

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CANADIAN United Presbyterian Magazine.

VOL. VI.]

TORONTO, JULY 1, 1859.

[No. 7.

Miscellaneous Articles.

IS THERE A PLURALITY OF INHABITED WORLDS IN THE UNIVERSE?

It is under the scenery of night that this question comes home forcibly to the thoughtful mind. During the day, the unrivalled splendour of the glorious sun keeps altogether out of view every other luminary within our range of vision throughout space but himself,—he is then the sole monarch of light. But when he retires at sunset beyond the other side of our self-revolving globe, what a magnificent spectacle is presented to us, on a clear night, and in our transparent Canadian atmosphere! Looking upward, over the cerulean arch, spread above as a vast and gorgeous canopy, we behold the silver moon walking in her brightness, and thousands of brilliant stars sparkling like so many golden gems. If we have acquired some astronomical knowledge, we can group them, according to their relative positions, and thus construct a curious map of these celestial orbs. And if we have it in our power to survey and examine the visible heavens through a powerful telescope, what additional wonders and glories do we descry! The more powerful the instrument through which we look, the more splendid and marvellous does the scene become, and the objects of our admiration are vastly multiplied,—*millions* now appearing where the naked eye saw only *thousands*. What is called *the milky way*, and which seems to the eye like a bright path along the sky, when scanned with the telescope of Herschel, and especially with the later, and far greater one, of Lord Rosse, is discovered to be composed of innumerable stars, the distances of which from us are immensely greater than the more visible stars. And there can be no doubt that if still larger telescopes than

the stupendous one of Lord Rosse were constructed, the discoveries in the skies would be farther and farther extended, and even new wonders appear. Or if we could be transported to one of the remote fixed stars, and there direct our eye, or our telescope, beyond, we have good reason to believe that fresh hosts of shining bodies would be seen. So that we can set no bounds to the material empire of God Almighty, an empire stretching immeasurably into the infinitude of space.

Now, who is there, possessing any right activity of mind, that has not, even from his transition out of childhood, felt the enquiry arising within him, What are these splendid orbs, numberless, and ascertained by astronomers to be of prodigious magnitude? We shall pass over the wrong ideas held concerning these in former times, when true science was in weak infancy, and the earth was believed to be the central point of the universe, and all the heavenly bodies, not excepting the sun himself, were considered as circling around the earth, to enlighten and do it honour! But when (only, however, a few centuries ago,) the philosophers Copernicus and Galileo found out the fundamental truths of astronomy, and showed that the sun is a great centre round which our earth and other bodies revolve as planets; and the illustrious Sir Isaac Newton discovered the material law of gravitation by which these mighty movements are effected with beautiful regularity and mathematical precision, and the continuous progress of scientific research, made it more and more evident that our solar system of planets is but a fraction, a very small fraction, of a seemingly boundless universe, which is made up of other systems, *ad infinitum*,—then the opinion was mooted, and gradually gathered strength, that these various systems comprise *worlds*, tenanted by living inhabitants, rational and irrational; though it does not necessarily follow that they are just like the occupants of our own globe,—for who may presume to set limits to the diversities of Divine creative power?

The theory of a plurality of worlds, which has been maintained by the eminent astronomers and philosophic writers of modern times, was first exhibited in a popular form by Fontenelle, a French writer, in an ingenious book of dialogues published one hundred and seventy years ago; and this theory has been variously illustrated and sustained by such able writers as Dr. Chalmers, Dr. Lardner, Dr. Thomas Dick, &c., and more recently by Sir David Brewster.

Sir David has published a very interesting and satisfactory volume,* in reply to one† by an ingenious and talented author, who is anonymous, and who has endeavoured to make out, with much show of knowledge and plausibility of argument, but mixed with a great deal of bold sophistry and reckless statement, that there is only one

* *More Worlds than one, the Creed of the Philosopher, and the Hope of the Christian.*"

† *The Plurality of Worlds*," which title, however, is a misnomer, and a sort of artful decoy.

world, this earth, which is the abode of intellectual and moral creatures,—the human race. There have been one or two other writers on the same side, and their cheerless doctrine is highly palatable to the Infidel and Sceptic.

In opposition to such contracted and heart-withering views, it is our design, in this paper, to exhibit to our readers some arguments in support of the noble sentiment, that, *in all likelihood*, there are many inhabited worlds, some of them far better and happier worlds than ours, if sin has not entered into them.

Here, however, it must be admitted that we cannot arrive at *absolute certainty* on the subject; for such is its nature, and our distance from the objects of investigation so immense, that it is impossible for us, with the aid of all the instruments that ever have been, or probably ever will be invented, to scrutinise minutely the worlds in question. All, then, that we can reach is *probable evidence*; but the cumulative probability, the amount of proof of this kind that can be exhibited, should be acknowledged by candid minds to be very strong.

We would also remark, at this stage of the discussion, that if the probable reality of a plurality of worlds be denied, the denier is shut up to hold that there is, and can be, but one inhabited world, that on which mankind and the inferior animals dwell. This is a dogmatic position which any man at all of an humble mind, and who feels how limited is the human understanding, and its power of determining *certainties*, except those which rest upon induction of facts, or the authority of Divine Revelation,—would shrink from occupying. But the anonymous writer on worlds, to whom reference has been made, is brought to this position, and tries to maintain it with all the dialectic skill of which he is master. In doing so, he is obliged to make presumptuous assertions, and runs into absurdities, as Sir David Brewster, who refutes him, has well pointed out.

The arguments which we can adduce for a plurality of worlds may be classified as threefold. 1. There is the argument from *analogy*, or from the resemblance in a number of respects between our earth and the other solar planets, with which, from our comparative nearness to them, we are best acquainted. 2. The argument from the character of God, his character as composed of *moral attributes*, especially of *wisdom* and *goodness*, for the exercise of which it seems to be necessary that there should be other worlds, filled with life and intelligence; seeing that this earth, which is but as an atom in the vast Universe, cannot be considered as affording suitable scope for the flowing forth of his benignant perfections. 3. The argument from *design*, which is so abundantly apparent throughout the universe, and which leads us strongly to infer that there are intelligent beings, scattered over His universe, adoringly to contemplate those admirable *adaptations* which appear to pervade all the material works of God,—and to derive their enjoyment and improvement from the fit arrangements He has made for ministering to their desires and capacities.

What an exceedingly wide field for proof and illustration is thus presented to us, bearing upon our theme—that we have much ground for believing in a plurality of worlds. But our limits preclude us from entering fully into this interesting and inviting field; for even to run glancingly over it would require many pages. All, then, that we can do is to select and briefly state a few specimens of the elucidations of our subject which might be brought forward. And they shall be taken chiefly from the first and second classes of arguments which have been just mentioned.

With regard to the argument from analogy, or from certain resemblances between the earth and the other planets in the solar system, it will be necessary first of all to take a cursory view of them.

We remark, then, that true astronomical science has made it evident that the luminous body which we call the sun is a *great centre of attraction*, around which, by the Newtonian law of gravitation, a number of planetary bodies circulate, in regular orbits or courses, with the nicest exactness, like a piece of complicated but perfect machinery. These bodies are called *planets*, from a Greek word which signifies to *wander*, because in their revolutions about the sun, they are always changing places in their orbits. They are *Mercury*, nearest to the sun; *Venus* next, and seen by us as the beautiful evening star; then our *Earth*; beyond it, *Mars*; after that, *Jupiter*; next in order, *Saturn*; next again, *Uranus*; and farthest off, *Neptune*. We may mention here that, since the beginning of the present century, there have, from time to time, been discovered a considerable number of very small planets, called *Planetoids*, stationed between Mars and Jupiter; and indeed, within a few months past, the fifty-sixth of them has been discovered. This singular group has afforded much speculation to astronomers. It has been surmised,—but this is a mere conjecture,—that they are *fragments* of a former large planet, which, by some tremendous convulsion, such as shall finally befall our own planet, had been exploded,—and then the Almighty Power which broke it up sending its component sections into orbits of their own.

Our space for this article will not allow us to go into more details concerning the respective distances of the planets from the sun, only we may say that the distance of Mercury, the nearest, is 36 millions of miles, and of Neptune, the remotest, 3000 millions of miles; nor concerning their amazing movements. They all revolve around the sun, in periods of time corresponding to their distances,—the period of our earth being 365 days, while Neptune takes about 145 years to perform his circuit! And they all, as while flying around the sun, are also revolving constantly upon their own axes, the time they have to do it being their day. When we think of these and many other things, how should we exclaim, “Great and marvellous are thy works, Lord God Almighty!”

We may just state that the majestic sun is 500 times larger than

all his planets put together ; and it is his bulk and density which give him the attractive power that causes the planets to gravitate towards him. The commonly received opinion now among philosophers respecting the sun is, that he is mainly a solid body, encircled by an envelope of burning gaseous matter, from which radiate the light and heat without which every planet would be in total darkness, and an entire frozen mass, incapable of sustaining either vegetative or animal life.

It is further necessary to our purpose to add that the most of the planets have secondary ones attached to them, and accompanying them around the sun, and also turning on their own axes. These are called *satellites*, or *attendants*. They are useful in giving *reflected light* to the part of their planet which is turned away from the sun ; and doubtless serve other important ends ; for God hath made nothing in vain. The earth has one satellite, the moon, without whose gentle, silvery light, our winter nights would be dreary indeed. Jupiter has four, besides those curious large belts which encompass him. Saturn has no less than eight, and also a singular ring of huge dimensions which enfolds him. Uranus likewise has eight ; and Neptune, so extremely remote, appears to have two.

Now, to apply to our analogical argument, this somewhat long but necessary detail, we say that as the other planets have so much analogy to our inhabited earth,—analogy in their mutual relation to the sun, as their common, central head,—analogy in their twofold revolutions, one solar, the other on their own axes,—analogy in all of them that need this, being provided with serviceable satellites,—analogy in at any rate some of them having an aerial atmosphere similar to ours, for sustaining breathing animals,—analogy, probably, in other respects, if we had means of ascertaining, does it not clearly follow that, in all probability, *some* of them at least are replenished, like the earth, with inhabitants suited to them ? We say, *some* of them ; because geological researches concerning our own globe have now led to the belief that the matter of the earth existed, and passed through many gradations, perhaps during millions of years, before it received that organization which the Divine Creator judged fit for making it the abode of intelligent man, and the scene of those wondrous events, disclosed to us in the Bible, belonging to his moral history, and his salvation from sin, by a Divine—incarnate Redeemer, and his future eternal destiny. And the modified form to which we thus see it proper to reduce our argument is this—that, reasoning from analogy, the planetary bodies of our system are probably either now furnished with inhabitants, or are in a course of preparation for being supplied with them ; though it may be that the preparation shall occupy a very long period. Some of them, which have been fitted for it, may be already inhabited ; others shall be so, when they shall have acquired the fitness judged necessary by Him whose understanding is infinite. Were we not to entertain such a persuasion as has now been stated,

we could not conceive reasons worthy of God, only wise, for giving existence to the planets, merely that they should remain always without life and intelligence having any place upon them.

Again, are we not fairly warranted to argue in this way, that as, so far as our knowledge and observation extend, we find *matter* ever connected with *life* in some form or other, therefore, we conclude that the connection of life with matter is, or will be, *universal*, sooner or later? And if there were lower gradations of life at some periods of the pre-Adamite earth, as the animal fossils in the rock shew, the higher grade of it, *rational life*, will come forth and be exercised in yet imperfect worlds, when HE who orders all things in due season, sees to be most proper.

Further, does it not seem altogether unbecoming of the only living and true God, whose name and nature is *love*, to suppose that His complacency will be satisfied, and His benevolence sufficiently evoked, by giving being to huge masses of organized matter, dispersed through space, and having regular systematic motion, and most skilful management? But, if our theory of worlds is not admitted, then these creations of God, upheld and guided by Him, are destitute of all that is vital and mental, and, therefore, of all that is truly noble. What rightly constituted mind does not revolt at such a thought? It would greatly lower our conceptions of Jehovah. As there is but one God over all that exists in immensity, we think it behoves Him to have, at His own determined time, creatures, throughout that immensity, that are conscious of receiving His benefits, and making returns for them of grateful worshipping thoughts, and feelings, and services.

But we must now hasten to a close for the present, although justice has not been done to this interesting subject. We have only introduced our readers to the vestibule of the universe, and pointed out a very few of its planetary wonders. In bringing forward a little of the probable evidence for a plurality of worlds, we have confined ourselves to that part of the evidence which is obtainable from God's works of nature. We have made no use of his *written word*. However, in another article we may briefly enter into an examination of how far the inspired Scriptures favor and support the opinion that there are many worlds, occupied by intelligent and moral beings, besides our own world.

But in the meanwhile, let us add a few sentences about some other parts of the material universe in general. We refer to the *fixed stars*. They comprise those almost countless orbs which are seen in space, except our solar system, and the mysterious comets, one of which has lately, with majestic brilliancy, swept along our field of vision for many nights. These stars are called *fixed*, because, unlike the place-changing and sun-revolving planets, they retain the same position. They also differ from the planets, as the latter are opaque, untransparent bodies, only seen by us because they *reflect* the sun's light falling on them; but the stars are self-luminous, giving forth an independent light of

their own, just as our sun does. And such are their prodigious distances from us, that even the best telescope does not magnify their size, it only makes them more distinct, and brings to our view myriads of them which the eye itself cannot discern.

Now the conclusion of the astronomers, as to the fixed stars, is that they are *suns*, and that there is every probability that, like our sun, they have planets encircling them, and these planets scenes of life, as in the case of our own planet. It is true that the planets of these suns have not been telescopically seen by any astronomer; but this may be well accounted for from their amazing distances, for, at such distance, planets which only display *reflected light* are hidden from even telescopic ken. On the whole, there seems to be quite sufficient data for fairly surmising that the stars in question are really suns, surrounded by planets with living inhabitants. For, as Sir David Brewster has justly remarked, "Wherever there is *matter* there must be *life*; life physical, to enjoy it; life moral, to worship its maker; *life intellectual*, to proclaim his wisdom and power." Contemplating, then, the starry heavens with these elevated views, we would say, in the beautiful lines of the poet :

"And these are SUNS! vast, central, living fires,
Lords of dependent systems, Kings of worlds,
That wait as Satellites upon their power,
And flourish in their smile. Awake, my soul,
And meditate the wonder. Countless suns
Blaze round thee, leading forth their countless worlds!
Worlds in whose bosoms living things rejoice,
And drink the bliss of being from the fount
Of all pervading love. What mind can know,
What tongue can utter, all their multitudes?
Thus numberless in numberless abodes!
Known but to THEE, blest Father! There they are,
Thy children, and thy care, and none o'erlooked
Of Thee. No, not the humblest soul that dwells
Upon the humblest globe that wheels its course
Amid the giant glories of the sky;
Like the mean mote that dances in the beam.
Amongst the thousand mirror'd lamps which fling
Their wasteful splendour from the palace wall,
None can escape the kindness of thy care;
All compass'd underneath thy spacious wing;
Each fed and guided by THY powerful hand."

London, G. W., December, 1858.

ADDRESS TO A BROTHER MINISTER ON HIS ORDINATION.

MY BROTHER IN THE CHRISTIAN MINISTRY,—It is now my duty to address you briefly as to the greatness of the office with which you have been invested, and the obligations under which you lie to be faithful.

When our Lord Jesus Christ ascended on high, leading captivity captive, and took gifts for men; yea, for the rebellious also, that the Lord God might dwell among them; one of those gifts was the Ministry, with which you are now entrusted. He won it for you, by the grace of God; and He has conferred it upon you by the Holy Ghost acting through the agency of the Church. Whether you consider the origin of the gift or the manner in which it has reached you, you must see that it is something great.

There is greatness in the nature of the Christian Ministry. It is the Ministry of the Word of God—the word of the truth of the Gospel. In this lies the excellence of the Christian Ministry; not in the power to merit divine grace sacrificially, as the priests of self-righteousness falsely and absurdly affirm; no! but in the power to moderate and to teach by the Word of the living God. “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.” The power of the Gospel is the power of the ministerial keys, and that power is the power of God: not the power of man, but the power of God, held and exercised by faith. I do not know that I can say anything greater to magnify this office, which God, in rich and sovereign mercy, bestows on unworthy mortals like ourselves.

But I will add that there is greatness in the use of the Christian Ministry. What is the use of it? The answer is contained in the words of the Apostle Paul to the Evangelist Timothy: “In doing this thou shalt save both thyself and them that hear thee.” It is “the power of God unto salvation.” “The end of the commandment is love out of a pure heart and of a good conscience, and of faith unfeigned.” What object more honest or more utile! What more glorifying to God or more beneficial to men! Many are the useful arts with which God adorneth mankind, but this excelleth them all, out of measure.

Now, charged with an office so great in its rise, in its mode of conveyance, in its nature, and in its use, you must feel strongly bound in your conscience to be faithful. I trust your will is determined, in harmony with the dictates of your conscience; and that you shall ever pursue the duties of your Ministerial profession in the spirit of love. “Love is the fulfilling of the law.”

“Take heed to your spirit. Beware of pusillanimity. Stir up the gift of God which is in thee. For God hath not given us the spirit of fear; but of power, of love, and of a sound mind. On the other hand, beware of irritability. A minister is liable to be greatly provoked by many things; by material inconveniences and hardships; by the ignorance, the insensibility, and the ill-will of men; by the remaining infirmities and corruptions of his own flesh; and by the wiles of the devil. But the remedy for all that is not peevishness and rage. The cure is, “the meekness of wisdom.” “My brethren,”

says the Apostle James, "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have its perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."

I do not know any power which the Minister of the Gospel needs more to cultivate and put forth than that which shines so brightly and so warmly in the character and conduct of the Apostle and High Priest of our profession. We have not such an High Priest as cannot be touched with the feeling of our infirmities. Sympathy for souls labouring under ignorance, guilt, and temptation, is one of the strongest principles in the Saviour's heart; and so must it be in the heart of every good Minister of Jesus Christ. The apostles were full of it; and if we would imitate their energy and success, we must drink into the same fountain. Beholding the glory of the Lord, we shall be changed by glory into glory, as by the Spirit of the Lord.

"Knowledge," saith an apostle, "puffeth up; but charity edifieth." We must, therefore, not seek the gift of knowledge separate from the gift of love. We must seek love as the end, knowledge as the means. Ministerial wisdom and Ministerial power lie much in this. We are very apt to pursue knowledge as if it were the supreme good, and love were inferior. But love is the supreme good, and knowledge is her hand-maid. Raise the servant to the supremacy and you do her no good, whilst you degrade the mistress. Knowledge, rightly employed, supports the throne of love. Laying the foundation in Gospel faith, erecting the conscience to a gracious decision, and converting the heart into a seat of holy determination, knowledge establishes love on the throne of the soul, and keeps her there as God's last and best gift; showing most of His glory, and spreading the greatest benefits all around. That this love shall reign in your heart, is our most earnest wish; and make you useful to many, in this place, who shall be a crown of joy to you on the great day of account.

I have no advice to give to you, except that which God gave to his servant Joshua: "Be strong and of good courage. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success." The grace of our Lord Jesus Christ be with your spirit. Amen.

J. W.

Reviews of Books.

JEHOVAH'S WONDERS IN THE DEEP: a Sermon preached on behalf of the Society for the Relief and Encouragement of Fishermen and their families in the Highlands and Islands of Scotland. BY THE REV. GEORGE JOHNSTON, D.D., *Edinburgh.* 12mo. pp. 18. Edinburgh: W. Oliphant & Son. 1858.

This excellent Sermon was preached last year in behalf of the very benevolent and useful institution named above; and we are induced to bring the matter under the notice of our readers, not merely from regard to the merits of the discourse, but also with the view of shewing, by a practical illustration, how much important good may often be effected, really at no great cost, provided true kindness combined with good sense be brought into operation. In many parts of the North of Scotland the Fishermen, though hardy and industrious, are in a very depressed and destitute condition. About eight years ago the Rev. Alexander Fletcher, D.D., so well known by his writings and his many zealous efforts to do good in a variety of ways, visited his father-land, which he so passionately loves, and being in the Isle of Skye, walking one day along the shore with the Rev. Alexander Adam, U. P. Minister, at Portree, saw some fishermen mending their nets, and after some remarks, put the question:

"What can I do for these poor people?" The answer was, "That if a boat could be purchased for the benefit of these fishermen, for which they should be obliged to pay the money by instalments, it would be infinitely better for them than bestowing upon them any pecuniary relief." The suggestion was acted on; and the principle of the whole scheme is embodied in these words quoted from the Report for 1857, "To supply poor fishermen of good character and industrious habits, with substantial boats, the original cost of which, with interest on the money, to be repaid by themselves, in certain fixed instalments, and at certain fixed periods; and, in order to render the operation of the scheme sure, a bond is subscribed by the contracting parties and securities, binding themselves to keep the boat in good working and in a sea-worthy condition, and to be responsible for all manner of damage which the boat may receive in any manner of way, and also for payment of the money advanced, with the fixed rate of interest at the periods mentioned in the bond. It is stipulated, too, that the boat shall be considered as belonging to the Society until the whole amount of the instalments are fully paid up, when the boat becomes the absolute property of the party or crew. The bond is then fully discharged, which constitutes their title-deed to the property."

Such is the simple plan of the operation of this important Society. It has wrought admirably, and with a success far beyond the expectation of its most sanguine friends. Fifty boats have been already built by the Society, and are in active operation, providing for the support of many families. The instalments of a number of these have been already paid, and the boats, with all their nets and means of fishing, are the property of the crew. One boat was lately sent to the celebrated Isle of "Iona;" and so successfully has it been fished, that one-third of its instalments have been already paid. Eleven additional boats have been ordered, and are in the course of preparation. Many of the boats are called by the names of many eminent individuals, who have assisted the scheme;—such as "The Sir John Pakington," "The Lady Hill," "The Legh Richmond," "The Alexander Flet-

cher," "The Dr. John Brown," etc., etc. One of those at present built is to be called "The Sir Colin Campbell," after the name of the heroic Commander-in-Chief of our Indian forces, and who is nobly, and with such heroic valour, subduing the rebellion in India, and bringing that most important part of the British Empire again under the sway of our gracious Queen. When finished, this boat goes to the parish of Ross, Island of Mull, the birth-place of the Indian hero, and where the aged father of Sir Colin still resides.* Who can help wishing success to such! Such are the nature and success of the Association for which I plead. It has already been a blessing to hundreds. There are still thousands in our Islands and Highlands who need its help, and I now confidently make my appeal to every true Christian and Patriot, to contribute to its aid. Help the Society to multiply their boats, and many a grateful heart will bless you; and "as they go down into the sea, and do business in the great waters, and see God's wonders in the deep," they will, in their hearts, implore a blessing on the heads of those who have placed the means within their reach, of supplying, in an honourable way, their own and their family's wants. Amen."

This Sermon adapted to a special occasion, does not of course afford a fair specimen of the usual style of our esteemed friend, the author, who, like Paul, preaches Christ crucified. A pious contemplator of nature, however, will find much here fitted to awaken devout and holy admiration of him who made the heaven and earth, and the sea and the fountains of waters. Having remarked that those who go down to the sea in ships see a display,—1st, of the Divine Immensity and Majesty; 2nd, of the Divine Power; 3rd, of the Divine Wisdom, and 4th, of the Divine Goodness, Dr. J. adds:

"But there is one *form* of the Divine goodness which the sea does not teach. It does not tell us of that brightest and best display of the Divine beneficence,—the method of RECONCILING SINNERS to Himself, and saving them from perdition. On this all important subject, the sea, with all its wonders, and nature, through all her works are dumb. It is to the Scriptures we must turn for an answer to the question, How shall sinful man be pardoned, and accepted by a holy and just God? And their answer is, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life." "God is in Christ, reconciling the world unto Himself, not imputing unto men their trespasses; for He hath made Him to be sin for us who knew no sin, that we might be made for righteousness of God in Him." Such is the epitome of the Divine goodness, as revealed in the Word of God. What a marvellous display! God gave His Son, His only begotten Son. Divinity became incarnate. He was made of a woman, made under the Law: He who was God-man lived in our world, a boy in Nazareth—increased in wisdom and stature there amidst its population, yet marvellously apart from all. When He entered upon His work of public teaching, He travelled from place to place preaching the doctrine of the kingdom,—working miracles in attestation of His truth,—healing all manner of disease, and manifesting the deepest sympathy in the sufferings and sorrows of men. He lived among men,—moved among men,—walked the streets of Jerusalem,—went up with the people to worship at the Temple,—and men looked upon His countenance, and into His eyes, and saw one just like other men: and yet how different! That Man was also the Lord God Almighty, the Creator, and Preserver, and Ruler of that very world in which he lived, and suffered hunger,—in which he walked, and was wearied with His journey. This wonderful One—God manifested in flesh—was the sinner's substitute. He obeyed for us. He died for us. In the garden of Gethsemane He groaned, and was in an agony, and gave Himself up to the powers of hell, which were permitted to display on Him their deadliest hate. On the cross

* The Sermon was preached in March, 1858.

He endured the Divine indignation against sin,—suffered its penalty,—exhausted its curse,—“made His soul an offering for sin,—was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we are healed.” “He bore our sins in His own body on the tree.” Thus, He made atonement for sin,—as the Lamb of God He bore,—and in bearing bore away,—the sin of the world. On the ground of this atonement, a full and free salvation is offered to men, to each individual man, to the chief of sinners. How marvellous this display of Divine goodness. “God is love, and God hath manifested His love towards us, in that He sent His Son that we might live through Him. Herein is love, not that we loved God, but that He loved us, and gave His only begotten Son to be the propitiation for our sins.”

THE LIMITS OF RELIGIOUS THOUGHT EXAMINED: *In Eight Lectures, delivered before the University of Oxford, in the year MDCCCLVIII, on the Bampton Foundation.* By HENRY LONGUEVILLE MANSEL, B.D., *Reader in Moral and Metaphysical Philosophy at Magdalen College; Tutor and late Fellow of St. John's College.* 12mo, pp. 362. Boston: Gould and Lincoln. Toronto: James Campbell. 1859.

The Rev. John Bampton, Canon of Salisbury, bequeathed his lands and estates to the University of Oxford, for the endowment of eight Divinity Lecture Sermons, on a specified range of subjects, to be preached annually before the University, by one who has taken, at least, the degree of M.A. either in Oxford or Cambridge. He directed also, by his will, that the Lecturer should be appointed by the Heads of Colleges only, a year before the delivery of the Lectures,—that no individual should be appointed twice,—that thirty copies of the work should be printed, and one copy given to the Chancellor, one to the Head of every College and to the Mayor of Oxford, and that one should be put into the Bodleian Library; and provided that not till all this was done, should the revenue of his estate be paid to the Lecturer. Among the Bampton Lectures, there are not a few treatises of really great merit, and the volume of last year is generally, and we believe justly, reckoned one of that number. We have a profound reverence for every good book, however small may be the proportion of persons qualified to read it. We rejoice in the success of Mr. Mansel's production, and earnestly hope that much benefit will result to the cause of genuine religion. Good books, however, are of many different classes. Some are, and some are not, adapted to popular perusal, and it is well that books should be properly classified. There could be few grosser errors than to recommend the work before us to all our readers. It is safe to say that amongst professional men, and even those who are fairly educated, not one in twenty will derive from it the slightest advantage, or be able to go through it with tolerable interest. It relates chiefly to such abstruse subjects as the Philosophy of the Absolute and the Infinite; and aims to accomplish an object similar to that of Butler's Analogy, but with a special reference to objec-

tions which have recently sprung up, and which owe their origin mainly to the speculations of the Germans. The author is one of the Editors of the late Sir William Hamilton's Lectures, and has evidently drunk deep into his philosophy. It says not a little for the culture of the age, that such a work has had so wide a circulation. This American edition is from the third which has appeared in Britain. Let those skilled in metaphysics study the book: let those who make no such pretensions betake themselves to more suitable reading.

Missionary Intelligence.

U. P. MISSIONS TO THE JEWS.

1. *Algiers*.—A large house in a central locality has been obtained, affording accommodation to two missionaries, a school, public meetings, and a book depot. The last has been opened with a keeper, and a zealous colporteur has for several months been engaged in circulating Bibles and tracts.

The state of the work among the Jews in Algiers is peculiarly interesting and hopeful. On the return of the Rev. B. Weiss from Scotland in October, he was agreeably surprised to find a great degree of excitement prevailing, especially among the young Jews. First ten, and then thirty, young Jews called upon him, stating that their Rabbis refused to explain to them the prophecies of the Old Testament, and requesting him to do so, as they were persuaded that their teachers were afraid to let the truth be known. Extreme violence prevented these young men attending him, as they wished to do, in the form of a class, and made it necessary for them to come in twos and threes as they found opportunity. They listened with much eagerness to his expositions, and were particularly struck with the prophecy of Jacob, which says, that the sceptre should not depart from Judah, till the Shiloh—that is the Messiah—should come. Bands of Rabbis visited him, armed with what they regarded as puzzling questions, which he found no difficulty in answering. The spirit of inquiry spread; and it is said by Mr. Weiss, that he understands there was scarcely a workshop in Algiers, where Jews are employed, in which the prophecies, and above all that of Jacob, were not the theme of discussion. The results of this awakening of the young Jewish mind are yet to be seen; but it indicates dissatisfaction with their teachers, a willingness to think for themselves, and a resolution to throw off the domination by which they have been enthralled. So lately as 26th March, eight young Jews called on the missionary, put to him a number of questions, and when these were satisfactorily answered, one of them said to the others, "You see with what fine stories the Rabbis feed us."

Mr. Weiss preaches on Sabbath forenoon and on Thursday evenings to a small congregation in French; and he says, in a letter dated 23rd April, that the attendance on these meetings has doubled during the last winter. A remarkable spirit of inquiry has been awakened. Multitudes eagerly read the tracts and pamphlets that have been circulated, and goodly numbers come from time to time to hear with astonishment the pure gospel of Christ preached in its simplicity; and several of these have joined the mission. The Popish bishop and clergy took the alarm; and as the liberal government established in Algiers prevented them from persecuting, they brought an eloquent Jesuit preacher from France, to counteract the influence of preaching, tracts, and pamphlets. But this man over-acted his part, and helped forward the movement. In attempting to refute the charge that the Roman priesthood are hostile to the possession and reading of the Bible, he said, "No my,

friends, this is a calumny; for I tell you that the Holy Bible, even as translated by the Protestants, is the word of God; peruse it by all means; read it eagerly and constantly, and follow its doctrines; for it is the best of books, the surest guide, yea, the light of the Lord." This was too much for the quick-witted French; and hence the missionary says, that a lady who would not receive their tracts, sent for the colporteur and said to him, that she preferred being led to Protestantism by Mr. Weiss rather than by those who commend the Bible in public, but who, she knew, burn and destroy it wherever and whenever they can do so.

The movement among the young Jews, and a regard for the children of the French congregation, have led Mr. Weiss to open a day school, which, as yet, is attended by only nine scholars. He expects that by and by young Jews will come. There is also an evening school, opened for the benefit of those young men who are employed during the day; and this class, Jewish lads are beginning to attend.

From 430 to 650 Bibles, New Testaments, and Psalms, 600 pamphlets, and 4000 tracts have been put into circulation, partly given away, and partly sold. The Toulouse Tract Society have given him two grants, and some of these pamphlets, the missionary declares, "have been, so to say, swallowed and well digested in a very short time." May the Lord greatly prosper the active operations of this interesting mission.

2. *Hamburg, in Germany.*—We have two agents here. The first, Mr. John Elvin, is employed as a catechist, circulating tracts, and conversing with Jews as he finds opportunity. His reports indicate diligence on his part, and prejudice, obstinacy, and unbelief—as well as many "refuges of lies"—on the part of the Jews. The seed has been sown, and the hope is cherished that it will yet bear fruit. The second is the Rev. Isaac Salkinson, who resides in Altona, near Hamburg. He was the means of instructing two Jewesses, and preparing them for baptism; and he testifies that they are walking in accordance with the truth. During the year Mr. Salkinson carried through the press his Hebrew translation of "the Philosophy of the Plan of salvation," a book fitted to have a good effect upon the minds of intelligent Jews. The translation has been highly approved by competent scholars. Mr. Salkinson, after attending the Theological Hall, was, on the 23rd of November last, ordained by the Presbytery of Glasgow as a missionary for the Jews. As this is the first Jew that has been ordained by our church as a missionary to the Jews, in connection with the Synod, it is hoped that his labours will be greatly blessed, and that, by the abounding grace of God, he will yet be able to point to his converts, and to say, "You see how many Jews there are who believe."

3. *Aleppo, in Syria.*—The latest intelligence from the Rev. R. G. Brown states that, after having experienced great inconvenience for want of a suitable house, he had obtained one which "contains a fine room capable of receiving a congregation of 200." Mr. Brown has met with Jews, and addressed them, both in public and in private. He has been gaining acquaintance with them; and he intimates that several young men seem to be inquiring, one or two hopefully, after the truth. And.

4. *Leipsig, in Saxony.*—During the course of last summer the Rev. Dr. Philip removed with his family to Leipsig. It was thought when he did so that this would form a suitable field for a mission to the Jews. A few months' experience, however, has shown that there are comparatively few Jews in this place, and that the prospects are not such as to make it dutiful to continue a mission there. It having been found, on correspondence with Dr. Philip, that there is no unoccupied field in Germany, where the Jews are assembled in sufficient numbers, or where, though numerous, as in Poland and in Hussia, there is liberty to preach to them, and no other field being open where his services could be employed, the Foreign Mission Committee were under the disagreeable necessity of deciding that the connection of Dr. Philip should terminate on the 1st of April last, a year's salary from that date being allowed him—an arrangement in which he has acquiesced.

Missions to the Jews are dictated by the finest sympathies of the Christian's

heart. They are associated with blessed recollections; and spring from obligations which all the Gentile followers of Christ must strongly feel. But it cannot be denied that no class of missions has as yet met with so little success. The Jews, afraid to look into the prophecies of Scripture, and to interpret them in their plain significance, have had recourse to arguments and expedients which, in a great many cases, have led to infidelity and scepticism. Careless and indifferent, engrossed by worldly pursuits, and bound together by civil and pecuniary ties, they resist the truth, disown any one who manifests a desire to listen to the teaching of the missionary, and cast him out of their society as their fathers did out of the synagogue. Hence it is that most Jewish inquirers act as did Nicodemus with regard to Jesus—they come to the missionary secretly; and when the truth grows upon them, they are alarmed at its power, because they see before them the loss of friends, of employment, and of worldly support. But the duty of the church is plain. We are to care for the lost sheep of the house of Israel; go after them, and try to bring them back to the one Shepherd and the one fold; and if we should convert even one, let us rejoice over him as do the angels in heaven. But considering the difficulty of the work, and the many obstacles which prevent those who are convinced of the truth from making a public profession of their faith, we bespeak for the missionaries the patience of the church; and especially we implore on their behalf earnest and continued prayer, that He who, even when wrath was impending over doomed Jerusalem, made many thousands be obedient to the faith, would remove the veil of unbelief, and cause light and grace to enter into the hearts of his covenanted people.—*U. P. Missionary Record.*

Ecclesiastical Notices.

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

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

The Session of the Divinity Hall commenced on Tuesday, 19th October. All the members were present. The Rev. the Moderator of Synod occupied the chair. After singing and reading the Scriptures, prayer was offered up by the Rev. Mr. Thornton. An address was given from the chair. The Rev. Dr. Taylor read his Introductory Lecture. The Rev. Mr. Ormiston delivered an address: and the Rev. Dr. Burns of Knox College, at the request of the chairman, concluded with prayer. Fourteen students entered the Hall, viz.: Of the fourth year, Messrs. William Donald, Robert Hall, Robert Hume, B. A., and William McWilliam. —Of the third year, Messrs. James Hanran, George Irving, John Turnbull, and Joseph White.—Of the second year, Messrs. Peter Goodfellow, and James Milligan. —Of the first year, Messrs. Alexander McNaughtan, Jas. Malcolm, William Thomson Murdoch, and William Richardson. Three students who attended the preceding Session, and had not completed their course, were absent from the Hall last Session; and the Committee have learnt that one of them has connected himself with another denomination.

The Sub-Committee for Examination have given in the following Report:

“Toronto, 30th Nov., 1858.—The Examiners met,—The Rev. R. H. Thornton in the chair,—and proceeded to estimate the Examination Papers given in by the students. These Papers had been written, as usual, at meetings held for the purpose, when the questions were simultaneously proposed. Dr. Taylor stated that one of the students, on account of severe domestic affliction, had not been able to attend all these meetings, but had afterwards written his papers in Dr. Taylor's house, all the conditions being observed as strictly as possible. The Examiners, while deeming it of importance that the regulations should be rigidly adhered to,

agreed, in the circumstances stated, to accept of these papers. After careful consideration, it was resolved to arrange the students in the following order of merit, viz.: Of the fourth year, Mr. McWilliam, Messrs. Donald and Hume who are bracketed, Mr. Hall.—Of the third year, Messrs. Haaran and Turnbull, who are bracketed, Mr. White; Mr. Irving.—Of the second year, Mr. Milligan, Mr. Goodfellow.—Of the first year, Mr. Murdoch, Mr. Malcolm, Mr. Richardson, Mr. McNaughtan. Those bracketed are regarded as so nearly equal, that no attempt is made to distinguish them. Of the fourteen students, eleven applied for exhibitions and £10 was awarded to each. The Examiners found a great diversity of merit among the students. Some exhibited highly commendable attainments, others fell considerably short; and though the Examiners still refrain from taking any step affecting the standing of any of the students, they must express their sense of the importance of respectable proficiency being aimed at, and attained, by all who mean to apply for license in our church.

(Signed),

“R. H. THORNTON, *Chairman.*”

The Committee beg to say, that, while they entertain no doubt that the examinations were judiciously and faithfully conducted, and that correct results were obtained, it is proper to be kept in mind that the attainments of the students, at the time of their admission, differed very widely; that some students, on account of constitutional peculiarities, and from habit, fail to do themselves justice under examination; that the range of subjects for examination is wide, and that the Examiners found their estimate on a consideration of the aggregate whole, so that students who stand low, may have acquitted themselves creditably in particular departments, and may, perhaps, prove popular and useful preachers, though certainly it is, in many points of view, exceedingly important that only men of respectable acquirements should be licensed for the ministry.

The balance in favour of the Fund for aiding and encouraging students in Divinity, at last report, was £125 15s., which with interest at six per cent. for ten months, amounts to £132 1s.; and after deducting £110 paid as exhibitions, there remained £22 1s. The Committee have received from the Congregation of Madrid £3 17s. 6d.; of Chatham £4 5s.; of Gould Street, Toronto, £20; of Newton £13; and of Harwich, additional £1. William Dunbar, Esq., Dunbarton, and Thomas Sandilands, Esq., Guelph, have each paid the sum of £10, and Mr. Tisdell, Preacher, has repaid the sum of £11 which he had received as an exhibition while a student, in all £73 2s. 6d., making with the £22 1s. formerly mentioned, a total of £95 3s. 6d. The Committee feel grateful to these contributors, especially to the individuals who generously give an exhibition annually. They also appreciate the honourable feeling of Mr. Tisdell, in repaying his exhibition; but they do not regard those who go forward to license as under any obligation to refund. It will be observed that the balance on hand, together with the two annual exhibitions paid by individuals, and calculating on £11 from the Congregation of Paris, is rather too small to enable the Committee to give the exhibitions which might probably be applied for at the commencement of next Session. It is for the Synod to adopt the course which to its wisdom shall seem proper; but the Committee deem it of importance that the students should be made aware whether exhibitions may be expected, as on that point, the return of some of them to the Hall may very likely depend.

There was last year a balance of 19s. 3½d. belonging to the Library. From that there has been paid 12s. 6d. for the last volume of a set formerly purchased, leaving a balance of 6s. 11½d.

The close of the Session of the Divinity Hall took place on Thursday, 14th April. There were present of the Committee, the Rev Messrs. Thornton, Dick, Kennedy, Torrance, and Dr. Taylor. Mr. Kennedy presided. After singing, Mr. Dick offered up prayer. Dr. Taylor read his concluding Lecture. Mr. Thornton delivered an address. The Chairman also gave a short address. Mr. Torrance led in prayer, and the meeting was closed with singing and the benediction.

During the Session the students were examined in Systematic Divinity, on Dick's

Lectures from the 54th to the 79th, both inclusive. In Greek they read critically John's Gospel, chapter iii.; and the Epistle to the Hebrews from the beginning to chapter x, verse 19th. They read also, more cursorily, the whole of the remaining practical portion of the Epistle. In Hebrew they read the 5th, 6th, 7th, 8th and 9th chapters of Genesis, and some selected passages from other Books, together with the corresponding portions of the Septuagint. In Church History, the subject of examination was the 11th, 12th, 13th, 14th and 15th centuries in Mosheim's work. Each student delivered one discourse, and gave in three written exercises on subjects prescribed. Dr. Taylor bore testimony to the good conduct of the students during the Session, and the diligence with which, generally, they had prosecuted their studies. It was matter of gratitude also that, as in former winter Sessions, all connected with the Hall had enjoyed excellent health, with slight exceptions.

The Committee are persuaded that all enlightened and earnest members of the Church, must feel deeply interested in the Hall. Its general condition is just ground for congratulation; and it is hoped the Synod will be anxious to make every effort for its maintenance and improvement. The Church, too, it is hoped, will not cease to present fervent prayer to God that His blessing may more and more largely descend on the institution, and that it may yield a supply of able and faithful Ministers, not only to fill the places, which, in the course of Providence, become vacant, but also to extend the boundaries of the Church into the regions beyond, where there is still a famine of the word of the Lord.

PROCEEDINGS OF U. P. SYNOD—CANADA.*

The Synod of the United Presbyterian Church in Canada held its twenty-third Session in Toronto, commencing on the 13th of June, and closing late on the night of the 17th. The Rev. William Aitken, of Smith's Falls, gave a pointed and elaborate discourse from the words in 1 Cor. i. 17, "For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect." Mr. Aitken proposed to consider:—I. The object of the Apostle's Mission, namely, to preach the gospel. II. The manner in which the Apostle studied to accomplish that object, and III. The practical remarks and inferences suggested by the passage. Under the last head he dwelt, among other things, on the error of those who regarded baptism as possessing a regenerative efficacy and assigned a greater importance to it than to the word.—Of those ministers who did not make preparation for the pulpit, their great duty.—Of those people who were crying almost incessantly for household visits from their pastors. The discourse was both able and eloquent, and had more of the characteristics of a lecture or exposition than of a sermon, but, in our judgment the more deserving of commendation on this account. After prayer and praise, the benediction was pronounced, the Synod constituted, and the Roll called, when a considerable number of those reported to the Clerk answered to their names. Mr. Aitken then briefly addressed the Synod, thanking them for the honour conferred upon him by electing him last year to the chair of Moderator, for the considerate and courteous treatment accorded him, which rendered the discharge of his duties comparatively easy, stated that the time had now arrived for him to retire from that seat, and requested that one should be chosen as his successor. On motion, the Rev. Mr. Ormiston of Hamilton was unanimously elected, who took the chair and returned thanks. Some formal business having been transacted, and parties appointed to conduct devotional exercises at the first sederunt to-morrow, the court adjourned till Tuesday morning at nine o'clock.

It is not our intention to furnish through these pages a report of every thing that was transacted by the Synod during its session, nor even to give the motions and amendments that were proposed to the court and either lost or carried. Some

* We are indebted for this outline to a member of Synod, We believe it will be found substantially correct.—[ED.]

of the matters were either of local, or temporary, or small importance, in these the public at large cannot be expected to take much interest, we therefore purpose to pass them over with only a brief allusion, and to give the chief place to the subject of Union with the Presbyterian Church of Canada.

Part of the forenoon on the forenoon of Tuesday was spent, as is customary, in devotional exercises, which were conducted by the Moderator, by Mr. Stevenson, and Mr. Robertson. Two applications by ministers to be received into connexion with the Church were next considered, namely, that of Mr. Oleribew, which had been delayed on two previous occasions, and that of Mr. Howie. The former was refused, on the ground that he only wished to be recognized as in ministerial status, and not wishing employment; the latter was granted. Another application was brought forward at a subsequent stage of the proceedings in behalf of Mr. Shaná, and was referred to a committee. After these matters were disposed of an overture was read, transmitted through the Presbytery of Toronto, requesting the Synod to consider the laws at present in force, respecting the admission of Ministers and Preachers to the status and privileges of Probationers, to amend these in some particulars, and to simplify them in others. Dr. Taylor of Toronto and Mr. Kennedy spoke in favour of the overture, and on the motion of the former, a Committee of five was appointed to take the subject into consideration, and report on Thursday forenoon. It was not, however till Friday, that the report could be received, and was to the effect that all Missionaries coming through the Board at home, and all Licentiates in the Province applying to have their names placed on the Roll within six months after being licensed, be admitted at once, and that a standing committee be appointed to consider other cases of application, that if they were unanimous the applicant should be received, and if they were not, that the case should be referred to the Synod.

Dr. William Taylor of Montreal brought up the report of the Committee on Union. He read the Articles of the proposed Basis agreed upon by the Joint Committee, and which appeared in our pages in September last, a tabular statement of the replies that had been received from Congregations and Presbyteries, (from which it appeared that only five Presbyteries out of ten, and thirty-eight Congregations out of considerably more than a hundred had reported their views upon the question to the Committee,) referred to the harmony that prevailed at their meetings, and expressed the hope that this Synod might agree to have the long pending Union consummated. Consideration of the report was delayed till the forenoon of Wednesday, that members of Court might have their minds prepared for the discussion of the subject it involved, and that others interested in it might be present. When the matter again came up, a number of documents were read, and the Synod resolved itself into a Committee of the Whole House, to deliberate upon the Articles of the Basis. Several alterations were made, and the Basis as adopted will be found on p. 212.

Few questions have ever come before the Synod of the United Presbyterian Church in Canada, occupying so much time in their discussion, as that of Union at the late Session. All seemed to feel that it was one of the utmost importance, and engaged in the consideration of it with deep solemnity and lively interest. All seemed to be aware, that if the matter did not progress favourably at this time, it would in all likelihood be postponed indefinitely, and while there was none to abandon his principles, or even to conceal them, yet there was an obvious desire for Union if forbearance should be granted. A christian and frank spirit prevailed throughout, and there was much ground for the persuasion, that in answer to the prayers of his people, Christ was present by his Spirit, leading his servants in the paths of knowledge and counsel.

On Wednesday evening the Synodical missionary meeting was held. Mr. Torrance, Conveuer of the Mission Committee, read the report, giving an abstract of the proceedings for the year, followed by a statistical report. The Rev. Mr. Logie then delivered an exceedingly interesting address upon the subject, "The reflex influence upon congregations of missionary effort," and the Rev. Mr. Lawrence on "Home effort, its necessity in present circumstances." This address,

which appeared to be based to a great extent upon the reports above referred to, was characterized by honesty, and was peculiarly appropriate. It contained no statement which had not a basis on fact, and however disagreeable to repeat it, yet truth compels us to say, that looking at the state of the Synod, the Theological and other Funds, there is much need for effort. We wish that a copy of the address could be placed in the hands of every member and friend of our church.

On Thursday afternoon the Synod proceeded to dispose of the business brought up by the Mission Committee in their report. On one or two points there was a considerable amount of discussion. Thanks having been returned to the Committee, and especially to the Convener, on motion of Mr. Thornton, seconded by Mr. Duff they were reappointed.

A very interesting report was read by the Rev. Mr. Gibson, Convener of the Committee on Funds, and the Self-sustentation of the Church. The report states the action taken by the Committee for having a missionary society organized in each congregation, and the success with which their effort was attended.

A report was read by the Rev. Prof. Taylor, from the Committee on Theological Education which will be presented in full to our readers. A statement was made of the amount still available for granting exhibitions to students. It was agreed that those congregations which have not been applied to, to contribute to this fund, should have the opportunity of doing so given them, and that the Committee should have full power to make all necessary arrangements in reference to the studies of the students during the session of the Hall.

On Thursday evening, a deputation consisting of Dr. Clark of Quebec, and Mr. Duncan of Perth, of the Presbyterian Church, and Mr. Marling of the Congregational Union were introduced, and addressed the Synod, and were responded to by the Rev. Mr. James of Galt. The addresses of the deputies breathed a fraternal spirit, and especial interest was taken in those from the Presbyterian Church, on account of the proposed Union. These brethren expressed themselves favourable to this, and spoke of the benefit which would accrue from such a step to the interests of Protestantism and Religion in the Province. Mr. James was exceedingly happy in his reply both to them and Mr. Marling. On Friday forenoon the Rev. Mr. McLeod of Philadelphia was introduced as delegate from the Presbyterian Church (New School) in the United States, by the Rev. Dr. Taylor of Montreal. Mr. McLeod gave an historical sketch of the denomination by whom he had been sent, referred to the doctrines entertained, to the stand taken on the question of Slavery, which had caused six Synods of the South to separate from them, and concluded by expressing a hope that the United Presbyterian Church would send a deputation to their Assembly at its meeting in June next. When this point came up in Court it was decided that no deputation be sent, as it might prove a hindrance to Union with the Presbyterian Church.

A case of appeal by Mr. Thomas J. Scott, Probationer, against the procedure and decision of the Presbytery of Durham, was dismissed as ill-founded, although the Synod thought that the Presbytery had proceeded in some measure irregularly, and a reference by the Presbytery of Flamborough for the decision of Synod regarding an Essay on Inspiration, written by the said Mr. Scott as part of trials for ordination, and which was characterized as unsatisfactory, was not entertained, the Presbytery being instructed to proceed in the matter as they may judge proper.

Messrs. Skinner and Gibson were appointed a deputation to represent this Church at the Synod of the Free Church this evening, and Mr. Ormiston at the next meeting of the Congregational Union of Canada.

The Hon. Oliver Mowat, Q.C., M.P., and Thomas Wardlaw Taylor, Esquire, Barrister, &c., having intimated their desire to be of service to the Church, and that they were willing to act without remuneration, the Synod cordially and unanimously resolved to tender them cordial thanks for their exceedingly generous offer, and to appoint them legal advisers. It is hoped that congregations will avail themselves of the gratuitous services of these gentlemen, and have the Deeds of their church property examined, that they may be put in a satisfactory state, if not so already.

A proposal was entertained to raise a sum of money the interest of which should be paid to Mrs. Proudfoot, widow of the late Professor during her lifetime, and at her decease to be handed over to the Students' Fund, for the purpose of founding a scholarship to be called the "Proudfoot Scholarship Fund." Messrs. Caven, Skinner and Inglis were appointed a Committee to take charge of the matter.

In accordance with an overture from the Presbytery of Flamborough to celebrate in a suitable manner, the Tri-centenary of the Reformation in Scotland, a Committee was appointed to arrange for devotional exercises, and the delivery of addresses on the evening of Wednesday at the next meeting of Synod, and to co-operate with any committees that may be appointed by sister churches, for celebrating the Tri-centenary in Scotland.

Several memorials upon Temperance were presented. The Synod agreed to refer to their decision upon this subject last year. A circular was handed in from the Chief Superintendent of Education regarding religious instruction and exercises in schools. Instead of entering upon the consideration of it, it was referred to the Committee on Distribution, who are to report next year.

All business having been disposed of, the Moderator returned thanks for the kindness he had experienced from the members. Devotional exercises were then engaged in, the Rev. Thomas Christie leading in prayer. Having intimated that the next meeting of Synod would be held in Hamilton, on the second Tuesday of June 1860, the Session was closed by pronouncing the apostolic benediction.

BASIS OF UNION.

The following is the basis as adopted by the U. P. Synod on the 16th of June:—

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

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

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

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

2. That no interpretation, or reception of these sections is required by this Church, which would accord to the State any authority to violate that liberty of conscience and right of private judgment which are asserted in Chap. xx., Sec. 2, of the Confession; and in accordance with the statements of which, this Church holds, that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance.*

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

III. *Of the Headship of Christ over the Church.*—That the Lord Jesus Christ is the only King and Head of His Church; that He has made her free from all external or secular authority in the administration of her affairs, and that she is bound

* The Synod of the Presbyterian Church of Canada have added the words:—"provided that no one is allowed, under pretext of following the dictates of conscience, to interfere with the peace and good order of society." The only other alteration made by that Synod consists in intimating, in the most courteous manner, that they cannot accept of the Note appended to Article IV.

to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto.

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

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

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

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, JUNE 3, 1859.

DEAR SIR,—In my last, I expressed a hope that I should be able to send you some notices of the United Presbyterian Synod's proceedings, in time for your June number. I might have done this, but these proceedings were, with scarcely an exception, so utterly devoid of general interest that I did not think it worth while to anticipate the usual despatch. Think of five or six hundred ministers and elders coming to the Scottish metropolis from all parts of the kingdom at an expense probably of not less than £1,200 or £1,500, and spending the most important part of the time available for general Synod business on such questions as "whether Mr. McGill the Home Secretary should live in Edinburgh or Glasgow," and "whether his salary should be £400 annually, or £300 with an allowance for house rent and taxes!" Another question connected with the Ecclesiastical *status* of the Mission Secretaries was, after some conversation, set aside, to be revived probably at a future meeting of Synod, with the certainty of exciting such discussions as those which Dr. Candlish feared in the Free Church, and the fear of which led him to abandon his project regarding Dr. Bonar, the Convener of the Colonial Committee. As a consequence of the Synod's folly in spending so much time in the consideration of such questions as I have referred to, there were several matters of great and general interest which could not be attended to at all. Important reports, respecting the examination of candidates for the ministry; calls to probationers, &c., which were fitted to raise questions of real interest, and to lead to measures promotive of the peace and efficiency of the denomination, were dismissed at the Friday evening, or rather Saturday morning, "Slaughter of the Innocents."

In the course of the discussion of the proposal to increase the salary of Mr. Crawford, the sub-Treasurer, an incident took place which caused much pain to many in the Synod, and awakened, I doubt not, feelings of self-condemnation. I

* NOTE.—That the article having relation to Christ's Headship over the nations, and the duty of the Civil Magistrate, has always been, and is, one of the things most surely believed and most firmly maintained by the United Presbyterian Church, while, at the same time, she has constantly and carefully guarded against the practical inference drawn from it by some, that Christ, as King of Nations, delegates his power to earthly Kings—that they are in any sense his Viceregents, or that magisterial interference in matters purely of a religious nature is a medium through which Christ exercises the authority with which, as King of Nations, he is invested.

refer to Mr. James Peddie's announcement, that up to 1846 he had received as Synod Treasurer the sum of £20 annually,—a sum that did not pay the Clerk he employed to keep the accounts, and that since that time his salary, with the trouble and responsibility connected with the receipt and disbursement of £25,000 a year, was only £50 annually,—a sum utterly disproportionate to the sacrifice of time and energy he was called to make. Of course a committee was appointed to take the whole subject of the Treasurership arrangements into consideration, and I fondly trust the efforts of that committee will be successful in devising such means as will secure a continuance of Mr. Peddie's services, and that his salary henceforth will be, if not a *decent remuneration*, at least a *graceful acknowledgement*, and not a gross insult. I need not tell you that Mr. Peddie has, without any fuss or pretence, done more to benefit the Church by his calmness, sagacity, good temper, and legal lore, than has been done by any layman within her pale. He has got his reward in the good he has done and in the respect and gratitude of many warmly attached friends,—not in a large salary assuredly.

In the Free Church Assembly Professor Gibson has got what he deserved. The conduct of the College Committee in reprimanding him and declaring the students "*not guilty*" of heresy, though he had condemned them as heretics, has been approved by a large majority. The Professor indeed talks of the victory he has achieved, but a few more such victories will annihilate his power of professorial good-doing, if that has not been done already. I see that in addition to the pamphlet I sent you, he has published the "Case," as prepared for the Assembly.

Durus homo, atque odio qui posset vincere Regem
 Confidens, tumidus, adeo sermonis amari,
 Sisernas, Barros ut equis præcurreret albis.

In the report of the Assembly's proceedings you may possibly see that Dr. Roxburgh, Convener of the Home Mission Committee, declined, though earnestly asked, to give the name of an Agent whose statements had excited great interest. I violate no confidence, when I tell you that the Agent, from whose journal the extracts were given, was one of the most prominent of Professor Gibson's *rebellious* and *heretical* students.

The Free Church Brethren have done themselves honour by recognizing formally Mr. Brownlow North, while the Established Church Assembly have done what they could to disgrace themselves by putting a stigma upon lay preaching. The latter have said, "We must put a stop to the irregular prophesying of Eldad and Medad," the former have said, "Would God that all the Lord's people were prophets!" The great achievement in this line by the U. P. Synod was the admission of the Rev. Thomas Adam, formerly of Peebles.

Dr. Robert Lee has been forbidden to read his prayers from a book in the pulpit, but the congregation of Greyfriars may stand when they sing, and kneel when they pray if they shall think fit. As may be imagined, the reverend doctor finds in the humbling of his dear friends Drs. Muir and Macfarlane, and their "tail" in the Presbytery of Edinburgh, more than enough to console him under the trial to which, by the laying aside of his prayer-book, he is subjected. The Kildalton Presentee has not been "sent to Coventry," but he has been continued at Kinloch-Spelvie. The parishioners are rejoicing that effect has been given to their objections, but a "Wee bird" from Kilmalcolm sings:

The "rambling prayers" and "clumsy composition,"
 Objections valid on our *first* petition,
 Though urged again when No. 2 was sent,
 Were deemed invalid and impertinent;
 We cast off Law, but were bound heel and neck,
 In spite of cries and groans, to Parson Leck.

Our United Presbyterian brethren here have been coming out very strongly of late in the way of authorship. Dr. Eadie, whose brain and pen are alike indefatigable, has given us an exposition of the Discourses and Speeches of the Apostle Paul, a work exhibiting in a remarkable way the results of the Professor's *critical acumen* and accurate and varied learning. Mr. Edmond has published "The Children's

Charter," a book which whets the appetite for some larger and fuller expression of its author's fine genius and his earnest, truthful, and loving heart. Dr. Jeffrey has issued, "Voices from Calvary," full of good thoughts embodied in language that reminds the reader more of Johnson than of Addison; and Dr. Robertson has published a series of Essays on recent theological speculations, differing considerably in the degree of elaboration with which they have been prepared, but all of them elegant and scholarly, and some of them very able discussions of "the present truth." The memoir of the late Professor Brown will not be ready before October. Dr. Cairns is busy upon it now. By the way, do you know that Dr. C. preached the Annual Sermon of the London Missionary Society this year in Surrey Chapel? It was worthy of the occasion and of the man.

I am yours, sincerely, * * *

[The *British Standard*, referring to Dr. Cairns's sermon, says:—"In Scotland, where Dr. Cairns is known, he is a star of the first magnitude. His name is a power. He is pre-eminently 'a good minister of Jesus Christ.' In the metropolis, however, he was all but an entire stranger, and hence he derived but little or no benefit from his North British reputation. Now, however, he is known; and they who heard him last Wednesday morning will hail with no common pleasure an opportunity of hearing him again; and, if that privilege should never return, they will for many years to come remember with satisfaction the noble testimony he bore to the glorious Gospel of the blessed God. His discourse was founded on Rom. xv. 14-16; while the burden of his theme was 'the offering up of the Gentiles.' Nothing could have been more intensely missionary—nothing more thoroughly evangelical. It was a model of a missionary sermon." And after mentioning the leading topics discussed, it continues:—"Having thus laid the foundation broad and deep, the preacher proceeded to expatiate with extraordinary vigour on 'the consequences and results of the success of the great missionary enterprise, or offering up of the Gentiles.' From this point to the close, the strain of the discourse was jubilant and magnificent in the extreme. Thought succeeded thought, and sentence sentence, in rapid succession, all replete with fire, power, and pathos. It rolled on and on, till it ended with a burst of peculiar grandeur."]

U. P. SYNOD (SCOTLAND).

The Synod met in the Synod House, Edinburgh, on the 9th of May. The Rev. Dr. Peddie, old Moderator, preached from Psalm lxxxv. 6, and the Rev. Dr. Boyd, Campbleton, was elected to the chair. We shall endeavour to give a brief outline of the procedure. It was reported that fifteen Ministers had been removed by death; that thirteen had demitted their charges, several being in bad health; several going out as Missionaries, and one appointed as Home Mission Secretary; that four Ministers had been inducted to new charges; that twenty-one Preachers had been ordained, one as a Missionary to the Jews, and one as a Missionary to India; and that four new Congregations had been formed. The following were invited to sit as Corresponding Members: Rev. Dr. F. Monod, Paris; Rev. James Elmslie, Grand Caymamas; Rev. H. M. Wadden, Calabar; Rev. Professor Brummelkamp, and Rev. Professor Van Velzen, Holland. A Committee was appointed to prepare a minute expressive of the Synod's sense of the loss it had sustained by the death of the Rev. John Brown, D. D. This document terminated with a reference to Dr. Brown's Works, which were said to "constitute the most extensive and valuable contribution to the interpretation of the Sacred Word which has ever been furnished by any Scotch Divine." A Committee was appointed to mature a scheme for celebrating, next year, the Tri-centenary of the Reformation. At the Annual Synodical Missionary Meeting reports were read by the Home and Foreign Secretaries. The Foreign Missions embrace Canada (which alas! still draws a considerable sum), Jamaica, Trinidad, Calabar, Australia (Victoria and Adelaide), India and the Mission to the Jews at Algiers, Hamburg and Aleppo. The Synod

had also allocated £200 to the Religious Missionary Society, £500 to the United Evangelical Society in France, and £450 to the Evangelical Society of Geneva. Irrespective of Canada and Australia, the Synod has 35 ordained Missionaries and 66 Catechists, without reckoning the wives of Missionaries who often render very valuable service. The total income was £26,636, being several thousands larger than in any preceding year. Addresses were delivered by the Rev. Dr. J. Murray Mitchell, Free Church Missionary, Bombay; Rev. James Elmslie, U. P. Missionary, Grand Caymamas; Rev. H. M. MacGill, Home Secretary; Mr. John Murdoch, Secretary of the India Vernacular Association, and Rev. H. M. Waddell from Calabar. These addresses were exceedingly eloquent and effective. The Mission Board for the ensuing year was appointed. Some discussion ensued respecting the salaries of the Secretaries, which were fixed at £400 each. An Elder said that in appointing Mr. McGill the Synod had "consulted economy, as his services were calculated to increase the funds by an amount ten or twenty times the miserable sum which had caused the controversy." The Committee on the Better Support of the Gospel Ministry gave in their report which was encouraging; the duties of the Committee were transferred to the Board of Missions and the thanks of the Synod given to Mr. Millau, Chairman of the Committee, for his very valuable services. The Synod appointed a Committee, including the Home Secretary, to visit London and enter into arrangements with the Presbytery of London for carrying out measures to extend evangelistic labours in the metropolis in connection with this church. It was agreed that no new Professor should be appointed in room of the late Dr. Brown, but that Dr. Lindsay should be transferred to the Chair of Exegetical Theology, and that the duties hitherto discharged by him should be assigned to Dr. Eadie, who should henceforth be designated Professor of Biblical Literature. The Debt Liquidating Board reported. The Trustees of the Ferguson Bequest had offered £3,000, provided the Church would raise £6,000. The sum of £7,300 had been raised, so that the £3,000 was secured. An overture was presented from the Presbytery of Aberdeen, contemplating the better superintendence of the Church, and proposing that a number of Ministers should be annually appointed to visit the Congregations and report to next Synod. The subject was referred to the consideration of a Committee. Mr. MacGill gave in the report of the scheme for aged and infirm Ministers. The sum raised was £17,264, together with Dr. Brown's Testimonial Fund, £1,491. During the year, seventeen Ministers had been admitted as annuitants, three of whom had died. The sum disbursed was £700. Several petitions for aid were presented, including one from Mr. Todd formerly of Stonehaven, latterly of Canada, and the Synod granted him £20. The Rev. Thomas Adsm, formerly of Peebles, was restored to his standing as a Minister of the Church. It was agreed, on the motion of Mr. MacGill, that the Home Committee be empowered to enter into correspondence with Presbyteries respecting itinerancy and open air Preaching. He spoke of numerous sermons being preached in Glasgow last year, and attended, in many cases, by two or three thousand persons. On an overture from the Presbytery of Glasgow, the Synod directed Ministers to impress on their people the importance of Sabbath-sanctification. The Presbytery of Glasgow presented an overture on the subject of Intemperance, and the Synod adopted a series of resolutions including a recommendation to Ministers on some Sabbath in December to direct the attention of their hearers to the subject, and appointing a Committee to prepare an address for circulation. The Rev. Dr. John McFarlane reported that the late Rev. Dr. Beattie and Mrs. Beattie had left the residue of their estate, between £2,000 and £3,000 to the Synod for Bursaries to Students. A Committee was appointed to manage the bequest. Respecting Privy Council Grants for Education, the Synod adopted the following Resolution: "That the Synod views with deep concern the baneful consequences of the Privy Council grants for education in Scotland in the establishment and growth of Popish and Puseyite schools, which would never have been called into existence, or, were formed, would have been feeble and comparatively innocuous, had not these Privy Council grants been eagerly sought after and largely obtained by the Established and Free Churches,

to whose conduct in this matter must be traced the erection and extension in Scotland of Popish, Puseyite, and Unitarian schools, and partly or mainly by national funds. That every constitutional means should be employed by the members of the Church to procure the abolition of a system, which has grown to gigantic dimensions, of fostering sectarian education and irreligious error by the Privy Council Grants." Various pieces of routine business were transacted, and after the usual devotional exercises the Synod adjourned.

DISTRIBUTION OF PROBATIONERS OF THE U. F. CHURCH. JULY—SEPTEMBER, 1859.

<i>Names.</i>	<i>July, 5 Sabbaths.</i>	<i>Aug. 4 Sabbaths.</i>	<i>Sept. 4 Sabbaths.</i>
Rev. William Clark ...	B. 1, 2, 3; L. 4, 5	L. 1, 2; H. 3, 4	H. 1, 2; L. 3, 4
Rev. William Donald ..	F. 1, 2, 3; B. 4, 5	L. 1, 2, 3, 4	L. 1; G. 2, 3, 4
Rev. James Howie	G. 1, 2; Lk. 3, 4, 5	Lk. 1, 2, 3, 4	Lk. 1, 2, 3, 4
Rev. Robt. Hume, M.A.	W. 1, 2, 3, 4, 5	W. 1, 2, 3, 4	W. 1, 2, 3, 4
Rev. Donald McLean...	F. 1, 2; D. 3, 4, 5	D. 1, 2, 3, 4	C.E. 1. 2, 3, 4
Rev. John Paterson	D. 1, 2, 3; G. 4, 5	G. 1, 2, 3, 4	F. 1, 2, 3, 4
Rev. William Peattie...	L. 1, 2, 3; H. 4, 5	L. 1, 2, 3; B. 4	B. 1, 2, 3, 4
Rev. John Scott.....	D. 1, 2; C.E. 3, 4, 5	C.E. 1, 2, 3, 4	D. 1, 2, 3, 4
Rev. Walter Scott.....	L. 1, 2, 3, 4, 5	L. 1, 2, 3, 4	L. 1, 2, 3, 4
Rev. Daniel Todd	G. 1, 2, 3, 4, 5	F. 1, 2; B. 3, 4	L. 1, 2, 3, 4

There are 23 vacancies, viz.: London Presbytery, 6; Huron, 1; Grey, 5; Brant, 2; Flamboro, 2; Wellington, 1; Durham, 3; Lanark, 2; Canada East, 1.

JAMES DICK, *Con. Com.*

REPORT OF COMMITTEE ON CHURCH INDEPENDENCE.

The Committee on Church independence, in presenting their report, beg to state that they have held two meetings in furtherance of the important work assigned them, which was, chiefly, the carrying out of the Resolutions adopted at last meeting of Synod for securing the self-sustentation of the Church.

The minutes of the first of these meetings—held Sep. 28, 1858—were published in the December No. of the Magazine, and it will be enough, therefore, briefly to recapitulate here what was there fully detailed.

The address ordered by the Synod was prepared, and circulated throughout the Church. A sufficient number of sheets for the use of Missionary collectors was at the same time sent to all the congregations and stations.

All the Presbyteries were reminded of the Synod's instructions, under which the Committee were acting, and respect fully requested to furnish the convener

with a return of all the Missionary Societies within their bounds, distinguishing those which had been formed since the publication of the address from those that had existed previously.

Farther, the attention of the Committee on Missions was called to the Resolution of Synod in regard to congregations requiring aid from the Funds:—As also to the propriety of publishing in the Magazine, a monthly statement of the Treasurer's receipts, together with an annual one at the close of each financial year.

Your Committee have much pleasure in reporting the promptitude and cordiality with which these suggestions were acted on by the Mission Committee.

With reference to the former, the Secretary wrote to the Convener, under date March 28th:—"In accordance with your suggestion the Committee have resolved, and published their resolution in the Magazine, that after the 1st. Jan., 1859, no supplement be granted to any congregation that has not a Missionary Society organized and in operation."

For the evidence of the latter the Committee refer to the monthly state of the accounts given in the Magazine ever since it was issued;—and they have no doubt that the annual statement also will be furnished in due course, shewing at a glance those of the congregations that are doing their duty, and those that have neglected it.

With the special view of receiving the returns requested from Presbyteries, together with a digest of them by the Convener to whom they were to be sent in the interval, another meeting of Committee was appointed to be held during the sittings of the present Synod. It was held on Wednesday, 15th June, but its design has, to a great extent, been thwarted by the failure of Presbyteries to make the returns solicited of them. Only six have sent any answer to our repeated communications.* Though disappointed and discouraged by this, the Committee have yet prepared a digest of the Returns that have been sent in;—and while, from its being so partial, it affords no very accurate gauge of the present Missionary power of the Church, or of the accession that has been made to it during the past year, it will yet give some indication of what the Committee aimed at, and shew that their labours have not been altogether in vain—yea, that within the limits of which their reports enable them to speak, a measure of success, greater than might have been expected at such a time, has attended them.

The six Presbyteries from which communications have been received, are those of Toronto, London, Brant, Wellington, Huron, and Grey.

That from Toronto is altogether general, and furnishes no information either as to the number of Missionary Societies existing in the Presbytery, or as to the period of their formation. This reduces the actual returns sent in to the Committee to five, being exactly one half of the Presbyteries in the Church.

The return from the Presbytery of London sets out by stating, that though

* After this Report had been presented to the Synod, verbal explanations and statements were made in behalf of the other four Presbyteries;—and of these, an abstract, as prepared and certified by their clerks respectively, is, by order of Synod, appended to this Report.

such vigorous action had not been taken on the suggestions of the Committee, as might be deemed desirable, the scheme was yet gradually but surely working its way within their bounds. It then gives a list of 19 congregations, of which 9 are reported as having Missionary Societies in operation, 5 as having not yet formed them, and 5 as vacant. Of the 9 Missionary Societies, 5 had been organized previously, while the remaining 4 have been formed during the course of the past year.

Of 6 Congregations reported by the Presbytery of Brant, 1 had a Missionary Society in operation previously. In 2, a Missionary Society has been formed last year; and in other 2, Missionary Societies were about to be formed at the time the return was sent in.

Wellington Presbytery reports 5 Congregations, and of these, 4 have Missionary Societies—the 5th only having none. Of these 4 Missionary Societies, 2 existed previously; and of the other two, one has been originated, and the other resuscitated in the course of the past year.

Huron Presbytery reports 8 Congregations, and in 4 of these there are Missionary Societies, and in 4 there are none. The last 4, however, are stated to be purely Missionary fields, yet sustaining themselves without help. Of the 4 Missionary Societies in this Presbytery, only 1 existed previously, while 2 have been originated, and a third has been resuscitated in the course of the past year.

The Presbytery of Grey reports 9 Congregations; and in them all, except one, a Missionary Society has been formed. Of these Societies, 3 existed previously to the issuing of your Committee's Address; the other 5 have been organized since.

It thus appears that, since last meeting of Synod, the Missionary Societies in the Presbytery of *London* have been very nearly doubled. In the Presbytery of *Wellington* they have been exactly doubled. In *Huron* Presbytery they have been trebled: and in *Grey* they have been very nearly so; while in *Brant* they have been increased five-fold.

More generally the results arrived at may be stated thus:—In 5 Presbyteries, reporting 47 Congregations, there are 30 Missionary Societies; and of these 30 Societies, 18, or very nearly two-

thirds, have either been organized for the first time, or re organized, after having become defunct, in the course of last year. In these 5 Presbyteries, comprising 47 Congregations reported, there were, at last meeting of Synod, only 12 Missionary Societies; while at this meeting there are 30; i. e., in half the Presbyteries of our Church, and these comprising by far the larger half of our Congregations, the Missionary Societies have, during the past year, been *doubled*, and a *half more*.

This is both a gratifying and an encouraging result of the year's work; and had all the Presbyteries and Congregations of the Church put their hands to it, as some have done, it might have been much more so. As it is, your Committee find abundant reason to thank God and take courage. The Treasurer's receipts, as reported in the Magazine, furnish practical proof of the enlarged liberality of our Church; and if so marked an improvement has taken place in a single year, and that a year of almost unexampled hardship, what may not be expected in better times, if the scheme be firmly adhered to, generally adopted, and perseveringly wrought? But this, your Committee are fully convinced, is indispensable to its success. It is not to be expected that some sections of the Church will continue to exert and deny themselves in working out the scheme, while other sections, older, more settled, and in every way abler, set it aside as impracticable or inexpedient. Your Committee, therefore, cannot conclude their report without recommending the Synod to re-issue, to all those Presbyteries that have not yet carried them into effect, the instructions formerly given, and to adopt whatever means may be necessary to secure obedience to them. Uniformity of system, and universality of action, your Committee consider *essential* to the working out of the independence of the Church, and from the trial already made of the scheme developed in the address, they feel confident that, if generally adopted, it will be found *sufficient* to secure, and that in a very short time, a "consummation so devoutly to be wished."

JAMES GIBSON,
Convener.

Toronto, 18th June, 1859.

Reports from the four Presbyteries not included in the foregoing, because not given in to the Committee till after their Report had been presented to the Synod.

From the Presbytery of Lanark:—
"That peculiar circumstances rendered a return from it impracticable. The Congregation of Smith's Falls has virtually acted on the recommendations of the Committee, and it is believed that the other Congregations of the Presbytery would likewise have done so but for their vacant condition."

(Signed,) WILLIAM AITKEN,
Clerk.

From the Presbytery of Flamborough:—
"That there is a Missionary Society in each of the following Congregations, viz.: Flamborough West, Caledonia, Indiana, Oneida, West Dumfries, Chippawa, Crowland, and Hamilton—all formed many years ago, except Crowland, formed last year. The Congregations of Beverly, Ancaster Village, Ancaster East, and Ancaster West have no Societies, but contribute annually to the Mission Fund nevertheless. Presbytery has received no reports from the Congregations of Thorold, St. George, and Dundas."

(Signed,) JOHN PORTEOUS, P. C.

From the Presbytery of Durham:—
"That all the settled Congregations have Missionary Societies, or some organization for raising, annually, Mission Funds; that the Presbytery also holds, annually, Missionary meetings in all their Congregations and stations, and has done so for many years. The Presbytery unanimously desired to carry out the views of the Committee as much as possible. Several of the Congregations have long since resolved themselves into a Missionary Association."

(Signed,) R. H. THORNTON,
Clerk.

From the Presbytery of Canada East:—
"The Clerk of the Presbytery of Canada East," (Dr. Taylor, Montreal,) "reports that the reason why no specific returns have been made by that Presbytery, is, that only one meeting has been held since the address was received, and then there was not time. But it has produced already a most marked effect throughout the bounds of the Presbytery. In the Congregation of Montreal

there has been a Missionary Society for 25 years; but it has been greatly stirred up by the address, and has adopted the plan of collecting quarterly. In Huntingdon there has long been a Missionary Society, which is proceeding with new vigor. In Madrid there has long been a very active and zealous Missionary Society. The other two Congregations have been long vacant, though one of them has now obtained the services of a stated Pastor. The address, with its spirit-stirring appeals, has produced a most decided and beneficial effect within the bounds of the Presbytery—so much so that, in some Congregations, the Missionary income is likely to be doubled in the course of the current year.”

—

FUND FOR AIDING AND ENCOURAGING
STUDENTS OF DIVINITY.

For this Fund we have received, from the Congregation of *Newton*, £13; of *Gould Street, Toronto*, £20; and of *Harwich*, additional, £1.—It will be seen that the Synod have recommended the Congregations that have not yet contributed, to do so. We hope we shall soon receive the small sum that is needed for

enabling the Committee on Theological Education to give such Exhibitions as may be applied for at the beginning of next session of the Divinity Hall. The object is exceedingly important.

U. P. MISSION COMMITTEE.

The Committee on Missions are to meet on Tuesday, the 12th of July, in *Flamborough*, at four o'clock, P.M.

All parties having claims against the Mission Fund, whether Probationers or Congregations, are requested to hand them in to the Convener, the Rev. R. Torrance, *Guelph*, before that date.

Probationers are reminded that their half-year closes with the 30th of June.

Presbytery Clerks will please forward Probationers' Reports of labours, that they may be considered at the same time with their "General Statement."

R. TORRANCE, *Conv. Miss. Com.*

SOUTHAMPTON.

We understand that Mr. William Donald, a Canadian Student, lately licensed as a Probationer, has been called by the U. P. Congregation here to be their Pastor.

Gleanings.

RECEPTION OF MR. BROWNLOW NORTH, BY THE GENERAL ASSEMBLY OF THE FREE CHURCH.

The following overture signed by a number of members of the Church was presented to the Assembly, and unanimously adopted:—

“Whereas Mr. Brownlow North, graduate of *Magdalene Hall, Oxford*, has by his evangelistic labours during the last three years become well known to many ministers, Professors of Theology, elders, and members of this Church; has gained a high place in their esteem by his zeal for the glory of God, desire for the salvation of souls, and soundness in the faith that is in Christ Jesus; and appears to have received many souls to his work from the Lord of the harvest, in the awakening of sinners and the quickening of saints; and whereas it might increase his usefulness, be a fit testimony to the value attached to his self-denying labours, and advance the cause of Christ in the land, if Mr. North were to receive the formal sanction of this Church to his evangelistic work; and whereas, further, it is known that such sanction would be acceptable to Mr. North, it is therefore humbly overtured to the Venerable the General Assembly of the Free Church of Scotland, by the undersigned members, that the General Assembly take these premises into consideration, appoint a committee to converse with Mr. North, and if they shall report themselves satisfied of the soundness of his views on the great essential truths of salvation, that the Assembly do welcome him as an evangelist, who may be freely asked by the ministers of this Church to preach to their congregations, and on whose labours they pray that the blessing of the Lord may abundantly rest.”

A Committee was appointed, which presented the following report:—"The Committee appointed by the General Assembly to confer with Mr. Brownlow North report, that they have, as instructed, met with him, and heard from him a clear and detailed account of his views on the great essential truths of salvation, as well as a narrative of the way in which he was led to engage at first in evangelistic work, and of the steps of his subsequent progress therein. The Committee have great pleasure in reporting to the General Assembly their entire satisfaction with Mr. North's statements on both heads, and their persuasion that he has been, in a remarkable way, conducted into his present course by the hand of God, as well as that he has been much countenanced in his work. They therefore earnestly recommend to the General Assembly to welcome Mr. North as a friend of the Saviour, whom He has eminently qualified for addressing his fellow-sinners on the things which belong to their everlasting peace, and through whom, by the grace of the Holy Spirit, much spiritual benefit may be expected to come on the flocks whose ministers may invite him to preach to them the word of the great salvation."

After some remarks by members, the Moderator said:—"Mr. North, I have great pleasure and heartfelt satisfaction in announcing to you that I have been called, by the unanimous decision of this House, to welcome you as a servant of Jesus Christ who has received unusual gifts for preaching the glad tidings of great joy, and whose work in this department the Lord has greatly honoured. The General Assembly has come to this decision, I believe, on full knowledge, and on great consideration. I concur heartily in the grounds on which this judgment has been adopted. It is proper, in the way of explanation, for me to say that I have adopted the resolution of declining to take any active part in promoting cases of deviation from our ordinary rules in regard to the licensing of probationers. I think that a prudent step in my circumstances, and I have resolved to act upon it as a general prudential resolution. But although I thought it prudent in my circumstances to adopt such a resolution, it did not arise in the least from any jealousy as to the perfect warrantableness and expediency of occasional deviations from our ordinary arrangements. I have had a strong and growing conviction that the Church ought to make provision for occasionally deviating from her ordinary arrangements. I never could see the warrantableness of any Church of Christ, however deeply impressed with its importance in ordinary circumstances, venturing to lay down as a resolution that she would not see, and would not recognise gifts for preaching or for the ministry, except in men who had gone through the whole of the ordinary curriculum. No Church has a right to lay down that rule. This Church has not laid down that rule, and I trust never will. The Church must lay herself open to consider exceptional cases, mark God's hand, and make a fair use and application of what he has been doing. Everybody admits this in theory, and I have sometimes thought there was too much of unwillingness to apply it; and I must say I have been of late very desirous to see two or three very good cases of exception of that kind—not only because I would like to see the Church practically recognising the principles to which I have referred, but for this additional reason, that I have a strong impression that in the actual position of the Church we shall find considerable difficulty in keeping up a high standard in regard to the mass of our students, unless we have an open way for occasional exceptions. I believe if we leave such an opening, it will be of far more importance in enabling us to maintain a high standard and full compliance with our strict regulations in regard to nineteen-twentieths of our students, than by attempting to carry out the same rule to the whole twenty-twentieths, and thereby running the risk of lowering the standard of the whole body, and losing besides, the benefit of the exceptions. I have great pleasure in saying that, although I have not heard Mr. North preaching, yet I am thoroughly satisfied, on the testimony of most competent judges, that the Lord has given him great gifts for this work. And I cannot but regard the very strong feelings called forth by Mr. North's preaching in the hearts of many of our best men—of the men most desirous to promote the work of the holy ministry among us—I cannot but regard, further, that very cordial and almost unani-

mous resolution of this General Assembly, come to under peculiar circumstances, and I dare say, in many cases, against strong previous impressions—I cannot but regard these circumstances as making out a clear and strong case, and making out a full warrant for my own mind to be very cordial in carrying out the duty imposed upon me by the General Assembly. I have very great pleasure Mr. North, in tendering to you the right hand of fellowship and in welcoming you as a servant of the Lord Jesus Christ, and as highly honoured by your Master. And perhaps you will allow me to say that your position, Mr. North, is a somewhat peculiar one,—that while you have many eminent gifts, there are, of course, difficulties and temptations to which, in your position, you are exposed. I have no doubt you will feel that you stand deeply in need of wisdom, and guidance, and discretion; and I have no doubt you will feel that, in all the encouragement you have had, you have cause to wait upon God, and walk humbly with him; and have great pleasure in tendering you the right hand of fellowship, and in welcoming you to this General Assembly.”

The Moderator, in concluding his speech, gave Mr. North the right hand of fellowship, amid loud and general applause, which was also done by Rev. Sir Henry Moncrieff, Clerk.

Mr. North, who appeared to be deeply affected, and spoke with difficulty at the sunset of his remarks, then addressed the house as follows:—The Lord says, “How can ye believe, that seek the honor that cometh from one another, and seek not the honor that cometh from God only.” Now, I think that at this moment I have received an honour such as it was impossible to exceed. I trust and hope that it is of God that so many of God’s people should see it their duty to go out of their way and do this very strange thing. To welcome such a thing as I am, and to me to sit in that seat and to listen to the language that I have been listening to—nothing can exceed the weight of all these things—language cannot express that which I feel put upon me at this moment. And I do earnestly request the prayers of this Assembly, that what the Moderator so kindly and affectionately put me in mind that I require, may be granted to me. One of my own prayers has been from the very first day that I found myself claimed for Christ, that I might receive marvellous grace, and marvellous grace to bear marvellous grace. I do not know if you understand this. But I feel that I need marvellous grace to bear marvellous grace. I remember walking with Mr. Dallas three years ago, and telling him that that was my prayer. Had God ceased two years ago, when I was preaching to 200 people in a barn at Elgin, to raise me higher, He had then gone far beyond anything that in my wildest dream I ever imagined or expected. To find myself where I am at this moment, I can only say I trust and believe it is the Lord’s doing, but it is marvellous in our eyes. But, dear friends, I have now an opportunity that I shall never forgive myself all my life if I neglect. And although I have a great opening to speak about myself, and to express much more than I have expressed, yet I would rather seize the chance, which I may never have again, of such an assembly as that I am now speaking to, of trying if God will give me the power to say that which will do good. The time is short, and we should do as much as the time allows. Dr. Canilish told me yesterday, that I would probably be asked to say a few words, and told me that it would be on the subject of the religion of the country. I have had an opportunity of going over the length and breadth of the country for the last two years, seeing much of the state of the country; and I have come to this conclusion, that although we are, by God’s grace, gathering many prisoners out of the chains of sin and Satan, still it is but one of a city and two of a family, and that the whole world is no better now than in the days of the Apostle, when he said it was lying in wickedness. Now, dear friends, what a mass of people are here who can help, if they have God’s Spirit and God’s power with them, to leaven this putrid mass of iniquity. But I have been exceedingly struck, in going over the length and breadth of the land, at the absence, in the first place of the general use of one of the greatest machineries for bringing down the Holy Spirit from heaven; if

I may so speak. I say it because I believe it, and it is that the Scotch, with all their morality so-called, and all their outward decency, respectability, and love of preaching, are not a praying people. Take the Presbyterian Churches,—I am not speaking of the Free Church, the Established Church, or any other Church,—take the Churches of the land, and you find congregations of from 1400 to 1600 on Sabbaths, and at the prayer meetings on Tuesdays you find thirty, forty, fifty, and sixty people. Sirs, is there a cause? The neglect of prayer proves to my mind, that there is a large amount of practical infidelity. If people believe that there is a real, existing personal God, they would ask Him for what they want, and they would get what they ask. But they do not ask, because they do not believe or expect to receive. Why do I say this? Because I want to get Christians to think, that though preaching is one of the great means appointed by God for the conversion of sinners, yet unless God give the increase, Paul may plant and Apollos may water in vain. Oh, ministers! excuse me,—you gave me this chance of speaking,—urge upon your people to come to the prayer-meeting. Oh, Christians! go more to prayer meetings than you do. I have seen Christians sit at home quietly, and not go to the prayer meeting; but if it is only for the example you set, it is bad. And when you go to the prayer meeting, try and realize more that there is use in prayer. I do not believe that there is a more effective body in the world, or in Christendom, for the promotion of true religion than the Presbyterian body. I do not believe that there is any system that can be so effective if it were carried out. But the machinery is not worked. Now, look at the mass of elders there are in the Presbyterian Church. But what are these elders doing as a body? Blessed be God, there are many holy, self-denying, godly men, who seek not their own things, but the things which are Jesus Christ's, and who go into the lanes of the cities and pray, and speak, and try and lead people to church. But do the elders, as a body, do that? How many elders are in Edinburgh? Say that there are a thousand. If these thousand elders would go forth and try to promote the glory of Jesus Christ, and the good of souls, what salt, light, and leaven might they be to the whole community? But I believe there are elders, it is possible there may be such in this very Assembly, who know, and God who searcheth their hearts, knows that, from week to week, and, it may be, from month to month, they never make a single attempt to do anything for the glory of Jesus Christ. There is another point I have seldom or never heard touched upon, but I believe it lies at the very heart's core of the irreligion of the land and it is this:—In the Church of England, and in all the Presbyterian Churches of Scotland, and, I doubt not, in all other bodies, men are brought up from childhood to say that they are going into the Church—men are put to College and educated for the Church,—and men in England are brought before the Bishops, and in Scotland before their Presbyteries and without any fear of being struck dead for committing blasphemy against the Holy Ghost, they swear in my Church, and state in yours, that they believe they give themselves to the ministry out of a desire to promote the salvation of the souls of their fellow-creatures: and they know when they say it they tell a lie. I say there are many instances where people know differently; and if there are people here who know differently—for even among the twelve disciples there was a Judas—if there is one who has not in his heart the belief that he has been converted, conceive your position. If it was a dreadful thing for the rich man to think of the entrance of his five rich brethren into hell because he did not care for them, what will the entrance of your congregation into hell be to you? Think of it. It will come, friends. You are mortal men, and if you have not been baptized already by the Holy Ghost, when you speak to God, ask Him who searcheth the heart to give you faith. Shall we not follow the advice that Paul gave to Simon Magus, and lay ourselves down before God? and who can tell but this poor man may not be made the means of bringing some man to God this day for the baptism of the Holy Ghost, and for that fire which will enable him to kindle the dead around him and make him the means of saving others, instead of being lost for ever? Now, is there not to be some test in the Churches—some practical proof of the new birth—something requiring an evidence of fruit before men are sent into the ministry

more than that they have passed certain examinations, and have an outwardly decent, respectable, moral character? Even supposing that, numerically, ministers were to fail by so doing, and there were not sufficient ministers to supply the churches, it would set the people to pray for godly ministers. Brethren, bear with me. I do not presume upon my position; but this is an opportunity which no man can tell if I shall ever have the like again. I asked God this morning to bless me, that good might be done. The best of us have been guilty of neglecting Paul's solemn charge to Timothy,—“I exhort thee, before God the Father, and before his Son Jesus Christ, who shall judge the quick and the dead, that thou be instant in season and out of season.” There are masses of good men preaching the gospel in seasons, but we need more of out-of-season work,—more of talking to people apart in private, as to the state of their souls. Mr. North concluded, amidst applause, by thanking the Assembly for the honour done him, and expressing his hope that he might never give them any reason to regret it.

AFRICAN ATROCITIES.

One of our French Protestant missionaries, who had laboured many years among the Bassutos in South Africa, in an address to Sabbath school children in France, spoke of many things in his missionary field. Here are a few of the things he said :

“We find there are many very cruel practices among the Bassutos. They treat the women as slaves, and often drive them away most shamefully from their homes. Another wicked practice with them is, that they murder all children who are born with any natural defect of body, and that, when there are twins, only one is allowed to live. If they are a boy and a girl, the girl is killed; if both are of the same sex, the weaker one is put to death. Sometimes it happens that a mother dies at the birth of a child. Among us, in such a case, the poor little orphan is treated with the greatest care and tenderness; but these cruel people bury it alive with its mother.

“In South Africa there have been many cannibals, I have sought them out and passed a night among them; but this was after they had given up their horrible manner of life. Still I was constantly seeing holes filled with the remains of their dreadful feasts. During the time they used to devour men, a poor woman, who had been preserved alive in a war, together with her little child was taken prisoner by them. They were brought to a village, and there she was received into one of their houses and kindly treated. She thought she had found friends; but one day, when she was in the garden, a cannibal came into the house of her host, and said to him; ‘I will buy your prisoners: my oxen have been taken away and I feel a strong desire for some flesh to eat.’ Two or three hundred weight of maize was asked as the price, and the bargain was concluded. The unhappy woman, not knowing what had happened, came cheerfully into the house, and then the barbarian who had bought her seized and bound her, and led her away. On reaching the next village, she was tied to a post, and her child was snatched out of her arms and murdered before her eyes, for the man's horrible meal. The wretched creature, more dead than alive, expected to be killed herself next. But God did not permit that. She had heard that, at some distance off, powerful people were living, and in the night she managed to escape, and to reach the mission station at Morija, where she was converted, and is still living.

“At our stations, the Lord has already done great things. Many have been converted, and have given up their frightful practices. Now, too, among the heathen natives, the little children are no longer thrown away in a time of war; those who have bodily defects are allowed to live, and new born children are no longer buried with their dead mothers. For all this we have to thank the Gospel. Through its influence schools have been built, and the children delight in them. They are anxious to learn to read, and they know very well that it is God who has saved them and preserved them in life.”—*Youth's Dayspring*.