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# THE CANADIAN

## United Presbyterian Magazine.

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VOL. V.—TORONTO, OCTOBER 1, 1858.—No. 10.

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### Miscellaneous Articles.

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#### UNITED PRESBYTERIAN CHURCH HISTORY.

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BY THE REV. DR. FERRIER, CALEDONIA.

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Having taken notice of the Synod's procedures in regard to National Education, and of the wise, consistent, and honourable principles held on this subject, we proceed to look at a wonder-working scheme for exciting emulation among Students in the Universities, and at the Theological Hall, and for elevating the standard of literary, philosophical, and theological attainments. It is the Scholarship Scheme, as it is called, which originated in the Secession Church a short time before the Union in 1847; and, which, since that period, has been carried on with much liberality and zeal on the part of its promoters, and has been followed by vastly beneficial results to the Students at every stage of their College Curriculum, and Theological Course.

The object of the Scholarship Scheme is to provide funds for giving assistance and encouragement to deserving Students in the prosecution of their studies, not as a charity, but as a stimulus to diligence, and to the energetic prosecution of the various branches of learning. The money is given as the reward of merit for diligence and high attainments in different studies. It is astonishing to see the emulation it produces, and delightful to calculate on the important effects it seems destined to have on the talents, condition, and energy of our future Ministry.

The Scheme was laid before the first meeting of the United Presbyterian Synod, and adopted, and a Committee was appointed to superintend and direct its operations. In May, 1848, the Committee gave in a report, and the Synod expressed their grateful thanks for the excellent manner in which the important business had been conducted, and also their gratitude to the benevolent individuals who had contributed liberally to the

fund, especially to Mrs. Wilkie for the tender of a valuable Scholarship of thirty guineas annually, in memorial of a departed son—called the Charles Wilkie Scholarship.

There were two competitions for Scholarships in 1848: one at the opening of the Divinity Hall in August, with twenty-eight Students, of whom twelve obtained Scholarships of £10 each; and another at the commencement of the Session of the University in the beginning of November, with seventy-five Students in Literature and Philosophy, of these thirty-four obtained Scholarships—thirty of £10 value, and four of £15. The University Students are first brought under a preliminary examination of their religious knowledge, which is not intended as part of the competition, but simply to mark the importance attached by the Committee to a knowledge of the first principles of the oracles of God, and this examination operates as a check upon persons going forward who might be found grossly ignorant of Divine truth, it being always understood that such as propose to compete are looking forward to the Ministry in the United Presbyterian Church. After this religious examination the competition proceeds on the different branches of College study.

The Charles Wilkie Scholarship, this year, was intended to be awarded to the most distinguished competitor of the fifth theological year. But only one Student came forward; and he, of his own accord, and most honorably to himself, proposed, being alone, to withdraw, to which the Committee reluctantly agreed. With the consent of the munificent Foundress, it was, on this occasion, divided into three equal parts, and given to Students who had not received, but were deserving of, Scholarships.

The Committee had occasion to remark, with pleasure, that both classes of Students had acquitted themselves most creditably, and in a degree greater than on former similar competitions. They felt themselves warranted to conclude that the scheme had already produced highly beneficial results. Indeed, it seemed to stimulate and advance, not the competitors alone, but the whole body of the Students.

The character, design, and effects of this Scholarship Fund will be more fully apparent by a few extracts from the successive annual reports of the Committee.

“The Committee may state the satisfaction they had in observing that a goodly proportion of the academical honours dispensed by the several Universities, at the close of the Session, have been borne off by our successful competitors, and the no less satisfaction, mingled, perhaps, with some degree of pride, with which they have learned that, at least, one who was unsuccessful with us, obtained by competition, a College Bursary at the opening of the Session, and retired laden with honours at the close. Nor does this reflect the slightest discredit on either the Committee, or on the Faculties, or Professors of the Universities, as having arrived at opposite conclusions; for, in the first place, the bodies of competitors were different, and, secondly, what specially deserves attention, the subjects of competition with us were much more extensive than at College. There, competition, especially for Bursaries, is generally limited to Latin, or, at most, extended to Greek; and, in the case now referred to, the Student was found by this Committee to excel in these branches, and his failure

was occasioned by his deficiency in departments of learning of which the Universities have, hitherto, with questionable propriety, taken no cognizance. Indeed the Committee regard it as not the least valuable feature in their plan, that they have considerably extended the basis, if not of study, at least of examination,—a circumstance which they flatter themselves will contribute materially to a sound and solid education among the future candidates for the Ministry in our church. Amongst the branches they have introduced, they attach very special importance to English Literature, which has hitherto been sadly neglected by numbers who have passed creditably through a College Curriculum.”

“The Committee humbly conceive that the Scholarship Scheme has many and strong claims on the continued sanction and countenance of the Synod, and trust that no hazardous experiments will be made on its constitution. It is already beginning to yield excellent fruits, of which it is promising to become rapidly still more productive. It, to a great extent, answers all the benevolent and useful purposes of a charity, while it gives occasion for none of the disagreeable feelings which necessarily attend everything which really does partake of that character. It, at the same time, embodies in it principles which afford complete security against those pernicious consequences which have been invariably found to flow from all educational institutions of an eleemosynary kind, by which advancement to a profession is made easy. It has already increased the number of individuals in a course of academical training with a view to the Ministry, and thereby contributed to secure us against a deficiency, of which some other denominations have to complain. It has mitigated the hardships which many, honestly and independently struggling to qualify themselves for the Ministry, had to endure, and by which their health was wasted, and their spirits oppressed. It has furnished both incentives and facilities for study which most otherwise have been wanting; and, in short, extending its influence far beyond those who immediately and directly avail themselves of its benefits; it is, by a most salutary contagion, leavening the whole mass. It is undoubtedly elevating the standard of education; especially it is giving to the learning of our youths a greater degree of exactness and precision, which is eminently fitted to qualify them for becoming such Ministers as our age and our country are imperiously demanding—Ministers who, besides being adapted for performing the more usual parts of official duty, shall be found, under God, not unprepared for grappling with those newer and more subtle, and, if the expression may be used, more spiritual forms of infidelity, which are said to have originated abroad, but are, unhappily becoming lamentably prevalent at home.”

“It only remains that the Committee give devout and earnest expression to those feelings of affectionate interest and kindness for the Students, which have been engendered by intercourse with youths of such respectable attainments and excellent promise, whose whole deportment towards the Committee has been in the highest degree honourable and correct.—The Angel which redeemed Jacob from all evil bless the lads, and make them in due time pastors of our churches—more able and faithful—more honoured and useful—than those whose places they shall fill.”

In 1852, the Committee report that during the last twelve months the Scheme of Scholarships had maintained its peaceful and successful work-

ing, that the number of the competitors exhibited, on the whole, no diminution, and that the examiners were satisfied that the standard of attainments was steadily rising.

It had already been proposed to raise a capital for investment of £10,000, with a view to give stability to the Scheme, and nearly the half of this sum had been raised. In 1853, the Synod, therefore, expressed their grateful sense of the kindness of the regular subscribers, and of those friends who had contributed with a view of raising this principal of £10,000, of which the annual interest was to be available for Scholarships.

In 1855, the Committee reported that at the last annual examination there competed—of Students attending the University—fifty-three, and of Theological Students twenty-six. To the former twenty-seven Bursaries were awarded of the value of £10 each; and to the latter nineteen of the same value, with the exception of the Wilkie Scholarship, of thirty Guineas, which was given to the most distinguished Theological Student of the fifth year. The whole voted on this occasion amounted to £480.

The most important matter which now came before the Committee was a suggestion of Synod—That the efficiency of the Scheme might, perhaps, be better promoted by offering Scholarships in a larger proportion than hitherto to the University, rather than the Theological Students.

“This point,” say the Committee, “was made the subject of anxious and lengthened consideration. Comparatively little difficulty was felt as to the hardships that might be sustained by the withholding of grants from the Theological Students, for it was obvious that they were placed in circumstances greatly more favourable to the prosecution of their studies than those who were just commencing, or were engaged in following out their literary and philosophical curriculum. But, in regard to the latter, it was admitted that there was a danger of encouraging persons anxious to secure for themselves the advantages of a liberal education, but who might at the close of their College course, if not sooner, betake themselves to mercantile, or mere literary pursuits. Looking carefully at the whole case, at the end which the Scholarship Scheme proposes, and at the means at command for its accomplishment, the Committee came unanimously to the following conclusion, which they respectfully submit to the judgment of this Court:—Agreed to recommend to the Synod that the Scholarships shall be altogether withdrawn from the Theological Students, and confined to those who are attending the Universities; and that, in order to strengthen the security that those who enjoy the benefit of Scholarships shall adhere to their design of prosecuting their studies, with a view to the Holy Ministry in connection with the United Presbyterian Church, the following questions shall be put to them:—‘Is it your present purpose to prosecute your studies with a view to the office of the Ministry in the United Presbyterian Church, and should you see cause afterwards to change your intention in this respect, do you feel that it would be your duty, should Providence enable you, to refund the amount advanced to you by the Committee?’”

This recommendation was agreed to by the Synod; and, further, the Court expressed its strong interest in the success of the Scholarship Scheme, and its hope that it might receive that support throughout the Church to which it was entitled, and empowered the Committee to use such means as

they shall deem proper for procuring donations, subscriptions, and collections in aid of the Fund.

Next year the Committee reported that the benefit of the Scheme had been confined to University Students, that sixty-seven had competed, of whom thirty-two had received Scholarships, that the Scheme is accomplishing the ends for which it was instituted, that active measures are being devised for raising funds, and that by next meeting of Synod it is hoped a favourable report may be given in on this matter.

Much activity has all along been put forth to realize the grand sum of £10,000 for permanent investment, and many liberal subscriptions have been given or promised towards it. John Henderson, Esq., of Park, who is always foremost in measures of Christian philanthropy, subscribed the munificent sum of £1250, and undertook to be Treasurer, and to be responsible for whatever amount might be committed to his trust. Other liberal subscriptions have been obtained, some of these are from persons belonging to the Free Church and other denominations. Latterly the Trustees of the Ferguson Bequest had voted a grant of £1000 in aid of this fund; and nearly £500 had been contributed by friends in Scotland and England in the course of the year 1856. Besides, no difficulty had been found in raising a sufficient amount to meet the awards of the successful Students in the annual competition for Scholarships.

There is little doubt but that by energy and perseverance the sum of £10,000 will be realized. Those who subscribe for this object are not called on for more. But there are those who not only contribute to this, but continue their annual subscriptions, and new subscriptions are from time to time obtained. In the course of a short time it is hoped the Committee will be able to announce their complete success.

It is curious to notice that the progress towards reaching the £10,000 is somewhat retarded from an idea that this proposal savors of the principle of endowments so liable to be abused. This apprehension the Committee regard as groundless, and they refuse its application to the object they had in view. "As regards the case in hand," say they, "The Committee will yield to none in the sacredness they attach to the Voluntary Principle. If we do our duty by that principle, it will do everything for us. There is not a clime which it will not reach—there is not a wilderness which it will not cultivate—there is not a peasant, however mean his condition, whom it will not invest with the noblest attributes of the philanthropist and benefactor. We hold most sacred the Voluntary Principle. But where is it here violated? All is here voluntary. Nothing is here asked of the State; and, if a largess were offered, it would not, coming from that quarter, be accepted."

Many testimonies to the utility of the Scheme in general, have been received from those, who when preparatory Students received benefit from it. Of these we only, in concluding the subject, quote one from the Rev. Mr. Kobb, lately Missionary in Jamaica, now in Old Calabar, in a letter to the Rev. Dr. King. "It would ill become one who has reaped so liberally the benefits of your Scholarship Scheme, not to acknowledge that benefit, or to pass by your own good services in maintaining the Scheme and preserving intact the principle on which it offers encouragement to our Students.

It is a most valuable part of the machinery of our Church, and might be made much more generally useful, were the funds at your disposal larger, and the Students themselves to come forward in greater numbers. Speaking for myself, I should say that Scholarships, judiciously and conscientiously expended, as they ought to be, by those who enjoy such, are of the greatest service, as enabling them to procure a few necessary volumes, to obtain which they might otherwise have to exercise considerable patience. It is in this way I have found my Scholarship to be most serviceable. I could have attended the Hall on my own resources, but felt that books were as necessary to the Minister as bread to the man, and therefore considered that I was thus in a manner serving the Church with her own means. The principle appears now to be almost unchallenged. Certainly there are not many alternatives to choose amongst. If the present one is laid aside, then it will come to a competition of poverty; and who will grace the arena in such a trial? Or you must help all on the ground of being Students, as they do in some other denominations, in training their Ministers. We need not enquire whether this would be preferable to our present method, till the proposal be made and the means promised. I hope that, by the grace and help of God, the encouragement which, I for one, have received, will be returned to the Church by my spending the remainder of my life as her agent.

(To be continued.)

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### "HE THAT CAME BY WATER AND BLOOD."

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"This is He who came by water and blood, even Jesus Christ, not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth"—1 John v, 6. This passage occurs in the midst of an illustration of the privilege of Sonship to God. The great means of enjoying this privilege is faith in Jesus Christ, and it is the design of this verse to defend the faith of Christians against the assaults of unbelievers. *It exhibits the grounds of evidence that Jesus Christ is the promised Messiah.* This truth lies at the foundation of its correct interpretation, and taking it along with us we hope to arrive at the true meaning of this difficult passage of Scripture. It is not our intention here to detail the numerous opinions of expositors respecting it, or to state the several points in which we humbly think they fail. But we shall proceed at once to give, what we regard its true sense, and to commend it to the judgement of our readers.

It is of importance in the outset to ascertain the meaning of the expression, "This is He that came." The original words may be rendered, "this is the coming One." This among the Jews, of our Saviour's time, was a common appellation of the expected Messiah. They were wont to speak of Him as "the Coming One." Numerous examples of this are found in the Gospel History. John the Baptist sent messengers to ask Jesus "Art thou He that should come," literally "art thou the Coming One"—Math. xi, 9. On the occasion of Jesus' public entry into Jerusalem, the multitudes cried, "Hosanna, blessed is He that cometh,"—"blessed is the Coming One, in the name of the Lord"—Math. xxi, 9.—

When the people saw Jesus perform the miracle of feeding the five thousand, they said, “This is of a truth the prophet, the Coming One into the world”—John, vi, 14. When called to express her faith in Jesus, Martha declared, “Lord I believe that thou art the Christ, the son of God, the Coming One into the world”—John, xi, 27. In all these cases it is a participial form (*ho erchomenos*) that is used, and it is plainly employed as a personal appellation, to denote the promised Messiah. It is the same form, in a past tense, that occurs in this text under consideration. It is clearly used here, also, as an appellation of the Saviour. The meaning is, this is the Coming One, this is the Messiah. It is thus interesting to notice in the first clause of this verse, two of the Saviour’s famous titles,—the one, accorded to him by the Church on earth, the other by God the Father. He is first called “the Coming One;” and the title points him out as the centre of hope to his waiting Church, for whose promised advent they looked and longed, as they that waited for the morning. Then he is called Jesus Christ, and the title denotes him as the Anointed One of God, chosen and set apart to be the only Redeemer of our lost race.

But how is Jesus Christ proved to be the Coming One, or the promised Messiah? The Apostle answers the enquiry in the connected words:—“This is the Coming One, *by water and blood.*” The key to the true explanation of this difficult phrase is found in the object for which it is inserted. It is as divine proof that Jesus Christ is the expected Messiah. This is the manifest purpose for which the Apostle declares Jesus to be the Coming One, by water and blood; and hence no exposition of these words is satisfactory, which fails to deduce from them proof that he is the promised Messiah. This principle compels us at once to reject all such interpretations as suppose a reference here to the Saviour’s baptism at the Jordan, or to the rite of Christian baptism, or the blood and water which issued from His side on the cross. None of these facts in themselves bear infallible evidence that Jesus is the true Messiah, and cannot be admitted therefore, as the subject of reference here by the water and blood.

What then is meant by this important expression? What is it in the character and history of Jesus Christ, that is denoted by water and blood, and that bears infallible evidence He is the Coming One? We believe it is his *great atoning work*—his astonishing work in its two-fold aspect of expiation and purification. Jesus’ death, in the room of sinners, possesses an atoning virtue to remove human guilt, and also a purifying power to cleanse the human soul from all unrighteousness; and it is, we think, this twofold efficacy of His great work, that is here produced as proof that He is the Coming One.

In support of this interpretation, we remark it assigns a natural meaning to the words “by water and blood;” since blood is a common emblem of propitiation for sin, and water, of purification from all defilements.—This view moreover meets the scriptural representations of the work of the Redeemer, as predicted by the prophets. In these a double blessing is promised, or rather a twofold aspect of the one great blessing of salvation. “In that day” says the prophet Zechariah (ch. xiii, 1) “shall be a fountain opened to the House of David, and to the inhabitants of Jerusalem for sin and for uncleanness.” This is the twofold effect of Messiah’s redeeming work that is described in our text, “by water and blood,” and



it is highly probable, that the Apostle had these words of the prophet in his mind, when he penned the expression before us.

Jesus Christ then is proved to be the coming Messiah by blood, that is, by his offering a perfect and all sufficient sacrifice for our sins. The Son of God "loved us and gave Himself for us an offering, and a sacrifice to God, for a sweet-smelling savor. He himself bare our sins in his own body up to the tree, by whose stripes we are healed. And the Lord is well-pleased for his righteousness's sake for He hath magnified the law and made it honourable. The blood of Jesus Christ, God's Son, cleanseth us from all sin." These are the words of the Holy Ghost in scripture declaring the atoning virtue and the glorious efficacy of Jesus' sacrifice. In revelation of his perfect propitiation, we hear these welcome sounds, "Behold the Lamb of God that taketh away the sin of the world." Moreover, Jesus Christ is proved to be the Coming One "by water," that is, by the purifying power of His sacrifice, to sanctify our souls. A living virtue now comes forth from Him to enlighten, to renew, to purify, to perfect our depraved hearts. He has by His death opened the fountain for uncleanness, in that He has thus prepared an honorable way for the Holy Spirit to enter into our sinful souls to quicken them to life, to restore them to the image of God. It is in Him that the great promise of the new covenant is fulfilled. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. I will also put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." The truth about Jesus Christ believed and loved, first imparts peace to the troubled conscience, and then gives purity to the unholy heart. These are the blessed effects of His atoning work, revealed in these divine words. Having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' First the atoning virtue of Jesus' blood is felt in the conscience, and then the purifying influence of Jesus' Spirit in the whole man.

The Apostle adds "not by water only, but by water and blood." This is designed to show the perfectness of the proof that Jesus is the Messiah, the Coming One. The allusion is, perhaps, to the usage of the Mosaic Law, according to which the blessing of the Covenant was sealed to Israel by the sprinkling of water, and the effusion of blood. Not one only, but both these were required to the visible possession of the Covenant blessing. In like manner the Coming One, appearing to confirm the new Covenant, required, not only power to purify his people, as by water, but also virtue to atone for them, in his own blood. He needed, not only efficacy to cleanse from sin, but also merit in Himself to take away guilt. And Jesus is thus the Coming One, not by water only, but by water and blood. He is a complete Saviour, in every respect suited to our wants as fallen and ruined creatures. His perfect work meets us at every point of our necessities. He offers us in His death and life a free, a full, an everlasting, salvation to God.

This perfect mediatorial work of Jesus Christ, affords infallible evidence of His being the Son of God, and the true Messiah. But, something more is needed than the bare fact of this work having been accomplished to

make it the actual foundation of our faith in Christ, as our own chosen Saviour. We need for this appropriation a living agent to bring home the evidence of the work to our own hearts. It is on this account that the Apostle continues, “ And it is the Spirit that beareth witness, because the Spirit is truth.” The Spirit here means the Holy Ghost. He beareth witness to both parts of Jesus’ redeeming work. The entire word of the truth of the Gospel is a testimony by the Spirit to the almighty saving power of the Son. The Lord the Spirit, opens the heart to the word; He calls and persuades men to believe the truth of the Gospel. He thus applies the atoning blood of Jesus to guilty consciences, He brings purifying grace into impure hearts. The Holy Spirit bears continual witness to Jesus as the Coming One, by water and blood. “ He shall,” says Jesus, “ testify of me. When He is come he shall guide you into all truth, for He shall not speak of himself but whatsoever He shall hear that shall He speak. He shall glorify me, for He shall receive of mine and shall show it unto you.” The Spirit is thus the true and living witness. And it is only through this living witness that the water and blood became divine testimonies in human hearts, that Jesus is the Christ. But for the persuasive witness of the Spirit, the wonderful truth of Jesus’ atoning merit and purifying power lies as a dead truth without us, neither pacifying our consciences, nor sanctifying our souls. But He works faith in our hearts, in other words He leads us to attend to the truth, to understand, to believe it; He inclines us thus to appropriate the truth to ourselves, and then it lives within us, it acts with power in our souls as an infallible witness to the glory of our Saviour Lord. Behold now, then, the firm foundation of the Christian faith. Our Lord Jesus is in very truth the Coming One, to whom all ages before his appearing, looked forward with warmest desire to see his day. He is proved to be man’s Saviour by his atoning blood, by his sanctifying power, and now the Divine Spirit points a perishing world to him, saying, “ Behold the Lamb of God.”

This appears to us to be the truth contained in this difficult passage of Scripture. It is precious, saving truth for every guilty, sinful soul of man. Here is a perfect Saviour, and a full salvation, revealed for every one of us; yea, for every poor sinner on earth. Not one is excluded from the present benefit of this atoning blood of Jesus; not one is denied the blessing of this sanctifying power. Reader, you are welcome to this free salvation, are you willing to accept it in its fullness as a salvation of pardon and of purity? It is brought nigh you, have you embraced it by believing in the Son of God, or do you now believe in His name? Be assured of this, there is firm ground for your faith here, and you may trust without wavering here, for salvation through Jesus’ infinite sacrifice. Just as you are, at this moment you may rely on his atoning death for your pardon, and on his purifying Spirit for your sanctification. Yes, we call you to faith in the Spirit of God for his work within you, as well as to faith in the Son of God for His work without you. “ It is the Spirit that beareth witness,” and is not a faith in the Spirit’s witness just as necessary as a faith in the Son’s work? We may have something to say in a future paper on this most important and much neglected subject; but, meanwhile, let us all pant after the living Spirit of Christ, as the divine witness, to apply his re-

deeming work to our hearts. "When He is come, He will convince the world of sin, of righteousness, and of judgment."

W. R.

DUNSE, Scotland.

## ON THE DESIRABLENESS OF RELIGIOUS REVIVAL IN CANADA.

A former paper (in June) contained some general thoughts on religious revivals, suggested by the extensive protracted movement which has taken place in the United States, and is still in operation. In the close of that paper it was stated that another article on the special methods employed by our American brethren in conducting revivals and bringing out their results, and the propriety of our adopting such measures, might be given. Circumstances have prevented this intention from being fulfilled sooner. It is hoped, however, that a few remarks upon this deeply interesting and momentous subject may not yet be too late, nor without benefit to the cause of religion.

True, the revival visitation with which the churches in the States have been so largely favoured has, alas, extended but little into Canada. While a plenteous rain of divine quickening influences has fallen upon them, we have only got a few stray droppings. We have too much reason to think that one great cause of this has been that the churches in Canada have not been at all sufficiently concerned to come in for a share of the blessings. We have not been ready to comply eagerly with the Lord's direction to his professing people, "Open thy mouth wide;" and therefore we have not realised his corresponding promise, "I will fill it abundantly."

But surely it is desirable that we, as well as our christian brethren in the States, should have occasional seasons of spiritual revival, leading to the saving conversion of precious souls, if we have not a daily adding to the number of those who shall be saved, as was so happily the case in the beginning of the Gospel, according to the statement given in Acts ii, 47. It can scarcely be questioned that things go on in our churches as if the conversion of sinners were not matter of expectation, or of seeking after, though it is certain that just as the Gospel of Christ fails as to individual conversions, it *returns unto Him void*; for has not He said, "Except a man be born again he cannot see the kingdom of God." This should never be forgotten. But is it kept in mind and acted upon? Ah, no, in many cases it is not. From Sabbath to Sabbath, perhaps for a series of years, and to a small extent on other days, certain religious services take place, devotional exercises are performed, and preaching is spoken and heard,—all as a kind of routine work which is proper and necessary to be done at these times; but without any definite and right objects in view as to really fulfilling the great designs of the christian ministry; without strenuously endeavouring to awaken sinners, and turn them unto the Lord, and to build up believers on their most holy faith, that they may become meet for Heaven. The church-going part of the population repair to the house of God, and hear what is said by the Minister, who delivers himself of a certain amount of thought he has prepared; then he has done his part;

the service is over ; the people depart for their homes ; and we have only to listen to their words when they have stepped outside of the church and walk along, to be convinced that in far too many instances they seem to be hearers of the word only, deceiving their own selves. At any rate, could we invisibly accompany them to their dwellings, and witness their proceedings, we would soon arrive at such a conviction. Hence the case of one earnestly inquiring, "What must I do to be saved?" is a rare occurrence. A superficial profession and form of religion may be presented to the eye ; but where shall we have the delight of recognising heart-religion and vital godliness manifested in a holy, consistent life ?

Now, a religious revival, were we happily to obtain it now and then, would be a pleasing breaking in upon such an abnormal course of things with us. In no country has religious revival been so frequent and so fruitful as in the United States, although not confined to them ; for the British Isles have also signally experienced such manifestations of the Spirit's soul-renewing working at various periods.\* And still the Spirit of all grace is not straitened nor confined to either time or place. If sought He will be found ; if the right way for being favoured with His outpourings from on high be followed, they will be vouchsafed.

What, then, should be done in order to accomplish an issue so devoutly to be wished ? What were the steps taken by our American brethren preliminary to the late auspicious revival doings throughout the Union ? This is the question which more particularly concerns us at present, as to whether we should have vigorously and perseveringly adopted their plans, or as to whether we ought not still to do so ; at any rate, as to whether it is not even yet imperative on us to try some suitable measures for bringing down upon the Protestant Christians of Canada the quickening influences of divine grace, to produce in many a sinner "repentance towards God, and faith towards the Lord Jesus Christ," that they may be saved, and "that being delivered out of the hands of their enemies, they may serve Him without fear all the days of their lives."

Now, the means which have been employed in the States, connected with the recent work of revival there, and which were to some degree, but far too feebly and transiently attempted in our own land, have been marked by the following commendatory characteristics and effects :—

1. Great simplicity and freedom from undue excitement. About the beginning of last winter, humble and unostentatious prayer meetings, rather held privately than courting publicity, were begun and carried on, having in view to seek from God spiritual good to the souls of men and women from the storms of secular troubles which were everywhere sweeping so disastrously. These meetings spread rapidly and sympathetically, and became crowded. Over the length and breadth of New York, Philadelphia, and many other places, they were held daily, at various hours, the most business part of the day not preventing multitudes from leaving their store, their counting-house, their work-shop, that they might join the throng of suppliant worshippers and enquirers. The exercises were brief

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\* See an interesting volume upon the subject, entitled "Narratives of Revivals of Religion in Scotland, Ireland and Wales," published by the Presbyterian Board at Philadelphia. The perusal of this book will well repay its small cost, 25 cents

and pointed ; prayers not longer than three or four minutes, interspersed with short singing of psalms, and hymns, and spiritual songs,—and with plain, faithful and solemn words of counsel and exhortation, addressed directly to the hearts of those present ; the expressions few, but coming home to consciences. arousing to an alarming sense of danger to the soul, and to the only true wisdom—an immediate fleeing to Christ for safety. Day after day, week after week, month after month, the meetings were well kept up, and still in many places they are going on, probably to be permanent, in not a few instances, which is far better than mere temporary efforts. 2. The meetings have been composed of all christian denominations, and thus fitly termed *Union* meetings, in which minor diversities of opinions and of religious observances were laid aside, and the professed followers of Jesus have come together simply as such, experiencing how beneficially true this scripture is, “As iron sharpeneth iron, so doth a man’s countenance his friend,”—and that other scripture, “Behold how good and pleasant it is for brethren to dwell together in unity.” May not the fond hope be cherished, that such fellowship one with another will, by and by, lead to greater and closer relationship—if not to incorporation, yet to affectionate and zealous co-operation for the interests of Christ, and the best welfare of mankind. And it has been a fine feature in the proceedings that there have appeared no rival strivings for proselytizing,—but that to convince men of their sins, and guide them to the propitiation for sin, Christ crucified, has been the great matter aimed at,—leaving them to identify themselves with such sections of the Redeemer’s Church as they might prefer, while telling them to give themselves openly to the Lord, and confess Him before men, as of the greatest importance to their future religious stability and progress. 3. Along with the work in the prayer-meetings, the preaching from the pulpits received a special adaptation to existing circumstances. It set forth in strong light before the hearers, life and death, the blessing and the curse, that they might choose the one and eschew the other. It sought to probe the conscience,—to exhibit the dreadful evil of sin,—to commend Christ as the alone and all-sufficient Saviour, willing to receive all who will come unto him,—to stir up to immediate and continuous preparation to be in readiness for death, which may strike its fatal blow at any moment. In short, the words sounded forth from very many pulpits have been to this effect, in the language of Paul, that great labourer for souls, “Knowing the terrors of the Lord, we persuade men. Now, then, we are ambassadors for Christ. as though God did beseech you by us ; we pray you, in Christ’s stead, be ye reconciled to God.” Highly valuable specimens of such preaching have lately been given to the public from the press, in a volume entitled, “The New York pulpit, on the Revival of 1858.” It contains twenty five sermons, by as many eminent Ministers in New York, of various denominations, a good number of them being Presbyterians. The discourses are very able, and often masterly in illustration ; they are both instructive in Gospel doctrine and impressive in practical effects. They are mostly short, but pithy and powerful. Our Ministers, especially the younger ones, might be greatly benefited by a careful study of them, and by taking lessons from them, not in the way of borrowing, but of receiving suggestions. We would also take this opportunity of bringing under their particular notice two volumes

of "Revival Sermons," published some time ago, by the late Dr. Daniel Baker, of the American Presbyterian Church. The composition of the discourses is popular and lively, combined with an ample exhibition of sound Gospel truth, and urgent addresses to the heart and conscience. Dr. Baker was honoured, in the course of a widely extended and evangelistic ministry, to be eminently useful in drawing sinners to the Saviour lifted up on the cross, and in some notes he states remarkable instances.\* We presume to say that it is in such kind of preaching as has now been referred to that there is deficiency among us—such preaching as was wont to prevail, and, we hope, still prevails in Scotland,—preaching based on doctrinal teaching, and coming home in application to this and that sinner with a "Thou art the man,"—such preaching as used to be uttered at Scottish sacramental occasions, which were often "times of refreshing from the presence of the Lord,"—seasons of revival, at any rate, seasons of stirring up, to the minds of the people, and giving them impulses which were blessed for strengthening them to go on their way Zionward rejoicing.

And now we cannot conceive of any objection why the churches in Canada—we mean their ministers and people—should not act together as has been the case with our American brethren, thus using means that it may please the Lord to revive His work in our midst. Unquestionably, there is very great need over all our land for abounding in united, persistent prayer and action, in order to bring about, under God's blessing, a much improved state of personal and social religion, and of true christian morals. What signifies our naming the name of Christ if we do not the things which He has commanded? What is the population of our country likely to become if a heart-seated creed of Gospel truth and good and holy principles of action, both towards God and man, are not diffused among them, as transforming heaven? The negative of this question may well present an appalling prospect to reflecting, serious minds. Sad will it be for the moral future of Canada, and her best interests, if her inhabitants do not by religious revival, or call it what we may, get into them a large infusion of enlightened piety and that general righteousness of character which truly exalteth a nation. When we consider the present state of our mixed society, and the process going on in it—a large proportion of our Protestantism being merely of a negative character, and Popery ever busily at work to gain ground, our politicians too easily furnishing "the man of sin" with means for pushing his encroachments—the alarming admixture of irreligion with what of moral worth is sprinkled over our community—

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\* While referring to books bearing on revivals, we would be sorry to omit one from the pen of the Rev. Dr. Sprague, of Albany. It was published a good many years ago by Wm. Collins, in his valuable series of Christian Authors, and consists of nine very judicious lectures, with a large appendix of letters from the elite of American Ministers, giving their deliberate views of revivals, and the best ways of dealing with them. There is also an introductory essay, by the Rev. G. Redford, and the Rev. J. A. James, who still lives and labours, and recently published an interesting address on the present Revival (partly given in August No. of this Magazine)—a matter now engaging considerably the attention of the good christians in Britain. Upon those in Canada we would press reading, investigation, and prayer relative to this great subject, that our people may yet participate in the benefits of a living and acting christianity.

the plentiful ignorance as to real christianity—the abounding of Sabbath desecration in a variety of forms—of swearing—of drinking intoxicating liquors—of licentious impurity ; surely such a picture, the truth of which cannot be disproved, ought to show that it is high time for all who fear the Lord, and desire the rescue of immortal souls from perishing, to bestir themselves, and severally and unitedly to strive that, “when the enemy has come in like a flood, the Spirit of the Lord may lift up a standard against him ;” and that Christ, as “King of righteousness,” may yet reign in our land ; and knowledge, piety, Sabbath-sanctification, sobriety, rectitude of action, kindness, love, shall have the ascendancy—and the fruit of righteousness shall be peace, and the effect of it quietness and assurance for ever.

A. W.

L—n, August 6.

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## Reviews of Books.

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POSTHUMOUS DISCOURSES OF THE LATE REV. JAMES STARK, D. D., with an *Introductory Memoir*, under the care of the REV. WILLIAM STEVENS, *Largs*, and the REV. JOHN EDMOND, *Glasgow*. Edinburgh : A. Fullarton & Co., 1852.\*

We have perused this volume with much delight, and we trust not without profit. It has much intrinsic value ; and its value is enhanced as a memorial of a great and good man, who spent more than fifty years in active and faithful ministrations to a large and devoted congregation, and who was respected and beloved by all who knew him, both in the United Presbyterian Church, to which he belonged, and in other denominations. He was one of a select band of talented, learned, and popular divines, who were princes in Israel, and whose praise was in all the churches.

The memoir is from the pen of the Rev. John Edmond, who was Dr. Stark's colleague for eighteen years, and who was called to Regent Place Congregation, Glasgow, only a few weeks before the death of the aged servant of God, the excellencies of whose character he has delineated with so much accurate and affectionate eloquence.

The subject of this beautiful memoir was born in Cumbernauld, Scotland, on the 20th October, 1775—was ordained to the holy ministry on the 23rd of August, 1797, and died on the 24th of May, 1850, in the seventy-fifth year of his age, and in the fifty-third of his ministry in the United Presbyterian Congregation of Denny Loan Head, Stirlingshire, Scotland.

The life of Dr. Stark was one of comparative retirement, spent chiefly in a rural part of the country. His time was almost completely occupied in discharging the various duties devolving on the pastor of a widely spread country congregation, in the prosecution of which he was a pattern to his

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\* We are indebted for this review to a Minister who had abundant opportunities of knowing the distinguished Author, whose discourses are brought under the notice of our readers.—ED.

brethren in the diligent, faithful, and successful labours of love, which he practised during the whole of his long ministry. He was no recluse, however, for he visited the prominent cities; and his ministrations, always acceptable, and much valued and admired, especially by persons of intelligence and refinement, were such as would have fitted him for any position in the church. Although modest and retiring in his habits, yet he was a most instructive and agreeable companion in the circle of his acquaintance, and an object of universal interest.

In domestic life his history is marked by many changes and trials, by which there is reason to think he grew in religious experience, and in devotional feeling and exercise. The memoir gives us a solemn and instructive account of these changes.

For several years at the beginning of his ministry he was in collegiate connection with the Rev. Mr. Walker, who had been forty-six years the minister of that congregation when Dr. Stark was ordained, and who survived five years after this, completing a ministry of fifty-one years. Mr. Walker is said to have been truly a man of God, looking diligently to the state of his flock, and distinguished by the spirit of prayer. His pulpit and other ministrations were fervent and fatherly, and were distinguished by affectionate earnestness and wisdom. Dr. Stark entered on the duties with diligence and zeal. Besides his pulpit labours, he held examinations in the various districts of his congregation every year, and visited the families at least biennially. In these less public duties he remarkably excelled, and was most successful in communicating religious knowledge and impression. His public discourses were full of thought, and often of original sentiment, highly calculated to edify and delight, and were always delivered in a most earnest, solemn and impressive manner. His oratory was calm, chaste and natural, and without any effort at popularity, he was always a most commanding and attractive preacher.

He was a thorough scholar, well acquainted, especially, with Hebrew, Greek and Latin, the languages inscribed on the Saviour's cross; and his Biblical and theological knowledge were such as made him well fitted for a Professor's chair, for which he was often spoken of as admirably qualified.

In 1799 he married Miss Elizabeth Moncrieff, daughter of the Rev. William Moncrieff, of Alloa, Professor of Divinity to the General Associate Synod, and grand-daughter of one of "the Four Brethren," "the good and noble Old Culfargie." The union was dissolved by the death of Mrs. Stark in 1809, leaving him with a family of five young children. "Mrs. Stark," says the biographer, "was possessed of very amiable and endearing qualities. Frank, open-hearted, cheerful, of easy and familiar manners, she was a favourite with her husband's flock, and is warmly remembered in some bosoms to the present hour. Amidst the anxieties of his youthful pastorate, she had served to lighten the pressure of her husband's burdens, and had the power of casting a sorrow-chasing beam over an hour of sadness and perplexity, with a hopeful word. She was adorned with the beauty of a simple sincere piety."

Dr. Stark entered the second time into the marriage relation in 1813, by espousing Miss Margaret Heugh, sister to his intimate and endeared friend, the Rev. Dr. Heugh, a connexion which proved an unspeakable blessing to himself and family. But in the sovereign providence of God



this union was of shorter duration than the former, for he became a second time a widower in 1821. We find him, in a letter to Dr. Heugh, referring with much christian resignation to her character and usefulness, and to his own irreparable loss :—" O, how different," says he, " are God's designs from ours ! The Lord knoweth the thoughts of man that they are vain. He had been preparing her by her duties and trials for rest and happiness with himself, not with me, and surely that is far better. She is gone never to return to us,—gone in an hour when *we* looked not for her departure, and God has spoken to us by it so loudly that woe must be to us if we hear not. I would not forget, and I would not that my family should forget, but would remember, and venerate, and imitate, the love to God's word, the reverence for everything sacred, the disinterested and unbending integrity, the tender warmth of heart, the abhorrence of every false way, the devotedness to duty in the minutest particulars, which she who lately sat, and talked, and moved about among us, continually displayed. May the young here, to whom she was indeed a mother, cherish the recollection of her instructions, and advices and warnings, and holy consistent example, —and may we all get the benefit of the prayers which she offered for us, and of the last impressive admonition which she gave us by her death." His second wife left one daughter, Rosanna, who became a most amiable, disinterested, heaven'y-minded youth, but died early. Her character, and especially her death-bed exercise, is beautifully described by her father in a letter to Miss Heugh, his sister-in-law :—" She said to me yesterday afternoon,—' I have been thinking that I am soon to leave you ; I would have liked to remain longer, but I have been praying for resignation.' I said I hoped she had attained it in some measure. ' I tried it,' was her humble reply ; then she added—' If I were sure of an interest in Christ I would leave you more willingly.' I reminded her of various parts of the word in which Christ gives every encouragement to us to come to Him. She said, and I was greatly struck with the saying—' I mind all these, but all ends with me in, God be merciful to me a sinner.' This is the very spirit of a humble, self-denying faith. I always thought much of her, but her affliction has been the occasion of manifesting such a degree of patience, of gratitude, of self-denial, of humility, of composure, as have often both melted and astonished me. How much do we owe to the grace of Christ who hath made her what she is, and having begun the good work He will carry it on and complete it in His own time and way. Oh ! with such an example set us by so young a disciple, will we presume to murmur and find fault ?"

This was written on Saturday, and on the Sabbath evening following, Rosanna, while the family were present, calmly breathed her last, falling asleep, as it is hoped, in the Lord Jesus. \*

This bereavement, and afterwards the death of his grand-daughter, Elizabeth, very similar in character and disposition, and only child of the Rev. William Stevens, of Largs, as well as other trials and bereavements, were severely felt, yet meekly submitted to, by Dr. Stark, and much of his character as a christian of deep piety and high-toned spiritual exercise, was made manifest by these dispensations of Providence, and they made it evident that he was himself rapidly growing in grace and in

meetness for that glory into which so many beloved relatives had gone before him.

When Dr. Stark had laboured among his affectionate and devoted people during forty-four years, they, in the most considerate manner, provided him with a colleague, to afford him some relief from his arduous duties, the unwearied and diligent prosecution of which was beginning to be too heavy for his advanced age. Accordingly, towards the close of 1831, the Rev. John Edmond, the accomplished writer of the memoir, a most earnest and popular preacher, was ordained as co-pastor with Dr. Stark. An unbroken harmony and entire mutual confidence and love were preserved between them during the eight years of the continuance of the collegiate connection; but in the providence of God, it happened that but a short time before the death of the aged pastor, the younger was called to Regent Place Congregation, Glasgow; and although it was a great trial to Dr. Stark to lose his beloved colleague, yet he calmly acquiesced in it as the will of God, when Mr. Edmond, after prayerful deliberation, declared that he felt it his duty to accept of the call from Glasgow. A considerable time before this, Dr. Stark was unable to officiate, and the congregation were now regularly supplied with preachers, with a view to obtain for him another colleague. Mr. Edmond was loosed from Lonehead Congregation, but not inducted to his new charge, when the death of Dr. Stark took place, and his congregation was thrown vacant, after it had enjoyed uninterrupted ministrations, under its first and second ministers, for the unusually long period of ninety-eight years.

The exercise of Dr. Stark during his late illness was such as might be expected in one who had spent his whole life in close fellowship with God. "Occasionally, when feebly walking in the garden (in which he took great pleasure), he would say, 'Well, you are digging, and pruning, and sowing, but we cannot tell if we may live to see the result of your labour;' and would allude to what might happen 'when he had gone hence.' When confined entirely to the house, and latterly to his room, he looked forward to his coming change as now near at hand. His patience, and composure, and humility, and serenity in the prospect, were indeed remarkable, and his kindness of manner, and affectionateness of look and tone to those around him increased day by day. Speaking one evening to two of the family engaged in ministering to his comfort, regarding the weak and wasted state to which his disease had reduced him, he added, 'But it is the disease which my heavenly Father sees to be the meetest for me, and the fittest by which to take me to himself, otherwise he would not have sent it. To a young student connected with his congregation, whom he highly regarded, he said one day, on the week previous to that of his death: 'Well I am just lying waiting for the summons to be put into my hand, I thought it would have been before this time—but I have been wrong; the Lord's time is best, and His will be done.' Once during the night, and when thought by the member of his family who was beside him to be asleep, he broke out, as if in rapture, 'O! what a precious refuge my kinsman Redeemer is;' and a short time after, he exclaimed, as if ecstatically, 'O, it is a glorious thing to be in Christ! O, yes!'—adding,

'Towards the Lord my waiting eyes  
Continually are set.'

On the forenoon of the day on which he died he was heard to repeat, as if in solemn address to his Father, the 41st verse of the 119th Psalm,

‘Let thy sweet mercies also come,  
And visit me O Lord;  
Even thy benign salvation,  
According to thy Word.’

when he repeated with what emphasis he could command, the last line—*According to thy Word*. The last words he was heard to utter were ‘O come let us worship him!’ “Was it,” says the biographer, “an invitation addressed by the spirit ready to depart to angel companions gathering round the chariots of salvation? Befits it not the saint to take the lead in the songs of the hosts of heaven? Let us worship God! he had often said, amidst his fellow-men here, and would it not be his perfected spirit’s first aspiration,” as he stretched away, to join his fellow-worshippers yonder?”

(To be continued.)

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**THE PRESENT TRUTH; A Sermon Preached at the Opening of the Synod of the Presbyterian Church of Nova Scotia, June 16th, 1858. BY THE REV. GEORGE PATTERSON.** 8vo., p.p. 22; Halifax, N. S. James Barnes, 1858.

This is a highly respectable discourse, and as is not unnatural, considering the occasion on which it was delivered, it partakes a good deal of the character of an ecclesiastical manifesto. The Author seems well versed in theology, and is a zealous and able defender of orthodoxy. From some passages we are led to infer that heresy must, in an insidious form, be gaining ground in Nova Scotia. A considerable part of the discourse is devoted to Morrisonianism, which is represented as fast tending towards the extremest errors.

The matters said to demand especial attention in the present day, are, 1st., The Inspiration of the Scriptures and the authority of the whole Word of God. 2nd. The Trinity of persons in the Godhead, and especially the eternal Sonship of Christ. 3rd. The doctrines of sovereign grace in opposition to some peculiar modes, either of denying them, or of neutralizing them. 4th. The revival of the Roman Catholic controversy; and, 5th, The Spiritual character of Christ’s kingdom, particularly as affecting its relation to the kingdoms of the earth and the world at large. A full discussion of any one of these topics, would, of course, be much more than sufficient for a single sermon. But something interesting will be found under each of them; and Mr. Patterson is evidently well acquainted with the aspects which the several departments of theology are presenting in our times. It pleases us to see that he is a decided and zealous Voluntary. He informs us in a foot-note, that his sentiments have given offence to his brethren of the Free Church. That is certainly to be regretted, but if a union is to be effected between the two Presbyterian Churches in Nova Scotia, it is of the utmost importance that there should be no shuffling nor mystification on the subject, but a clear and full understanding on both sides. We cordially thank the Author for his sermon, but must be excused as old fashioned people, for saying that we were a little startled to find it

entirely without a Text. There is no better defence against error than bringing the word of God prominently into view, and drawing our preaching directly and manifestly from it.

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## Missionary Intelligence.

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### AUSTRALIA.

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The Rev. A. M. Ramsay, of Melbourne, the pioneer of our ministers in Victoria, is at present in Scotland, and attended the meeting of the Mission Board in Edinburgh on the 3rd of August. He read a very interesting communication respecting the condition of the U. P. Church in Australia, which concluded as follows:—

“Finally, brethren, let me commend to your very serious consideration the spiritual claims of the Australian colonies. They are peopled, as you must know, with the members and adherents of the British churches. There are few congregations, I might even say few families, in this country, who have not some near and dear representatives in that mighty concourse now gathering on our shores. Australia is rapidly becoming a second America. It has more than outstripped that great country in the rapidity of its early career. It is fast drawing off the surplus population of Britain, and importing the highest intelligence and skill in almost every profession. The latest discoveries in art and science, with all the great appliances of trade and commerce, are immediately transferred. This applies especially to the colony of Victoria, whose apparently exhaustless mines of gold certainly give her an incalculable advantage in the race of national improvement. With an admirable political constitution, an independent Legislature, and responsible government, with a disposition on the part of the Legislature to give the most munificent support to all educational and philosophical institutions, and with the highest offices in the State open to all, you must recognise in this colony, and in Australia generally, not only an interesting country, but one calculated, like that mighty nation with which I have ventured to compare it, to exert a powerful influence on the destinies of the human race. And oh! how necessary, that while the foundations of the Australian Empire are in the course of being laid, there should be wise master-builders on the spot, who should see them laid broad and deep on the eternal rocks of gospel truth and righteousness.

“There are three things, at the present time, which merit the serious consideration of all who take an interest in the colony, and who would promote its spiritual advancement.

“1. We are evidently entering on a season of commercial activity, which will give employment to vast multitudes, especially of the labouring classes. Two grand trunk lines of railway, connecting Melbourne with the principal gold fields, and requiring a capital of six millions or thereabouts, are about to be constructed. Tenders for one of the lines, to the amount of nearly three millions and a half, have already been accepted, and the work commences forthwith. This will occasion a fresh rush of immigration; and gospel labourers must follow that rush, otherwise the most lamentable deterioration of Christian character and public morals will inevitably ensue.

“2. State aid to religion is doubtless on the eve of being abolished, and the various denominations thrown entirely on their own resources. Last year, a bill for this purpose, enacting that it should cease entirely in 1860, was brought in by the Hon. the Attorney-General, and passed the House of Assembly by an absolute majority, and was only lost in the Legislative Council or Upper House by a majority of one. A new Parliament is about to be elected, and the feeling of opposition to ecclesiastical endowments, especially in the form they have taken in Australia, of the indiscriminate support of truth and error, has taken such a strong

hold of the public mind, that their abolition in 1860, if not sooner, may be confidently expected. Now, this will be a vast change in our ecclesiastical economy; and under the blessing of the Great Head of the church, it will doubtless prove highly conducive to the greater unity of the churches, to the introduction of a more efficient ministry, to an increased amount of public deference, and a readier reception of the blessed gospel. And how necessary at such a transition period, there should be amongst us a goodly array of men, who, like 'the children of Is-sachar of old, had understanding of the times, to know what Israel ought to do,' men who, in their wisdom and zeal, might turn every circumstance to the highest spiritual account!

"3. A general Presbyterian union is evidently at hand. Negotiations for this purpose have been carried on for years, amongst the three great divisions of the Presbyterian interest. About two years and a half ago, such a union seemed on the point of being consummated—the union committees of the several bodies having come to a perfect understanding as to the position which the united body should take in reference to the subject of the duty and province of the civil magistrate in matters of religion. The Free Church Synod, however, at the time, were not prepared to adopt the recommendation of their own committee; and no further progress was made. Shortly after this, a considerable number of the ministers of that Synod, having accepted of Government aid, notwithstanding the public and practical protest which the Synod had made in the early part of its history against the indiscriminate endowment of truth and error pursued in the colony, a fresh difficulty was experienced in conducting our union negotiations. More recently still, an attempt to form a union between the Free Church and the Established section has resulted in a division of the Free Church,—there being at the present time two parties claiming to be the Free Presbyterian Church of Victoria. But notwithstanding these unhappy agitations, and strange as it may seem, a friendly feeling exists between the ministers and congregations of the different Presbyterian bodies; indeed, the late, and, as we believe, temporary distractions and divisions that have taken place, both amongst the United Presbyterians and the Free Church, have only deepened the conviction of the absolute necessity for a general union. There is a majesty in numbers, and a weight in the councils of a large assemblage, the want of which is painfully felt in our Colonial Synods. By a general Presbyterian Union, the feeling of individual responsibility would be increased, calmness and breadth would be given to our deliberations, and differences of opinion on public questions would be prevented from assuming the character of personal disputes; while the general order, discipline, and efficiency of our churches would be more thoroughly secured. There are upwards of 42,000 Presbyterians in the colony of Victoria; and I do not know that from any other religious denomination a more powerful influence for good could emanate, were they all united into one grand ecclesiastical community. With the acknowledged compactness of structure and unity of action which our common Presbyterianism presents, and fired with the heavenly zeal and energy of its Knoxes and Erskines, and Gillespies and Chalmerses, what blessed results to the Church of Christ, and the country at large might we not anticipate.

The abolition of State aid will remove a great barrier out of the way of this union. That taken out of the way, the various sections will see and feel their perfect practical identity, as to doctrine, discipline, church government, and church support. The union will be as natural as it is necessary. And in the prospect of such an important event, how desirable that there should be a body of Ministers amongst us, of sage experience and sound judgement, of enlarged charity and great weight of character, who should see the united body placed on a satisfactory basis, securing, in its very constitution, those great principles of religious liberty and evangelical progress for which, as a denomination, we have so long contended."

The Committee were much pleased with the kind and Christian spirit which Mr. Ramsay's paper displayed, and cordially thanked him for the information it contained; at the same time expressing their hope that the three parties into which the Synod there has been divided, will reconsider their position, and, under the influence of brotherly love, yet come to forget their differences, and to unite on the ground of the doctrines and rules which they mutually hold. "In regard to supply

for Australia, the Committee agreed to state, that looking at the pecuniary ability and the prospects of the people of Australia, and at the increasing claims of our foreign missions, which have already outgrown the income, they do not feel that it is their duty, unless in very special cases, to send out ministers to Australia at the expense of the Home Church. But they agree also to intimate, that if any people or congregation there, being anxious to obtain a Minister from this country shall send home a petition, either directly from themselves or through any of the Presbyteries in connection with our Church, specifying the field of labour and the stipend which they are prepared to give, and engaging to defray the expenses of outfit and passage, they will be ready to do what they can to secure for them a pastor."

An application for a Minister at Ballarat, in Victoria, was lately made. This town, which the gold diggings have formed, is said to contain 45 000 inhabitants, of whom about 28008 are represented as being from the United Presbyterian Church. A wooden church had been erected, and a site obtained for a manse. Some time ago this congregation sent home a letter, offering a stipend of £400 and a manse; and at least £100 for passage money, and requesting the Committee on Foreign Missions to send them a Minister. As this communication named the Rev. R. T. Walker, of Dunfermline, as one whom a number would like to have, the Committee laid their request before Mr. Walker, who, we are glad to state, has seen it to be his duty to accept the invitation. Having resigned his charge of the congregation of Dumfermline, Mr. Walker will sail with his family in the beginning of September for this distant and important sphere of labour.

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## INDIA.

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Mr. John Murdock says, 22nd June:—"I delayed sending you a continuation of the account of a visit to Calcutta, till I ascertained the result of the proposal that the Synod should commence an Indian mission. The commercial failures, the recent transfer of the Jewish mission, an expenditure beyond the ordinary income, and the necessity of a large sum to set on foot a mission in such a country, I must confess, made me somewhat doubtful for a time about the decision. But after the princely offer of ———, I felt that our church could not hold back without indelible disgrace; and I rejoice that his liberality has awakened a worthy response. At no distant period, I hope, we shall have a small but trusty phalanx to win triumphs for Emmanuel in the great battle-ground of nations.

"It is an interesting inquiry, in what part of the vast country the mission should be located. The different provinces present different claims. The Bengal Presidency, the seat of the great mutiny, is the birth-place of Brahminism and Buddhism, and contains the densest population. There are districts in the valley of the Ganges with 730 inhabitants to the square mile, while England has but 336, and Scotland only 95. The Bombay Presidency, with ten millions of inhabitants, had, in 1852, the small number of 744 native Christians,—a fact calling loudly for aid. The Madras Presidency, on the other hand, presents the argument, that the missions there have been favored hitherto with the largest amount of success, the converts being fourfold as many as in all the rest of India taken together.

"Again, should the church attack one of the fortresses of superstition, the great cities of India, where a long and trying conflict would be attended by a vast result? or, should the weak faith of the supporters of missions be sustained by more rapid conquests among the *pagani*?

"Lastly, ought the Mohammedans of India, thirty millions in number, to receive special attention? The former lords of the country, they are the inveterate enemies of our rule; while they hate us with a still more perfect hatred on account of Jesus of Nazareth. Hitherto, as if we had borrowed an article from their creed, they have been abandoned in a great measure to hopeless alienation. It cannot be denied that their case presents peculiar difficulties; but unless they are excepted from those whom we are bound to teach, they ought not to be neglected.

"The money for the mission has been offered willingly; I trust there will be no difficulty about the *men*. Tens of thousands have volunteered to fight the battles

of our Queen on the plains of India ; surely the *elite* of our young men should present themselves for a far nobler conflict.

" I had long known that the Indian Government had officials of high standing, called opium agents, who superintended the cultivation and purchase of a most baneful drug, to be introduced by smugglers into China, in defiance of a treaty with the British nation. I was not, however, aware till this year, that there are opium shops in the principal towns of India licensed by Government. At Madras, a European officer of police called on me, to ask whether I objected to the continuance of an opium smoking-shop in the neighborhood, kept by a *Chinese*. On my expressing my detestation of such a system, he coolly replied that it "brought grist" to the Government mill. But the arrack or spirit shops are still more disgraceful to our rule. Bad as the Hindu were, intemperance was not one of their faults ; their rulers scorned to derive a revenue from the vices of their subjects. Our Indian Government, not satisfied with a grinding land-tax to swell the revenue, has introduced those curses of Britain, which are rapidly diffusing their pestiferous influence. One of the saddest sights in our Eastern Empire is, to see an English soldier or sailor supplied with liquor from one of those shops, reeling through the streets, an object of loathing even to the heathen, degrading to us as a nation, and, what is far more lamentable, throwing a stumbling block in the way of the spread of the gospel. For every missionary in India we have two hundred soldiers, exerting, in the great majority of instances, an effect of a very different character. A working church at home would tend to correct the evil at the fountain-head.

" One great object I had in visiting Calcutta was to secure the establishment of a depot for the Christian School Book Society's publications. They had been introduced into about three-fourths of the Mission Schools in the Madras Presidency and Ceylon, and a commencement had been made at Bombay ; but in Bengal, with its teeming millions, and in the capital of India, they were yet unknown. Through the liberality of the committee of the Calcutta Tract Society, an arrangement was made for the sale of books at their Depository, on the most advantageous terms.

" During my stay in Bengal I made many inquiries into the effect of the Government system of education. As might be anticipated, the working of it, on the whole, has been very pernicious. The spirit of its founder, David Hare, may be known, from his telling a young Hindu, who wished to embrace Christianity, that he was merely about to exchange one superstition for another. The word of God, and all religious instruction being excluded, no warm-hearted Christian could be expected to engage in the work ; and, unfortunately, many connected with it have inherited the feeling of its founder. A missionary in the Krisnagur district informed me that, one day, when out preaching, his most bitter opponent was a student of the vernacular model schools, who insisted that all religions were of human invention. The missionary knew that the native principal of the school held the same sentiments ; and the fact is important, as showing that, though a conscientious Christian teacher may feel himself precluded, so long as he holds his office under present circumstances, from speaking to his pupils on the subject of religion, an infidel is not bound in the same manner. The Hindus, as a nation, believe that God has spoken to man. The effect of Government education is to tear off one of the last shreds of divine truth which still clings to them. Nor are the effects desirable, in a political point of view. In the opinion of " Young Bengal," a republic, on the Greek model, is the form of government best adapted to India.

" The admission of the Bible into Government schools has been loudly called for ;\* but unless the teachers are favorably disposed towards Christianity, it is very doubtful whether any good would be the result. The plan of Government, confining itself to the grant-in-aid system, seems more promising

" The great necessity for education is, however, obvious. With the exception of a few taught in mission schools, nearly all the ninety millions of females in India are unable to read a single letter ; only about four or five per cent. of the males in most

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\* A Bible colporteur, in the Madras Presidency writes :—" A man to whom I offered my books said 'Government will not allow these books to be taught in their schools, because they contain lies : why should I buy them ?'"

districts can manage to spell the large characters on palm leaves. This is a great obstacle to Bible circulation, and similar methods of spreading the gospel. It is not surprising, therefore, that the secretary of the leading Missionary Societies in England should have considered that the establishment of a Christian Vernacular Education Society would be the best memorial of the Indian mutiny. The institution has been organised, and has obtained the support of the Evangelical Alliance. I hope that the religious public generally will come forward liberally on its behalf."

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#### CALABAR.

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It is with very sincere regret that we have to intimate, that the state of the Rev. Mr. Waddell's health has made it necessary for him to retire finally from the Old Calabar mission. After twenty-eight years of assiduous labours in tropical climates—sixteen in Jamaica; and twelve in Africa—he feels he needs the bracing influences of a more temperate region. In April, 1846, he went out to Old Calabar, and founded there the mission which he has had the great privilege of seeing fully established, and spreading its influence into the country around.—he has achieved a great and a difficult work—has linked his name with Africa as one of its benefactors; and has won for himself the honorable title of the Apostle of Old Calabar. As he is older in toil than in years, we trust that, after a season of rest he will gather strength, and be able for a lengthened period of effective service in the gospel at home. We feel that all our readers will unite with us in praying that he may be long spared, and may have opened for him a path of usefulness, which his talents, his grace, and his experience so eminently qualify him to fill. We adduce the following testimonies from his fellow-labourers as attestations of his zeal and fidelity as a missionary:—

The Rev Mr. Goldie says, 17th May,—“ Mr. and Mrs. Waddell leave by this packet, and their withdrawal is a serious subtraction from the strength of the Mission.— Our brother, from being the founder of the Mission, and from his superiority in age occupied a place in the eyes of the natives to which none of us can succeed, and had an influence with them greater than that which any of us can hope to exercise. He and his worthy helpmate have certainly spent themselves most freely and heartily in the cause of Christ here, as they did formerly in Jamaica, and, with unwearied industry, given themselves to the great work on which they were missioned by the Church. The impress of their labours will be long felt by the country; and from amongst the poor people of Old Calabar there will be to them a ‘crown of rejoicing’ in that day. While following them with our regrets, we at the same time, accompany them with our prayers, that the Lord would open to them a ‘door of usefulness at home,’ and long bestow on them opportunity and ability for his service.”

*Minute of the Old Calabar Committee, 5th May.*—“ On receiving, with deep regret, Mr. Waddell's resignation of the chair of the Committee, as preparatory to his leaving the Mission, the Committee would desire to record their warm esteem for, and high opinion of, him as a fellow-labourer, and of his service to the Old Calabar Mission. As the founder of the Mission, his name will ever be permanently associated with it; and as his services on its behalf, from its commencement, have been both unwearied and at the same time successful, his work will, by the divine blessing, live in the land, and future generations will be blessed in it. The Committee would also follow him, as he returns to seek the Lord's service among the Churches at home, with the earnest prayer, that his path may be made straight before him, and that the divine blessing may ever rest upon him and his labours.”

The following paper, brought home by the Rev. Mr. Waddell, was accompanied by a contribution of £71. This donation, which is from the Church in Creek Town, is very interesting, as being the first contribution given for the Lord's sake, and to the Lord, from Old Calabar. It is, as the Apostle says, a proof of the “ professed subjection” of the donors “ unto the Gospel of Christ,,” for which it becomes us “ to glorify God.” It is a hopeful evidence also, that the means may yet be found in Africa for helping forward the evangelization of that great country.



Old Calabar, Creek Town, May 26, 1858.

"Our church collection to the Treasurer of the Presbyterian Church in Scotland, with much thankfulness to our God for remembering our land, as to send us his Word to enlighten our land, as the Holy Book of God says, "The people that walked in darkness have seen a great light; they that dwelt in the shadow of death, upon them hath the light shined." "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever." "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgements, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his councillor, or who hath first given to him and it shall be recompensed unto him again? For of him, and through him, and to him, are all things, to whom be glory for ever. Amen."—Although our minister is just about to leave us, yet we commend him to the hand of our God, who commands the wind and the seas, who saith unto the waves Be still, and it was calm in a moment. And also he has left us to the hand of God, as the Apostle Paul says in Acts xx. "And we will take courage in the Lord, for he hath said, Cast your burden upon the Lord, for he careth for you; for he hath said in Isa. xlv, 22, Look unto me and be saved, all the ends of the earth; for I am God, and there is none else."

DUKE TOWN.

The following letter from the Rev. Mr. Baillie, is dated 22nd June:—

"I was very much gratified when I learned that the Mission Board had given their sanction to open a station at Ikoroffiong. I am sure it will not be the least important of the stations, from the fact that its market attracts people from many of the surrounding, and even from distant, tribes.

"Its importance, however, only increases its responsibility; and I hope I may be able to occupy that field, feeling that a great trust is committed to me—for is it not a great trust to be called upon to go forth with the precious seed of divine truth, to thousands whose immortal destinies are dependent upon their reception or rejection of that truth? I feel my need of that wisdom which is profitable to direct.—May God grant it to me in large measure, so that I may be enabled to discharge my duties both prudently and faithfully.

"In going to such a place, great prudence is requisite. The character of the first missionary amongst a heathen people must, to a very considerable extent, influence them in the views they form of Christianity.

Great kindness and forbearance must be shown, in order to exemplify that which is pre-eminently the religion of love. At the same time, much firmness and decision must be necessary, in order that the people may respect as well as love you. May God, even our own God, guide me by his good Spirit, and make me instrumental in some measure in bearing forward the torch of life and liberty into that darkness which, to so great an extent, covers the land.

"A week or two after Mr. Anderson's return, I intend going to Ikunetu, in order that I may be nearer Ikoroffiong. I shall not be able to do much more for some months, as the rain season has now set in. I shall at all events, however, be able to visit the place occasionally, and get some preliminary arrangements made.

"Just now I am attending the King of Duke Town. About a fortnight ago I was suddenly called down one night to see him, when I found him labouring under a pretty severe paralytic shock. In the course of a day or two he rallied a little, and is now able to speak, though not very distinctly. He is, however, an old man, and I have not very much hope of his eventual recovery. May God be merciful to his soul. When in health he never appeared interested in divine things, nor does he at all seem to be in a better state of mind now. He still clings to the old country superstitions. One day lately, when I was coming away, my attention was directed to a Juju in front of his apartment, and a number of coppers lying before it. His wives told me that it was a very strong Juju; and, to make it effectual, every person who went into the King's room must put down two coppers before he came out. They then requested me to do the same. I told them that upon no account could

I do so. Some one then said that they did not wish me to give my own coppers; they would give me two, which I must place as directed. The King's son then said, that I evidently did not care much about his father's recovery, or I would do that small thing. I told him it was not for the value of the coppers—I would give a hundred if I thought it would do his father any good; but were I to make the desired offering, I would only be insulting God, and confirming them in their superstitions. One of the chiefs, who was present, at last came to my relief, and asked them not to trouble me with the matter, as the medicine I was giving the King would do instead of my offering.

There is one circumstance connected with this case which may not be a little amusing to friends at home. It is this, that his wives have such a regard for him, that, at first, they insisted upon my tasting the medicine he got, in order to satisfy them that there was nothing injurious in it. I never was fond of taking medicine and I sometimes took it with very bad grace. I did, however, to show that they had no reason to mistrust either me or my medicine. Poor creatures, some of them are so ignorant and superstitious, that one is glad almost to do anything to show that you have no sinister designs in what you are doing for them.

I had a case, two or three months ago, which somewhat illustrates the native mode of treatment. It was on a Sabbath. I had just come from the services in the town, when a person came to the door, with a very haggard look. On looking at his hands, a very sad spectacle presented itself. Four or five of the fingers were cut off. Two others were so much mutilated that I had to remove them also. It seems that he had been very much given to stealing, and other means having failed to check him, they had at last resorted to the cruel mode of cutting off his fingers. They had just laid his hands on a log, and chopped them off with a hatchet. Being astonished that he had apparently suffered so little from loss of blood, I asked him how he got it stopped. He said, that when they were done with him, they had stopped it by putting fire to the wounds. On inquiry afterwards, I found, that in cases of severe bleeding from wounds, etc., fire is often so employed, and very successfully. I told the poor fellow that, painful, doubtless as his wounds were, he was in danger of a far worse punishment, unless he repented and was forgiven. May he be led to him who can say to him, as he said to one in olden times, "Thy sins be forgiven thee."

You no doubt have heard ere this of the changes that are taking place in Fernando Po. More than a month ago, three Spanish war-ships arrived there, freighted with soldiers, priests, and a new Governor. They had not been long there till a proclamation was issued, to the effect that the Mission Church was to be closed; no service was to be held in it, and no children were to be allowed to attend school. The missionary (who belongs to the Baptist Society) has got notice to quit the island. There are, however, a good many native Africans connected with the church there, some of them tried Christian men, who may yet be instrumental in holding forth the light amidst the darkness that now threatens to overshadow the island, they have much need of the prayers of God's people, that they may be enabled to stand fast in that liberty wherewith Christ hath made them free.

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### JEWISH MISSION.

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ALGIERS.—JOURNAL OF THE REV. B. WEISS.

Feb. 9, 1858.—Rabbi A. visited me *liberally* to-day (took the whole afternoon). Said he thinks he perceives distinctly that the Lord is leading him to Christ; but that there were so many difficulties in his way that he knew not, and could not see, as yet, how a decided step would be possible for him in this place. I said, that if he felt the necessity of running to Christ for refuge, with the hurry and precipitation of the ancient man-slayer pursued by the avenger of blood, he would not talk so leisurely, so slowly, and so coldly about God leading him to Christ, and about difficulties and impossibilities lying in the way of a decided step; that upon his knees, and with hot tears, and a trembling heart, he would cry unto the Lord to open unto him the doors of the city of refuge, that he might enter, and lay hold

on the horns of the altar of Christ's cross, and implore pardon and mercy; that instead of minding worldly difficulties, he would be amazed that such a sinner as he could find pardon by the blood of Christ which his fathers have shed. A long conversation was then engaged in between us, during which he came again forward with his old pretension *that he loved Jesus!* Upon which I opened the New Testament, and read to him a passage in which an ancient converted Rabbi described the real nature of a Christian's love to Jesus (Rom. viii. 35-39), and advised him strongly to examine that passage for himself, and ask himself at every step, if his was such a love? and that if he finds (as surely he will) that it is none of the kind, resolve not to talk any more of love to Christ until, by the grace of God, it becomes such. At last, before leaving, he asked me again, what I would advise him to do? "Examine carefully the Holy Scriptures; seek light from above; pray ardently and with tears that the Lord may grant you a broken heart and contrite spirit, and be sure your prayers will be answered,—he will revive you and give you peace. Though the lingering of this man is inexplicable unto me, I have reason to think him upright, and that a real struggle between light and darkness is going on in his soul. May the Lord pity him, enlighten him, and lead him to Christ. I beg to recommend him to the prayers of the children of God in Scotland, especially those who take interest in this mission, and pray for the salvation of Israel.—*L.P. Missionary Record.*

## Ecclesiastical Notices.

### APPOINTMENTS OF THE PROBATIONERS OF THE UNITED PRESBYTERIAN CHURCH—FROM OCTOBER TO DECEMBER, 1853.

Names of Probationers.	October—5 Sabbaths.	November—4 Sabbaths.	December—4 Sabbaths.
Rev. William Clark	D 1, 2, 3, 4, 5.	D 1, 2; L 3, 4.	L 1, 2, 3, 4.
„ J.G. Carruthers	L 1, 2, 3, 4, 5.	L 1, 2, 3, 4.	H 1, 2, 3; G 4.
„ Wm. Fletcher..	D 1, 2, 3, 4, 5.	F 1, 2, 3, 4.	B 1, 2, 3, 4.
„ Patrick Greig..	G 1, 2, 3, 4, 5.	G 1, 2, 3, 4.	G 1, 2, 3, 4.
„ J. Howie .....	L 1, 2, 3, 4, 5.	L 1, 2, 3, 4.	B 1, 2, 3, 4.
„ John Mackie...	F 1, 2, 3, 4; D 5.	D 1, 2; C E 3, 4.	C E 1, 2, 3, 4.
„ Wm. Paterson.	F 1, 2; B 3, 4, 5.	B 1, 2, 3, 4.	L 1, 2, 3, 4.
„ Wm. Peattie...	L 1, 2, 3, 4, 5.	L 1, 2, 3, 4.	G 1, 2, 3, 4.
„ Wm. Robertson	H 1, 2; L 3, 4, 5.	L 1, 2, 3; F 4.	F 1, 2, 3, 4.
„ Jas. R. Scott...	D 1, 2, 3; F 4, 5.	F 1, 2; B 3, 4.	B 1, 2; L 3, 4.
„ John Scott.....	L 1, 2, 3; H 4, 5.	H 1, 2, 3; L 4.	L 1, 2, 3, 4.
„ Thos. J. Scott...	G 1, 2, 3, 4; D 5.	D 1, 2, 3, 4.	D 1, 2, 3; F 4.
„ Walter Scott...	G 1, 2, 3, 4, 5.	G 1, 2; L 3, 4.	L 1, 2, 3, 4.
„ Daniel Todd ...	C E 1, 2, 3, 4, 5.	C E 1, 2; D 3, 4.	D 1, 2, 3, 4.
„ G. Tweedie.....	B 1, 2, 3, 4, 5.	G 1, 2, 3, 4.	G 1, 2; D 3, 4.

Number of Vacancies 27, viz: London, 8; Huron, 2; Brant, 3; Flamboro', 2; Grey, 5; Durham, 5; Canada East, 2.

JAMES DICK, C. C.

NOTE. The Rev. James Scott's name has been added to the list, and appointments given him since the circular was issued. The Presbytery Clerks will notice this, and forward his appointments to Oshawa P. O. The Presbytery Clerks and Probationers are also reminded that notices of vacancies, and of any changes in the list of Probationers should be forwarded to the convener of the Distribution Committee by the end of November. This is necessary, to prevent trouble and delay.

J. D.

## BRANTFORD.

A Soiree got up by the ladies of the U. P. Congregation here was held in the Kirby Hall, on the evening of Wednesday, 1st Sept., the Rev. Mr. Muir, Head Master of the Union School, in the chair. Addresses were delivered by the chairman, and the Revs. Messrs. Davidson, Alexander, and Wood, of Brantford; and by Revs. Mr. Ormiston, of Hamilton, and Dr. Taylor, of Toronto. The Rev. Mr. Young, Pastor of the Congregation, also spoke shortly at the close. The Brantford Choral Society, to the number of between thirty and forty, favored the meeting with their presence, and contributed exquisite music. The attendance was large and respectable, and seemed highly delighted. One chief object of the soiree was to give a welcome to Mrs. Young, and family, who had just arrived from Scotland. The whole arrangements reflected the greatest credit on those by whom they were conducted; everything seemed to indicate that Mr. Young had made a most favourable commencement of his ministry in Brantford. We fondly hope that the sanguine expectations of his friends will be amply realised.

## KNOX'S CHURCH, TORONTO.

On Thursday, 16th Oct., the Rev. Alexander Topp, from Edinburgh, was inducted to the pastoral office in this church. The Rev. Wm. Gregg preached and proposed the questions of the formula; the Rev. James Harris offered up the induction prayer; the Rev. Wm. Reid addressed the Minister; and the Rev. Thomas Lawrie addressed the Congregation. In the evening a Soiree was held in the Church, William McMurrich, Esq., in the Chair. Addresses were delivered by Rev. Mr. Topp, Rev. Dr. Jennings, Mr. J. C. Geikie, and Rev. John Laing. In the course of the evening an address was read from the Congregation to the Rev. Mr. Reid, and a purse containing \$200 was presented to him in acknowledgment of services kindly rendered to the Congregation during the

vacancy; and a suitable reply was made by Mr. Reid. A numerous choir, under the leadership of Mr. Hickok, Precentor, supplied excellent music. The attendance, both at the induction and Soiree, was large, and great interest and cordiality were manifested.

## U. P. PRESBYTERY OF TORONTO.

The Members of Toronto Presbytery are reminded that according to the appointment of the Presbytery, held at Tecumseth, on the 24th August, the next regular meeting takes place in Toronto, on the 19th Oct., at the usual time and place.

JAMES DICK, Presbytery Clerk.

PRESENT FROM JOHN HENDERSON ESQ., OF  
PARK, TO THE MINISTERS OF THE U. P.  
CHURCH IN CANADA.

The box containing the copies of Arthur's Tongue of Fire, which Mr. Henderson has so kindly presented to our Ministers, has now arrived. We have been requested to send all the copies for one Presbytery to the Clerk; and it has been suggested that, in other cases, opportunities might occur of getting parcels conveyed gratis to Presbytery Clerks or others who would distribute the books. We shall, therefore, retain them for a little, and those not called for will be forwarded by post.

## FUND FOR AIDING AND ENCOURAGING STUDENTS OF DIVINITY.

We have received for this Fund, from the U. P. Congregation of Chatham, the sum of £4. 5s.

## COLLECTION FOR THEOLOGICAL EDUCATION FUND

We are requested to remind Sessions that, by appointment of Synod, the above collection is to be made in October.

## SUPPLY FROM SCOTLAND.

The Rev. James R. Scott, formerly Minister of the U. P. Congregation of Creetown, Wigtonshire, Scotland, has arrived in Canada.

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## Gleanings.

## FRUITS OF CHURCH AND STATE CONNECTION.

The following is the account which Dr. Price in his History of Protestant Non-conformity in England, gives of the treatment to which Dr. Leighton, father of

the celebrated Archbishop of Glasgow was subjected. Dr. Leighton was of Scotch extraction but was a Puritan Minister in England. It has often been wondered how his son, who was once a Presbyterian Minister at Newbattle, in Mid Lothian, should afterwards have joined the denomination which treated his father with such barbarity. Archbishop Leighton, however, was, by universal consent, one of the holiest men of his own, or of any age.

“Dr. Alexander Leighton, having published, in October 1628, a book against the bishops, entitled *An Appeal to the Parliament, or Sion's plea against the Prelacie*, was seized by a warrant from the High Commission, and, without undergoing any examination, was loaded with irons and thrust into a loathsome apartment in Newgate. After having been confined for fifteen weeks, he was proceeded against in the Star Chamber, June the 5th, 1630, when an information was exhibited against him, for “framing, publishing, and scattering a scandalous book against King, Peers, and Prelates.” He acknowledged the fact of writing, but denied the evil intention with which he was charged, affirming that his only end was to remonstrate against the grievances under which the people laboured, “to the end that the Parliament might take them into consideration, and so give such redress as might be for the honour of the King, the quiet of the people, and the peace of the Church.” He was finally condemned to pay a fine of £10,000, and to be imprisoned during the King's pleasure. “And in respect,” said his iniquitous judges, “the defendent hath heretofore entered into the Ministry, and this Court for the reverence of that calling, doth not use to inflict any corporal or ignominious punishment upon any person, so long as they continue in orders, the Court doth refer him to the High Commission, there to be degraded of his Ministry: And that being done he shall then also, for further punishment and example to others, be brought into the pillory at Westminster, (the Court sitting), and there be whipped; and, after his whipping, be set upon the pillory for some convenient space, and have one of his ears cut off, and his nose slit, and be branded in the face with a double S. S., for a *Sower of Sedition*; and shall then be carried to the prison of the Fleet, and at some other convenient time afterwards, shall be carried into the pillory at Cheapside, upon a market-day, and be there likewise whipped, and then be set upon the pillory, and have his other ear cut off, and from thence be carried back to the prison of the Fleet; there to remain during life, unless his Majesty shall be graciously pleased to enlarge him.” This barbarous sentence was executed with a ferocity worthy of the spirit which indited it. “For upon the 16th of November, 1630,” writes a contemporary, “the censure was executed in a most cruel manner. His ears were cut, his nose slit, his face branded with burning irons; he was tied to a post, and whipped with a treble cord, to that cruel extent, that he himself, writing the history thereof ten years after, affirmed, that every lash brought away the flesh; and that he should feel it to his dying day. He was lastly put in the pillory, and kept there near two hours in frost and snow; and then, after this most barbarous usage, not permitted to return to his quarters in the Fleet in a coach provided to carry him, but compelled, in that sad condition and severe weather, to go by water. After this he was kept ten weeks in dirt and mire, not being sheltered from rain and snow. They shut him up most closely twenty-two months; and he remained a prisoner ten or eleven years, not suffered to breathe in the open air, until the Parliament of 1640 most happily delivered him.”

#### THE PRESENT AN AGE OF OPPORTUNITY AND OF PROGRESS.

To Christianity this is pre-eminently the age of opportunity. Never before did the world offer to her anything like the same open field as at this moment. Even a single century from the present time, how much more limited was her access to the minds of men! Within our own favoured country, a zealous preacher would then have been driven away from many a sphere, where now he is hailed. On the Continent of Europe, the whole of France has been opened to the preaching of the word, though under some restraints. In Belgium, Sardinia, and other fields, it may now be said, that the word of God is not bound. A century ago the Chinese empire, the Mahommedan world, and Africa, containing between them such a preponderating majority of the human race, were all closed against the Gospel of Christ.

China is open at several points. The whole empire of the Mogul is one field where opportunity and protection invite the evangelist. Turkey itself has been added to the spheres wherein he may labour. Around the wild shores of Africa, and far into her western, eastern, and southern interior, outposts of Christianity have been established. Wild realms beyond, invite her onward. In the South Seas, several regions which a hundred years ago had not been made known by the voyages of Cook, are now regularly occupied. Could the churches of England and America send forth to-morrow a hundred thousand preachers of the Gospel, each one might find a sphere, already opened by the strong hand of Providence, where a century ago none of them could have come without danger.

It is also an age of progress, as much as of opportunity. What an advance has Christianity made, as to the impress upon our national manners, within the last century! On our highest classes and on our lowest, on those who love God and those who love him not, she has imposed many restraints. The vices which remain are every day made more hideous to the public eye. How different the amount of piety in officers and men developed by the horrors of the late war, from what was ever known in an English Army before? How different the spiritual condition of many of our rural and manufacturing districts from what they were a century ago! What a change in the morals of the Court, in the temperance of private entertainments! How much more promising the aspect of Ireland! How much more animated the religion of Scotland! What an incalculable advance in America! And within that time the West Indies, Australia, New Zealand, the Society Islands, the Sandwich Islands, the Friendly Islands, the Navigator's Islands, a considerable part of Feejee, and tracts of Southern and Western Africa, may be written down as provinces added to Christendom. Though in some of these places much ungodliness remains, yet in most of them a far more promising state of things exists than was known in any country between the first days of Christianity, and the last century.—*Arthur's Tongue of Fire.*

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FERNANDO PO.

The Protestant population of Fernando Po are about to emigrate in a body, the right of worshipping God according to their own form having been denied them by the Spanish Government, under the influence of an intolerant priesthood. Some time ago we drew attention to the proclamation which set forth that the religion of the colony was that of the Roman Catholic Church; and that no other religious professions would be allowed. In accordance with the persecuting spirit of this proclamation, all Protestant worship was forbidden. The Rev. A. Saker, a Baptist missionary, stationed at Fernando Po, wrote to the Governor, Don Carlos Chacon, pointing out that the effect of the decree must inevitably be to force the large population of Fernando Po to another place, where they could religiously worship without molestation, and requesting him to suspend the operation of the proclamation until time had been afforded for the inhabitants to make a final appeal to the Queen of Spain. The Governor replied that he could not accede to the request, "on account of the strict orders of her Majesty." Another request to the same purport, signed by the missionaries and the principal inhabitants of Fernando Po, elicited a similar reply, accompanied, however, by expressions of regret that duty compelled him to carry on "the arrangements prescribed, and expressing willingness to forward to the Government of her Catholic Majesty a petition on the subject." Writing these facts to his friends in London, the Rev. A. Saker adds:—

"Now, as to the future, Jesus shall be our guide. There are a few general ideas, which I can put on paper. Pray for us that we may be directed aright. Cameroons is ours—a fine station, an open door to the interior of the land. Binibia is ours—room enough for a town, and large trade. But a port is wanted, where there can be British protection, British capital and laws. A depot for coals for the navy, a safe harbour for our merchant vessels, a free port for the commerce of these rivers, and a refuge for the oppressed and the slave; these are all essential points to be secured, and, I think, are all attainable, if the British Government can be so far interested as to put their hands to the work. . . . There is now no idea of remaining here; the long-endured oppressions, the expected threats of

banishment, and the general decay of all business, had determined many to leave even before this; now our course must be first to provide a home for all it possible, where freedom to worship God must be the first requirement; and then next, for employment, and, if possible, prosperity. In two or three days time I shall go with the Consul, exploring the mountain land opposite, with its rocky shores, bays, and islands; thence, if possible, to Cameroons."—*Exchange*.

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AUSTRALIA—VICTORIA.

To all Christian men and evangelical churches in Victoria, the chief, the engrossing, the over-mastering consideration is, how to provide the means of grace for the thousands and tens of thousands of the people scattered widely in the bush, or gathering into townships, or congregated on our gold-fields. Taking all the ministers of the gospel together—regarding the various churches as one—the means of supply fall lamentably short of the ever-increasing necessity. For while preachers come one at a time—a few in a year—the tide of immigration never ceases, but flows in upon our shores at a rate that not only exceeds our ecclesiastical resources, but puts to shame the parent churches in England and Scotland, upon whose sympathy and aid we are all absolutely dependent. It is difficult, if not impossible, to convey to strangers, and especially to friends accustomed to all the comforts and advantages of well-regulated society at home, an adequate idea of the state and aspect of things in populous districts, destitute of the ordinances of Divine worship—abandoned, as it were, to the passions of ungodly men, and the palpable darkness of a gross practical heathenism. There the Sabbath comes in vain; as there is no house of prayer, so there is no remembrance of the Lord's holy day. The tavern takes the place of the temple, and is thronged with votaries who lavish, in the orgies of licentiousness, the gold which they have extracted with much toil from the bowels of the earth. A knowledge of these appalling evils, and a sense of the obligation such destitution imposes, of devoting all thoughts and energies to the work of saving perishing souls, allow no room for controversy, and command united effort, if by any means that is possible. Anything like denominational warfare is justly regarded here as unnatural strife. Sectarian zeal is altogether at a discount. There is too much to be done in the outfield of the colony—too urgent a necessity to be provided for—too arduous a battle to be fought with a common foe to permit of such a mistake, or to sanction so pregnant a crime as a debate amongst ourselves on our points of difference. Hence there is a very brotherly feeling amongst evangelical churches and ministers. They meet together and work together, not only without apparent jealousy, but with every token of sincere good-will; and out of this mutual charity has sprung an evangelical alliance, which is destined, I trust, to bind still more closely together the various branches of the golden candlestick, and to accomplish many blessed results on the moral and spiritual condition of our people.—*News of Churches*

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SCOTLAND.—REVIVAL MOVEMENTS.

We learn from the *British Messenger*, published by Mr. Peter Drummond at Stirling, that in some parts of Scotland measures are adopted for promoting Revivals. In Stirling, itself, there is a daily Prayer-meeting, of which the *Messenger* for September says:—

“These meetings commenced on the second of May, in connection with the Congregational Church; but in course of time Christian people of all denominations frequented them, and they have been, for a considerable time back, conducted as general or union meetings. They have been remarkably well attended; and, but for the general impression which for some time prevailed, that they were intended exclusively for those belonging to the Congregational Church, many more would have attended them. It is now distinctly understood by the Christian community that these prayer-meetings are on a perfectly catholic footing, and that ministers and members of various churches have taken and continue to take, a part in conducting them. The time of meeting is eight o'clock evening, and the services are confined to one hour. There is a general understanding among those who take a

part that no "exercise" is to exceed *ten minutes* in length, and this gives great variety and vitality to the proceedings. So lively is one's attention, from beginning to end, that you are quite surprised to find, by the president pronouncing the apostolic benediction, that you have been an hour in "the house of prayer." They have been hitherto strictly devotional meetings. There are usually four and sometimes five prayers—three or four times of praise—the reading of the Scriptures, and a few words of address by the presiding minister, or others at every service.

On the Sabbath evening, the hour of prayer is from half-past six to half-past seven o'clock. At two of these Sabbath evening meetings interesting addresses were delivered by Messrs. Grant, (a native of Stirling,) and Macfarlane, then on a visit to their friends in this country, from the United States. At the first of these meetings about 400 were present, and at the last nearly double that number.—The addresses of those young men produced a deep and solemnizing impression; and led many to resolve to pray for a revival of religion here similar to that which they were assured by those eye and ear witnesses, had taken place in America.

From Crieff a friend writes:—

"There are a good number of prayer-meetings here—three of them commenced recently. The droppings will doubtless be succeeded by copious showers."

The following is from Brownlow North, Esq. :—

Mr. Grant of Arndilly and I are both prepared to start for Thurso to-morrow—God willing. O! may we get a shower of blessing in every place we are permitted to speak at. I had a very large meeting in the open air at Forres, last Sabbath. They had gathered from all quarters, and could not be less than 5000."

Both Mr. North and Mr. Grant are now, we understand, residing with Sir George Sinclair at Thurso Castle, and preaching to the vast numbers to be found at this season on that coast at the herring fishing.

It is stated, in a Scotch paper, that about the middle of September, a daily prayer-meeting was held in the County Rooms, Aberdeen, attended by about a thousand.

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## OBITUARY.

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REV. A. O. BEATTIE, D. D., M. D.

This very popular and distinguished Minister of the U. P. Church died of paralysis, at Glasgow, Scotland, on the 10th of June, in the seventy-fifth year of his age, and fifty-first of his ministry. He was well known as one of the most active and useful of our Ministers. After leaving a number of legacies to relatives and friends, he bequeathed the residue of his effects, about £3000 sterling, to the U. P. Synod, for founding £20 bursaries to assist the sons of ministers in prosecuting their studies for the ministry.

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REV. ALEXANDER MACKENZIE.

We have learnt with much regret, that this excellent person, who was formerly minister of our church at Harpurhay (Mc Killop) died at Goderich, towards the end of September. We had scarcely the pleasure of Mr. Mackenzie's acquaintance, but know that he came from Nova Scotia, a considerable time ago, with the view of preaching, in Gaelic, to Highland settlers in Canada, and that he was highly esteemed by his brethren and his congregation. He was associated with the late Rev. Professor Proudfoot, in teaching the students Hebrew. Some years ago he resigned his charge on account of bad health. He has been long an invalid, and bore his trouble with exemplary patience and cheerfulness. We entertain no doubt that he has entered into peace. Some fuller notice of him, we hope, will appear.

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MODE OF RAISING CONTRIBUTIONS FOR RELIGIOUS PURPOSES.

We hold it as a first principle that all such contributions should be voluntary—that they should be given cheerfully by those from whom they proceed, and that no means should be used for obtaining them but such as are perfectly fair and honest. A great variety of methods, however, may be adopted; and it is of no small consequence that the best should be employed. What is best for one case, may not be so for another. Generally the best is that which, while quite free from all mystery or deception, will produce the largest amount, and at the same time be least inconvenient for the contributors. A very common mode of raising what is required for the maintenance of a church is by pew rents, collected once a quarter, or half-year. There is before us a Tract by the Rev. John Ross, of Hackney, London, England, in which a different plan is recommended—one which has been pretty extensively adopted in Britain, which is practised also in different denominations in Canada, and is said to give great satisfaction. The plan admits of many modifications, but the following are some of its leading features: Every individual is asked to assess himself—to say how much he will give in weekly or monthly contributions. That sum is entered in the treasurer's book as the person's offering. A number of very small envelopes are furnished to the offerer, who is to put into these his weekly instalments, and write his name on each envelope. The envelopes are then put each Lord's day into the collection plate, or any other receiver provided for the purpose. The treasurer then credits each contributor with the sum given; the sums are added together at the end of the quarter, and if the full amount promised has been paid, the matter is settled. If there is a deficiency, the treasurer addresses to him a printed circular, informing him that such a portion of the promised sum is unpaid. It may be objected that this plan must be attended with considerable trouble. Several replies may be made. First, no scheme will succeed without a good deal of attention. Secondly, the object contemplated is of the highest importance, and deserves, as it demands, some effort and sacrifice; and thirdly, when proper books and other apparatus are provided, the trouble is really less than might be supposed. We give in next column, a scheme which has been exhibited for keeping the accounts.

Mr. Ross refers to cases known to him in which contributions are made as follows: A farm-labourer gives 4d. weekly out of 9s. Another gives 5d., by sacrificing tobacco. A tradesman gives 10s. out of £5. One gives 16s. out of £6. Another gives £50 weekly out of £80. He refers also to a small village church, which raises £130 per annum; a small town church which raises £300; a medium church £1,500; and a large church £5,000. Many, it is said, have difficulty in determining how much, or, as some allege, *how little* they ought to devote to the cause of religion. Mr. Ross gives the subjoined table, which, he says, may be regarded as a safe rule for all in ordinary circumstances. A person having

4s. a week may give 1d.	£2. weekly may give 2s. 6d.
8s. " " 3d.	£3. " " 4s. 6d.
12s. " " 6d.	£4. " " 8s.
15s. " " 9d.	£5. " " 10s. or 12s.
£1. " " 1s.	

No. of Person as on Envelope.	Name.	No. of Pews required.	Amount Weekly.	January. 3 10 17 24 31	February. 7 14 21 28	March. 7 14 21 28	Quarter's Subscrip- tion.
1	William Hall ...	16	2	6	6	6	18
2	Hannah Park ...	27	6	6	6	6	18
3	Thos. Walker ...	45	1	1	1	1	3
4	John Smith ...	87	0	0	0	0	0
5	Mary Jones ...	104	1	0	0	0	0
6	George Williams ...	43	1	6	6	6	18
7	Halph Scott ...	12	2	5	5	5	15

FOR THE QUARTER ENDING MARCH, 1858.