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Religious Intelligence.

SOCIAL IMPROVEMENT IN TURKEY.

Great changes have taken place in the internal policy of Turkey & our last publication. The possessions of the mosques have been declared the property of the State. It is scarcely possible to over estimate the importance of such a social revolution, and the probabilities are, that had not the fleets of Britain and France been near Constantinople, the attempt would never have been made, or if made, would have cost the Sultan his head. The Sheik-ul-Islam, the head of the Mahometan religion, was deposed because he would not give his consent to this measure, and without his consent it could not become law. A more pliable person was appointed in his place, who is prepared to give his sanction to those internal reforms, without which all the power of Europe cannot prevent Turkey from a rapid dissolution. The importance of this revolution is described in the *Times*:—

"The mosques and religious foundations of the Ottoman empire form important spiritual corporations, exercising an independent, legal, and theoretical power in the State. The Ulemas, or masters of the law and the Koran, are the sole possessors of the vast wealth belonging to these foundations, and at the same time, as the expounders of the faith and fundamental laws of Islam, they enjoy an authority to which the highest powers in the State have been compelled to bow. The insecurity of property under an arbitrary government and many other causes have induced Turkish landowners from generation to generation to assign over the fee simple of their estates to the mosques, reserving only the usufruct to themselves and their direct male descendants. Land thus held by the mosques or religious corporations became *wakof*, or, as it is termed in India, *ushk*, and is held for ever in mortmain. Such lands have hitherto been exempt from taxation and personal confiscation, and this tenure has so increased and so extended by the mere influence of duration and security in an empire where all other property is fluctuating and insecure that full threequarters of the soil of the Turkish dominions are said to be held in this manner. To dispossess these powerful corporations of landed property which they have held for centuries by the twofold bond of legal usage and religious veneration—to resume the direct authority of the Sultan over so large a portion of the lands of the empire, one-third of which was allotted to the mosques by Mahomet the conqueror—and to defy the whole power which the Ulemas and religious orders may be able to put forth in defence of their vested rights, is certainly one of the boldest measures ever taken in a great emergency.

"But we entertain no doubt that this resumption of lands is an indispensable preliminary to the real reform and progress of the country. Sooner or later in its history, every Christian State has undergone it, and the vast possessions which the superstition or the rapacity of former ages placed in the hands of the church have been restored to the common uses of society. The social revolution which is being effected in Turkey by

the emancipation of the Christians, and the establishment of a principle of equality between all races and religions of the empire, led by an inevitable consequence to the abolition of the exclusive supremacy which the Mussulmans have hitherto exercised over the largest portion of the soil, except in the Archipelago and in the provinces from which they are excluded by treaty. And, although changes of this nature are never accomplished without the dangers and sufferings inseparable from revolutions, the future strength and independence of Turkey depended on the introduction of a system totally distinct from that which has reduced so magnificent an empire to the verge of dissolution."

Another great change has been accomplished. The testimony of Christians is now placed upon an equality with that of Moslems, in all cases civil or criminal. This social degradation which has lain upon Christians since the destruction of the Greek empire four centuries ago, by the capture of Constantinople, has at last been removed. The firmness for establishing the equality of Christian evidence throughout the Turkish empire, with the regulations appended, lies now before us. We are not so sanguine as to suppose that a mere change in the law is sufficient to secure the practical objects desired. Reform is required with regard to the judges as well as with regard to the deposition of witnesses. But a most valuable step has been gained: and the very fact that it was only with the utmost reluctance, and almost by compulsion, that the fanatical Mahometans made the concession, is a proof of its value. Other reforms, however, are required, as to the condition of Christians. A capitation tax is enforced upon Christians from which Mahometans are exempted. This tax, productive as it is, must be abolished, and the finances of the State be recruited, in a manner less unjust and degrading. At present too, no Christian can hold property in the soil. He cannot possess a single rood of land. And what greater proof can be given of the barbarian character of Turkey than this, that millions of the best of its population are denied this first of social rights. Our blood and treasure cannot be expended on behalf of the Porte, unless her Christian subjects are placed, in all respects, upon an equality with the rest. Turkey cannot stand without these improvements, and what is not to be forgotten, she does not deserve to stand. The Euphrates must be dried up, the Mahometan power must be destroyed; but the benevolent mind will be much more gratified should it be accomplished by internal reformation, than by external violence.

PROTESTANTISM IN ITALY.—During the past year, says an exchange, 110 houses, with 4,500 rooms, have been built in Turin, Italy; and all this is attributable to the fact that the new constitution tolerates religious liberty. While every other Italian city is decaying like a corpse, Turin is growing under the new impulses of Protestantism like the green bay tree. The Waldenses are about opening in that city a Protestant temple, upon the very spot where the Dominicans burnt the bodies of the martyrs.

MISSIONARY CONVENTION IN NEW YORK.

The missionary meeting, designed for conference with the Rev. Dr. Duff, for which arrangements were made some time since, convened in the Lecture Room of Rev. Dr. Jas. W. Alexander's church, New York, on the 4th inst. Some two or three hundred of the prominent friends of Missions were present, including officers of the voluntary and various denominational organizations—even evangelical denominations being represented. It will be understood, that there was no design to break down denominational distinctions, nor to encourage the idea that all can be fused into one or more general organizations. The effect of this conference is precisely the reverse of this; it shows that however much the various branches of the church may insist upon carrying on their operations distinctly, they are yet aiming at the same great end, and can still confer with each other as to the most efficient methods of accomplishing it; in other words, that distinctive organizations do not argue uncharitableness, or hostility and conflict. The following is a condensed report of the proceedings:

"At 10 o'clock the meeting was organized by the Hon. Luther Bradsh, as the presiding officer, and the Rev. Mr. Patterson of Philadelphia, and John Paton of New York, as secretaries

Among the foreign missionaries present were the Rev. William Dean, D. D., Baptist missionary to China; the Rev. J. G. Oncken, D. D., Baptist missionary in Germany; the Rev. John Newton, Presbyterian missionary to Northern India; Mr. C. A. Minor, of the Palestine Agricultural mission; the Rev. Geo. Pearson, American Board's missionary for Mexico; the Rev. A. H. Scott, Presbyterian, Northern India; the Rev. Oliver Crane of Turkey; the Rev. E. M. Dodd, German; the Rev. Nicholas Orr, Baptist Grand Lague mission; the Rev. William Ramsay, Presbyterian, India.

After a brief address from Mr. Bradish, the Rev. Dr. Alexander gave out the hymn, commencing, "Come, Holy Spirit, heavenly dove," &c., and offered prayer. The Rev. Dr. Murray of Elizabethtown, moved the appointment of a committee, to be called the "business committee," to which all subjects for discussion should be committed; this was ordered, and the committee was constituted of the following named persons: The Rev. Dr. Murray, Presbyterian; the Rev. Dr. Tyng, Protestant Episcopal; the Rev. Dr. Bangs, Methodist Episcopal; the Rev. Dr. DeWitt, Reformed Dutch; the Rev. Dr. Oncken, Baptist Missionary from Germany; the Rev. J. S. Wood, Secretary of American Board of Foreign Missions; the Rev. J. L. Wilson, Secretary Presbyterian Board of Foreign Missions; the Rev. Robert Patterson, Reformed Presbyterian, Geo. B. Stuart, Esq., Reformed Presbyterian.

This committee subsequently brought in a report in the shape of questions. The first was, "To what extent are we authorized by the word of God to expect the conversion of the world to Christ?" This brought out a full and free discussion of the question, which resulted in the unanimous adoption of the following resolutions:

Resolved—That without entering into any definition as to the technical meaning of such a term as conversion, and without entering into any statement as to the time or succession of antecedent events, the Convention rejoice in unanimously testifying their simple, heartfelt, undoubting faith in the emphatic declaration of God's inspired word, that "men shall be blessed in Him" (Jesus Christ); "all nations shall call him blessed," yea, that "the whole earth shall be filled with His glory."

Five other questions followed, all of which were discussed in the same spirit of Christian kindness and concord; and resolutions in answer were each adopted unanimously.

2. What are the divinely appointed and most efficient means of extending the gospel to all men?

Resolved, As the general sense of the Convention, that the chief means of divine appointment for the evangelization of the world, are:—The faithful teaching and preaching of the pure gospel of salvation, by duly qualified ministers and other holy and consistent disciples of the Lord Jesus Christ, accompanied with prayer, and savingly applied by the grace of the Holy Spirit—such means in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and judicious circulation of the whole written word of God—the preparation and circulation of evangelical tracts and books—so well as any other instrumentalities fitted to bring the saving truths of God's word home to men's souls—with any processes which experience may have sanctioned as the most efficient in raising up every where native ministers and teachers of the living gospel.

3. Is it best to concentrate labourers in the foreign field, or to scatter them?

Resolved—That while this convention fully accord in the propriety and desirableness of diffusing a knowledge of the gospel, as far as circumstances admit, or providence of God may indicate, by means of a duly qualified and unrestrained itinerancy, they may yet fully accord in the propriety and desirableness of aiding on strong and commanding stations, more especially in countries where hereditary concentrated systems of error have long prevailed, and there co-operating a powerful agency, suited by harmonious co-operation to carry on the different departments of the missionary enterprise in such a way as to constitute them, by God's blessing, emanative sources of evangelizing influence to the surrounding multitude, as well as the most efficient means of perpetuating the gospel in parity to the succeeding generations.

4. In view of the great extent of the heathen world, and the degree to which it is opened, is it expedient for different missionary Boards to plant stations on the same ground?

Resolved—That considering the extent of the yet unevangelized world of heathenism, and the limited means of evangelization at the disposal of any of the existing evangelical churches or societies, it would be very desirable that, with the exception of great centres, such as the capitals of powerful kingdoms, an efficient pre-occupation of any particular portion of the heathen field, by any evangelical church or society, should be respected by others, and left in their undisturbed possession—at the same time acknowledging, with thankfulness to God, that heretofore there has been practically so little interference with each other's fields of labour.

5. How may the number of qualified laborers for the evangelization of the world be multiplied and best prepared?

Resolved, That in the absence of sufficient data to give a full deliverance on the subject, this Convention cherishes a deep conviction that, in order to the multiplication of suitable agents for the heathen mission field, ministers of the gospel must strive more vividly to realize in their own souls the paramount grandeur of the missionary enterprise in its relation to the glory of God, as manifested in the design and consummation of the whole redemptive economy, and as the divinely commanded instrumentality for the regeneration of the lost and perishing in every land; and then strive habitually, through prayer to the Lord of the harvest, who

alone can truly raise up and send forth labourers, as also through their public and private ministrations, to stamp similar vivid impressions on the minds of church members, and especially Christians, Sabbath-school and other Christian teachers, who may have it in their power to train up the young in simple dependence on God's blessing, to realize the magnitude and glory of the work of the world's evangelization, and lead them to consider personal dedication to the work as the highest of duties and nobles of privileges. Moreover, that for the due preparation of candidates for the foreign field, it were very desirable that provision were made in our theological seminaries generally, for bringing the nature, history, and obligations of the missionary enterprise before the minds of the students, or what may be briefly designated a *course of evangelistic theology*.

6. Is it expedient to hold meetings such as this annually?

Resolved—That a Convention similar to this will meet next year, that a committee, consisting of gentlemen of New York representing the various evangelical churches, be appointed to make the necessary arrangements, and that the chairman appoint that committee.

On motion of Rev. Dr. McLeod, seconded by Rev. Dr. Willis, it was unanimously

Resolved—That the thanks of this Convention be returned to the Foreign Missions present, for the ample and satisfactory information communicated by them, and for the blessed influence they have exerted during all its deliberations.

On motion of Rev. Dr. Steele, seconded by Rev. Dr. Bangs, it was unanimously

Resolved—That this Convention express gratitude to Almighty God for the harmony and brotherly love which have prevailed during all our sessions, and for the unanimity which has characterized our decisions, and we view it as an indication of the approach of that glorious period, when we shall all see eye to eye, and most unreservedly dedicate ourselves to the advancement of the Redeemer's kingdom.

We have placed the resolutions together without regard to the day on which they severally came up for discussion. On Friday, just before the adjournment, Mr. Stuart of Philadelphia, moved that the Hon. Luther Bradish vacate the chair, and that it be temporarily filled by John A. Brown, Esq., of Philadelphia. This having been adopted, Mr. Brown assumed the duties of the chair, and Mr. Stuart offered a vote of thanks to Mr. Bradish for the very able and dignified manner in which the duties of the presiding officer had been performed, which was unanimously adopted. Mr. Bradish made a suitable acknowledgment, and the meeting was then closed with prayer by the Rev. Dr. Dean, a Baptist missionary. —*Presbyterian*.

PRESBYTERIAN GENERAL ASSEMBLY.—The Presbyterian General Assembly (Old School) which recently held its Annual Session at Buffalo, N. Y., has within its Jurisdiction, twenty-eight synods, one hundred and forty-four presbyteries, 2,879 churches, 2,139 ministers, 395 licentiates and candidates, and 219,263 communicants. It has also under its jurisdiction a Board of home missions, with five hundred and fifteen missionaries, labouring chiefly in the South and West; a Board of foreign missions, having stations among the Indian tribes in Africa, India, Siam and China; a Board of education, with one hundred and two schools, forty-six presbyterial academies, and thirteen synodical colleges, and a Board of publications, distributing by sale and colportage religious books and tracts. The Assembly has also under its care four theological seminaries, located at Princeton, N. J.; Alleghany City, Pa.; Prince Edwards, Va.; and Duverville, Ky.

UNITED PRESBYTERIAN SYNOD.

This ecclesiastical court commenced its annual sittings in Gordon-street U. P. Church (Dr. Beattie's), on Monday evening, May 1st, when the Rev. George Johnston (Edinburgh), Moderator, preached the opening discourse from 1st Cor. xv. 1-3. The court was then constituted, and proceeded to elect a new Moderator, when the Rev. Drs. Eadie, M'Michael, Smith, Johnston, and Robertson were severally proposed and seconded. The votes upon each candidate were taken, and Dr. Johnston of Limekilns declared duly elected. It was proposed that in the peculiar and trying circumstances of our country, in reference to war, the Synod should either make special acknowledgement in the devotional exercises of Tuesday, or adopt a season for the purpose at a subsequent stage of the business. After reasoning, it was unanimously agreed to, that one hour, from ten to eleven o'clock on Thursday forenoon, be devoted to the important object, and Dr. Struthers and other members of the court were appointed to lead the devotional exercises.

On the question of national education, and the bill on that subject now before parliament, the Synod issued the following deliverance:—

The intention of the Synod having been called to the bill lately introduced to the House of Commons on the subject of education for Scotland; the Synod, while it regards several of the provisions of said bill as an improvement on the existing state of matters, resolves,

1. That this Synod re-affirms the two positions it has all along maintained on the subject of national education, viz.:—1st, That it is not within the province of civil government to provide for the religious instruction of the subject, and that this department of the education of the young belongs exclusively to the parent and the church. And, 2d, That the Synod condemns the Government scheme of education, not only on

account of the unconstitutional powers exercised by the Privy Council in its administration, but especially because of its indiscriminate support of truth and error, and its tendency to perpetuate sectarian animosity and strife.

II. That the Synod strongly condemns those provisions in the Education Bill now before Parliament, which does open violence to those principles, contained in the 27th clause, which enacts that "Every school committee under this act shall appoint certain stated hours for ordinary religious instruction by the master, and which the children shall not be bound to attend if the parents or guardians object; and no additional or separate charge shall be made in respect to the attendance of children at such subsequent hours." And the second branch of the 30th clause, which provides that it shall be lawful for the board "to contribute at such fixed rate per scholar as they may deem proper towards the support of any school that shall be reported by the Inspector to be useful and efficient, deserving of such contribution, and which will comply with the regulations prescribed, or to be prescribed, by the committee of council, and be open to children of all denominations."

III. That the Synod declare that an educational measure, from which both of these objectionable provisions are not excluded, is not only unworthy of the support, but demands the strenuous opposition of this Synod, and of the members of the United Presbyterian Church.

IV. That copies of these resolutions be sent to the members of her Majesty's Government, to the Scottish members of the House of Commons, and to such other members of both Houses of Parliament as the committee on public questions, or any other committee to be appointed for the purpose, may judge proper.

The committee on the better support of the Gospel ministry, reported that they had been successful in many cases in stirring up congregations to greater liberality, and had hoped that the plan if pursued, would result in great benefit to the church. The committee was re-appointed to prosecute still further this desirable object.

The Rev. P. Davilann, as convener of the committee, submitted the report on theological education, from which it appeared that the students of theology, with a few exceptions, had been attested by the various presbyteries as having performed all the exercises prescribed. As in the hall, 105 students attending the exegetical theology class, and 103 attended the systematic theology classes during the last session. Professors M'Michael, Lindsay, and Kadir, gave in most favourable reports of the state of their respective classes. During the year 362 books had been added to the library by purchase, and 30 by donation. The committee requested a synodical grant of £100 clear for books. The sub-committee on ministers' libraries, reported encouragingly as to the success of this scheme—107 libraries, containing a total of 1391 volumes, being now in existence. In terms of remit on English colleges, the committee recommended that Owen's College, Manchester, and the new college, St. John's Wood, London, should be placed on the same footing as the Scottish universities—the presbyteries of Lancashire and London to take the English students under their superintendance.

The report was received, and unanimously agreed to.

Mr. Thomas considered it would be satisfactory to the Synod to learn upon what grounds the two English colleges recommended in the report had been selected as those in which the English students should go through their literary curriculum. He had no doubt these grounds would be sufficient, but it is desirable that one or other of the English brethren would explain them.

Mr. Rodpath said he should only briefly advert to the new college at St. John's Wood, London, leaving Dr. M'Kerrow to refer to Owen's College, Manchester. The application had been made by the presbytery with which he was connected, and by the presbytery of Lancashire in the first instance, for the privilege recommended to be granted in the report, on the ground that, by the Christian benevolence of Lady Hewley, scholarships of £200 a year were founded, for the benefit of the sons of ministers, in the six northern counties of England, who might be anxious to devote themselves to the church; and because one of the conditions under the deed of settlement was, that they should be educated in England. Hitherto no students of the United Presbyterian Church could take advantage of these scholarships, as they had to study at some of the Scotch universities; and it was to obviate this that the application he had referred to was made. Their proposal was, that a general rule should be adopted by the church, that students attending any college in connection with the university of London, furnishing professors who taught exactly the same curriculum as that taught in the Scotch universities, should be at the end of three years admissible for examination by the presbyteries of the church. There was, however, a serious objection taken to one of the colleges in connection with the university of London; and in order to meet with the feelings of those who raised it, it was then proposed that two English colleges should be specified. Owen's college, Manchester, was one of these; and the new college, St. John's Wood, London; the other. He might state that the provision made for the education of students in the last named institution was of a very efficient character. The course of study was longer than that in Scotland, being nine months; while the course of training was stricter and closer, being of a more tutorial than professional character. Each professor having seldom more than from ten to fifteen students in his class, they cannot shirk their studies, every lesson demanding careful preparation. He thought it desirable that English students should spend a session or two at some time of the Scotch universities, as some of the most eminent independent ministers had done so. But, upon the whole, he was of opinion

that the carrying out of the new arrangement would not be the means of lowering the standard of literary education among the students of the church.

Dr. M'Kerrow said the English presbyteries were wishing to excite an interest in the minds of the young men of their congregations of the United Presbyterian Church, and they trusted that that interest would be excited by giving these students an education in some branches at home, leaving them, of course, to come down to Scotland, and to attend the Theological Hall. It really did seem unreasonable to urge the English students to come to Scotland, when the literary education they received at home was equally good. In reference to Owen's College—it was founded four years ago, under the bequest of £100,000 by a Manchester merchant. There were six chairs—Comparative Grammar, English Literature, and Moral Philosophy, Classics, Mathematics, Natural Philosophy, and from the examinations which he had regularly attended, he had formed a high opinion of the scholarship of the professors. So satisfied was the Independent denomination of the efficiency of the provision for education in Owen's College, that those attending the Lancashire college came to Owen's to prosecute their classical studies. Upon these grounds, the English presbyteries thought the Synod should accord the privilege to the students, which he was glad to see recommended in the report.

Dr. Baile thought it was only a simple matter of justice to the English students, that the recommendation of the committee should be agreed to. He was not prepared to say that the education in England was equal to the education in Scotland. He scarcely thought so, but perhaps it was not so much inferior, if any at all. (Loud laughter.) With reference to matriculation in the London University, he thought it a great advantage, as a record of the attainments of the students ere they came up for examination at the theological seminary. Under the new arrangement many young men would become students of the church who would shudder at the thought of having to come to Scotland to go through their literary curriculum.

The motion was then agreed to, the words "who may have matriculated at the University of London," being inserted in the report.

SYNODICAL MISSIONARY MEETING.

The annual missionary meeting of the Synod was held at six o'clock, p.m., in the usual place of the Synod's meeting (Dr. Beattie's Church,) which was crowded in every part. With the view of enabling parties who might fail in gaining admission to hear the different speakers, it was arranged that the delivery of the report and addresses should be repeated in Wellington Street Church (Dr. Robson's) in the order of the programme. This was accordingly done, and the attendance in Wellington Street Church was considerable.

The Rev. A. Somerville, missionary secretary, read the following outline of the facts stated and illustrated in the report for 1853-4:—

SOME NUMBERS.

Eighty-five congregations have, during the year, been aided in the way of supplement of stipend, and thirteen congregations have received grants. Seventy-two of the supplemented congregations have sent in full returns, and from these it appears that there have been admitted to membership 699, and that the removals by death or otherwise have been 677, leaving a gain upon the year of twenty-two members. Thirty-two of these congregations have slightly decreased, and forty have gained a small accession. It appears also from these returns that the number of members in these seventy-two congregations is 7072, and that they have raised for ordinary purposes, £5096 13s. 7d.; for our missions, £306 12s. 4d.; for the Synod and debt liquidating funds £102, 14s. 7d.; for other missions, £95 13s. 7d.; and for benevolent purposes £40 5s. 11d., or altogether the sum of £5844, 8s. 11d., which is an average for each member of fully 16s. 6d. It is thus obvious that these congregations, the majority of whom belong to the humbler classes of society, are exerting themselves creditably, and that they are entitled to the continued sympathy and aid of the church.

Irish Evangelisation.—About £120 only have been placed at the disposal of the home committee for this purpose. Several applications for aid have been on their table; they have repeatedly had the subject before them, but they have not yet been able to come to a decision. They expect soon, however, to present a scheme to the church, which, it is hoped, will meet with general countenance and support.

FOREIGN MISSIONS.

I. Canada.—The Synod in Canada now consists of eight presbyteries, with forty-eight ordained ministers and seventy-six congregations.—During the year five ordinations have taken place. Last returns show that the membership of the congregations is 6400, the attendance 12,345, and that 2966 are distributed in religious classes. The total income for the year was £6425, 15s. 3d., being an average of £1 for each member; of which £4050, 12s. were expended on stipend, and £1830, 8s. 8d., on church property. It is a gratifying circumstance, that on each of these items there was a very considerable increase. There were raised of the above sum for the Synod's mission, £197 4s. 10d., and for general missions £225 7s. 0d., or the sum of £422, 11s. 10d. These facts are valuable and encouraging, as they indicate the progress which the church is thus making in numbers, in liberality, in influence. It is doing something both for the support of weak congregations among themselves, and for the spread of the gospel abroad. At its meeting in June last, the Synod of In-

directed the missionary committee to supplement weak congregations from the funds raised in the province as far as they are adequate, and already this is done in the case of five congregations. The Synod requested from this country ten additional preachers, and accompanied the minute with a description of seventeen vacancies which existed in the mission, and which held out inviting and useful fields of labour. The Committee on Foreign Missions have engaged five missionaries, namely, the Rev. Robt. Monteath, Arch. Cross, James Watson, and Messrs W. C. Young and Robert Dewar. Mr. Young has reached Canada sometime ago, and the others will, we trust, arrive in the course of the summer, and materially aid our brethren in the great and good work which they are so zealously prosecuting. The Theological Hall, taught by Dr John Taylor, met in the autumn, and was attended by nine students, of whose diligence, ability, and progress, the professor speaks in favourable terms. This mission, which in twenty-two years has grown from two to forty-eight ministers, will, we doubt not, continue rapidly to advance and prove a centre of high, and gracious influence to the multiplying thousands of that important and valuable province.

2. *Jamaica.*—1st. *Congregations.*—The statistical facts that have been sent home with regard to this mission are extremely valuable and cheering. It has twenty-two congregations, divided into four presbyteries. The membership is 4102, the attendance 8230, the admissions 419, the removals by death or otherwise 258, leaving a gain of 161, and the candidates for membership are 449. Think of upwards of 4000 communicants, of more than 8000 persons, once careless and neglected, listening every Sabbath to the blessed gospel, of 419 in one year admitted into the church, and of 449 treading in their steps, and you see an ample recompense for all the anxiety, labour, and expense that have been bestowed. The prayer meetings are 119, attended by 2167 persons—that is, from more than two thousand persons gathered weekly into devotional hands, the voice of prayer is ascending to God, beseeching Him to bless the mission and those who sustain it. The Sabbath classes are 306, with an attendance of no fewer than 4149. This unusual proportion is accounted for by the circumstance, that as many of the adults did not enjoy the benefit of early education, they, as well as the children attend, and the week-day classes, intended chiefly to carry forward young persons in the knowledge of divine truth, and to prepare them for making an intelligent profession of faith in Christ, amount to forty-seven with an attendance of 1139. In all the congregations the people are instructed in missions, meetings are held, appropriate addresses delivered, and collections made. The chief scheme at these meetings is the evangelization of Africa; for by means of the claims of the Old Calabar Mission, the teachers are endeavouring to enlarge the hearts of the people, and to draw forth their sympathies, their prayers, and their gifts, in behalf of their distant brethren—their kinsmen according to the flesh. Several very interesting meetings of this sort, as well as creditable collections have been reported. The contributions for religious purposes amount, irrespective of school fees, to £2901 17s. 8½d., which is an average of 14s. for each member. This favorable average has been greatly helped by the congregations of Kingston and Montego Bay, the members of which have been exceedingly liberal; but still, considering the depressed state of the island, and the poverty of the people, the sums raised are on the whole creditable and encouraging. (2d. *Schools.*) There are now forty-four day-schools, with 3041 names on the roll, and an average attendance of 2059. The sum of £463 5s. 10½d., has been obtained for school fees. These schools are said to be well taught; in each of them religious instruction is especially attended to, and thus they are the nursery and the hope of the mission. One very interesting and hopeful feature is, that there are nearly twenty young men of color, educated at our academy, now teaching schools with much efficiency and success. The schools are co-operating with the churches in improving the people. The Rev. John Cowan, one of the fathers of the mission, says, "Almost all my young people are behaving and doing well. When I compare the people now with the people twenty years ago, they seem a new and better race. This change cannot be ascribed to human instrumentality. It is the fruit of that word 'which liveth and endureth for ever.' It is a cheering feature in our missions, both in its churches and in its combined efforts, that there is an upward intellectual tendency." (3d. *The Montego Bay Academy.*) This seminary was never in a more prosperous condition than it has been during the past year. The literary classes have been attended by fifteen missionary students and fifty public scholars, and the Theological department by twelve students. These have been instructed in Greek, Logic, Moral Philosophy, Hebrew and Theology, and the tutor speaks of the progress of the young men as satisfactory. These facts show that this is a mission of great value, that it has potent and useful machinery at work, and that it is deserving of the continued interest and support of the church. We cannot conclude even this brief notice of the Jamaica Mission without saying how much we have been gratified by several specimens of addresses, delivered by the colored elders, that have been sent home and published in the *Record*. These attest the self-illuminating, educating and ennobling power of the gospel. When we look at the good sense, the valuable sentiments, and the touches of taste and feeling which these speeches display, and reflect that they were spoken by men who in early youth had no education, who bore in their bodies the brand of slavery, and who had no instructors but the missionary and the Bible, we feel indeed that here indeed is evidence that the Scriptures are divine, and that the humblest mind cannot be brought into close contact with them without catching a portion of their dignity, and gaining a likeness to Him that gave them. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

3. *Trinidad.*—The Rev. G. Lambert, who went out last winter, has begun his labors at Arouca; and the Rev. Mr. Brodie, being thus relieved of the charge of that congregation, and having now more time to devote to his own in Port of Spain, says that his prospects on the whole are brighter than they have been for some time, and that he has great hope that the present will be a year of progress.

4. *Old Calabar.*—There are three facts connected with this mission to which we shall shortly advert. The first is the manifestation of converting grace in the formation of a small native church. This is the distinguishing and the delightful fact of the year. Last autumn two young men, one of them the king's eldest son, were baptized at Creek Town; two young women were baptized at Duke Town; and one young man was baptized at Old Town; and the latest intelligence informs us that fourteen or fifteen young men, who have been educated at our schools, are seeking admission into the church. These are the firm natives that have avowed faith in Christ in that part of Africa since the ascension of the Saviour; the first-fruits, we trust, of a large harvest which will be reaped with joy on earth and cause many songs in heaven. The work of mercy has begun; and it is alike our duty and our privilege to pray that it may be rapidly extended, and that the reviving influence of divine truth may ere long reach the numerous millions in the interior that are dwelling amidst unbroken heathen darkness. The second fact is the providing of funds for the extension of this mission. An address by the Rev. Mr. Waddell was, with the sanction of the missionary committee, published in the *Record* for November, pointing out six localities where missionaries might be placed, and suggesting that an extra fund of £3000 be raised for defraying the expenses of their formation. By his energetic labors and the generous and most hearty response of individuals and of congregations, both in England and in Scotland, the sum of £3500 has been obtained, and we have thus readily and promptly been furnished with the pecuniary means for opening these stations. And the third fact is, the measures taken for securing suitable agents for this work. As the climate of Calabar had been found to be less perilous than was represented, as it seemed impracticable to obtain an adequate supply of ordained missionaries from Jamaica, and an opinion had been expressed by several intelligent persons, acquainted with Western Africa, that with proper care agents might safely go from this country, a conference was held with the medical committee—a committee to which the church is very deeply indebted, and the result is, the very instructive and valuable report published in the *Record* for May. The medical committee are of opinion that, provided certain regulations, which they specify, with regard to limited terms of residence—to which the mission board assents, and on which it is prepared to act, are adopted, persons may go from this country and labour in Calabar. On the ground of this report, the foreign committee are now ready earnestly to invite preachers, students, and young men of good education to offer themselves as missionaries and teachers. The committee have also requested the brethren in Jamaica to select for this work, two of the best educated and most experienced colored teachers; a request to which the Synod, at its meeting in March, most cordially responded; and we expect that two agents will soon be in Scotland, on their way to Calabar. Several things, which we cannot here mention, have within these few years occurred, which invest Western Africa with special interest, and give us reason to hope that the period is not very distant, when its long imperfectly known and deeply neglected regions will be opened to the enterprise and the friendly intercourse of Europe, and when the way shall in many places be prepared for the feet of the heralds of the cross. Our hearts, remembering Africa's wrongs, pant fervently for that time, and incessantly cry, that He who "regards the prayer of the destitute" would have mercy on that land, and call forth from the churches men who shall carry into it the gospel, and fill with light, peace, liberty, and joy, its vast countries, where for eighteen centuries Satan has had his throne.

5. *Caffraria.*—The Rev. Messrs. Niven and Cumming reached Southern Africa in October, and on gaining the frontier Mr. Niven proceeded to gather information on the various points with regard to which he had been instructed to make inquiry. The following is the import of the intelligence sent home:—1. The government refuse to allow Chimie, Uniondale, and Igquibigha to be again occupied as missionary stations, on the ground that the peace of the colony requires that no Caffres be permitted to reside either in the Anatas, or within the colonial line. 2. The names of 112 of the converts have been ascertained, the majority of whom, along with the four Chimie elders, are at Peleton in Eastern Caffraria, under the pastoral care of the Rev. R. Birt of the London Missionary Society. 3. Sandilli and the Gaiika chiefs decline at present to receive missionaries; assigning as the reason, that as they are dissatisfied with their new location, and are begging the government to allow them to return to their old country, it would be improper to point out a spot for a mission station. 4. Tyopo, the Tambooke chief in Tembuland, in whose tribe Mr. Cumming and the late Mr. Campbell at one time laboured, is very anxious for a missionary, and very readily approved of a spot, selected as suitable for a mission station. And 5th, the committee were asked to sanction the opening of a station by Mr. Cumming in Tembuland; the forming of the converts and their families into locations, as outposts of Mr. Birt's station, and under his supervision, with a schoolmaster at each, and the appointment of Dukwana and Tobi to itinerate in the meantime among the Gaiika. But we are very sorry to add, that within these few days letters have been received from Mr. Niven, stating circumstances which show that all prospect of our missionaries being allowed to resume operations in any part of British

Cassara, is, there is reason to fear, for the present at an end, and which, consequently, till further details are had, make it unnecessary for the Committee to give any decision on the preceding points.

6. *Australia.*—The Committee on Foreign Missions have laid before the church all the information which they have obtained regarding localities where ministers might be placed, the encouragement held out to them to undertake this mission, and the necessity of their carrying out with them prepared churches and houses; and they have earnestly invited offers of service for this mission as well as “aid from those that take an interest in it, and who have the means of doing so, in providing churches and houses for those who may offer their services;” but they regret extremely to have to state that they have not, since that information was given, received a single application, nor any contributions, and consequently that they have not up to this time been able to carry into effect the result of the Synod.

7. *Continental Reawakening.*—The Committee on Foreign Missions have voted £500 to the Union of Evangelical Churches in France; £150 to the Belgian Missionary Church, and £250 to the Evangelical Society of Geneva for the Saintonge Mission in Western France. All the agents connected with these three bodies, are, we have reason to believe, pious, faithful, and devoted men; they are striving to revive nominal Protestants, and to convert Papists; they are cheerfully submitted to many privations and trials; they are doing the work of missionaries much more economically and effectively than it could be done by persons from this country, and they are in all respects very eminently worthy of the sympathy, the prayers, and the pecuniary support of the church.

In conclusion, we would bless God because no breach by death has during the year been made in any of our mission fields. We would also express our gratitude to the members of the church for the very liberal manner in which, as the statement of the Treasurer will immediately show, they have contributed to our mission funds. And we would go forward to renewed labours, thankful for the past, and asking larger grace and more success in the future, assured that the cause, in which we are engaged, being the cause of God, is destined to triumph, and that all events, whether, threatening or pleasing, shall be made to prepare for that glorious time when “the Lord shall be King over all the earth,” and when there shall be “one Lord, and his name one.”

Mr. JAMES PEDDIE, W.S., the treasurer, proceeded to lay before the Synod the financial statement:—

In the report given by me at last annual meeting, I reported the Receipts for the Home Fund as..... £ 3929 2 7
And the Foreign..... 12,925 14 7

Together..... £15,964 17 2

This year I have the pleasure of reporting that the receipts are for Home Fund..... £ 6,100 13 4

And for Foreign..... 15,186 12 8

Together..... £15,792 15 6

bring £305 less than our income, after setting aside the two extra sums I have referred to. This excess of income over expenditure is upon the Home Fund, and when added to the extra collection, which has already produced £1060 (and which will, I trust, be considerably augmented, as many congregations have not yet sent in their contributions), will suggest to the Home Committee the consideration whether they may not with safety augment the same allowed as supplement of stipend of the weak congregations under their charge, beyond the sum of £100, which is their present maximum. By the success of Mr. Waddell's efforts, which have produced £3450 for the extension of our Calabar Mission, the Foreign Committee will be enabled to prosecute that interesting mission with energy, and avail themselves of the opening which, through Calabar, is, in the providence of God, pointed out to us into the interior of that benighted land.

Speeches on Missions were afterwards delivered by Rev. G. M. Middleton, of Kinross; Rev. Wm. Graham, of Liverpool; Rev. A. A. Drummond, of Brantford, Canada, and the Rev. David McEwen, of Helensburgh.

All orders, payments, and communications to the Editor, to be sent (Post-paid) to the Rev. JOHN JENNINGS, Toronto.

The Canadian Presbyterian Magazine.

TORONTO, JUNE, 1854.

Books Received.—Photographic Views of Egypt, Past and Present. By Joseph P. Thomson. Boston: Jewett & Company. Toronto: A. H. Armour. Well written by a keen observer, and a devout mind: a book admirably adapted for Congregational Libraries.

The Tent and the Altar, or Sketches from Patriarchal Life. By Rev. John Cumming, D. D., London.—Voices of the Day by the same author; Boston: Jewett & Co. Toronto: A. H. Armour.

Dr. Cumming is writing a great deal, perhaps too much for full sober thought to be given to his themes, still we welcome all he produces. His works are highly popular and well suited for Church Libraries. The edition of his works by Jewett & Co., Boston, is very well got up, and sold cheap.—3s. 6s. a volume.

THE MAGAZINE.

This number closes the Third Volume of the Magazine, and the third year of our connection with it. It becomes us now, cordially to thank our many subscribers for their kind support; and also the brethren, both in our own Church, and in others, who have given generous assistance by their valuable contributions of original articles. Subscribers in arrears will specially get our thanks, if they remit without delay, albeit, without thanks, they may do it as a matter of justice.

During the last six months, it will have been perceived that, the Rev. Dr. Ferrier ceased to contribute his valuable articles on United Presbyterian Church History. We have much pleasure, now, in announcing that, in the event of our continuing the Editorship, Dr. Ferrier intends to furnish us monthly, with articles on that subject, as before.

We have to apologise to our readers for the delay of this number, one week beyond the usual date of publication. This is the first time the Magazine has been behind, beyond a day, since its commencement; and it has arisen chiefly from design, that a brief abstract of our own Synod proceedings might be given: and also, the record of the Resolution of the Free Church Synod, in which, as a Church, we have no small interest. Our readers, we trust, will accept the reasons, as intended for their benefit.

During the last year, it cannot be forgotten how we were assailed again and again, in a way fitted to do no small injury to our character, personally and professionally. If ever man had reason to thank God, we have had, and that he has brought us through unscathed. It may be enough now to state that the announcement made so widely, by the Durham Presbytery in particular, that they would, at the Synod, take us up for slander, and all manner of badness, has ended there, for at Synod not a whisper from them was heard on the subject. We have, therefore, now, a good right to claim a verdict of acquittal from all candid and honorable men. We can afford now, in Indian phrase, to bury our hatchet in the war-path. We might enlarge too on the many stories that have been industriously circulated by certain parties to the detriment of the Magazine, our Congregation and its Minister, but it is not worth while. Not one of them was true; and ultimately they must recoil on their coiners and propagators. We can patiently wait; for truth, like the sun, cannot forever be concealed by night. Is the light not breaking in now? Under all these troubles the 5th and 6th verses of the 37th psalm have been our tried sheet anchor of hope and confidence, “Commit thy way unto the Lord: trust also in Him, and He shall bring it to pass: And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.”

PREACHERS.—As will be seen from the report of the Mission Board to the Synod in Scotland, five preachers were engaged for Canada. Four of these have arrived: Rev. R. Monteath, formerly of Greenlaw, and Messrs. Young, Dewar, and Cross. The Rev. Mr. Livingston, formerly of Musselburgh is on his way, and is received by order of Synod, he not coming through the Mission Board.

CALLS.—Mr. Young, preacher, has received a unanimous call from the Congregation of Newton and Newcastle, and on the 20th inst, another, unanimously, from the Congregation of St. George; and Mr. J. G. Carruthers, from Hebert and Flat Creek, as also an invitation from Presbyterians in Ephrasia, to locate for some time in that region.

INCEPTION.—The induction of the Rev. Mr. Devine to the United Presbyterian Church, Goderich, took place on Wednesday, the 10th inst.

The Introductory discourse was preached by the Rev. Mr. Barr of McKillop. The usual questions were put and the Dedication prayer was offered by the Rev. Jas. Skinner, Moderator of the Presbytery, who also delivered a most appropriate and impressive charge to the newly ordained Minister. The charge to the Congregation was given by the Rev. Mr. Proudfoot of London. In the evening a Soiree was held, and was numerously attended. The proceeds are to be applied towards the formation of a Sabbath-School Library.

On the evening of Wednesday, 10th inst., a Soiree, under the management of a Committee of Ladies connected with the United Presbyterian Congregation of Goderich, was kept up to a late hour with unabated interest.

The refreshment Tables were laid out in the Girls' School adjoining the Church. The numerous guests who seated themselves, in succession, at the sumptuously covered board, expressed themselves, as well they might, delighted with the preparations made for their comfort.

After tea, the whole party re-assembled in the Church. The Rev. Mr. Devine occupied the Chair, surrounded by the members of the Presbytery, and some other ministers and friends. Besides devotional services, a variety of addresses, interspersed with the very creditable performances of the Congregational Choir, were delivered in the following order:—1st. On novel reading, by Rev. Mr. Skinner. 2nd. The Bible, by Rev. Mr. Sylvester, Woolseyan. 3rd. The Sabbath, by Rev. Mr. Proudfoot.

At the close of Mr. Proudfoot's address, the Rev. Mr. McKid made a few remarks on the profanation of the Lord's Day caused by the loading and unloading of the steamboat at Goderich. He was followed in the same style by Mr. Sylvester.

His Worship the Mayor having been requested by the Chairman to express his sentiments on this subject, declared his readiness to take whatever action the law might allow in suppressing the evil complained of.

The concluding address on education was delivered by the Rev. Mr. Cavan. On motion of the Moderator, seconded by the Rev. Mr. Proudfoot, it was unanimously resolved, the whole assembly standing in attestation of their hearty concurrence, "That the thanks of this congregation are due, and hereby most cordially tendered to Mrs. James Sloan, Mrs. John Arthur, Miss Brace, and Miss McMahon, for their kind and successful exertions as the Committee of Management of this Soiree." A similar vote of thanks, moved by the Rev. Mr. Barr, and seconded by Robert Gibbons, Esq., Mayor of Goderich, passed in favor of the Choir, who well merited the compliment. The Chairman acknowledged the valuable services of Miss McMillan who had so tastefully decorated the confectionary with wreaths of artificial flowers.

The young Lady, as a member of Mr. Devine's Bible-Class, read, in a very distinct voice, a composition of her own which did her great credit, on "The Relation between a Pastor and the Young Members of his flock." It ought not to be omitted to notice that, after the Ordination Service, the Presbytery and several members of the congregation sat down to a most excellent dinner, provided at his own residence, by the considerate hospitality of Harvey Brace, Esq., a very active member of the congregation.

JUVENILE TEA PARTY.—A very numerous assemblage of boys and girls congregated, in the School Room on Friday evening at 8 o'clock. Tea, cakes, music, speechifying on the part of several gentlemen present, were the order of the evening. It seemed to be a season of unmixt enjoyment, an occasion to be long and profitably remembered both by old and young, having been the very first of the kind, as remarked by some of the speakers, ever known in Goderich.—Com.

DEMISSIONS.—In last number it was intimated that the Rev. W. Scott, Lachute, had demitted his pastoral charge. This was a mistake. We have made it a rule never to give any statement, touching our ecclesiastical relations, unless duly authenticated; but in this, the first instance, it was departed from because the rumour was so general that we never doubted its correctness. It is with no small measure of regret that we have in this number to announce still more pastoral demissions, viz.:—The Rev. P. D. Mair, of Huntingdon, Canada East, who has accepted of the mastership of the Grammar School at Paris; the Rev. John McClure, of St. Catharines, who has accepted of the mastership of the Grammar School at Streetsville, and the Rev. J. F. A. S. Fayette, of Ancaster, West.

PRESENTATION.—The congregation of St. Marys and Downie, presented their pastor, the Rev. Mr. Cavan, with a Horse, Saddle and Bridle, as a token of their estimation of his valuable pastoral services.

ORDINATION OF CHURCHES.—On the 21st of May, the new church at Dundarton, in connection with the lately organised congrega-

tions of Dunbarton and Canton, was opened by the Rev. Professor Taylor; the church is a conspicuous brick building, capable of holding about 250 persons.

On the 29th of May, the new church, erected by the congregation of Pickering, was opened by the Rev. Mr. Jennings. It is a commodious frame building, completely and well finished, and can accommodate 250 persons.

On the 19th inst., the church erected by the congregation of Vaughan, was opened by the Rev. D. Counts, and Rev. Mr. Gordon of Gananoque. Though that congregation has now been organised for at least thirteen years, and never had a place of worship belonging to them till now, it is highly gratifying that, at last, they have not only got up a good church, but (what is a rare thing, too rare in our communion,) also a respectable manse.

DISTRIBUTION OF PROBATIONERS FOR JUNE AND JULY.

PROBATIONERS.	JUNE, 4 SABBATHS.	JULY, 5 SABBATHS.
J. G. Carruthers,.....	B. 1, 2, F. 3, D. 4,.....	D. 1, 2, T. 3, 4, L. 5.
William Dickson,....	F. 1, 2, D. 3, 4,.....	D. 1, F. 2, 3, 4, 5.
J. F. A. S. Fayette,....	B. 4,.....	B. 1, W. 2, 3, 4, 5.
Alex. Kennedy,.....	L. 1, 2, 3, 4,.....	W. 1, 2, 3, T. 4, 5.
Robert Monteath,....	T. 2, 3, 4,.....	T. 1, D. 2, 3, 4, T. 5.
Joseph Scott,.....	W. 1, 2, 3, 4,.....	L. 1, 2, 3, F. 4, 5.
J. C. Young,.....	B. 1, W. 2, 3, 4,.....	W. 1, F. 2, 3, L. 4, 5.
Alex. W. Waddell,....	D. 1, C. E. 2, 3, 4,.....	C. E. 1, D. T. 3, 4, F. 5.

The proportion of supply to the demands of Presbyteries is as follows:—Brant, 3; Canada East, 3; Durham 3; Flamboro' 1 1/2; London, 1 1/2; Toronto, 1 1/2; Wellington, 2.

The Probationers and Presbytery Clerks are respectfully requested to regard the above as the official notice in the meantime.

JAMES DICK, C. C.

MEETING OF SYNOD.

The Synod of the United Presbyterian Church in Canada, met in Hamilton, on the evening of the 6th inst. There was a pretty full attendance of members. The business before the Court, with one exception, was not of public interest, having reference chiefly to the oversight of existing schemes. We give the following brief outline:—

The Moderator, Rev. Wm. Barrie, preached from Ephesians i. 22, 23, and Colossians i. 18, first clause of the verse.

For the new Moderator, the Rev. Mr. Skinner, seconded by Dr. Ferrier, proposed the Rev. Professor Taylor; and Rev. John Fraser, seconded by Rev. R. Thornton, proposed the Rev. James Dick. Professor Taylor was chosen by a majority of four, but declined to act. The Rev. Mr. Dick was again proposed; and the Rev. John Morrison, by Rev. Mr. Aitken, seconded by Dr. Wm. Taylor, when Mr. Dick was chosen and took the chair.

A Committee of the whole house was held on the state of religion in our congregations, but came to no definite result.

The Rev. Martin W. Livingstone, formerly of Mussellburgh, Scotland, forwarded his testimonials, that he might be received as a minister of this Church. Mr. Livingstone was received.

An overture from the Presbytery of Flamboro' was read, respecting the better support of the ministry. A Committee was appointed to prepare an address to be read to congregations on the subject.

Overtures on Union, or for taking steps to promote Union with any evangelical denomination, and especially with the Free Church, were read from the congregations of Hamilton, Bethel, English Settlement, Warrensville, Bayfield, from the Session of Paris, and the Presbytery of Brant. After hearing several members express their sentiments, it was agreed to appoint a Committee to draft resolutions on the subject. That Committee afterwards presented a draft, which, after some amendments, was adopted. It is the following:—

With reference to the Overtures and Petitions presented to the Synod in favor of union with the Presbyterian Church of Canada—

Resolved—I. That the Synod agrees to express its cordial approbation of the spirit and object of these papers; and to declare its full conviction that the visible and manifested union of all real Christians, in their religious institutions and observances, is a matter of such vast importance, that almost every effort and sacrifice, not inconsistent with principle, ought to be made for the attainment of it.

II. That there are, in the judgment of the Synod, no sufficient reasons for this Church and the Presbyterian Church of Canada, continuing in a state of separation; and that many great and obvious advantages might be expected, under the Divine blessing, to result from their heartily uniting on sound and scriptural principles.

III. That the Synod recollects with satisfaction, that it formerly took some steps towards the realisation of the Union in question, and that though the issue was then unsuccessful, the Synod is still ready to concur in any reasonable and prudent measures that may, at any time, be proposed for the accomplishment of so desirable and important an object.

IV. That considering how much unhappy and mischievous divisions among Evangelical Presbyterians, has been occasioned by the question respecting the power of the Civil Magistrate in matters of religion, or in plainer terms, by the question of Ecclesiastical Establishments, the Synod takes the present opportunity of stating that the principle of this Church in regard to that question, has always been that it shall be matter of forbearance; and the Synod has great pleasure in reflecting that while the principle seems just and sound in itself, it has this special excellence that it presents a basis on which persons, differing widely in their views respecting establishments, may, nevertheless, conscientiously and honourably unite, provided none of them regard these views as of such vital and momentous importance, as to demand that they be made a term of christian or ministerial communion.

V. That the Synod holds out every encouragement to the Congregations, Sessions and Presbyteries under its inspection, to give expression to their sentiments on this most interesting and important matter, and exhorts them earnestly and perseveringly to pray God that, under his blessing, the whole may terminate in what shall conduce most to the advancement of his glory and the peace and prosperity of his Church; the Synod at the same time declaring that it will eagerly embrace the earliest opportunity that may seem to present itself for giving practical effect to the reasonable, scriptural, and pious wishes of the people under its charge.

Ordered,—That an authenticated copy of the Resolutions be sent to the Moderator of the Presbyterian Church of Canada, about to meet in Toronto next week.

It was further

Resolved—That a Committee be appointed as a Standing Committee of Union, consisting of Ministers and Elders, to confer with any Committees from the Synod of the Presbyterian Church of Canada, or from any other Evangelical Denomination, on this subject.

The following were then appointed a Standing Committee of Union in terms of the foregoing Resolutions, viz:—

The Rev. Thomas Christie, Professor Taylor, Dr. William Taylor, and Rev. Messrs. Jennings, Thornton and Skinner, Ministers, together with Messrs. Thomas Armstrong, Robert Christie, Alexander Smith, James Young and Alexander Barnett, Elders. Professor Taylor, Convener.

Dr. Taylor, of Montreal, in behalf of the Committee of the French Canadian Missionary Society, returned thanks for the support the Society had received from the Church. The Synod renewed the recommendation, that collections be made in all congregations in aid of this important institution.

The reports of Presbyteries, on the inspection of students of Theology, were given.

Wellington Presbytery had no students; Flamboro', one; London, one; Toronto, three; Brant, one; Durham, one.

On the subject of ministers being superintendents of schools, and especially those receiving supplement from the fund, which was remitted by last Synod to the consideration of Presbyteries, it was reported that the Presbyteries, generally, agreed to the undesirableness of ministers taking such appointments, but in the meantime leave the matter to the oversight of Presbyteries when such cases occur. Resolved accordingly.

The books and accounts of the two Treasurers were examined and approved. It was found that there had been a falling off in every fund of the Church during the previous year, and that the credit of the funds was sustained, owing to former favorable balances.

Two addresses on missions were delivered by the Rev. Mr. Duff and Professor Taylor. Dr. Taylor of Montreal and Rev. Mr. Cavan were appointed to deliver addresses at next Synod.

The Report of the Committee of Home Missions was read, (as set it under a separate head,) and the Committee re-appointed—consisting of Revs. Professor Taylor, Dr. Ferrier, Revs. Messrs. Jennings, Torrance, Hogg, Barrie, Dunbar, and Thomas Christie, Treasurer, (ex officio), and Messrs. Robert Christie, Synod's Treasurer, (ex officio), Thomas Armstrong, Thomas Fotheringham, D. McNaughton, Elders; Mr. Torrance, Convener.

The Report of Committee on Theological Education was read, and several suggestions adopted. On one part, suggesting that means be devised for establishing Bursaries for encouraging young men to study for the Ministry, it was resolved that the Committee prepare an address on the subject, to be circulated through the Church.

The Committee for distribution of Preachers was appointed; composed of Revs. Messrs. Dick and Jennings, and Rev. Mr. Ormiston as Elder.

Three complaints of a personal nature were brought before the Court. The first, after explanations, was withdrawn. The second was dismissed as not calling for the action of the Synod. The third was disposed of satisfactorily to the complaining party.

An Overture to settle the question whether two or more Congregations under one Pastor have each a right to a representative elder to Synod, was delayed.

It was recommended that the Ministers of this Church do, on the first Sabbath of July, preach on the observance of Family Worship; and on the second Sabbath, on the duty of the Religious education of the young.

The next meeting of Synod was appointed to be held at Toronto, in Bay-street United Presbyterian Church, Rev. Mr. Jennings, on the first Tuesday of June, 1855, at 7½ o'clock, P. M.

The Synod closed on the night of the 10th.

REPORT OF THE MISSION COMMITTEE, READ AT THE MEETING OF THE U. P. SYNOD, 8th JUNE, 1854.

The proceedings of your Committee for the year which has just closed, do not present any feature of special interest or importance. All that has been done may be condensed into a brief Report, and your Committee judge it imprudent to occupy the time of this meeting by presenting anything more than a summary statement of the business they have transacted since the last meeting of Synod. During this period they have granted applications for supplement made by preachers to the amount of £427 7s. 7d.—by congregations to the amount of £223 0s. 3d.—making a total of £650 8s. 4d. In this sum there are included two items due to a Minister whose engagements with the Board of Missions in Scotland entitled him to the full stipend of £100 sterling; with a sum of £15 due to one who, in consequence of family affliction, has been under the necessity of resigning his charge and removing from the Province, and a farther sum of £14 17s. 2d. paid to Mr. James Fraser, who has now been employed for some years by the London Presbytery as a Catechist, and whose efforts for the spiritual instruction and impression of those among whom he is labouring seem to be acknowledged by God.

To make these payments, your Treasurer, the Rev. Mr. Christie, has drawn upon the Synod Grant for missionary purposes to the amount of £489 0s. 10d. currency, and there have been collected among the congregations of the Church in the Province, and sent in to the Treasurer of the Home Fund, Robert Christie, Esq., the sum of £215 11s. 3d. At their meeting on Tuesday, your Committee have passed applications by preachers amounting to £11 12s., and by congregations to £28 10s., which have not yet been paid, and there are other demands which have not yet been formally presented. The books of your Treasurer, then, show the following state:—

Total expenditure upon preachers from 1st Aug. 1853, till 27th April, 1854.....	£427 7 7
Total grants to weak congregations between 1st August, 1853, and the present date.....	223 0 9
While the charge against said Treasurer is—	
For Home Draft.....	£509 0 10
Collections in the Provinces.....	215 11 3

A balance remains in the hands of the Rev. Mr. Christie of £35 8s. 2d., and in the hands of Robert Christie, Esq., of £240 10s. 3d., while the former is liable for £40 2s.; at present there is no demand against the Mission Fund of the latter.

Your Committee, in obedience to the resolutions of Synod, prepared and forwarded to the Board of Missions in Scotland, a request for ten additional preachers. Before doing so, a circular was addressed to each of the Presbyteries of the Church, containing a number of questions designed to elicit as full information as possible as to the number of vacancies—their local situation—their present state, with their prospects, and this was embodied in a communication which was sent off as soon as it could be got ready, to the Rev. Mr. Somerville. All the members of Synod here, we presume, seen the document as published in the *Ministry Record* for the month of October, 1852. An answer was received stating that the request had been laid before the Board at their meeting in that month, and that they had resolved to comply with it so far as in their power. When this answer was read in your Committee, they cordially and unanimously resolved to record their satisfaction with it, and instructed their Convener to convey their thanks to the Board in Scotland for the kind and Christian spirit in which the application had been received and considered. Efforts have been made, and are continuing to be made at home, to procure for the Church here the number of missionaries named, but they have been only partially successful. Five have been engaged, some of whom have already arrived. Let it be hoped, however, that those who are on the list of Probationers or completing their studies in the Hall, may be induced seriously to ponder the invitation that has been addressed to them, and in choose Canada as a field for the forth-putting of those energies which they have professedly dedicated to God, to serve Him in the Gospel of his Son.

We are happy in being able to inform the Synod of there being evidence that the ease which they exercise over the weaker congregations has not been in vain, and that their kindness has not been unappreciated. A letter was addressed to the Committee, through their Convener, in the early part of the year, from the congregation of Chatham, which was one of those under the necessity of applying for supplement when they first obtained a pastor, conveying their thanks for the assistance that had been afforded them in their weakness, and stating that, in the present year, they were in hopes of being able to raise £125 as stipend for their pastor, and £50 for building purposes. They remark, "As the day on which we were wont to receive pecuniary assistance from you is approaching, and as we are not to-day to transact the business of the congregation, we cannot allow so favorable an opportunity to pass without conveying to you this assurance of our heartfelt gratitude for the favors already mentioned—favours the more valuable because by means of them, under God, we have been enabled to go to the fold of Christ, and find pasture and can say not only that we have a minister of our own, but also that we support him by our voluntary offerings."

Your Committee think it would serve a useful purpose were means taken to publish the reports, or a digest of them, which are presented by preachers to the respective Presbyteries within whose bounds they have been laboring. This would supply information as to the number and state of the vacancies which exist, and of the extent of mission field which the operations of the Church embrace: it would afford a better understanding of the position which the Church occupies in the Province—a awaken a greater interest throughout all the congregations, and might lead to greater prayerfulness and liberality for the welfare of those who are without a shepherd. Were these reports forwarded by Presbyteries to the Mission Committee, they could embody as many of the facts narrated as they deemed advisable in a statement like the present—which would give it greater variety and interest to such a meeting as this—and we are certain that the Editors of both magazines would be willing to insert it in their periodicals, so that it would be diffused throughout our congregations for their instruction.

The Rev. Andrew Kennedy has written to the Committee informing them that, having succeeded in obtaining a situation which affords him the opportunity of laboring for the advancement of that cause in which his life has been hitherto devoted, he will not, in the meantime, draw upon the fund for any money in the way of salary.

Annual Statistical Reports have been received from six Presbyteries—those of Brant and Durham have not come to hand. From those which have been sent in, it appears that there are sixty "congregations," but fourteen of these, from some cause or other, have not furnished their statistics. With the fifty-two that have reported, there are connected thirty-six "stations"; the "average attendance" is 8260—the "numbers added" 567, and "removed" 368, giving an increase of 199, while there are on the roll of communicants in the Church 4291. In "religious classes" there are 1774, and 644 attend prayer meetings. The total number of baptisms is 541; the number of volumes in libraries 10,041; and the number of Churches 43. Congregational Debt amounts to £2132 6s. 6d., and the total income to £4684 4s. 4d., being an average to each member of almost £1 1s. 10d., and to each hearer of about 11s. 4d. £2585 16s. have been expended upon "stipend," and £1153 4s. 6d., on "Church Property"; £77 19s. 13d. have been collected for the Theological Fund—£31 2s. 1d. for Synod and Presbytery Funds—£127 14s. 9d. for the Synod's Missions—£91 13s. 11d. for General Missions—£25 2s. 6d. as contributions to the poor, while £126 17s. 8d. fall under the heading of incidental expenses.

Your Committee refrain from instituting any comparison between these returns and those of last year, but they would call attention to the number of instances in which congregations have failed to make collections for the schemes of the Church; in one Presbytery not a single farthing has been raised for the Synod and Presbytery Funds—only two congregations of the same Presbytery have contributed to the Theological Fund:

one to the Synod's Missions, and one to General Missions. In another Presbytery the offering under the heading "Theological Fund," presents a uniform blank, while three of the other schemes have but very few entries. Most of the other Presbyteries have been more faithful; but we believe that all the circumstances should remind the Synod of the propriety of enjoining that greater attention be paid in all the congregations and vacancies of the Church to the annual collections for the different objects specified in the statistical schedule, and of stating anew that those in need of supplement forfeit their right to have it granted, unless they comply. Your Committee cannot help expressing their conviction that the fault here lies at the door of ministers, and that the people would be willing to give of their wealth for these purposes were they asked, or furnished with the opportunity to do so. All our funds require the hearty and universal liberality of our membership. Much of our Zion is, in this respect, as an uncultivated field. Were we to work the resources which are within our own power to the full extent of which they admit, we would not require to be as dependent as we are upon external aid. And the circumstances of the Church are now such, that she can afford to cost more than she has been doing into the treasury of the Lord's house, and she needs to cost more.

We would embody in this report the suggestion that Presbytery Clerks be instructed to send to the vacancies, intimation of the periods at which collections for the schemes should be made; and farther, that vacancies so well as congregations having a pastor, be required to make returns of their statistics.

Let your Committee close with expressing their thankful acknowledgments for the prosperity with which God has already blessed the Church, and the hope that he will increase yet more and more till the little one shall become a thousand, and the small one a strong nation. May the Lord hasten it in his time.

FREE CHURCH SYNOD.

The Synod of this Church met in Knox's Church, Toronto, on Wednesday, 14th instant.

The business before the Court, at the time we write, was not of such a generally important character beyond the denomination, as to cause us to give an outline, and therefore shall confine our notice to the subject of Union. It was brought up by overture from the Congregation of Hamilton, and the Resolutions sent from the United Presbyterian Synod. The following were the speakers:—

Professor Young supported the Hamilton Overture—thought union extremely desirable on a great many accounts, and the only question is, is there any difference of a doctrinal or ecclesiastical nature, or any cause whatever why it would be better for the two churches to remain separate. He thought not. When the Committees met before, it was to argue, and this was the case with one side in particular, he did not say which side. He wished to have negotiations revived, and would wish to see a Committee appointed, that Committee to have very general instructions, or to make special inquiries into the opinions of the United Presbyterian Church. He would prefer the former, but would not press for a union unless he could cordially carry all the ministers and members of the Church along with him.

Mr. Heron, Elder, from Whitby, was earnest for a union on two grounds, first, financially that they could then have strong churches instead of two in many places opposing each other, then they could give better support to ministers; and second, politically, that united, they could be strong to oppose enemies who now attempt to crush us in our divided state.

Rev. Mr. Gregg, of Belleville, was delighted to hear of this proposal. It was a happy omen for the best and highest interests of the Province. It was most desirable, provided there was no difference of such a nature as to keep us apart.

Rev. Mr. Clarke, of Quebec, could not see anything that should keep the two churches apart, but would have nothing done precipitately.

Rev. Mr. McMurray, of Brockville, did not see any strong barrier in the way, at least why we should not make inquiry to see whether the two churches are at one in doctrine.

Rev. Mr. MacPherson, of Stratford, approved, and made a motion to the effect to reciprocate the advance of the United Presbyterian Synod, and appoint a Committee to facilitate a union; seconded by the Rev. Mr. Gregg.

Rev. Mr. Stark, of Dundas, agreed to that proposal. There was evidently, from the Resolutions of the United Presbyterian Synod, a great desire for union, and were a Committee appointed it committed the Synod to nothing.

Rev. Dr. Bayne, of Galt, could not agree to such a motion. All were agreed on the desirableness of union with other churches, and especially with the United Presbyterian Church, if it could be accomplished on right principles. It was well that certain questions be left open, but there was a limit beyond which churches cannot go. In the present case there were differences on principles leading to practical matters, in which the two churches cannot act in harmony. It was so, they found, with the former Committees, for they were separated by vital principles.—They differed on a great question, whether in civil matters religion was to be ignored. It was said that the United Presbyterian Church had

changed since then, and this proposal was a proof of it, but if so, they were not a united body, for they would have altered the charge. Dr. Bayne read passages from the proceedings of the former Conference, and commented strongly on the sentiments there advanced, and till each were retraced, he could not entertain the proposal of union; and stated that, in present circumstances, it is imprudent to entertain the proposal.

The Rev. Dr. Willis would not go quite so far as Dr. Bayne, though he agreed with his leading argument. He did not expect a speedy adjustment of differences, but would go on far as to appoint a Committee with certain instructions, and make inquiries if any change had taken place in the sentiments of that Church. Afterwards Dr. Willis moved to that effect, seconded by Rev. M. Clarke of Quebec.

Rev. Mr. McVie, of Pembroke, would originally have a Committee to confer with the other.

Rev. Dr. Burns seconded Dr. Bayne's motion. He said that the United Presbyterian Church in Scotland was changed, but to the worse, as ere by their recent action in the proposed national school system, and in other matters; and here in Canada the United Presbyterian Church had not improved, for they pushed voluntarism to the very verge of infidelity.

Rev. Mr. Ragen of Peterboro' was in favor of a Committee being appointed.

Rev. Mr. Boyd of Prescott had no hope of a union—and no wish for it all the United Presbyterian Church changed their views. They had not given the least intimation that they had, and why, ask for a union? He disapproved of a Committee, for it was better not to make the attempt.

Rev. Mr. Macpherson of Stratford, in support of his motion, said, it is not the propriety of an immediate union we consider, but it is a Committee to enquire what obstacles are in the way, and to see if the United Presbyterian Church are willing to homologate our sentiments. If Ministers stand in the way of a union the people will force us to take. (Loud cries of no, no.) The United Presbyterians come to us with a flag of truce, and ask us to reject them. For the sake of peace, civility, consistency, courtesy, and for our own credit let us not refuse the appointment of a Committee.

Rev. Mr. Scott of London, without a speech, proposed a week rest, which was carried, as was the conclusion of the debate.

The Rev. Mr. McLaren of Amherstburgh seconded it. He said it was a general opinion that the young ministers in the Church differed from the old, that they were more voluntary; but this resolution would show that in the essential points of actions and magistrature, as such, being under law to God, there was perfect harmony. Besides, it was necessary to enquire respecting the doctrines held, for there were sufficient grounds to doubt the United Presbyterian Church, for he and other two brethren once heard a United Presbyterian minister in his own pulpit, not 20 miles from Toronto, preach a labour-day argumentative sermon in favour of Arminianism. Another United Presbyterian minister of high standing he had heard of, who said that they held much lower views of Calvinism than the Free Church, and if they united they must be allowed to hold their own doctrinal sentiments. He stated these things to show the necessity for a Committee to make inquiry on such vital points.

Rev. Mr. Gourlay, Rev. Mr. Ross of London Road and Rev. Mr. McAlister spoke in favour of union.

At this stage the question having occupied two long sittings, there was a great desire for a vote.

Dr. Bayne would withdraw in favour of Mr. Scott's motion, but still adhered to the views he had already stated, only by allowing this motion to pass, and throwing the discussion into the hands of the young ministers it would make them thoroughly study the points in dispute, and give them more light, and lead them more decidedly to his opinion.

Dr. Willis for much the same reason withdrew his motion in favour of Mr. Scott's.

Mr. Macpherson withdrew his motion also; when it finally passed thus, as recorded in the minutes, a copy of which we have been favoured with:—

After lengthened reasoning it was without a vote,

Resolved—That this Synod having considered the memorial from the Congregation of Knox's Church, Hamilton, and the Resolutions of the Synod of the United Presbyterian Church anent union between that body and this Synod, express their earnest desire to see that object attained, provided that it can be attained on scriptural principles; declare their willingness to consider opinions on the question of the lawfulness of taking State Endowments without Erastian submission to the State as a matter of forbearance, but continue to consider the views which they always held, and formerly expressed by their Committee on the duty of the Civil Magistrate, and the responsibility of nations to God, to be of such vital importance as to demand that they be made a term of ecclesiastical incorporation, and believe the practical effects resulting from the principles referred to, to be of such a character as to render the maintaining of these principles in all their integrity necessary to the best interests of the Church of Christ.

And further, that this Synod, while convinced that no union which ignores these principles can be effected, or if effected, can prove beneficial, nevertheless, appoint a Committee to confer with the Committee of the United Presbyterian Church, and to devise, in accordance with the terms of this deliberance, measures which may conduce to harmony of opinion and action on this and all other points of doctrine and practice

which this Church holds vital, and, where practicable, to the effecting of a proper and lasting union with the Committee to consist of Dr. Bayne, Dr. Willis, Dr. Burns, Professor Young, Messrs. Donald McKeown, M. T. Smith, W. Lee, W. George, R. Boyd, J. M. Hager, J. B. Cassin, G. Fraser, J. Scott, W. McLaren, Messrs. and Messrs. J. Shaw, W. Boyd, J. Hall, J. Grant, A. Ansell, W. Brown, W. McMillan, and D. Kennedy—Mr. Lee to be Chairman.

UNION.

It will be seen by our reports of the Synods of the United Presbyterian Church and Free Church, that the subject of union was in fact them. It is true that the Free Church Synod has appointed a Committee, but it has been done against the opposition of a powerful party; and it has been done by stating certain conditions in the resolution, so that it is doubtful how far our Committee can, with due regard to the honor of the Church, agree to have a joint meeting. Had the Free Church Synod positively refused, in terms of Dr. Bayne's motion, our way was clear; or had they only appointed a Committee without conditions of agreement, the way was equally clear; but at the outset they have erected their platform, and say we must first of all come on this, else they can have nothing to do with us. Now, whatever may be individual opinions on the way our Committee proceeded and argued on a former occasion of conference, (and we remember we dissented from their course then, in these terms, when the Synod cordially approved of the Committee's procedure, and the papers read, "Against this Mr. Jennings dissented, on the ground that this Committee had urged their views on Voluntarism as opposed to Establishments, further than the standards of the Church warranted, and the sentiments on the subject in the Testimony which are really avowed and held by our Church,") whatever, we say, may be individual sentiments, the Church is already committed to principles which it has not renounced; and we suppose will not, and the door is shut against union, indeed against conference, by the Free Church resolution, unless we shall first ignore all that we have said and done, and come up to the terms laid down, and then begin to negotiate. It is humiliating. It is the note of antagonism sounded at the very outset. We deeply regret it. In this Magazine the subject of union was first broached, and sincerely are we prepared to advocate it on fair grounds, and with due regard to denominational honor, but, whatever we may do, we confess hesitancy as the case now stands.

Connected with this, it is worthy of notice, that the statement has been often made to the effect, that the young ministers of the Free Church were voluntaries, but here we find, the resolution that was carried was by the young ministers! and certainly contradicts in fact what has so often been asserted as a supposition. Next, it has been often said, that the Irish ministers in the Free Church, in their supposed liking for government dotatives, would be the most opposed to union with our church, whereas, we find that they were the most earnest.

But there were other reasons, besides those publicly expressed, which influenced many to adopt the course indicated which goes for union in appearance, but prevents it in reality. They will get public credit, so far, by what they have done; and if we do not immediately look out, and adopt another kind of spirit of brotherhood, their reasons will soon be found to be valid, and their expectations fully realised.

The Free Church Synod has resolved that, for the future, the sum of £300 given for Knox's College by the Free Church in Scotland, be not taken, but that they support it altogether themselves. Their preachers coming from Scotland receive no guarantees of any money, and their expenses of voyage also are defrayed by the Church in this province. Thus they are now wholly self-supporting, and receive not a penny, from any source, beyond their Canadian Communion.

PRIMITIVE METHODIST CHURCH.—The Conference of this Denomination was held in May, at Brampton, C. W., when the various reports showed that the Church generally, is in a prosperous condition. The number of Church Members during the past year increased 345; some new Stations were taken up, and others are to be supplied with Ministers as soon as the Missionary Committee receive an addition to their staff of Agents. Some new Churches have been erected, and additional Ministers engaged, so that the Conference anticipates the next, to be a prosperous year. The number of Ministers now employed is 35. Two Petitions were appointed to be sent to the Legislature; one in favour of secularizing the Clergy Reserves, and the other in favour of a Prohibitory Liquor Law.—*Com.*

Original Articles.

NOTES ON THE LORD'S PRAYER.

"Our Father which art in Heaven, hallowed be thy name."

"Lord teach us to pray," said the disciples. And they asked thus, not because they had never prayed, not because they did not know how to pray according to the Jewish rule, for they no doubt had prayed often and sincerely before, but now, with the gospel light that was breaking in on their minds, and from the knowledge they had received, they desired to be taught to pray in such a manner, that, on the assurance of Jesus, they might approach acceptably unto God. And to what better teacher could they go? Here was the Son of God himself. Now, if we think that these disciples were peculiarly privileged in being taught by Divine lips, yet we have the same instruction that they received—"After this manner pray ye," said Christ to them: and "After this manner pray ye," says Christ, by the word of inspiration, to us: "We, too, are taught by Him who 'spake as never man spake,' and who came to teach us the will of God more perfectly.

Our Lord did not teach *to* pray, for the Jews prayed; the heathen prayed: prayer to some supposed superior power seems a natural instinct, for we find it, in various modes, to have been almost universal in all ages; but he taught *how* to pray, and to *whom* to pray. It was to be only to God; not to idols, angels, or saints. He gave the model; not that we are absolutely restricted to it, but after which we are to construct our own devotions. It is a prayer remarkable for its brevity, and yet for its all-comprehensiveness. It has simplicity to suit the child, and greatness and variety of theme to fill the mind of the aged and most enlightened christian.

After this manner pray ye! Reader, do you pray? A prayerless man! What an Atheist he must be! A prayerless heart! How cold and gloomy and dead it must be. No spiritual warmth, or love, or light, or life there. "A heart that beats, and the blood tide is forced through its veins, but it is a mere animal heart, a heart uninfluenced by one high and holy sentiment; a hard and stony heart instead of a heart of flesh.

* * * There is a great difference between a man who prays, and a man who has a praying heart; a praying heart will always indicate a praying man; but the man who prays does not, by the mere act, prove that he has the heart for the exercise. You may go through the formalities of devotion in the closet, and the family, and the sanctuary, and notwithstanding outward regularity and respect, God, who searches the heart, may find no praying there. The prayer may be words, but not spirit. You pray, but God says, "My son give me thine heart," and here is the Lord's prayer given to train the heart, and to draw it out, and aid it in its utterances to the throne of grace. * * *

A prayerless man! we again say, what an Atheist he must be! A prayerless heart, how depraved, how dark, how dead! * * * A prayerless family! What shall we call them? Heathens? No. The heathen have their gods of wood and of stone, visible or imaginary, and they pray to them. Every heathen house has an idol in it, and that idol supplanted; but a prayerless family is worse than heathen. And it is a dishonouring fact that, it is only in christian lands, and among men who have christian knowledge and privileges, and even those who make a christian profession, where we find persons and families, godless and prayerless. The very heathen, in their blindness, put to shame the so-called christian family and men, who have no prayer, who call not on the living and true God; who confess no sins, who ask no forgiveness, and petition for no mercies.

How are we taught to pray? It is not as strangers, as aliens, or as enemies. It is not in a distant degree of relationship: as friends, it is not as trembling creatures, standing in awe of a great and powerful Creator: it is not as timid and doubting devotees; but it is in the nearest and most sacred relation, as children. The language is "Father." The idea of severity is dislodged from the mind by such a word: the idea of distance is removed: the idea of indifference is dispelled; for God is brought near to us, and we to God; and the love of the heart is drawn out, for as we have had fathers according to the flesh, and we gave them reverence, we are now to be in subjection to the Father of spirits and live. Prayer then, in the right spirit, is the exercise of the child on earth looking up, in love and faith, to the Being in heaven who has given him his life, and breath, and all things. It is his cry for his Father's care; the stretching out of his hand to his heavenly parent that, while he walks on in his earthly pilgrimage, he may be aided, protected and supported by the arm that never fails.

And it is "Our Father." Thus we look not on ourselves alone; we pray not for ourselves only, but also as we form one of the many in God's family; and until we can feel thus, and pray thus, each feeling himself a child of the same great household, each interested in asking that all receive a Father's blessing, and until we can cease to individualise ourselves and bear others' interests to the throne of grace as well as our own, we have not yet pronounced properly, with the utterance of a devout, filial and fraternal heart, the full sound and significance of that important word "Our," *Our Father.* * * * The poor have their envy, and they look up with covetous eye to the rich above them; the rich have their pride and superciliousness, and they look down on those of low estate; the avaricious love themselves, and they do not like that another should desire to acquire what they seek; we have our disagreements, quarrels and hatreds;—all these separating man from man, driving them asunder, causing chasms in their co-operation and brotherhood; but the word "Our," the very first word in the prayer, brings men together whenever they join in going to God, it teaches them that, at the throne of grace, all men are equals, and the low and the high have an equal claim and right to the Father, and that at prayer the social tie is united; and until we learn this, and imbibe its spirit, and feel so bound, we are unable to utter in the right tone, extent, and meaning of what our Lord has taught us to pray, "Our Father." * * * It is easy to repeat these words; that costs only the effort of the lips, it is merely muscular; but as genuine devotion consists in the exercise of the heart and the understanding also, and as God is a spirit, and they that would worship him acceptably, must worship in spirit and in truth; until this be learned, felt, and practiced, prayer, often as we make it, can only be formal, for it must want its great essential, the unction of sincerity.

"OUR FATHER—*who art in heaven.*" A pagan idea was that the supreme God cared nothing for mortals; that having made all things, he then retired into some "region old" to enjoy sublime repose, and left the providence to chance or the care of inferior deities. Even with those who are not pagans, a shade of the same notion can be perceived darkening their minds. "Will God in very deed dwell with men upon the earth?" is a question with some, not of wondering and grateful faith, but of scepticism. But the gospel completely dispels such. It teaches us that he is a God of love; a God not far from any one of us, and though he fills heaven and earth, yet though the very heaven of heavens cannot contain him, yet he condescends to dwell with the man of contrite heart; that though in his vast dominion he has other orders of beings to rule, he has a ready ear to hear the petition of the penitent creature man; and his omniscience watches our down-sitting and our uprising; and understandeth our thoughts afar off. And to this encouraging faith, there is another derived from these words, and which will cheer the christian in his duty and pilgrimage:—Our Father's house is in heaven, and is it not our home?—have we not an affection for the paternal residence?—have we not an interest in the paternal mansions? Where is the home of the child, most properly, but at his father's?—whither should the wandering child go but home? Thus we are taught to look upward to the immortality in the skies; and already, in behalf of the believer, a claim is made for him by his "elder brother," his kinsman Redeemer who has gone there, and left this to cheer and establish us now. "In my Father's house are many mansions, I go to prepare a place for you; and I will come again and receive you unto myself; that where I am there ye shall be also."

"Who art." God is, and we know where. The idea of His unchangeableness is here conveyed. Not that He once was; not He may again be, but that He always is, and without variableness and without shadow of turning. * * * "Who art in heaven." With heaven we associate all that is high, powerful, pure and glorious. A father on earth may be great, but the christian surpasses all in his lineage. A prince, the son of a king, the heir of a throne, ranks high among men; but the christian is a greater prince, for he is a son of God, a son of Him by whom kings reign and princes decree justice; and he has in prospect the possession and enjoyment of a kingdom that shall never be moved. We speak of our earthly relations; men boast of their descent, and their connexions, and may not the christian too have a just spiritual pride, when, by the new life, born by the Spirit, he can trace his birth and for the new world claim his rank? My mother sits on the throne of Britain, may the children of our Queen say, and by earthly calculations they may proudly say it, for it is the noblest parentage on this earth, but the humblest cottager can say far more; he can say, my Father sits on the throne of the universe, and I shall have a kingdom when all this world shall have perished in its final fires.

Christians, ye are the children of God—walk worthy of the name. Sinners, unconverted, you have a rank too; "ye are of your father the devil," and do you, can you pray to him?

"Hallowed be thy name." We cannot by any act of ours make God's name more sacred than it is. An idol may be consecrated, the carved wood, or molten image may, by mysterious rites, be entered in the catalogue of heathen deities; but not so with God. Any rite, or word, or service of ours cannot have the least influence on the Being and attributes of Jehovah; but our rites, and words, and service, if properly rendered, indicate how, in our own hearts, we view God. He is in himself, already, all honor and excellence, and "hallowed be thy name" is our confession of it. It is the expression of our desire that His name, his titles, attributes, ordinances, words and works, or anything by which he makes himself known may be venerated. He is great, therefore we his creatures should be humble; pure, therefore we should do no iniquity; good, therefore we should not misuse any of his mercies, or pervert any of his gifts; generous, therefore we should be grateful; the searcher of hearts, therefore we should offer no vain service, and mock not his name with vain oblations. * * * Reverence and earnestness are comprehended in this, as our duty, in our own religious life, and that we live under the solemn conviction of "thou God seest me." And next, it is the expression of our hearts, and it will be a high object in our christian works, that the name of God be hallowed by the world; that He have the place that idols now have among the heathen; * * * that his word in the Bible with this authority. "Thus saith the Lord," shall give greater faith to the christian, and that it subdue the pride, and overcome the opposition, and remove the doubts of the sceptic. * * * That the Bible be received not as the word of men, but, as it is, the word of the living God. * * * That profanity be removed from every tongue, and that men take not the name of God in vain; that they blaspheme not at all. * * * That God in his Being, and Word, and Works, in Providence, and in Grace, have from every heart that full, and holy, and faithful acknowledgment which as Creator, Preserver and Benefactor, He demands as a lawful tribute, and which all should delight to pay in token of an affectionate homage.

In the closet, how difficult the christian finds it to have his heart hallowing God's name? * * * Family worship, how apt it is to degenerate into a domestic ritual? * * * In the public worship of the church, by unseemly and restless attitude, and vacant or curious gazing, how much of irreverence is seen on the very part of those who in appearance profess to be praying? * * * And in the business of the world, in the activities of secular avocations how we see professing christians not honoring God by their words, their practices and their company.—

And hence, how important to each of us that we pray with the heart; "hallowed be thy name."

The disciples asked, "Lord teach us to pray?" We have been taught that; but to the teaching we may now and ever ask thus, Lord help us to pray, and help us to do as we pray:

Hannah More said to Horace Walpole, "If I wanted to punish an enemy, it should be by fastening on him the trouble of constantly hating somebody."

THE SUCCESS OF THE GOSPEL.

AN ADDRESS DELIVERED AT A MISSIONARY MEETING.

The topic on which I purpose addressing you is, the certainty of the ultimate triumph of the cause of missions—the cause of Christ. My motto is—"Ye shall reap if ye faint not." Now in viewing this topic there is,

1. The certainty of ultimate success—ye shall reap. The certainty of ultimate success in any calling or pursuit has a powerful influence over some minds. The very thought of success, rouses the soul, causes it to concentrate all its energies that the object of pursuit may be attained. The path along which the desired object has to be followed may be hard and rugged, but even though it is, the object of pursuit, is not, on that account, relinquished. The mind is cheered by the thought, that the time may not be far distant when in possession of the object after which we toil, we shall recall the scenes of trial through which we passed, and think even of our past difficulties with grateful and pleasurable emotions; under the influence of such hopes, and anticipating such emotions, we gird up the loins of our mind—"we run not so uncertainly," we "fight not as those who beat the air." And certainly if any pursuit in which mankind have been engaged, has been crowned with success and attended with pleasure, this cause of God, in which we, as a part of the sacramental host of God's elect are engaged, will. We might have some reason to fear, did its success depend entirely on man, for man is so changeable, so much disposed to weary in well doing, so weak; that the least cause would fail in his hands. He will sometimes labor actively for a brief period, especially when he enjoys from time to time the fruits of his toil, the rewards of industry; and also when circumstances promise full reward at no great distance in the future. But when man has to live by faith and not by sight, when reward is future, and the circumstances of God's providence are seemingly against his hopes, there is then a tendency in him to relax in his activity and to cool in the pursuit. But this cause of God does not depend on such a changeable creature as man who has frequently to be bribed to activity, and allured to persevere. But it depends on the power, the promise and oath of Him whose gifts and calling are without repentance. What better security for the certainty of complete success ultimately, could any one desire than the word of Jehovah? Are not his promises all yea and amen in Christ? Is not his word which has gone out of his mouth faithful and true? Can it return to him void, not accomplishing his pleasure? The husbandman receives the fruits of the earth in their appointed season, as the reward of his toils in spring. The christian may also look for a reward, even in this life, for his works of faith and labours of love in the cause of God. The husbandman does not expect to reap where he has not sown, nor gather where he has not sowed. He, with much care and toil prepares the soil, casts in his seed, patiently watches its progress, protects it as far as he can from external causes of injury; but, notwithstanding all his care and solicitude, his hopes are sometimes all but destroyed. Inclement seasons, frosts and mildews give him sufficient disquietude. Sometimes, when the fruits of the earth seem ready to be gathered into his storehouse or barn, the rains descend, the storms blow and beat upon them, and wide spread ruin is threatened on the harvest, that would be a help in the day of grief and desperate sorrow. But though his faith in God's promises may thus be tried, his hopes are never altogether disappointed. God's word is always verified, "while the earth remaineth, seed time and harvest, summer and winter, day and night, shall not cease. As he has sown so he reaps—sometimes he reaps more abundantly than at other times; so the christian will reap the fruits of his toils in the cause of God. He may have many trials. Frequently he may be called to exercise faith and hope, where and when he expected to see and enjoy the pleasure of the Lord prospering in his hand, as the effects and fruits of his labours; sometimes when he thinks of what has been done, and what is doing for the cause of man's salvation, and when he reflects that so very few are saved in proportion to the multitudes that serve Satan and are ruined, he is strongly tempted to despair. Have not multitudes of God's servants spent their strength for nought and in vain? Is the exclamation of the evil heart of unbelief within him. The prediction, that all flesh shall see the glory of God, is as far from being fulfilled as ever it was. Are not the enemies of God and Christ even now taking counsel

against the Lord and against his anointed, and that too with visible success. The kingdom of Satan is extending its boundaries under the fostering care of earthly principalities and powers. He thinks that he sees circumstances and events, which he has been taught to regard as under the superintending care and controlling providence of God, arrayed against God's cause, and opposed to the glory of the Saviour. But not, withstanding these apparently adverse events which fill the soul with fear, he rejoices in hope, and not only so, but he has present enjoyments; for he sees, amidst all the apparently retrogressive movements which he witnesses in the world,—both at home and in foreign lands—the gospel silently and surely, though slowly, subverting the kingdom of Satan, proving mighty through God, to the pulling down of strongholds, casting down high things that are opposed to God. When he contemplates and reflects on this, he has enjoyments of which the world is ignorant, both of their nature and extent, of their amount and value, and these enjoyments are the rewards of his labours and prayers. But they are only the first fruits of an abundant harvest, when the human race shall be brought to the knowledge and service of the Saviour. When they shall cast the idols which they have made to worship, to the moles and to the bats, the Christian shall not only reap, but

2. *He shall reap in due time.*—There is not only a time to reap, but there is a proper time. The husbandman does not look for the fruits of harvest during the months of spring or summer, he waiteth for the precious fruits of the earth, and hath long patience for it till he receive the early and the latter rain. The seed which he has cast into the ground springs and grows, first the blade, then the ear, after that the full corn in the ear. The rains and dews moisten the clods of the valley among which the seed is sown, the sun with its vivifying influences shines upon it before it is brought to perfection, yet in due season he shall reap—so the time when the fruits of God's love, of Christ's love and sufferings shall be visible and glorious, shall be matured and gathered, is fixed, unalterably fixed by Him who worketh all things after the counsel, of his own will. It should be enough for us to be found in his service and we should prize highly this grace which has been given us to preach the unsearchable riches of Christ, we should labour and leave results to God, if we do so we shall reap. He will not disappoint—and he knows the proper time to reward his servants—he shall certainly crown their exertions with success. His time should be our time—were it not the most suitable he would not have appointed it—though it may appear to us protracted, dark, unknown, yet it shall come then, the knowledge of the Lord shall cover the earth as the waters covers the sea—the vision is yet for an appointed time, but at the end it shall speak and not lie, though it tarry wait for it, because it will surely come, it will not tarry.

3. *He shall reap abundantly.*—This should encourage all to persevere and not to weary; the hope of ample remuneration in any worldly and temporal pursuit makes men, the most lethargic, to bestir themselves and endure toils and hardships and dangers. But the most ample rewards that are within the power of this world to confer can never be compared to those enjoyments which are the portion of God's servants—who have willingly and cordially given their time and substance, their bodies and souls to his service; think of such rewards as these, the salvation of souls—the approbation of God and Christ—everlasting glory. Can you estimate the value of the soul of man—that living thinking being that animates the body, that for which this earth was created, for whose enjoyment it was garnished with all its beauties, and furnished with all its riches—for whose happiness all the stores of nature are laid open and the eternal enjoyments of heaven are prepared—for whose salvation the son of God became man, suffered and died, rose from the grave and ascended far above all principalities and powers, having all power in heaven and earth put into his hand—for whose enlightenment and sanctification and comfort God has given his word and ordinances—say, can you estimate the value of the soul of man, for whom all this has been done, and which will survive the wreck of matter and crush of worlds? Think then how great must be the reward of him, who either directly or indirectly, who either by his personal exertions, example, or prayers, turns a sinner from the error of his ways—he saves a soul from death—he hides a multitude of sins. Hear the testimony of the Spirit and may it be indelibly written in your souls. "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness, as the stars for ever and ever."

D.

Miscellaneous.

A PSALM OF LIFE.

Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each to-morrow
Finds us farther than to-day.

Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no future, how'er pleasant,
Let the dead bury its dead!
Act—act in the living present!
Heart within, and God o'erhead.

Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints, on the sand of time;

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

PULPIT PREACHING.

EXTRACTS FROM DR. PORTER'S LECTURES ON HOMILETICS, PREACHING AND PUBLIC PRAYER.

I come now to offer some remarks on the appropriate style of the pulpit.

1. Our first inquiry is, how far may the preacher's style be professional and peculiar. The views which I entertain as to the peculiarity of diction allowable to sermons, may be expressed under two general remarks.

One is, that religion must have terms, call them technical, if you please, but terms appropriate to itself. The arts, and the physical sciences, require words and phrases which cannot be used in theology. For the same reason, theology must have, to a certain extent, its own expressions, adapted to its own peculiar subjects. And Christian theology must be distinguished in this respect, from Mahometan and Pagan systems of religion. If the writers of the New Testament must have been rigidly tied down to classical usage, they could have had no words to express those thoughts which were peculiar to the gospel. Plato and Xenophon had no such thoughts; and the primary, classical import of the words which they employed, could not therefore express the meaning of Paul, on topics peculiar to the style he must use in preaching the gospel. Strike out from the language of the pulpit the words, sin, holiness, Redeemer, atonement, regeneration, grace, covenant, justification, salvation, and others of similar import, and what would become of the distinctive character of Christianity? The preacher, in this case, must either not exhibit the truths of the gospel at all, or exhibit them under all the disadvantages of an endless and needless circumlocution. In either case, his ministrations, whatever literary merit they might possess, would have little tendency to instruct and save his hearers. Before he submit to the requisitions of a taste so perverted, he must have forgotten the sacred dignity of his office, as an ambassador of Christ.

My other remark is, that, with the above exception, the general character of style in sermons should be such as is proper in discussing any elevated and interesting subject. The reasons are obvious. If we would impress religious truth on the hearts of men; it must be done through the medium of the understanding. We must address them, therefore, in language to which they are accustomed. After the example of our Saviour, we should employ words and figures which accord with the familiar conceptions of our hearers. By this means, too, we may avoid any repulsive associations, which would otherwise prevent the access of truth to the mind. If he who speaks on religion assumes the aspect and tones of sadness, he makes the impression on the minds of the irreligious, that piety is inconsistent with cheerfulness. An effect

not less favourable is produced by a correspondent peculiarity of language. Besides, a strong and vivid representation of any subject cannot be made, when the terms employed are inappropriate or indefinite.

2. We are prepared, in the next place, to glance at those peculiarities most common in the style of sermons which must be accounted faults.

The theological dialect, as distinguished from what may be called classical style, results, in a considerable measure, from a designed imitation of Scripture language. I say imitation, for unquestionably direct quotation from the Bible is not only necessary, in adducing proofs from this standard of religious belief and practice, but is required by good taste, for purposes of illustration and impression. Such quotations, if made with judgment, give weight and authority to a sermon. But the defect I am describing, lies in the unskillful amalgamation of sacred and common phraseology. This takes place sometimes in single words, as peradventure, used for perhaps; tribulation for affliction or distress; sensuality and carnality, for sinful affections; and edification, for instruction or improvement. So a phrase is often employed in a manner which requires a commentary to give it significance in current language; as when licentious conduct is called "chambering and wantonness."

Sometimes this peculiar cast of style arises from using familiar terms, in an abstract or mystical sense, as walk and conversation, for actions or deportment. Sometimes a peculiar combination of words, makes a sort of spiritual phrase; as "mind and will of God,"—a sense of divine things; and when intensive expression is necessary, "a realizing sense of divine things," is extremely common in the pulpit dialect. In some portions of our country, and at some periods, a great fondness has prevailed for compound words, such as "God-provoking, heaven-offending, Christ-despising, land-defiling." Some of these awkward, anglo-ecclesiastical combinations, have struggled hard for a standing in good style, both here and in Great Britain: such as unspcakableness, worldly-mindedness, spiritual-mindedness. Men of correct taste will a thousand times rather dispense with all the advantages of those terms, than mar their native tongue, by multiplying such unseemly compounds.

The same general fault in the preacher's style may be increased, by his necessary familiarity with theological writers of past times. The excellent sentiments which these often contain, expressed perhaps in quaint and antiquated phraseology, imperceptibly give a cast to his own diction, resembling, in its influence on other minds, the stiffness and peculiarity which would appear in his garb, if it were conformed to the fashion of the sixteenth century.

One more source of the defect I am condemning, deserves to be mentioned; I mean the influence of the colloquial dialect on the preacher's style. The daily intercourse with common people, which, as a man, and a minister of religion, he is called to maintain, inclines him to adopt, in his public discourses, the language with which he addresses his hearers, and with which they address each other, in ordinary cases. In this way probably, a class of words, some of which are peculiar to his country, found their way into sermons;—such as approbate, missionate, gospelize, variate, happyfying, bestowment, betrusement, engagedness. These words indeed, are much less frequently seen in written discourses, than certain others of the same description, which are as common in English as in American sermons, such as preventative, profanity, requirement, and solemnize, in the sense of make solemn.

Having suggested these hints, on the defects of pulpit style, I proceed to state some of the chief qualities which it ought to possess.

The first of these, which I shall mention, is SIMPLICITY.

This, as I have already observed, is required by the principles of good taste. But it is more to my purpose, at present, to show that it is required of the Christian preacher, by the principles of religion. He is appointed to instruct men in the way of salvation; to instruct those, many of whom were ignorant. To instruct them in that gospel, of which it was a remarkable characteristic, at its first publication, "that it was preached to the poor." In this respect our Saviour was a perfect pattern,—accommodating his instructions to the weak and illiterate, in distinction from the Jewish teachers, and the heathen philosophers, who delivered their discourses only to a few select disciples.

The simplicity of language which a preacher should adopt, requires him to choose such words as are INTELLIGIBLE to his hearers. I say not that he should adopt the extravagant principle, sometimes laid down, never to use a word, which is not familiar to every child. This would forbid him to preach at all, on the simplest topics, without such a constant explanation of terms, as would render his discourses tedious and uninteresting to the greater part of every assembly. But the proper rule of conduct, in this case, lies in a narrow compass.

We should take care then never to use a hard word, when a plain one would express our meaning. The sense to be expressed, is the main point, and language is only the vehicle of communication. The affectation which leads a man to sacrifice the object for which he speaks, to the reputation of being an erudite or elegant speaker, is altogether beneath the dignity of the sacred office.

* Witherspoon ridicules this vanity in another profession. "I was acquainted," says he, "with a physician, who, sitting with a lady in her own house, and being asked by her, 'Doctor, are artichokes good for children?' answered, 'Madam, they are the least fitulent of all the esculent tribe.' 'Indeed, doctor,' said the lady, 'I do not understand a word of what you have said.'"

But if common sense condemns such affectation in a medical practitioner, who is entitled to peculiar indulgence for technical phraseology, how much more unbecoming is it in a minister of salvation?

Who would expect "a teacher of babes," to ransack the resources of etymology, and to speak of the "lapsed state of man," and the "moral adaptation of things," when his proper business is to discuss the great and simple truths of the gospel, in the plainest manner? It is a familiar anecdote of the distinguished Prelate, Archbishop Tillotson, that before he delivered his sermons, he sometimes read them to an illiterate old lady of good sense, that by the aid of her remarks, he might reduce his style to the level of common capacities.

It was quite another kind of men to whom Echard referred, with some severity, in his book entitled, "Contempt of the clergy." "There is," said he, "a sort of divines, who, if they do but happen of an unlucky, hard word all the week, think themselves not careful of their flock, if they lay it not up, and bestow it among them, in their next sermon."

Another caution to be observed is, that common words should not be used in an uncommon, abstract, or philosophical sense. "I was well acquainted," says Witherspoon, "with a divine many years ago, who began a prayer in his congregation, by addressing Jehovah as the simplest of all beings;" which incensed his hearers to such a degree, that they accused him of having spoken blasphemy; whereas the man only meant to say, that God is philosophically simple and uncompounded, although different from the grossness and divisibility, or as it is sometimes more learnedly called, the discernibility of matter." The wearing of a plain word from its common acceptation, to one that is scientific or abstract, is much more improper in prayer than in preaching; because in a devotional exercise, all explanations of terms is inadmissible, and all display of erudition is intolerable.

There is a sort of metaphysical obscurity in terms, borrowed from a recent nomenclature of polemic theology, and employed to some extent in sermons. Preachers who fall into it cannot, for example, use the plain, scriptural word heart, but instead of it say, "generic volition,"—"predominant purposes," &c. The obscurity of metaphysical periphrasis is attended with no imaginable advantage in preaching, unless it be, that it enables the preacher, when hard pressed with difficulties, as he possibly may be, to make his escape by saying to a troublesome inquirer, "you did not understand me."

There is one more violation of simplicity in the style of sermons, which the preacher should avoid; I mean the display of extensive reading. The practice of introducing scraps of quotations from classical authors, if carried beyond very moderate limits, even in literary compositions, is so repulsive to men of taste, that it is much less prevalent now than it was in some former periods. At this day, pedantry in the pulpit, is much more likely to show itself in exotic phrases, in far-fetched rhetorical figures, in citing the apothegms of illustrious men, and especially in obtruding upon plain hearers, the names and the opinions of learned writers. To seek the admiration of others by solving difficulties which we ourselves have created, is an artifice unworthy of any respectable man. "It is not difficult," says Usher, "to make easy things appear hard; but to render hard things easy, is the hardest part of a good orator and preacher."

But when there is no affectation of this sort, the habits of a cultivated mind, may deceive a preacher; and he may, imperceptibly to himself, take it for granted that his language is intelligible to his hearers, because it is so to himself. "The extent of his knowledge," says a competent judge on this subject, "the quickness of his perception; his ability to grasp a wide, and to unravel a complex subject, to appreciate the force of arguments, and to keep up his attention without fatigue, during a long and arduous investigation; these advantages place him at a distance from uncultivated minds. But when in addition to the difficulties he must encounter from these causes, he speaks a language widely different from that of the mass of his hearers, in its copiousness, its arrangement, its images, and its very terms; he will evidently be in great danger of being generally obscure, and frequently, almost unintelligible to them. The words of Latin and of French derivation in our language, are extremely numerous; and a large proportion of them are completely naturalized, among men of education. They are so perfectly familiar to the ear of a scholar, that he has no conception before he makes the trial, how many of them are never found in the vocabulary of the lower classes. When a young man, therefore, accustomed to the language of erudition, laden with school and academic honours, finds himself the pastor of a country congregation, what is his duty? Not indeed to adopt a barbarous and vulgar phraseology;—but, like a missionary lately arrived in a new region, or like an inhabitant of another planet dropped into a village, he must study the habits of mind, and the language of those among whom he is placed, before he can prosecute his ministerial labours with effect."

The effort required in this case, well becomes one whose honour it is for Christ's sake, to be the servant of all. Concerning the simple rhymes composed by the great reformer, for the sake of the vulgar, it has been well remarked; "For these ballads Luther may receive a greater reward at the last day, than for whole shelves of learned folios. Vanity may make a man speak and write learnedly; but piety only can prevail on a good scholar to simplify his speech, for the sake of the vul-

gor.* Such a preacher, though his worth may be overlooked by the unreflecting now, will one day have a name that 's above every name, whether it be philosopher, poet, orator or whatever is most revered among mankind." As examples of simplicity, without vulgarity in the pulpit, I might name Fenelon, Cecil, Bradley, Payson, and perhaps John Robinson.

The second quality requisite in the style of Sermons, is **FRIVOUSNESS**.

In some departments of oratory, ridicule may be employed with propriety, and with great effect. In the hands of the senator or pleader, this instrument often has an irresistible edge, when argument is unavailing. But the dignity of the pulpit rejects the aid of this weapon. I do not say that satire in sermons is never admissible; but it is always dangerous, and almost always mischievous.

If the graver sort of irony, employed for sober purposes, can seldom be indulged in the pulpit, what shall we say of that unmeaning levity and witticism of language, which is sometimes heard in sermons? The preacher trifles in this manner, under the pretence of keeping up the attention of his hearers. But what attention does he desire; and for what purpose? Not the attention of the theatre or the circus; but the attention of immortal beings, to a message from God. Let him not then degrade his office and himself, by a profligate levity.

But soiousness in the pulpit is inconsistent, not merely with great sarcasm and witticism, but with that affected smartness of expression, and that exuberance of sparkling embellishment which betray at once a puerile taste and a heart unaffected with the great subjects of religion. Bates says, "This is like Nero's lading his galleys from Egypt with sand for the wrestlers, when Rome was starving for want of corn."

This leads me to notice a third excellence in the style of sermons, which is **EARNESTNESS**.

Let me not be understood to recommend that false animation which characterises every species of artificial eloquence. All that vain parade and pomp of elocution in which the speaker's effort is to exhibit himself, and not his subject, is contemptible in a lawyer, but in a minister of the gospel it is unpardonable. "Shall those," says Fenelon, "who ought to speak like apostles, gather up those flowers of rhetoric which Demosthenes, Manlius, and Brutus trampled on? What could we think of a preacher who should, in the most affected jingle of words, show sinners the divine judgment hanging over their heads, and hell under their feet? There is a decency to be observed in our language, as in our clothes; A disconsolate widow does not mourn in fringes, ribands, and embroidery; and an apostolical minister ought not to preach the word of God in a pompous style, full of affected ornaments. The Pagans would not have endured to see even a comedy so ill acted. I love a serious preacher, who speaks for my sake and not for his own; who seeks my salvation, and not his own vain glory. He best deserves to be heard who uses speech only to clothe his thoughts, and his thoughts only to promote truth and virtue. A man who, has a great and active soul needs never fear the want of expressions. His most ordinary discourses will have exquisite strokes of oratory, which the florid haranguers can never imitate. He is not a slave to words, but, slowly pursue the truth. He knows that vehemence is, as it were, the soul of eloquence."

When a prelate inquired of Garrick, why the theatre exhibited so much more eloquence than the pulpit, the actor replied—"We speak of fictions as if they were realities; you speak of realities as if they were fictions." Let a stammering peasant be put to plead for his life, and he is eloquent. Let a minister of the gospel be deeply impressed with the weight of his business, and he will be eloquent. He will make you understand him, for he understands himself. He will make you feel, for he feels himself. The highest order of pulpit eloquence is nothing but the flame of enlightened piety united with the flame of genius. When this glows in the bosom it sanctifies and concentrates all the powers of the mind. It makes even the stripling warrior "valiant in fight," and enables him to cut off the head of Goliath with the sword wrested from his own hand.

Would you know the difference, then, between the pulpit declaimer and the pulpit orator? It is this: the former preaches for himself, the latter for God. One seeks the applause of his hearers; the other, their salvation. One displays before them the arts of a fine speaker; the other assails them with the lightning and thunder of truth. One amuses the fancy; the other agitates the conscience, forces open the eyes of the blind, and storms the citadel of the heart.

The style of declamation may, indeed, be perspicuous; but its perspicuity differs as much from that of fervid eloquence, as the transparency of ice differs from the glowing transparency of melted glass issuing from the furnace.

"Do Youz Best."—"When I was a little boy," said a gentleman one evening, "I paid a visit to my grandfather, a venerable old man, whose black velvet cap and tassel, blue breeches, and huge silver knee-buckles, filled me with great awe. When I went to bid him goodbye, he drew me between his knees, and placing his hand on my head, said—Grandchild, I have one thing to say to you: will you remember it? I stared into his face, and nodded, for I was afraid to promise aloud.—'Well,' he continued, 'whatever you do, do the best you can.'

* Augustine says, "Of what value is a golden key, if it will not open what we wish?—and what is the harm of a wooden one, if it will accomplish this purpose?—since all we seek is to obtain access to what is concealed."

"This in fact was my grandfather's legacy to me, and it has proved better than gold. I never forgot his words, and I believe I have tried to act upon them. After reaching home, my uncle gave Marcus and me some wedding to do in the garden. It was Wednesday afternoon, and we had laid our plans for some thing else. Marcus fretted and was ill-humoured at his disappointment, had not more than half done his work; and I began pretty much like him, until my grandfather's advice came into my mind, and I determined to follow it; in a word, 'I did my best.'—And when my uncle came out, I shall never forget his look of approbation, as his eyes glanced over my beds, or the sourscape he slipped into my hands afterwards, 'because,' as he said, 'my work was well done.'—Ah, I was a glad and thankful boy, while poor Marcus was left to studge over his beds all the afternoon.

"At fifteen, I was sent to the academy, where I had partly to earn my own way through the course. The lessons came hard at first, for I was not fond of study; but grandfather's advice was my motto, and I tried to do my best. As a consequence of this, though I was small of my age, and not very strong, my mother had three offers for me before the year was out, and one was from the best merchant in the village, a place, in whose store that was considered very desirable. When I joined the church, I tried to do the Lord's work as well as I did my own; and often when I have been tempted to leave the Sunday-school, or let a small hindrance keep me from the prayer-meeting, or get discouraged in any good thing, my grandfather's last words, 'Do the best you can,' have given me fresh courage, and I would again try; for if we do what we can, we can safely leave the rest with God."

Here, then, was the key of this man's character. He is considered one, of the best business men, one of the best citizens, one of the best officers in the church, one of the best friends of the poor, one of the best neighbours, fathers, husbands, friends, in a word, he is universally beloved and respected. And what is the secret of it all? He always tried to do the best he could. Let every boy and girl take this for their motto. Acted upon, it will do wonders for you. It will bring out powers and capabilities which will surprise and delight yourselves and your friends. "Do your best," or as the Bible has it, "Whosoever thy hand findeth to do, do it heartily as to the Lord."

A CONTRAST.

Kirwan, (the Rev. Dr. Murray of Elizabethtown,) has written another contrast between Bedini, the Pope's Nuncio, and Dr. Duff. Speaking of the departure of Bedini, he says—

A day or two previous to the sailing of a steamer for England, a few men, muffled, and looking suspiciously around, might be seen crossing to Staten Island, where they were hidden away by some friend, as were the spies of Joshua in Jericho by Rahab. On the morning of the sailing of the steamer an old "Tag" might be seen prancing its way to an adjacent wharf. As it put forth no pretensions to be a boat for passengers, no decent person thought of noticing it. As the noble steamer fired her signal guns for departure, the muffled gentry made their way to the Tag, which swung from her moorings as soon as they stepped on board. She paddled into the stream. Bedini was smuggled on board the steamer; and thus he passed from our shores amid appalling fears and terrors, which made the little hair left by the priestly razor on his head to stiffen into straight lines, and without a solitary being to bid him farewell. We take it for granted that his priestly attendants were rejoiced to get rid of him.

It is said that when he got fairly on board, he commenced most devoutly kissing a crucifix, and that when he got quietly seated he read his missal with race-horse rapidity. When during the voyage, the winds of February rolled up the waves of the Atlantic into stormy billows, it is said he manifested great terror. And when he got safely to London he wrote back for our edification, the famous letter of Feb. 17th, to the Archbishop of Baltimore, in which he seems to weep with rage, to pray like Lucifer, to laugh like a hyena, to deny alleged charges so as to prove them, and in which, after gravely informing us that he sent "a number of pictures of the Blessed Virgin of Rimini," "the portentous moving of whose pupils" has rendered it "a picture so blessed and so full of celestial inspiration," he offers the following prayer to "the blessed Lady of Rimini";—"O may this most powerful mother of the God-Man, console with her celestial glance, so many of her children who will seek in her maternal heart, the fountain of so many graces; and may she in so many others also, who, barked in the blood of her Son, still obstinately refuse to call her their mother, work not the less rare prodigy of opening their eyes." This letter should be preserved in every museum of the world as a fair specimen of the literature of the Roman priesthood—of the progress of the Italian mind—of the animus of papal ecclesiastics, and as the most wonderful sample of unadulterated balderdash which this age has produced. With this famous letter poor Bedini has disappeared from view; but whether he has gone to Thebes, or has taken some other route to Brazil; or whether he is stirring up the Holy Father to seek redress for his "discourteous and insulting treatment," which was sufficient to cause "any nation to descend a thousand degrees in the scale of its dignity," is not known. Only one thing is certain, we shall not soon again see the like of Monsieur Archbishop Gaetano Bedini.

He thus describes in contrast the departure of the distinguished missionary:—

The last week of his sojourn amongst us, was the best week of our Religious Anniversaries. Who that heard him at the Anniversary Convention, before the Christian Union, the Tract and Bible Societies; before the Presbyterian, or the American Board of Foreign Missions, can ever forget the thrilling eloquence, and the apostolical zeal with which he urged the various tribes of Israel to go up and to possess the land. Nor were his words finely arranged for the occasion, and elegantly delivered, falling upon the audience like snow-flakes upon the running stream, and forgotten by speaker and hearer at the close of the service. They were words from the heart which all felt, and which will never be forgotten. They were nails driven into a sure place. He there scattered seed broad-cast, which will bear fruit long after he has fallen to sleep on the banks of the Ganges.

The morning of his departure was one of thrilling interest. He was the guest of Robert L. Stuart, Esq., who entertained him and his friends with princely hospitality. There, surrounded by the family of his host, and a few of his more intimate friends, he led in the morning prayer; a scene never to be forgotten. After attending to a few items of business, he went, with his friends, to a meeting for prayer in the church of the Rev. Mr. Thomson. The church was nearly filled with ministers and people. The services were closed by Dr. Duff in a few simple, sublime words of farewell, and with the benediction. And such was the throng to shake his hand in a responsive farewell, that with difficulty he could enter the carriage which was to convey him to the steamer. But the scene at the steamer defies description. The wharf, and the noble Pacific were crowded with clergymen, and Christians, assembled to bid him adieu. Many could only take him by the hand, weep, and pass on. Never did any man leave our shores so encircled with Christian sympathy and affection. All felt that that was to be a final adieu, and they mourned most of all that they should see his face no more.

When ordered to the wharf from the steamer, the people sought every point where they could catch a last glimpse of him. As the noble boat slowly, but majestically moved from her berth, not a word was uttered. Some held up a white handkerchief—some waved a hat. But not a word was uttered! The swelling emotions of all, forbade applause, or utterance. We looked as long as we could discern his countenance, and then we turned away, praying to heaven that his voyage homeward, and then Eastward, might be as safe and as prosperous as his visit to our shores had been popular and useful. No such man has visited us since the days of Whitefield.

LUTHER'S BIBLE.

The nine years which had elapsed between the day when Luther took his degree at Wittenberg, swearing to "teach according to the authority of the Holy Scriptures," and the diet at Worms (1521), had witnessed great changes. The monk of Erfurt had become a world's talk. His gospel—at once his, and Paul's and Christ's—had resounded from the plains of Saxony to the walls of Rome, to Paris, and even to London.—Princes and communities admired and loved him, and thousands were ready for his life to lay down their own.

But the results of his teaching up to this time were faulty in two respects. The Reformation had become concentrated in his person. He was all but worshipped by many of his followers, and when the report was spread that his corpse had been seen pierced through and through, multitudes swore to avenge his death. "The only means left to serve ourselves," said a Roman Catholic to the Archbishop of Mentz, "is to light torches, and to look for Luther over all the world till we find him, and restore him to the nation that demands him." If this excessive admiration and dependence bespoke danger of Luther's humility, it bespoke danger no less imminent to the interests of evangelical truth.

Moreover, widely as the great doctrine of salvation by grace had been diffused by Luther's preaching, it had not as yet altered the outward forms of the church. Justification by faith had, as a doctrine, effected a lodgement in the hearts of many who never dreamed of questioning the Papal authority. Luther himself had earnestly proclaimed it, and had denounced the corruptions and many of the practices of the Romish Church without abandoning her communion. Thousands had embraced the new faith, and yet they observed the rites and discipline of the ancient creed. In Saxony, and even at Wittenberg, where the Reformation had gained a firm footing, the ritual of the Papacy continued in its accustomed pomp. Priests inveighed in the pulpit against the mass, and then came down to the altar, and, offering up the host of God, seemed still to work some unspeakable transformation. The faithful still visited favourite shrines, though knowing that there was no other name under heaven given for salvation but the name of Christ; and votive gifts were hung up on the pillars of the churches by men who yet ascribed the praise of their deliverance unto God. "There was a new faith in the world, but no new works; the spring sun had appeared, yet winter still bound all nature in its chains."

No one can defend these inconsistencies; but they were natural, and even in some respects advantageous. Had Luther commenced the Reformation by seeking to abolish the mass, the confessional, and forms of worship, he would probably have failed; and the Reformation would have become a question, not of inward life, but of outward devotion.—

and acting ever as he felt, he commenced his work with great and with these only at first was he contented. He preached men's souls, and Christ's sufficiency. His ideas wrought upon men's minds, first in the hearts, and then prepared them to cast off the usages and errors which contradicted the simplicity of His first revealed truth in doctrine, and now do "time must carry truth into the forms of the Church and into social life." Dogmas are already shaken, the practices which rest upon them begin also to shake. But the whole must be overthrown.

This double imperfection of the Reformation has now to be remedied. The truth must be built, not upon Luther's books, but upon the Word of God. This is the first want: Truth, moreover, must be applied to all institutions and practices, ecclesiastical and social. This is the second; and for both men need the Bible.

How extensive is the *prison literature* of the Christian Church! It was from "his place of Confinement" in Aberdeen that Rutherford sent forth many of his letters. The "certain place" of which Bunyan lighted, and where he wrote his matchless allegory, was Bedford jail; and to the castle of Wartburg we owe Luther's version of the New Testament. Already had the great reformer translated several fragments of Scripture. The seven psalterial psalms were published in 1519, and these attempts had been welcomed with avidity. The New Testament had recently been issued for the first time in the original Greek by the Roman Catholic cardinal Ximenes, and the Roman Catholic scholar Erasmus. The Vulgate, though on the whole an excellent version, was faulty in many places, and was accessible only to the learned. Earlier German editions were unidiomatic and costly. The time seemed come, therefore, for a new translation. Luther had leisure for it. His friends urged him to prepare it, and their voice, echoed by providential dispensations, he regarded as the voice of God. His ideas of what was required in a translator may be gathered from the history of his life. He had for years been studying the Hebrew and Greek originals with unparalleled diligence and great success. He resolved, he tells us, to use no learned or courtly words, but such as were simple and vernacular. He sought "assistance and advice wherever" he believed he could obtain them. He held that "if ever the Bible is to be given to the world, it must be done by those who are Christians, and have the mind of Christ; independent of which," he adds, "the knowledge of language is of no avail." And, lastly, he entered upon his work under the deep conviction that the eternal interests of man were connected with his success. "Let this one book," says he, "be on all tongues, in all hands, under all eyes, in all pens, and in all hearts." To the cross for righteousness was the substance of his teachings, and to the Bible for light. "Reason," said Luther, "thinks, Oh! if I could only for once hear God, I would run for him to the World's end. Hearken, O man! my brother! God, the Creator of heaven and earth, speaks here to thee."

His work was hardly finished when he gained his liberty; and, having revised his version with the help of Melancthon, one of the first Greek scholars of his age, he prepared to send it to the press. With great zeal the work of printing commenced. Three presses were employed, and as many as ten thousand sheets were struck off every day. At last on the 21st September, 1522, the complete edition of three thousand copies appeared, with the simple title, "The New Testament—German—Wittenberg; no name being appended. Henceforth any one could procure the Word of God in German for half-a-crown.

The success of this version was unexampled; in a couple of months the whole edition was disposed of, and in December a second edition was issued. Within ten years as many as sixty-eight editions were printed, thirty at Wittenberg and Augsburg, and thirteen at Strasburg. As the first edition was passing through the press, Luther commenced the translation of the *Old Testament*, and in 1530 the whole Bible was published.

The result surpassed all expectation. The new version was written in the very spirit of the sacred books, in a yet virgin tongue, which now for the first time displayed its richness and flexibility, and delighted all classes, the humblest as well as the most exalted. It was immediately regarded as a national work, and has never lost its place in the literature of Germany. It fixed and still preserves the German language. Henceforth, moreover, the Reformation was no longer in the hands of the reformer. Luther retired, giving men the Bible; God Himself appeared, and men listened to Him. Hitherto the Reformation had affirmed the doctrine of justification, had denounced monasticism, and more recently had set aside the mass; but it had done no more. In one writing a solitary truth had been set forth, and an error had been denounced in another. The ancient system was every where shaken, but a new system, whether of truth or of duty, to occupy its place, was wanting. That want the publication of the new Testament supplied. While Luther was shut up at Wartburg, Melancthon had sketched his work on "Theological Common-places," and had presented a system of doctrine and practice solidly based, and of admirable proportions; a system remarkable for its simplicity and scripturalness. The Bible justified the system, and it proved itself to be, as Erasmus described it, a "complete army ranged in order of battle against the pharisaical tyranny of false doctors." Luther's admiration of it was unbounded. He himself had been labouring to quarry from Scripture single stones; here they were collected into a majestic edifice. "If you wish to be theologians," said he, "read Melancthon." In seventy years this work passed through sixty-seven editions, without counting translations. Next to the Bible, it contributed most to the establishment of the evangelical doctrine; but without the Bible it would have been powerless.

Nor less remarkable was the effect of printing the Scriptures by the German nation. They now studied the New Testament with eagerness. They carried it with them wherever they went, and many of them knew it by heart. The Vulgate stirred the inquiry of scholars; but with the publication of Luther's version Christianity issued from the school and the church and seated herself by the hearths of the people.

The excitement, created among the enemies of the Reformation by this version, was proportionate to the joy with which it was received by the reformed. The monk in his cell, and the prince upon his throne, uttered cries, now of anger and now of fear. The King of England denounced the work to the Elector Frederick and to the Duke of Saxony. The governments of Austria and Bavaria ordered all copies to be placed in the hands of the magistrates, and many were burned. The success of these edicts, however, was by no means equal to the hopes of those who issued them. "Ever after my injunctions to the country," says the Duke of Saxony, "many thousand copies have been sold and read in my dominions."

To counteract its influence, many Roman Catholic versions were also published. Emener, one of the councillors of the Duke of Saxony, issued the first; but his version proved a mere transcript of that of Luther, a few alterations in favour of some of the tenets of the Church of Rome alone excepted. An edition with ample alterations was made by the monks of Knetock in Lower Saxony. In 1534 another monk attempted a new version from the Vulgate with the same design. He confessed himself, however, to be unacquainted with the originals, and produced a mere transcript of Luther's; another of his opponents, John Eckius, of Jagolstadt in Bavaria, published the Old Testament in 1537, substituting a correct edition of Emener's New Testament, and this version, corrected from time to time has often been reprinted. Various other Roman Catholic versions have been made; one in 1631, by Casper Uienborg, under the patronage of the Elector of Cologne; another, in 1605, by Willman and others, at Ratisbon; another in 1812, by the brothers Van Yae; another, by Gosner of Munich, in 1815; and another by Kistemaker, at Munster, in 1825. All, however, are on the basis of Luther's version, and it illustrates his influence to notice that in the German Polyglot Bible, published in 1843, the editors give the text of Luther and give in the margin the variations of the most important German versions. "It is very perceptible," said Luther, "that Papists, from my translation and other German works, have learned to preach and write in German also, and steal, as it were, my own language from me without giving me the thanks which are my due, but rather use it in new assaults upon me. However they are perfectly welcome, and it is well pleasing to me that I have thought even ungrateful pupils." "I seek not fame. My conscience bears me witness that I have consecrated all my powers faithfully to the work, and no sinister motives have influenced me; for I have not received the smallest recompence, neither sought it, nor yet my own glory. God is my witness, that I have done all from love to God and to the brethren."

Though we speak of this version as Luther's it must not be supposed that the other reformers had no share in the work. Days and months were devoted to it by others as well as by himself. For many weeks together a large party of the most eminent scholars of Europe might have been noticed in Luther's rooms. Luther presided, having before him the Latin, Hebrew and new German Bible; Melancthon, an insignificant, spare man, opened his Greek books, the Seventy, or the New Testament; Creuziger had in his hand the Hebrew and Chaldee Scriptures; Bugenhagen, or Pomeranus, the Vulgate; Dr. Bugenhagen and Justus Jonas, the Rabbinical paraphrases. Each gave his views on the passage under consideration, and Master George Borer marked them down. Days were thus devoted to a single verse. The edition of 1541 contains the results of all these labours; and Luther's own copy—a copy constantly used by him, after having passed through several hands, including Bugenhagen's and Melancthon's—is now in the British Museum. The version of Luther is the basis of several versions. On it are founded the Belgic versions, of 1536; the Swedish versions of 1541; the Danish versions, of 1550; the Icelandic or Norse, 1584; the Finnish, 1542; and an early Dutch version of 1569. A German-Swiss translation was made by Leo Juda, 1525-9; and in 1667 a revised version, in the same tongue, was published at Zurich. These languages (the Finnish excepted) all belong, with the German, Saxon, English, and Gothic to the Teutonic family of tongues.—*The Bible in all Languages.*

OUR COMMON SCHOOLS.

The Chief Superintendent's Report for 1852, has just been published. The following items we copy from the *Christian Advocate*:—

We find the statistical tables amply set forth in the Report before us, that during the year ending December, 1852, there were 3,317 School Sections in operation. The number of Schools in operation was 3,010, being 9 more than was reported the year previous. The whole number of children between the age of 5 and 16 reported in 1852, was 262,755, being 9,333 more than was reported for 1851. After allowing for the number of children attending private and other schools, it appears that more than 60,000 children in Upper Canada were not attending any school in 1852. The average portion of the year during which the schools were kept open was ten months and 21 days. The total amount expended for Common School purposes during the year was £138,015 11s 6d.

The whole number of Teachers employed during the year, was 3,488—being 111 more than in 1851. Of this number, 2,541 were males and 847 females. The religious faith of the Teachers is given as follows: Methodist, 921; Presbyterian, 902; Church of England, 733; Roman Catholics, 350; Baptist, 200; Congregationalist, 69; Quakers, 45; and all other forms of faith, 135. According to the returns there were 435 first class teachers; 1,444, second class; and 1,460, third class. The average annual salaries of male teachers, without board, £83 6s; and £62 17s with board; and of female teachers, without board, £52 12s; and £32 1s with board. Although these rates show a little increase on the year preceding, there is still great room for improvement.

It is gratifying to notice that the Free School System is rapidly gaining in popular favor. The number of the Free Schools reported is 901, being an increase of 46 during the year; in addition to which, 429 are reported as partly free—making in all 1,330 that are supported in part or altogether, by a self-imposed tax upon property. The remaining 1,650 schools were supported by Provincial and Municipal Grants, and by rate-bill.

Another pleasing fact we observe, is, that the Bible and Testament are read in 1,890 schools; being an increase during the year of 142 schools in which the sacred writings are read. We hope there will be a still greater increase in the number of these schools another year, and sincerely do we trust that the day is not far distant, when the Holy Scriptures will be read in every common school in the Province.

A GREAT MAN'S MOTHER.—When Washington arrived at Fredericksburg, Virginia, where his mother resided, on his return from Yorktown in October, 1781, the people came in crowds to greet him, but his mother, though proud of her son, was unmoved by the honors paid to him. When the triumphal procession entered the town, she was preparing yarn for the weaving of cloth for her servants, and was thus occupied when her honoured son entered the house. "I am glad to see you, George; you have altered considerably," were her first words, and during the whole interview not a word was said about either, of his glorious achievements. The next day she was visited by Lafayette, who spoke to her in glowing language of the greatness of her son. Her simple and memorable reply was, "I am not surprised, for George was always a good boy."

A MINISTER'S RIGHT.—As Rev. Dr. John M. Mason stopped on morning to read a theatrical placard in Broadway, a distinguished actor seeing him said to him, "Good morning, sir; do ministers of the gospel read such things?" "Why not, sir?" replied the doctor; "ministers of the gospel have a right to know what the devil is about, as well as other folks."

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