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THE CANADIAN United Presbyterian Magazine.

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[No. 8.

Miscellaneous Articles.

MISSIONARY ADDRESS.

DELIVERED BEFORE THE SYNOD IN 1860. SUBJECT: "PAUL AS A MISSIONARY."

BY THE REV. STEPHEN BALMER, DETROIT.

Moderator, Fathers, and Brethren,—It is at the request of the Mission Committee that I appear before you this evening, and not by any choice of my own, because, to me it seems abnormal for the younger to address the elder. The Secretary of that Committee, in corresponding with me on the matter, just gave me two directions, first, my theme, and second, the time allowed for the address—half an hour and not more. This latter suggestion I shall adhere to faithfully, and shall float along on my subject for that time—to exhaust it is impossible. It is this: Paul as a Missionary.

Now at first sight this seems one of the easiest of themes, but the very lights which burn around it are so numerous and brilliant that they dazzle and bewilder the timid beholder. The first narrative telling us of the man is short and simple; it can be read in an hour or two, but the many commentaries and testimonies and declamations, and books written on the subject, are spread over *whole acres* of reading matter, or typography, as a living author would say. In treating of such a theme as this, what pupil can help, without greatest difficulty, borrowing largely from his teacher—a very Hero in the eyes of all who have sat at his feet,—I mean the Author of "Paul the Preacher!"—not to mention dozens of other greater and lesser lights which cast their rays on the life of the Tentmaker. I do not, however, tread knowingly in the footprints of any one, not that I could not acquire profit, but out of respect to the intelligent body who now listen to me. Besides the mere drudgery of collecting

and stringing together gems from so many sources, would have required more labour than the duties of a city charge would admit of. I therefore offer a few suggestions as they have occurred to me on this fertile theme—"Paul as a Missionary."

I have seen it noticed somewhere that the aloe tree in its growth and fertility is a good representation of the development and progress of communities. Summer after summer does it wave its healthful foliage in the breeze, but it is only *once* in a long century that it yields fruit after its kind. In the same way, it is said, do nations after a long interval, produce one remarkable personage who gives a complexion to his age, and then passes away. Following up this idea, an eloquent living Divine indulges in such fanciful and pretty language as the following:—"Modern France developed in one Frenchman the concentration of a people vain and ambitious, restless and rapid, brilliant in sentiment and brave in battle, and having flowered the *fated once*, the Gallic *aloe* can yield no more Napoleons." I rather apprehend however, that it would be truer to say that their Age was made to make such great ones. With an ever-watchful eye God sits at the helm of His worlds, and moves them as He wills. And thus we find men rising up, unknown before, who voluntarily buckle on an armor, supplied them in view of the circumstances of the case. A man may be born with the bent of his mind in direct antagonism to that course which he shall pursue: he may be timid and retiring, but a mission of arduous difficulty is allotted to him, and thus he becomes bold, decisive and daring. He may rule circumstances by and by, but in his training, circumstances, by a curious process, overrule him. That justly renowned missionary to India—Carey—did at last wield certain events to suit his great scheme, but it was the state of his age, the dark circumstances of the world that wielded him, and compelled him to struggle on amid many a difficulty and *drawback*, until a kind Danish Captain gave him a passage over the seas, to evangelize benighted India. And but for the degradation into which the church had fallen in the sixteenth century; but for the rampant intolerance of the papal throne; but for the vices in which ecclesiasticism was steeped at that time, I do not know that we should have had Martin Luther standing head and shoulders above all men of his age. The Age was made to make him. And thanks even to Intolerance and Popery both for being the unworthy tools by which such a noble man was reared, burnished, and immortalized for the honour of Christianity and the lasting demerit of religious error. Had he lived in the milder days of that creed, I have no doubt but he would have lived and died an inhabitant of the monastery, and a warm worshipper of God, after the faith of his forefathers. And if you will permit me another every-day illustration: had that Corsican not sprung up, he who threw around France a halo of awful respect; who stretched out his arms and conquered wherever he went; who sped around Europe, a dazzling comet of fear, travelling in the greatness of his strength; and who at last sank down ingloriously on an islet of the ocean: had he not arisen I know not that our countrymen could this day boast of him who restored peace to the then troubled continent.

Now this idea applies very significantly, and in more senses than one to the great Pupil of Gamaliel and Prince of Missionaries. The peculiar character and bent of his Times and his special environment made, or greatly aided in making—that young man who stood by at the martyrdom of Stephen, and who soon grew into a giant persecutor. And then those phases of character, so cultivated and nursed in him, became, at his conversion, the very elements which made him the noblest missionary who ever went to foreign parts to set up the banner of the Crucified One.

Much has been written and strong philippics have been uttered against the state of religion in Judea at the rise of that better Sun of Righteousness: the hollowness of it; its unrealness; its want of spirituality; its abundance of *etiquette*. But with all its faults, I do not doubt but we are indebted to its instrumentality for training Paul to his first missionary enterprises. Did not that religion of *restraint* under which he was brought up enable him to eschew every ignoble vice? Did it not cause him to walk in all the righteousness of the law blamelessly? Did not his very teaching, and the Conservatism of his Times tend to make the man do great havoc in the church? These fitted and armed him for that memorable *missionary* enterprise to Damascus in behalf of the olden system, when he saw the Risen Jesus by the way, and acknowledged *Him* Lord. Even then was the Pupil of Gamaliel a good missionary. Not more enthusiastically or conscientiously do our missionaries in Calabar or in Caffreland, battle against those frightful immolations at the death of kings and chiefs, then did Paul against everything that threatened to overthrow the venerable landmarks of the Past and the faith of his forefathers. His Age made him a gallant persecutor, and that in turn made him the greatest Benefactor of our race.

And when the second great epoch of his life began, when he had divested himself of his once favorite prejudices which he had hugged to his bosom as his very salvation; when his second Missionary scheme superseded that of the First, this same Age—*influence* in *Manmaking* is clearly seen. Carrying as he did all his acquired missionary fitness from the one cause, over into the other, and seeing Jesus had received him graciously, seeing Ananias had, as an “ambassador for Christ,” soothed his troubled mind, seeing Barnabas’ sympathy thrilled through his heart, then his old missionary enthusiasm began its work on the New Cause. When he found the world all ignorant of that ‘excellent knowledge’ of which he had become recently possessed; when heathenism, or what was little better reigned supreme over that Earth consecrated and hallowed by the recent Presence of Deity in Visible Form; he was constrained to gather up his strength, and enter on the Second Life with a pious resolve “to spend and be spent” in leavening the world with the New Truth—to live for Him who died on the cross.

And so the Persecutor became the Missionary of the gospel; the Conservative Pharisee became the radical Innovator against established creeds and customs. With great readiness his own mind bowed to the New Light which his heart had received. And thus he longed earnestly to

carry it to others; ay,—to do what never was thought of before by his nation—to step over the pale which hedged them in, and extend that salvation to the, “*Outer Barbarians.*” Brethren, the law of human progress is ever *vibratory* in its nature. The greater the tension of the bow, the further flies the arrow. So the very pharisaicism of Paul was just the thing to make him the best missionary of the cross to the Gentiles.

When I introduced my theme—Paul as a missionary—perhaps some of my hearers might be dreading a tedious rehearsal of his wanderings over the different parts of Asia and Europe—a detail of his pilgrimages and voyages; his successes and reverses; his imprisonment and deliverances:—that I shall not attempt,—we all can read that in an hour in that old Record called “The Acts of the Apostles. It would certainly be very interesting to pourtray vividly the noble life of Paul from the time when Barnabas, and he set sail from Antioch to Cyprus, bearing the first glad news to Heathendom, until he was led out from the prison of Rome to suffer his last outrage from men. Never, perhaps, was so much done in such a short time, either before or since. As humanity is honored and consecrated by the Incarnation of God; so Christian Missions are consecrated too by the fact of their inception in the labours of Saint Paul. A British Peer and other *calculating* men will tell us that *missions* really do not pay: that the harvest is not really an equivalent for the labour expended. But when we cast our eye back to the Life and Labours of Paul, we find that christian missions are productive of incomparable results. In Ephesus he victoriously weakened the ranks of heathenism and imperilled the absorbing devotion to Diana the goddess; in Corinth he stemmed the tide of vice, and directed the human mind there, to a higher life than this daily one; in Athens he turned the citadel of idolatry into a Temple to the Highest: and to the Mistress of the world he carried the same glad news and left it there.

It is a familiar saying, but a very true one, that every real Christian is of necessity a missionary. We are not all called to emigrate to the Pacific Isles, to India, or to China to christianize the heathens there, but in the truth of Christ there is a motive power, which constrains the possessor to extend the glad news of a Saviour come. In our Hero this power was overwhelming, and consequently it produced certain positive qualifications which ensured success in the work of the missionary. These qualifications must obtain to a greater or less degree in any one who wants to be “an ambassador for Christ.” I shall name one or two of these. There was *first* an intense appreciation of the truth and importance of his subject, and man’s relation to it. On it all his hopes were founded, and for it he had suffered the loss of all things. The love of God had become a magnificent reality in his heart, and the Destiny of a soul was worth more than mere speculating about. He felt the gospel to be the true elixir of life. For long he had sought it in the bloodless footprints of legal satisfaction, but found it not; and now when he did find the real panacea for the sin-laden Soul of humanity, with magnani-

mous purpose he tells abroad the glad news. And without this appreciation, all enterprises lose their point. There is a power in real earnestness which overtops that derived from any other source. We may have all the advantages in the world: learning, rhetoric, and eloquence, but unless we have a sense of the truth of our subject, all become ineffectual. Now every act of Paul evinced this appreciation of the power of the gospel. And when this feeling finds a footing in the hearts of true men, how it masters every obstacle, and forces the man to deeds of greatness! When the land of our forefathers was under the sway of a foreign power, one man, feeling the force of patriotism, impatiently brooded over his country's misfortunes; schemed to procure its freedom, fought to drive back the foe, and shed his blood in the noble cause. And if we want to see religious principle in all its grandeur and truth, let us not go to books declaiming on the matter, but go to the men and to the women of the solemn league and covenant-days, to men who suffered and to women who *fought* and bled for that cause, dear to them as their lives—the pureness of worship and liberty of conscience. In like manner our Apostle felt intensely the great truth of the gospel, and this constrained him to labour faithfully for its propagation.

Another qualification which ensured his success, and which arose out of his conception of the greatness of Redemption, was his utter self-dedication to his work. This is the main feature in the life of our Apostle; this gives that hallowed beauty to his character which creates within us all that popish tendency to Saint-worship. Panoplied as he was by the graces of his Master, he also left behind him every thing that might entangle him in his work. Except in the Peerless One who laid aside the glories of His Divinity and came down to be a poor Man in Judea and a suffering one, never was such consecration and self-sacrifice seen before or since. The benevolent life of Wilberforce is indelibly embalmed in "English Hearts and Homes" for his struggles to abolish the iron sway of one man over another. The good Howard is looked back to as almost a prodigy, for his unceasing, expensive, and laborious endeavours to improve the reformatory and penal prisons in many a land. But as the sunlight of summer exceeds the tiny twinkling of a distant star, so does the self-dedication of Paul exceed them all. Before his conversion we do not know the social relationship which he enjoyed, or the endearments of the family circle which might be his; but these he forsook and voluntarily began a life-long homelessness. This is, perhaps, a feature in the Great Missionary's character which is most admirable of all. He knew the feelings which beat responsive to the sweets of home as well as any one, but his missionary life shows a thorough conquest over these personal feelings. Soon as he established a station in one city, and when human sympathy was growing between apostle and converts, at once he denies himself, and off he sets in his great career. Call it not the indifference of a callous man: no, it is rather the holy determination of a saint to bear the Cross like his Master. Yes, Christianity, especially in its development in the missionary sphere will never do to be an appendix to a life. The desire that controls to such a course must be dominant and

bring everything into subserviency thereto. And in connection with this, look at his mastery over his natural feelings and desires in many ways. Those ambitious plans for fame which must have bodied themselves forth in the younger life of Paul were set aside or overridden by the master desire for God's glory. Even that subtle feeling of envy, which sometimes seizes hold of and binds a good man had no hold of him:—all these he kept in subjection by a sanctified will. How well worth imitating is this great man! Like as the kaleidoscope turned in any way presents a beautiful view, so the character of this man is beautiful to look at from what point soever we may.

I shall merely name one other feature of his character as a missionary; that is, his holy zeal in the work. Look at him in Athens when he found the city given to idolatry:—his spirit was stirred within him and he could not bridle his enthusiasm. For no idle purpose did he frequent the crowded market places or forums; it was to devise means by which he might get a hearing about "Him who made the heaven and earth." Behold him before Felix and Agrippa or Festus, when he urgently appealed to them regarding the simple gospel. And time would fail to tell of his endurance of wrongs and his wearisome travels; how he endured stoning, buffeting, mockings, scourgings, &c. Yes, Brethren, though Paul fills no niche in the proud temple of fame; though his name is not found on the laurelled scroll, yet he does live still in the hearts of thousands, and his brow is encircled by a laurel fair and amaranthine. Being dead he yet speaks, and by the record of his life he still cries to us—even to us to follow him who was a follower of Christ.

We are missionaries too.

UNION IN EARNEST.

To the Editor of the Canadian U. P. Magazine,

SIR,—In your issue for July, there appeared one more article "On Union." Considering the position in which that very important matter now stands, according to the recent doings in reference to it by the two Synods so deeply concerned in it, I at once turned my attention to the article, hoping to find it, as the common saying is, "all right." But I was painfully disappointed, and am greatly mistaken if it is not true that many of your readers, those of them who are actuated by an enlightened Christian spirit, have not felt somewhat in the same manner. Sir, I beg leave to say that now is not the time for such effusions as that paper; and its appearance in the Magazine, immediately after the Synodical proceedings about Union, was unseasonable, and, may I add, fitted to produce an impression if not among ourselves, at any rate among others, that the Magazine is not warmly in favour of Union.* And surely this is to be lamented.

* This allegation is altogether unfair, and, in our opinion, not quite handsome. On the author's principle, our insertion of his paper ought to be held stronger evidence on the opposite side. It is convenient to assume that one's own spirit is "an enlightened Christian spirit." But other men must be allowed a similar privilege.—Ed.

I know not the writer calling himself "a plain man," but I cannot admire what he has written, either as to the *time*, the *manner*, or the *drift* of it. He seems to have eagerly hastened to give utterance more to feelings than to take a dispassionate and comprehensive view of that Union, which all sincere friends of the Presbyterian Churches in this country regard as so desirable and momentous, and which they have now been brought to look upon as near a happy consummation. To me at least it appears in bad taste, as well as indicating an unsuitable state of mind, for the unknown writer to say respecting the Basis of Union, "it seems to be the approved plan to swallow the carcase entire, and then to vomit the horns, and on this principle, I know not what better could be done than just to add the short and simple clause stipulating for forbearance." Some readers who specially relish a laugh, may enjoy such a coarse figure; but others, and I believe they are the majority throughout our congregations, read these words, and more to the same effect, with disapprobation.

And now, dismissing any further criticism upon the letter of "a plain man," permit me, from an anxiety to counteract the tendency of what he has said, as at any rate so far throwing cold water on the Union movement, to make a few remarks on the clause proposed by our Synod, that there should be mutual forbearance in regard to the applications of the doctrine contained in the fourth Article of the Basis; and also upon the substitute for that clause, in the shape of resolutions subsequently adopted by the other Synod, and recommended to us for acceptance, in order to put an end to any more difficulty in the way of Union.

It is all very well for us, whose minds have long homologated the principle expressed in the clause anent forbearance, to say that we would prefer it, and that we think our brethren of the other Synod should acquiesce in it. But, then, we ought to consider that the state of things is not just so with them—that there is at any rate a minority among them, who have strong objections to the clause in question; and that such being the case, Union coupled with the forbearance clause, cannot be pressed without perhaps serious consequences. Now, their first duty is to seek the preservation of their own unity. I believe it was a commendable sense of this which influenced their Committee on Union to construct the substitutionary resolutions to which I have referred, and of which I shall proceed to speak a little more particularly, after relating as I now do for the general information of your readers, that these resolutions were submitted to all the members of our Committee on Union who could be convened at that time, and also to several highly respectable members of our Synod who were still in Hamilton, anxiously watching the progress of Union discussion in the sister Synod. This being done, it was understood that these resolutions were cordially approved of by all our brethren who had an opportunity of examining them.* And when they were brought before the other Synod, and met with such a ready and unanimous

* Were the resolutions submitted, the same as those adopted? We have heard the contrary; but do not know how far it is correct.—ED.

reception—followed by solemn and affecting utterances in devotional exercises, by the Synod, and all the Christian assembly there present, (I was there, and can testify,) surely it was impossible not to feel persuaded that the long-wished Union would soon be realised. The agency of the Lord appeared to be specially manifested in working for its accomplishment, by suggesting terms on which the several brethren might come together, and dwell together in unity honourably and peacefully, in the future. This was the decided and joyful impression produced at the time; and very many, on both sides, will greatly deplore should any thing be since said or done to mar that impression.

I for one, am prepared to maintain that the resolutions adopted by our brethren in Synod, involve substantially all we can reasonably ask for under the expression “mutual forbearance.” Let us see.

Be it kept in mind that as a body, and without any dissent, we have assented to the general doctrine in the fourth Article of the Union Basis. We only appended to it, as conditional, “the Note,” which we subsequently agreed to give up for the clause requiring forbearance respecting the practical applications of the doctrine. Now, I think we have the forbearance wanted, in a form of expression more defined, and unobjectionable to some minds. Passing over the first resolution, which, however, is very important, as guarding the Church’s spiritual independence, and disclaiming all right of the Civil power to interfere with her Creed, the second resolution states, “that the Synod, with a view to the removal of any possible misapprehension of its position in regard to the practical applications of the said fourth Article, such for example as those contained in the Report of the Joint Committee submitted to both Synods in the year 1858, desires to call attention to the fact that the Synod of the Presbyterian Church of Canada does not require, as a condition of Union, unanimity of sentiment as to the action of the Magistrate, on these points; but while providing for possible diversity of opinion, the Synod has held, and still holds as necessary to harmonious action in the United body, that a minority, while entitled to all equitable liberty, shall on these, as on other matters of ecclesiastical Government, be guided in any action of dissent, by Constitutional order, and the received principles of the United body.”

Here, then, it is expressly laid down that unanimity of sentiment as to the action of the magistrate on these points is by no means required, but that diversity of opinion is allowed, or is understood to be unavoidable, and therefore behoves to be exercised freely, and is not this just forbearance somewhat differently worded? Why, then, quarrel with the thing, merely because our favourite name, for it is not retained? Why stand out for such a *shibboleth*? But objection may be taken to what follows in the resolution, “the Synod has held, and still holds, as necessary, &c.” It may be alleged, that under this there is something suspicious, and to be dreaded. Perhaps our friend, “the plain man,” may be disposed to say,—though I do not know whether he reads Virgil, “*Timeo Danaos, et dona ferentes.*” I think I may fully assure him, that in this

case there is no wooden horse with hidden foes. We are bound, as we have good reason, to exercise towards our Free Church brethren, that "charity which thinketh no evil, believeth all things, hopeth all things." It is of vast importance, and noble, to rise above little jealousies. Surely, it should be quite enough that liberty of recorded dissent, in any instance where conscience may judge this necessary, is distinctly provided for. This is all that can be fairly desired, by any who may feel themselves shut up to it—an occurrence, however, not likely to happen often; for it is probable that the subject matter in the 4th Article, will seldom, if ever, occasion discrepancy of view in the practical operations of the United Synods. But can it be denied to be a wise proviso, that a possible minority, in any action they may take on dissent, shall be guided by constitutional order, and the received principles of the United body? This is the course which is followed in the Church Courts of the purest voluntarism, to which we claim to belong. Dissentients have to be satisfied with getting their dissent marked in the minutes, with reasons to be answered by the Court, if this is thought to be required. There are, and must be right limits to dissent, otherwise there is no safeguard from anarchy, or divisive courses. The understood and acknowledged constitutional principle of the religious body must be protected and upheld, else there can be no security for continuance, harmony, and all the great ends for which a Christian Church has been formed, to be regulated and sustained under the broad, yet strict laws emanating from Christ, the Church's sole Head, and the Lord of all, as these laws are set forth in His authoritative statute book, the inspired Scriptures of the Old and New Testaments.

Such are briefly some of the grounds on which, in my humble opinion, Union with our brethren of the Presbyterian Church of Canada may be consistently and safely formed, even if the resolutions recently passed by their Synod should be adopted as they stand, and to me it appears perfectly clear that all lingering demur should be obviated by the 3rd resolution, viz: that the foregoing resolutions," the 1st and 2nd "shall accompany the Basis as a declaratory statement." Thus there will be a permanent record to which an appeal can be made at any time, should it be necessary.

It is to be devoutly hoped, then, that proper steps will be taken, by our Committee on Union and the Moderator of Synod, with advice of brethren, to hasten on the Union with all due speed. *This part of the work now lies on us.* So, I dare say, think our Free Church brethren; and so will other Christian denominations think who take an interest in the movement. Therefore, let those of us whose duty it is in providence to lead the way, "Go forward." In this manner, the present year need not terminate, without the banns being published, and the ecclesiastical marriage standing out, as a palpable and influential act, in the view of the Christian world, and especially of the Churches in Britain as an example. It was the sagacious anticipation of the late venerated Dr. John Brown, of Edinburgh, expressed to a Free Church Minister, that Union would

probably begin in the Colonies. Australia had the honour of being first; let Canada be second, and Nova Scotia and New Brunswick next,* if not along with us, and then the Parent Churches in olden home may be induced to follow the example of their Colonial offshoots. Who can calculate the immediate and remote results of all that? As a beginning among protestants, a beginning highly honourable to those making it, it will exhibit Presbyterians doing their part in order that Christ's last prayer before he suffered, that all who should believe on Him might be one, may be answered.

Before concluding, I beg leave to give a suggestion, not unworthy of attention,—that it may well seem to all of us to be wise, becoming, and for the general edification and comfort on all sides, and to the credit of our common presbyterianism, that there should now be no more disputings about words, no more talking on “points of difference,”—but that as Union is now a moral certainty, and its taking place is evidently the will of Him whom we call our Lord, therefore it should be the careful aim of all on both sides, to study the things which make for peace, and things wherewith one may edify another, and to be preparing for giving each other the right hand of cordial brotherhood; and that earnestly seeking to have their conversation such as becometh the Gospel of Christ, they may in their coming Union, with one heart and one mind strive together for the faith of the gospel, and with joint strength and zeal, sound forth the word of the Lord over this land.

A UNION MAN.

THE UNION.

In what state is the Union at the present time? Is it likely to be soon an accomplished fact? The people are getting perfectly wearied of these long negotiations for Union ending in nothing but the two Synods bandying compliments of respect for each other, and expressing their earnest desire for Union. We had occasion to be in Toronto about this time twelve months ago, and while walking along King Street, we met with an old acquaintance—a highly respectable Free Churchman and keen Unionist, who thus ascosted us, “What about the Union now? Is it to be accomplished this year?” We replied, that “it does not appear that a Basis of Union has yet been so constructed as to satisfy both Synods.” “Well, well,” he said, “unite without a Basis, for you will never agree on a Basis in which State-kirkism and Voluntaryism come into collision.” We were convinced at the time that there was a great deal of truth in his remark that “you will never agree on a Basis in which State-kirkism and Voluntaryism come into collision,” and the more still are we convinced since reading the reports in the *Globe* newspaper of the speeches and of the action taken on the subject of Union at the meetings of the two Synods last June.

* Since the above words were written, it appears in the *Nova Scotian* newspapers, that the Union of our Sister Church, and of the Free Church, in that country, is to be effected at a special meeting on October 4th; May Canada not be far behind.

In the United Presbyterian Synod, those who spoke on the Union Question were one and all of them evidently earnestly desirous of Union, and were most conciliatory in their speeches. There was not even a reference to the principles held by either Voluntary or State-churchman, and there was not the least complaint uttered against the Presbyterian Synod for repudiating the Note on the Fourth Article which had been adopted by our Synod, as a protection to the Voluntaries that might be in the United Church. In the several motions which were at last submitted to the Synod, the movers seemed to vie with each other in constructing their motions so as to be the least objectionable to the Presbyterian Synod, and the motion by Dr. Ormiston, which was carried unanimously, was certainly as clear and unobjectionable as the Presbyterian Synod could possibly expect,—namely, these words to be added to the Fourth Article instead of the Note, “It being understood that in the application of the doctrine of this article mutual forbearance shall be exercised.” Though we were pleased, greatly pleased, with Dr. Ormiston’s motion, we would have preferred the motion by Mr. Kennedy, which was that the following words be added to the Fourth Article, “It being understood that perfect unanimity of sentiment is not required with regard to the *interpretation* or application of the doctrines referred to in this article.” We do think that forbearance should be extended to the interpretation of the doctrine of this Fourth Article as well as to the application of it. Our reasons for this are, that nearly all the leading Reformers both of the first and second Reformation periods; interpreted Christ’s Headship over the nations as most inimical to religious liberty, and which, in a truly free country, can never be carried into practice. In their writings we find such statements as the following:—“Magistracy flows from Christ as Mediator.” “Magistracy is the subject of promise to the Church, and is given immediately to the Church—not to the world.” “Christ bought the world.” “Magistrates are properly Christ’s ministers of justice on earth.” “Magistracy is not a carnal, worldly, profane thing, that belongs to the world, but to the Church.” “As the Father has committed all judgment and authority and the execution of judgment unto Christ, Magistrates are appointed by him to judge for him, and are said in scripture to judge for the Lord.” “If the Magistrate has no qualification but the consent of the people, he is at best but an intruder.” “To kings, princes, rulers, and magistrates, the conservation and purgation of religion in the land doth chiefly appertain.” In the Geneva and Scotch Confessions of Faith it is asserted that “the defence of Christ’s Church appertaineth to the Christian Magistrate, against all idolaters and heretics, such as papists &c.” Such were some of the sentiments held by the early Scotch reformers—Knox, Rutherford, Binning, and other leading men; and to our mind it is clear that they held magistracy as a Christian ordinance, and the Christian Magistrate as Christ’s vicegerent, and one of the great chartered blessings of the church. The compilers of the Westminster Confession of Faith appear evidently to have held nearly similar views, on the doctrine of Christ’s Headship over the nations,

and on the Christian Magistrate being Christ's vicegerent. They were thoroughly opposed to the toleration of all heresies, and to the liberty of publishing opinions adverse to the established religion of the land, and strenuously insisted on their being put down by civil pains and penalties, inflicted on their authors and abettors. In compiling the Confession of Faith they contemplated uniformity of religious profession throughout the three kingdoms of England, Scotland and Ireland, and the placing of all dissenters under the ban of national law, as disturbers of the peace and good order of society; and, consequently, in the third section of the twenty-third chapter they assigned to the Christian King or chief Magistrate, authority and powers in his official capacity, which can only be legitimately interpreted of his holding the place of Christ's vicegerent, to judge for him as the supreme Governor of his Church and of the nations. We therefore think that our Church acted wisely last year in adopting the Note on the Fourth Article repudiating the Magistrate's vicegerency under Christ. Accepting the Basis without this Note we would have become out and out Free Churchmen, and instead of our being united with the Free Church we would have been absorbed by the Free Church—*minus* our voluntary principles. But although we would have preferred retaining the Note, yet such is our desire for Union, that our heart was made glad by the perfect unanimity with which Dr. Ormiston's motion was carried.

In the Presbyterian Synod, the discussions on the Union question were somewhat keen and protracted. Some who spoke on the question were evidently most desirous of Union with the United Presbyterian Church, and would willingly have adopted the Basis as sent back by the United Presbyterian Synod; and the first motion submitted to the Synod was to that effect, and it was made and seconded by elders, and supported by another elder. The eldership were evidently in general, prepared for immediate Union, and so were also some of the ministers. But there were other members of Synod who spoke strongly against the principle of forbearance as to the practical application of the Fourth Article, and one member said he "would have preferred moving a direct negative to the Union long ago." Several motions were submitted and all withdrawn except one, which was adopted without a vote. That motion being given at length in the July number of the Magazine, we shall not repeat it, but shall review the Resolutions submitted by the Committee on Union and adopted by the Synod to accompany the Basis as a declaratory statement. Resolution 1st., "That this Synod, with a view to the removal of any misapprehension of its opinions in reference to Article Fourth of the Basis of Union, does most earnestly disavow the legitimacy of any such inference from said article, as that Magistrates have the right, sometimes claimed by them, to prescribe, in the name of God, the faith of the Church, or to interfere with the freedom of her ecclesiastical action." We are perfectly satisfied with this so far as it goes. Our Presbyterian Reformers never acknowledged the Magistrate as being invested with any such power as that which is referred to in this Resolution.

But the Westminster Confession of Faith doctrinally assigns to the Christian Magistrate, authority and duties founded on, or deduced from Christ's Governorship of the nations in relation to the Church and the religion of his subjects, to which we seriously object becoming a part of our public profession in our united state. We would like a thorough repudiation of this doctrine of the third section of the twenty-third chapter of the Confession, and without more light on the subject than we have yet got we cannot submit to less than its being a matter of forbearance. Resolution 2nd, "That the Synod, with a view to the removal of any misapprehension as to its position in regard to the practical applications of the said Fourth Article, such for example as those contained in the Report of the Joint Committee submitted to both Synods in the year 1858, desires to call attention to the fact that the Synod of the Presbyterian Church of Canada does not require as a condition of Union, unanimity of sentiment as to the action of the Magistrate on these points; but while providing for possible diversity of opinion, the Synod has held, and still holds as necessary to harmonious action in the United body, that a minority, while entitled to all equitable liberty, shall on these, as on other matters of ecclesiastical government, be guided in any action on dissent, by constitutional order, and the received principles of the united body." If we understand this resolution correctly, it means that the articles submitted by the Joint Committee to both Synods in 1858 shall constitute a part of the public profession of religion in the united body as implied in Christ's Headship over the nations, but unanimity of sentiment as to their practical application by the action of the Magistrate is not required by the Presbyterian Church of Canada as a condition of Union; and that a minority dissenting from the action of the united body as to the practical application of these articles by the action of the Magistrate shall have liberty of dissent in the usual constitutional way, but such dissent shall not affect these articles as being part of the public profession of the united body. The scouted principle of forbearance is here allowed to a certain small extent, but as these articles are all easily deducible from the doctrine of the authority and duty of the Magistrate in relation to the religion of his subjects, they are State-church principles, and shall, according to this Second Resolution, be received principles of the united body. We do not therefore see that these Resolutions advance the Union question by one hair's breadth. The articles referred to were never discussed or adopted by the United Presbyterian Synod.

It appears very clear to our mind that a satisfactory Basis of Union has yet to be constructed. And if there must be a Basis of Union, we see no way to meet the exigencies of the case, but the simple principle of forbearance on the Magistrate's authority and duty in relation to the religion of his subjects. Forbearance is granted as to the endowment of the Church by the State; but if the Magistrate has authority, and it is his duty to see that all the ordinances of God be duly settled in the Parish Churches, duly administered by

the Ministers and Elders, and duly observed by all the parishoners, it surely is no less his duty to see that these ordinances are duly supported; forbearance on the principle is just as reasonable as on the practical application of the principle in endowing the Church.

We might not have any trouble although we were to unite without any regular Basis; for the practical application of the main principles of State Churchism, in this free country, by the Magistrate, is, we are persuaded, impossible. But we have still the fresh recollection of the action of the Presbyterian Church in cutting off Dr. Ferrier from its ministerial communion. This suggests to our minds that we ought to secure at least protection against being annoyed for holding our Voluntary principles in the United Church.

We do greatly desire Union with the Presbyterian Church of Canada, and also with all the other Presbyterian Churches in the country, but we do not see at present how a Basis of Union can be so constructed as to meet the views of all parties, except on the principle of mutual forbearance on those points on which there is a difference.

AN OLD VOLUNTARY.

THE PENDING UNION.

This is clearly, in our Church, the topic of the day; and I hope a word calmly spoken on the subject may be excused even though the sentiment should not be adopted. No wise and good man can wish us to take a leap in the dark. It has been said in public journals, and, I find, is believed by many, that the Union Committee of our Church approved of the action of the other Synod. Now I am assured that the Committee have had no meeting.* Their mind has therefore not yet been expressed; in the fullest sense of the word, the question is open.

In the main, and to a great extent, I approve of the Clause adopted by our Synod, though if I should say a word or two on that point I hope I shall not be thought disrespectful to the reverend court. As to form, the Clause seems greatly preferable to the Note which it superseded. The note, I always regarded as an excrescence; I consequently regret the form which the deed of the other Synod has assumed; for it is in reality a note in the shape of Resolutions. It is sometimes said, in conversation, that these resolutions are substantially the same as our clause, and that one great reason for rejecting it and adopting them, is that if it had been adopted, the Basis would have required to be sent down to the Presbyteries and Sessions. This I cannot comprehend. It seems to me to imply that, in some important respect, the Resolutions are less than the Clause. If they are equivalent to it, in meaning and in authority, why should not they equally require to be sent down? A remark may sometimes be heard, that the Resolutions which are not incorporated with the Basis, will occupy a somewhat subordinate position. I trust our Synod will see to it that

* A meeting has now been called for the 31st of July.—Ed.

neither one thing nor other shall be adopted, which does not possess the most perfect validity.

The plan which an ingenious member of Synod, last year, so aptly called "first swallowing the carcass entire, and then vomiting the horns," has always seemed to me an absurdity, or worse. The Confession of Faith is already in existence, and if we are to stand by it, there seems no other method than taking exception to the parts of it which we regard as unsound. But, when framing a Basis for ourselves, surely whatever is not to be insisted on, should just be passed over in silence. What can possibly be the meaning of introducing certain propositions, and then, declaring them matters of forbearance? Is it to set forth, that these doctrines are true and important, and ought to be believed and professed; but that weak brethren may be excused who have not yet attained to them? If so, then I submit that the brethren ought, in candour and precision, to be arranged in two classes, the strong and the weak, and that we should all be required to take our place in the one or the other, as conscience may direct. Every one can see that this is absolutely grotesque. Surely then the reasonable method is just to exclude from the document all that is not deemed essential, which would imply that on the omitted points no profession is made, and that consequently, every one is at liberty to avow and maintain his own opinions.

The difficulty between the two Synods, I am told, relates to the extent of the forbearance that is asked. There is a perfect readiness to grant forbearance; but how much is required? It lies with us, it is said, to fix the boundaries; for unlimited forbearance cannot be conceded. Now I cannot suppose that any one imagines that what might be properly called unlimited forbearance is wished by any of us. There are scores of doctrines, and these of supreme importance, about which, I trust, we are all cordially agreed. The forbearance we ask is restricted to the fourth article of the Basis—restricted in fact to the doctrine of Christ's headship over the nations; and even there I think it is far from deserving the epithet unlimited. For we are all at one respecting the reality of his supreme and universal headship. The question between us is confined entirely to the nature, or kind, of that headship. We all go the length of holding that all power in heaven and in earth has been given to him, that the administration of Divine Providence is wholly in his hands, and that consequently he is head over nations, and over all other institutions and objects throughout the whole of creation. We likewise all believe that his headship is exercised in a manner consistent with the glorious perfection of his nature, and is all rendered subservient to the purposes of his grace. I have intimated in former papers in the Magazine, that this is all the length I go. Some of my brethren probably go further, and I feel no disposition to break fellowship with them on that account; but honesty forbids me to profess concurrence with them in their sentiments. If for one, then, need forbearance respecting the whole of this doctrine, except to the extent specified above. But a general declaration of forbearance, such as is contained in our clause, would satisfy me, and I doubt not those

also whose opinions differ considerably from mine; while I cannot see that it would implicate any. It requires no man to abandon or disguise his opinion. It only gives liberty to all to think for themselves, within a certain range. If this cannot be admitted, if an attempt at defining must be made, I see no way in which I and some others can be satisfied, but by introducing into the Basis the doctrine of Providence being committed to Christ, and omitting all beyond, or declaring that all beyond is matter of forbearance. If these terms cannot be granted, then it would seem that some of us must, as honest men, withdraw. It is placing peace before purity, to ask us to violate our conscience.

I must say that one thing which troubles me about the resolutions of the other Synod is, that I do not clearly understand them. The Synod, of course, is not bound to furnish me with intellect. But this document is for the Church, which contains many simple-minded people, and surely everything ought to be made plain to those of weak capacity. Reference is made to certain applications contained in a Report submitted to both Synods in 1858. Respecting these, I and thousands more, are perfectly ignorant. By hunting up, we might possibly obtain the needed information; but why in a case of this kind, should such a process be required,—a process which to many would be inconvenient, and to not a few impracticable? The resolutions either amount to forbearance, to the extent I have indicated as needed by me, or they do not. If they do, I should be glad that were expressed in plain terms. If they do not, then they don't satisfy the claims of my conscience.

It is provided in these resolutions, that a minority of Synod shall, on matters of ecclesiastical government, "be guided in any action on dissent by constitutional order, and the received principles of the United body." Now what is "constitutional order, and the received principles of the United body"? Something yet to be brought into existence, something which shall be enacted by the United Body, and in enacting which, the U. P. Members, being comparatively few, will, of course have a correspondingly small share. Is not this asking us to put our head in a noose? What if the order and principles should turn out such, that were any of us after dissent to feel called on to use what has been styled, "ministerial freedom," and advocate our peculiar views from the pulpit, the platform, or the press, we should be subjected to censure, or possibly to expulsion. Is such a thing without example?

In the clause adopted by our Synod the expression occurs "that in the application of the doctrine of this article mutual forbearance shall be exercised." In the Resolutions of the other Synod we have the words "*practical applications* of said fourth Article." And in the motion carried in that Synod, there is the phrase "on *minor applications* of its doctrine." I have italicised the words on which I wish attention fixed. I fear the meaning may be held to be that the doctrine itself is to be fully and implicitly adopted, and that toleration is to be granted only as to the carrying of it out. If so, that does not at all meet my case; for I seriously object to the doctrine itself without limitation. It is about

the principle, quite as much as the practice, that I feel concerned. I cannot regret therefore that the matter will come again before our Synod that the language may be set right.

The Resolutions speak the mind only of the other Synod. As matters stand, after leaving out our Clause, it would seem that we hold strictly by the Basis without explanation, but that our brethren, more liberal than we, are favourable to a certain degree of forbearance. Surely this is out of the question. We also must have a resolution, declaring that we go as far as our brethren; and why should we not say that we go somewhat further—that we go, in fact, all the length of forbearance respecting the doctrines in the Fourth Article? If resolutions be fair on the one side, they surely cannot be unfair on the other.

May I be allowed to add that there is before me a private letter from one of the most influential elders of our church in Scotland, who seems to have learnt only that we had dropt the note. His remark is "I am glad your Synod has cut off the note. I presume this infers the leaving out of the article, or such amendment of it as secures full forbearance." This I am persuaded expresses the mind of the great majority of the brethren at home. If we accept of less, we shall in a great measure forfeit the good opinion of a church to which I feel warmly attached.

R.

MRS. JANE TULLY MURRAY.

At Princeton, Blenheim, on Wednesday, the 20th of June, 1860, after an illness of nine days, suddenly and unexpectedly deceased, Mrs. Jane Tully Murray, wife of the Rev. George Murray. Of those who first came to Canada to open up the Mission of the United Secession Church of Canada, she is the *third* that has deceased. She cheerfully submitted to all those inconveniences that are incident to a missionary life in a new country. Assiduous in her attentions to her husband's comfort, she also preferred spiritual and eternal things above everything else. In the family, eternal things were with her the chief concern, and her children will long remember the warnings and instructions she gave them. In the Sabbath School she was most affectionately earnest in endeavouring to simplify instruction to the youthful mind. In the circulation of the *Sabbath School Visitor* she took a deep interest; and one year she distributed one hundred copies of it, twice a month, during the whole year. Those of loose opinions in religious matters, were often deeply affected by her conversation and her reasonings. Whenever the opportunity presented itself, she was ready for every good work; and what she did, she performed with all her might. At the sick-bed, she was a faithful and affectionate counsellor; and in cases of imminent danger she exerted herself beyond her strength, and was the means of preserving not a few lives,—and, in one instance, there is reason to think she was the means of

conversion to a young lad on his death-bed. She was most devoted to the interests of religion. Her own piety was profound and experimental. She walked with God. "Blessed are the dead who die in the Lord; they rest from their labours, and their works do follow them."*
G. M.

TRI-CENTENARY OF THE REFORMATION IN SCOTLAND.

ADDRESS DELIVERED BEFORE THE U. P. SYNOD, AT HAMILTON,
ON WEDNESDAY, JUNE 13TH.

BY THE REV. JOHN TAYLOR, D. D., TORONTO.

It would be superfluous to attempt a vindication of commemorative celebrations. A foundation is laid for them in the constitution of our mind. And the principle of them may be regarded as divinely sanctioned by the institutions it has pleased God to appoint for memorial purposes,—such as the Passover, and other festivals among the Jews. The Sabbath, also, and the New Testament ordinance of the Lord's Supper, are unquestionably for the purpose of keeping certain all-important events in remembrance. Our procedure to-day, therefore, is of a reasonable and justifiable sort.

But let it be distinctly understood what is precisely the subject of commemoration. The popular voice says that we are celebrating "The Tri-Centenary of the Reformation." That, however, is by far too loose. The Reformation does not date from 1560; and, not to speak of the Waldenses,—who seem never to have needed reformation from Popery,—there were Reformers before the Reformation. John of Wycliffe, an Oxford Professor, the translator of the Scriptures into English, and a great Reformer, died in 1387. John Huss and Jerome of Prague, men before their day, and zealous opponents of the corruptions of the Church of Rome, were burnt respectively in 1415 and 1416; and every one moderately acquainted with the History of the Church, knows that divers sects and parties sprang up before the 16th century, who, if they were themselves wild and visionary, at all events unsparingly condemned the existing system, and were, so far, Reformers. A very celebrated philosopher, lately deceased, † asks,—“Who believes that, but for Luther and Zuingli, the Reformation would not have been? Their individual personal energy and zeal, perhaps, hastened by a year or two the event.” The train, it has been said, was laid, and Luther applied the match.

But what was the date of Luther's exploit? I recollect hearing, in the Secession Church in Scotland with which I was connected, a sermon preached in 1817, in commemoration of the Reformation. That was the Tri-Centenary of Luther's dispute with John Tetzel, about the sale of Indulgences. In 1520, he kindled a bonfire without the walls of Wittenberg, and committed the Pope's bull to the flames. It was in 1529 that the Diet was held at Soires, when the famous *Protest* was taken, from which Protestants derive their designation. And it seems clear that, be-

* There is no kind of communication we more cordially welcome than biographical notices of persons really eminent for their attainments, or in whose history remarkable dispensations of Providence have occurred; and it pleases us especially to see embalmed the memory of holy women who have been "helpers in Christ Jesus."—ED.

† Sir William Hamilton.

fore any of these dates, Zuingle was faithfully preaching the gospel in Switzerland. The Reformation, then, is considerably more than three hundred years old.

But we celebrate the Tri-Centenary of the Reformation in Scotland. It is upwards of three centuries, however, since the Reformation was introduced into that kingdom. Patrick Hamilton, of Royal lineage, was burnt at St. Andrews, in 1528; Wishart of Dundee, in 1546. In the same year, Cardinal Beaton, their persecutor, came by his death. In 1547, John Knox received his Call as a Protestant Minister. The monastery at Perth, and other ecclesiastical edifices, in St. Andrews and other places, were demolished in 1559,—all facts shewing that the Reformation in Scotland had made no small progress prior to 1560.

Why, then, is that year signalised? Two remarkable events occurred in the course of it. First: on the 17th day of August, the Parliament ratified the Confession of Faith, which had been drawn up; and this, in the estimation of multitudes, was a grand religious triumph, never to be forgotten. My sentiments, however, I must confess, are widely different. Never can I celebrate Church and State connection. Let it be observed, that I seek to commit no one. My Fathers and Brethren think, and can speak, for themselves; but one humble individual is urged by conscience to enter his most solemn protest against a Parliamentary Creed. To the Articles of Religion, the words of an Apostle, on a different subject, may be applied:—"Let every man be fully persuaded in his own mind." Truth—Divine Truth—is great, and will prevail. Is it not profanity for puny mortals to be adding their "Be it enacted" to "Thus saith the Lord?" The other great Scottish Ecclesiastical event of the year was, that on the 20th of December, the first meeting of the General Assembly was held at Edinburgh. This seems to have been a small and homely gathering. It consisted of forty members, only six of whom were ministers, and, like the six succeeding Assemblies, it was entirely without a Moderator, or Chairman. Still no Presbyterian Protestant can contemplate it without a deep and lively interest. It met, we believe, without any appointment of Parliament or Privy Council. So far well; but there was one grievous drawback. Its entire procedure was based on that State-sanctioned Creed to which reference has just been made, and that went far to vitiate the whole. It may now be asked, Are persons holding these views quite consistent in taking part in this celebration? Our conduct, we hope, admits of vindication. Apart from the two events themselves, there is one great and glorious truth implied in them. The Reformation may be regarded as having reached a sort of culmination in the country. In the fourth century, Constantine gave a civil sanction to Christianity. Of that we strongly disapprove; but the fact may be exultingly referred to as demonstration of the progress which the gospel had made in the empire. The Christians had become so numerous and influential, that it was no longer prudent or safe to proscribe them. Expediency and good policy required that they should henceforth be recognised. Even so the triumph of Protestantism in Scotland was evinced by the lamentable fact that it was espoused by the State. What we desire, joyfully and devoutly to commemorate, then, is the growth and maturity of the reformed religion, striving, for the nonce, to forget her impure and debasing alliance with the kingdoms of this world.

The particular subject on which the Committee have done me the honour of requesting that I should briefly address you, is "The Reformation itself, and what it accomplished." It is evident that on such topics,

the time to which we are necessarily limited will admit of only a very slight and general sketch. The question, What was the Reformation? may be answered on a variety of different principles. Let me attempt, as simply as I can, to exhibit the essential elements of which I conceive it was composed.

I. I begin by remarking, then, that it was the abandonment of gross and pernicious error for sound and scriptural doctrine. But here extremes must be carefully avoided. It is certainly not meant that the creed and the teaching of the Church of Rome are wholly false. Few systems are of this unmingled character. Mahomedanism itself, as every one of its votaries exhibits it, contains this great, fundamental, all-important principle, that there is one God. Indeed, error is dangerous generally very much in consequence of the portion of truth which it holds in solution. The Church of Rome is sound, not only on the great doctrines of what is called Natural Religion—doctrines which, in truth, are at the foundation of the whole, and are really the basis on which all religion rests,—such as the being, the unity, and many of the perfections of God, the immortality of the soul, and future retribution; though indeed we must say that, in connection with this latter point, she has introduced some baseless and pernicious figments—purgatory, and various kindred delusions. In many of the great essential principles of Revealed Religion, also, she is substantially sound,—such as the doctrine of the Trinity, the Divinity of Jesus Christ, his pure and holy humanity, and a variety of others. It is a lamentable fact, however, that on many points of supreme importance where truth, or at least a portion of it, is held, it is fearfully adulterated with error, sometimes indeed so completely overlaid as to be almost buried and extinguished.

We must not enter into minute details; but we cannot avoid referring to what Luther so justly and strikingly called the “Article of a standing or a falling Church,”—an Article which gives colour to the whole system of theology, and one in which every man has so inexpressibly deep a concern—the doctrine, to wit, of Justification by Grace through Faith. Of this the inspired writers, especially Paul, have treated largely, clearly, and earnestly. It is the chief theme of several of the Epistles of the great Apostle of the Gentiles; and, handling this subject, he in one place declares that whosoever are circumcised, Christ shall profit them nothing. Let this be considered. We cannot suppose him to mean that no circumcised man shall be saved. He was himself circumcised, and so were all his Jewish brethren. He also voluntarily circumcised Timothy. His meaning, doubtless, is that no man who trusts to circumcision, wholly or partly, can obtain salvation: or, more generally, that Christ will not be a Saviour to any one who relies, in any degree, on something else. Now, how is it with the Church of Rome? Allowing that she sets forth the truth respecting the merits of Jesus Christ, and teaches that whosoever believes on him shall not perish, but have everlasting life;—allowing all this, which is surely as much as any one can ask, and it does not concern our present argument to dispute it,—still, beyond all question, she gives great encouragement to rely, indeed inculcates the absolute necessity of relying, on a variety of other grounds surely quite as dangerous as circumcision. “Our Papists,” says Luther, “Our Papists say at this day, that we must believe in Christ, and that faith is the foundation of our salvation; but it justifieth not, except it be furnished with charity. This,” continues he, “is not the truth of the gospel but falsehood and dissimulation?” Protestants indeed hold, as Scripture expressly teaches, that faith without

works is dead, being alone, and cannot save. But they view the works as the results and evidences of the faith, not as being along with it the instrumental cause of our justification. The Church of Rome not only conjoins works with faith in the matter of justification, but passing from the requirements of God's moral law, she lays stress on institutions and observances which have no authority but her own. To quote Luther again, she says :—"Whosoever live according to the rule of St. Francis, St. Dominick, St. Benedict or such other, the peace and mercy of God is upon them. They that observe and keep chastity, obedience, &c., shall have everlasting life." Further, her doctrine respecting the Sacraments is altogether inconsistent with justification by grace through faith. She teaches, not as Protestants do, that divinely appointed ordinances are means of grace, *i. e.*, that when these ordinances are rightly observed in faith, God is graciously pleased to bestow his blessing along with them ; but her doctrine is, that when duly administered by a true Priest of hers, if there be on his part the intention to give a true sacrament, then from the mere external act, grace is imparted to the partaker. The language of the Council of Trent is "If any man shall say that the sacraments of the new law do not contain the grace which they signify, or do not confer grace on those who do not oppose an obstacle to it, as if they were only external signs of grace or righteousness received by faith : let him be accursed." And again,—“If any man shall say that grace is not conferred by the sacraments of the new law themselves, *ex opere operato*, *i. e.*, by the mere external act, but that faith alone in the divine promise is sufficient to obtain grace : let him be accursed." Reference might be made also to the priestly character with which she invests her ministers, and particularly to the authority she gives them to grant absolution to those who confess. And perhaps still more especially we might refer to her sacrament of extreme unction, by which the dying are assured of admittance, sooner or later, into heaven. These, and a multitude of other delusions, make void the great doctrine of salvation through the merits of our Lord and Saviour Jesus Christ.

Did time permit it would be easy to point out many other grievously erroneous doctrines of the Church of Rome, as for example respecting the Eucharist (transubstantiation and the unbloody sacrifice of the mass), purgatory, and the efficacy of prayers and masses for the souls of the dead. But into these it is needless to enter. If she errs so fatally respecting the method by which pardon and eternal life may be obtained, that sufficiently establishes our charge of a ruinous unsoundness in the faith.

The Reformation, we said, was a transition from this to sound and scriptural doctrine. But on this side too, an extreme is to be avoided. Let it not be imagined that in point of orthodoxy, Protestants have attained, or are already perfect. There has always indeed been great diversity of opinion among the reformed ; and the divisions among Protestants have furnished one of the most effective weapons of the Catholics. How adroitly has it been handled by Bossuet and a number of others ! Speedily after the rupture with the Pope, divisions and schisms lamentably prevailed. Not to speak of such men as the two Socinuses and their followers, who disowned the divinity of Jesus Christ ; nor of the Anabaptists of Munster, who seem, in politics, to have been anarchists, and in theology, antinomians, every one knows that Luther and Melancthon were by no means at one—that Calvin differed considerably from them both, and that Zuingli had on some points clearer views than any of them, especially touching the Lord's Supper. Speaking for myself again, I must say that all of

them held most pernicious error respecting the Union of Church and State; and it is painful to reflect, that Zuingle, pre-eminent as he was, openly avowed the extremest Erastianism.* Modern divisions need not be instanced. Some making a profession of Protestantism, and eating its bread, doubtless go far towards Romanism. Of all such, it is enough to say, that they are really not of us,—that we regard them as disgracing our name, and that if they continue to cherish their delusions, consistency requires them to find refuge, as many of them do, in the Church of Rome. Still after all these abatements, speaking generally, we say that the Reformation was embracing the truth. It is a glorious distinction of Protestants that they permit and recommend the study of the Scriptures. It speaks volumes against the Romanists that they discourage it, except under the interpretation of the Church, and that frequently they have altogether prohibited to the laity, the use of the word of God. Let us humbly and diligently search the Scriptures; and let our prayer be, What we see not, teach thou us.

II. We mention as a second great characteristic of the Reformation, that it was the renouncing of extreme superstition for simple, pure, and spiritual worship. A very few words should suffice to convict the Church of Rome of the grossest corruptions in her religious services. Does she not, besides the Supreme Being, pray also to the Virgin? Does she not invoke, moreover, both angels and saints? We are not ignorant of the distinction she makes between *latreia* and *douleia*—the two different kinds of homage which she offers. But, in the first place, we maintain that multitudes of her ignorant members understand nothing of that distinction; and, secondly, and chiefly we insist on it, that the Sacred Scriptures, the only infallible authority, give not the slightest sanction to it, and that worship not of a particular kind, but of every kind, is forbidden to all but Jehovah. Then, has she not instituted that the prayers of the Church throughout the whole world shall be in one language—that of ancient Rome, to wit,—a language which has ceased to be spoken, and is understood by comparatively few? What else can her votaries do, in such a case, than draw near unto God with their mouth, and honour him with their lips, which he expressly condemns? Instead of urging the necessity of earnestness and fervour in devotion, does she not prescribe prayers by number, and sanction beads for keeping the account? Does she not, in Baptism, use as outward elements, not only water, which alone is appointed in Scripture, but also salt, and oil, and spittle, not to speak of the sign of the cross, in which unhappily, some Protestants follow her example? Does she not flagrantly violate what we rightly call the Second Commandment, by the extensive use she makes of images? Has she not taken the cup in the Lord's Supper from the laity; and taught at the same time, that in eating the bread, they are physically receiving the body and blood, and soul and divinity of the Saviour? To the two sacraments of Baptism and the Lord's Supper, has she not added, of her own authority, other five? Questions might be multiplied without number, but let the

* Zuingle and Erastus were both Swiss; but the latter was a child at the death of the former, in 1630. It is from Erastus that the scheme of Church government takes its name; but his opinions were probably much influenced by those of his predecessor. The supremacy of the State, in matters ecclesiastical, was pleaded for as an antidote to the tyranny of the Church. The object was excellent: but the cure worse than the disease,—in fact the very cause of the disease. Let the Church and the State be separate; let the State do its duty, as protector of the lieges; and then, ecclesiastical tyranny, properly so called, becomes an impossibility; religious persecution is annihilated. On these conditions, Patrick Hamilton, Archbishop Cranmer, and Michael Servetus might all have died a natural death; and Faustus Socinus could not have been spoiled of his goods at Cracow.

preceding suffice. Let it at the same time be recollected, that this is a matter about which the Lord is jealous. Will-worship is an abomination in his sight; and in vain do men worship him, teaching for doctrines the commandments of men.

Protestants, in separating from the Church of Rome, have here effected a great amendment; though there is among them considerable variety, and of course, imperfection more or less everywhere. It is impossible to overestimate the great fact, that the sole object of our worship, is the mighty God, who has created the heavens and the earth. This too, deserves great consideration, that whereas the Church of Rome holds herself infallible, Protestants abjure that idea. They admit the imperfection of their institutions, and regard it just and legitimate to adopt whatever improvements they may see to be required by the perfect standard contained in the scriptures.

III. We notice only one other great feature of the Reformation. It was emancipation from ecclesiastical tyranny, and entrance on the enjoyment of Christian liberty. We scruple not to affirm, that the Church of Rome is an absolute spiritual despotism. Considering the lofty pretensions which she makes, and the infallibility with which she alleges that she is invested—whether that infallibility belong to the Pope or to a Council—still, in one way or other, certainly and absolutely hers, it is not wonderful that she should be lordly and imperious in her procedure. When we reflect that she maintains she has man's salvation entirely in her hands and that there is no getting to heaven, but by keeping on terms with her; and when we at the same time reflect on the lust for power by which human nature is characterized, and the tendency men have to struggle for keeping others under their sway, it is nothing more than might be expected that she should be despotic and tyrannical in the whole of her administration. Accordingly we find that while there has been often great laxness as to morals, and her members have been allowed to live very much as they pleased, yet whenever the maintaining of her own ascendancy was concerned, whenever an opportunity of aggrandisement presented itself, then the strictest and sternest discipline has been most rigidly enforced. We believe, indeed, that in a country like this, where Protestantism prevails, and where a high degree of civil liberty is enjoyed, the Church of Rome is less exacting and domineering than in many other parts of the world—less so probably than in Ireland, and much less so than in Italy or Spain, less so, no doubt, also in our own times, than in ages of greater darkness and degradation. But still, everywhere she is the antagonist of freedom in thought, and in action.

Of the enslaving, grinding character of the Church of Rome, many illustrations might be given. It would be proper to begin with that excessive, servile deference which she demands not only for the Pope and the Bishops, but for one and all holding commissions under them. Her head exalts himself above all that is called God, or is worshipped; and sitteth in the temple of God, shewing himself that he is God; and all her adherents crouch like slaves before every member of the priesthood. We might notice next, the penances to which she subjects her votaries. Through the medium of the confessional she extorts secrets from the weak and simple, and thus gains an ascendancy not only over the individual confessing, but over friends and connections, which places them absolutely at her disposal; and amazing is the ingenuity and dexterity with which she manipulates her processes so as to maintain and extend her dominion, while humiliating and mortifying, often impoverishing and not unfrequently torturing her devo-

tees. Not to speak of the innumerable prayers, and other so-called ghostly exercises she has imposed as penalties for offences, turning what ought to be the Christian's joy and solace, into matter of sadness and of shame, how often has she prescribed direct and literal austerities and tortures, such as protracted and severe fastings, flagellations, crawling on one's bare knees over roads the roughest and the sharpest that could be found ; undertaking long and dreary pilgrimages without ordinary, or almost necessary accommodations ; and not unfrequently combining with these bodily inflictions the most abject prostrations to her own clergy, thus causing the iron to enter into the soul, and utterly enervate and extinguish the spirit. Think for example of the Emperor Henry IV. being required during the rigor of a severe winter, in the month of February, to cross the Alps, with his wife and child, almost unattended, to the fortress of Canossa (Canusium) where the Pontiff was residing with Matilda, Countess of Tuscany, and there stand three days before the gate, in the open air, with his head uncovered, his feet bare, and wearing only a thin linen penitential dress ; and not being admitted till the fourth day into the presence of the Pope, when all that could possibly be obtained was absolution, but without being permitted to assume his title, to exercise the functions of Royalty, or use any of the decorations of office, till the Church, in a Council, should determine.* If this was the discipline for the greatest monarch upon earth, what may we suppose to have been meted out to those of humble rank ? Human beings have been frequently subjected to treatment, fit only for the lower animals, and cruel even towards them. It is certain, to refer to what is quite recent, and easily within the sphere of observation, that in Ireland, Priests have been lately seen chasing their adherents through the streets, and thrashing them with horsewhips.

Another illustration of the tyranny of the Church of Rome is presented by the extortion she has practised, and, indeed, habitually practises, for ecclesiastical purposes. What vast sums have been wrung from their possessors for the erection of cathedrals, the endowment of monasteries, and similar objects, the pretext being that this was to promote or secure the salvation of the person's soul, which was in danger of perdition, or to rescue from purgatory the soul of some ancestor or relative, which must otherwise continue in the fire ? And is it not the case that fees are regularly demanded for the offices of the clergy—that rites, declared necessary for the admittance of the souls of the dying into bliss, cannot be obtained without a price, though the relatives be in starvation—that the bodies of the dead cannot be interred in consecrated ground without exactions sometimes almost overwhelming to the living ? It is well known that, in some of the countries of Europe, a large proportion of the whole property was claimed by the Church.

There is still another and more striking illustration of the tyranny of the Church of Rome, furnished by the persecutions she has inflicted on those she calls heretics. Every one is more or less familiar with the atrocities of this sort she has perpetrated in the name of religion. It signifies nothing how sincere and conscientious the person might be in his convictions, nor how directly these might be founded on the word of God ; neither was it of the smallest avail how inoffensive or amiable he might be in his deportment. Unless he could adhere and conform to the Church of Rome, death, generally in some revolting and appalling form, was sure to be his portion. What multitudes have been burnt alive ! What multi-

* The story is variously related. It will be found, with some shocking details, in the celebrated article in the *Edinburgh Review*, for April, 1845.

tudes, even in England, when Archbishop Cranmer among the rest was led to the stake, in the days of Bloody Mary! How many experienced similar treatment in Scotland, at St. Andrews and elsewhere! What a wholesale slaughter of Protestants was there at Paris on Bartholomew-day, 1572!* And who can conjecture what endlessly diversified refinements in cruelty were practised in the dungeons of the Inquisition before the victims obtained their longed-for deliverance by death?

Perhaps however, it will be asked, Was the Reformation emancipation from all this? We may be reminded of Calvin and Servetus; or, nearer home, of Cardinal Beaton and Archbishop Sharp of St. Andrews; and of the Protestants slaughtering one another in the days of the Covenants—of the butcheries practised by Claverhouse and his dragoons; also, of the law, approved of by the early Scotch Reformers, that a person guilty of celebrating mass a third time should be put to death. These facts, so humiliating and deplorable, are not to be disputed. It may be replied, however, that they cast reproach on Reformers rather than the Reformation. The Church of Rome cannot avail herself of such a mitigation. She may not plead the character of the times, and the spirit of the age as her excuse. She is infallible, and must justify whatever she has done. We say that the Reformation was, and is, incomplete—that those who came out from Babylon retained much of the character to which she had bred them. We rejoice that their successors have made advancement, and we trust progress will still be made. Our great principle, The Bible, and the Bible alone, is the religion of Protestants, contains in it the elements of perfection. To that let us steadfastly adhere, and resolutely strive, in humble dependence on God's grace, to realize it. In proportion as we reach it, we shall be able to vindicate the Reformation, and shall feel ourselves safe from the reproach of the enemy.

I ought now to proceed to the second part of my subject: *What the Reformation accomplished.* The time, however, which can be reasonably allowed me, I believe has been already almost, perhaps fully, exhausted; and the effects produced by the Reformation would require a lengthened exposition. I can only, in the most general way, advert to them. They are manifestly of two classes, Direct and Indirect, Immediate and Remote; and both have been of a sort calling for the most devout and fervent gratitude to the God of all grace. To view the matter in its loftiest aspect, the Reformation has, in an eminent degree, brought glory to God in the highest. With reference to men, it has afforded to multitudes of them the unspeakable benefit of a vastly improved and purified ecclesiastical system. It has presented divine truth in the Scriptures and the preaching of the gospel, simply and clearly before their minds. It has shewn them the absurdity of a vicarious religion, a religion conducted by priests; and has taught them the necessity, and introduced them to the privilege, of personally communing and transacting with God, through the one High Priest who hath entered into heaven to appear before God for us. It has thus, under God's blessing, promoted genuine holiness and spiritual comfort here upon earth, and led many to glory, honour, and immortality in heaven. Again, it has greatly advanced the cause of education. By emancipating the human mind from the trammels of superstition, it has given a mighty impulse to liberal and independent thinking in the higher departments of speculation; and, better still, it has diffused elementary instruction among all classes of the people. Further, it has, in a variety

* Historians say that, within two months of that day, throughout France, more than thirty thousand Protestants were butchered in cold blood.

of ways, unspeakably ameliorated the social condition of mankind. For example, by abolishing the abominations of the confessional, it has restored confidence between husband and wife, parents and children, brothers and sisters, masters and servants. Further still, it has contributed greatly to render just and liberal the political systems of those parts of the world into which it has been introduced, and, indeed, has exerted a beneficial influence in that way far beyond its own domain. Why should we not add that it has been highly favourable to trade and commercial pursuits; and has thus advanced men's temporal welfare? It is said that a traveller in Switzerland, by looking merely at the external circumstances of the people, can judge whether he is in a Popish or Protestant canton. Nay, according to all accounts, the Reformation gave a very favourable impulse even to the Church of Rome herself, stimulated her energies, and introduced many important improvements. And, in fact, in one word it has modified and, generally speaking, modified most beneficially, the whole course of events during the last three hundred years, especially in those parts of the world in which its principles have been embraced.

And now, in what spirit, and with what practical object in view, should we commemorate the Reformation? First of all let us cherish most devout and fervent gratitude to the God of Zion for the inestimable blessing He has made us to enjoy. Not unto us, O Lord, not unto us, but unto Thy name be all the glory. Next let us remember the responsibility connected with such a privilege. Nothing can be more equitable than the principle that much shall be required of those to whom much is given. What a call to humiliation, repentance, and amendment, does such a consideration present! Again let us resolve, humbly depending on God, to follow out, and as far as in us lies, to perfect the Reformation. Let the idea of human priesthood, which lies near the foundation of all the corruptions of Rome, be most religiously excluded, and let the great question with us ever be—What saith the Scripture? Finally, let us tenderly compassionate the adherents of the Church of Rome. Let us pray for their enlightenment and emancipation; and let us earnestly, humbly, and kindly strive to introduce them to such privileges as we ourselves enjoy. I must be pardoned for saying I have a deep and sorrowful conviction that towards the Roman Catholics, as well as the Indians, we grievously fail in our duty. It is satisfactory to reflect that in the Eastern Province considerable effort is made for Catholics, through the medium of the French Canadian Missionary Society, and in some other ways; but I fear that in the West they are almost wholly neglected. The understanding seems to be that if a man is a Catholic, that is reason sufficient for maintaining absolute silence towards him respecting religion. Now, that, in many cases, attempts at conversion might prove fruitless, and, in some, be attended with unpleasant consequences, may of course be expected. But let it never be forgotten that the results would depend, in a great measure, on ourselves. The Catholics are men, and possess the qualities, better and worse, of humanity. If they are mocked and insulted, is it wonderful that they should be scornful and indignant, and confirmed in their delusions? If they are subjected to injustice and tyranny, and are denied the privileges which belong to them as citizens, are we to expect that they shall fawn on their oppressors and cordially embrace the religion of those who seek to humiliate and wrong them? But let them be approached with courtesy, humility, and kindness; let real sympathy be made apparent; let an honest, candid wish to do them good be displayed; and experience proves that they are not inaccessible. Along with all this, let prudence and skill

be brought to bear ; let patience and long suffering be exercised ; let simple, clear, and convincing statements of truth be presented ; let prejudice be, as little as possible, directly assailed ; above all, let the Almighty influences of Divine grace be earnestly and importunately supplicated, and very probably, to some extent, converts will be made. Then shall we commemorate, with redoubled gladness, the Reformation, when they and we rejoice in it together.

Reviews of Books.

LEADERS OF THE REFORMATION ; *Luther, Calvin, Latimer, Knox, the Representative Men of Germany, France, England and Scotland.*
BY JOHN TULLOCH, D. D., *Principal of St. Mary's College, St. Andrews.* 12mo., pp. 309. Boston : Gould and Lincoln, 1860

The substance of these sketches was originally delivered as Lectures before the Edinburgh Philosophical Institution, and the published volume has met with a very favourable reception from the community at large. The book is written in a popular, interesting style, and its statements of facts, we believe, may be generally relied on. The author acquired celebrity a few years ago by gaining one of the Burnett Prizes, for an Essay entitled Theism—the same Prize which the present Archbishop of Canterbury obtained at the preceding competition. The commemoration of the Reformation is at present turning attention specially towards such subjects as are here presented, and we suppose will increase the demand for Principal Tulloch's work. A very considerable amount of information respecting the momentous ecclesiastical occurrences of the sixteenth century, may be obtained from the perusal of it. Graphic delineations of the great Reformers are furnished ; their excellencies and exploits are duly set forth and extolled ; while the imperfections which adhered to them, and the defects and errors of their systems, are by no means concealed.

Speaking of Calvin, the author represents him as in a great measure, a reviver of Augustinianism. "An attentive study of the Institutes," says he, "reveals the presence of Augustinæ everywhere ; and great even as Calvin is in exegesis, his exegesis is mainly controlled by Augustinian dogmatic theory. As to the question of predestination,—so apt to be originally identified with his name in theology,—Calvin is not merely indebted to Augustine, but he verbally reproduces him at great length ; and it is a favorite plan with him, when hard pushed by the dilemmas which his own acuteness or the representations of opponents suggest, to retreat behind the arguments of his great prototype, and to suppose himself strong within the cover of assertions not less startling and inadmissible, though more venerable than his own."

We should surmise that Principal Tulloch is by no means a high

Calvinist. We have heard that he is one of a few who seem anxious to introduce a "Broad Church," into Scotland, and the following sentences rather countenance the idea: "Men are weary of heterodoxy and of orthodoxy alike, and of the former in any arbitrary and dogmatic shape, still more intolerably than the latter. The old *Institutio Christianæ Religionis* no longer satisfies, and a new *Institutio* can never replace it. A second Calvin in theology is impossible. Men thirst not less for spiritual truth, but they no longer believe in the capacity of *system* to embrace and contain that truth, as in a reservoir, for successive generations. They must seek for it themselves afresh in the pages of Scripture and the ever-dawning light of spiritual life, or they will simply neglect and put it past as an old story." Dr. Hill, a former St. Andrews Principal, held more staunchly by the Genevan Theology.

SUNDAY LAWS; or shall the Sabbath be protected? 24mo. pp. 67.

THE LORD'S DAY, AND THE LABOURER'S RIGHT TO ITS REST. BY REV. W. M. BLACKBURN. 24mo. pp. 45.

CALVINISM VINDICATED. BY T. M. HARRIS, *Ruling Elder*. 24mo. pp. 36.

These tracts have all the *imprimatur* of the Philadelphia Presbyterian Board of Publication, which speaks for their orthodoxy, and for a considerable degree of ability. The subjects are interesting, and some of them are giving rise to a good deal of discussion. We beg to recommend them to the candid perusal of our readers.

Missionary Intelligence.

U. P. MISSIONS—INDIA.

The Committee on Foreign Missions accepted, at their meeting on the 6th June, the offer of Mr. William Martin, a student of the fourth year, as a Missionary for India. The Committee are very anxious to obtain a suitable band of agents. The field is wide and inviting; and it is desirable that such a number be sent as would be in some measure adequate to the greatness of the enterprise. The Rev. Mr. Shoolbred says: "I am both surprised and vexed to learn that so few of our preachers have as yet offered themselves as missionaries to India; and I shall be more deeply grieved if dear Mr. Steele's death, instead of discouraging, does not lead many of them to come forward, that they may fill up the gap which the Lord has seen good to make. Let us, before the year is out, have at least six labourers for God and truth in the wide and promising field of Rajpootana." We commend these words to the prayerful consideration of pious and devoted young men of the church; and will be most happy to hear the response, "Here am I, send me."

ALEPPO.

The Committee on Foreign Missions has accepted, as a missionary, and sent out to the field of labour, the Rev. John Wortabet, M.D. He is a native of Syria, trained and educated in connection with the Mission of the American Board, and

acted for several years as an ordained minister at Hasbeiya, near the foot of Mount Hermon. Circumstances occurred which induced him to leave the service of the Mission, which he did with the best wishes of his brethren in Syria. Having become a minister and a member of our Church, he has been deputed by the Foreign Committee to work along with the Rev. R. Grant Brown at Aleppo; and as Arabic is his native tongue, and as he has approved himself an able and devoted labourer, it is anticipated that, by the blessing of God, his co-operation may be of essential benefit in meeting the claims for mission work that are being presented both in Aleppo and among the Arabs of the desert.—*U.P. Miss. Record.*

Ecclesiastical Notices.

U. P. COMMITTEE ON MISSIONS.

This Committee met in Galt, on Tuesday, 17th July, when there were present, the Rev. Messrs. Torrance, Drummond, Porteous, Caven, and James, with Robt. Christie, Esq., and Mr. McVicar, Elders. The meeting was opened with prayer by Mr. Drummond, and an extract from the minutes of Synod, furnished by the Clerk, appointing the Committee, was read.

The principal business consisted in considering and disposing of the statements of the Probationers, all, with three exceptions, embracing the half-year ending with 30th June last. Of these statements there were eleven which showed that there had been contributed by the Congregations towards the payment of those presenting them the aggregate sum of £288 6s., while there was a claim upon the Mission Fund of the Church of £197 12s., to make their salary at the rate of £100 currency per year. Calculating from these figures, it would appear that the vacancies raise on an average, as stipend, something over £52 for the service of each Probationer in the course of the year, and let it be remarked that most of them have only occasional sermon. Were they regularly supplied, and the present rate of contribution made, the sum would be considerably larger. Some of the Probationers had received as much as £39 5s., others less than £19, a disproportion to be accounted for partly by the locality in which they officiated. In connection with several of the statements there were matters of detail and incidental circumstances, requiring earnest and careful deliberation. The Report of Mr. James Fraser, who labours as Catechist within the bounds of the London Presbytery, was under consideration, and having been approved, the Treasurer was authorized to pay him the amount of his claim upon the Fund, namely, £15, he having received £7 10s. from the people among whom he goes in the name and strength of his Divine master:

The Convener reported that, in obedience to the orders of Synod, he had got printed blank forms for Congregational and Presbyterial statistics: 500 of the former, and 100 of the latter, and that he had sent them off by mail on the 2nd of July to the respective Clerks of Presbytery, in proportion to the Congregations, settled and vacant, with a note, reminding each of the laws of Synod respecting the diligence to be exercised, and the dates to be observed in making the returns.

He was next authorized, at his request, to get printed 100 copies of blanks for "General Statements" for the use of Preachers, and copies of a new form of application for Congregations requiring supplement. The Convener, with the Rev. Messrs. Porteous and James, were appointed a sub-Committee to prepare a letter to the Mission Board in Scotland, requesting them to procure and send out three missionaries, in accordance with the resolution of Synod at their late meeting. Next meeting of the Committee was appointed to be held in Galt, on the Tuesday after the third Sabbath of January, 1861. Mr. James closed the proceedings with prayer.

U. P. PRESBYTERY OF LONDON.

The Presbytery met on July 3rd. A very hearty unanimous call, addressed by the Congregation of Woodstock to the Rev. Wm. Inglis of Westminster, had been

sustained at its last meeting, and the two congregations required to appear for their interests. Every member and adherent of Woodstock concurred in the call. They offered to begin with a salary of \$650. The commissioner of the two congregations supported their opposing interests at length and very earnestly. Mr. Inglis, being required to indicate his choice, on a view of the whole case and after much deliberation, thought it might be most for the advantage of the United Presbyterian Body that he should go to Woodstock; but was willing to submit if the Presbytery thought otherwise. The Presbytery did not choose to interfere, but engaged in prayer in behalf of the interests affected by the change determined. Mr. Inglis leaves a Congregation in which he has been well sustained and highly esteemed. He goes to a Congregation two or three times smaller, but which has also much to recommend it in itself and in its position. The induction is appointed to take place on August 7th, at two o'clock.

The quarterly report of Mr. Fraser, our catechist, was read. He had found some forty presbyterian families in Carradoc. It is hoped we may have a cause there. Mr. Fraser has done us good service in exploring waste fields and originating a number of our congregations. He has indeed been our chief agency for some time in extending the borders of our Presbytery. It is much to be desired that our aggressive agency as a church were more carefully studied and urgently employed. Our distinctive principles are much more easily comprehended and more readily approved by the people, than the principles of those who lean to the State for temporal support, or for assistance in compelling to the observance of religious duty. They can readily understand that the duties of the civil magistrate are civil duties, and that he ought to act as a christian, whether in the relation of magistrate, husband, master, or any other relation. But we take them beyond their depth and surround them with mist when we tell them that the civil magistrate has, in that capacity, to perform duties religious as well as civil; and we make them feel about for reasons, if haply they might find what does not exist. If we deem our Voluntary principles important, and the opposite principles pernicious, as they have often proved themselves, and threaten to do still, let us hold forth our principles. When this is properly done, we may expect them to advance. And such course would be nothing but faithfulness to duty and ourselves.

The Presbytery appointed Rev. W. Fletcher to Grant Co., Wisconsin, for six Sabbaths, beginning July 22nd.

They had a long conversation on a constitutional question. A portion of the Proof Line Congregation had, along with some members of St. Mary's, been set off into the Congregation of Fish Creek. The question was—Does an elder elected in the Proof Line Congregation, set off along with a number of his fellow members in Fish Creek, have a right to act as an elder in the latter without re election? The answer was in the negative by nearly all the members of Presbytery.

Another conversation came up on the case of a member of our Church who neglects to have his children baptized. It was felt that such cases were plainly subjects of discipline. Greater care ought to be used than is always the case in admitting to the membership of our Church, especially by certificate from other Churches.

The Presbytery took Mr. James Hanran on trial for licence. His exercises were performed very satisfactorily and cordially approved. The usual questions were put to him, and he was licensed in the usual way.—*Com.*

U. P. PRESBYTERY OF DURHAM.

This Presbytery held their regular quarterly meeting at Newcastle, on the 10th of July. There was a full attendance of members, and a considerable amount of business before them. Besides matters of routine, a call to the Rev. John Paterson, from the congregations of Verulam and Bobcaygeon, was laid on the table, and sustained. The call was quite unanimous; and should he accept of it, Mr. Paterson will evidently get a cordial welcome into the wide and very necessitous field which desires his labours.

An application was also considered from the stations of Camden and Sheffield,

for advice in regard to their interests, and desiring especially arrangements to be made in order to their proceeding with a call to one to be their pastor. Their case was duly considered, and Rev. John Scott, Napanee, was appointed to moderate in a call.

A large number of Reports from Probationers, of their labors within the bounds of the Presbytery, were read and considered. These Reports were generally satisfactory, and indicative of diligence on the part of the labourers. The attention of the Presbytery, however, was turned to the fact, that some of the Reports commenced with dates early in the month of January, and of course, such were due at the April meeting. The Clerk was instructed to inform the Secretary of the Mission Committee of this circumstance, in the hope that some measures will be taken to secure greater promptitude in reporting to Presbyteries. The Presbytery again met, according to adjournment on the 24th July, when a Report from Rev. John Scott, of his procedure in regard to moderating in a call, according to the appointment noticed above; and the call itself, addressed to Mr. Robert Scott, Probationer, was also taken up, and sustained. But it was resolved that further action regarding it be deferred, until the Presbytery have more definite information regarding the amount of stipend promised, and the arrangements proposed for raising it. The Clerk was instructed to communicate this conclusion to the parties, and request prompt attention to it, in view of their own interest in the matter. Mr. Scott being present, the call was presented to him, who requested that it might remain with the Presbytery, till he should have all the elements for judging of the case before his mind.—*Communicated.*

NISSOURI WEST.—CHURCH OPENING.

The U. P. Church on the 5th Concession, was opened on Sabbath, July 1st, when excellent discourses were delivered in the morning and afternoon, by the Revd. Alexander Kennedy, U. P. Minister, Dunbarton. On the Monday afternoon, a Soiree was held in the woods adjoining the Church, at which about 300 persons were present. Addresses were delivered by the Rev. Messrs. Kennedy, Fletcher, of Carlisle, Beattie, Free Church Minister of St. Mary's, by Mr. Smith, a gentleman on a visit to the neighborhood, from Boston, U. S., and by Mr. Hall, the Pastor of the congregation. The choir of the Free Church at St. Mary's, sang some choice pieces of Music, and the whole proceedings terminated at about half-past six o'clock. The people seemed deeply interested, and it is hoped that excellent effects were produced.—*Communicated.*

SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

This Synod met at Pictou, on Wednesday, 20th June. The Rev. Dr. Smith, former Moderator, preached from Colossians i. 18,—And he is the head of the body, the church." Towards the close, he considered "the question of the Magistrate's power in the Church," and said,—“He has none beyond what his position and influence as a member of it may give him.” As to State support to the Church, “he regarded such support as wrong in policy and principle. The Church is most successful and vigorous when relying upon her own resources. Yet he was persuaded that, in some instances, the Voluntary principle had been carried too far. Education had been assisted by the State within the Church; for it is just as necessary to the one as to the other.” This last sentence we do not profess to understand. But we suspect Dr. Smith's views and ours do not quite accord.

The business of the Synod seems to have been chiefly routine, with the exception of the arrangement for Union with the Free Church of Nova Scotia. We shall give a few items from the *Missionary Register of the Presbyterian Church of Nova Scotia*. A favourable Report was given in by the Home Mission Board. The chief difficulty arose from a deficiency of labourers. Nine Congregations were vacant, and several received little supply. The operations of the Colportage Committee had been successfully prosecuted. A Committee was appointed to prepare an Address to the Prince of Wales. The Seminary continued to prosper. Ten theological students had attended, one of whom belonged to the Free Church.

A very interesting Missionary Meeting was held, and eloquent addresses were delivered. The sum raised for the Foreign Mission during the year, was £856; for the Home Mission, £238. The Free Church Synod, which had met at New Glasgow, now paid a visit to the other Synod, at Pictou, when a very cordial conference respecting Union was held. After devotional exercises, a number of members of both bodies entered into a most friendly conversation, and there seemed to be a unanimous desire for Union, which, it was resolved, should be consummated at Pictou, on the 4th of October next. Arrangements were made for celebrating the Tri-Centenary of the Reformation, and various other matters of detail were disposed of.

It will be observed that the parties in Nova Scotia proposing to unite, have different designations, and, we believe, somewhat different ecclesiastical relations, from those in Canada. In Canada we have not the "Free Church," and in Nova Scotia there is not the "United Presbyterian Church."

SYNOD TREASURER'S ACCOUNTS.

We have received the accounts for last year; but, as the article is of considerable length, we are reluctantly obliged, in the present crowded state of our pages, to postpone it till next month.

NORWICHVILLE AND WINDHAM.

The U. P. Congregation of these places, in the Presbytery of Brant, have called Mr. William Donald, Probationer, to be their pastor.

Gleanings.

THE BIBLE IN ITALY.

At a meeting held in George Street Hall, Edinburgh, on Tuesday, 3rd July,—Sheriff Cleghorn in the chair—the Rev. J. R. Macdougall from Florence, made an interesting statement as to the steps which had been taken to spread the Bible in Italy. He began by noticing the great change which had taken place in Italy,—last year, people were imprisoned and exiled for reading the Bible, and now they enjoyed comparative freedom. The demand for the Bible, and for evangelical treatises in Florence, and over the whole country, was so great, that two depôts had been opened in that city, and neither the one nor the other had been interfered with by the Government, and privately there had been every encouragement given for the establishment of such things. They had also established two schools, one for boys and another for girls, and this was a most important branch of their work, as all who knew the Italians considered that they would have much more success with the rising than with the adult generation. They employed a number of colporteurs, and they had several gratifying instances of the blessings which had attended the circulation of the Bible. The colporteurs met with no opposition from the people, but only from persons dressed in a little brief authority, such as the prefects and the delegates. He alluded with regret to the divisions which existed in the Protestant Church at Florence, which had done a great deal to retard its progress, and mentioned that a church on a Presbyterian basis, with elders, deacons, and evangelists, had been established. The statement was listened to with great interest by a numerous audience.

[The above is taken from the *Witness*. We understand a resolution has been formed in one of our congregations in Canada, to raise a fund for sending Bibles to Sicily, as one of the best means of aiding Garibaldi, and at the same time effecting something unspeakably better. We should be glad that the scheme were generally adopted. A small sum would go a considerable way.]