Doctor’s arguments, and exposing his fallacies with great ability, and introducing facts and illustrations which were not in his former publications, he fully sustained the reputation he had acquired.

It can easily be conceived that by this time much consternation was felt among the friends of establishments, by seeing the current of public opinion so much against them, and it cannot be wondered at that much perplexity pervaded ecclesiastical courts. For several years about this time, it is said, that the speeches in the General Assembly on the engrossing topics discovered the alarm which the general agitation on the Voluntary question had produced among all parties belonging to the National Church. "A degree of irresolution," says Dr. McKerrow, "marked their proceedings which we look for in vain in the annals of those years, now gone by, when Dissent, instead of demanding, with a clamorous voice, an equality of rights, was thankful to be permitted to exist. Those who for some time past have been guiding the counsels of the supreme judicatory of the Church of Scotland, have felt themselves placed in an awkward and difficult predicament. On the one hand, the people demand a reform of their ecclesiastical institutions. On the other, the aristocracy wish things to continue as they are. While it is acknowledged that there is no small danger to the stability of the National Church in alienating from it either of these classes, it is also admitted that a difficulty of no ordinary kind presents itself in the attempt to reconcile the jarring wishes and interests of both. The making of such attempt is perilous as well as difficult; and the danger consists in this, that while half measures are adopted for the purpose of pleasing both parties, neither will be satisfied."

Such an experiment, however, was conceived and attempted by the evangelical party, which had been gradually increasing in strength, and now hoped to gain the ascendancy in the General Assembly. It was pleasant to all the friends of Christ, it was particularly pleasant to the United Secession Church to see the increase of this party in the Establishment. For now they saw the effects of their late happy union, and of their consequent rapid progress and growing influence. Now the wisdom of Providence was seen in preventing the early Seceders from returning to the Establishment, which, instead of promoting the growth of evangelical doctrine, would likely have enabled the moderate party to retain their ascendancy, and even after a short time, as before the Secession, to have carried on a course of defection by which the vestige of evangelical doctrine might have vanished from the Church of Scotland. The influence of the Secession, even in its divided state, in proportion as the two parties increased, had a tendency, not to crush, but to keep alive and advance the doctrines of grace in the National Church. But when united, and when their numbers and influence were so rapidly advancing, it was found that the Church of Scotland altered its policy, and instead of appearing so much as formerly a house divided against itself, by the standing aloof of the moderates and orthodox from each other, they mingled more together to conceal their differences: and all parties seemed to respect the Standards, and the number of faithful ministers more and more increased. God was now showing how the Secession, after it had existed nearly a hundred years, had been destined to be the honoured instrument, not only of checking error and corruption in the Establishment, but of exciting it to higher attainments in purity and efficiency. What but their influence, operating now upon the very foundation of their system, as a National Church, led on to those measures and movements for reform, which we now proceed to consider, and which from their being pronounced illegal, brought out the most estimable portion from the fetters of ecclesiastical establishments by which, though they acknowledged it not, they had been bound for ages?

It is well known that when the moderate party were the great majority in the Establishment, Erastianism prevailed, and the minority, in some measure, wished to have it so; and no efforts to any purpose were made to extend the church: nay, opposition was usually made to anything like extension. The tendency of all Establishments obviously is to circumscribe, not to enlarge the church. It was always difficult in Scotland to get additional places of worship in the Scotch Establishment. Determined opposition was usually made by parish

ministers and others, to the erection of what were called Chapels of Ease. So much was this the case, that from the year 1774 to 1834, only sixty chapels had been erected. But all at once, to the amazement and surprise of many, a new born zeal appeared, and a rage for erecting chapels in all directions: and so zealous were the friends of Establishments in this matter alone, that in the year 1834, no less than other sixty chapels were built, and in a few years afterwards this number had increased to two hundred. What but the pressure from without, by the Voluntary movement, could thus alter the policy of the National Church? So widely were Voluntary principles spreading, and invading the Establishment itself, that it was necessary thus far to imitate the Voluntaries in supporting and extending their church from their own resources.

Since the Voluntary controversy was agitated the subject of Patronage had been often discussed in the General Assembly. Many motions were introduced with a view to induce the court to adopt measures to have the law of Patronage modified, and if possible to have it rescinded. These, however, were met by the Moderate party, still the more numerous, with stern opposition. Even many of the Evangelical party voted with the moderates on these occasions; for here also the fear of alienating the aristocracy of the nation from their church made them, as well as the moderates, opposed to popular election. Even Dr. Chalmers, the great leader of the evangelical party, deprecated the idea of popular election, and in this he was followed by many of his brethren on the same side of the Church: and Lord Moncrieff, of the Court of Session, expressed his satisfaction that they did not intend anything like popular election.

But whilst patronage was to be preserved to please the higher classes, it was necessary to do something respecting it to please the common people, or, as Dr. Chalmers expressed it, 'to popularize the Establishment.' This led to what was called the Veto Act, by which it was decreed that Patrons should not be intruded on any parish in opposition to the people. It gave them not the right of choice, but a power, in certain cases, to object to the settlement of ministers who were unacceptable. The supporters of this measure were called Non-intrusionists: and this was the highest privilege which the people, who were members of congregations and heads of families, were to enjoy. If a majority of such objected to the settlement of a minister, he was to be rejected, and the patron was to propose another. If still such opposition were made, rejection was to be repeated, and this for six months, when it was to devolve on the Presbytery to present a minister, who was to be settled whether acceptable to the people or not, for no further objections were to be allowed.

Such was the Veto Act, passed in 1834, when the Evangelical party first acquired the ascendancy. This party had long sought some mitigation to the rigour of patronage, although few of them desired its total abolition. But all their endeavours had been opposed and frustrated hitherto, by the Moderate party, who had till now been the prevailing party in the Church Courts. Now, however, when for the first time a majority of evangelical representatives had been secured in the Assembly, and being aware of the keen contention against all civil establishments of religion in which so many of their own people co-operated with the Dissenters, and doubtless prompted thereby, they lost no time in enacting such measures as they thought most likely to preserve their church in favour with the people at large. But although, what Dr. Chalmers called the gullibility of the people might dispose many of them to accept this act as a boon, yet it gave them little power afterwards. It did not give them any power to nominate a candidate: it only gave them, under much restriction, the power of rejecting the patron's presentee. We think it was rather an insult to the people than a privilege. The popular anecdote of the celebrated Rev. Dr. McCrie, immediately after this act was passed, shows how contemptible it appeared to him, as it did to many. In a sermon, preached to his congregation, he referred to it in the following terms:—"It is more than suspicious that the alleged boon should be presented by the hands of those who have

summarily and haughtily thrown out the petitions of the christian people against patronage. They say they have muzzled the monster. It is a mistake they have only muffled him, and they have muzzled the people."

It could scarcely be expected that this Act would operate satisfactorily, especially as it was the opinion of persons well acquainted with ecclesiastical law, that the Assembly in passing it had exceeded their powers by attempting to circumscribe the civil rights of patrons; and it was apprehended that the exercise of this Veto would bring about collision between the civil and ecclesiastical courts.

It was not long before these fears were realized. Many cases of collision occurred. We shall only take notice of the celebrated Auchterarder and Lethendy cases. Mr. Robert Young was presented to the parish of Auchterarder by the Earl of Kinnoul. But, the people exercising their Veto, he was rejected by a majority of the male heads of families. The Earl, however, would not submit to have his civil rights as patron thus wrested from him, and he entered an action before the Court of Session to ascertain whether this Veto Act was legal. The court gave their decision in favour of the patron, and ordered the Presbytery to proceed with the steps necessary for Mr. Young's ordination, and if found qualified to ordain him, and they prohibited the induction of any other. The House of Lords, to which an appeal was taken, confirmed the judgement of the Court of Session,—declaring that the Presbytery in refusing to take Mr. Young on trials had acted "illegally, and in violation of their duty." The other case was that the Commission of the General Assembly gave instructions to the Presbytery of Dunkeld to proceed with Mr. Kessen's settlement in the face of an interdict from the Court of Session. This interdict was granted at the instance of Mr. Clark, who had received a presentation to that parish from the crown, but was rejected by the people's Veto. The crown issued another presentation in favour of Mr. Kessen. But Mr. Clark still possessing the first presentation applied to the Court of Session to interdict the Presbytery in sustaining Mr. Kessen's presentation, which was done. The Commission then instructed the Presbytery to proceed upon the call alone to the settlement of Mr. Kessen. Mr. Clark applied to the Court of Session, and obtained a supplementary interdict against Mr. Kessen's induction. The Presbytery now sought further advice from the Commission, and they were ordered to proceed with Mr. Kessen's settlement as they had been before instructed, which they accordingly did. In consequence, the Presbytery were summoned to the Court of Session, and solemnly rebuked at its bar for acting in opposition to the civil court. Such were some of the workings of this Veto Act.

We do not enter on the celebrated Strathbogie case, where seven ministers, being a majority of that Presbytery ordained a minister in disobedience to the ecclesiastical authorities, and in obedience to the civil, and who, in consequence, were first suspended, and afterwards deposed from the ministry by the General Assembly, but were restored by the civil court. The matter was most anomalous, and shows into what a state of inconsistency and strife the affairs of the Church of Scotland had been brought. The late Rev. Dr. Hleugh of Glasgow, who looked on these movements with deep and prayerful interest, hoping that good would come out of evil, and order out of confusion, put some of these extraordinary proceedings in a striking light by a few epigrammatic sentences:—

"What a medley," said he, "have we here! First the Church passes a law which the civil authorities annul. Next the Church adheres to its annulled law in defiance of the civil authority. Then Patron, Presentee and Presbytery within the Church, defy the law of the Church. The Church rebels against the law of the land; and clergymen rebel against the law of the Church. The Church suspends rebellious clergymen, and the law liberates those whom the Church suspends. Ministers suspended from office exercise the office from which their own Church suspends them, and avowedly, in obedience to the

civil law, set apart to sacred office, men prohibited by the Church from entering into that office,—an office from which those conferring it are themselves suspended.”

Let no one say that ministers of an Established Church are, or can be, irresponsible, even in things sacred, to the civil authorities which grant them their civil Establishment.

(To be Continued.)

Reviews of Books.

THE CANADA EDUCATIONAL DIRECTORY AND CALENDAR FOR 1857-8.

Edited by THOMAS HODGINS, B.A., *University College, Toronto*. 8vo., pp. 121. Maclear & Co., Toronto, 1857.

This *brochure* is fully stored with statistical information, which so far as we have observed is correct, respecting the Educational Institutions of both Upper and Lower Canada. To the multitude of persons wanting information of that kind we cordially recommend the publication. One cannot glance at its pages without being struck with the profusion of schools, of one sort or another, and the vast number of teachers. Assuming the generality of these teachers to be moderately competent and diligent, the progress of education in the country ought to be great; and we believe it is considerable. Next to religion and morality, with which it is closely allied, nothing is more conducive to the real welfare of the community. The Editor of the Directory has our best thanks, and we hope he will be encouraged to continue the publication yearly. From the principle on which it is constructed an annual edition will be needed, especially considering the nascent and changing condition of our Provincial Institutions.

DEMONOLOGY; or the Scripture Doctrine of Devils. BY THE REV. JOSEPH YOUNG. 12mo., pp. 460. Edinburgh: Thomas Grant, 1856.

The author of this volume was, for a good number of years, minister of the United Presbyterian Church in Haddington, Scotland, his congregation being that of which the celebrated JOHN BROWN was first Pastor. Mr. Young uniformly maintained a most excellent character, and displayed great ability as a minister. A short time ago he resigned his charge and has come to this side of the Atlantic. We cordially wish for him all prosperity and comfort in his new home.

His work relates to an exceedingly mysterious subject—one regarding which it is not to be expected that we should possess very clear and definite ideas. It is certain, however, that Scripture does make numerous and forcible statements, and gives us many warnings, exhortations and promises, respecting it. It is obvious also, and indeed is frequently remarked, that this topic occupies a much less prominent place in religious teaching now, than it did in the days of our fathers; and there is truth in Mr. Young's allegation that great numbers deny the existence, or certainly the agency, of evil spirits in the affairs of men, or that at all events they practically ignore the doctrine by explaining away, explaining into almost nothing, those portions of the Word of God in which it is set forth. All real

believers in the inspiration and Divine authority of the Scriptures will concur with him in holding that we are bound to interpret fairly and candidly these sacred oracles on this, as on every other subject of which they treat, and receive with implicit faith, whatever they deliver, no matter what difficulties we may have to surmount, or what preconceived opinions to abandon.

When we come to details, a diversity of opinion will inevitably be found to exist. If a man writes a book on a subject, it generally oulks pretty largely in his mind; and Mr. Young goes farther in his views on some points respecting the agency of wicked spirits in the production of both moral and physical evil, than some sincere believers of the Scriptures may be prepared to accompany him. In his general principle, however, that we are to stand by the Word of God, he is altogether unassailable; and the following remarks will be allowed to be moderate and judicious:—

“On this point there are two extremes, against both of which it is deemed requisite to guard. The one errs by excess; the other, by defect. The supporters of the first exaggerate, while the defenders of the second depreciate, the potency of Evil Spirits: the former representing them as the authors of most, the latter as the promoters of but little, of the wickedness and misery prevalent in the earth. The truth, we apprehend, lies somewhere between these extremes; though *exactly where* we presume not to say. In other words, we confess our inability to fix the precise limit, or ascertain even the probable degree, of Demoniacal influence: yet, that it is less than some, and greater than many, are disposed to admit, is the general conclusion which the inspired accounts, carefully examined and compared, are conceived to indicate.”

He also in the amplest manner recognises the comfortable truth that Satan and all his subordinates are under the controul of the Almighty, and subject to such restrictions as He in his infinite wisdom sees meet to impose:—

“What ground for thanksgiving and joy, that the Wicked One is held in check by a Greater than he! As completely as the feeblest creature, is he, at every instant, and in every machination or effort, under subjection to the Almighty. His freedom of action, whether against a being or cause, is abridged or enlarged, as seems meet in the Divine sight. Hence the length to which, at one time, he is allowed to go, and the arrest which, at another, is laid on his procedure. Nothing can he accomplish, even with the co-operation of his assistants in iniquity, but what ‘the hand and the counsel of the Lord determined before to be done.’ Rejoice, ye children of men, that, whatever be the desires of his malice, whatever the devices of his cunning, whatever the puttings forth of his energy, he cannot, without license, hurt or annoy. What a comfort to earth, what a consolation to the pious, that the Lion of hell is like a ferocious savage, or an untamable monster, *in chains!* Evil he may design or concert; but, in opposition to the Sovereign Will, evil he cannot *effect*. How often is he foiled in his schemes and aims! A Wiser, as well as a Mightier, than he “taketh him in his own craftiness.”

“Still more apparent will be our cause of gratitude, if we suppose the case to have been otherwise. Conceive the Adversary to have been exempt from all inhibition or control; fettered by no restriction, save what the limitation of his faculties imposes; free to act, without curb or interference, by superior authority; executing his plans, and fulfilling his wishes, with the promptness and efficiency of an untrammelled and independent Potentate; his ability commensurate with his inclination, and his inclination equally the guarantee and the *measure* of his success. Imagine the fact to have been as now described: what might have been expected speedily to have been the consequence? So far as regards the posterity of Adam, that consequence should have been as

fearful as inevitable. Extreme and constant suffering here, and utter and hopeless ruin hereafter, could not have failed to have been the portion of every member of the race. The power of Apollyon had, in that case, been far more dreadful: exerted with a determination and a force, of which each and all would, unintermittingly, have been reaping the bitter fruits. Thanks, then, 'to the God of all grace,' who grants him not his cruel pleasure, in the accomplishment of his evil intentions, and the gratification of his malevolent desires; but who, while mysteriously permitting, mercifully restrains, overrules, and counteracts, his Agency."

Much of the prevailing disbelief, or at least practical disregard, of the scriptural doctrine respecting the existence and agency of evil spirits, Mr. Young ascribes to modern Authorship. He says:—

"If ever there was a period in the history of our Country, when both instruction and admonition, in relation to the evils in question, were peculiarly needed; that period seems to be the present. Of the popular literature of the day, not a little is deeply tinctured with an anti-evangelical spirit. Not only is this true, in regard to the large classes of Productions, that are of a decidedly Deistical, or semi-Deistical, character: Productions, either openly denying the Inspiration, or directly impugning the distinctive and fundamental verities, of Holy Scripture. It may also be affirmed of others, which profess to impart useful or entertaining knowledge and whose authors disclaim all intention of opposing, or disparaging, any of the announcements of Christianity. Often, they embody sentiments,—sometimes plainly enunciated, sometimes artfully insinuated,—which do not harmonize with the teachings of the Word. What, too, renders them the more dangerous is, that the incongruity is not always apparent.

"The peril, from this source, is the greater, and is continually on the increase, owing to the more familiar acquaintance that is being cultivated with works of German authorship. For these, there has been, of late, a growing demand. Indeed, the craving becomes, in some quarters, *morbid*: it is stimulated into a keenness, almost resembling a species of mania; while it spreads, at the same time, with the infectiousness of an epidemic. Hence a vastly augmented and augmenting importation of them. The consequence has been, what might have been expected. The reading part of the British mind has been, to no small extent, indoctrinated into the opinions, and even, as it were, cast into the strange moulds, or trained to the peculiar mode of thought and expression, prevalent in Fatherland. This is a process of assimilation, or mental discipline and impression, which, especially during the last two or three decades, has been going on, silently yet perceptibly, and at a quickening rate.

"That Land, no doubt, can boast of most distinguished scholars; men, whose names in their respective spheres of sacred or profound lore, stand pre-eminent—among the ornaments at once of their Country and age. From their various learning and elaborate performances, important benefits have been reaped, in different departments, not excepting that of Biblical Criticism. To deny this, were equally ungrateful and uncandid. Their Treatises contain much that is both valuable and profound; the precious fruit of deep research, and unrivalled attainment. For aught superior, perhaps equal, in solid worth and usefulness, we shall look in vain to the publications; on dogmatic or exegetical Theology of our best writers at home. We feel ourselves laid under obligations, which we willingly acknowledge, to their abilities, industry and erudition. Nor, even when compelled to dissent entirely from their expositions or tenets, can we withhold our tribute of gratitude for instruction which their prelections afford.

"It is matter of deep regret, however, that advantages, so solid and manifold, should, not seldom, be marred by the accompaniment of countervailing evils. Readily do we admit the high order of excellence, stamped on not a few Continental Productions, which it has been our privilege to examine: nor is there a wish to dispute the merits of others, of which report speaks in favourable

terms. At the same time, it is much to be deplored, that numbers, not wanting in talent or zest, are pervaded by a spirit of irreverence, of ungodly speculation, of disguised or unmasked infidelity; while the pages of others are disguised and desecrated by licentious criticisms, or gross misinterpretations, of the Sacred Text. Nor is the remark confined to such as advocate extreme views; it applies also, though with inferior force, to many which, upon the whole, are admirable.

“The appearance, therefore, in an English garb, of the *kind* of Works alluded to, or their rising in popular favour, is not to be hailed as an *unmixed* good. They circulate, along with much that may be unexceptionable, more or less of an opposite character. Each contains its own peculiar poison. So palatable, too, may it be to the vitiated taste, or so skillfully may it be concealed, that its deleterious properties may not be suspected, nor their injurious operation be immediately felt. To many their *novelty*, whether in substance or in form, may invest them with an attractiveness, which there is neither power nor inclination to resist. To the multitude, who have hardly a mind of their own,—who are indisposed, or unqualified, to examine and decide for themselves, and who on points in regard to which an independent judgment ought to be formed, are guided more by authority, than by reason or evidence: to such, the approval of great names may be a sufficient recommendation.

“Here, then, is a quarter, to a considerable degree *new*, from which danger is to be apprehended. ‘Evil men and seducers,’ who unhappily, abound among us, ply the work of deception with unflagging energy and zeal. With the godless offspring of German conception, they make it their study to be intimately acquainted. The ingenious, but unhallowed, emanations from the different Schools, engage their earnest musings, and become the themes of frequent converse. What suits their several purposes, in any of the strange medleys of doctrine, from the extremest Rationalism to less corrupt forms, these practised adepts in iniquity know well how to exhibit and enforce. Their desire and endeavour, which they seldom try to conceal, obviously are, to transplant, on Anglican soil, the baneful products of that prolific hotbed, that extensive nursery, of impieties and blasphemies: of Myth, and Neology, and Skepticism: of a Christianity without, Christ,—of a Bible, without God,—of a Revelation, without Inspiration.”

A considerable part of this work, we may mention appeared originally in a series of papers in the *Scottish Christian Journal*, an excellent periodical, of which Mr. Young was editor. We recommend the book to our readers as fitted to be eminently useful not merely in its bearing on the subject of which it directly treats, but in its earnest contending for the supreme authority of Scripture in opposition to Neologians and all other makers-void of the Word of God.

Missionary Intelligence.

JAMAICA.

On Sunday, May 10th, at 10 a.m., the Rev. Alexander Robb, of Goshen, St. Mary's, who is about to proceed to join the Mission at Old Calabar, in Western Africa, preached an excellent discourse from Luke xiv. 20. At 2 o'clock, p.m., the Rev. Andrew G. Hogg, of New Broughton, Manchester, delivered an excellent sermon from Philippians iv., a well studied discourse, which gave much satisfaction to a large congregation. In the evening at 7 o'clock, the pulpit was again

occupied by the Rev. A. Robb, who read from the xxi. chap. of Revelation—the beautifully graphic description of the new Jerusalem with a running commentary, and concluded by applying what he had illustrated, in contrast with the want of all that knowledge to the unhappy condition of the heathen, in the dark regions of Africa, where

In vain, with lavish kindness,
The gifts of God are strewn,
The Heathen, in his blindness
Bows down to wood and stone.
Then,
Shall we, whose souls are lighted
With wisdom from on High,
Shall we to men benighted
The lamp of life deny?

At half-past six o'clock on Monday morning, a meeting took place at the Church, to offer up the united prayers of the congregation for the safety of the Rev. A. Robb who takes passage for Scotland, in the "Trelawny." At the conclusion of the sermon, the collection amounted to £17 8s. 8d.

The above interesting service took place in the Presbyterian Church, in this town, on Sunday last, in connexion with the Rev. Alexander Robb, who is about to proceed to Scotland, previous to his taking his final leave for Old Calabar, in Western Africa, to join the Society's Mission there, under the Rev. H. M. Waddell, formerly of Mount Zion, in this parish. Mr. Waddell, who from the length of time he had been in Jamaica, was completely climatized, and was selected as the most zealous, active, and indefatigable minister of that day, for the purpose of planting a Mission in that still dark and barbarous land. Besides his family, he took with him other families in the Mission, and by his pleasing and conciliatory manners, soon obtained considerable intimacy and power over the Chief of Calabar, and his relatives, labouring at first through interpreters, and afterwards acquiring a knowledge of the Efik or Old Calabar language, which is the vernacular tongue of that country. He compiled a small vocabulary first, which was afterwards enlarged, and printed on the spot by Mr. Samuel Edgerly, who had served a portion of his time under our auspices in this country. We understand that Mr. Robb, who is a good linguist, after obtaining a knowledge of the language, is to translate the New Testament into Efik, which will be a great boon to the benighted people there. We wish him, with all our heart, a continuation of health and courage, which he at present possesses, and every prosperity to render his arduous task untiring, and God speed to the progress of the work. It is consolatory that thus our country can

"Send her men, of men the chief,
To plant the *tree of Life*—to plant fair *Freedom's tree*."

In a land of moral sterility; while to the degradation of the surrounding nations Spain and America, combined with a grovelling race of robbers, let their men-hunters prowl upon poor Africa and spoliates her of her children for the sake of filthy lucre.

[The above, which appeared originally in the *Cornwall Chronicle*, is taken from the *Morning Journal*, Kingston, Jamaica. Mr. Robb is certainly 'a good linguist' and altogether a very able and accomplished man. A few years ago he entered King's College, Aberdeen, after a very short course of preparatory study. Yet he secured a Bursary by competition, took prizes every session; and at the close of his curriculum carried off two large prizes of upwards of £100 sterling in money value. These prizes being in different departments, were, we believe, with one exception, never before taken by the same individual. He made a great sacrifice by going to Jamaica. The friends of missions will earnestly pray for his success in Calabar.]

ANEITEUM.

[The following consists of portions of two Letters from the Rev. John Geddie to the Secretary of the Board of Foreign Missions of the Presbyterian Church of Nova Scotia. Though the Synod of our Church has rescinded its deed of last year

respecting this Mission, we trust our readers will still feel an interest in it, and cordially bid it God-speed.]

Anciteum, New Hebrides, Sept. 22nd, 1856.

My dear Brother,—There are on this island at present twenty-two married and four unmarried teachers supported entirely by the contributions sent from home, and also four families engaged in the missionary work on the islands of Tana and Fotuna. Mr Inglis supports about the same number by contributions sent to him from Scotland and New Zealand. I trust that this kind of aid to the Mission will be continued as long as it is wanted.

You are aware that we have some Samoan teachers on this island. At present there are four, two of whom reside in Mr. Inglis' district, and two in my own. It is the intention of two of them to return to Samoa by the "John Williams." With the exception of the Samoans on this island, and one in Erromanga, there is no teacher from Eastern Polynesia on the New Hebrides islands. At one time they were numerous, but they have either died or been killed, or have left on account of sickness. Their sufferings on these islands, of different kinds, have been very great. Mr. Inglis and I wrote to our brethren on Samoa last year and requested them, from motives of humanity, to send no more teachers to these islands unless they come accompanied by missionaries to watch them in their sickness and lead them in their work.

During a recent visit to Mr. Inglis, I had the honor in conjunction with him, of presenting to each of the chiefs of this island a beautiful red shirt, the gift of ladies in Scotland. The present was given as an expression of the satisfaction of the donor for a law passed by our chiefs to prevent the sale of native women for licentious purposes. I enclose a copy of the law, which may interest you. The presentation was a scene worthy of the artist's pencil. We met in the Church, as being the most convenient place for our purpose. Mr. Creagh from Mare was with us on the occasion. Mr. Inglis and I had previously written the names of the chiefs in our respective districts. We read a name alternately from our lists, and as each man's name was announced, he came forward to the platform where we stood, and Mr. Creagh handed him a shirt. About 50 shirts were distributed in this way. Our chiefs were much pleased with the present, but more pleased that their conduct in passing so salutary a law was noticed by friends so distant. I feel glad at what the ladies in Scotland have done, as I am sure the moral effect on this island will be good. Whatever becomes of other laws, the act which has elicited such satisfaction in *Beretania* will never become a dead letter in Anciteum while the present chiefs rule in the land. As far as I am aware, only one instance has occurred in which the act, by a large interpretation of it, has been violated. The guilty party, a woman, as a punishment, was banished to another part of the island, with an injunction from the chiefs never more to show her face at the harbor. We have recently felt the beneficial effects of the law in the case of a Sydney whaler, now lying at anchor in the harbor. The crew have been ranging the island for miles around in search of women, but have met with repulse everywhere. The property offered by them as an inducement to sin has been thrown at them by the indignant females. Such a state of things is the result of civil legislation, as well as of Christian instruction. It would be unreasonable to expect, as a general rule, high moral feeling among a people where, a few years ago, virtue was unknown. The missionaries are of course blamed for the present state of things, and the poor sailors go about uttering against us the most awful curses. We disregard, but lament their impotent rage. Bad as missionaries are in the estimation of these reckless men, they are the first to whom they repair in their troubles. On board of this vessel there are three invalids, whom, by request, I have visited, for which they seem to be grateful. I have also succeeded in distributing five English and one Chinese New Testament among the crew—a most ruffian-looking set of men.

There is at present an anti-tobacco movement on this island. The practice of smoking is universal on the islands of the Pacific which European vessels visit. Among natives, especially, who in most cases, indulge in the practice without restraint, it is a great evil. When the habit is once formed, they seem to care little about instruction, clothing, or anything that is good and useful to them. Some of our best natives, a considerable time ago, convinced of the evil, gave up tobacco themselves, and persuaded several of their countrymen to do so also. Mr. Inglis and

I approved of their conduct, but left the matter, in a great measure, with the natives themselves. I have witnessed, of late, so much of the evils of smoking in my own district, which being at the harbor, is most exposed, that I have felt it my duty to abandon a neutral position. I began the work of reformation among the young men on my own premises, none of whom are now smokers. I next spoke to my teachers on the subject, and was glad to find that, without exception, they were anti-tobaccoists. I afterwards brought the subject before the Church members, and gave them distinctly to understand that their using tobacco would not subject them to any ecclesiastical discipline, yet strongly urged them for their own sakes, and as an example to others, to give it up; and I am happy to add that they have complied with the advice given without a dissenting voice. I last of all sent the Church members to visit every village in my district, and advise their countrymen to abandon a habit which experience has shown to be a great barrier to their religious and moral improvement; and the result has been, that the visiting party have come home loaded with pipes and tobacco. I design to visit Mr. Inglis in a few days, and will take along with me the pipes and tobacco collected in my district. And when the natives on his side of the island see what has been done here, the habit of smoking, I doubt not, will be almost entirely abolished on Aneiteum in a few weeks. Our natives will do anything that we tell them, provided we give them good reason for our advice, and in the present instance we have only to point to the persons who neglect our schools, disregard the ordinances of religion, go about with little clothing or perhaps none at all, and leave their families to embark in vessels to go they know not where; and tell them these are the tobacco-smokers and this is enough. It is more than probable that many will again smoke, especially if exposed to temptation; but in the meantime the evil has received a salutary check. I may add that some of our brethren on the Eastern Islands will not admit persons to Church membership who use tobacco.

The natives are busy at present making a new printing office. It is a building forty feet long by fourteen wide and contains three rooms. It is a framed house and stands some distance from the ground on a wall of stone. It is floored and well ventilated below. The building now used as a printing office has a plastered floor, which makes it damp and unhealthy for the natives. I have hitherto employed four natives in the printing department, who work for three and a half hours daily for five days in the week. Besides this, they attend school twice every day and also prepare their lessons at home. I fear, however, that they have too much to do. Natives who have been unaccustomed to restraint and confinement, can bear but little of either. I have lately appointed my best printer to the charge of a school, on account of failing health, and since he has left the employment he has become quite robust again. The second best hand is now an invalid, but he is not seriously ill. The work at present is carried on by two young boys. The natives seem very fond of the business, and would gladly work during more hours than I allow. They will, I hope, enjoy health better in the new building. I intend to limit their labour to 3 hours a day and employ more hands. The natives now do all the printing themselves with the exception of correcting the press.

I am glad to inform you of our continued welfare. By the goodness of God we have health and abundance of work. Every day increases our interest in the natives, and they seem to appreciate the efforts made for their good. Many a heart on Aneiteum feels grateful to you for sending the Word of Life to this dark and degraded island. I now conclude my letter, soliciting for myself, and all engaged in the work, an interest in your prayers.

I remain, very sincerely, yours, &c.

JOHN GEDDIE.

Aneiteum, New Hebrides, Nov. 10th, 1856.

Rev. and dear Sir.—As I have so recently and fully written to you about the missionary work on this island my allusion to it at present will be brief.

The cause of God advances as encouragingly as we could expect. The measure of attention paid by the natives to the means employed for their religious and moral improvement is cheering to us, and a matter of thankfulness to God. On the approaching Sabbath the ordinance of the Lord's Supper will be dispensed at my station. I hope this day to administer the ordinance of baptism to eighteen adults

and a number of children. The last sheet of the Gospel by Matthew was printed a few days ago. This is the first *entire* portion of Scripture which has issued from the Aneiteum press. The natives rejoice that they now possess a portion of God's holy Word in a form so clear and legible, and that may be read with such comfort. I intend to print the Gospel by John as soon as we finish a school book, the book of Jonah, and a small Calendar for 1857, now ready for the press.

Mr. Gordon will now reach these islands most probably about the month of April or May next year. In the meantime we are doing what we can to prepare the way for the settlement of Mr. Gordon on Tana. He will I think find many hearts open to receive him. He is about to enter on a field of great importance and much promise. I have in my possession a vocabulary and grammar of the language of Tana prepared by Messrs. Turner and Nisbet, who formerly resided there, which will be of great service to him. I look forward with great interest to the occupation of Tana. It contains a population of 10,000 souls. It is the most fertile of the New Hebrides islands, the largest yams perhaps in the world are grown there. The natives, though great savages, are a fine race, and should the cause of evangelisation advance, by the blessing of God, on that island, I know of no island in this group more likely to send out noble bands of teachers to diffuse the light of the gospel to the dark regions beyond.

Many are now making great efforts to learn the word of God themselves that they may become eligible candidates for foreign service. We have not the same difficulty here in procuring men to labour among the heathen that you have. We have seldom to ask the question "Who will go for us," but rather "Whom shall we send." Our difficulty lies not in finding, but in choosing, men willing to labour in the dark islands around us. The natives, since they received the gospel themselves, seem to feel that they lie under solemn and sacred obligations to extend it to others. Our latest accounts from the neighboring islands are favourable. The mission boat visited Fotuna two weeks ago. She had a short but boisterous passage to that island. Our object in sending her was to carry two teachers there, and bring home information about the work on that island. The teachers on Fotuna are well and the natives treat them with kindness. The feeling in favour of Christianity becomes more general and many listen to the teachers with attention. The chief Navaika, who visited this island some months ago, is very *strong*, as the natives say, for the word of God. He goes about and talks to his countrymen, and urges them to imitate the Aneiteumese and abandon heathenism. The teachers whom we sent recently are stationed at the place where the Samoan teachers were killed some years ago. The people are all heathen, but they consented to receive them, though they do not pledge themselves to receive the word of God. This is quite as much as we can reasonably expect. Oh for a missionary for Fotuna.

A vessel has just come from Tana and brings good tidings of the teachers there. The natives treat them with kindness. The teachers itinerate on the Sabbath day, and the people wherever they go listen with attention to them. The Tanese wish more teachers from this island, but we have declined sending any more until the "John Williams" arrives, and then we hope to send a good band of them along with Mr. Gordon. The visit of the Tanese to this island a few months ago, appears to have been productive of great good. They have seen with their own eyes that the gospel brings temporal as well as spiritual advantages to those who receive it and that the Aneiteumese, instead of dying on account of the word of God, are more vigorous, comfortable and happy, than they were in the days of heathenism. There are at present seven Aneiteum teachers on Tana, six of whom are married men. The principal chief of Port Resolution is still a heathen, but his conduct is good to the teachers and he respects the institutions of religion. The Sabbath is observed by the natives, and though they do not spend it in seeking the word of God, yet they abstain from work and will not barter with ships on that day. When a neighboring tribe wished to fight with the people at Port Resolution, Minki, the chief, declined, because fighting was opposed to the new religion.

On the island of Erromanga there is one Samoan teacher and one native of Erromanga who spent some years at Samoa. The natives appear to wish for missionaries and the word of God. The Erromangans though they bear a bad name, are perhaps the mildest and most docile natives in this part of the world. If they have been guilty of some atrocities, the *white* savages who provoked them are to blame.

The teacher writes that a great work might be done on Erromanga were missionaries present to carry it on. He mentions as inducements to settle on that island.— 1st. The natives do not steal the property of the teacher however much exposed. 2nd. The Erromangans do not entertain the idea that Christianity brings disease and death, like most of the islanders. 3rdly. The natives have a great desire for missionaries. We sincerely hope that missionaries for Erromanga may soon be found as it presents an inviting field for usefulness at the present time.

We have not heard anything from the dark island of Fate for a long time. It is only 120 miles from Anciteum, but there is not any direct intercourse between the islands. Nearly all our information about Fate since the "John Williams" was here, is from the printed account of her voyage. We were grieved to learn from it of the massacre of Pikik and Kavarin two Raratonga teachers and their wives and one child. They spent some time on this island, and we were acquainted with them, and feel their death the more. I was present at their settlement on Fate, and along with Messrs. Murray and Sunderland accompanied them on shore. The joy of the people when the teachers were given to them exceeded anything that I had witnessed on similar occasions. It appears, however, that only nineteen days after we left them they were murdered and eaten by the cruel savages! The heart of the heathen is truly as treacherous as it is dark.

The islands to the north of Fate which comprise the principal part of this group are numerous and some of them very large. They have not yet been explored by missionaries, but the sandal-wood traders give a good account of the natives. According to them the inhabitants, or most of them are more genuine negroes than those who occupy the southern islands of the group, where there has been intermixture to some extent with the Malayan race. They are diminutive in size, and mild, timid and honest. On the parts of Espirito Santo where sandal-wood is found, white men land and trade with the natives, without apprehension or danger. The climate is however unhealthy.

The New Hebrides presents an inviting field for the missionary operations of any Church. There is an ample field of usefulness here, and if darkness, degradation and misery entitle our fellow-creatures to sympathy, then no part of the heathen world can present stronger claims to christian benevolence than these islanders. May God increase the piety, generosity and devotedness of the Churches engaged in their evangelisation.

The mission families are all well at this date. Our esteemed friends Mr. and Mrs Inglis are with us at present, and return to their own station to-morrow. Let me solicit on behalf of the mission and all connected with it an interest in your prayers.

I remain,

Yours, very sincerely,

JOHN GEDDIE.

Ecclesiastical Notices.

REPORT OF THE U. P. SYNOD'S COMMITTEE ON THEOLOGICAL EDUCATION.

The Committee on Theological Education beg respectfully to report as follows:—

The Session of the Divinity Hall was opened on Tuesday, 21st Oct. The Rev. the Moderator presided. There were present of the Committee, the Rev. Messrs. Dick, Torrance, Kennedy, Ormiston, and Dr. Taylor. The Rev. Mr. Drummond also was present. After devotional exercises, an Address was delivered from the chair, and Dr. Taylor read an Introductory Lecture. Several of the ministers made a few remarks, and the meeting was closed with singing and the benediction. The number of Students who entered was thirteen, viz.—Of the Fourth Year, Messrs. Stephen Balmer, Alexander McFaul, and Robert C. Moffat; of the Third Year, Messrs. Thomas G. Chesnut, William Fletcher, and David Waters; of the Second Year, Messrs. William Donald, Robert Hall, and William McWilliam; and of the

First Year, Messrs. James Hanran, George Irving, William Stewart, and John Turnbull.

The Members of Committee appointed by the Synod as Examiners, have given in the following Report:—Toronto, 3rd December, 1856.—The Committee appointed by the Synod for examining the Students met—the Rev. Mr. Ormiston in the chair—and proceeded to estimate the Examination Papers given in by the Students. These Papers were written on the evenings of the 26th, 27th, and 28th November, under the superintendence of the Committee, the Students being convened for the purpose in the usual place of meeting, and the Questions being then proposed to them simultaneously. The Committee having carefully considered the Papers, agreed to arrange the Competitors for Exhibitions in the following order of merit, viz.—Of the Fourth Year, Mr. Moffat, Mr. McFaul; of the Third Year, Mr. Waters, Mr. Chesnut, Mr. Fletcher; of the Second Year, Messrs. Donald and McWilliam, who are bracketed, Mr. Hall; of the First Year, Mr. Stewart, Mr. Turnbull, Mr. Hanran, Mr. Irving. Those bracketed are regarded as so nearly equal that no attempt is made to distinguish them. The Examiners consider all as of such merit that they do not feel called upon to award to any only £9, and neither have they seen cause to make any of the Exhibitions higher than £10, which last sum accordingly is awarded to each. The distinction, for the present year, therefore, is purely honorary. The Examiners are highly satisfied with many of the Papers, and considerably so with all of them, but regret that some of the Students entirely omitted some of the subjects prescribed. They regret, also, that one of the Students did not submit to the examination.

(Signed)

W. ORMISTON.

The sum of £120 has thus been expended on Exhibitions, and the Committee feel satisfied that these examinations, apart from their relation to the awarding of the Exhibitions, are fitted to be very highly beneficial to the Students.

The surplus of the sum raised in 1855 for aiding and encouraging Students, after paying the Exhibitions of that year, was £178 0s. 0½d., to which was added Interest at 6 per cent., from 16th October, 1855, till 3rd December, 1856, say £12 9s. 11½d.; also £6 5s. 0d. received from the congregation of Blandford, making a total at the disposal of the Committee on the said 3rd December, amounting to £196 15s. 0d., leaving after paying the above £120, a balance of £76 15s., which will bear Interest at 6 per cent. from that date. The Committee trust that the Synod will adopt some judicious method of securing the continuance of grants to the Student. It is obvious that without this, the number of Students, already much too small, would be greatly diminished, and the Church would suffer accordingly.

The Committee beg to state that they can suggest no better plan of awarding the Exhibitions than that already adopted. They very respectfully submit, however, that the Committee on Theological Education should be authorised to subject all the Students to examination, and to arrange them according to their merit; and should also be empowered to require any Student who may show himself very deficient in any department of the Examination, to continue for another Session a Student of the same year as that to which he last belonged, or in the case of one coming as a First Year's Student, to exclude him from the Hall, as a regular Student, till he shall become better qualified.

The Committee feel it a duty to bring under the notice of the Synod, what they cannot but regard as a very painful fact, that, last year, our church in Canada did not furnish one first year's Student. Of the four who attended the Divinity Hall, three came direct from Scotland, and one was from the Presbyterian Church of Canada, having been formerly a Student in Knox's College, Toronto; and of our whole thirteen Students, seven came from Britain, either immediately or shortly before entering with us. It is proper to add, in the way of grateful acknowledgment to the Church at home, that its Mission Board paid the expense of four of these Students in coming to Canada.

The Committee have expended £5 12s. 0d. on books for the Theological Library, leaving a balance of £4 11s. 7d.

With regard to the Exercises of the Hall, the Students were examined on the first twenty-nine Lectures of Dr. Dick's Theology, and the first five Centuries in Mosheim's Ecclesiastical History. They read optically in Greek the 17th chapter of John's Gospel, and the First Epistle of Peter; and in Hebrew they read a

number of Messianic passages in the Law of Moses, the Psalms, and the Prophets, together with the corresponding portions of the Septuagint. They also each delivered a discourse, and gave in three written exercises on subjects prescribed.

The Committee have great pleasure in bearing testimony to the diligence and excellent deportment of the Students.

Two winter Sessions having now been held, the new scheme may be regarded as somewhat tested; and the result, each season, has been highly satisfactory. By the kindness of Divine Providence, good health has, with very inconsiderable exceptions, been enjoyed. The business of the Hall has consequently been regularly conducted.

The Committee rejoice in the prospect which the Church has of so many very promising young men as Probationers for the ministry; and the increased attendance, this Session, ought to be matter of devout gratitude to God. But it is evident that, unless the Church is to continue drawing its supply of ministers chiefly from beyond its own borders, the most strenuous and persevering efforts must be made to induce suitable young men to devote themselves to the ministry.

The Committee are persuaded that all reflecting persons must be sensible that the Divinity Hall has a very important bearing on the interests of the Church; and they earnestly commend it to the care of the Synod, and fervently implore, for it, the blessing of the exalted Redeemer.

CONTEMPLATED UNION BETWEEN THE PRESBYTERIAN CHURCH OF CANADA, AND THE UNITED PRESBYTERIAN CHURCH IN CANADA.

[The following has been received from the Clerk of the Synod of the United Presbyterian Church in Canada.]

Dr. W. Taylor, Convener of the Union Committee gave in the report of their proceedings, and of their conferences with the Committee of the Presbyterian Church of Canada, the Report embodying a declaration of Principles agreed upon by the joint Committees in relation to the questions on which differences of opinion have existed between the two Churches.

On motion of Mr. Barrie, seconded by Mr. Torrance, it was unanimously agreed,—That this Synod express their thanks to the Committee on Union for their diligence in this very important service; that they are delighted with the measure of success which has already attended the efforts of the two Committees; that it will labour and pray for the speedy accomplishment of this Union, and that those articles of agreement between the two Committees be printed in the Addenda to the Minutes of Synod, and published in the Canadian U. P. Magazine, and lie over for discussion when the whole basis of Union is on the Synod's table; and that in the meantime the Committee be reappointed with the addition of the Rev. Mr. Gibson.

Within Knox's Church, Toronto, this Fourth day of June, 1857.

The Committee on Union of the Presbyterian Church of Canada, and the United Presbyterian Church met.

Present,—The Rev. Dr. W. Taylor, J. Jennings, W. Ormiston, R. H. Thornton, A. Kennedy, J. Proudfoot, and T. Lunn, Elder.

Rev. R. Ure, T. Lowry, D. Inglis, J. Luig, and W. Heron, Elder. Mr. Lowry, was appointed Chairman and Mr. Laing Clerk.

The Minutes of the Synods of last year reappointing the Committees were read.

The Convener of the Committee of the Presbyterian Church of Canada, then made a statement explaining that from unavoidable circumstances he had been unable to give timely notice of this meeting to all the members of that Committee, which would account for the small number present, and expressing the hope that any informality in this respect would be overlooked.

The joint Committee then proceeded to consider the matter which had been entrusted to them by the Synods as contained in the report submitted last year, viz:—

“To take additional steps to advance the Union of Churches holding so many great principles in common; and especially to propose a declaration, which might afterwards be used as a basis of Union, in which the exclusive Headship of Christ over his Church, together with the freedom of Conscience on the one hand, and

the duty of all men to be governed in all their private and public relations, by the authority of Christ in his word, on the other, may be fully maintained."

After friendly conference the Committee adjourned to meet in the United Presbyterian Church, Bay Street, at half-past 8 o'clock, P.M.

Eodem die, half-past 8 o'clock, P.M., the Committee met according to adjournment. Present as above, except Rev. W. Ormiston.

Prayer having been offered, consideration of the important matter before the Committee was resumed. After mature deliberation, characterised by the greatest harmony and brotherly kindness, it was unanimously agreed to unite in bringing forward the following statements as a declaration in terms of the Minute referred to:—

I.—OF THE HEADSHIP OF CHRIST.

We maintain that the Lord Jesus Christ is the only King and Head of his Church,—that the laws by which she is to be governed are contained only in the inspired Scriptures,—that Christ hath made her free from all external or secular authority in the administration of her own affairs,—and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into any such engagements with any party whatsoever, as would be prejudicial to it.

II.—OF THE LIBERTY OF CONSCIENCE.

We maintain that "God is the only Lord of the Conscience," and that therefore every person ought to be at full liberty to "search the Scriptures" for himself and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance. But if any person under the plea of liberty of conscience, presumes to disturb the peace of society, or to set aside the lawful authority of the Magistrate, or to blaspheme the name of God openly and wantonly, or to disturb the public religious worship of his neighbor, we declare that these are abuses, which the Magistrate ought to repress, both for the glory of God and the public weal.

III.—OF THE DUTIES OF THE CIVIL MAGISTRATE.

We maintain that while the Civil Magistrate, as such, is not an officer in the Church of Christ, and may not, therefore, assume any ecclesiastical functions, or claim the power to act as an interpreter of the Word of God, or as an administrator in matters spiritual and ecclesiastical; he has yet an important part to act in his official capacity in relation to the Kingdom of Christ; that it is his duty in his public as well as in his private capacity to acknowledge the authority of Christ, as the supreme Governor among the nations, and that, in this view, without taking cognizance of offences against morality as sins against God, he ought to see that in aiming to promote the social well-being in subordination to the divine glory, the laws of the land in their enactment and administration are avowedly in accordance with the principles of justice and morality inculcated in the Scriptures.

At the present time we think it necessary especially to declare, that he is bound to acknowledge the Divine authority of the Christian Sabbath, and to secure to his subjects their right to enjoy the sacred rest of that day.

Note.—It is to be understood that the Sections in the Westminster Confession of Faith bearing upon the relation of the Civil Magistrate to matters of religion, are received by us in accordance with the above given statement.

The Committee would here take occasion unitedly to record their gratitude to God, who they believe has thus graciously guided them in their deliberations, and the satisfaction they feel in the prospect of success about to crown their unworthy efforts; and further, they would earnestly recommend to their respective Synods the prosecution of the object contemplated, fraught, as they conceive it to be, with the prosperity and success of the Presbyterian Church, and the glory of God in these lands.

(Signed)

THOMAS LOWRY, *Chairman*,
JOHN LAING, *Clerk*.

[We very readily give insertion to the above, and beg to express our humble concurrence with the U. P. Synod in its delight with the measure of success which has attended the efforts of the Committee. The purpose for which the article is published in our pages is, we presume, that our readers may have an opportunity

of carefully and maturely considering it. The subject is one on which we should deprecate any writing that is not cautious, calm, and charitable. We shall be glad, however, to give a place to any judicious and temperate remarks that may be sent us. We were delighted to learn, from the public prints, that the Deputation of our Synod were very cordially and kindly received by the Synod at Kingston. The Rev. Dr. Bayne is reported to have "expressed the pleasure with which he had listened to the above declaration, and said that the difficulties against which he had long been contending seemed now to be removed. If the principles contained in this statement were sanctioned by the Synod of the United Presbyterian Church, he did not see why they might not take into immediate consideration terms of union. He would like, however, to have further information in respect to the practical application of the general principles contained in the declaration. He proposed the following resolution, which was seconded by the Rev. Dr. Willis, and unanimously adopted:—

"That the Synod find with great satisfaction that the views of the Committee of the United Presbyterian Church on the great principle that it is the 'duty of the civil magistrate in his official as well as in his private capacity to acknowledge the authority of Christ as the Supreme Governor among the nations; and that in aiming to promote the social well-being, he ought to see that the laws of the land are avowedly in accordance with the principles inculcated in the Word of God,' are the same with those of this Church; rejoice in the prospect thus opened up that a union of the respective Synods may soon be realized; re-appoint the Committee with instructions to confer farther with the Committee of the United Presbyterian Church, as to the agreement of their views in respect to the practical application of the principles referred to, and the prospect there would be of united action in carrying out this principle in the event of a union of the Churches, and report to the next meeting of Synod."

We have had a letter from a well-informed friend at home, a subscriber of the Resolutions, who says he considers the Union there as in the highest degree probable, but that, for a considerable time to come, it would be neither practicable nor desirable.]

UNITED PRESBYTERIAN SYNOD (CANADA).

The Synod met in Bay Street Church, Toronto, on the evening of Tuesday, 2nd June. The retiring Moderator, the Rev. Mr. Duff, preached an excellent sermon from 1 Cor. i. 23, 24. The Roll, containing the names of sixty ministers—five more than last year—was called. The Rev. Joseph Scott of Blandford, had been removed by death. On the motion of the Rev. Mr. Torrance, seconded by Rev. Dr. Taylor, Toronto, Rev. J. Porteous was unanimously elected Moderator. Various Committees were appointed, and other pieces of routine business transacted. Provision also was made for special devotional services on Wednesday forenoon. After these services, the Committee on Bills and Overtures reported. The Committee appointed at last Synod with reference to the information required by the Government respecting Births, Marriages, and Deaths reported, and their Report was remitted for further consideration. Reports were received from Presbyteries respecting the examination of Students. The Report from the Committee for the Distribution of Preachers was received, from which it appeared that lately there were only three Preachers to supply 25 vacancies. It was agreed to apply for twelve additional Preachers from Scotland, and the Committee was re-appointed. The Rev. Hugh Ross, from Nova Scotia, was introduced to the Synod by the Rev. Mr. Proudfoot, and was invited to correspond. The Committee on Theological Education reported, setting forth that the number of Students was thirteen, and requesting to be authorized to examine all Students, with the view of determining their position, and also begging the Synod to devise some method for continuing Exhibitions to the Students. On the motion of the Rev. Mr. Gibson, of Owen Sound, the Synod agreed that the suggestions of the Committee be adopted, to subject all Students to examination, with a view to testing their attainments, and securing a uniform status among them, such as is usually secured by their passing through a regular University course. With respect to Exhibitions, the Synod agreed, on the motion of Rev. Mr. Thornton, that the Rev. Messrs. Dick, Jennings, and Ormiston, be appointed a Committee for ma-

turing a scheme, and that the Committee on Theological Education be authorised, as formerly, to distribute the sum in hand and what may be obtained from the Congregations which have not yet contributed. The Theological Education Committee was re-appointed, with the addition of the Moderator. Excellent addresses on Missions were delivered by the Rev. Mr. Cavan and the Rev. Mr. Henderson. The Synod entered on the consideration of an Overture from the Presbytery of Durham, respecting the duty of relinquishing all dependence on the Church at home for pecuniary assistance before engaging in a foreign Mission. On the motion of the Rev. Mr. Kennedy, seconded by the Rev. Mr. Gibson, the Synod agreed, on mature consideration of the whole subject of foreign Missions, to rescind the resolution of last year so far as concerns the particular field to be occupied. Further, on the motion of the Rev. Mr. Lawrence, it was agreed that the Synod rejoices in the spirit manifested by the Church with regard to foreign Missions, and that a Committee be appointed to consider in what mode and in what part of the world she shall commence work, and that the said Committee report to next meeting of Synod, and also make arrangements during the current year towards securing the independence of the Church from all foreign aid for the future, and that the Overture from the Durham Presbytery be thus disposed of. A letter from the Rev. M. W. Livingston, who had been received by the Church of Scotland in the Province, was read, applying for a certificate of Ministerial standing, which was granted. The Rev. Dr. Taylor of Montreal gave a very gratifying Report respecting the Lowden Fund, showing that fully £660 had been realised, and the thanks of the Synod were returned to Dr. Taylor. The Synod entered on the consideration of an Overture from the Presbytery of London respecting the use of Instrumental Music in public worship. A number of motions were submitted on this subject; that of the Rev. Mr. Thornton, seconded by the Rev. Mr. Coutts, was adopted, to the effect that, in the opinion of the Synod, the introduction of Instrumental Music into public worship is calculated to wound the feelings of many of God's people, is contrary to the well-known and long-established consuetudinary law of the British Presbyterian Church in general, and is at variance with that spirituality of worship which is the great characteristic of the Christian dispensation; and the Synod do hereby decide accordingly.

The Committee on Union gave in their report, which, together with the deed of Synod thereon, will be found at page 212. The Rev. Messrs. Ure and Laing, a Deputation from the Synod of the Presbyterian Church of Canada, were introduced by the Rev. Dr. Taylor of Montreal, and addressed the Synod. The Moderator replied, cordially reciprocating the sentiments of the Deputation, and, at his request, the Rev. Mr. Barrie engaged in prayer. The Synod appointed the Rev. Dr. W. Taylor and the Rev. Mr. Ormiston a Deputation to the Synod of the Presbyterian Church of Canada. The Committee on Missions gave in their Report, which was ordered to be printed, and the thanks of the Synod were given to the Committee, especially to the Convener—the Rev. Mr. Torrance. The Committee was re-appointed. Certificates were presented in favour of the Rev. Mr. Clerihew, residing in Guelph, who wished to be recognised as a minister of the U. P. Church. It was agreed that he be requested to furnish to the Presbytery of Wellington certificates relative to his ministry in the United States, and that the Presbytery report to next meeting of Synod. It was agreed that the Congregation of Ingersoll be disjoined from the Presbytery of London, and connected with that of Brant. The Rev. Dr. Taylor of Montreal moved that a Memorial be presented to the Governor-General, praying him to recommend a day of Thanksgiving to be observed by all denominations, and to nominate the day. The Rev. Mr. Jennings seconded the motion. It was moved by the Rev. Mr. Barrie, seconded by Rev. Mr. Gibson, that no such application be made, and the amendment carried. A member thought a day of Humiliation ought to be appointed for the sins of the Government. The thanks of the Synod were then recorded to the Congregation of Bay Street for the accommodation afforded during the meeting of Synod. After devotional exercises, the Synod adjourned on the evening of Friday, 5th June, to meet in Hamilton on the first Tuesday of June, 1858.

UNITED PRESBYTERIAN SYNOD (SCOTLAND).

The Synod met in their Hall, Edinburgh, on the evening of Monday, 4th May, when the former Moderator, the Rev. Dr. McKelvie, preached from Ephes. iii. 21,

a very able and appropriate sermon, which has been published. During the year four ministers had been removed by death; four had demitted their charges; six had been translated; and twenty had been ordained. The Rev. Professor Eadie was unanimously elected Moderator. Professor La Harpe, Geneva; M. F. Monod, Paris; M. De Leifde, Amsterdam; and M. Filhol, of the Belgian Evangelical Church, were invited to take their seats as Corresponding Members. After the devotional exercises of Tuesday forenoon, the whole of that day was occupied with matters of little public interest. On Wednesday the report was given in respecting the contemplated Union between the U. P. Church and the Associate Presbytery of Ireland. It appeared that Sessions and Presbyteries were divided in opinion as to the expediency of the measure at present. The Rev. Mr. McIntyre and Rev. Dr. Bryce, representatives of the Presbytery, addressed the Synod, and the matter was referred to a Committee which reported favourably, and a Deputation was appointed to visit the Churches of the Presbytery. Professor McMichael reported respecting the Fund for Aged and Infirm ministers amounting to £17,014, of which £2,057 had been contributed by ministers. It was highly satisfactory that so large a sum had been raised during the year. Reference was made also to Dr. Brown's Jubilee Fund, which had been doubled by contributions from the families of the late Rev. Dr. Heugh, Glasgow, and of the late Rev. Mr. Leckie, Peebles. In the evening the Annual Synodical Missionary meeting was held in the Music Hall, the Moderator in the chair. The Rev. Dr. Somerville, Mission Secretary, read the Report. The Home Committee had supplemented the stipends of 184 congregations. These contained an aggregate membership of 17,376. There had been in them 1676 accessions, and 1271 removals, giving an increase of 405. The average contribution of each member was between 17 and 18 shillings sterling. The report on Foreign Missions related—to Canada with 60 ministers and about 100 congregations—to Jamaica with 24 congregations and an Academy having 2 Professors, 60 Public Scholars, and 12 Students in Divinity and Philosophy—to Trinidad with 2 congregations—to Old Calabar with 4 stations, 5 ordained missionaries, 1 medical missionary, 2 male and 6 female teachers, a carpenter, and a printing press—to Australia, where discord and division prevailed among the ministers—and to South India, where the Synod's educational agent had circulated 5000 school maps and 200,000 books and tracts during the year. Reference was made also to Continental Evangelisation, the Mission Board having granted £500 to the Union of Evangelical Churches in France, and £250 to the Evangelical Society of Geneva. The Board had also during 1856 given £2,236 to aid the cause of Christ in Holland, Belgium, France and Piedmont. This sum consisted of collections by congregations, donations by individuals and funds raised by theological students. There are eight mission churches in Glasgow, to which have been admitted within the last four years 750 persons formerly living in neglect of Divine ordinances. These churches have 780 Sabbath scholars, 304 in ministers' classes, 230 week-day scholars, and 340 attending prayer meetings. Last year they raised £812. James Peddie, Esq., Synod Treasurer, read the financial Report, from which it appeared that £5,875 had been contributed for Home and £14,131 for Foreign Missions. He expressed the high satisfaction he felt in reflecting that whereas he had, when first appointed Treasurer, to report a fund of only £1,500, that fund now exceeded £20,000. Very eloquent and effective speeches were afterwards delivered by the Rev. Dr. Paterson of Kirkwall, W. Duncan, Esq., Chairman of the Mission Board, Professor La Harpe, and M. Monod. Next day the Synod granted indemnity to the Presbytery of Dundee, which, at the request of the Board of Missions, had licensed and ordained Mr. Whitecross as a missionary to the Grand Caymanas, without his having passed through the Hall, but at the same time declared that this should not be viewed as a precedent. The Synod agreed that an application from the missionaries at Calabar to be formed into a Presbytery should lie on the table. The difficulty was to forming a Presbytery without Ruling Elders. The Synod some time ago made very stringent regulations respecting the admission of slaveholders to church fellowship at Calabar, and with reference to this, it was agreed that the missionaries there should be requested to furnish information as to the operations of that deed in regard to the admission of native members. A Petition was presented from two Ministers and two Elders in Australia setting forth that they had deemed it necessary to separate from the U. P. Synod of Victoria and praying that they might be

recognised as a Presbytery in connection with the parent church. The Synod earnestly recommended the three parties, into which the Synod of Victoria had been split, to overlook and forget past differences, to form themselves into a Synod, and maintain Christian and ministerial fellowship with the church at home. The Synod next took into consideration an overture from the Presbytery of Kilmarnock that a Jewish branch should be added to the missionary organisation. The Scottish Society for the Conversion of Israel being chiefly supported by the U. P. Church, it was agreed that a Committee should be appointed to communicate with the Committee of that society, with the view of carrying out the object of the overture. A report on Statistics was given in from which it appeared that the membership of the church was 153,245, congregational expenditure £124,565, of which £68,000 was paid in stipends, and for missionary and benevolent purposes £34,565. Each member contributed on an average £1 Os. 10^d. There were 843 Sabbath schools with 62,697 scholars, 600 advanced classes taught by ministers or elders, and 90 day-schools. Mr. David Anderson, Glasgow, gave in the report respecting the liquidation of Debt. The amount due by 243 congregations was £114,626, and it was proposed to raise during this and next year £8000 to aid in its removal. A proposal was brought forward from the Presbytery of Glasgow that there should be a Home Mission Secretary appointed. The schemes of the church were now too extensive for one individual, and the health of the present indefatigable Secretary had given way from excess of labour. A Committee was appointed on the business, and the election delayed till next year. The Rev. Dr. Andw. Thomson read a very interesting report from the Committee of Correspondence with Foreign Churches, and the Rev. M. Monod, Rev. M. Filhol, Rev. Professor La Harpe, and Rev. M. De Leifde addressed the Synod, and a Committee of Correspondence was again appointed. On Friday, Dr. Robertson of Glasgow reported that about 60 students attending the University had competed for scholarships, and that 25 had obtained £10 each. About £500 had been received from England for this fund, and £1000 from the Ferguson Bequest. Dr. McMichael stated that he had, that morning received £500 for the Aged Ministers scheme from the same Bequest. The Committee on Psalmody gave a very satisfactory report, and bestowed high commendation on Curwen's Tonic Sol Fa system which was creating a revolution in church music. They were anxious to employ stately at least six Teachers, of whom, Mr. Henderson, of Park, was willing to maintain one. The Committee on Dr. Brown's Jubilee Fund recommended the Rev. H. Thomson, D. D., of Penrith, aged eighty four, and in the fifty eighth year of his ministry as the first annuitant which was unanimously agreed to. The Rev. Dr. Somerville stated that he had just received, from an anonymous person, the sum of £900 of which £500 was for the Synod's Missions, £150 for the Evangelical Union in France, £150 for the Belgian Mission Churches, £50 for the Evangelical Society of Geneva, and £50 for M. De Leifde of Amsterdam. An overture from the Presbytery of Glasgow was read, proposing the appointment of a Synodical Board to examine Students before admission to the Hall. A Committee was appointed to report on it at next meeting of Synod. Afterwards some pieces of routine business were transacted. The Moderator then briefly addressed the Synod, remarking that all would agree that this had been one of the most pleasant and prosperous meetings they had ever had. After devotional exercises the meeting adjourned till first Monday of May 1858.

DISTRIBUTION OF PROBATIONERS OF THE U. P. CHURCH—JULY TO SEPTEMBER, 1857.

Names of Preachers.	July—4 Sabbaths.	August—5 Sabbaths.	September—4 Sabbaths.
Rev. John James...	G 1, 2, 3, 4.	T 1, 2, 3; W 4, 5.	F 1, 2; B 3, 4.
“ John M. King	C. E 1, 2; D 3, 4.	F 1, 2; B 3, 4, 5.	B 1; L 2, 3, 4.
“ Alex. McFaul	T 1, 2; W 3, 4.	G 1, 2, 3, 4; W 5.	W 1, 2; T 3, 4.
“ R. C. Moffat..	B 1, 2; L 3, 4.	L 1, 2, 3; D 4, 5,	D 1, 2; C. E 3, 4.
“ Walter Scott..	L 1, 2, 3, 4.	L 1, 2, 3, 4, 5.	L 1, 2; G 3, 4.

Presbyteries.	Names of Presbytery Clerks.	Names of Vacancies.
L—London	Rev. J. A. Proudfoot, London P.O.	1, Nissouri—West and North; 2, Downie and Fullarton; 3, Florence; 4, Tibury; 5, Brucefield; 6, Grey; 7, Turnberry; 8, Woodstock; 9, Kincardine; 10, Grant County, Wisconsin, U.S.
B—Brant.....	Rev. A. Drummond, Brantford P. O.	1, Norwich; 2, Blanford; 3, Mornington; 4, Grant's Corners.
F—Flamberg'...	Rev. J. Porteous, Kirkwall P.O.	1, St. George.
W—Wellington .	" R. Torrance, Guelph P.O.	1, Galt; 2, Garrafraxa.
G—Grey.....	" Robt. Dewar, Leith P.O., Owen Sound.....	1, Sullivan; 2, Normanby; 3, Bentinek; 4, Greenock North.
T—Toronto.....	Rev. J. Dick, Richmond Hill P.O.	1, Caledon; 2, Tecumseth.
D—Durham.....	" R. Thornton, Oshawa P.O.	1, Columbus.
C. E—Canada East.....	Rev. Wm. Taylor, D.D., Montreal P.O.	1, Lachute; 2, New Glasgow; 3, Hemmingsford.

JAMES DICK, C. C.

FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

It will be recollected that in the summer of 1855 a number of the Congregations in the Church were visited, with the view of raising contributions for this Fund; and so handsomely did most of these Congregations respond, that a sum was at once obtained sufficient to furnish Exhibitions to the Students for two years, and leave a balance, still on hand, of £76 15s. This sum being inadequate for another year, the Committee on Theological Education have, in accordance with a deed of Synod, resolved that an application be immediately made to the Congregations that have not yet contributed, hoping that these will cheerfully imitate the excellent example which has been set. The cause is common, and the object is important. The Church is laudably desirous to be independent of pecuniary assistance from home. But in order to that, it is surely of the utmost consequence that we should procure in Canada a sufficient supply of Ministers. The Synod have just applied for twelve preachers from Scotland. Supposing that number sent out, and supposing them all to be married, and to have their passage and outfit paid at the usual rate, that itself would imply a contribution of £960 sterling by the Home Church, independently of any engagement to supplement their stipends, after their arrival here. Giving Exhibitions to the Students will not of itself secure a large attendance at our Hall, and it is not desirable that any should be induced by such a consideration to attend. The assistance, however, which has been afforded has undoubtedly removed out of the way of some, obstacles which would otherwise have been insuperable, and the number of Students has accordingly very sensibly increased. There is every probability that were the Exhibitions withdrawn, the attendance would immediately decline. It is not difficult for a well-educated young man, in Canada, to earn what is amply sufficient for his comfortable maintenance; but the case is altered if he is allowed only half the year for that purpose.

It is not pretended that the Exhibitions have been awarded in a manner absolutely perfect, or that plausible objections may not be raised against the plan of distribution. But it is most confidently affirmed that there have been great care and conscientiousness in the matter; and that no better method than that adopted, can be devised by the Committee. It is quite certain, also, that great good has resulted from the Examinations, in connection with which the Exhibitions have been made. If Ministers and Elders will frankly and heartily give their countenance, there will be no difficulty in obtaining a liberal contribution. That is sufficiently demonstrated by the experience of 1855. We subjoin a list of the Congregations which formerly contributed, that it may be understood which are the Congregations now looked to, for supply:—Hamilton £81 5s, Eramosa £30 2s. 6i., Caledonia £4 6s. 3d,

Indiana £4 17s. 6d., Oneida £7 2s. 6d., Flamboro' and Dundas £26 5s. 7½d., Elora £16, Guelph £64 0s. 8d., Esquesing £35 5s., Newcastle £11 5s., Beverly £5 13s., Blandford £6 5s. Two contributions also were received from individuals. It may be proper to say that the last two Congregations in the above list contributed spontaneously, without being visited. It is hoped that some Congregations, which it may not be practicable to visit this summer, will, in like manner, show themselves forward to so good a work.

U. P. PRESBYTERY OF LONDON.

This Presbytery met in Toronto on the 4th June. A unanimous call from the congregation of Chatham to Rev. Mr. Walker was sustained. A letter from him was read intimating his acceptance of the call: and his induction was appointed, Rev. Mr. Inglis to preach, Rev. Mr. Barr to induct and address the minister, Rev. Mr. Waddell to address the people. Rev. Mr. Ross reported his labours since last meeting of Presbytery, and thus, with mutual regret, terminated his services for them. Mr. Wm. Fletcher, student, was received under the inspection of the Presbytery by transference from the Presbytery of Toronto. Petitioners in Windsor requested to be received as a congregation into our church. Rev. Mr. Barr was appointed to make necessary inquiries and examinations, and to report the names of persons admissible, at next meeting of Presbytery in London, on 1st July. The part of the Downie congregation in Fullarton were erected into the congregation of Fullarton, and still to remain a part of the same charge. Petitions for a Moderation were granted them, and Messrs. Caven and Fotheringham appointed to moderate. They promise £125 as minister's stipend to begin with.—*Com.*

NEW SCHOOL ASSEMBLY.—SLAVERY.—DISRUPTION.

This Assembly met at Cleveland on the 21st May—the Rev. Dr. Fisher Moderator. On the 25th May the Committee on Bills and Overtures, to whom a number of Memorials on Slavery had been referred, reported as follows:—

“Twenty-seven memorials have been presented to the Assembly in regard to Slavery. Of these eleven are from Ohio, four from Illinois, three from Indiana, two from Michigan, three from New York, and one each from Iowa, Wisconsin, Pennsylvania, and Mississippi. These memorials show that a strong feeling exists in the Church that the Assembly should express its views fully. The opinions of the Presbyterian Church are on record, and the Assembly has repeatedly re-affirmed them. But an impression prevails that of late, different opinions are held, and defended, by Ministers and Ecclesiastical bodies in our connection. It is reported, that it is taught in certain localities, that Slavery, as a relation, stands on the same basis as husband and wife, and parent and child; that it is right, Scriptural, and benevolent in its operations, and ought to be perpetuated. Of these views and teachings, the Assembly declares its utter condemnation. At the same time the Assembly recognises the fact that there is in the Southern Church a different class of opinions: that many there regard Slavery as an evil, and desire and expect that it will gradually be abolished by the influence of the Gospel. In regard to this second class, the Assembly has no feelings to express but those of confidence and sympathy.”

The Report was printed; and after a lengthened and animated, yet temperate and courteous, discussion, a paper of considerable length, of which we subjoin the substance, was, on the 3rd of June, adopted by a vote of one hundred and sixty-six to twenty-six, the latter belonging to the South:—

“The General Assembly, in view of the memorial before them, and of the present relations of the Church to the subject of Slavery, feel called upon to make the following exposition of principle and duty:—

“We consider the holding and treating of human beings as property, according to the spirit and design of the slave laws in the Southern States of our country, as clearly involving the sin of oppression.

“The elements and ordinary developments of this sin are such as the following:

“1. The withholding from man, without unavoidable necessity, of the natural

right of personal liberty.—2. The neglect of appropriate efforts to deliver the slave as speedily as practicable from the fearful liabilities to which he is exposed while still held in legal bondage.—3. The exaction of services without any just or adequate compensation.—4. The buying or selling of slaves for gain.—5. The separation of families, and the practical abrogation of the marriage relation.—6. The exercise of cruelty towards slaves in the infliction of punishment, and the laying on of grievous burdens.—7. Neglect of the spiritual interests of the slave, and especially of that careful instruction in the Word of God, to which he is entitled.

“Any one of these facts involves, in our judgment, a breach of the great requirement, ‘Thou shalt love thy neighbour as thyself.’ * * * And it is with deep regret that we now discover that a portion of the Church at the South, has so far departed from the established doctrine of the Church in relation to Slavery, as to maintain that ‘it is an ordinance of God,’ and that the system of Slavery existing in these United States is Scriptural and right. Against this new and alarming doctrine we feel constrained to bear our solemn testimony. It is at war with the whole spirit and tenor of the Gospel of love and good will, as well as abhorrent to the conscience of the Christian world. We can have no sympathy or fellowship with it; and we exhort all our people to eschew it as a serious and pernicious error.”

The minority gave in a protest, in which they declare that the South is, by this deed, virtually excinded from the Assembly; and they have issued an address contemplating a new organisation. The following is a portion of that document:—

“Apart from the disastrous consequences resulting from the agitation of the subject of Slavery in the General Assembly, destroying, as it does, our peace, keeping us in a state of excitement unfavorable to spiritual growth, and paralyzing our efforts to advance the cause of the Redeemer through the channel of our admirable system of government,—we consider that the Assembly has so far departed from the Constitution of the Church, as to render our adherence to it undesirable and impossible. Having protested repeatedly against this agitation, and finding that our brethren are determined to continue it, we have deliberately and prayerfully come to the conclusion, that, however painful it may be to us, the good of the Church, and of the country, requires a separation from them. We shall hold our brethren, who have disturbed our peace by the introduction of this vexed question into our judicatories, as alone responsible for the consequences of this division.

“With these convictions as to the necessity of a separation from our once united and beloved Zion, the only question that remains for us now to settle, pertains to the mode of separation. The undersigned are satisfied that but one course is left to us—and that is, to invite all Constitutional Presbyterians in the land, who are opposed to the agitation of Slavery in the General Assembly, to unite in an organization in which this subject shall be utterly eschewed. We do not restrict our invitation to the Southern churches. We wish to have a National Church—that is, a Church, the constituent parts of which will come from every section of the Union. Holding to the same Confession of Faith, we shall have a common basis as to Doctrine and Government—and an understanding that, however we may differ in our views respecting Slavery, the subject is never to be introduced into the Assembly, either by Northern or Southern men,—unless, indeed, judicial cases are brought up regularly from the lower courts.

* * * * *

“The undersigned, therefore, would invite all Presbyterians, from all sections of the country, to meet in Convention in the City of Washington, on the 27th day of August, 1857, for the purpose of consultation, and of organizing a General Assembly, in which, it will be distinctly understood, the subject of Slavery will not be introduced. We propose this course, instead of organizing an Assembly at once, as being due to the Presbyteries we represent.”

The opinion has been expressed, that ere long the Presbyterians of both the New and Old School in the South will unite into a Southern Assembly, and that a similar arrangement will take place in the North. It is deeply to be regretted that the Old School occupies so disreputable, and, in our judgment, so sinful, a position in reference to Slavery.

GALT.

The U. P. Congregation here have called Mr. John James, Probationer, to be their Pastor. This promises to be a very happy settlement; and the circumstance of Mr. James so speedily obtaining a call, it is hoped, will act as an inducement to others in Scotland to transfer their services to Canada. The harvest here truly is plenteous, and the labourers few.

Gleanings.

DR. GUTHRIE ON DRUNKENNESS.

On Monday, 27th April, the Lord Provost and Magistrates of Edinburgh received, by appointment, in the Council Chambers, deputations to present memorials from the public meeting of Monday preceding, and from ministers, missionaries, &c., praying that measures be taken for the reduction of the number of spirit licenses granted in the city. James Miller, Esq., Professor of Surgery in the University, presented the address from the meeting, after which, Dr. Guthrie said,—I was requested to accompany Professor Miller in presenting this memorial by the parties connected with the public meeting to which he has referred. I don't intend to occupy your time on this occasion, but I may say, that during seven years of my residence in Edinburgh as a minister, I spent my time in the worst localities of the city, and I almost broke my heart when I wandered from house to house, and from room to room, and saw nothing but misery, and wretchedness, and crime; and many a time I was tempted to rue the day when I left the blessed, sober, decent, country parish, and found myself called to minister in a place where, at every turn and at every corner, this most detestable vice of drunkenness, fed by those houses, met me and marred all my efforts, and led me to go home and say, "No man hath believed my report; to none is the arm of the Lord revealed." If there is one thing which I feel more intensely than another, it is this, that drinking is our national curse, and sin, and shame, and wickedness; and I speak the words of truth and soberness when I say, that I believe that that horrid vice destroys more men and women—body and soul—breaks more hearts, ruins more families, than all the vices of this country added together. They talk of exaggeration. It has been alleged that 60 millions of money—more than equal to the whole revenue of the British empire—is spent upon intoxicating liquors, and that almost 50 millions of that is spent by the working-classes of the people. Men say that is incredible. Incredible or not incredible, I refer any man to Mr. Porter's paper read before the British Association, where he demonstrates and proves, by figures taken from the different Government offices, that, in place of being an exaggeration, it is rather within the mark. I need not speak of the effect of these drinking habits on multitudes of the families in this country. Nothing struck me more in those wretched localities to which I have referred than this—that when I visited from house to house I found more than half of the families were in the church-yard. The murder of infants—the slow murder of innocent infants in this town far outdoes anything that Herod ever did when he slaughtered the innocents in Bethlehem. I believe there are hundreds upon hundreds of unhappy children who owe the termination of their lives to nothing else than the drunken habits of their parents. I appeal to every city missionary, I appeal to every minister in this town who does his duty, who visits these degraded localities, and takes an interest in the welfare of the people, whether the obstacle which meets him at every corner is not drunkenness. I believe you may build churches and plant schools in the city till they are sick as trees of the forest, but unless this enormous evil is to be stopped you will build churches and plant schools in vain. I am not speaking without book on this matter. I laboured for six or seven years, spending most of my time amongst these people, and I am giving you my experience. And just let me say this, that I spent seven weeks last summer on the Continent of Europe. I was in Paris during the day of the baptismal *fete*, when the whole population of Paris were let loose to

spend the day in pleasure, and jollity, and amusement. I was in Brussels during part of the three days' celebration of Leopold being twenty-five years upon the throne. I saw Brussels when it had 40,000 people beyond its population in its streets. I was in Sardinia, and Switzerland, and Prussia, and Germany, I spent seven weeks in these countries, and on the two occasions I have referred to, the people were put to the test; and I declare that I see more drunkenness in the town of Edinburgh, at almost any time, in three days, than I saw in the seven weeks which I spent in these countries. Now, just think what a country this would be were we rid of this evil, with our intelligence, with our true religion, with our schools, with our Anglo-Saxon energy. I believe that were this shocking vice eradicated from the land, the sun of heaven never shone on such a country as Great Britain would be. And in proof of this just let me mention a very remarkable statement made by a foreigner. "O!" said he, "what a blessed Providence it is that you Anglo-Saxons are a drunken race." I thought this was rather a curious Providence. How could he make out the Providence there? But he added, "for were you not given to intemperance, and the slaves of intoxication, there is a talent and power and energy about you which would have made you masters of the whole world." (Applause.)

AUSTRALIA.

The *Edinburgh Witness* contains a report of the Committee of Chalmers' Church, Melbourne, under the ministrations of the Rev. Dr. Cairns. It gives some idea of what may be accomplished by energy and zeal in the colony of Victoria. It is stated that in the course of twelve months embraced in the Report, the congregation have reduced their debt from £3231 to £1830; and that but for some extraordinary but necessary outlay, it would have been still further reduced to £1100. In the years 1853 and 1854, which were the first two years of its congregational existence, it spent no less a sum than £14,820 for religious and congregational purposes, £11,600 of which was actually realized. "Though congregations in so rapidly growing a colony as Australia must necessarily be liable to fluctuations, yet the number of communicants in this congregation seems, notwithstanding frequent fluctuations, to have on the whole increased, from 287 in 1851, to 386 in 1856; and of 240 who sat down at the Lord's table in December 1855, only nineteen were absent in May of the following year." The Rev. Dr. Cairns, who ministers so acceptably amongst them, is in the enjoyment of a stipend of £1000 a year. It is stated in the same report that there are now at least twenty Scotch congregations in Victoria able and willing to maintain pastors who can get none.—*News of the Churches.*

A MINISTER'S WORK AND PAY.

At the recent meeting of the Scottish Congregational Union at Aberdeen, Dr. Alexander, Congregationalist Minister, Edinburgh said,—“I am ready, without any beating about the bush, to say that we are all underpaid for what we do. I was talking lately with a London business man—a successful merchant. It was about the time bishops were getting made, and we talked about their incomes. He said to me, ‘And if is a fair question, what do you get?’ I told him. ‘Well,’ he answered, ‘is that all you get?’ ‘Yes; and, compared with what many of my brethren get, it is pretty fair.’ ‘And what do you do for that?’ I said I would enlighten him upon this:—‘In the first place, I compose and write what would be fully two pretty thick octavo volumes; about as much as any literary man bending over his pen thinks of doing, and more than some do in a year. In the next place, I have to do as much speaking every week as a lawyer at the bar in good practice. Then, in the third place, to do as much visiting as a surgeon in average practice would do. And, in the next place, I think I write as many letters as many of your great merchants do.’ ‘Well,’ he said, ‘is yours an extraordinary case?’ I said, ‘Not at all; a man's duties correspond with his sphere, but many of my brethren do as much, some of them perhaps a little more.’ ‘Well,’ he said again, they may say as much as they please about ministers getting too much for their work, but none of us would do half your work for four times your pay.’”

SECRET PRAYER.

Men never take so firm a hold of God as in secret. Remember Jacob. Thou shouldst pray alone, for thou hast sinned alone, and thou art to die alone, and to be judged alone. Alone thou wilt have to appear before the judgment seat. Why not get alone to the mercy seat? In the great transaction between thee and God, thou canst have no human helper. You are not going to tell him any secret. You may be sure he will not betray your confidence. Whatever reasons there may be for any species of devotion, there are more and stronger reasons for secret devotion. Nothing is more embarrassing and disturbing in secret prayer than unpropitious circumstances. Great attention ought always be paid to this point—"Enter into thy closet," says Christ. He says not *a* closet nor *the* closet, but *thy* closet. The habit of secret communion is supposed to be formed. The man is supposed to have a closet—some place in which he is accustomed to retire for prayer—some spot consecrated by many a meeting there with God—some place that has often been to him a Bethel. The Saviour uses the word to mean any place where, with no embarrassment either from the fear or pride of observation, we can freely pour out our hearts in prayer to God. No matter what are the dimensions of the place, what its flooring or canopy. Christ's closet was a mountain, Isaac's a field, Peter's the house-top.—*Nevins*.

FREE CHURCH OF SCOTLAND.

[The following is a portion of the address delivered by the Rev. Dr. Henderson from the Moderator's Chair at the opening of the Free General Assembly on Thursday 21st May.]

When the Disruption took place, 473 ministers and professors abandoned their status and emoluments in the Establishment, and in faith and a good conscience separated themselves, prepared at all hazards to assert and maintain the crown rights of the adorable Redeemer, then rudely trampled under foot. Has this number suffered diminution or melted away? Far from it. It has now (1856-57) grown to 801 ordained ministers (787 returned by Presbytery clerks, and 14 not on Presbytery rolls) and 881 congregations.—a number which includes both sanctioned charges and stations,—with about one-third of the church-going population of Scotland owning the doctrine and discipline of our Free Church. In the first year of the Free Church the Sustentation Fund amounted to £68,704. for the last year, ending May 1856, it amounted to £108,972. being an increase of upwards of £40,000. In the first year of the Free Church 470 Disruption ministers and 113 others ordained during that year received fully or in part a stipend of £105. each from the Sustentation Fund. The stipend to each 712 ministers was last year £140. Then at the Disruption *all* the missionaries of the Church of Scotland declared themselves to be of the Free Church of Scotland,—not one was left behind. With regard to the Foreign Mission, the number of its agents in India in 1843 was 14, viz., 12 ordained Europeans and 2 natives. At present, 1856-57, the number of agents, European and native, is in India 59, of whom 24 are ordained European and 9 ordained native missionaries; besides 7 in South Africa, of whom 5 are ordained Europeans. In the first year of the Free Church, the revenue of the Foreign Missions was £4949. last year it amounted to £14,470. or nearly three times the revenue of the first year. At the Disruption the Free Church had not a single school though, closely following on that event, many of the parochial teachers were thrust out of their situations for adherence to Free Church principles. Now the Free Church has reported to her Education Committee 607 schools scattered over the land, attended by 57,000 scholars, with an annual revenue of £13,100 (on Schoolmasters' Sustentation Fund alone £8229), a sum all too little for the importance of the object. And, besides these, there are large numbers of schools in connection with the Free Church, supported by societies and individuals, but unconnected with our Education Committee, and not reported to it; so that the whole number of Free Church schools must be considerably above 712, the number given in the Government census in 1851, attended by not fewer than 76,000 children. At the Disruption our faithful country ministers with their families went forth for conscience sake from their comfortable manses, though many of them knew not where they were to find the sorriest and poorest shelter. The Free Church on that day

had not a manse that she could call her own,—the State claimed them all, and to the servants of the State they were given up. Now, the Free Church has above 530 pleasant manses on which no man may lay his hand, where her ministers live in comfort in the midst of her people. Since the Disruption down till May 1856 there has been collected by the Free Church the sum of £3,902,000, or about £300,000 on an average annually for thirteen successive years.

TRAINING OF STUDENTS IN DIVINITY.

On the motion of the Rev. Dr. Candlish, the General Assembly of the Free Church, Scotland, have adopted the following resolutions:—

“1. With the view to the more effectual training of students of theology in the knowledge and interpretation of the Scripture for popular use, recommend to the present and future Professors in all our Colleges to divide amongst them the several books of Scripture according to their respective departments, each Professor charging himself with the work of training his own students therein, using the English version; and that this exercise be in addition to any exegetical study of Scripture under the Professors specially appointed to that end.

2. That as not only a learned but practical training for our students is desirable as in other learned professions, the Home Mission Committee is hereby authorized and required to make an experiment as to the best mode of securing this benefit to our students, by associating a few students that have completed their fourth year with as many pastors favourably situated, whose duty it shall be to give them a practical and personal training in the entire range of the work and duties of the preacher and pastor, and that the Committee be authorized to grant such pecuniary remuneration to both parties as they may deem necessary for conducting the experiment under the most favorable conditions.

3. That as the knowledge of the classics of our own country, and habits of speaking and writing formed thereon, are of primary importance to public instructors, the Assembly recommend the Board of Examination to include English literature and composition amongst their subjects of examination of all entrants to the hall, and recommend Presbyteries to examine from year to year thereafter on certain prescribed English subjects in prose and verse.

4. That the Assembly having learned that increased facilities exist in connection with our Colleges for the training of students in the art of reading and speaking, instruct the Professors to do all that is in their power to induce all students to avail themselves of these, and that, at their earliest stage of attendance at the hall; and express a hope that Presbyteries, in conducting the trials of students, will have regard to their qualifications in this particular.

The Assembly re-appoint the Committee, request it to inquire especially into the methods of training their students in use by other Churches at home and abroad, giving in interim Reports to the Commission, if they see fit, and to next General Assembly.

POSTHUMOUS CHARITY.

There are some that seem to end in love, who never, all their days, walked in this heavenly path. They have a Will lying by them, wherein they have bequeathed a certain legacy to the poor—something to such a church or such a hospital. But this Will is not of force till the testator be dead, so that a man may say though the will be ready, yet to will is not ready with them; for God shall not have it as long as they can keep it. They can wish with Balaam to die Christians, but they must live pagans.—*T. Adams.*

SCOTTISH STUDENT.

It is stated in the *Banff Journal* that the student of most mark last session at King's College, Old Aberdeen, Scotland is Mr. Donald Robertson, a farm servant from Speyside, who holds the plough during summer, and with his earnings in the fields keeps and educates himself at college in the winter. As a mathematician he is said to display wonderful power and quickness.”