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THE CANADIAN

UNITED PRESBYTERIAN MAGAZINE.

VOL. II.

TORONTO, JULY 1, 1855.

No. 7.

Miscellaneous Articles.

FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH IN CANADA,
TO THE PEOPLE UNDER ITS CHARGE:

DEAR BRETHREN,

Affectionately and solemnly wishing you grace, mercy, and peace, from God the Father, and from our Lord Jesus Christ, we feel ourselves called upon to address you on a subject which, we doubt not, you will concur with us in regarding as of the highest importance, for the maintenance and extension of the Church, in which, again, the spiritual good of yourselves and your families, as well as of the people of this rapidly advancing Province, is deeply concerned. We refer to a matter closely connected with the procuring of an adequate supply of duly qualified Ministers of the Gospel.

We are persuaded you are fully satisfied not only that the Gospel Ministry is a divinely sanctioned ordinance of our holy religion, but also that a ministry considerably educated is, if not absolutely necessary, at least in the highest degree useful, and, practically speaking, in the present times, almost indispensable. It has ever been an object with our Church, and, indeed, with the Church of Scotland since the Reformation, and, we may add, with all the sections of the Presbyterian body which have sprung from her, to secure such a ministry, and to guard carefully against investing with the sacred office, any man who had not made some attainments in literature and philosophy, as well as in theology; and experience has clearly proved that such a course meets with the approval and blessing of the glorious King and Head of the Church. Deplorable will it be, if we are ever forced to abandon a practice so reasonable in itself, and so beneficial in its results.

For some time after the introduction of our denomination into Canada, we were inevitably dependent wholly on the parent Church, at home, for a supply of ministers; and we trust a feeling of fervent gratitude will always be cherished on our part for the generous efforts and sacrifices made for our behoof. It is obvious, however, that this arrangement, necessarily attended with many inconveniences, could never be reasonably contemplated as anything else than temporary. Accordingly this Synod, a number of years ago, instituted a

Divinity Hall under its own superintendence, for the training of young men for the Ministry. The wisdom of this measure, we presume, is not questioned; and happy consequences have resulted in the raising up of several ministers, who are now honorably and usefully holding pastoral charges amongst us. It is too evident, however, that the supply thus obtained has been totally inadequate for meeting the demand, so that our dependance has continued to be still chiefly on Scotland; while it is equally evident that many more ministers than we have been able to obtain from both sources, would have been needed to provide for the urgent necessities of a population daily expanding, and hitherto very partially furnished with the ministrations of the Gospel.

The immediate prospects of any considerable increase of candidates for the ministry among ourselves, we regret to say, are not encouraging. For this a variety of reasons might be assigned—some of them not difficult to discover. Without, however, enlarging on this topic, or reminding you of what there is no comfort in reflecting on, that most other denominations are in this respect similarly situated, we beg your candid and serious consideration of a proposal which, in our judgment, might, if heartily prosecuted, contribute, in part at least, to increase the number of our Theological Students, and, at the same time, prove beneficial in a variety of other ways. We refer to the raising of a Fund for giving pecuniary assistance and encouragement to deserving young men, who may be induced to enter our Divinity Hall. It may be true that in such a country as this, any youth of respectable abilities, whose heart is fully set on serving God in the gospel of His Son, will find the means of educating himself. It is no less true, however, that in procuring such means he may be prevented from engaging in his studies so early as he otherwise would. After entering on them, he may be obliged to intermit them for a season. In either case, his precious time is lost, and the Church is, meanwhile deprived of the benefit of his services; and what is far more probable, indeed, almost certain, he will, in many cases, have to prosecute his studies under great disadvantages, unable to procure for himself the masters and books he would have required, and obliged to occupy so much of his time in teaching, or other laborious and exhausting occupations, as will leave him little of either the leisure or the energy which are necessary for successful mental application. The result of all which will be, that in the end he will prove a much less adequately furnished and accomplished minister than he might have been, had his pecuniary circumstances been more favorable. Nor is it at all unreasonable to suppose, that there may be numerous instances of young men possessed of fair abilities, and honestly disposed to devote themselves to the work of the Ministry, who, finding themselves unable for a time to commence as students, by and by see inviting prospects of usefulness and comfort opening up to them in other directions, experience attractions, and enter into engagements and relationships which fatally interfere with the serious intentions they once entertained to study for the ministry. We cannot but think it probable that many, and these not necessarily men of a mercenary spirit, are thus lost to the service, who might have been secured, and who, under God's blessing, might have proved good and able ministers of Christ, had an offer of the needful assistance been, at the proper juncture, held out to them.

To persons of reflection and practical good sense, we trust the reasonableness of all this will be at once apparent. But if these views needed support, we might have recourse to one of the safest and most convincing kinds of argument—that deduced from the practice and experience of other Churches. We are not prepared to speak with absolute confidence, but we declare that, so far as our knowledge extends, we are the only denomination in the Province who do not, in one way or other, give pecuniary assistance to their students in Divinity. Certainly, at least, it is safe to affirm with respect to the whole of the North American Continent, that giving is the rule, and withholding is the rare exception. In Britain, too, where the supply of ministers is, for obvious reasons, so

much more abundant, the practice of giving assistance is exceedingly common. Not to speak of the College fellowships, scholarships, and exhibitions, which exist so abundantly in the Universities for behoof of those studying for the English Establishment, almost all the Dissenting denominations in England provide for their students more or less fully. In Scotland there are in all the Universities, Bursaries for Students in Divinity. The Free Church, it is well known, has large funds for a similar purpose. Most, if not all, bodies of Dissenters contribute liberally for the like object. And our own Church at home has, for a few years past, had recourse to substantially the same thing. For her Scholarships, on which a good many hundred pounds are annually expended, while they were intended to excite emulation, and lead to proficiency in study, and have, in that respect, been eminently successful, were primarily and chiefly designed to aid meritorious youths in their struggles with straitened circumstances.

It can scarcely be necessary to point out to you, that the reasonableness of offering assistance to our students in Divinity is greatly increased by a change we have just made, as to the period of their yearly attendance at the Hall. We have deemed it advisable, to change the Session from the unhealthy, and, in many respects, inconvenient season of autumn, to winter, and also to extend it over more than double the length of time. From this arrangement we fondly anticipate many and great advantages; but on two accounts it will obviously furnish a strong additional plea for pecuniary aid to the Students. It will greatly augment their unavoidable expenditure, and it will proportionally curtail their time and opportunities for acquiring means of support for themselves.

The present circumstances of Canada might also be referred to as furnishing a strong argument for something special being done in this way. It is notorious that the expense of living is at present, and in the opinion of many is likely to continue for some time, very great. This, of course, presses severely on Students, in common with all others who have their own maintenance to provide for. Indeed, it has been alleged by some, possessing the best opportunities of judging, that the extraordinary amount of sickness and infirm health prevailing in our Hall must be attributed, in no small degree, to the mode in which our Students find it necessary to live. At all events, it is certain that some of them have been obliged to practise a self-denial, subject themselves to privations, and endure hardships which it is not creditable to the Church to allow brethren to experience, who, for the Church's good and the honour of the Church's Head, have, in the choice of their profession, made a sacrifice for life, which comparatively few can be induced to make. Then, on the other hand, the very fact that the articles of consumption are just now so high-priced, puts it into the power of at least a large proportion of the members of our Church to make munificent contributions for this and all similar objects. Providence is thus at once making a special call, and furnishing the means of complying with it. A devout and grateful heart, we trust, will promptly and cheerfully respond.

It is readily admitted that all such schemes, unless judiciously managed, are calculated to be productive of evil. Unspeakable mischief is done, when, by such aid as is here contemplated, youths destitute of talents, energy, and zeal, are induced to come forward for the ministry. It is, even, no small evil when assistance of this kind is offered in such a manner as to destroy a young man's feeling of independence and self-respect. We trust, however, we shall be enabled to devise some satisfactory method for preventing these inconveniences. The smallness of the sums likely to be bestowed, in the first instance at least, will probably be a tolerable guarantee against any corrupting or deteriorating influence.

We now, dear Brethren, beseech you to take this matter into your deliberate and serious consideration, and to do as your judgment and conscience direct, and as you believe that God and your own mind will approve when called to

your solemn account—when all the talents entrusted to you, pecuniary means among the rest, must be answered for. Parents who might have been glad to devote a son of their own to the ministry, we trust, may deem it a privilege to contribute for alleviating the hardships, promoting the comfort, and accelerating the progress of the pious and generous sons of others, who have consecrated themselves—all they have—to the cause of Christ and his Church. Young men prospering in their secular callings, but possibly not without misgivings whether they ought not to have addicted themselves to the ministry of the Gospel; may find that they can, with a lighter heart, enjoy their gains, that they have shared some portion thereof with brother-youths, who, renouncing the prospects of worldly wealth and distinction, have determined to spend and be spent in the service of Him who had not where to lay His head. The members of our Church generally, lamenting the very deficient supply of religious ordinances which can be obtained, and contemplating, what we fear must be called, the darker prospects before us, may, we hope, be willing, especially as the demand made is not alarming, to try whether the proposed scheme may have the desired effect of securing one of the greatest benefits the Church can possibly enjoy—a sufficient number of competent and qualified ministers of the Gospel.

We commend you, and all your interests, temporal and spiritual, to Him who loveth a cheerful giver, and who has said, in truth and faithfulness, ‘Honour the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine,’—to Him who is able to make all grace (favour) to abound towards you, that ye, always having all sufficiency in all things, may abound to every good work. And may He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, ye being enriched to all bountifulness, which will cause, through us, thanksgiving to God.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

After the death of Mr. Wilson, the first Professor of Theology in the Secession Church, which took place on the 14th November, 1741, and on the appointment of Mr. Moncrieff of Culfargie, in 1742, to be his successor in the chair, a Philosophical class was instituted by the Associate Presbytery in connexion with the Theological Seminary. This class continued in connection with the General Associate Synod. It had been originally established, and was still continued, with a view to give students some of those branches of study which were taught at the Universities, and especially Moral Philosophy, which it was understood was, in some instances, in these seats of learning, intermingled with erroneous sentiments. The students were not compelled to attend this class, nor were they prohibited from prosecuting the same studies at any of the Universities. But the Synod were desirous of preserving sound doctrine in morals as well as in religion among their candidates for the ministry; and whether they attended the Philosophical class under their own inspection, or any of the national colleges, they were subjected to a rigid examination as to the extent and correctness of their attainments before they were admitted to the study of Divinity. Soon after the breach, Mr. John Heugh, father to the late Dr. Heugh of Glasgow, was appointed Tutor or Professor in this Philosophical class, and when he was called to Stirling, he was

succeeded by Mr. Graham, afterwards of Newcastle.* In general, this class was superintended by a student of their own of high standing, and of superior attainments. It continued for many years, till it was found less necessary, and considered preferable for students to embrace a complete course of literature and philosophy at one or other of the four Universities.

In the mean time the General Associate Synod were occupied in matters of doctrine, arising out of a controversy with Mr. Thomas Mair, on the head of Universal Redemption.

A book had been published in the year 1749, under the title of "A Treatise on justifying faith." The author of this treatise was supposed to be the Rev. James Frazer of Brae, sometime minister at Culross. But it was not published till after his death, and there is no sufficient evidence that it had been fairly transcribed from the alleged author's manuscripts. In this treatise the Arminian doctrine on the point of universal redemption is discussed at large, and advocated. The work was widely circulated, and the minds of not a few were contaminated by the errors it contained.

The General Associate Synod, always "valiant for truth," felt it necessary to take up this matter. The chief ground of their Secession from the National Judicatories being in opposition to gross doctrinal errors tolerated and taught in the Established Church, they felt that consistency required them to raise their voice against every species of unsound doctrine which might be publicly exhibited,—especially where it was likely to have a pernicious influence on the minds of the Christian people. The doctrine in question was considered of such importance as to warrant decided action. It was brought before the Synod by an overture from the Presbytery of Edinburgh, proposing that steps should be taken by the Supreme Court to guard those under their inspection, and especially the students of divinity, against this attempt to revive Arminian error. The overture embodied likewise seven articles in the form of assertion of Gospel truth, and prayed "that the Synod should insert these foregoing or like articles, with a general condemnation and rejection of all contrary errors, or of all tenets and opinions which are opposite unto, or inconsistent with, the said articles of gospel truth; and with a general warning to all the people under their inspection, to beware of entertaining any contrary doctrines, particularly as they might find the same vented in any books or pamphlets which they get into their hands."

This overture was taken up by the Synod at their meeting in April, 1754. They spent several seditious on the subject. With one exception, to be noticed afterwards, unanimity prevailed among them, and a zealous anxiety to maintain the pure truth of the gospel in opposition to every tenet that was contrary to it. They considered *seriatim* the articles proposed to them in the overture; and these were soon afterwards published under the following title,

* These two individuals were students of Divinity when they were appointed to superintend the Philosophical class at Abernethy. They afterwards became distinguished ministers of the General Associate Synod. Mr. Heugh was an eminent classical scholar. He particularly excelled in Hebrew, and in his talent for philosophical investigation. He had the charge of the class for three or four years before he was licensed in 1752. Soon afterwards he was settled in Stirling, where he laboured for upwards of fifty years, and was universally respected and beloved. Mr. Graham succeeded him in the charge of the class. He also was an eminent classical and philosophical scholar, and conducted the class for several years, till he was licensed to preach in 1758. He was afterwards settled at Newcastle. He was the author of several works,—of which the principal is his Review of the Ecclesiastical Establishments of Europe, by which he had the honour of being the first to prepare the public mind for the Voluntary question which contemplates the separation of Church and State, and the final abolition of all legal and compulsory support to the Christian Church.

“Act of the Associate Synod,” (such, as we have said, they still called themselves) “containing an assertion of some gospel truths, in opposition to Arminian errors, upon the head of universal redemption.”

The following, taken from the Rev. Adam Gib’s Display, are the articles contained in this Act:—

“1. That, in the covenant of grace, our Lord Jesus Christ became the federal head and representative of those only among mankind sinners, whom God hath out of his mere good pleasure from all eternity elected unto everlasting life; and for them only, he was made an undertaking surety.

2. That our Lord Jesus Christ hath redeemed none others by his death, but the elect only. Because for them only he was made under the law, made sin, and made a curse; being substituted only in their law-room and stead,—and having only their iniquities laid upon him, or imputed unto him; so that he did bear only their sins; for them only he laid down his life, and was crucified. For their sins only he made satisfaction to divine justice; for them only he fulfilled all righteousness; in their stead only was his obedience and satisfaction accepted; and for them only he purchased redemption, with all other benefits of the covenant of grace.

3. That there is but one special redemption, by the death of Christ, for all the objects thereof; as he died in one and the same respect, for all those for whom he in any respect died: or, he died out of the greatest special love, for all in whose room he laid down his life; with an intention of having them all effectually redeemed and saved, unto the glory of free grace.

4. That the intercession of Christ is infallibly of the same extent, in respect of its objects, with the atonement and satisfaction made in His death: so that He actually and effectually makes intercession for all those for whom he laid down His life, or for whom he hath purchased redemption; that it may be fully applied to them in due season.

5. That the death of Christ, as it is stated in the covenant of grace, hath a necessary, inseparable, certain, and infallible connexion with, and efficacy for the actual and complete salvation of all those for whom he died; so that redemption is certainly applied and effectually communicated to all those for whom Christ purchased the same; all in whose stead He died, being; in due season, effectually called, justified, adopted, sanctified, and glorified.

6. That Christ and the benefits of his purchase cannot be divided, one from another: wherefore we are made partakers of the redemption purchased by Christ, or of the benefits procured by His death, only through the effectual application thereof to us by His Holy Spirit, working faith in us, and thereby uniting us to Christ, in our effectual calling: and whoever do actively receive and enjoy any benefits of His purchase, as they do it only in the way of enjoying himself, so they will all be brought forward, in due time, to the full enjoying of himself and all his benefits for ever: and whatsoever things are actively received or used any otherwise than by faith, in a state of union with Christ, are not to be reckoned among the benefits purchased by His death.

7. That whereas there is a general, free and unlimited offer of Christ, and salvation through Him, by the gospel, unto sinners of mankind as such, (upon the foundation of the intrinsic sufficiency of the death of Christ, His relation of a kinsman-redeemer to mankind sinners as such, and the promise of eternal life through him to mankind sinners as such in the gospel;) with an interposal of divine authority in the gospel call, immediately requiring all the hearers thereof to receive and rest upon Christ alone for salvation, as He is freely offered to them in the gospel;—and whereas all the hearers of the gospel are thus privileged with an equal, full, and immediate warrant to make a particular application to Christ, with all His redemption and salvation severally unto themselves, by a true and living faith. So the gospel offer and call, containing the warrant of faith, cannot require or infer any universal atonement

and redemption as to purchase; but are altogether consistent with and conformed unto the scripture-doctrine of particular redemption, which is expressed in the six preceding articles."

This Act was approved of by the whole Synod, now consisting of forty-eight ministers, with the solitary exception of Mr. Thomas Mair who stood out in opposition to it. At the meeting of Synod in August 1754, he gave in a paper of dissent from it, with reasons which he read in court. Mr. Mair did not at once directly condemn the substance of the Act: but founding his dissent chiefly on his allegation that it was framed in opposition to Mr. Frazer's Treatise on the grounds of faith, and particularly what he delivers therein concerning the extent of the death of Christ, and his purchase of common benefits.

Although Mr. Mair seemed to entertain the same sentiments as those contained in that treatise, the Synod did not consider it their duty to ascertain from that book what his sentiments were, but urged him, thus differing from his brethren, to state plainly what the difference was, and what were the particular views he held on this subject. They therefore refused, at that time, to receive his paper.

At the next meeting of Synod, which was in March 1755, a long conversation was held with Mr. Mair, but without satisfaction. They rejected his paper, but left him at liberty to make any proposal before the present meetings of Synod were over. Mr. Mair, in consequence, gave in a paper of dissent with reasons. But this also, which was read, made no mention of any direct objections to the Synod's act.

Mr. Mair was urged by the Synod to be more explicit. But he would neither state his views more clearly nor withdraw his paper. In these circumstances Mr. Moncrieff brought forward seven distinct positions, expressive of what he thought Mr. Mair's sentiments were, and proposed to the Synod "that these shall be taken and reputed as the tenets and opinions which the Rev. Mr. Mair is holding against the several articles in the foresaid Act of Synod, in so far as he shall not forthwith refuse the same with a plain and positive declaration of what else it is that he really holds in the place of each particular which "he shall refuse."

The Synod adopted this proposal, and Mr. Mair, having been furnished with a copy of Mr. Moncrieff's paper, was next day required to state his sentiments. No satisfaction, however, was obtained, and a committee was appointed to prepare an overture on the subject. This Committee reported that among other things, Mr. Mair's paper contained the following sentiments:—"That besides the special objective destination and intention of our Lord's death, respecting the elect, there was some kind of general or universal objective destination and intention thereof, in the transactions of the new covenant: that in some sense Christ was made sin for all the hearers of the gospel, and made satisfaction for the sins of all those to whom he is exhibited by the gospel; yea, that in some sense Christ died for all mankind, or shed his blood for them, making a full payment of their debt, and a satisfaction to justice for their guilt, by some kind or manner of intention in his making satisfaction; and that the universal objective destination of the death of Christ, necessarily belongs to the ground upon which sinners may be invited to Christ, and necessarily belongs to the pleadableness of Christ's satisfaction and righteousness, at the bar of law and justice; so that the sinner's plea, to be proposed and sustained at the bar of law and justice, is a claim of right to Christ's blood, arising from the aforesaid universal objective destination; and that an excluding all such concern in, or claim to, the death of Christ, as for the man in particular, until he believes, leaves no access for an applying faith; and that the purchase of Christ admits of a further and larger consideration, than is treated of in our standards.

On hearing this document read, Mr. Mair did not object to any thing it contained as doing him injustice, upon which the Synod prohibited him from teaching any sentiment contrary to the Act of Synod, from which he had entered his dissent. Mr. Mair, however, stated that he could not be bound up from teaching what he considered the truths of God.

At the meeting of Synod in August 1755, a long conversation was held with Mr. Mair, and when asked whether he was now willing to disavow the tenets imputed to him and withdraw his paper, he dictated to the clerk the following answer:—"That he had no freedom to fall from teaching those doctrines upon the matter, which are specified and condemned in the Synod's act, according to his view of them; and that, therefore, he could not withdraw his dissent."

Every possible lenity and indulgence were shown to Mr. Mair, but the Synod found it necessary to suspend him from the exercise of his ministry. To this censure he did not submit; and when it was found at the meeting of Synod in 1756, that he still adhered to his sentiments, and even maintained others equally obnoxious, they appointed a committee to meet and converse with him from time to time till next meeting of Synod. It was not till their meeting in April 1757, that they felt themselves obliged to proceed to a higher censure; and accordingly they deposed him from the office of the holy ministry.

The Synod at a former meeting having turned its attention to the prevalence of wickedness among all classes, proposed to publish a solemn warning on this subject. With this view a committee was appointed, and at the meeting in August 1758, their report was given in to the Synod in a document entitled, "A solemn warning by the Associate Synod in Scotland, addressed to persons of all ranks in Great Britain and Ireland: wherein the great sin, danger, and duty of the present generation, in these lands, are pointed out and declared." After this paper was revised the Synod agreed to publish it, in pamphlet form, for general circulation.

This pamphlet gives a deplorable account of the state of religion in the British empire at that period. Judging from this document, and we believe its statements to be correct, that period must have been even worse in disregard to morality and religion than the present. We are apt to look back upon the times of our forefathers, and to imagine they were better than our own, and we hear of aged persons deploring the mournful declension of our own period; but it is not easy to compare one age with another; and from this document we would hope that some improvement in religion has been made, by the age in which we live, defective as we are.

"The present generation," say the writers of this solemn warning, "abounds with the infidels, who reject the holy scriptures, the doctrine of the adorable Trinity, and the whole Christian religion. Most daring and ludicrous attacks are made, without control, upon the Christian mysteries and institutions. * * * The whole doctrines of the Lord's word about grace and saving faith are commonly denied or subverted, made the objects of sneer and rallery by such as pretend to a refined taste. The preaching of Christ crucified, and of the several mysteries which depend upon, or are inseparably connected with, the doctrine of His cross, is gone out of fashion. These matters are no more to be heard of from the pulpits of the corrupt ministry which now much prevails, than in the schools of heathen philosophers, except that some Christian terms may be used, without any inculcating of Christian truths: and instead thereof, the poor people are entertained with harangues of paganish morality."

Such are the fearful exposures, and these are but a few of them, which are made in this pamphlet. We shall next look at a proposal which seems to have been suggested by this alarming state of morals and religion in Britain at this period. But this we reserve for a future communication.

SUBSTANCE OF ADDRESS GIVEN AT INGERSOLL AND WOODSTOCK, ON THE 18TH APRIL, 1855, BEING THE GENERAL FAST DAY ON ACCOUNT OF THE WAR.

BY THE REV. ARCHIBALD CROSS.

Concluded from page 170.

Having spoken of a time of war, in the first place, as a time of great bloodshed and suffering, I remark:—2^{ndly},—“A time of war” is often, may I not affirm, *is always a time of Divine chastisement*. God, Brethren, has many instruments for punishing men for their sins even in this life; but, for the most part, in His dealings with nations or communities of men, He employs either or all of these three; *the sword, the famine, or the pestilence*. In David’s time, we are told, that the anger of the Lord was kindled against Israel,” and He left the king in the haughtiness of his heart, to go and number the people. For this proud offence he was offered the choice of one of three judgments; *seven years’ famine in the land: or three months’ war, where he would have to flee before his enemies; or three days’ pestilence*; concerning which the penitent monarch wisely said, “I am in a great strait: let us fall now into the hand of the Lord, for His mercies are great, and let me not fall into the hand of man.” So, adds the historian, the Lord sent a pestilence upon Israel which slew of the people 70,000 men. In like manner, then, when war, or pestilence visit our borders we would do well to look on these fell destroyers, not as if some strange thing happened to us,—not as the agents of chance; but as they are in truth, the instruments of Almighty God who does well to be angry with the world. “Hath there been evil in a city, and the Lord hath not done it;” asked the prophet, and evidently his question is to be answered in the affirmative. Now then let us ask, why has our nation become involved in this great and grievous war? Let it not be said, that the above explanation of its cause or origin is a sufficient answer; for the question will still return, *whence that cause itself?* Why were matters brought to such a pass as to necessitate a war at all? or how was it that Britain came to be involved in the Eastern quarrel? The fact is, you will search in vain for a satisfactory reason of the present state of matters in Europe, if you exclude from your calculation the great fact, that there is one on high who doeth according to His will among the inhabitants of the earth, and without whose permission nothing can transpire. Of course, then, had He so willed it, the present war would not have happened,—if difficulties had arisen among the nations these might have been amicably settled, and the sword might still have been slumbering in its scabbard; but such was not His sovereign pleasure, and therefore, we now have war with all its horrors and miseries. *And is there not a cause?* unquestionably there is, for the just Judge of all the earth does, or if you will, *permits* nothing without good cause. Now, what are really the grand, the eternal purposes of the most High in the present shaking of the nations, I pretend not to tell; but methinks, we do not err in viewing war, with all its calamities, as an evidence of God’s displeasure, and as a mark of His controversy with the nations. Let us, then, leaving Russia, Turkey, France, and all the other European states that are more or less involved in the present conflict, I say leaving these out of view for the present; let us ask, in reference to our own nation, are there no sins against the Lord our God lying at our door,—sins great enough, and many enough to call down the judgments of heaven? We call ourselves “a highly favored nation,” and such indeed

we are. The Lord has not blessed and honoured every, may I not say, *any* nation as He has the British. In His over-ruling providence, she has been permitted to extend her dominions far and wide: she has subjects and territory on every continent of the world, and almost in every island of the sea, so that, it is proudly, but justly said, "on her dominions that sun never sets," her arms have been victorious in every land, while her navy "rules the waves:" herself, a small sea-girt Isle, she is the most flourishing, and most powerful kingdom on the face of the whole earth. Again, look at her in another aspect. What nation so highly favored with the great, the ennobling privileges of Christianity! In what other land will you find so many Churches, so many copies of the Book of books, and so many learned men whose office it is to preach the unsearchable riches of Christ? For many long years she has been sitting in the full blaze of the Sun of righteousness, and enjoying the best blessings of heaven, having none to make her afraid. "The Lord himself has been a wall of fire round about her, and the glory in the midst of her." Now, if asked, *what use or what improvement* of all these blessings, natural and spiritual, has Britain made? What answer could we honestly return? What has she made of all her conquests by sea and land, in the East, West, and South? Were these conquests made, and are they still held, with a view to scatter everywhere the seeds of civilization, peace and freedom, and to open up facilities for the universal propagation of that religion which alone can save the soul, and exalt a nation? Nay rather, have they not been made, and are they not still held, in a spirit of national pride and vanity; and has not this been too much like the language of our rulers, and our heroes;—"Our own arm has saved us, our own right hand hath gotten us the victory!" Moreover, were we to enquire *how*, or by what means, Britain has so vastly enlarged her dominions, and increased her wealth: would we not find much of the crooked policy of the serpent in all her transactions: much to condemn and little to commend in the sight of high heaven: as witness her opium-traffic with the Chinese, and her violent dealings with the degraded Caffres. But, let us pass on to the question, how has the British nation at large improved its *religious opportunities*, which certainly are not the least of its many blessings? Why, notwithstanding, the numbers of Churches, of Bibles, and of ministers within its borders, does not the land mourn because of *drunkenness, swearing, and Sabbath desecration*? Look around you in this land, a miniature of Britain; behold its many vices and immoralities, and you have a true representation of the state of matters at home. We call ourselves a *Christian nation!* and no doubt, there are not a few God-fearing, Christ-loving men among us, "that sigh and that cry for all the abominations that be done in the midst of them," (and may God make their number ten-fold more than it now is!) but still what a large proportion care for none of these things, but are living as if there were no God, no heaven, no hell, yea, who would, if they could, remove our candlestick out of its place, and quench our light in darkness! And as to our *rulers*, who, or what are they? Are they, indeed, men who fear God, and hate covetousness? "By their fruits ye shall know them." No doubt, among them there are many "wise men after the flesh, many mighty, and many noble;" but we greatly fear there are very few who rule in the fear of God, and give Him the glory and praise of all their splendid endowments. There are some who would have the rulers of a nation to honor Christ by publicly patronising His Church, and supporting it out of the public funds; but we conceive they would honor Him far more by protecting all and favoring none more than others in the enjoyment of their religious privileges,—by adhering to the special functions of their office, and by ruling according to the principles of equity, truth, and freedom. I say not, however, that all civil rulers who maintain the alliance of Church and State, (the fertile source of so much dispeace in the land,) are on that very account, to be set down as the enemies of King Jesus: but, I ask you, have we not ground of suspicion. Talk about

"honouring Christ," and about a "national recognition of Christianity," is all a mockery, and a delusion, when we find these very men at the same time supporting Popery and Protestantism; (two antagonistic systems:) yes, countenancing "the man of sin," so clearly foredoomed of heaven: and giving of the nation's wealth to educate men in all the craft and cunning of that "mystery of iniquity!" Now, are not these evils, national sins? and, think you, must not a thrice holy God be sorely displeased with a nation that has so little improved His many great and precious blessings: yea, that has lent its aid to uphold and to propagate that system (I will not say of religion, but) of irreligion and immorality that so insults the Majesty of heaven, and mocks the mighty Saviour? "Shall I not visit for these things, saith the Lord; and shall not my soul be avenged on such a nation as this?" Perhaps, then, I say, for these reasons, our beloved nation, (for "with all thy faults I love thee still,") is now involved in a gigantic war with a powerful enemy, as a chastisement for her sins and delinquencies, and for her small improvement of the Divine favors. God grant, that she may come out of the furnace as gold seven times purified!

My 3rd observation is, That this time of war will issue in good. Of this we are fully confident, for He who is Head of His own body, the Church, is also Head over all things to the Church, *i. e.*, for the good, the benefit, and welfare of the Church. There are many who suppose that the present war is but the beginning of those general commotions and conflicts among the nations, of which prophecy speaks, which are to terminate in "the battle of that great day of God Almighty, in a place called, in the Hebrew tongue, Armageddon;" and which, they further tell us, will be immediately followed by the days of millennial peace and blessedness. However, I am not sufficiently versed in the mysteries of unfulfilled prophecy to venture an opinion on that intricate point; nevertheless, I cannot but believe that good to the world at large, and to that kingdom which is not of this world, will be the result of the present European struggle, and this belief I found on the great revealed fact, that He who does all things well, sits at the helm of universal affairs,—turns the hearts of all men whithersoever He will,—and makes "all things work together for good to them who love God, who are the called according to His purpose." Nor will this conviction be shaken, but on the contrary be strengthened, if we argue from the past to the future; for has not good already come out of the present war: Yes,—Turkey is now on the fair way of being liberated from the blighting curse of Arabian delusion. As a Mohammedan power she is no more; the exclusive privileges of Mohammedans are abolished,—the enormous property of the mosques has been secularised—and (thanks to Nicholas!) a path, wide and clear, has been opened up for the free entrance of the glorious gospel of the blessed God: so that, the day may not be far distant when the Cross will supplant the Crescent, and the Bible banish the Koran from that delightful, but too long neglected land. Hasten the consummation, O Lord, and let thy kingdom come! There are other events which are transpiring in our day, all pointing to a like happy issue. I need scarcely say, that the Pope of Rome has lately ventured to pronounce the monstrous dogma, that the mother of our Saviour was, like Jesus himself, born without sin: thus, we trust, completing the circle of his blasphemies. His authoritative announcement, which was to bring peace to the whole papal church, has given us a new illustration of the *unity* of Rome, for it has kindled a flame within her borders which may never be quenched until that man of sin and son of perdition be consumed with the spirit of the Lord's wrath, and destroyed with the brightness of His coming. Amen, so let it be! In the kingdom of Sardinia, those far famed witnesses for the truth of Christ,—the long persecuted, but steadfast and faithful Waldenses, have now received, what no man had any right to deprive them of, the liberty of worshipping their God, and observing the ordinances of christianity, none daring to make them afraid: while in the

same kingdom, popish though it be, a blow has been aimed at the conventual system of Rome, which, we trust, will be successful in exposing its secret abominations to the open light of day. (Protestant Britain! go thou and do likewise with these dens of iniquity in thy borders.) Yea, even *old Spain* which, for so many years, has been as if she were at the bottom of the Dead Sea, is now beginning to show some signs of life, and to shake herself free from the galling yoke of Rome; while Rome herself is evidently trembling on the brink of a vast volcano. *In short*, there is a shaking among the dry bones on the whole continent of Europe: while the sons of Abraham are enquiring the way to Zion with their faces thitherward. I presume not to determine the times or the seasons: but may gaffely affirm, that to all appearance, we now stand on the threshold of momentous events.—“such as was not since the beginning of the world.” The Lord reigneth: let the earth rejoice. “Let Israel rejoice in Him that made him: and let the children of Zion be joyful in their king.”

I close these observations with two simple remarks: 1st,—Let us all be duly humbled under the mighty hand of God: and penitently bow before the Lord our Maker. We have good cause to be humble and penitent in the sight of Him who is “of purer eyes than to behold evil, and who cannot look on iniquity;” but especially does “*a time of war*,” when God’s judgments are abroad in the earth, loudly call on us to hide ourselves in the dust of humiliation, to confess our own sins, which are many and heinous; and to confess the sins of our nation, which are neither few nor small. *How well does it become us*, at such a time as this, to confess with the prophet, “we have sinned and committed iniquity &c., (see Daniel xi. 5—19.)

And 2ndly,—Let us be earnest in prayer to almighty God, that he would defend the right: that if our nation be really on the right side in this painful and protracted struggle, He who is the Lord of hosts would go forth with the armies and the navies of our Sovereign, and fight against them who fight against her; but that if Britain be in a false position here, He would speedily bring her out of it; lead her to correct her faults and consider her ways. Let this subject, then, engage your thoughts in prayer, not only at a season like the present; nor yet when you meet for Divine service on the Lord’s day; but also when alone in your closets, and around your family altars, let your hearts ascend in fervent prayer to the God of battles, that He would arise and scatter our enemies, and cause all those who hate us to flee before us. And forget not in your prayers, the interests of the kingdom which is peace and joy in the Holy Ghost, and which is destined to stretch forth on the right hand, and on the left until it enclose in its wide embrace all peoples, and nations, and tongues. Oh, what a happy world will this be when the reign of the peaceful Prince “shall reach where’er the Sun does his successive journeys run;” when “He shall judge among the nations, and rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.” This time of universal peace and love shall come round, for the mouth of the Lord hath spoken it: nevertheless, for all this He will yet be enquired of by the house of Israel to do it for them, *wherefore*, “ye that make mention of the Lord, keep not silence, and give Him no rest; till He establish, and till He make Jerusalem a praise in the earth.”

“Lord hear thy people’s humble prayer,
Where’er they seek thy face to-day;
Our sinful land in mercy spare,
And let thy wrath be turn’d away”

Reviews of Books.

HUDSON'S BAY; OR A MISSIONARY TOUR IN THE TERRITORY OF THE HON. HUDSON'S BAY COMPANY. By JOHN RYERSON, Co-Delegate and Deputation to the Wesleyan Missions in Hudson's Bay; 12 mo., pp. xxiv and 190: Toronto, G. R. Sanderson, 1855.

This is really an interesting little book. It will doubtless prove so, chiefly to those whose sympathies are warm in the cause of religion, and most of all to those whose preferences are decided for religion in the aspect of Methodism. But the incidents, and descriptions of scenery with which it abounds, and the information, reliable we doubt not, with what it is stored, respecting a people marked by strong peculiarities, and at the same time closely related to ourselves, cannot fail to carry even general readers pleasantly along. The author is evidently a person possessed of excellent powers of observation, and characterized by strong good sense, shrewdness, and sagacity, as well as by enlightened benevolence, and religious earnestness and zeal. There is no mistaking his denominational attachment. That in a moderate degree, we can excuse, and even approve. When it rises to a certain pitch, we feel the necessity of receiving with a few grains of allowance the representations which even an honest, candid and right-hearted man will make.

We know nothing better we can do at present than to give a few extracts from the book. They must to a considerable extent be disjointed, but our object is to furnish as much interesting information as our space will admit:

"Thirty years ago the Missionary Society of the Methodist Church in Canada was founded. In the memorable year of 1791 the New York Conference of the Methodist Church sent the first Methodist Missionary to Upper Canada, and very soon other ministers,—and these, with able ministers from the British Conference, laboured and fainted not, though ruggedness, hardships, dangers, sufferings met them in their progress, and ecclesiastical dislike misrepresented, and political zealots caluminated them. The Canada Conference has now within its jurisdiction more than 200 Circuits and missions; more than 270 Evangelists; about 30,000 members; its funds liberally supported; its College, Industrial Institutions, and Schools very successful; its Book Room, and periodicals widely patronised; and its noble Missionary Society had, with an increase of £1800, an income last year of £7,500."

"The Wesleyans of Canada have always felt that their resolution, to supply the new settlers with the Gospel involved duty, piety, patriotism, and loyalty; the civil, educational, and commercial progress, and religious happiness, and greatness of Canada; and they are fully aware of the indissoluble connexion there is between their prolonged services, and the past and present marked prosperity of the country,—a prosperity resulting as well, in various degrees, from the services of other Protestant Churches. No work done by the Wesleyans has been more joyous, and sooner rewarded effort, than that among the Aborigines of the wilds. Providence has made it apparent that to the Wesleyans, chiefly, has been committed Indian elevation."

"The extent of territory over which the Hudson's Bay Company carry on

their trade, and throughout which Depots and Forts are established, is very great. As the crow flies the distance between Fort Van Couver, on the Oregon, and Fort Confidence, on Bear Lake, exceeds 1350 geographical miles, and the space between the Company's posts on the Labrador coast, or their station at Sault Ste. Marie, and Fort Simpson on the Pacific, measures more than 2500 miles; the territory is supposed to be somewhat more than 4,000,000 of square miles, or about one third greater than the whole extent of Europe. Throughout this vast extent of territory, a regular communication is kept up between the Governor and the numerous scattered Posts, and supplies are forwarded to all the districts annually with a regularity and exactness truly wonderful."

"There was sold at the Company's premises in London in the year 1848, 21,348 beaver skins, 54 lbs of coat beaver and pieces, 6,588 otter, 1102 fishers, 900 silver foxes; 19,449 cross, white, red, &c.; 31,115 lynxes; 11,292 wolf; 908 wolvereen; 150,785 martin; 38, 103 mink; 195 sea otter, 150 fur seal; 2997 bear; 18,553 musk rats; 1651 swan; 632 cat; 2,889 deer; 2090 raccoon, and sundry smaller lots. The sales in London alone amount to more than £200,000 per annum, and this forms but a small part of the yearly returns from the Company's Territories, large quantities being exported to the continent, to the United States, and to Canada; and occasionally furs are exported by the Company to China."

"With regard to the bearing of the Hudson's Bay Company towards the religious matters of the territory, I cannot speak very confidently, not having been long enough in the country, nor had an opportunity to form a perfect judgment. That many of their officers are gentlemen of elevated and noble minds, and are decidedly favorable to the christianizing of the natives, there can be no doubt. I never received more kind and respectful treatment from any class of men than I have from the Company's Officers in every place I visited throughout my entire tour."

"Regarding the religious matters of Red River Settlement, I would observe that the Roman Catholics and the Protestants are very nearly equal to each other in point of numbers. The former almost universally speak French, and the latter English. They are separated, too, by locality as well as by language, very few of the Roman Catholics being found among the Protestants, and still fewer Protestants among the Roman Catholics.—Hence the two denominations live, so far as religion is concerned, in perfect harmony, without collision, and without proselytism. The Protestants are again subdivided into Episcopalians, and Presbyterians in connexion with the Free Church of Scotland—the latter consisting of the remnant of Lord Selkirk's original colonists. The Roman Catholics are under the Superintendence of a bishop and several priests. They have two places of worship: one of them, the stone cathedral, is really a creditable edifice, in point of size, and form, and solidity.—The ecclesiastical establishment is maintained partly by tithes—not the tenth sheaf of England, but the twenty-sixth bushel of Lower Canada—partly by fees and dues of various kinds, and partly by a grant of money from the Hudson's-Bay Company, but chiefly by the aid of the Propaganda College, amounting last year, according to the official statements, to 12,000 francs, or £480 sterling."

"The Episcopalians have in all seven places of worship: three of the number however, are merely of a provisional and temporary character. They enjoy the ministrations of a bishop, who takes his title from Rupert's Land, and six clergymen, all supported from sources wholly independent of their congregations. His lordship's revenue is derived in nearly equal parts, from the fur trade, and the late Chief-Factor Leiton's bequest of £10,000 sterling, amounting in all to nine hundred or a thousand pounds a year. It is said that the Bishop expends not only his clerical stipends, but also much of his private fortune, mainly on spiritual objects, within the diocese."

"The Presbyterians possess two places of worship, the same minister minis-

tering in both, they find parsonage and stipend for their pastor, without any assistance, though the present incumbent, as a matter of special consideration for himself does receive from the Hudson's-Bay Company, a spontaneous gift of fifty pounds sterling a year."

"In surveying the widely-extended, and still extending trade of the Hudson's-Bay Company, we perceive evidence of an industry, and energy, and perseverance, exceedingly creditable to the members of it, as men of enterprise and business. They have explored the Western wilds, and planted numerous establishments over an immense tract of country—a tract of country thousand of miles in extent. They have made the wandering savages of the wilderness extensively tributary to the comforts and enjoyments of civilized society in almost every part of the civilized world, and in thousands of instances have displayed amazing fortitude and courage in exposing themselves to, and cheerfully enduring hardships and dangers. The souls of the Indians are of infinitely more value than their furs; and to raise the multitudes of this people in the scale of moral and intellectual existence, to surround them with the comforts of civilised life, to rescue them from the gloom of superstition, to mould their hearts to Christian purity and kindness, and to cheer their dying hours with a well grounded hope of eternal glory and blessedness, constitute an amount of good, one would suppose, sufficient to call forth very strenuous and untiring exertions for their relief. Should not Christian benevolence emulate the activity and perseverance which have so long been displayed in commercial enterprises and the pursuits of worldly gain? We hope the day is not distant when no country will be unexplored by the heralds of salvation, and that the wandering tribes and benighted sons of our own almost interminable forests will not be overlooked by Christian men."

"I have no fellowship with the opinion, and I am glad to know you have none, that is strongly entertained by some, that the Indian race is doomed to destruction.* In proportion to the efforts which have been made, no missions to the heathen have been crowned with greater success, than those to the aborigines of America. The Indian tribes of America have peculiar and strong claims on the millions of American Christians who live in freedom, and have grown rich upon their soil; and to me it seems that no part of the extensive field to be cultivated on the American continent is more white unto the harvest, or presents more open doors for usefulness, in proportion to the number of souls, than the territory of the Honourable Hudson's-Bay Company. The Protestant Missions in the country are few and far between, notwithstanding nineteen-twentieths of the natives are willing, thousands of them anxious, to have missionaries sent to them, that they may be brought to the Christ and religion. There are in this vast Territory but eighteen Protestant ministers. Thirteen of these belong to the Episcopal Church, four are Wesleyan, and one Presbyterian. Six of the Episcopal clergy are confined to the Red-River Settlement."

"The following places are inviting fields for Missionary labour, and by some Society these important posts should at once be occupied; Michipicoton, Fort William, Lacloche, Grand Lac, Rupert's House, Albany, Kinogomousse, Churchill, Trout Lake House, Nelson River House, Berins River, Swan River, Rocky Mountain House, Fort Chipewyan, Fort Alexander, Rat Portage, and Edmonton, where there should be sent at least two or three Missionaries. The Wesleyan Missionary Society has a native teacher labouring in the neighbourhood of Edmonton, near the Rocky Mountains, with gratifying success; but one individual, although ever so well qualified for the missionary work, could do comparatively little in a population of many thousands, the most of whom are anxious to receive religious instruction."

* We have great pleasure in mentioning that Mr. Ross, an Indian from Red River Settlement, distinguished himself, this year, at University College.

It seems to us that these neglected, heathen, portions of our own North American dominions, which are prodigiously extensive, and considerably populous, present mission-fields quite as inviting and promising as any in Africa or Asia, while in some respects they have, 'on us, preferable claims. This little volume, we hope, will contribute to bring them into notice and favour. It is impossible to refuse to the Methodists the praise, and it is high, of pioneering christianity. Wesley and his coadjutors in England carried it down to classes for whose souls no man seemed to care; and the denomination, to their honour, have ever laid themselves out, often successfully, for imparting "to savage clans and roving barbarians the benefits of knowledge and the blessings of religion." Why should not their zeal provoke ourselves and others also? Let there be a generous rivalry. There is scope enough for us all.

We ought not to conclude without saying, that while the authorship of this volume reflects great honour on Mr. Ryerson, the mechanical execution is highly creditable to the Toronto press, and especially that the pictorial illustrations, which are numerous, are of a high order of artistic excellence.

THE PHILOSOPHY OF THE INFINITE; With Special Reference to the Theories of Sir William Hamilton and M. Cousin. By HENRY CALDERWOOD; Edinburgh, Constable & Co., 1854.

Scotland maintains her character for metaphysics. With the exception of Germany she has no competitor in the world; and for sober-minded metaphysics, we doubt if even Germany ought to be excepted. At home, and indeed in Western Europe, Sir W. Hamilton, the Edinburgh Professor, has long swayed an undisputed sceptre. Mr. Ferrier of St. Andrews, we suppose, must now be regarded as "a rival near the throne;" and Mr. Calderwood, though but a stripling, believing himself called to fight for the Lord of hosts, has undauntedly entered the lists with the giant, and slung at him a stone with considerable effect. Sir William's principles are well known to be the opposite of sceptical and atheistic. In fact he is the champion of philosophical orthodoxy. Some of his speculations, however, on that very abstract and abstruse subject—the infinite, have, as Mr. Calderwood conceives, a tendency, when legitimately followed out, to unsettle our belief in the existence of God; and hence the work with which he has favoured the public, and certainly distinguished himself.

His volume is the subject of an elaborate and commendatory article in the *North British Review* for November last, which says:—"It is the most independent metaphysical essay we have read for a long time, and this freedom is united to an acuteness which justifies high expectations from the future efforts of a writer, who, in this his first work, has done so well." Nor has the book been unrecognised on this side the Atlantic. The *Bibliotheca Sacra* for April contains a notice of it, in which it is said:—"Mr. Calderwood's book displays great acuteness and metaphysical power; and as the production of one who is not yet beyond the stage of a student at the theological college has deservedly excited considerable notice. It must be admitted that he has dealt to his former master some pretty

hard argumentative blows, and has shown sufficient reason for a reconsideration and restatement, at least, of some of his views."

It would be absurd to attempt any discussion, or even statement of the contents of the volume in a periodical like this; but we cannot deny ourselves the gratification of acquainting our readers, that there is among the rising hopes of our church at home, a youth capable of such a production. The U. P. Church has been by no means wanting in valuable authorship; but that has been for the most part confined to the department of popular theology. She has always, however, had a few distinguished names beyond the professional pale; and at present she has a number of men quite at home in the highest walks of literature and philosophy. The appointment of Sir W. Hamilton and some other eminent persons to academical chairs in Scotland, the Scholarship Scheme in our church, and a variety of other circumstances, have given a mighty impulse to the ingenuous youth who are soon to adorn our pulpits and enlighten and edify our people. Mr. Calderwood is only one of a band, of whom it may be safely said, and it is saying much, that they are equal to the times. We grieve for his sake, as for that of others deserving well in the republic of letters, that Canada has no laurels; but we cordially welcome him to the wreaths which more genial climes are ungrudgingly awarding him.

Missionary Intelligence.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

The following condensed summary of the Report read by the Rev. Andrew Somerville at the Missionary Meeting of the Synod, in the Music Hall, Edinburgh, on the 9th of May, will give a distinct, bird's eye view of the Missionary operations of our Church for the past year. From a regard to space we omit the portion relating to Canada. Our readers may be supposed to be already in possession of the information it contains. We may simply say that it breathes a fine parental feeling towards the Church in this Province, and heartily bestows commendation which, we hope, it will be, more and more, our endeavour to deserve:—

HOME MISSIONS.

Arrangements as to supplement of stipend exist with regard to eighty-nine congregations, eight of which are at present vacant. The congregation of Blairlogie has passed off the supplemented list, the people having themselves raised their minister's stipend to £100, irrespective of the manse. We have received complete returns from only seventy-six congregations, which show a membership of 7,739, and an average attendance of 10,502. These have raised for congregational objects £5,941 6s. 10½d., and for synodical, missionary, and benevolent purposes £754 8s. 10d., or altogether the sum of £6,695 15s. 8½d. This gives for each member an average of 17s. 3d., or, taking the attendance, for each hearer, of nearly 13s.; an average which is most creditable to the liberality of these congregations, and which distinctly shows that the assistance which is rendered to them, is exciting rather than checking their benevolence. It appears from the returns, that these seventy-six congregations have admitted during the year 748 persons, and that the removals by death or otherwise have been 676, leaving a gain of 72 members. Fifty-four congregations have had a slight addition, and twenty-two congregations have experienced a small decrease. It is an interesting fact that, notwithstanding the extensive emigration that has of late years been going on from country districts,

and the constant influx into the central towns, these returns prove that the supplemented congregations have, taking them as a whole, not only kept up their numbers but made an addition to their membership. It appears that the gains reported for the last six years amount to 814.

In conjunction with the Committee on the Better Support of the Gospel Ministry, we have gone over the supplemented list, and, in the case of the great majority of the congregations, proposed some addition to the stipend. The suggested arrangement is given in the table contained in the Annual Report; and the increase has, in all cases, been paid from 1st October, 1854. Indeed, considering the hardships to which ministers have, owing to the severity of the times, been subjected, we have paid the increase offered, even in a few instances, where we have not yet received notice that the conditions have been accepted, and in the hope that they will be adopted. About £380 have been expended in adding to the supplements of these congregations; and it has been to us a matter of sincere regret that we have not been able to go further, and to raise the stipend to a yet higher sum. But the great difficulty which stands in the way is, that the sums granted as supplements are already so large. There are nine at £50, nine at £45, eighteen at £40, fifteen at £35, eighteen at £30, twelve at £25, six at £20, and two at £15. It is manifest that, in such circumstances, the hope of augmenting the stipends of such congregations much further, can only arise from the increase of membership, and the consequent enlarged ability of the people to raise a larger sum for their ministers.

The Committee on the Better Support of the Gospel Ministry are handing over to the Home Committee those congregations with which they are making arrangements, whose stipends are below £120, in order that we may pay the proposed supplements, and work out the arrangements for three years, to be reckoned from 1st October, 1854, according to the rules of the Church. These congregations will be kept on a separate list, and their names, and the arrangement made with them, will appear in next year's Report. May the Lord greatly bless and increasingly prosper the efforts which are being made to promote the comfort and the usefulness of the ministers of the smaller congregations of the church.

FOREIGN MISSIONS.

1. JAMAICA.—This mission consists of twenty-four congregations, divided into four presbyteries, which form the United Presbyterian Synod of Jamaica. First.—Congregations. In addition to returns from nearly all the congregations, we have been favoured with statistical tables, very carefully prepared by the Reverend John Campbell of Lucea, the clerk of synod. These documents are extremely interesting and satisfactory, as showing the scriptural measures which are employed by our zealous and devoted missionaries, both for imparting divine truth to the old and the young, and for bringing down on their efforts the divine blessing. It appears that there are four thousand members, with an average attendance on public worship on upwards of 8,000 persons; that 179 have been admitted for the first time, that there have been 134 deaths, and that there are 496 candidates for membership; that there are 121 prayer meetings, with an attendance of 1,662; that on Sabbath there are 95 adult classes, with 1,905 in attendance, and 179 classes for children and young persons, with 2,301 scholars, taught by 259 teachers, and that the ministers have 34 week-day classes, attended by 1,078. It appears also that the congregations have raised for all purposes, the respectable sum of £2,761, which is an average for each member of 13s. 9d. Mr. Campbell says, "I am persuaded that our mission is in a healthy state, and that in almost every locality in which it has been established, it has been most useful, and has taken a permanent hold on the country." The report then specifies the presbyteries, and gives brief extracts from the letters of the missionaries, which accompanied the returns, with the view of furnishing a distinct account of the religious state of each congregation. This department is summed up in these words, "These extracts are extremely encouraging. They show that our agents are zealously and prayerfully using all the means which the Lord has appointed for converting sinners and profiting believers; that their labours have been, notwithstanding the ignorance and vice which prevail around them, and which tend to exercise an injurious influence upon their people, attended with a measure of success for which all should be grateful; and especially

that the improved knowledge of many of the young, and the triumphant deaths of not a few of the aged, prove that in the day when the Lord shall make up his jewels, a goodly number of the heirs of salvation—the occupants of the thrones of bliss—will be found to have come from the Jamaica mission. There is one congregation to which, even in this short abstract, we deem it proper to allude, namely, the congregation formed in the Grand Cayman, an island 160 miles west of Jamaica. That island, which contains a population of about 2,000, was entirely destitute of the Gospel, or any means of religious instruction, when the Rev James Elmslie went to it in 1846. It was visited in January last by the Rev. Messrs. Aird and Thomson, who remained nearly a month, were very assiduous in their labours, and have sent home a long, able, and excellent report. In that report they bear the following remarkable testimony to the success of Mr. Elmslie's ministry:—"A great reformation in the character and habits of the people has taken place. All the magistrates in the island, with two exceptions, are members, and four of them are elders in the churches. The total membership of the churches is 274, all of whom have been admitted by Mr. Elmslie, and most of whom have been brought to the knowledge of the truth as it is in Jesus, during the period of his ministry. The converted have exercised a restraining and salutary influence on those of their fellow-countrymen who are still, in the Bible sense of the words, 'far from God and far from righteousness.' Accordingly, the Sabbath, which was formerly and in various ways much and openly profaned, is now generally respected, at least externally, nearly the half, probably, of the adult population being regularly present at divine service on the Lord's Day. Intemperance, which was formerly extremely prevalent, is now greatly diminished, not a few of the members of the various churches being reformed drunkards; scenes of midnight revelry, which were formerly very frequent, are now comparatively rare, several of the musicians and other principal performers on these infamous occasions having discovered a more excellent way of spending their time and seeking their enjoyment; and the abominable crimes of fornication and adultery, which were formerly as common here as elsewhere, alas! in the West Indies, are now confined to a few of the more degraded of the inhabitants, marriage being increasingly regarded as 'honourable in all, and the bed undefiled.'" Second.—The Day Schools. There are forty-seven day schools in connection with the mission, with 3,305 scholars on the roll, and an average attendance of 2,005. The sum of £473 8s. 11½d. has been raised for school fees. One specially encouraging circumstance is, that a considerable number—indeed the great majority of these schools are now taught by natives that have been reared in the congregations and educated at the Academy in Montego Bay, and all accounts concur in declaring that they are proving most efficient, zealous, and successful teachers. We may state, that the question of education is engaging the attention of the Colonial Legislature, and that our missionaries feel very anxious that a measure, based on liberal and impartial principles, should be passed, in order that the youth of Jamaica, the hope and the future character of the island, may be favoured with the great blessing of education, so much needed to remove that dense ignorance, the parent and the ally of so many forms of vice, which so powerfully counteracts all their exertions to bring the people under the influence of Gospel truth. And, third—the Academy at Montego Bay. The Academy was, during the first session ending in June, attended by 63 public scholars, and by 15 missionary students; and, during the second session, ending in December, it was attended by 72 public scholars, and 14 missionary students. The session of the Hall, which began on 6th December, and terminated on 31st January, was attended by 9 students, who were instructed in the sacred languages, intellectual philosophy, homiletics, and theology. Each student, with one or two exceptions, delivered during the session two exercises, one an exegesis, and the other an essay; and, at the close of the session, an examination was conducted in writing, for four successive days, in homiletics, theology, Hebrew, and original composition. Mr. Renton speaks in favourable terms of the industry and good conduct of the students. It is with much satisfaction that we adduce the following public and official testimony given to the superior excellence of this institution by Sir Henry Barkly, the governor of Jamaica. In a despatch sent to the Duke of Newcastle, when colonial secretary, and published in the "Times," giving an account of a journey of inspection which

he had made through the island, His Excellency, when speaking of the Episcopal school in Montego Bay, says:—"But by far the most creditable institution in the place, or, I might also say, in the island, is the Presbyterian Academy, principally intended for training young men to the ministry or the scholastic profession, but in which, for £6 or £7 a-year, an excellent classical and mathematical education can be obtained by any boy. It is, of course, supported by contributions from the mother church in Scotland, and is under the charge of a professor of theology and a head-master sent from home."

2. TRINIDAD.—We have two congregations in Trinidad, Port of Spain and Arouca, both of which are yet small. The former, which has 84 members, had four admissions during the year, and the latter, which has 29 members, had twelve admissions. The cholera visited this island in the autumn, and raged with almost unprecedented violence for a few weeks; but we have reason for great thankfulness, that our esteemed missionaries were graciously preserved, and that it fell but lightly on their flocks.

3. OLD CALABAR, WESTERN AFRICA.—This mission, situated in the Bight of Biafra, east of the Delta of the Niger, was begun in 1846, and has four ordained European missionaries, several white teachers, and a number of coloured assistants. We may notice the following circumstances. In the first place, the most prominent fact is the very gratifying circumstance that fifteen native converts, thirteen young men and two young women, have, during the year, been admitted into the church. There are now twenty native converts, sixteen males and four females—ten at Creek Town, nine at Duke Town, and one at Old Town. Several of these are persons of standing and influence: two in Creek Town are the sons of King Eyo; and of those in Duke Town, one is the son of Antika Cobham, a second is the grandson of the late Duke Ephraim, and the third a son of the late King Eyamba. It is highly probable that, if these young men are preserved in the path of duty, and are enabled to carry out their profession, they will exercise a beneficial influence upon the respective towns. It is stated by Mr. Waddell that there are fifteen young persons on the list of candidates at Creek Town, and by Mr. Anderson that there are eight at Duke Town, or, altogether, twenty-three seeking admission into the church. In the second place, there is evidently a degree of local opposition to the work of the Lord excited. The elder chiefs are not pleased that the young should seem to act on their own judgment, join the church, and leave them behind; whilst the fact that the converts will not observe the superstitious customs of the country, is regarded as a censure cast upon those who are still attached to them. This has been the case in all places and in all times; the more that the work of the Lord prospers, the greater is the opposition which Satan and his agents raise up. There is much need of grace on the part of these converts. They are exposed to many trials and dangers. Let fervent prayer be offered in their behalf. In the third place, it appears that a considerable number of persons, natives of Calabar, have lately returned from Sierra Leone. These persons were sold from the country in the time of the foreign slave trade, captured by British cruisers, and taken to Sierra Leone, where they have been instructed in the truths of Christianity. Now that the slave trade has been suppressed, and that they have heard that a mission has been set up in their country, they are finding their way back to the land of their birth; and, as they are viewed as British subjects, they may produce a considerable change upon the character and customs of Calabar. In the fourth place, several hundreds, both in Creek Town and in Duke Town, have the Gospel preached to them every Sabbath, as well as from house to house during the week. Upwards of 150 young persons of both sexes are attending the day schools. Various portions of the Scriptures, in the native language, are in circulation, which many who have been educated in the schools can read. Mr. Anderson has translated into Efik, during the year, "The Shorter Catechism" and "The Acts of the Apostles." And, in the fifth place, two unfortunate events have occurred, involving a considerable loss of property, the bombardment and destruction by one of Her Majesty's steamers, of the village of Old Town, and the accidental destruction by fire of the mission-house at Duke Town. We have to add, that Mr. and Mrs. Goldie, who have been for more than a year in this country for the sake of health,

two female teachers, and a medical missionary, are prepared to leave for Calabar as soon as suitable house accommodation can be provided for them.

4. CAFFRARIA.—The Rev. Robert Niven, who returned to this country in June last, finding that various circumstances do not at present make it dutiful for him to return to Caffraria, has engaged in missionary labours in the neighbourhood of Glasgow. And the Rev. J. F. Cumming has been usefully employed in preaching to the people in the vicinity of Glenthorn, Cape Colony, where there is said to be “a very large native population.” All the accounts which have been received, represent the conduct of those who were members of our mission stations, and whom the war expelled and dispersed, as exceedingly proper and consistent. A considerable number of them are at Peelton, under the ministry of the Rev. Richd. Birt, of the London Missionary Society, who speaks of them in very favourable terms, and states, that they are not uncomfortable in their worldly circumstances. Pepi and Notish are there successfully employed in teaching a large school, whilst Dukwan, Tobi, and others, are occupied in itinerating among the Gaika Caffres, who receive them kindly, and appreciate their visits. In this manner the link of connection is still kept up between the unconverted Caffres and the mission, and the way is held open for recommencing missionary work when circumstances shall seem to justify this step. The committee have granted authority to Mr. Cumming for beginning a mission in the tribe of Tyopo, in Tembuland, should circumstances still seem to be favourable for doing so. Various considerations sustain this measure. The tribe numbers 6,000, and they are without a missionary. They ask a teacher—Mr. Cumming was with them before, and it would need urgent reasons to warrant a refusal. They are under British jurisdiction, and the situation offers facilities for working outwards among the Gaikas to the south-east, and the people of Kreili, north of the great Kei river. We consider ourselves as pledged to carry on the Caffre mission as far as it is in our power to do so. We have in this country two promising youths, both of whom can speak the Caffre language, under training for this mission. The Gaika tribes, that are the chief objects of our solicitude, and that regard our missionaries as their teachers, have been upwards of twelve months in their new location, and have remained peaceful. It is to be hoped that they will ere long settle down into an organised and consolidated state, cultivating their fields, and following the arts of peace; and we wish to hold ourselves ready to comply with their call, when they shall invite teachers, and when their social condition, and their relations to others, hold out a satisfactory prospect that war is not likely again to interrupt missionary labours.

5. AUSTRALIA.—During the winter we have sent out to Melbourne, Port Philip, the Revs. A. D. Kininmont, James Ballantyne, and Hugh Darling; and to Adelaide, South Australia, the Rev. Peter Mercer. We expect ere long to have tidings of the safe arrival of these brethren, and of the joyful welcome which they have had in the colony. And,

6. THE CONTINENTAL CHURCHES.—We have given £500 to the Union of Evangelical Churches in France; £250 to the Evangelical Society of Geneva for the Saintonge mission in Western France; and £150 to the Belgian Missionary Church. During the last autumn the Rev. Drs. W. Johnston and W. Peddie, and Mr. William Duncan, visited the stations at Saintonge.

In conclusion, we feel called upon to offer grateful thanksgivings to God, first, for the good which has during the year been wrought in our various fields of missionary labour, and then for the circumstance, that he has graciously preserved all our agents, and permitted no breach by death to be made among them. And we feel called upon also to present cordial and very earnest prayers, that he would be pleased to bless yet more signally all our operations both at home and abroad: to establish the work of our hands upon us, “yea the work of our hands, O Lord, establish thou it.”

Ecclesiastical Notices.

RICHMOND HILL.

The United Presbyterian Congregation here, held their Annual Mission Meeting on Saturday, 23rd June. After sermon by the Rev. Mr. Dick, Alexander McKechnie, Esq., was called to the chair. The Rev. Mr. Dick, read the report; the congregation then proceeded to vote the funds in hand, which amounted to about £20 currency, which were divided as follows:—

To the Lower Canadian Mission	£5 0 0
To the Home Missions.....	15 0 0

The object of the Congregation with their Home Mission Fund, is to aid some of the weak congregations in the Wellington Presbytery.—*Communicated.*

MISSION COMMITTEE.

This Committee of the United Presbyterian Church will meet in the village of Ancaster, on Tuesday, 10th July, at 2 P. M. The Committee consists of the same members as last year. All parties having claims or applications to be considered, are requested to have them in the hands of the Convener by the end of the first week in July. The attention of Congregations and Probationers is requested to this notice.—R. TORRANCE, *Convener.*

U. P. MINISTER FROM SCOTLAND.

The Rev. David Todd, late of Stonehaven, in the Presbytery of Aberdeen, has been accepted by the Mission Board at home, as a minister for Canada, and may be expected shortly.

U. P. PRESBYTERY OF WELLINGTON.

The Presbytery met on the 19th June. The Rev. Mr. Barrie was appointed to dispense the Lord's Supper, and ordain elders in the Owen Sound District. Next Meeting of Presbytery to be held at Eramosa, on the Tuesday after the third Sabbath of August.

U. P. SYNOD—SCOTLAND.

We regret that we have not space this month for such a notice of the Synod at home as we are anxious to lay before our readers, and as we are persuaded will be not only gratifying to them, but also conducive to the prosperity of our de-

nomination in the Province. We have, therefore judged it best to defer the report till our next, in which we shall endeavour, also, to give an outline of the proceedings of the Assemblies of the Free, and Established Churches in Scotland.

WOODSTOCK.

The new Church of the U. P. Congregation here, was opened for public worship on the 1st Sabbath of May, when the audience was large and attentive. The building is of brick, and cost, we believe, about \$1500. We trust that the Congregation having obtained the Pastor of their choice, and being, by the Synod, placed in a more satisfactory ecclesiastical relation to Ingersoll will, under God's blessing, grow and prosper in things both temporal and spiritual.

EMILY.

In January last, the U. P. Congregation, here presented their much esteemed pastor, the Rev. Mr. Ewing, with a beautiful cutter, and set of harness; and on the 19th of May last, showed their continued love for their pastor, by giving him an excellent one-horse carriage. These are instances that prove, what the people can, and will, do for ministers who are faithful, and that voluntaryism in Canada bears always good fruit when it is properly cultivated.—*Communicated.*

BETHEL—TOWNSHIP OF LONDON.

The U. P. Bible Class here, have handed to their excellent minister, the Rev. James Skinner, a sum of money sufficient to purchase a handsome Pulpit, Bible, and Psalm Book. We are glad that the young people are interesting themselves in what is necessary for external decency and comeliness in the celebration of public worship. Such matters have been too much neglected in Canada. Allowance must be made for new erections; but in one of our old settled Congregations, we have seen a minister, before dispensing the ordinance of Baptism, take an earthenware bason, scarcely larger than a breakfast cup, containing the water, from under the seat in the pulpit, hold it in his hand while he bap-

tized three children, and afterwards replace it under the seat. In another old Congregation, we have seen the wine for the Lord's Supper brought into the church in a grey-beard, and poured out into glass tumblers for communion cups. It is scarcely a vindication of such things to say, that there is no heresy nor immorality in them. The principle of association operates powerfully in us all, and it is not wise to suggest the tavern at the Lord's table. The Roman Catholics, no doubt, have gone to a fearful extreme, but there is a good medium. The opposite of wrong is not always right. Robert Burns gave no countenance to superstition, when he introduced the "Big ha' Bible" into the noblest picture he ever drew.

MACLAY COLLEGE, TORONTO.

The Rev. James Lillie, M. D., D. D., has just been appointed Professor in this College, which is the Theological Institute of the Regular Baptists. Dr. L. was originally a minister of the United Secession Church, having been ordained at Montrose in Scotland, as successor to the Rev. John King, the father of Dr. King of Glasgow. His theological education was begun under Dr. Lawson of Selkirk, and completed under Dr. Dick of Glasgow. He also entered the Divinity Hall of the Established Church in the University of Edinburgh. He is a person distinguished for talents, learning, decision, energy, and devotedness.

REPORT OF 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, 1st August. The Rev. Mr. Thornton, the only member of Committee present, besides Dr. Taylor, conducted devotional exercises and delivered an Address; after which the Introductory Lecture was read.

With regard to the students who came forward, in addition to Messrs. John Lees and John Fotheringham, both of whom had completed their curriculum the preceding year, but attended this year spontaneously, there were:—of the Fourth year, none, that being the year corresponding to the one during which the Professorship was vacant, and in which there never were any students;—of the Third year, two, Messrs. Robert C. Moffat and Francis Tisdell, the former of whom, becoming seriously unwell after a few weeks, found it necessary to leave;—of the Second year, one, Mr. Alex. McFaul, who entered in 1852, but was prevented by severe illness from attending in 1853;—and of the First year, four, Messrs. John N. Agnew, James M. Campbell, Thomas Chesnut, and Robert Hume, the last of whom, however, in compliance with the wishes of his friends, immediately withdrew, in consequence of the prevalence of cholera in the city. Mr. John McNaughton also entered as a hearer, but left before the close, owing to bad health.

During the Session, the students were examined on Dr. Dick's Lectures from the 82nd inclusive to the end, and on Mosheim's Church History, from the 11th to the 15th century, both inclusive. They read critically in Greek the 1st Epistle of John, the Epistle to the Galatians, and the 15th chapter of 1st Corinthians; and in Hebrew, selected passages in Genesis, beginning with the interview between the Angel and Hagar at the well of Lahai-roi, and ending with the burial of Sarah, together with the corresponding portions of the Septuagint. Besides the usual discourses, also, several passages in the New Testament were prescribed as themes for written exercises; and a few meetings, at the close of the Session, were devoted to the subject of Homiletics. The students conducted themselves with propriety, and performed the exercises satisfactorily. But the attendance was less regular than usual, in consequence

of the unhealthiness of the season. The Session was closed on Friday, 6th October, an Address having been delivered by the Rev. Mr. Dick, Moderator of Synod, the only member of Committee who attended.

The Committee have expended the sum of five pounds on Theological books, which have been added to the Library.

With regard to the matter remitted to the Committee by the Synod at its ninth sederunt last year, an Address has been prepared, which the Committee now place at the disposal of the Synod; and nothing further has been done.*

The Committee beg now to solicit the most serious attention of the Synod to a proposal which they deem of great importance to the future welfare of the Hall, viz., that the time of the annual Session be changed, so that it shall commence in the beginning of November, and terminate in the end of April, or at such other periods near to these, as the Synod shall see meet to appoint. The Committee refrain from introducing into this Report any other of the considerations which seem to recommend this proposal, than that the season at which the Session has hitherto been held is generally regarded as the most unhealthy in the year, the season, too, at which it seems least of all desirable that persons should make a change in their mode of living, as students coming to town must almost inevitably do; and that, even when the season is not specially unhealthy, it is, by reason of the heat which usually prevails during the greater part of it, exceedingly unfavorable for continuous mental application; while, by changing the session to the time when University College, Toronto, and almost all other academical institutions in the Province hold their sittings, an opportunity would be afforded to the students of prosecuting their literary and philosophical studies along with their Theological.

Reflecting on the paramount importance of the Divinity Hall for the maintenance and prosperity of the Church, and on the very unsatisfactory state of matters during last Session, owing chiefly to the bad health of the Students, the Committee entreat the Synod to give to the subject, in all its aspects, their most careful and solemn consideration.

DIVINITY HALL.

. Agreeably to a deed of Synod, the commencement of the Session of the Divinity Hall, of the United Presbyterian Church, will be postponed from the beginning of August till Tuesday, 16th October, 1855, and the termination will be on Thursday, 12th April, 1856. Attendance will be required only one hour daily, on five days of the week; and each Saturday there will be a Meeting, open to all Students, for reading a portion of the New Testament in Greek with a reference to personal and practical religion.—The Lectures in University College, Toronto, commence on the 3rd of October.

SYNOD OF THE U. P. CHURCH IN CANADA.

The Synod met in Toronto on Tuesday, 5th June. The Rev. James Dick, last Moderator, preached an appropriate and excellent sermon from 2 Cor. iv. 1, 2. On the motion of the Rev. Mr. Duff, seconded by the Rev. Dr. John Taylor, the Rev. R. Torrance was unanimously elected Moderator; and the Rev. Archibald Cross and Rev. Joseph Scott were appointed to conduct devotional exercises next morning; the Synod at the same time agreeing that, in these exercises, there should be special reference to the state of the country, and of a large portion of the civilized world as engaged in war, and that the gracious interposition of Divine Providence, at so momentous a juncture, should be earnestly implored. The Synod, on proceeding to business, entered on a question which had been raised,—whether, when one

* The Address will be found at p. 193.

minister has a plurality of congregations, the Session of each should be allowed to send an Elder to the Superior Courts? The decision was in the affirmative. The Committee on Union appointed by last Synod gave in a Report, with the substance of which our readers are already sufficiently acquainted. The Synod appointed it to be printed in the Appendix to the Minutes; approved of the prudence, firmness, and diligence of the Committee, and discharged them. A number of petitions in favor of Union with the Free Church were presented. These the Synod referred to a Committee, which reported as follows:—That the petitions are substantially the same, and manifest a most excellent, brotherly, and Christian spirit, and they submit the following resolution, which, in their opinion, in present circumstances, should be adopted by the Synod as the reply to the petitioners:—

“That this Synod, while deeply sympathizing with the petitioners in their desire for union with the Presbyterian Church of Canada, finds itself precluded from taking any further action in the matter at present by the action of the Presbyterian Church of Canada last year; but that, in the meantime, the Synod strongly recommend the membership of our Church to continue sedulously to cultivate the spirit of Christian union with all Evangelical Churches, and especially with our brethren of the Presbyterian Church of Canada; and further, the Committee would suggest to the Synod the propriety of appointing a committee with whom all parties might communicate on the subject of union with other Churches.”

The Synod adopted the Report, and appointed as a Committee the Rev. Dr. W. Taylor (Convener), Rev. Messrs. Thornton, Jennings, Skinner, Kennedy, and Ormiston. The Committee on Theological Education gave in the Report, which will be found in our present No., p. 216. The Synod agreed that the Session of the Divinity Hall should hereafter be held during winter; that an Address,* prepared by the Committee relative to the raising of a Fund for aiding Students be printed and circulated; that as many of the congregations as conveniently may, be visited by a Deputation, with the view of interesting them in the Fund; and that the Committee be authorized to receive and disburse the money that may be raised. The Moderator and the Rev. Messrs. Kennedy and Ormiston were added to the Committee. The Rev. Mr. Jennings moved the following resolutions:—

1. That the most grateful thanks of this Church be, and hereby are given to the parent Church, the United Presbyterian Church in Scotland, for great and long continued pecuniary liberality for the support and extension of our denominational interests in this Province.
2. That it is the duty of every Church to be most conscientious in calling out all its own energies to be self-supporting, and until these fail it ought not to seek or accept of aid from any other quarter.
3. That this Church, having reached much strength, and the material interests of the country being so prosperous, we are, therefore, well assured this Church can be entirely self-supporting; and, in duty, ought no longer to accept any aid from the mission fund in Scotland.

4. That henceforth we shall, with the blessing of our Divine Head, depend, for our entire pecuniary support, on resources solely within the bounds of this Church.

The Synod adopted the first three, but instead of the fourth adopted the following, which was moved by Rev. Dr. Ferrier:—“That this Synod shall henceforth consider and hereby declare themselves self-sustaining, so far as congregations now settled are concerned, it being understood that such congregations as need the stipends of their ministers supplemented, shall receive what is necessary from our own funds, and that whatever is received from the Church at home shall, in future, be applied solely to the extension of their mission-field in this country, it being understood that this shall not interfere with existing arrangements between the Synod at home and ministers or preachers in this country.” The evening of Thursday, agreeably to a standing rule of Synod, was devoted to the business of Missions. The Committee read their report, which will be printed with the Minutes. The Rev. Thomas Christie, at the request of the Moderator, engaged in prayer; and able and eloquent addresses were delivered by the Revds. Dr. W. Taylor and W. Ormiston. An overture was presented by the Presbytery of London, proposing that

* See p. 193.

the Synod should make an effort to obtain an increase of stipends, and should declare the minimum to be £150 cy. It was admitted, on all hands that £150 at present is not equal to £100, when that was declared to be the minimum. The overture was referred to a committee, which recommended that the Presbyteries should endeavour, by all proper means, to obtain the object contemplated, but that such congregations as raise £100 shall have no claim on the Synod's fund, the Synod continuing to supplement only up to the latter sum. A Committee was appointed to propose some scheme for providing, by annuities or otherwise, for the widows and families of ministers. An overture was presented from the Presbytery of Toronto, requesting the Synod to use its influence to obtain a Prohibitory Liquor Law. The Synod unanimously adopted the overture, and recommended that all legitimate means be used for the object proposed. On an overture from the Presbytery of London respecting the reception of ministers and preachers not sent by the Mission Board, the Synod agreed that they shall be received either by the Synod, or by any of the Presbyteries after obtaining the consent of all the other Presbyteries. The Synod also took into consideration the propriety of allowing Probationers due opportunities for observing the Lord's Supper, and directed Presbyteries to make arrangements accordingly. The Treasurer, Robert Christie, Esq., gave in a report respecting the Funds, which were in a prosperous condition, except the Synod Fund, which is considerably in arrear. With reference to union with the Free Church, the Rev. Mr. Jennings moved, and the Rev. Dr. W. Taylor seconded the following resolution:—"That, inasmuch as it is alleged there is a discrepancy between the statements of the first Committee of this Synod on Union with the Free Church, in their Report dated Hamilton, 9th May, 1848, marked section I, page 53, and the declaration in the Testimony, and objection taken to the same, and inasmuch also as said alleged discrepancy has been considered by certain members of the Free Church, and insisted on as a barrier to union, this Synod declare that the Report of proceedings of said Committee as published, is not to be regarded as binding upon the consciences of members of this Church, and that the declaration in the Testimony is to be taken as expressive of the views of this Church on the question of the magistrate's power in matters of religion." The Rev. Mr. Barrie moved, and the Rev. Mr. Cross seconded the following amendment:—"That the Synod do not entertain this motion, inasmuch as the statements of our first Committee on Union, in their conferences with the Committee on Union of the Presbyterian Church of Canada, are no part of our subordinate standards." The Synod adopted the amendment. The Synod appointed the Revds. Dr. W. Taylor and Messrs. Jennings, Aitken, and Ormiston a Committee to draw up resolutions expressive of the mind of the Synod respecting the Commutation Clause in the Clergy Reserves Act, and to transmit them to the Governor in Council. The Rev. Andrew Kennedy having presented a memorial relative to the sale of the Publications of the Philadelphia Board of the Old School Presbyterians, the Synod agreed to state that they approved of colportage, and of the publications of the Board,* that they were glad their Brother, Mr. Kennedy, has been appointed an agent for the Board, and that they cordially recommend him, in that capacity, to the members of the Church and the friends of religion in the Province. On the evening of Friday, 8th June, the

* In a review contained in our last No., relating to the American Tract Society, it was said that almost every thing from the American side is tainted with slavery. This has been complained of as unwarrantably strong and sweeping. We are glad to be assured that the Philadelphia Board is sound. Faithfulness on the subject of Slavery in America is truly meritorious. Honour to whom honour is due. It will give us great pleasure to notice with meet commendation, in our pages, any of their publications bearing strong, Briton-like, christian testimony against the national vice.—The Board have kindly resolved to send their *Home and Foreign Record of Missions*, a monthly periodical, gratis, to all our Ministers, provided the American postage be prepaid. If Presbytery Clerks, or others, will obtain the names in each locality, and transmit them with the proper addresses, and a York shilling for each, to the Rev. Mr. Kennedy, London, he will be glad to arrange the matter. Of course any Canadian postage there may be, must be paid also. We hope this generous offer will be cordially accepted.

Moderator thanked the Synod for their considerate conduct towards him—congratulated them on the spirit, of harmony and peace displayed,—expressed a hope that this might be regarded as a token for good, and might operate as an encouragement to the prosecution of ministerial labour with increased energy and zeal. Then after devotional exercises, the Synod adjourned, to meet at Hamilton on the Tuesday after the first Sabbath of June, 1856.—We have omitted in our Report, the routine business, which is of no public interest, and also some overtures and motions, which, being simply rejected, produced no practical result.

SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

We will endeavour to give in our next, an outline of the more interesting parts of the proceedings of the Synod. At present we must content ourselves with exhibiting the result of the discussion respecting Union. Let us only premise, that we are not aware of any “accredited organ” of the U. P. Church. Our Synod must, of course, stand by its own minutes, and by any documents to which it expressly gives its sanction; but we know of nothing else, for which it has a vestige of responsibility. Several papers on the subject of union, have appeared in our own pages. The readers of these must take them just for what they are intrinsically worth.

“It was moved by Mr. John Ross and duly seconded, that the Synod believing that it is its duty to welcome a friendly conference with brethren holding forth to us the hand of fellowship, and who are at one with us regarding the grand truths of the Gospel and the order of the house of God, although differing from us on other points which we deem of importance as belonging to the constitution of this Church, and believing farther that such conference would tend to remove mutual misapprehensions, and to promote that harmony of sentiment and affection which might in due time lead to a lasting union, appoint a committee to confer with any Committee appointed, or that may be appointed by our brethren of the United Presbyterian Church on the subject of Union.

“It was moved by Mr. Laing, and duly seconded,—

“That the Synod having heard the report of the Committee on Union with the United Presbyterian Church, and petitions on the same subject, express their deep regret that owing to a misunderstanding of the deliverance of this Synod last year, the Committees of the two bodies were prevented from meeting, and thus understanding more perfectly the position of each; and, being extremely desirous to come to a more thorough understanding of that position, declare it as their conviction that the principal, if not the only hindrance to union is, that this Synod consider it the imperative duty of nations and magistrates in their public and representative capacity, to legislate and rule in subjection to the authority, and in accordance with the dictates of revelation, where these are known,—yet appoint a Committee to confer with the U. P. Church, if they agree to such conference and in the meantime tender them their fraternal regards, and recommend friendly intercourse and interchange of good offices between the ministers and members of the two communions.

“It was moved by Dr. Burns, and seconded, that the Synod deeply regret the circumstances which have hitherto kept asunder two bodies so nearly at one, on great principles, as the Presbyterian Church of Canada, and the United Presbyterian Church; and the members of this Synod cannot but cherish just alarm, lest errors of a dangerous character, regarding the nature of Christ’s supremacy over the nations, and the responsibility of nations, as such, for the manner in which they deal with the written revelation of God, have made serious inroads among the Ministers and Members of the U. P. Church in these lands. The Synod appoint a select committee to draw up, and print in the *Record*, a short and well digested declaration of principles as held in the standards of this Church, in opposition to those now avowed through the accredited organs of the United Presbyterian Church, and the same committee shall hold a conference, when desired, with brethren of other churches who may harmonize with us in sentiment on such vital matters, and farther, that

this Committee shall be required from time, to time to vindicate from misrepresentation the doctrine really held by this Church in its accredited standards, and in the belief and practice of its members.

“The vote being called for, the second and third motions having been put against each other, the second carried by a majority. The first and second having been then put to the house, 22 voted for the first and 38 for the second—viz., that moved by Mr. Laing, which was accordingly declared to be carried.

“The Committee was appointed as follows, viz: the Moderator, Dr. Burns; Messrs. Ure, Laing, Ross, McLaren, Inglis and Duncan, Ministers; and Messrs. Heron, Young, and Fisher, of Hamilton, Elders; Mr. Ure, Convener.”

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

I suppose you will receive this about the time of the meeting of your Synod. Your proceedings, particularly on the question of Union with the Free Church, will be watched with deep interest by many on this side of the water. The notices on the subject, which have appeared in the newspapers and magazines, have been eagerly read, and the matter has been often the topic of conversation by many of our people. I may say that, personally, I have read the articles on the subject which have appeared in your own periodical with much pleasure, and that I greatly admire both the spirit and the ability which have been displayed in them. If you can accomplish a union on a right basis—and I believe the making the Establishment-principle a matter of forbearance, would be regarded by most of us here as such a basis—you will effect a noble work, and lead the way to the union of the bodies at home, of which the U. P. and the Free Church of Canada are the representatives. Many in both bodies here are thinking and talking of, and longing after a union; and though comparatively few in the Free Church feel themselves at liberty to express openly the sentiments stated in Sir George Sinclair's pamphlet, many are well known to hold views and to cherish feelings not widely different. At the late meeting of our Synod in Edinburgh, I had a long interview with a metropolitan minister of the Free Church, one of the most influential men in the denomination. Sitting beside me in the Synod, during an animated debate, he said, “Well, you may have some of the evils of democracy among you, but you have much more freedom of speech than we have; that is your safety, and the want of it is our greatest danger. What a noble thing if the two bodies were one! and why should they not? both would be benefited; our congregations would then be about 1300 in number, and the influence for good would be incalculable.” The same sentiments I hear frequently from the more enlightened and influential laymen of the Free Church. You are aware, I suppose, that interchange of pulpits is not now an uncommon thing; and I have to tell you that ministers of the U. P. and Free Churches have been, in a few instances, officiating at the same communion occasion, and partaking together of the Lord's Supper.

The meeting of Synod was, on the whole, a pleasant one. The question connected with Calabar slavery, which wore at one time rather a threatening aspect, was very amicably settled, and the defence of the Mission Board was thought by almost every one to be triumphant. The missionary meeting in the Music Hall on the Wednesday evening was, as usual, a magnificent one. The income, as you know, for missionary objects was above £22,000—a sum which, not many years ago, would have been regarded as wholly unapproachable. I see that in noticing this in your May number, you say, “Last year was one of great prosperity in Scotland, and, to the honor of the people, they have given accordingly.” Now this is hardly consistent with fact. In the agricultural districts there has been prosperity, but not in the manufacturing. We rejoice that even in these circumstances—and I know that in Glasgow and

elsewhere many of our people were subjected to great privations—our missionary income has not diminished, but increased.*

The discussions in the Synod on National Education were exceedingly able; and the speech on that subject by Mr. Ker, of Glasgow, was, in argument and eloquence, one of the noblest efforts. The impression, however, is gaining ground that the sooner all such subjects, all subjects of a political or semi-political character, are excluded from our Church Courts the better.

Glasgow, 25th May, 1855.

DISTRIBUTION OF U. P. PROBATIONERS, JULY—SEPTEMBER.

PROBATIONERS' NAMES.	July—5 Sabbaths.	August—4 Sabbaths.	September—5 Sabbaths.
Rev. Mr Carruthers †	L 1, 2, 3; F 4, W 5.	W 1, 2, 3, 4.	T 1, 2; D 3, 4, 5.
“ Dewar.....	L 1; F 2, 3; D 4, 5.	D 1, 2; C E 3, 4.	CE 1; F 2, 3; W 4, 5
“ Monteath....	D 1, 2; W 3, 4, 5.	W 1; F 2, 3, 4.	L 1, 2, 3, 4, 5.
“ Muir.....	T 1, 2, 3; F 4; L 5.	L 1, 2, 3, 4.	W 1, 2, 3, 4, 5.
“ Stewart.....	C E 1, 2; W 3, 4, 5.	W 1, 2; T 3, 4.	T 1; F 2, 3, 4; L 5.

There are 5 probationers and 23 vacancies. Of these there are in the bounds of the London Presbytery, —L 5 vacancies; Flamboro', —F 4; Wellington, —W 8; Toronto, —T 2; Durham, —D 3; Canada East, —CE 1.

JAMES DICK, *Con. Committee.*

Gleanings.

PERSEVERANCE REWARDED.

From my boyhood, I have heard of Dr. Morrison, who first translated the Bible into the Chinese. Last year I learned the following particulars from an aged gentleman, who was acquainted with the superintendent of a Sunday school that Morrison first attended:

The superintendent saw a young lady come into the school: he went to her, and asked her if she would like to be a teacher.

“If you have a class for me,” she replied.

“I have none; but how would you like to go out into the street and get one?”

At first she hesitated, but finally consented—went out, and found a company of ragged, dirty boys, and persuaded three to come, and formed a class. The superintendent told the boys that if they would come to his house, he would give them a suit of clothes.

Next Sabbath she found two there; but young Morrison was missing. She sought him—found the truant—brought him back with difficulty. The next Sabbath it was just so again; and so the third Sabbath; and so it was the fourth Sabbath. After the fourth Sabbath, at a monthly meeting, she reported that she would no longer feel responsible for him. The superintendent, however, exhorted her once more to try and save him.

At last, she replied, “Why, sir, the suit of clothes you gave him is all ragged and worn.”

* We were quite aware that during the latter part of 1854, trade was languishing; we understood that during the earlier part, it was flourishing. This together with the well known prosperity of agriculture led us to use the language we did.

† We regret to say that, owing to bad health, Mr. Carruthers will be unable to fulfil his appointments.

“Well, if you go, I’ll give him another suit if he will come to school.”

So next Sabbath she hunted him up, and induced her truant boy to return once more. He called upon the superintendent the next week, and got his suit of clothes; but, lo! the next Sabbath he was again among the missing; and so it proved again and again for four weeks more.

So at the next monthly meeting she reported how unsuccessful she had been. “I must give him up.”

The superintendent said, “Why it is hard to give him up, and let him go to ruin.”

He exhorted the lady to try it one month longer. She begged to be excused.

“Why, the second suit you gave him has shared the fate of the first.”

“Well, well, nevertheless, if you will go and try it again, I will give him a third suit.”

So she went and brought the boy back for the three following Sabbaths. But on the fourth Sabbath, she found, to her surprise, little Morrison there of his own accord, and from that time on, he became a most interesting scholar. He was led to the Saviour—experienced religion—made great improvement—became a man—a most mighty and useful missionary of the Christian Church.—*Church Missionary Record.*

EASY TO BE LOST.

Oh, how many ways are there to be lost, while there is but one to be saved. It is the easiest thing in the world to be lost. If the sinner does not like one way, he may take another—he may take his choice of a hundred. Or he may just sit still, and fold his arms, and float down the current towards the bottomless pit, and he will certainly be lost, and that forever—as certainly as if he were to ply the oar with all his might. But to be saved, he must strive to enter in at the strait gate. He must wrestle, he must “fight the good fight of faith.” “The kingdom of heaven suffereth violence, and the violent take it by force.” Let every reader ask himself,—Am I in the way to be saved, or in the way to be lost? Which?—*Dr. Humphery.*

DO AS YOU WOULD BE DONE BY.

Did you ever think, gentle reader, what a great change the complete observance of this “Golden Rule,” even for one single day, would produce among us? The effect of it would utterly astonish you! Strange sights would meet you on every side.

You would see a great deal of property at once change hands, old debts would be paid off, whether outlawed or not outlawed, whether the papers were burned up, or not burned up. You would see lands and houses belonging to Mr. Gripe quickly and quietly pass over to Mr. Type; you would see “any quantity” of borrowed books, umbrellas, and the like, returned to their legitimate and patient owners; you would see “goods” at once change their “labels” and their prices; and men and women, too, change their employment. You would see rum-selling and rum-buying, as the lawyers have it, “done away” at once. There would not be a glass of liquor drank the whole day long, and many a cask and demijohn would be demolished. Gambling, and betting, and swearing, and cheating, and “shaving,” and “puffing,” would entirely cease. There would be no lies told. Not one. There would be no lampoons written. Not one syllable of slander or of obloquy, or of abuse, or of ridicule, would be spoken; not an unkind look be given, not an unkind feeling entertained.

All fretfulness and strife in families would cease; brothers and sisters would for one day live in harmony; husbands and wives would forget their differences; the young would be kind to the old folks at home; the old would instruct with mild suavity the young. Friends long separated by misunderstanding would come together; neighbors would greet each other kindly.

Let this “Golden Rule” prevail, and the main current of conversation and behavior would be changed. Cheerfulness would take the place of moroseness; gentleness would take the place of harshness; truth would take the place of falsehood; honesty would take the place of chicanery; industry, the place of idleness; sobriety, the place of intemperance; politeness, the place of clownishness; love and goodwill, of hatred and indifference.

Tears of sweet affection would moisten many a sunken eye; smiles of happier days would mantle many pallid cheeks; and mellow tones of love would steal through many a bruised and care-worn heart. It would bring out God's golden sunlight; it would make us wiser, wealthier, healthier, happier, heavenlier.

Courteous reader, will you yourself be ONE to do this?—*Boston Traveller*.

ON THE WAY TO ROME.

It is an old saying that "extremes meet," and we have often been reminded of the adage when we find those calling themselves *Baptists* taking up apparently the very ground of Papists. The followers of the Pope have no such fundamental dogma as the sacred necessity of conforming to the practice of those whom they call *Catholics* that is *Roman* ones, viz., themselves. We were amused on casting our eye over the "*Christian Messenger*" to find him calling some of his brethren in this city to an editorial reckoning, because, forsooth, they have presumed to do something, which "We" of Brantford denounce, as contrary to the "well known and long established usage of the Regular Baptist denomination in such a case." This is the very ground which Eck took against Luther.

The "*Messenger*" thinks it unnecessary to detail reasons for his "humble judgment." We think his judgment would have been better entitled to be called "humble," had he, instead of playing the judge at all, merely pointed to his text. It well became Paul to settle a disputed point, by saying to the *contentious*, "We have no such custom, neither the churches of God." It is rather simple, perhaps, but not very "humble," surely, in the "We" of Brantford, to fancy that it stands on a level with the "We" of Corinth.—*Toronto Examiner*.

IMMIGRATION FROM SCOTLAND.

A large emigration is now going on from the North of Scotland to Canada. In April and May, no fewer than 5,000 persons have left Aberdeen and other northern ports. One vessel took out 330 emigrants from Aberdeen. The great majority are farm servants, of both sexes, leaving a scanty rate of pay in their native land to earn higher wages in America, with prospective independence in a few years. The encouraging accounts from emigrants of 1853 and 1854 have led to this active migration.—*Scotch Paper*.

[Able-bodied, industrious, sober, and well-principled people of the above class, especially if not past the middle of life, might benefit themselves and Canada unspeakably by coming in tens of thousands. It can scarcely be necessary to say that the proper season for coming is spring or early summer; and that a little inconvenience may be expected for a year or so, till a settlement is fairly effected. For one of the worst-paid classes at home—hand-loom weavers—we have here no employment in their own line; but if strong and active, they might easily earn wages in some other department, which would make them much more comfortable than they are. We have heard an intelligent farmer say, that he would just about as soon engage for his work, a handy stalwart weaver, as a regular bred old country ploughman. The one has every thing to learn, the other has (often the harder task,) every thing to unlearn.]

BAD TEMPER.

We hope that there is only a very small number of our readers to whom this paragraph is at all applicable. The most amiable, however, may read it profitably. It is martyrdom to be obliged to live with one of a complaining temper. To hear the eternal round of complaint and murmuring, to have every pleasant thought scared away by this evil spirit, in time, becomes a sore trial. It may seem nothing but it is a perpetual nettle, rubbing against you, and irritating and annoying you more than the severest injuries. Worst of all is a bad temper in the home. Its influence is irresistibly diffused through all its members. The sunniest temper is by degrees soured by the presence of such a person. You may say that one ought not to feel the bad temper of another, but it would be equally reasonable to lay a plaster of Spanish flies upon the skin and not expect it to draw. One string out of tune will destroy the music of an instrument otherwise perfect.—*Exchange*.

AMERICAN FEELING TOWARDS COLOURED PEOPLE.

[The subjoined is from the *New York Commercial Advertiser*. The Rev. Dr. Pennington, it seems, lately entered a railway car intended only for white people, and on refusing to come out, was forcibly ejected. For this he purposes to raise an action in a civil court. Dr. P. was in Scotland a few years ago, as a fugitive slave. He preached a great deal in the U. P. Church, and was much admired, and treated with every mark of respect. At the Synod's great Missionary Meeting in the Music Hall, Edinburgh, when he rose to speak, the Mission Secretary, referring to his position, and to the prejudice against colour in America, proposed that there should be a special recognition of him here; and the whole of the vast assembly instantly started to their feet, and gave a most enthusiastic greeting to the Ethiopian stranger.]

"If Dr. Pennington's claim is sustained, the decision will affect stages as well as railroads, and steamboats, and all other public conveyances. We risk nothing in saying that the equality which would thus be legally established would not be tolerated. The sure result would be legislation that would make the condition of the coloured race immeasurably worse than what it is. Dr. Pennington and his friends would best consult their own interest by desisting from the purpose they contemplate. A desire to meliorate their condition, to remove some of the hardships and privations, that press upon them, has long been entertained by many. This very Sixth Avenue Railroad Company has taken a commendable step in that direction, having put on several cars for their special accommodation—a consideration for their wants that has been shown by no other company, and by none of the stage proprietors. In a legal point of view this step will prove fatal to Dr. Pennington's claim, for though it is the duty of the company to provide accommodation for all passengers, they have a right, we imagine, to classify their passengers, and to indicate the car by which they shall travel. In any event we are satisfied that the colored people are unwisely counselled if they are advised to assert their right to travel promiscuously with whites."

SECRET OF CHRISTIAN UNION.

The secret of all union in the Church of Christ is not diplomacy, not management, not trying to screw down our differences, and so develop in contrast our points of coincidence, however useful or however proper that may be; but the secret of true union sensibly felt, is looking to Christ. The reason of division, discord in the Church, is distance from Christ; the secret of harmony in the Church is nearness to Christ. If we can suppose a large circumference or periphery, and in that circle a number of lines all coming from the circumference, and meeting in the centre, those radii coming from the circumference, approach each other just in proportion as they approach the centre: the nearer they are to the centre, the nearer each is to his fellow; the nearer, to use a more familiar expression, each spoke in the wheel is to its axle, the nearer each is to its fellow-spokes. It is so in the Christian Church; the nearer we come to Christ, the nearer we come to each other; and the man who lives most in Christ lives in the highest harmony, in the greatest happiness, in the nearest approximation to him who is his fellow.—*American Messenger*.

OBITUARY NOTICE.

It is with sincere regret we have learned, that the Rev. Thomas Trotter of the U. P. Church, Antigonish, Nova Scotia, died on the 20th April last, aged 73. For several years past, he was disabled by paralysis. He was decidedly a man of talent and attainment. Originally settled as a Minister of the Burgher Secession, at Johnshaven, Kincardineshire, Scotland, he came to Nova Scotia in 1818, where he has occupied all along an influential position in the Church, and been respected by all denominations as a man of learning, integrity, and worth. Besides a number of ingenious and valuable papers chiefly on controverted subjects, which he sent to Periodicals, he published, a few years ago, a volume on Geology, in which he opposes the modern popular theory. He studied Divinity at Selkirk under the venerable Dr. Lawson, and had among his fellow-students Drs. Brown of Edinburgh, Marshall of Kirkintilloch, and Thomson of Coldstream, and we believe, Dr Lee Principal of the University of Edinburgh.