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# Canadian Presbyterian Magazine

Especially devoted to the interests of the United Presbyterian Church.

"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—Exodus xiv., 15.

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## Religious Intelligence.

### CHINA—POLYGAMY AMONG THE CHINESE.

BY REV. A. P. HARTER.

I write to tell you something about the domestic life of the Chinese. You have probably heard that polygamy prevails in this country, but you cannot readily conceive of all the effects that it has upon their domestic state. How strange it would sound to you to hear persons speaking about several mothers; and how absurd and wrong it would appear to you to have to honour and obey any one more than your own mother! But here every day we hear persons speaking of their mothers, and the children in many families must obey the principal mother more than their own. How wicked you think it for parents to make any distinction between the children; but here, in many families, some of the children are considered and treated by all as more honourable than their brothers and sisters. I write to explain these things to you.

Nearly every gentleman that can afford the expense, marries more than one wife, and the rich marry a great many; and some marry twenty, and some even thirty wives. The principal wife, and the one who is properly called wife, is married for her rank and connections. The husband and wife never see each other till they are being married. The matter is all arranged by a match-maker, and the betrothal is often made when the parties are very young. The engagement is ratified and the marriage is completed with a mutual exchange of presents between the two families who thus become allied to each other. The value of the presents varies with the rank and wealth of the families. This wife is counted the lady of the house and the head of the family.

The other wives (or more properly the concubines, are all bought, and they are brought home without any ceremony. They are all seen before-hand, and they are selected for their beauty and accomplishments. The price for which they are bought varies from \$200 to \$2000, according to the wealth of the purchasers and the estimate they may place upon them.

These wives may all live in the same establishment, or, as is more common, the husband may have several establishments, or one for each wife. Still, all the children are subject to the wife, and obey her first mother, and those of the secondary wives must honour and obey her more than their own. The children of the wife are more honoured than the children of the others. Yet, on the decease of the father, the property is equally divided among all the children, unless the father specially directs otherwise. You can very readily conceive of the jealousies, heart-burnings and contentions this state of things gives rise to. The history of Sarah and her Egyptian maid-servant, whom she gave to Abimelech for a concubine, will occur to your memories, and the more distressing incident of Ishmael cast off because he would not render the required homage to his younger brother Isaac. So, also, the jealousies of Jacob's wives, and the contentions of Jacob's sons, and the evils and afflictions that happened to the good old patriarch, in consequence of them, will all recur to your minds.

When the principal wife dies, the husband may either advance one of the secondary wives, (which is often done) to the place of the deceased, or he may marry another (which is more commonly the case), with the same ceremonies as he married the first. Sometimes they have two wives of equal rank, and they are called 'even wives.' But this is very

unusual, and can only happen under peculiar circumstances, as, for example, a gentleman is travelling from home, and makes a marriage engagement for his son; if, before the marriage is celebrated, the mother should have likewise made an engagement, both these engagements must stand, and the two are called 'even wives.' The question of precedence between them is settled by the priority of the engagement, or, if there is much difference in their ages, the elder takes precedence.

But a more fatal destruction of all domestic peace more frequently arises in the following way.—The husband, from some feeling of caprice, or from dislike of his wife, contrary to custom, places in his own house, hold one of his secondary wives, on an equality with the principal wife, and requires all the domestics to pay the same respect to her as they do to the principal lady. Some of these intrigues in their domestic life were so strikingly observed in the family of a Chinese lady whom Mrs. Harper visited a few days ago, that it may be interesting to state them in detail. The lady is, by the way, a very remarkable and interesting woman. She visits Mrs. Harper and other missionary ladies very often. She has a great respect for foreigners, and is exceedingly anxious to learn all she can about their customs and manners. She goes much beyond what any other lady will do here to gratify her curiosity. She went with my wife to call on a merchant's wife, to see the elegant house in which the foreign merchants live, and to see how elegantly they are furnished. She also went with her to Mr. French's wedding, in order to see our marriage customs. She is very anxious to go to Hong Kong, to observe foreign customs there.

Her husband is wealthy, and is the twelfth child in a large family of children. She is the principal wife, and her husband had two secondary wives. The secondary wife lives with the wife, and the second has a house to herself. As the husband loves her best, he spends most of the time with her. The wife has a son and daughter; the first secondary wife has two sons. They have a private tutor to teach these three boys. When Mr. Harper visited them, the schoolroom was shown to her. The first seat and the best chair and table were assigned to the son of the wife. In a conspicuous place, a tablet, on which was inscribed the name of the sage Confucius, was placed. Every day, when the children come into school, they worship Confucius, as the patron of letters. This idolatry is inculcated with the study of their classics, and it is associated with the most interesting scenes of their youth. What a reproach is this to many schools in Christian lands, where there is no devout acknowledgment of the true God, and whence the Bible, the great fountain of knowledge, is excluded.

The daughter is not instructed with her brothers, but is sent out to a school for girls, in their own street. These children have all been supplied with the Christian books in use in our day-schools, and they show much interest, especially the little daughter, an interesting girl of twelve years, in committing them to memory. In another room was a little girl learning to sing. This girl is about nine years of age, and she was purchased for ninety dollars. She is very pretty, and is not put to work like a slave, but has slaves to wait and attend on her. Her feet are bound to make her small-footed, (which is the great evidence of gentility in China), and a blind woman comes every day to teach her to sing. Everything is done to make her beautiful and accomplished, so that she may bring a large price when she arrives at the proper age to sell to be a secondary wife. Many families buy and bring up children in this way for this purpose. They buy others and bring them up to be waiting-maids to their daughters.

The woman who comes daily to teach this girl to sing is, as I stated above, blind. Nearly all the professed singers here, so far as I know, are blind women and girls. Every night that I walk the streets I meet a number of these blind women, who are being led by some one either going to, or returning from the place where they had been sent for to sing. These blind singers play Chinese tunes on the guitar, and accompany them with their voices. Their remuneration for the singing during an evening depends upon the estimate of their skill.

The above is a sketch of the domestic life in one aspect of it, in the best families of this, the most civilized and elevated heathen nation on the globe. What a contrast to the domestic life in our highly favoured land.—Who of you, after reading this, will not with more ardent feelings thank God for giving you your birth and education as a Christian land!—a land where no plurality of wives is allowed to destroy all domestic peace and harmony—where each child loves and obeys its own mother

long as she is spared to bestow maternal care upon it—where all the children are equal, and where the unrestricted and affectionate intercourse of brothers and sisters mutually tempers and perfects their several characters and dispositions.

This account of the domestic state of the Chinese will give you a new view of the greatness of the work to be done by the gospel. It is destined to change and renovate the entire social state and disseminate its holy and purifying principles through all classes. While you rejoice and thank God for the great blessings you enjoy, you will not be more earnest in your effort to send the Gospel to those who have it not. And especially will not all mothers, wives and daughters, as they owe to the Bible the enjoyment of their social comforts and domestic happiness, be excited to increased exertions to send this blessed Bible to their sisters in heathen lands, who know nothing yet of its elevating and happy influences.

## INDIA—HINDU CHRONOLOGY.

BY REV. J. M. JAMIESON.

The Hindus divide time into four ages, denominated *Yuga* or *Yuga*. Of these three are the *Satya*, the *Treta*, the *Draupadi*, and the *Kali* *Yuga*. They are said by the Hindus, to comprise four million, three hundred and twenty thousand years—the age they have assigned to the world. Three of these ages are supposed to have passed since the creation; and of the fourth, which is the present, and is to consist of four hundred and thirty-two thousand years, four thousand nine hundred and fifty-two have elapsed. At the expiration of this age, all things terrestrial are to be destroyed. In the *Satya* *Yuga*, or Golden Age, vice was unknown. White-robed innocence associated with the virtuous sons and daughters of men unshelled. Celestial spirits rejoiced to leave their regions of light and glory, to tabernacle on earth. Such was the pristine state of the world for one million and seven hundred and twenty-eight thousand years. To this succeeded the *Treta* *Yuga*, comprising one million two hundred and ninety-six thousand years. Then the *Draupadi*, consisting of eight hundred and sixty-four thousand. The present is the *Kali* *Yuga*—an age fruitful of all wickedness, in which virtue can nowhere thrive, and from which truth has taken a long flight. "The ages are no longer reversed, nor the gods propitiated. The sceptre has fallen from the hands of the Solar and Lunar races, and the sons of Brahma are thrust aside by the unclean *Sudar*. The white-faced descendants of the demon *Ravana*, who waged war with *Rama*, for the empire of *Ceylon*, have sprung up from beneath the black ether, and are to agitate themselves, and make their antiquity appear greater than that of any other nation, knowingly extending their chronology far beyond the truth. It does not bear the least resemblance to either nature or reason. Like the most of their science, it is mere assertion, and seems to have been designed by the priesthood to strike the minds of unenlightened laymen with awe, instead of leading them to the truth.

In the *Institutes of Menu* it is written, "A month is a day and a night of the patriarchs, and is divided into the light and dark of the moon."

A complete revolution of the nodes and apses forms a *Kalpa*, or day of Brahma, consisting of 4,320,000,000 years. But it is more probable that the Brahmans, in order to agitate themselves, and make their antiquity appear greater than that of any other nation, knowingly extended their chronology far beyond the truth. It does not bear the least resemblance to either nature or reason. Like the most of their science, it is mere assertion, and seems to have been designed by the priesthood to strike the minds of unenlightened laymen with awe, instead of leading them to the truth.

Inmured in the gloomy caverns and consecrated groves of *Schettic* and *Erubant*, and surrounded by their gods and goddesses overshadowing them, they cut loose their imaginations from the realities of time, and soared in wild delirium far beyond the limits of probability. Touched by their magic wand, time became nothing, the hero god, and the suppliant devotee the subduer of heaven and earth. Invention took the place of fact, fable of truth, and superstition of religion. "A thousand great ages, or a thousand times the four *Yuga*, say the Hindu poets, are a day of Brahma, a thousand such days are an hour of Vishnu; six hundred thousand such hours make a month of Vishnu; and a million such periods, or two quadrillions, five hundred and ninety-two thousand trillions of years are but a second of Brahma." Such rhapsody is a fair specimen of the absurdity of Hindu chronology. Nothing more repugnant to reason was ever invented by the most fabulous of Nature's untutored sons. The three passed ages of the Hindus must be discarded as wholly mythological. The present is the only one which contains any historical truth. Its commencement is generally fixed by European chronologists subsequent to the flood, or about two thousand years before the Christian era, and into this period must be brought all the events of Hindu history.

To the Christian chronologist it is no small consolation to be able to find in the histories of all nations, however fabulous, many gems of truth, borrowed from the inspired record. He takes delight in girding himself to the task of clearing away what is fictitious, and reconciling systems, which to the superficial observer, seem the most contradictory, with this

standard. Every truth, whether historical, scientific, or religious, is consistent with every other truth. Hence, although obscured by the superincumbent rubbish of age, whenever it is discovered, it adds new lustre to the source of all truth.

Happily for the cause of truth, there is a striking similarity between the Mosiac and Hindu accounts of the creation and deluge.

*Nama*, which is translated *morning on the water*, is said to have flooded on the world of waters before the creation, and thus produced the manulane egg, from which Brahma created the heavens and the earth. *Manu*, the first of the human race, who is the Hindu Adam, is said to have succeeded the first *Manu*; but there is scarcely anything recorded of them. Of the seventh, who is supposed to be the *Noah* of the Bible, much is written. In his reign it is said the whole human race was destroyed by a flood, except himself and seven ages, with their wives. In the *Shagwata* it is written, "The demon *Hapogicra*, having polluted the *Veda* from the custody of Brahma, while he was engaged at the close of the sixth *Manu*-epoch, the whole race of men became corrupt, except the *Rishis*, and *Satgurata*, who reigned in *Drastra*. This prince was performing his ablutions in the river *Kritamala*, when *Vishnu* appeared to him in the shape of a small fish, and several augmentations of bulk in different waters, was placed by *Satgurata* in the ocean, whence he thus addressed his amazed votary. "In seven days all the creatures who have offended me shall be destroyed by a deluge, but thou shalt be preserved in a capacious vessel formed by my hand, and there shall all kinds of medicinal herbs, and excellent grain for food, and together with the seven holy men, and your respective wives, and joints of all animals, enter the ark without fear; and shall thou know God face to face, and all thy questions shall be answered." Saying this he disappeared; and after seven days, the ocean began to overflow the coasts, and the earth to be flooded by constant showers, when *Satgurata*, in-shedding on the Deity, saw a large vessel moving to the waters; he entered it, and *Vishnu*, in the shape of a serpent, to the instruction of *Vishnu*; who in the form of a vast fish, suffered the vessel to be tied with a great war-ascient, as with a cable, to his measureless horn. When the deluge had ceased, *Vishnu* slew the demon, and recovered the *Veda*, instructed *Satgurata* in divine knowledge, and appointed him the seventh *Manu*, by the name of *Voiravaata* or sun-born."

There can be no doubt but the above story has reference to the deluge of *Noah*, and that it was derived from the Bible. The eldest son of the seventh *Manu* was *Bahenaku*. He is said to have been the first sovereign who reigned in India, in a kingdom in India, before the Christian era, fifty-seven princes are said to have reigned over the Hindus. To the ages and rule of these princes, periods are assigned far beyond the course of nature. Some of them are said to have reigned twenty-seven thousand years. But fortunately for us, while the time of each reign has been thus exaggerated, their number has not been augmented beyond the appearance of reality. Modern chronology, however, taking the basis of this favourable feature of the royal genealogies, strike off some thousands of years from each reign, and reckoning thirty years for a generation, bring the fifty-seven princes within a period of about two thousand years. This mode of reckoning brings the Hindu chronology to correspond with the authentic chronology of the Jews, the Chaldeans, the Egyptians, and Greeks, and is perhaps, as near the truth as we can approximate.

Between the time of *Iam* and the last prince of the Solar race who flourished near the commencement of our era, the Shastras give fifty-six reigns. Fifty-six years before Christ the celebrated *Ikshvaktiya* ascended the throne, and it was, probably while his successor was sovereign of India, that our Saviour became "a man of sorrow, and acquainted with grief." He was the founder of the present Hindu era, which is in general use. The last Hindu sovereign of whom we have any account, flourished about the year of our Lord 3000. A short time after this, their mighty empire became subject to the fierce followers of the False Prophet, and their glory departed, never to return.

The Hindus, however, are still proud of their assumed antiquity. Comparing their chronology, our divines are astonished and amazed, though their eyes, and hearts, and mighty empire, have long since passed away, and their incarnations no longer descend from heaven to deliver them from their oppressors, they still boast of a literature, sacred books, and stupendous miracles, which bear the semblance of infinity. What, they say, is your little pocket Bible in comparison with our ponderous shastras? It is but yesterday, ours are eternal. What is the story of your *Satan*, compared with that of our *Vishnu* and *Ram*? Where was your religion a hundred years ago? If you have the time to tell us, why did you not let us hear of it sooner? Your Bible does not inform you if God is white or black, or describe his shape. It can be read through in a few days. The longest life is too short to read even a title of our shastras. I sometimes reply to such objections as follows—Suppose you wish to visit Calcutta, and ask me to furnish you with directions for the way. But instead of complying with your wishes, I write you a long dissertation on my own size, and shape. What would you think of it? God did not reveal his word to satisfy our idle curiosity, but to direct us in the way of heaven.

This pride of antiquity, and contempt for the simplicity of truth, is one of the greatest obstacles to the spread of the gospel among the Hindus. Our preaching is literally foolishness to them, and our doctrine a stumbling-block. They have no love for truth in any shape, and know nothing of its power. It is, however, forcing itself on them in various ways, and will,

with the blessing of God, chase away the dark mass of superstition and falsehood which rest on India, as easy as the morning cloud is dispelled by the rising sun.—*H. & F. Record.*

### SOUTH AUSTRALIA.

#### THE LEGISLATIVE COUNCIL CONDEMNES GRANTS FOR RELIGIOUS PURPOSES.

An important step has been taken by the Legislative Council in South Australia, with regard to grants of money for religious purposes. The principle of religious endowments has been formally abandoned as a curse to the colony. It is the beginning of the end. It is one of the first acts under the free constitution; and when our colonies have the liberty of managing their own affairs, as they must soon have, they will make very short work with the ecclesiastical systems which have been imposed upon them by our paternal government. The example of South Australia will not be lost upon the other colonies. They are becoming every year more and more alive to the fact, that there can be no solid unity, so long as the principle is acted upon of a compulsory taxation for churches. In making these remarks, we are perfectly aware, that in the free constitutions recently given to our colonies, the maintenance of religious sects is expressly excluded from popular control. We know full well, that our home government are so much enamoured of the idea of making people pay for something which is called religion, that they have tied up the hands of the Colonial Legislature on this vital question; and that though every man in the colony should be convinced of the demoralizing influence of these money grants for religious purposes, they have no power to withhold them. But we are equally satisfied, that if the Colonial Parliaments act as firmly and decidedly as the Legislative Council in South Australia, no home government, no matter who is at its head, dare refuse its consent.

The debate is as remarkable as the conclusion; and as this subject has, some how or other, escaped the attention of our liberal and Voluntary contemporaries of the newspaper press, we furnish our readers with a few specimens.

Mr. Gwynne rose, pursuant to notice, to move the first reading of a bill to continue 'An Ordinance to promote the Building of Churches and Chapels for Christian Worship, and to Provide for the maintenance of Ministers of the Christian Religion.' The object of the bill was to provide for the building of churches and the maintenance of ministers of the christian religion. One of the features of the bill was, that it reduced into one class all professors of the christian religion; it made no distinction between the Roman Catholic and the Episcopalian, between the Churchman and the Dissenter. It left the question of orthodoxy untouched, and simply proposed to aid that common Christianity they all agreed in professing. (Hear, hear.) It was consequently a measure of unmixed liberality. In addition to recognising all classes of Christians as equal in the eye of the law, it fostered the Voluntary system. (Hear, and a laugh.) It was not proposed to give unconditionally, but to grant an amount in aid of religion equal to the sum subscribed by the voluntary efforts of any congregation; the State thus assuming the position of an indulgent parent, who, desirous of encouraging habits of economy in a child, says, 'Save one shilling, and I will give you another.' (A laugh.)

Captain HARR was anxious, in proposing that the bill be read a first time that day six months, that it should be understood on what grounds he did so. As he never did object to the principle of the bill, but he objected to it as it hitherto stood. He was willing to aid religion in special cases which might be brought before the Council; and he proposed the amendment, because he was convinced the battle had been fought out of doors, and because he thought the measure was thrown before them as an apple of discord. (Hear, hear.) He believed the proposed measure would have no chance of success in the House; for, although the introducer of it had spoken as if he was certain it would be carried, his Excellency had, in a recent appointment, given the casting vote against it. (Hear, hear, and a laugh.) He would therefore move, that the bill be read a first time that day six months.

The most valuable speech was made by Mr. Elder, and as it furnishes us with some useful and interesting facts on the working of the compulsory system in our colonies, it is given entire.

Mr. Elder said, during the whole period that I have resided in this colony, there has been a constant spirit of antagonism between the government and the people. Let the government of the colony do its duty to the people, and I am convinced that the colonists of South Australia will do their duty to the government. The government, by bringing this bill in, and in placing the amount on the estimates, show an *animus*, and a determination to carry their measures with a high hand. It was within these walls, five years ago, that the unjust and unprincipled measure of supporting all religious denominations alike, was proposed; and I well remember the indignation that was felt out of doors on the occasion. I remember well joining a large and influential body of gentlemen (deputed from one of the largest and most respectable public meetings ever held in Adelaide), who waited on Governor Robe with an humble memorial, praying that he would delay the passing of so obnoxious a measure. I cannot forget the insulting reply of Governor Robe; and I remember well the deep prophetic feeling experienced by many on that occasion, that a time would come when the colonists of South Australia would rise and free themselves from their religious oppressors. With many, I looked and longed for that time, and now I believe, in the good

providence of God, it has come to pass. I was born a Churchman, brought up a Churchman, and in 1840 came to this colony a Churchman. I believed, before coming to this colony, that religion could not be maintained and propagated in any country without government aid. I saw the working of a different system in this colony, and I was led and constrained to say, long before the government interfered at all, that religion would propagate itself independent of aid from the government; and I saw, moreover, what I had never seen in my life before, unity and christian fellowship amongst all denominations. That unity and fellowship have for the last five years been destroyed; but I am not without hope, and casting away this bone of contention, the old feelings of christian harmony will revive, and brighter days return. I am sure that, during the first five years of my residence in this colony, there was no lack of christian churches and christian preachers. That was a time, too, when ruin and distress came upon many a one, and people could ill afford to give liberally. That dark time passed away, the mines were discovered, the colony began to prosper, and people were in a better position to support their ministers, but they were not permitted to have any farther trial; a despotic governor stepped in, and with all the haughtiness of a Russian autocrat, passed the unjust decree. I remember well the gentle and enticing manner in which the wedge was inserted. 'Only two shillings per head, and by taking it you were just getting your own money back again which you have put into the treasury.' The dissenters of this colony have made a noble stand, for they have refused thousands of their own money which they could have had without any spiritual interference by government at all. Their consciences were aggrieved by the very offer of the money, and it becomes no government to ride roughshod over the consciences of any of its subjects. I am not a Dissenter myself, but I am proud of the Dissenters of the colony. America looks back with veneration to its pilgrim fathers. It is no disparagement, sir, to the pilgrim fathers of America, to compare some of our Dissenters with them; and I feel convinced that future generations in this colony will bless the name of the present Dissenters, who have so nobly struggled to fix our religious liberties upon a broad and solid foundation. I call upon the hon. members of this house, if they value their own peace, and the peace of the community, to throw out this bill.

The amendment was carried. The votes were 13 to 10. It will give great satisfaction to the colony, as some of those who voted for the compulsory system were compelled to acknowledge that it was extremely unpopular. We coincide in the opinion expressed by the Advocate-General: "Whenever an irrevocable decision has been arrived at by that Council, people would throw aside the crutches which had only impeded their movements, and support religion by religious means."—*U. P. Magazine.*

### ORIGINAL SECESSION CHURCH.

A disruption has taken place in the original Secession Synod, on a proposition for union with the Free Church. The annual meeting of the Synod was opened in East Campbell Street Church, Glasgow. Mr. Burn, of Thurso, was elected moderator. On Tuesday after discussing the case of Mr. Laine, of Colmonell, relative to certain doctrines which he had published, and which were considered to be opposed to the principles of the Church, and depriving him of his judicial functions, until his case was decided, the Synod proceeded to take up an overture on union with the Free Church, to which the names of nineteen Ministers were attached. Dr. McCrie supported the overture, which he said divided into the two following propositions:—1st, That the Secession Church held no distinctive principles, but that its principles were those of the Reformed Church of Scotland, as these existed in her purest times; and 2nd, That finding that the Free Church of Scotland was the true representative of the Reformed Church of Scotland, it was therefore the duty of Seceders to return to the church from which they had seceded, now that the errors and defections which originally caused the separation of their fathers were disclaimed by the Free Church. He concluded by proposing that the Synod now agree to present to the ensuing Assembly of the Free Church a representation and appeal, in pursuance of the overture, signed by the moderator and Clerk in the name of the Synod. Mr. Anderson, Carlisle, moved a series of resolutions in opposition to the motion of Dr. McCrie; and in the course of his observations remarked, that as the Free Church did not explicitly recognise the continued obligations of the Covenants, which he regarded as tantamount to the confession that she did not believe them, she was not a faithful church of God; and therefore holding the principles of Seceders, they could not consistently unite their communion with that of the Free Church. The discussion of the question was resumed on Wednesday, and continued till Thursday; Mr. Beattie, of Balmullo; Mr. G. McCrie, Clova; Dr. Shaw, Whitburn; Mr. Meek, Carnoustie; Mr. Headrick, Longridge; Mr. Thompson, Dundee; Mr. White, Haddington, and Mr. Paxton, supporting the overture, and Messrs. Aitken, Aberdeen; Graham, Kilmarnock, Manson, Perth; Roger, Auchinleck; Brown, Coupar-Angus; Blackley and Stevenson, supported the amendment. A division was then taken, when Dr. McCrie's proposition was carried by a majority of one, the numbers being 32 to 31. Mr. Aitken protested in his own name, as well as those adhering, that the minority were the rightful Synod of Original Seceders, and that they should meet as such in Main Street Church (Rev. Mr. Murray's), next day (Thursday), at 10 A.M. Next day the majority, on the motion of Dr. McCrie, adopted a series of resolutions, setting forth that the proceedings of the minority

were rash and unwarranted, and that it had no right to assume the title and claim the privileges of the Synod of Original Seceders. The last clause of the resolutions proposed, since the minority was so small, to appoint a committee to make an amicable arrangement with the protesting brethren in regard to the division of certain of the Synod funds, on the understanding, however, that this concession was made by the majority *ex gratia*. A committee was then appointed to make arrangements for presenting the representation and appeal to the Free Church, and it was agreed to hold the next meeting of the Free Church, during the sitting of the Free Assembly, so as to facilitate negotiations with that body. The Synod then adjourned. The protesting ministry met in Main Street Church on Thursday, when the Rev. Mr. Aitken was chosen moderator, and the Rev. Mr. Rogers, clerk of Synod. The Synod appointed a committee to confer with any committee which might be appointed by the Free Synod in reference to the matters of our present matters, and shortly afterwards adjourned. At the evening adjournment it was moved and agreed to, that a professor of divinity should be appointed. It was then proposed by the Rev. Mr. Anderson of Carlisle, seconded by Mr. Smith of Pollockshaw, that the Rev. Matthew Murray of Glasgow be elected to the office, which was unanimously and very cordially agreed to. It appears that of the nineteen congregations receiving aid from their Synod Fund, fifteen out of those desirous to join the Free Church. Thus, of the seventeen in favor of union, only two are self-supporting.

The Original Secession Church has thirty-six congregations in Scotland and four in Ireland. The congregations are very small, and as their distinctive principles, whether true or false, are evidently not in harmony with the spirit of the age, the congregations would, as a matter of course, become smaller and smaller. It was utterly impossible that this denomination could keep its ground. In the struggle of contending parties, the weakest must go to the wall, and the only way to save themselves from an ecclesiastical stein was to become absorbed in the Free Church.

The following brief account of the Union of the majority with the Free Church, we extract from the *Scottish Press* :—

The Court presented an unusually animated appearance, being filled to excess by parties anxious to witness the ceremony of admitting the members of the Original Secession Synod into the Free Church.

After engaging in religious exercises, Dr. Gannish, who was greeted with loud cheers, rose, and having addressed the Assembly in a speech of considerable length, moved, that the report of the committee appointed to consider the representation and appeal of the Synod of Original Seceders, along with the act assent the reason with that Synod, do pass into Acts of the General Assembly.—The principal clauses of the latter acts are as follows :—

“The General Assembly ordain, that the pastors of the Synod of Original Seceders who shall have subscribed, or shall subscribe, the said Representation and Appeal, and the congregations adhering to said pastors, along with the Kirk sessions thereof, shall be received and admitted by the Presbyteries of the bounds respectively, as pastors, congregations, and Kirk-sessions, of the Free Church of Scotland.

“The General Assembly also hereby recognize and declare such ministers, belonging to the said Synod, and not having pastoral charges, and such probationers belonging to the same, as have adhered to and subscribed, or shall adhere to and shall subscribe, the said Representation and Appeal, to be ministers and probationers of this Church.

“That, whereas the said congregations have not any claim upon the General Sustentation Fund in virtue of this Act, they shall be at liberty to retain their own financial arrangements relative to the support of the ministry, at their discretion.

“That, inasmuch as it is desirable that the said congregations should be brought, as soon as possible, to assimilate their system of ministerial support to that which is in use in this Church, it be remitted to the Sustentation Committee to consider the subject with due regard to the interests of existing ministers, and to report thereon to next General Assembly.”

The motion was seconded by Sir George Sinclair, and on being put to the Assembly, was carried with applause.

The Assembly was then addressed by Dr. McCreo of Edinburgh; Dr. Shaw, of Whitburn; and Mr. White, of Haddington, on the part of the Original Seceders.

There is an eloquent address, then proposed the following motion :—That the Moderator be requested to express the cordial delight of the Assembly in welcoming their brethren, and to give to them the right hand of fellowship in the name of the Assembly.”

Mr. Daxton seconded the motion, which was carried with acclamation. The Moderator then addressed the deputation, welcoming them into the body of the church, and concluded by giving them the right hand of fellowship amid reiterated applause.

#### UNITED PRESBYTERIAN SYNOD—SCOTLAND.

In last number we gave the reports and principal addresses at the Synodical Missionary meeting, and now continue extracts of the business transacted, so far as may be supposed to be of general interest to the denomination.

#### NEW PRESBYTERIES.

Petitions were presented from the sections of Huntly, Banff, Aberchirder, and Gardanston, in the Presbytery of Inverness; and from the sections of Grange and Keult, in the Presbytery of Elgin, praying to be designated from their respective Presbyteries, and to be formed into a new one under the designation of the “Presbytery of Banffshire.”

Mr. Mailler, Huntly, spoke largely in support of the petitions, which were then agreed to, and the new Presbytery was appointed to hold its first meeting at Aberchirder on the first Tuesday in June, at 12 o'clock.

Four sessions and congregations under the charge of the Dunfermline Presbytery, namely, Balgaird, Milnathort, East and West Kinross, and two from the Presbytery of Perth, namely, Tachennie and Edendoch, were formed in the same way into a new Presbytery under the title of the “Presbytery of Kinross,” and appointed to hold its first meeting at Kinross on the last Tuesday of May, at eleven o'clock.

#### THE SYNOD OF EDINBURGH.

The reports of Presbyteries on the result regarding the formation of a Synod in England, subordinate to the General Synod, were laid on the table. Four Presbyteries were in favour of the Overture; two were in favour of it, provided the Presbyteries and congregations in England were agreed upon the measure; two were against it, and seven were not prepared to report.

Mr. Parker, Sunderland, was heard at some length in support of the scheme. After some remarks from Dr. Robson, Dr. McKelvie, Dr. Strachan, Mr. Pingle, and others, Mr. Thomas proposed the following resolution, as the deliberance of the Synod, which was agreed to :—“After reasoning, the Synod agreed in approving generally of the object contemplated in the overture, in as far as it respects the bringing of the Presbyteries of this Church situated in England, into closer correspondence with each other, but delaying any further steps to form these into a Synod till a much more general and decided expression of opinion in favour of the measure be given by the parties immediately interested; and, in the meantime, recommend that the Presbyteries in England hold friendly and fraternal correspondence on the subject, and that it be submitted by them, if they shall deem it desirable, to the consideration of the sessions and congregations under their charge.”

#### THE DEBATE.

Mr. Davidson, of Stockbridge, submitted a report from the committee on the deaconship. The committee were of opinion that in the primitive church an office existed under that name; but as in respect to the particular work which the elders had to perform, contrary opinions exist among the members of committee, and may be supposed more or less widely to prevail the Synod, they were not prepared precisely to recommend the adoption of any new ordinance, and the committee were of opinion that the subject should remain for the present as provided in the Synod's rules and forms of procedure.—“That where a congregation judges it proper to have deacons to serve the Church, they are intimated with the management of the whole financial concerns, as well as the distribution of the contributions to the poor, subject always to the observance of the rules or constitution sanctioned by the Presbytery.”—Carried.

#### SUPPORT OF THE GOVEL MINISTRY.

On this subject the following resolution had been adopted at last Synod :—“That it is desirable that the standard of support for the gospel ministry should be raised, and, without giving a decision on the matter, that the sum of £150 per annum should be aimed at as that which might ultimately be attained; that a committee be appointed to prepare a Synodical address and occasional papers on the subject, as well as to take such measures as might seem to them calculated to gain the contemplated end, and that the meeting of the next Synod be called in sessions, and to Presbyteries, and especially to sessions, that they might, with all diligence, consider the subject and report.” The committee then appointed in terms of this resolution, now gave in their report. In accordance with the instructions of Synod, they had prepared a Synodical address, and a series of papers on the subject of raising the standard of ministerial support. Returns had been received from presbyteries and sessions, and all of them favourable to the object. The committee had felt that the difficulties which hindered the realisation of the object contemplated were the ignorance which prevailed upon the subject; the defective and precarious systems which obtain in some congregations in respect to the management of their financial matters, by which their resources are neither developed as they might be, nor appropriated as they would be under a better system; and above all, the paralyzing effects of congregational debt. Upon these difficulties were met the committee could propose that success which they desired; and with the view of overcoming these difficulties, they recommended that, besides the diffusion of information in the mode already recommended, the Synod should adopt wise and vigorous measures for the removal of the obstacles existing in the ill regulated system of finance, and the severe pressure of congregational debt. The committee further recommend that, after information had been diffused, deputations should be sent to each of the congregations as were willing to receive them, to give advice, and to address congregations on the best mode of increasing their contributions. The committee were con-

vinced that, by the judicious efforts of such deputations, the number of self-supporting congregations, at a higher standard of stipend than the present, might be greatly increased.

Dr. Johnston, Limekilns, moved—"That the Synod having received the report of the committee, approve of their diligence, and order the report to be printed, and transmitted to presbyteries and sessions, with an earnest recommendation that the suggestions which it contains be carefully considered; that the sessions shall endeavour, as far as practicable, to ascertain the sentiments of the managers and the church at large; and that they report to this committee before February, 1853." Mr. Towers seconded this motion, which was carried.

#### MISSION BUSINESS.

*Application of Mr. Garnet.*—The Secretary requested the direction of the Synod, on an application to the Mission Board from the Rev. Mr. Garnet, a minister of colour, belonging to the Presbyterian Church of North America, who wished to be admitted into the United Presbyterian Church, and sent out as a missionary to Jamaica. After some discussion as to points of form, it was unanimously agreed that the Mission Board should communicate with the presbytery to which Mr. Garnet belonged, and receive him into the Church, if, on examination, he were found to be properly qualified.

#### MEMBERS OF MISSION BOARD.

At the recommendation of a committee appointed to prepare a list of members for the Mission Board, in room of those who retire this year by rotation, and of Mr. Gorrie, deceased, the Synod elected several ministers, by the addition of whom the Board is now constituted as follows:

*Ministers.*—Dr. McKerrow, W. B. Young, P. McDowall, G. Jeffrey, G. Johnston, John Cooper, Dr. Smith, Dr. Anderson, W. France, A. McEwen, T. Finlayson, J. Steedman, Dr. McFarlane, Dr. J. Taylor, J. Edwards, J. L. Aikman, H. Renton, Daniel Kerr, J. S. Taylor, R. Frew.

*Elders.*—J. Mitchell, Alex. Sinclair, E. Gentleman, P. Ballingall, W. Phillips, J. Boyd, J. Duncan, T. M. Dunn, R. A. Bogue, J. Duff, George Clark, D. Yuille, W. Muirhead, J. W. Jamieson, W. Lambie, James Marshall, D. J. Robinson, J. W. Gatherall, John Logan, Robert Henderson, James Marshall, Chairman.

#### PROPOSED MISSION TO IRELAND.

This subject came before the Synod in the shape of two overtures—one from the Presbytery of Glasgow, and the other from the directors of the Congregational Missionary Society, College Street, Edinburgh. The Glasgow overture, which was unanimously agreed to by that presbytery, set forth—"That inasmuch as Ireland, at this time, in the spirit of inquiry which has been awakened in the desire to hear the Gospel, extensively manifested by the inhabitants, and in the religious movements that are going forward, presents a deeply interesting, inviting, and important field for missionary effort, the Synod resolve to take immediate steps for the commencement, and zealous prosecution of a mission, or adopt such other measures as may be judged best for promoting the evangelisation of that country." The overture from the Congregational Missionary Society of South College Street commenced by referring to the comparative neglect which had been shown by Protestant Scotland to Roman Catholic Ireland, as contrasted with the attention of the Synod to the important question, "Should not the United Presbyterian Church adopt Ireland as a field of missionary labour?" Ireland claimed attention as a field of missionary labour, first, on account of its numerous population, its internal resources, and its intimate and important relation to Britain; secondly, on account of the poverty, ignorance, and superstition of its people; thirdly, on account of the present favourable feeling towards Protestantism, and the very general desire felt for Bible instruction; fourthly, on account of the success attending the efforts of other churches, and the probable, if not greater, prosperity that would attend ours; and lastly, on account of the moderate expense at which labourers there can be supported, as compared with other parts of the mission field. The memorialists urged, in addition, "that if Ireland were Protestant, it would be a much more prosperous and productive country; it would be a bulwark against, instead of a friendly land for the spread of, Romanism; and finally, it would supply the best agents, in its converted priests and zealous laymen, for destroying the power of Rome in other lands." In conclusion, the overture expressed a hope that such considerations would induce the Synod at once to approve of the object of this overture, and to instruct the Mission Board accordingly.

The Rev. Dr. Bryce, of Belfast, in the course of the adjourned discussion, said—*First*, He thought it essential that endeavours should be made to awaken vital godliness among nominal Protestants, in order that their influence on Roman Catholics among whom they live, may become more generally salutary than hitherto.—*Secondly*, That without being anxious to bring people out of the Church of Rome, earnest endeavours should be made to foster, perhaps to create, an evangelical or Jansenist party within that Church.—He stated that, by the liberality of a gentleman, a member of the United Presbyterian Church, whom it was not necessary to name, as the act itself would characterise him—(he was understood to mean Mr. Henderson of Park) the presbytery were enabled to start a mission to the Roman Catholics, on these principles, within the last three or four months. He then gave a brief account of the proceedings of this incipient mission and its difficulties, with some encouraging indications of success.

The Rev. Mr. Heather was heard at a subsequent sederunt. He felt deeply indebted to the United Presbyterian Church for the kindness and courtesy with which he had been received by the ministers in the places

and towns which he visited. They wanted to raise £1190, and from the United Presbyterian Church, in the towns which he had visited, they already raised £600. Within the last few years, about 21,000 Irish Romanists had left Popery, and betaken themselves to Protestantism; but he did not mean to say that these 21,000 were now in Ireland. During the last few weeks the movement had greatly progressed, and he believed they could now number 26,000 converts from the Popish creed. The Society which he represented (Primitive Methodist) employed 97 agents, who laboured in 1134 stations. It occurred to him that, observing the deep and growing anxiety of the United Presbyterian Church to do something for Ireland, if the Synod would pay eight or ten agents, their committee would have no objection, he thought, to select these agents—converted men—and take them under superintendence, until this Church might see their way clearly into the country with a distinct organisation. These agents would cost from £25 to £40 a year, and would send their reports to this Church once in two months or once in three months, as might be thought proper.

#### CORRESPONDENCE WITH FOREIGN CHURCHES.

M. Durand, of the Belgian Evangelical Society, or Belgian Missionary Church, addressed the Synod. The benediction of God has abundantly rested upon the work of that Society. In Belgium, fourteen Protestant flocks are in connection with it; the members of which are almost all converts from Popery. But we soon felt the need of an organisation between the churches themselves, to give them a sort of common life. That was effected by an application of the Presbyterian principle; and therefore we are at the same time an Evangelical Society, and a Presbyterian Missionary Church.

M. F. Monod, who was next introduced to the Synod amid applause, began his address by saying that every time he had the honour of addressing himself in this place, he felt it more and more to be a great pleasure and a high privilege; but more especially perhaps at this time did he feel grateful—in a country where the air is breathed was that of religious liberty. During the last nineteen years 3,500,000 copies of the sacred Scriptures had been disseminated in France, and 15,000,000 religious tracts. Colporteurs to the number of 200 had been engaged in this work. The Evangelical Society had eighty-six agents at work; their receipts during the last year having been £600, and their expenditure, £700, leaving a deficit of £100. Such seed must bring forth fruit.—They had on the Protestant side to struggle with some sectarian spirit, more especially coming from Plymouth brethren; but the great obstacle was Jesuitism and Popery.

The Moderator remarked that the aid which had been given to the brethren on the continent, had been accompanied with a remarkable outpouring of the Spirit:

After further discussion, the following deliverance was come to—"The Synod express their high gratification with the addresses of their foreign brethren, and agree to recommend that a collection be made in the month of June throughout all the congregations of the church on behalf of the Evangelical Churches on the Continent; and remit to the Mission Board to allocate the sum thus realized, with such additional sum as may to them seem to be required by the claims of the three sister churches, and direct the Mission Board to prepare a short statement to be read from the pulpits when the collection is intimated, stating the claims which these churches have on the liberality of our people."

#### PSALMODY COMMITTEE—THE HYMN BOOK.

Rev. Dr. Brown, Dalkeith, gave in the report of the Psalmody Committee, detailing the measures they had taken with the view of completing the Hymn Book, and providing for its publication. The committee had given due consideration to the various suggestions that had been offered them in accordance with the recommendation of the Synod; they had prosecuted their labours under a deep sense of the importance of the work committed to them; and in closing their labours they expressed the hope that the Hymn Book might be found greatly useful as an embodiment and exhibition of evangelical truth, as well as the means of nourishing and expressing Christian devotion.

Dr. Baird moved that the thanks of the Synod be given to the committee, and especially to the convener, for their exertions in this matter, and hoped that the Hymn Book now submitted would be a great benefit to the Church at large. Mr. Paterson, Kirkwall, seconded the motion.

Dr. Andrew Thomson said, that he rose principally for the purpose of deepening in the mind of the Synod, the sense of obligation to Dr. Joseph Brown, and the other members of Committee, and of the importance of the work which had now, at length, reached so satisfactory a consummation. He was not sure whether it was generally known that it was about nine years since the attention of the convener and others had been first turned to this service, and it would not be easy to estimate the amount of labour and anxiety in seeking to meet an almost capricious variety of tastes, as well as the measure of correspondence that had been found necessary ere they could lay a complete Hymn Book on the Synod's table for the use of the churches. But now that they had got the Hymn Book, they had a reward for all their anxiety and delay, for he believed it to be one of the best and cheapest selections that had ever been given to a church. They would form a very inadequate estimate of the importance of the volume, if they looked at it merely as one of the guides in the public devotions of their churches, though this one use of it raised it to a position of vast importance. But it would be one of the most efficient helps also to family and private devotion. Our children would learn many of the hymns—favourite lines and verses would become gradually familiar in the hearts and mouths of the people; and

In rich chambers and houses of mourning, it would often be turned to an work of consolation. Confessions of Faith were good and useful things, but they were seldom read by the people in connection with the Holy Scriptures; and when he looked at the Hymn Book as destined to mould the religious sentiments and feelings of the people now, and, it might be, in future age, he felt that the work which had now been completed was one of no common interest.

The motion was then most cordially agreed to; and the Moderator in conveying the thanks of the Synod to Dr. Joseph Brown, said, whatever others there might be, he thought he had in connection with the work, ever might be the extent to which it would be adopted, he was persuaded there could be but one sentiment respecting the great pains, assiduity, anxiety, and fidelity with which the committee collectively, and himself and Dr. Anderson in particular, had fulfilled the duty entrusted to them. A strong testimony had been borne to the arduous nature of their labors, and to the value of their result, and on bringing them to a close it was met that they should receive the thanks of the Synod. It must be an additional satisfaction to them to find that these were given unanimously and cordially, which he had now the pleasure to convey.

## THE FREE CHURCH SYNOD.

### Extracts of Proceedings.

The Synod of the Presbyterian Church of Canada, met in Chalmers' Church, Kingston, on Wednesday, the 25th day of June.

The Rev. Thomas Wightman, of York Mills and Scarborough, was unanimously elected Moderator for the ensuing year.

There were about fifty ministers in attendance, and half that number of ruling elders. At an early stage of the proceedings, an overture from the Presbytery of Hamilton for the better despatched business, and to restrain unnecessary discussion, was taken up, when it was resolved in accordance therewith, "That no member be allowed to speak more than once upon the same subject, unless it be in explanation, or upon the express call of the Synod, with the exception that the mover of a motion shall have the right of reply before his motion is put to the house."

The salutary effect of acting in the spirit, if not always according to the letter of this resolution, was most manifest throughout the proceedings. A larger amount of business was done in a satisfactory and agreeable manner, and in a shorter time, than at any previous Synod.

Dr. Willis read and gave in the Report on Knox's College, which was adopted. It was agreed to delay in the meantime making application for a charter.

Dr. Burns reported on the Clergy Reserves and Rectories. The Synod reappointed the committee, with instructions to embrace every opportunity of advancing the important object for which they were appointed.

Dr. Willis, who was about to proceed to Britain, was requested to meet with his associates to attend the meeting of the General Assembly of the Presbyterian Church in Ireland, and to communicate information respecting the religious state of Canada.

The subject of a Book of Discipline was taken up, when it was agreed to appoint Dr. Willis, in connection with Mr. Sinclair, who has devoted much attention to the subject, to prepare such a book, to be submitted to next Synod.

The Report on the Widows' and Orphans' Fund, was given in and read by Mr. Cairns, Interim Governor of the Committee, in the absence of John Fisher, Esq., the Convener.

The Synod then adopted the following Regulations, which were submitted along with the Report:—

1. Ministers shall forward their annual rate of £2 to the Treasurer, on or before the first of November. Ministers falling into arrears, shall pay in addition to the regular rate, 10s. for the first year, 20s. for the second year, and 30s. for the third year; but failing for four years, they must be cut off from the Fund. Notice of failure to pay in every case, to be previously given.

2. Entrants into the ministry, shall pay their first rate on the first November next, following their ordination or induction.

3. In the event of any minister ceasing to labor as such in the capacity of Pastor, Professor, or Missionary of this Church, he shall no longer (except in the case of infirmity or old age,) have any interest in, or right to, the benefits of the Fund; always providing, that the amount paid by him to the Fund, shall be in full of his former years.

4. Each widow or orphan family shall receive their annuity half-yearly, by equal instalments, on the 1st May and 1st November—their warrants in each case for drawing such annuity, being the certificate of the Presbytery Clerk or Minister, or Session Clerk of the congregation to which they may belong. The claim of the widow shall date from the first term following the death of her husband, and the annuity cease at the term next following her death or marriage. The claim of each orphan child shall terminate at the completion of its fourteenth year.

5. Payment of Annuities shall be made directly into the hands of the annuitants, or of persons duly authorized to act for them, upon production of the certificate of the Presbytery or Session Clerk, in such manner as annuitants may desire. Children's annuities shall be payable to their natural, legal, or authorized guardians, only on the Committees being satisfied that such annuities will be administered with a due regard to the best interests of the children.

6. Ministers coming from other churches, of the age of 45 years, and

under 60, shall not be admitted to share in the benefits of the Scheme, except by special arrangement of the Synod, or by any minister from another church, whose age is 60, or over, be admitted.

7. There shall be a Treasurer appointed by the Synod, who shall receive such remuneration as the Committee shall determine, whose duties shall be to receive and manage the funds of the Scheme, invest moneys, pay annuities, subject to the foregoing rules, and lay a full statement of his proceedings before the Synod.

8. A Committee of Management shall be appointed from year to year, by the Synod, whose duties shall be to take a general superintendency of the Scheme between the meetings of Synod—direct and aid the Treasurer in the investment of moneys, or in any other important business—to examine his books and vouchers at the close of the year, and report there on to the Synod.

9. Vestibular Clerks shall be engaged to forward, annually, on the 1st January, to the Treasurer of the Fund, a list of all the ministers within their bounds, their condition, married or unmarried; also the number and ages of their children, and all changes in their families made by births, marriages, or deaths.

10. The Synod to provide that the operations of the Scheme be most particularly investigated once in five years, or oftener, should there appear any probability of an inroad on the capital, by unlooked for emergencies, and to provide for the same should they arise should the same should they arise.

11. In case any difference or dispute shall arise in relation to the Fund, and its affairs between the Committee of Management and Annuitants, or those claiming to be connected with them, the same shall be determined by Arbitrators mutually chosen.

Up to the close of the Synod, there had been realized £2,100, including the amount contributed to the Harris Fund, say £218 13s. 8d., and £118 of ministers' annual rate. Of that amount £37 3s. 5d. had been expended before the Harris Fund was transferred to the Ministers' Widows' and Orphans' Fund. £248 have been invested in County Debentures, amounting to £2109, upon which the interest is payable half-yearly.—The balance is bearing interest at 6 per cent., and is at the call of the Committee for a more favorable investment.

On the Report of the Agency Committee being given in, the Synod instructed Presbyteries, through their financial boards or otherwise, to give especial attention to the financial state of their various congregations, and particularly to require quarterly or half yearly returns of the amount due for the support of the ministry, and for the various schemes of the Church.

The following overture from the Presbytery of Kingston was taken up:

Whereas numerous evils affecting both the Church and Society at large arise from Intemperance; And whereas it is the duty of the Church to testify against every thing which proves a barrier in the way of vital godliness and true morality, and to employ, in dependence upon the blessing of God, all proper means for the removal of such barriers, it is humbly suggested to the Synod by this Presbytery, that this important matter be brought into consideration, and such measures be adopted as may appear best adapted for bearing a decided testimony against Intemperance, and for removing this fruitful source of crime and of suffering, and, more particularly, that a petition be presented by the Synod to the Legislature of the Province, praying for the enactment of a law for the total prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage.

After protracted discussion, it was agreed to without a vote. On the overture from the Presbytery of Toronto, the Synod agreed to petition the Legislature that all Ministers of the Gospel be placed upon a footing of equality in regard to the celebration of marriage, and appointed a Committee to attend to this matter.

The Committee to whom were referred the reports of Presbyteries on the proposed Declaratory Enactment in regard to the Standards of the Church, reported that no full meeting of Committee had taken place, and that the same had been no time for a full meeting, and that this important matter was then appointed to consider these reports, correspond with Presbyteries, and report to next meeting of Synod.

Mr. Burns gave in a report on the Ecclesiastical and Missionary Record, which was received and adopted, and the thanks of Synod rendered to Mr. Burns for the manner in which he has conducted the Record. Presbyteries were directed to take steps to promote its circulation throughout the congregations.

The Committee to whom was referred the College Report, gave in the following report, which was considered clause by clause and adopted as follows:—

1. With regard to the preliminary training of Students. Considering the increasing facilities throughout the province for the preliminary training of applicants for admission to Knox's College, no permanent provision for this object is required to be made in connection with the College. But in the meantime, it appears desirable that some interim arrangement should be made, and the Committee recommend the Synod to order the Professors' Court, after conference with the College Committee, to make such arrangements as they may see fit, and to charge the College Fund with any additional expense which may be necessary, which the Committee are of opinion will not be to any great extent.

2. With regard to the Curriculum, the Committee having had their attention turned to it, recommend that the Professors' Court be instructed to prepare a full draft of what they deem necessary on this subject, and to report to the ensuing Synod.

3. The Committee consider the training of the Students for public reading and speaking, to be of so much importance, especially with reference to the character of the population of the province, that they strongly recommend the Professors' Court to press this object on the attention of the Students.

4. The Committee are also of opinion, that a responsible and paid Librarian should be appointed to take charge of the valuable and increasing Library connected with the College; his salary not to exceed £20 per annum.

5. The Committee think it would not be expedient to make any general appeal to the people at present, in connection with the raising of funds for College buildings, or the endowment of Professorships—objects which it is plain, if ever the Presbyterian Church of Canada is to become permanently established in the province, must be contemplated by the Synod. But they would recommend the Synod to press upon the Church the desirableness of keeping these objects in view, and promoting them in any way that may seem expedient.

6. The Committee recommend the Synod to empower the College Committee to make arrangements about the Boarding-house, but enjoin upon them that, if they see fit to continue that establishment, they endeavour to free the College Fund, as much as possible, of any expense in connection with it.

Mr. King, the missionary to the coloured population of Canada, at Buxton, C. W., gave in a report, and stated in a speech of considerable length, the rise and progress of the mission—its present state and future prospects. We regret to find that a large amount of debt embarrasses this benevolent enterprise.

The Synod recorded their thanks to Mr. King for his zeal in, and devotedness to the work in which he is engaged, and on motion made and seconded, received and adopted the report.

The Synod then called for the Report of the Committee on Sabbath Observance, which was given in by Rev. R. F. Burns, Convener. The Report having been read, it was, on motion made and seconded, unanimously agreed:

That the Report be received and approved, and the thanks of the Synod tendered to the Convener, and that the Synod reappoint the Committee, instructing them to continue their labours with a view to the promotion of the great object of Sabbath Observance. In accordance with the suggestions of the Committee, the Synod resolve to issue a pastoral address on the subject, devolving this duty on Mr. R. F. Burns, Mr. Reid and Mr. Gregg, such address to be published in the Record, and read from the pulpit by all ministers and Missionaries, who are also recommended by the Synod to preach in connection therewith a sermon on Sabbath Observance. Farther, the Synod resolve to petition the Legislature on the subject of Sabbath profanation in connection with the Post Office and the Canals, which are under the control of Government, authorising the Moderator and Clerks of Synod to prepare and forward, in name of the Synod, such petitions. The Synod farther recommend all congregations in connection with the Church, to forward similar petitions, and enjoin Kirk Sessions to adopt all competent measures for promoting throughout the land the sanctification of the Sabbath.

## SYNOD OF THE UNITED PRESBYTERIAN CHURCH IN CANADA.

### Extracts of Minutes.

TORONTO, WEDNESDAY,  
June 16, 1852, 7 o'clock, P. M.

The Synod of the United Presbyterian Church in Canada, met, and after Sermon by the Rev. William Taylor, Moderator, from Prov. xi. 30, latter clause, was constituted.

The Presbytery of Flamboro' reported that the following changes had occurred within their bounds during the past year, viz: on the 13th August, 1851, they inducted the Rev. John Hogg to the Church in Hamilton; and on the 29th April, 1852, they ordained Mr. John McClure over the Church in St. Catherine's. They also reported that it had pleased God, in his Providence, to remove by death, their much respected brother, the Rev. James Roy, on the 13th of May, last; and further, they had licensed Messrs. John Scott and William Cavan, the former on the 12th July, 1851, and the latter on the 13th January, 1852, to preach the everlasting Gospel.

The Presbytery of Toronto reported they had ordained Mr. Thomas Dickson to the pastoral charge of the United Presbyterian Congregation of Caledon, on the 27th day of June, 1851.

The Presbytery of Durham reported that on the 3rd of May, they had inducted the Rev. Daniel McCurdy into the pastoral charge of the congregation of Amherst Island.

Mr. Skinner gave the names of two elders, as being deputed to be members of this Synod, by the two congregations under his pastoral charge. Upon this a question arose as to the constitutionality of a single

pastoral charge, though consisting of two congregations, being represented in Synod by two ruling elders together with the pastor.

It was moved by Mr. Jennings, and seconded by Mr. Thornton,

That the subject of two or more congregations under the charge of one minister, sending each one Elder to Presbytery or Synod, be considered by Committee, as regards the law of the Church and the use and want of the Church, and that the Rev. Dr. Ferrier and the Rev. Thomas Christie, be such Committee; to report at 9 o'clock, to-morrow morning.

It was moved in amendment by the Rev. Mr. Drummond, and seconded by Mr. Kennedy,

That the names of the Ruling Elders given in by Clerks of Presbyteries, be received and entered on the Roll, and leave the question of the competency of two or more congregations, under one pastor, sending each an elder, to be taken up in the regular way.

The amendment, being first put, was carried.

The Presbytery of London reported that on the 1st of October last, the Rev. Charles Fletcher had demitted the charge of the congregation of Goderich, and that his name had been taken from the Roll of Presbytery, it was therefore taken from the Roll of Synod.

The Rev. Andrew Ferrier, D.D., was now chosen Moderator.

Mr. Jennings informed the Synod that the Congregational Union of Canada West, had appointed the Rev. Messrs. Roaf and Lightbody, a Deputation to wait upon this Synod.

It was agreed to invite the attendance of the Deputation at 3 o'clock, this afternoon.

Messrs. Skinner and Torrance, together with the Moderator, were appointed to reply to the Deputation on behalf of this Synod.

Read a letter from the Secretary of the Board of Foreign Missions, in Scotland, in relation to Dr. John Taylor's appointment to be Professor of Theology. Read, also, a letter from Dr. Taylor, announcing his acceptance of the call of this Synod to be Professor.

Read Rev. Mr. Dickson's testimonial from the Secretary of the Board of Missions in Scotland. It was unanimously and cordially agreed to receive Mr. Dickson as a preacher of the Gospel in the United Presbyterian Church in Canada.

The Reports of Presbyteries on the Draft of DED for Congregational Property was called for:—

The Presbytery of Canada East reported the Draft submitted to them as totally inapplicable to the congregations under their inspection. No Reports were received from the other Presbyteries.

It was moved by Mr. Drummond, seconded by Mr. Pringle,

That, inasmuch as some of the Presbyteries have not considered the matter, agree not to enter on the consideration of it at present, but remit it again to those Presbyteries and Sessions that have not reported, and request them to enter on the consideration of it and report at next meeting of Synod.

It was moved in amendment by Mr. Aitken, seconded by Mr. Ormiston,

That the Synod having heard the reports of Presbyteries, and taken into account the powers given by the public acts of this Province, agreed to proceed no further, but dismiss the whole matter, leaving it to particular Sessions and Congregations to determine for themselves in what manner Congregational Property shall be vested.

The amendment, being first put, was carried.

Called for the Reports of Presbyteries on the Literary Course to be pursued by Students in Divinity.

A report was received from the Presbytery of Canada East. There were no other formal reports.

It was agreed that, as the Rev. Dr. Taylor, our Professor of Theology, is expected to be with us in a few days, the Committee be reappointed to consider this matter, and that they be instructed to meet with the Professor and to advise with him as to the arrangement of the literary course to be pursued by the Students of Divinity. The Rev. Thomas Christie and Mr. Ormiston, were added to the Committee.

The Accounts of the Rev. Thomas Christie, the Treasurer of the Mission Grant from Scotland, were read, as were also the Accounts of Robert Christie, Esq., the Synod's Treasurer.

Mr. McCurdy reported from the Committee to examine those Accounts, that they had attended to that duty; that having examined the books of the Rev. Thomas Christie, they find a balance in his hands of £43 12s. 3d; and that having examined the books of Robert Christie, Esq., they find a balance in his hands, on account of the Mission Fund, of £352 9s. 5½d. They find also a balance due the Treasurer on account of the Synod and Theological Institute Fund, of £11 16s. 8½d.



Entered on the organization of the state of our Missions. The Rev. Mr. Torrance, the Convener, read the report of the Missions' Committee, as follows:—

The proceedings of your Committee during the past year, do not present anything of special interest or importance. Little has occurred at their meetings that has merited notice or commendation for advancement or success. In all cases, there have been regularly transmitted through the Presbytery in which the applying Congregation was situated, but, in some instances, your Committee have deemed it prudent and requisite, before meeting the application, to request, through the Presbytery, further information than was at first communicated. They have done so, not from any desire to delay or to obstruct, but because they were anxious to know whether they were serving themselves according to the ability which God has given them, and because they realized the responsibility of the trust which was committed to them, when they were appointed to dispense of the liberality of foreign Christian friends, for the support of Gospel endeavours in this new land—our adopted country. Our Committee most often state that they have been daily supported by Presbyteries, when they were desirous of obtaining additional information respecting the circumstances and ability of applying Congregations.

During the past year, nine Congregations have received supplement, to a larger or smaller amount, out of the Fund. The sums granted vary from £500 Currency to £25. Some of the Congregations have been supported and fully maintained, some, it is the wish of your Committee to see the members of such as are at all able putting forth a more determined effort for the support of the Gospel among them—making the position of independence of foreign assistance, and thus making way for those congregations that are too low in numbers and too weak in ability to maintain a minister among them, to come upon the Fund, that they may be encouraged to apply for a Pastor, from the prospect of being helped to support him,—and that more presbyters may be at disposal for sending the Gospel into the remote and distant parts of the country.

But few Presbyters have been labouring among our various congregations during the past year. Your Committee hope to be able, shortly, to forward such representations of our wants and wishes to the Mission Board, in Scotland, as will awaken a greater interest, on their part, in our behalf, and call forth the exertions of more presbyters who have been labouring at home to preach the Gospel, to come out to Canada and labour in our spiritually-desolate localities, peopled with their own countrymen and kindred, and which present the aspect of fields ripe unto the harvest. Five Presbyters have drawn upon the Mission Fund—some for a small and others for a very large amount; altogether, the sum of £2500 has been expended upon Preachers. Your Committee think that such might have been raised among the vacancies which had benefit of their services that individual members and adherents of our Church, in places where only occasional sermons is heard, are not fully sensible of their duty to contribute cheerfully and liberally, when a Preacher does appear among them, exercising themselves till they procure a settled Pastor, and then, by their exertions, to secure a Preacher who has been labouring at home to preach the Gospel, to come out to Canada and labour in our spiritually-desolate localities, peopled with their own countrymen and kindred, and which present the aspect of fields ripe unto the harvest. Five Presbyters have drawn upon the Mission Fund—some for a small and others for a very large amount; altogether, the sum of £2500 has been expended upon Preachers. Your Committee think that such might have been raised among the vacancies which had benefit of their services that individual members and adherents of our Church, in places where only occasional sermons is heard, are not fully sensible of their duty to contribute cheerfully and liberally, when a Preacher does appear among them, exercising themselves till they procure a settled Pastor, and then, by their exertions, to secure a Preacher who has been labouring at home to preach the Gospel, to come out to Canada and labour in our spiritually-desolate localities, peopled with their own countrymen and kindred, and which present the aspect of fields ripe unto the harvest.

Andrew Kemmer, his late labours, with his usual diligence, in the bounds of the London Presbytery. A Report of his labours has been transmitted to the Committee by that Presbytery, which characterize it as very interesting, and add that it was highly approved when read to them. The same Presbytery have transmitted a Report of the labours of Mr. John Frazer, Caretaker, from 1st October, 1851, till 31st March, 1852, in the townships of Hilbert, Fullarton, Flat Creek, Balm, Macgillivray and Halloway. Mr. Frazer's heart appears to be in his work. He is an honest, patient and persevering servant, and is doing not a little good among the families in these localities. According to agreement, he is paid at the rate of £30 a-year, and he has realized £6 12s. 9d. for the half-year embraced in his Report.

A letter has been received from the Rev. Mr. Somerville, and read at a meeting of Committee held on this subject. It contains, in summary, the information he communicated to the Mission Board, in Scotland, of the wants and prospects of the Church in Canada, and such descriptive accounts of particular localities as may be thought interesting. According to instructions given to the Convener, letters were sent to the different Presbyteries, acquainting them with this desire, and referring to the injunction of Synod contained on page 165 of the printed Minutes. Replies have been taken up and read at the Presbytery, and your Committee sufficiently full and specific; it is only of late, moreover, that they have been received, so that it was impossible for them to transmit them to the Secretary of the Mission Board in Scotland, that he might avail himself of the information they afforded, in drawing up his Report for Synod.—

The Convener is at present engaged in abridging these Reports and preparing them for transmission. Although not in time for Synod, it is expected that they will reach the public through the pages of the Missionary Record, and it is hoped that they will incite a livelier concern in our state and for our prosperity among the Old-country congregations; engage the attention of Presbyters, and show them that there is here room for their services, and a population that is willing to receive them for their Master's sake. Yet, your Committee would recommend earlier compliance, on the part of Presbyteries, with the instructions of Synod. As congregational statistics extend only to the close of the year, and are collected, generally, it is believed, in the month of January or February, could they not be forwarded to the Convener of Committee in season to be revised and printed, so that he might avail himself of the latest information in preparing his annual Report for Synod?

It is recommended in supplemental congregations that they regularly forward their statistics. In general, their positions come certified by Presbytery, but the members of Committee, realizing their distinct responsibility, are anxious to know, from distinct and positive accounts, whether members of congregations are exerting themselves as they might, before they vote to their sums of money, and it would be well if vacancies were to furnish a half-yearly statement of the supply they have received and the sums paid to Preachers.

Your Committee would mention, that the Presbytery of Wellington have brought under their notice the destitute condition of the Owen Sound District, and recommend that it be urged upon the attention of the Board of Missions in Scotland. A report has been read of the labours of the Rev. Mr. Barrie, in that service. He has travelled many miles and borne much fatigue, instituting inquiries as he went along, respecting the means of grace that were possessed and the encouragement that was likely to be given to a Missionary, if one could be had to send among them. He speaks most favourably of the sphere of usefulness which that region presents to a man of talent, piety and energy, but adds, that, in consequence of the poverty of the people, they can be expected to do very little, in the meantime, for the support of Gospel ordinances. A member of Committee has been travelling through the same District, since Mr. Barrie fulfilled his appointment, and confirms all that his Report states. It is the impression of your Committee that it would be of the utmost importance to have a labourer especially appointed to the Board in the Owen Sound District, and, with your concurrence, they will urge this upon the Mission Board, that they may endeavour to obtain one and support him, who shall enter upon that field, bringing the announcements of the Gospel to its population, and thus prevent them, through the blessing of God, from sinking into that state of indifference and languidness which may be expected if there is none to take an interest in their spiritual welfare.

Your Committee would conclude, by referring to the death of one of their members, who was always present at their meetings, and took the most lively interest in the prosperity of the Church—the Rev. Mr. Roy, of St. George. He has ceased from his labours, and passed, it is hoped, from the Church militant to the Church triumphant. No more shall we have his presence in any of our courts, for the Lord of the synagogue has called him away from active duty in the present administration of his grace. Those who remain and with whom he took counsel, would regard his death as a call to renewed diligence and to the strictest faithfulness; for, the day of account, which has passed to him, is approaching to them. May they be found in peace of Christ, at his coming!

Addresses on the cause of Missions were delivered by Messrs. Dick and Thorp.

Messrs. Skinner and Ormiston, were appointed to deliver addresses on Missions at next meeting of Synod.

Continued the consideration of the state of Missions in this country, which was commenced last night.

On motion of Mr. Fraser, seconded by Mr. Ormiston, it was unanimously—

**Resolved**—That the able and interesting Report received last night from our Committee on Missions, be adopted, and that the thanks of the Synod be given to the Committee for their diligence and zeal in the discharge of the trust reposed in them.

Ordered that the Reports of Committee be printed in the appendix to the minutes, and the Editor of the *Canadian Presbyterian Magazine* be requested to insert it in that periodical.

The Rev. Messrs. Roaf and Lightbody, the Deputation from the Congregational Union of Canada West, were now introduced to the Synod by Mr. Jennings, and were welcomed by the Moderator.

The Reverend the Deputies, severally addressed the Synod, expressing the high respect and brotherly regard of the religious body with which they were connected, for this Synod.

Messrs. Skinner and Torrance addressed the Deputation on behalf of the Synod.

The Synod joined in singing Ps. cxxiii. 13-18, and at the request of the Moderator, the Rev. Thomas Christie engaged in prayer.

The Moderator read the 13th chapter of the first epistle to the Corinthians, and at his request the Rev. Mr. Roaf led in prayer.

On motion of Mr. Jennings, Messrs. Roof and Lightbody were invited to correspond and take their seats in Court.

Resumed the business of Missions, interrupted by the reception of the Deputation.

Several motions were presented, and after hearing the opinions of the members at some length, those motions were merged in the following—  
 Moved by Mr. Jennings, and seconded by Mr. Thomson,

That looking at the similarity as well as the diversity existing between the motions now before the Court, the Synod defer taking the question on these motions until Dr. Taylor, together with Messrs. Thomson and Torrance, a Committee to consider former laws of Synod regarding Home Missionary operations and instruct said Committee to take the motions now before the Synod, into consideration, and draw up a general motion or a set of Resolutions on the whole subject. The Committee to report at next Session.

This motion was adopted, and the Committee appointed in terms thereof.

Mr. Torrance reported from the Committee appointed under the Resolution passed at the close of last Session, as follows, viz:—

Your Committee report, that on referring to the laws that have been passed in aid of the Committee on the extension of their frontiers they find that all applications for aid from weak congregations must be submitted to them through Presbyteries; that they have power to obtain by letter, or special deputation of one of their number, in conjunction with a member of Presbytery if advisable, such information as they may judge necessary; and to call upon each Presbytery to furnish statistical reports of the congregations and vacancies which are in their bounds.

Your Committee further recommended the following Resolutions for the adoption of the Synod:—

1. That it be a law of this Church, that each congregation shall pay for each Sabbath of a preacher's services, the sum of £1 10s., and that it be an instruction to Presbyteries and the Mission Committee to have respect to this in granting supply, and that said supply shall always be regulated by the amount contributed by the congregation or station receiving supply.

2. That no station in the course of an existing congregation shall receive supply of preaching from the Synod unless they promise to bear the entire expenses.

3. That no station in ordinary circumstances, shall receive supply longer than one year, unless they raise the sum required by Synod for each day's supply.

4. That the existing law of Synod, page 162, No. 1 of printed minutes, be enforced in all the Presbyteries, to wit: "(1) That it shall be a law of this Church, that under the direction of their respective Presbyteries, ministers, whose congregations receive aid from the Synod Fund, shall perform missionary labour in the various vacancies and stations in their Presbyteries, in some proportion to the amount received from the Fund, at the discretion of the call of the respective Presbyteries; and that they report the amount of such missionary labour to their Presbyteries in detail, and that the Presbyteries report the same to the Synod at their annual meeting."

5. That this Committee are of opinion that the aid granted to settled congregations should decrease in some proportion from year to year, but as it seems impossible to lay down any precise rule, the matter is left to the discretion of the Mission Committee, in conjunction with the Presbytery, and it is at the same time earnestly recommended to their attention.

The Report, as above, was unanimously adopted.

The Synod resolved that the following be the members of the Mission Committee for this year, viz: The Rev. Messrs. Jennings, Torrance, Hogg, and Thomas Christie, Treasurer, (ex-officio) together with Robert Christie, Esq., the Synod's Treasurer, (ex-officio) and Thomas Armstrong, Esq., and that the Committee be empowered to invite the Rev. Dr. Taylor, Professor of Theology, on his arrival, to act as a member thereof.

Read and received a letter from the Synod of the Presbyterian Church in Nova Scotia.

The Synod were highly gratified with the intelligence which the letter contained. Regarding the Church there as participating in a common origin, and as holding the same doctrines and order, they cannot but rejoice in her prosperity. Considering the raising up of a native ministry as of primary importance, if not of essential necessity to the advancement of the Church in any country, they are much pleased to be informed of the efficiency of the Theological Seminary of the Church in that Province, and of the encouraging measure of success with which it has been crowned.

The Synod further desire to join with their brethren in gratitude to the Head of the Church, for the extension and success of their missionary operations at home, and while they lament the difficulties which have occurred in their foreign field, rejoice with them in the favourable aspects, in many respects, presented by their mission to the Island of Anticosti; and lastly, they desire most cordially to reciprocate the sympathies and fraternal regards of the Church in Nova Scotia.

Instructed the Clerk to furnish a copy of the said letter to the Editor of the Canadian Presbyterian Magazine, with the request of Synod that it be published in that periodical. It is as follows:—

To the Moderators and Members of the United Presbyterian Synod of Canada:

Pictou, Nova Scotia, June 1st, 1852.

REVEREND AND DEAR BROTHER:

The Presbyterian Church of Nova Scotia feels very desirous by friendly intercourse with the United Presbyterian Church of Canada, to acknowledge and strengthen that bond of union which a common origin and a common end do necessarily constitute. When it is considered that the only possible barrier to their incorporation is the local distance which separates us, it does not surprise that in many years should have elapsed without an opportunity of mutual acquaintance. Apart altogether from the startling fact solely that the whole of British America must at one very distant date, be so consolidated as to render *Europe* both civil and ecclesiastical, matter of comparatively easy attainment; why should sister Churches prove forgetful of that mutual strengthening and encouragement, which may be obtained by epistolary correspondence, when patiently and affectionately conducted? How much of promoting one another to love and to good works—how much of mutual experience—how much of the kindly sympathy which rejoices with those that do rejoice, and weeps with them that weep—in a word how much of respectful heed and Christian regard to the intercourse of our Lord and Master, would be displayed by the regular and frequent exchange of written messages? Some of the members of both Synods may recognize in each the fellow Students who, during the course of training for the Ministry, sat together in the Theological Hall of the United Reformed Church, both in Edinburgh and Glasgow. Had the future been so far revealed at that period, as to exhibit what is now the scene of their respective Ministry, would any one have presumed to predict any entire alienation of feeling as that which the entire absence of all co-operation and intercourse between the respective Churches, would appear to indicate?

But, let us not charge one another faultily, there must be a deep fountain of family feeling between the Churches who rest upon their commonance the grand elements of a family resemblance—a fountain, which requires but a channel to carry its gladdening influence over the whole extent of their respective territories.

Such has been the case entertained by the Synod of Nova Scotia, at their last meeting, and a Committee of Correspondence was appointed to give expression to a sincere and ardent desire for the welfare of, and for the cultivation of a friendly intercourse with, the U. P. Synod of Canada.

Thus it is that the Presbyterian Church of Nova Scotia, as more recently has been the case, first the hand of fellowship to her younger Sister, the United Presbyterian Church of Canada, and utters the Christian salutation, Is it well with thee? Is it well with thy Ministry? Is it well with thy people?

The Committee consider that a brief narration of the present state and prospects of the Church which they represent, will prove the most acceptable mode of rendering an account of the past, can be offered, and a specimen of what they desire in return.

The Synod consists of four Presbyteries—Pictou, Truro, Halifax and Prince Edward Island—of these, Pictou contains thirteen; Truro, six; Halifax, eight, and Prince Edward Island, seven—in all, thirty-four congregations. Our vacancies at present are, seven; and our Home Mission stations eight, in number. Of the settled Ministry, there are two, whose age and infirmity prevent their service on any Union Court, and the bounds of their own congregations; while, of probationers, we have but two ordained Ministers and three Licentiates.

Our foreign Mission, on the Island of Anticosti, New Scotland group, consists, at present, but of one ordained Ministry and his family.—Every effort has been made to provide a successor to Mr. Archibald, (who retired from the Mission upwards of a year ago), but, hitherto, with no effect.

It has often occurred to the Brethren here, whether the Canadian Church could not help us in our enterprise, but you demand upon the Home Church for Probationers—which have been so frequently and importunately made, convince us that your own necessities are too urgent to admit of such application as we would otherwise be ready to prefer.

It would be well, however, for both Synods to adopt this Island as the scene of their united labor, and thus give practical illustration of their unity of sentiment and affection. The funds of our Foreign Mission are adequate to meet the support of one or more congregations upon the same scale as that which is adopted by the London Missionary Society, for their agents in the South Sea Islands. The contributions which have reached us, from the congregations of Toronto and Brampton, are, we hope, but the earnest and pledge of what the Canadian Church will yet prove,—and, as nothing would more directly tend to foster the identity of your united congregations towards the same interesting and highly-promising Mission, than the appointment of an ordained Missionary, selected from your own denomination—so would we hail such an entrance into our field as a prelude of that united effort which will be witnessed when both denominations shall be one—*one*, in name, as they are now in doctrine and discipline. "The Lord hearken it, in His time." The grand source of weakness, with us, is the great deficiency of Ministerial labor, which we are pressed to meet by the want of a deficiency which has, of late, been very much on the increase. Besides, the numerous vacancies that have been named, several of our larger congregations are prepared, both as to numbers and means, to divide and procure a separate Ministry. Had there always existed an adequate

Ministry, the Province would have been largely, if not exclusively, under our jurisdiction; but, our neglected Vineyards have, one after another, fallen into the hands of other religious parties.—indeed, the number of our congregations, at the present day, very far exceeds that of twenty or thirty years ago. Where progress has been made, it is rather the result of the growth of population, in old settlements, than the planting of new foundations. In fact, for many years past, our struggle has been to preserve the ground firmly occupied. With such a statement as this, you will be able to understand with what anxiety our application for Prohibitions have, year after year, been directed to the Parent Church in Scotland, and how we have been driven to prepare, on our own resources, the means of education, for the native youth under our charge. For a long period, Pictou Academy was upheld, for this purpose, both by Legislative grants and private contributions, but this partial dependence on State support wrought, in due season, the ruin of our prospects: the policy of Statesmen was found not to coincide with the true interests of the Church, and, at last, the Synod all but unanimously resolved to depend entirely upon the free-will offerings of their own people, and such as possess a spiritual spirit.

About four years ago, a Theological Seminary was established, and one of our ordained ministers was placed at the head of it. He has been for the last year separate from any ministerial charge, and there is reason to expect that another Professor will be added before any great length of time will elapse—thus securing the services of one for the Literary, and one for the Philosophical department.

Our Theological Hall, for a long time, had but one Professor, but recently another has been added—thus providing one for the class of Biblical Literature, and one for Systematic and Pastoral Theology. At present we have upwards of thirty Students, of whom one will be ready for licensure this year, and seven will finish their curriculum next year; after which there will be no difficulty in supplying all our wants. We have been thus particular in describing the present condition of our educational efforts: towards training up a native ministry, as we have reason to know that you are treading in the same path with equal, if not greater success.

Our Synod requires an annual statistical return from each congregation under its inspection; but as our vacancies are so numerous, the return for 1851 is very unsatisfactory so far as a view of the whole Church is concerned. Some of our largest congregations are not even named, and Halifax is incorporated with the Truro Presbytery, thus depriving us of the returns subsequent to the meeting of the Synod. As it is, however, we enclose it to you, and hope to have a much more perfect analysis of the entire body, to lay before you, at some future period. A copy of the Synod's ministry will also accompany this letter.

And now, Dear Brethren, having laid before you as distinct and minute an account of the present state and prospects of the Church we represent, as seem to be at all desirable, permit us, in conclusion, to express our deep and growing interest in your behalf, which reveals amongst us, and our ardent desire to cultivate such intercourse as our relative position may warrant or suggest.

We have reason to hope that this communication will reach Toronto before the approaching meeting of your Supreme Court, and we do not for a moment question that it will meet with that candid consideration, and elicit that prompt and affectionate return which we so much desiderate. Be assured that you are dear to us, and nothing will gratify us more than to hear, from time to time, of your affairs, that you stand fast in one spirit, with one mind, striving for the faith of the Gospel.

Signed in the name and on behalf of the Synod of the Presbyterian Church of Nova Scotia.

JAMES BAYNE,  
GEORGE WALKER, } Cor. Com.  
GEORGE PATTERSON, }

The Committee formerly appointed to correspond with the Churches in Jamaica and Nova Scotia, consisting of Messrs. Thornton, Jennings, and Dick, were re-appointed, and were instructed to prepare letters to be transmitted to those Churches with all convenient despatch, and to report copies of the communications to the Synod at its next meeting.—Mr. Fraser was added to the Committee.

Called for the Reports of Presbyteries on the inspection of Students of Theology under their care.

The Presbytery of Toronto reported as follows, viz:—

In compliance with the Resolution of Synod respecting the inspection of Students, the Toronto Presbytery report that at their regular meeting in August last, they agreed "that part of the business at each regular meeting shall be the examination of, and hearing exercises from, those Students that may be under their inspection." In accordance with this resolution they had at three meetings examined and heard exercises from Messrs. McDonald and Dunbar. Also they had at the same meeting in August, appointed a Committee to meet with the Students at least once during the intervals of meetings of Presbytery, to examine the Students on part of the exercises prescribed by the Presbytery; this committee had also met three times with the students, and had examined them as directed.

In consequence of the absence of the Clerk of the Presbytery of Flamboro', their report was not in readiness to be presented.

The Presbytery of Durham reported that they had under their charge

during the past year, the three following students: Gilbert Twerdie, John G. Garrother, and John Potheringame, and that they had frequently met with them at regular intervals, and examined them both extensively and thoroughly in the subjects assigned, and that their proficiency had been alike creditable to themselves and gratifying to the Presbytery.

The Presbyteries of London, Canada East, Lanark, and Wellington, had not had any Student under their inspection.

Read and received an Overture from the Presbytery of Wellington of the following tenor, viz:—

"The Presbytery of Wellington met and was constituted, *inter alia*, came up for consideration the propriety and present duty of drawing up and publishing a manifesto against the Clergy Reserves and Rectories, Messrs. Barrie and Torrance were appointed a Committee for that purpose, and likewise to overture the Synod at its first ordinary meeting on the same subject, and the Synod are hereby respectfully overtured accordingly—requested to take the matter into their most serious consideration and give such a deliverance as they shall judge called for.

The Overture was adopted, and in terms thereof, Messrs. Barrie, Torrance, and Ormiston, together with Dr. Taylor, were appointed a Committee to draw up a Memorial upon the whole subject, and to report to morrow. Mr. Barrie, Conventer.

Read and received a Resolution from the Committee of the Sabbath Reform Society of Kingston.

"The Synod referred to their former action on the Sabbath question, agreed to renew the recommendation of last year, "that all ministers direct the attention of their congregations, by special sermon, as soon as may be, to this vital question;" and instructed the Clerk to acknowledge the receipt of the Resolution above referred to.

Mr. Ormiston reported, from a Committee to draw up a Memorial or Resolutions on the Clergy Reserves and Rectories, to the following tenor, viz:—

Resolved, 1. That whereas, a certain member of the British Government, holding an office closely connected with this Province, is reported to have stated, that the Established Church of England is also the Established Church of the Colonies, the Synod takes this opportunity of publicly dissenting from said statement, and of declaring that, in the Colonies of Great Britain, no Church has ever been recognised, by law, as the established Church: That, on the contrary, attempts to give exclusive privileges to the Church of England, or to any other sect, have been found injurious to the connexion between them and the Mother Country, and would, in the opinion of this Court, be followed by a similar result in Canada; And that, as they believe a Parliamentary Church to be without foundation in the Word of God and essentially different from the Church of Jesus Christ, they are persuaded that any endeavour, on the part of the British Government, to thrust such a Church on this Province, would be destructive to the interests of true religion, as well as to the temporal peace and prosperity of the country.

2. That this Synod admits, with regret, that, in the Clergy Reserve Lands and the Rectories, there are some of the elements of an Established Church amongst us, but takes this opportunity, also, of declaring them to be contrary to the principles of the Word of God and of this Church, and the general wishes of the people of this country, and that it is still our determination to prosecute every lawful means to have them abolished.

3. That this Synod begs to call the attention of the Congregations under its care to the Resolutions adopted at last year's meeting of Synod, and requests them to carry them out in a spirit of Christian wisdom, and a firm determination to maintain the principles of this Church.

4. That, as the settlement of the Clergy Reserves, by the Act of 1840, has proved unsatisfactory to those who have pecuniary interest in them, as well as to all others, this Synod is of opinion that said Act ought to be repealed and the whole question left to the disposal of the Legislature of this Province; and the Synod takes this method of calling the attention of the Ministers and Members of this Church to this important subject.

The Resolutions were considered seriatim, and with slight alterations were unanimously adopted.

Ordered that the Resolutions be printed in the Minutes— that a copy be furnished to the Editor of the *Canadian Presbyterian Magazine*, and other leading papers, in order to publication; and that 1000 copies be printed separately, to be supplied to Clerks of Presbyteries, for distribution as widely as possible throughout their bounds.

Took up Mr. Thornton's Overture of the following tenor, viz:—

"That inasmuch as there has long been experienced a deficiency in supply of Books suitable to the wants of our people, especially of those exhibiting the principles of the United Presbyterian Church, and as there is no reason why this deficiency may not be supplied, it is hereby respectfully overtured that this Synod take this important subject into consideration; and as it is believed that a Book Depot, under proper regulations, would best meet the case; and in order to prepare for a judicious adoption of some course of this kind, it is further overtured that the Committee of Synod be appointed, to make all needful enquiries into the subject, and to

correspond with the Board of Missions in Scotland regarding it. And further, that in the meantime this Synod do hereby express their entire confidence in the integrity of the Rev. Charles Fletcher, one of the ministers, disabled from preaching, and now engaged as a bookkeeper in the City of Toronto, and most cordially recommend him to the Board of Missions, and through them to their Bookkeepers and Publishers in Scotland, as a trustworthy and deserving person, and that from his knowledge of the country, and central position, he would be a very proper medium through whom the wants of the Congregations might meanwhile be supplied, so far as arrangements can be made.

Heard Mr. Thornton in support of the Overture.

After consideration it was unanimously agreed that the Overture be adopted, and it was adopted accordingly; and Messrs. Thornton, Kennedy, and Waddell, were appointed a Committee to carry out the object specified therein.

Agreed that the Committee already appointed to consult with the Professor of Theology as to the literary course to be pursued by the Students of Divinity, be further instructed, and they are hereby instructed to meet with the Professor on his arrival, as suggested in his own letter, to assist him in making the necessary arrangements for the opening of the Theological Hall; on motion, the Moderator, the Rev. Dr. Ferris, was added to the Committee.

Appointed next meeting of Synod to be held in the City of Toronto, on Wednesday after the second Sabbath of June, 1853.

Mr. Thornton, from the Committee appointed at last meeting of Synod, reported the draft of a letter to the Missionaries in Jamaica. Received the Report, approved of the Committee's diligence, and instructed them to transmit the letter, with all convenient speed, to the brethren in Jamaica.

Mr. Patrick Greig, a licentiate of the United Presbyterian Church, just arrived from Scotland, presented credentials from the Secretary of the Board of Missions, and from the Presbytery of Kirkcaldy, of a very satisfactory kind. Mr. Greig was unanimously and cordially received as a preacher of this Church.

The Committee of Bills and Overtures reported a paper marked XIV., in the following terms, viz:

*Overture in regard to the suppression of Intemperance.*

That the undersigned members of Synod request this Reverend Court to adopt the following Resolutions as their deliberance on the above important subject, as peculiarly called for at the present crisis.

1. That we behold with regret and alarm the devastating influences of intemperance throughout the country, and the numerous instances in which it brings dishonour on the cause of Christ, even through those who bear his name.

2. That it gives this Court pleasure to learn that an important movement is now on foot throughout the united Province of Canada, with a view to obtain the interposition of the Legislature, to the extent of prohibiting the manufacture and sale of intoxicating drinks within its bounds, excepting under certain salutary limitations, and that this movement has hitherto been attended with unexpected aid and gratifying success.

3. That as it is of the highest importance that the United Presbyterian Church should lend the full weight of their sanction to said movement, they recommend to sessions and congregations to give it their zealous aid and co-operation, by the adoption of such measures, in their respective localities, as shall appear best fitted to secure the contemplated and desired object.

All which is respectfully overtured.

(Signed) WILLIAM TAYLOR, D.D.  
ROBERT THORNTON,  
WILLIAM AIRKEN,  
JAMES SEYMEN.

The Overture was unanimously adopted, and the Synod did, and do resolve in terms thereof.

Took up the protest and appeal of George Penman Ure, against the decision of the Presbytery of Toronto, in a case of protest and appeal against a decision of the Session of Toronto congregation, refusing to ordain him to the office of an elder in that congregation.

It was moved by Mr. Ormiston, seconded by Mr. Duff,

That the Synod sustain the protest and appeal, but find that circumstances have arisen during the management of the case, which render it inadvisable that Mr. Ure should be ordained an elder in the United Presbyterian congregation of Toronto.

It was moved by Dr. Taylor, in amendment to the motion of Mr. Ormiston, seconded by Mr. Aitken,

Dismiss the protest and appeal; find that there is no valid reason, in the evidence before the Court, to question the appellant's soundness in the faith, and set aside any decision of the inferior Courts, which may be

thought to the contrary, but are strongly of opinion that his admission to the office of ruling elder in the United Presbyterian congregation of Toronto is inexpedient and unadvisable.

The amendment being put to vote was carried unanimously, and the Synod did, and do resolve in terms thereof.

On motion, it was agreed to renew the recommendation of this Synod, that collections be made by congregations under our inspection, for the French Canadian Missionary Society.

The Rev. Messrs. Hogg and Dick were, and are hereby appointed a Deputation to convey the friendly and fraternal salutations of this Synod to the Congregational Union of Canada West, at their meeting next year.

The thanks of the Synod were given to the Session and managers and Congregation of Toronto, for the excellent accommodation furnished by them for this meeting.

After singing Psalm cxxxii 7-3, closed with the benediction.

STATES OF TREASURER FOR THE HOME SUPPLEMENTARY GRANT,

From 3rd June, 1851, to 16th June, 1852.

Dr.	Currency.	£	s.	d.	£	s.	d.
1851							
June 3.	Balance in Treasurer's hands at this date	3	16	8			
"	Missionary Society, U. P. Congregation,						
	Montreal	30	0	24	0	0	0
July 3	Donations for Home Mission Fund	11	12	2	9	5	8
"	Records, Magazines, &c.	32	8	28	18	11	
"	Draft at 10 per cent premium	171	2	140	0	0	
Sept 23.	" at 104 "	63	14	0	52	0	0
1852.							
Jan 20.	" at 104 "	295	10	7	240	14	0
"	Records, Magazines, &c., at 124 per ct.	50	17	6	36	14	0
Feb 18.	Contributions from New Glasgow Congregation, to Home Mission Fund	5	15	0	4	12	0
"	Caledonia Sabbath School for Calabar Mission, per Miss Marjory Ferris	1	0	0	0	16	0
Cn.		2665	16	9	537	0	7
1851.							
June 3.	Paid Rev. Dr. Taylor, by order of Home Committee	52	10	0			
"	Alexander Henderson, for Pakenham Congregation	12	10	0			
July 3.	Alexander Lowden, for New Glasgow	20	0	0			
"	Walter Scott, as Preacher, in part	31	4	0			
"	Charles Fletcher, in part	20	0	0			
"	Daniel McCurdy	35	4	6			
"	John Frazer, Preacher	12	3	9			
"	Mr. Howden	12	10	0			
"	John Proudfoot, St. Mary and Downe	18	12	0			
21.	John Ewing, Emily	25	0	0			
Aug 4.	Andrew Kennedy, in part	25	0	0			
"	Thomas Dickson, in part	20	0	0			
Sep 24.	Bond Head, Tecumseth, and Essa Congregations	33	9	6			
"	Walter Scott, in full	8	12	8			
"	Andrew Kennedy, in full	7	3	0			
"	Thomas Dickson, in full	6	2	6			
"	Charles Fletcher, in full	20	0	0			
1852.							
Jan 21.	Daniel McCurdy	38	4	2			
"	Andrew Kennedy	46	15	10			
"	22. Daniel Michael	14	13	9			
"	27. John Hogg, as Preacher	18	1	9			
"	Congregation of Emily	25	0	0			
"	Congregation of Adelaide, in part	13	10	0			
"	29. Caledon Congregation	25	0	0			
Feb 27.	Blenheim Congregation	20	0	0			
Mar 5.	John MacIure, Preacher	48	14	2			
"	Adelaide Congregation, in full	7	10	0			
"	16 Pakenham Congregation	12	10	0			
"	18. Alexander Lowden, by draft	25	0	0			
Apr 8.	Congregation of Lachute	18	0	0			
"	Postage since last Report	1	2	9			
"	Balance in Treasurer's hand	42	12	3			
		2665	16	9			

Having examined the within accounts, we find them correct - there being a balance in the Treasurer's hand of forty-two pounds, twenty shillings and three pence, currency.

July 17th, 1852. DANIEL McCURDY.  
ROBERT ABERCROMBY.

LIGHT THE LAMPS.—There are in the world about eight hundred millions of souls. If instead of three number of souls, to be brought to God, there were the same number of lamps to be lighted, and if five were lighted every minute, it would take between seven and eight hundred years to light them all.

## The Canadian Presbyterian Magazine.

TORONTO, JULY, 1852.

Owing to full reports of news of Synods, in which, it is presumed, our readers take an interest, several communications must be delayed insertion till next number.

The Presbytery of Toronto will meet in Toronto on August 3rd, at twelve o'clock J. DWK, P. C.

The members of Committee to consult with the Professor, and make arrangements regarding the Theological Institute, are requested to meet in the United Presbyterian Church, Toronto, on August 3rd, at 12 o'clock. This intimation to be considered official.

JOHN JENNINGS, Contrener.

This number begins the second year and second volume of the Magazine. In many cases, we have had no returns intimating whether subscribers are to continue or no, but hoping that they are, we shall send this number as previously. We have the opinion, that in most of the congregations, a few more subscribers could be obtained, and for this purpose we shall take the liberty of sending parcels of extra copies to ministers, that they may give an opportunity to members and hearers, who have not been subscribers, to become so now. We respectfully ask the aid of ministers in this matter. Where we send more extra copies than are required, it will be a favor if they be returned—directed, "Editor of Canadian Presbyterian Magazine, Toronto."

## UNIVERSITY OF TORONTO.

His Excellency, the Governor General, has been pleased to make the following appointments—

To be Crown Members of the Senate of the University of Toronto, viz.—

Oliver Mowat, Esq., in place of the Hon J. H. Cameron Dr. Jas John Hayes, re-appointed. James Leslie, Esq., in place of Hon F. B. Harrison.

To be Collegiate Members of the University of Toronto, viz.—

Rev. John Jennings, re-appointed. Terrance J. McGill, Esq., in place of Rev. B. O'Hara. Rev. James Poyer, in place of Oliver Springer, Esq.

We may, in connection with the above, repeat a fact which is only partially known, and one of great importance to Students, as well as to many parents who contemplate giving a University education to one or more of their sons, that, by a late Act of the Senate, the fees for the three terms, or one year's course, were reduced from £12 to £3.

## REV. PROFESSOR TAYLOR.

In last number we announced that Professor Taylor had sailed for this country. With much pleasure we have now to state that he, and family, arrived in Toronto on the 24th June. This Church, we doubt not, is well satisfied with this appointment, and it must be the more gratifying that we have now our Professor among us, and ready to undertake the special work for which he has been invited. It is the business of the Church effectually to aid him, and in a great measure by the Church only, can his success be realised, and we, therefore, trust that every effort will be put forth to advise young men, with proper gifts and graces, to turn their attention to study for the ministry; and come under the tuition of one so well qualified to be a "Master in" our "Israel." The Theological Institute will open on the 3rd of August, at Twelve o'clock, when it is to be hoped that, even few as the Students may be, a goodly number of our ministers will be present.

We drew attention to the following communication from our Professor. Now is the time for our Church to make one united, vigorous effort for her success—Now, or—never.

Our readers will be gratified by the extracts given of a valedictory meeting and presentation to Dr. Taylor, and which show the high estimation in which he was deservedly held by the brethren and friends who had long known him in the Presbytery and neighbourhood where he resided.

To the Editor of the Canadian Presbyterian Magazine.

DEAR SIR—

I beg permission, through your columns, to advert to a matter which I hope is regarded with deep and solemn interest by the members of our Church—the approaching session of the Divinity Hall. It has been arranged that, God willing, the opening shall take place in Bay Street Church, on Tuesday, the 3rd August next, at Twelve o'clock, noon.

The several Presbyteries will, I doubt not, as usual, glodly do what is proper on their part in examining applicants, and admitting as Students of Divinity, such as may be found duly qualified. But I hope to be excused for respectfully, but earnestly, entreating ministers, elders, and pious members of the Church, to embrace every opportunity which presents itself for exerting, in a legitimate way, the influence they possess in persuading young men, who give satisfactory indications of return, are endowed with promising abilities, and have made some attainments in learning, or enjoy facilities for prosecuting study, to turn their attention towards the work of the ministry amongst us. If I might hope that the words of a stranger would have weight, most earnestly would I plead with such youths that, in the spirit of self-denial and of holy gratitude to Him who gave himself for us, they should sacrifice the prospect of worldly advancement, and, if need be, endure hardships in a preparatory course of study in order to devote themselves to a calling in which the glory of our God and Saviour, and the best interests of our fellow men, are so specially involved—one, too, which I most conscientiously believe to be, at the same time, in the highest degree favourable for the intellectual and spiritual development of all who, from whatever motives, are influenced by religious zeal and—conduct, engage us to its lofty and exalted functions. I am delighted to find that the Synod have recorded in their minutes, what, indeed, all experience attests, and every reflecting man will concur in, viz: "that the raising of a native ministry is of primary importance, if not of essential necessity, to the advancement of the Church in any country." In fact, our Church can never be regarded as having fairly struck its roots into the Canadian soil, till it is fully supplied with a Canadian ministry.

It has been the practice of the Church in Britain to allow young men of good character, though not regular students, to attend the Divinity Hall as hearers, or as Dr. Chalmers styled them, "amateurs." There is every reason to believe that such persons have often received great personal benefit from their attendance; and in many instances they have afterwards been regularly enrolled, and have proved numerous members of the Church. We may be highly explicit in the present circumstances. I humbly conceive, to give every encouragement to this class of Students.

I am anxious, immediately after the session of the Hall, to put myself in communication with young men engaged in study, either with or without a view to the ministry, and by all lawful means to render them every assistance in my power. But let not this be interpreted as implying a disposition to supersede the attendance at the University, especially in the case of such as contemplate entering the Divinity Hall of our Church. I am most eagerly desirous that all our men should take a full academic curriculum; and my services will be rendered with peculiar pleasure to those who are either attending College, or have it immediately in prospect.

It would be improper to close this communication without soliciting all who wish well to our Church, earnestly and perseveringly to implore the blessing of the Almighty on our Theological Seminary—on our rising hopes, the young men studying for the ministry, and on him who, notwithstanding his consciousness of very defective qualifications, has been induced to undertake their tuition. Though our beginning be every way small, may He who can prosper the feeblest effort grant that our latter end may greatly increase. May the eyes of the people see their teachers—faithful men who shall be able to teach—good ministers of Jesus Christ—nourished in the words of faith and love, doctrine. And let the people praise thee, O Lord; let all the people praise thee!

I remain, dear Sir, yours &amp;c.,

JOHN TAYLOR.

TORONTO, July 10, 1852.

VALEDICTORY SERVICE AND PRESENTATION TO THE REV. DR. TAYLOR.

The Rev. Dr. JOHN TAYLOR, of Auckermouth, having accepted an invitation to be Professor of Theology in the University of Toronto in Canada, a valedictory service and presentation took place in Boston Church, Copar, on the evening of May 28—the Rev. J. Rankine in the chair. There were present, the Rev. Drs. Brown (Dalkrith), and McKelvie (Balgedie); Rev. Messrs. Burnet (Copar), Borwick (Rathillet), Wyse and Stevenson (Auckermouth), Smith (Pittessue), Young (Ceres), and Young (Newburgh).

After the meeting had been opened by prayer and praise, the latter by the Rev. Mr. Burnet, the Chairman proceeded to state the order of the evening's proceedings, and then called on the Rev. J. Borwick, of Rathillet, to address the meeting.

Mr. Borwick, having made a few introductory remarks, proceeded to speak of the great services which had been rendered to the United Presbyterian Church, and the Presbytery of Copar in particular, by the talents and well-directed zeal of Dr. Taylor, to whom they were deeply indebted, in particular, they lay under an obligation to Dr. Taylor for the politico-religious subjects to which he had directed their attention. In conducting the affairs of the Presbytery, he had manifested all kindness of manner towards his brethren. But, although the Presbytery were

much indebted to him as a Presbytery, yet he (Mr. Borwick) believed the good he had done, in regard to it, was but a tithe of the benefits which had resulted from his connection with the United Presbyterian Church. He believed that, in his connection with the committees of the Synod, its committees on education, and other committees—very many of those measures which were now tending so much to the prosperity of the Church—derived great advantages from the counsels of Dr. Taylor, and the active part he had taken in their promotion.

Rev. Mr. RANKIN, in presenting the testimonial, said:—The history of this testimonial is brief, and may be told in a few words. So soon as it was ascertained that Dr. Taylor was likely to accept of the unanimous and cordial invitation to be Professor of Theology to the United Presbyterian Church in Canada, it occurred to his friends that they could not suffer him to leave this country without receiving, at their hands, and carrying along with him, some expression of their regard. On the Cupar Presbytery, with which he has been more immediately connected, it naturally devolved to take the initiative in such a proposal, and accordingly, at the close of the meeting of Presbytery last week, when Dr. Taylor declared his acceptance of the call, a committee was appointed to take charge of this business, of which I was nominated convener. On behalf of that committee, I may be permitted to say, that while they have labored with zeal and earnestness, it has been pre-eminently a labor of love; and considering the shortness of the time allowed them, and the limited extent of their applications, their labors have been crowned with a measure of success far beyond their most sanguine expectations. Our original desire was to be in circumstances to present the Doctor with a copy of the *Encyclopedia Britannica*, in 21 volumes, costing £20—a work so valuable in itself;—but as the tide of liberality continued to rise—as the vein on which we worked proved so productive, our ambition also increased, and we aimed at putting into his hands, along with the *Encyclopedia*, a copy of the "*Critici Sacri*, and *Theaurus*," in 13 volumes folio, costing eleven guineas; and this also we have reached, and sincerely trust that the judgment of the committee, in making this selection, will meet with the cordial approbation of the subscribers. It has been our desire, not only to put into his hands a memorial of our esteem, but to equip him so far in professional armour—to furnish him with materials for training up a learned, pious and devoted ministry—yes, to provide seed which, under the blessing of God, may yield an abundant increase, so that "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." So much for what may be considered the report of the committee, and very little requires to be said, in order to satisfy you that he is worthy whom we thus seek to honor.—Met as we are this evening, I feel myself precluded from saying anything of Dr. Taylor as a preacher of the gospel and the pastor of a Christian congregation; for the people amongst whom he has labored so faithfully and successfully for twenty-five years have once and again borne their testimony to his worth. The tears shed on his departure are not yet dried up, and I seek not to disturb his mind by alluding even for a moment to the deeply-solemn and impressive parting between pastor and people on the bygone Sabbath. As a friend and brother, I must, however, be permitted to say a word; and yet, personally, I feel more on this occasion than I dare trust myself to express. It is eighteen years, yesterday, the 27th May, 1834, since, as a member of Presbytery, he laid his hands on me when ordained to the ministry in this place. Since his removal, there remains only one amongst us of those who constituted the Presbytery at that time. During these eighteen years a close and uninterrupted friendship has subsisted between us; and, just as we learn to appreciate any dearly-loved object by the fear of losing it, so I begin to feel that this friendship has been more valuable to me than I had imagined. The members of the Presbytery will bear me out in saying that, from his business habits, his sound judgment, and superior qualifications for examining students, we have derived great benefits from his presence amongst us; and in not a few instances, when perplexed and in difficulty, he has opened up for us a way of escape. On such an occasion as this, it would be unpardonable to omit noticing, more particularly, the Doctor's connexion with what is well known as the Voluntary controversy, involving, as I believe it does, the true and scriptural doctrine of the church's spirituality and independence. In agitating this question, which with him was a passion, he travelled many hundred miles and addressed many crowded and enthusiastic meetings. The heat and the rancour of these times have, to some extent, subsided; and while we claim not for him exemption from human frailties, it is due to him to state, that though he employed very powerful arguments, he was never chargeable with scurrilous language, or bitter personalities. Of this we have the best evidence in the circumstance that, since the Doctor has arranged to leave Auchtarmuchty, a testimonial has been presented to him, not originating, I understand, from his own congregation, but got up, and managed by a committee of gentlemen in the town and neighborhood, belonging to all denominations. With the fruit of this voluntary agitation, yielded in our own land, no reasonable man has cause to be disappointed; but, from the present position of the Canadian Clergy Reserves' question, he is destined, I hope, ere long, to see, in the land of his adoption, the Church of Christ set free from all secular bondage, and standing forth in a full and scriptural liberty. So far as our friend's qualifications for the office to which he has been appointed are concerned, there is but one opinion; and so clearly has the finger of Providence appeared in the matter, that I have never heard any one of his brethren expressing a doubt regarding his duty in accepting this call. Mr. R. then addressed Dr. Taylor, who stood up, in the following terms:—Permit me now, my dear and honored brother, in

the name of the members of the Cupar Presbytery of the United Presbyterian Church, and other friends, to present you with this very handsome copy of the "*Encyclopedia Britannica*," along with the *Critici Sacri* and *Theaurus*," in thirteen volumes folio, as a mark of our esteem for your character, admiration of your talents, and an earnest desire for your future usefulness. Accept this gift as a memorial of the past—of past labors and past success—and as you eye rests on these handsome volumes, and as you gather therefrom their stores of learning and wisdom, think kindly of the friends from whom you are parted; and as we pledge ourselves to be mindful of you in our prayers, we would cherish a conviction that in your supplications at a throne of grace, we shall have also a part. The presbyterial tie by which we were united has been loosed, and ere long we shall be separated by the wide Atlantic; but being members of Christ, we are still "members one of another." Receive this our gift as an expression of our desire for your success in the important and highly responsible sphere of service on which you are entering. We anticipate great results from your present appointment—great good to the souls of men—great glory to our God. We expect to hear from time to time of your movements; and as the school of the prophets is enlarged, we cherish the hope of yet seeing you amongst us an honored, and sure I am, a welcome deputy from the sister Church in Canada. And should help be needed to give assistance in the erection of some suitable theological hall, we trust that the gold mine, which we have at this time merely touched, will then be worked to good purpose, when "for brass, we shall bring gold, and for iron, silver." And should this be denied us, may God give grace to us all, so to occupy our talents and the spheres of usefulness to which we have been severally appointed, that when the great Shepherd of the sheep calls us hence, we may meet before his throne, and receive from him that "testimonial," compared with which all others are as nothing—"Well done, good and faithful servant, enter ye into the joy of your Lord." And now may God bless you, and your partner in life, the object of tender solicitude to all who know her, and your son, already bearing the honours of successful study, and destined, we trust, to be a credit to his parents. May he "who hath gathered the winds in his fist," grant to you a safe and prosperous voyage. In the land of your adoption, may a wide and effectual door of entrance be given, and by the good hand of the Lord upon you, may you be spared to see "the little one become a thousand, and the small one a great people."

Dr. TAYLOR said it would easily be believed his condition for a few weeks past had been the reverse of agreeable; but there had been some circumstances in his lot of a highly delightful character, and not the least of these was the meeting of this evening. Nothing like a speech would be expected from him. His gift for speech-making was small, at best; and if he had had any pretensions to modesty, he must have been sadly put out of countenance by the eulogies which friendship had poured out upon him. Besides, he had not been quite well, and should not have been here had not duty imperiously called; but ingratitude is one of the basest of crimes; and he should have been flagrantly guilty in that respect had he not made an effort to appear amongst them and offer them his heartiest thanks for this valuable and splendid testimonial.—They had presented to him a huge mass of literature, and that of the highest order, and, at the same time, most appropriate to him. The books on the table, he believed, were not half of what they had given him. To borrow an expression of Judge Jeffrey, they had given him as many books as would fill a cart. He could not but be overwhelmed by such a display of kindness, especially from those he so highly respected and esteemed. Indeed, he honestly declared he anticipated nothing on his departure beyond a shaking of hands, and saying "good bye;" whereas, besides innumerable affecting expressions of regard, he had been laden with gifts, and there has been another public demonstration of this kind. Among the many good things in our church, there is a generous disposition to over-estimate the supposed merits of any of her sons—so much of a disposition, in fact, to give honor to whom honor is due—that, as in the present case, no little is sometimes given to those whose claims are of the slenderest description. He trusted that the exuberant kindness with which he had been treated would operate as an additional inducement to exert himself in the discharge of the duties to which he had been called. He would not speak of motives, which was dangerous; but he might be permitted to say his purpose—alas! that his resolute as were so frail—was not to eat the bread of idleness. He could only, in a general way, form his plan.—He believed, however, that it would be his duty not only to instruct the students attending the hall, but also to endeavour to induce young men to offer themselves as students, and superintend their preliminary training. It was difficult to get a proper supply of divinity students in Canada.—Matthew Henry has remarked, that the ministry is a good calling, but a bad trade. Now, it is a worse trade, both absolutely and relatively, in Canada than here. A young man of fair abilities and good character there may generally, by the time he has reached the age suitable for ordination, have established himself in the world. Hence the difficulty of obtaining candidates. The importance of furnishing Canada with educated ministers would be universally admitted. The population amounted to upwards of 1,800,000, and would soon equal that of Scotland. They were also of a very miscellaneous description, and in peculiar danger of neglecting the ordinances of religion; while, from the comfortable circumstances in which the masses were placed, it was easily in their power both to maintain and extend there the cause of Christ.—He hoped to keep up intercourse with his brethren at home; and assured them that as cold water is to a thirsty soul, so would good news re-

speaking them and their congregations be to him in a far country. He entreated an interest in their prayers, and assured them he would not cease to supplicate God, that they and those of an educated Ministry walk together in the fear of the Lord, and in the comfort of the Holy Ghost, and be edified and multiplied.

The Rev. Dr. J. Brown, of Dalkeith, then addressed the meeting. He first referred to his acquaintance with Dr. Taylor, and his high appreciation of that gentleman's talents and excellencies; and then proceeded to give an address on "the importance of an educated Ministry for Canada." Dr. Brown was followed by the Rev. John Wyse, of Auchtermuchty, who spoke at considerable length on the regret felt by all who knew Dr. Taylor at parting with him, and on the consolations of the Christian under such circumstances.

The services of the evening were concluded by again engaging in devotional exercises; after which, and a few parting words from Dr. Taylor, the meeting separated.

The following inscription was written on the first volume of the Encyclopædia:—"Presented (along with the Critici Lucii and Theaurus, in 13 vols. folio), to the Rev. Dr. John Taylor, Auchtermuchty, by the members of the Upper Presbytery of the United Presbyterian Church, and other friends, on his leaving Scotland to enter on the office of Professor of Theology to the United Presbyterian Church in Canada, as a mark of their esteem for his character, admiration of his talents, and earnest desire for his future usefulness.—Glasgow, May 23, 1852."

ADVERTISEMENT.—PRESENTATION.—As soon as it was known that the Rev. Dr. Taylor accepted the call of the Canadian Synod, a number of his admirers and friends, among whom are those of all ranks and denominations in the town and vicinity, resolved to present to him some suitable testimonial. Accordingly, most of the subscribers, along with other friends of Dr. Taylor, met with him on the evening of Tuesday week, in our Town Hall. Dr. Elmslie was called to preside, and begged, in name of himself and other friends, Dr. Taylor's acceptance of an elegant silver watch, which he then presented to him; adding that, by surplus funds, they were enabled to present Mrs. Taylor with a gold pencil-case. Dr. Taylor having accepted the gifts, returned his cordial thanks to one and all of the friends who had so honoured him.

We understand the following resolution was received by Dr. Taylor on Friday, but not referred to till after the meeting.—(Glasgow, 20th May, 1852.)—The Committee on Scholarships, having learned that the Rev. Dr. Taylor, late of Auchtermuchty, had accepted the appointment to go out as Professor of Theology to the United Presbyterian Synod of Canada, cannot allow him to leave this country without recording their deep sense of the value of the services he has rendered to the important measure entrusted to their charge. His able assistance in the preparation of papers, in the examination of candidates, and in the efficient discharge of their general business, as well as his kind and active interest in all matters relating to the happiness of candidates for the ministry, fully entitle him, in the judgment of the Committee, to the gratitude of the Church at home, and warrant confident hopes of his eminent usefulness and success in the honourable position he is about to occupy in the country to which he is proceeding. In the name of the Committee.

(Signed) "DAVID KING, Chairman."  
On Sabbath evening, a farewell service of a devotional character was held in the Rev. Dr. James Taylor's Church, Glasgow, to commend the new Professor of Theology to the Divine care and blessing. The church was packed by a deeply attentive audience. The Rev. Drs. King, Anderson and McFarlane, conducted the exercises.

#### THE LATE REV. JAMES ROY, ST. GEORGE, C. W.

The short but appropriate notice in this Magazine, of the late Rev. James Roy, might supersede any further delineation, were it not that something more is expected. Little can be said in reference to the earlier part of his life, from the fact that none of his friends are near us. He was born in the neighbourhood of Greenloaning, Perthshire, Scotland, it is believed, in the year 1797. With his father's family he was, at an early period, removed to the neighbourhood of Denny, in the County of Stirling, where he prosecuted his elementary education, and where he had an opportunity of sitting under the solid and instructive ministry of the late Dr. Stark. After this, he attended a regular course of classical and philosophical study in the University of Glasgow, which was followed up in 1815, by his entering the Divinity Hall at Edinburgh, under the inspection of the late Dr. Paxton, Professor of Theology to the General Associate Synod. Here he spent five sessions prior to his being licensed to preach the Gospel.

It was here that the writer first became acquainted with him; and he remembers his youthful appearance, his social and kindly disposition, his diligent attention to his studies, and his uniform propriety of deportment. Having completed his Theological course, he was, after the usual examinations and trials, licensed by the Presbytery of Stirling, in the year 1820—the year of the union of the two branches of the Secession. From this time, so long as he remained in Scotland, he preached the Gospel under the Synodical appointments of the United Secession Church.

In the year 1837, he turned his thoughts to Canada, and being requested by the Mission Board to emigrate to this Province as a missionary, he accepted their proposal; was ordained by the Presbytery of Stirling, and sent out to labour in the wide and interesting field which is here presented. At this period there were but ten ministers of our connexion in both provinces. These formed a Missionary Presbytery, although, in general, they were far separated from each other. Having visited the various stations, Mr. Roy was called by the congregations of St. George and Beveley, jointly, and by the congregation of Chatham. Preferring the first call, he was inducted at St. George on the 3rd December, 1838, and at Beveley on the 5th December, 1839. The Rev. Thomas Christie, of Flamboro' West, presiding at both places. In the course of a few years he opened a station in the town of Branford, with the view to ripen it for obtaining a minister of its own, which has since been realized. Soon after this he demitted the charge of Beveley, with the same design, which step has since been followed with the same success. In the meantime, we think, in 1846, Mr. Roy opened a station at Glen Morris, which soon became a flourishing congregation, requiring the half of his services; and to the congregation of St. George, and this new congregation, dividing his time between them, he ministered with diligence, acceptability, and success, till the time of his death, which took place suddenly and unexpectedly, on the morning of Saturday,\* the 15th of May last, in the circumstances stated in the preceding number of this Magazine.

The character, attainments, and usefulness of our late brother, are referred to in the preceding number, and by further notices it is not meant to interfere with the just tribute of respect already paid.

It is granted by all who knew him, that he had a vigorous mind—capable of exhibiting views of Divine truth beyond the common range, so as to instruct and gratify an enlightened audience. And although he could not be said to have the ornaments of oratory, nor the nicer beauties of style, nor to be, in the common sense of the words, a fluent and popular preacher, yet, there was often a chasteness and richness in the thoughts, which riveted the attention of serious and intelligent hearers—which made them look at truth in its own transparency and beauty—and, inducing them to overlook the manner, made them seize, value, and improve the matter of what they heard. He was diligent in his preparations, not attempting to feed souls with what cost him nothing. And we trust that whilst writing out sermons, which he did fully, he was much at a Throne of Grace in earnest prayer, for Divine direction to himself, and for the effectual application of the Spirit to render his ministrations the means of saving good to his hearers.

His integrity was often seen in his general intercourse with society; his straightforwardness of purpose was known to all. And in the Church Courts,† where he was often useful, his uncompromising adherence to convictions of truth and duty, was sometimes prominent. Occasionally he took up views, or proposed measures peculiar to himself, and although he might stand alone, he stood firm; so much so, that to strangers he might appear fastidious or dogmatical, whilst those who knew him believed that he acted from full conviction of duty, and from zeal for the honor of Christ.

Whilst he retained the utmost composure and deliberation of manner, his steadiness of discharging all duties belonging to his sacred calling were ever remarkable. No sooner was he called to any service, than, with calmness yet earnestness, he set himself to perform it. Every personal consideration of ease and social enjoyment, in which he delighted and gave delight, or even pressing private engagements, were at once laid aside, when the sick-bed, however distant, required his attendance, or mourners required consolation.

Great was his toil during the fourteen years of his life in Canada.—Many were the exertions, many his sacrifices in prosecuting his labours of love. God honoured him with much success in his own congregations, and made him the means of organizing and nursing others. He did not

\* By mistake, the June number reports that Mr. Roy was struck with apoplexy, on his way to Ayr, on the 15th May, and that he died on Sabbath morning. But it was on Friday, the 14th May, that he was struck, and his death took place, as we have stated, on the morning of Saturday.

† It ought to have been mentioned that Mr. Roy officiated, for many years, as Clerk to the Presbytery of Flamboro', to the satisfaction of all his brethren.

survive his usefulness. On the last day of his life, his plans of duty were arranged and partially executed, and he was in the midst of the prosecution of them, when the hand of death wassuddenly laid on him. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing:"—*Com.*

### Original Articles.

#### REASON OR REVELATION:

OR, THE RELIGION, PHILOSOPHY, AND CIVILIZATION OF THE ANCIENT HEATHEN, CONTRASTED WITH CHRISTIANITY AND ITS LEGITIMATE CONSEQUENCES.

(Continued from Number 11, page 170.)

#### PART II.—No. V.

We proceed now to the SECOND PART of the subject, which is, to bring out the contrast between ancient Heathenism and Christianity and its legitimate consequences, by shewing the infinite superiority, in all respects, of the latter over the former.

To a certain extent this has been already, indirectly, done, and the intelligent reader must have been making the contrast in his own mind as he proceeded, but it is still necessary that it be made a distinct part of our subject, and rendered more apparent and prominent. It has been shown what the state of the world was, when, with one exception, the nations "did not like to retain God in their knowledge;" and when they were untaught and unguided by divine revelation; and this truth is taken for granted as established, that, as mankind religiously, morally, and socially were debased, and degenerated when without revelation, therefore, judging from experience, it is absolutely essential that they have some directory from heaven. Maintaining this necessity, Christianity, as asserting its revelatory character, and as the last and perfected system divulged by the Son of God himself, becomes so much the more evidently and practically "worthy of all acceptance," as its principles stand the test of reason, and its announcements and promises satisfy, stimulate, and gladden the highest and holiest aspirations of man, and its whole utility universally stands the test of experience. Christianity can do, for it has done, what all other systems have failed to accomplish, and that is proof, if not of its divinity, at least of its superiority.—On this ground it can be argued that, as man must have a religion, he should choose the best, and therefore choose Christianity, because it is the best.

But while we are willing to meet the rationalist or utilitarian on such low ground as that, and make him—for he cannot help himself—confess to its supremacy, yet far be it from us to take our stand for Christianity on its temporal aspects, and its mere superiority to other religious systems, whether ancient or modern. From the success which it has attended it; its first rapid progress; the prejudices which it engendered and removed; the hostilities which it encountered, endured and survived; and the civilisation which, by its principles and laws, has been given to many parts of the earth, we have strong evidence of its Divine origin; that it is God-given, God-sent, and God-supported and blessed, and that it has a power and vitality invulnerable by time, or change, or opposition.—but it is when its nature is examined that then it stands erect, and high, and bright, and pure above every other system, and discloses the evidence of its Heavenly origin, its inspiration, and its perpetual adaptation to man in every place and phase of his being; and when thus viewed, reason must bow to it as declaring the wisdom of God. We can readily conceive it possible for a wise man to frame a system of what he considers to be moral duty, and which may be suitable for one people, and for a short period; but, as nations differ from each other in manners, customs and religion, the system which might be applicable for one would be unsuitable for another, and thus the sage of one country, would be esteemed a fool, in propounding his system to another:—and further, as every nation, sooner or later, changes in its character, relative position, and intercourse, it must be obvious that no man, of even the most exalted intellectual capacity and foresight, could make a code of morals and a religion which would suit all nations equally well, which would benefit them all, and which, in every place and age of the world, would be as practicable and valuable as at

another. This, reason and experience teach us, is a fixed truth, that unaided reason cannot make a uniform universal religion;—and even Moses, Divinely-inspired as he was, did not attempt it. But if we find a religion adapted for all the world, then we say that "a greater than Moses is here," and that it must be divine in its author, and consequently, divine in its authority. And such is Christianity, the Gospel of the Son of God. It claims to be for all, qualified to bless all, and capable of surviving in every clime, in every nation, and to the latest period of this world's duration.

In drawing the contrast we shall consider the universal adaptation of Christianity to the SPIRITUAL, MORAL, and PHYSICAL conditions of man. 1st. THE UNIVERSAL ADAPTATION OF CHRISTIANITY TO THE SPIRITUAL CONDITION OF MAN By this is meant its adaptability to him as a being unable intuitively to know, or find the true religion; yet feeling his need of it, and its fitness for him in every circumstance, and in every condition; and by which he may be taught to know and worship the true God, and be brought from ignorance, superstition, and degradation; and from the prison-house of Satan's slaves to the liberty of the sons of God; and to the enjoyment of the clear shining of Heaven's own orb of Spiritual Illumination—the Sun of Righteousness—and by which the naturally-darkened understanding shall become radiant with its glory.

We have already shown the nature and consequences of pagan religions, and it must surely be granted that they were not adapted to benefit men, and the proof is, that they never did so. But Christianity is not simply different from, but directly opposed to all past systems. Were it to aim at making a universal uniformity of conventional customs, and habits, and government, and to accord with the natural corrupt reason and disposition; were it to come down to the level of man, and be a thing like himself, instead of drawing him up to its own high eminence, it would utterly fail. It is on these rocks that men have struck when they became religion-makers. They attempted too much in relation to what was social, and accommodated in what was moral to what was immoral; sanctioned vice rather than reformed it; tried to control rather than remove it; and thus, whenever a change took place in the government, customs, or intercourse of the nation where such religion had been established, that religion either perished at once, or was altered to suit new opinions, new times, and a new political and social state of things. The religions of men are changed by men to suit circumstances. the religion of Christ changes men, and controls circumstances into a conformity to its spirit and designs. Mohammedanism is an example of the former. It has been long upheld, and with a degree of unvarying regularity, but the lands in which it is not one whit more advanced to-day, under its influence, than they were a thousand years ago; and because it has been, so far, unchanging, we can argue nothing from that in its favor, for, for many centuries there has scarcely been the least constitutional or social change in the countries in which it predominates, as, for instance, in Turkey and Persia. They have stood still, and consequently so has the religion.—But when once—as will be ere long—they are either subverted by other powers, or by revolutions have the governments popularised, and human intercourse and commerce become more extended from without and within, Islamism must then fall, and be crushed among the wrecks of former delusions, idolatries and deceptions. But this is the peculiarity of Christianity—its wisdom, its power, and the spirit of its eternity—that it is silent on governments, customs, and habits, and aims only at stamping on the world great principles for belief and practice. It aims not at the rule of a nation, in the first place, but at the subjection of a man's own heart. It aims at the man, not at the mass. It divests itself, too, of every ceremonial by which it may be bound down to place, and to time. The Jew thought that it was at Jerusalem where he could only especially worship—that was the great fixed locality for his God; the Samaritan thought that it was on Mount Gerizim; the heathen thought that it could only be in their temples, and before their gods; but this is the great spiritual truth which Christianity unfolds, the truth that the wisdom of the world never could search out, the truth which liberates man from all ritual bondage, the glorious truth which brings him always to his God, and makes every spot a temple, and every house a house of prayer; it is the main truth, the first principle in our religion, that "God is a Spirit; and they that worship him must worship him in spirit and in truth;" and thus it frees itself from place and visible objects, and draws



out the heart, pure and fervent, to the living God. The Turk, and Jew, cannot pray without turning in the supposed direction of Mecca, and Jerusalem, and if they do not know the direction, their religions do not guarantee the success of their prayers. The idolater cannot pray except when before his idol, and he cannot sacrifice except beside his consecrated altar. He must have his sacred times, and places, and objects of worship, and take him from his temples and his idols, and he is taken from his religion. No heathen form of worship can be exported. No heathen can travel beyond his native land and be religious too, for when he leaves his country he leaves his gods, and passes, at once, into the bleak region of atheism. The Hindoo, when taken from his sacred rivers, temples, idols, pilgrimages, and holy scenes, is rendered religiously helpless, and becomes godless and prayerless. His religion is a fixture in India, and beyond that it cannot go. But here is the contrast with Christianity. It is the same everywhere: in the burning tropics and the eternal winters of the poles, for the Christian recognising the spiritual existence of God, and holding by a spiritual worship, is ready on every spot, and at every time, to call upon his Maker. And when the mind is imbued with this principle, and let man wander where he may, and when he can lift his eyes to Heaven, and even in unwhispered language breathe out his prayer to his Great Protector, he carries with him everything that is vital in his religion. The temple of the Christian is the wide earth on which he dwells, and the Being whom he worships is a Spirit, and his own spirit pays its holy tribute to the Parent of its existence.

We read in the Book of Judges, when a company of warlike Danites carried off the gods, ephod and teraphim, from the house of Micah, "a man of Mount Ephraim," that he pursued and said, "ye have taken away my gods which I have made, and the priest, and ye are gone away, and what have I more?" His gods were his religion, and with them it went; and this is the frail foundation on which all idolatry rests. It is material. It is perishable. It is liable to disaster. But Christianity exalts its head above all changes and accidents. It carries in itself the very essence of immortality: for take from a Christian his churches, his ordinances, his long accustomed forms, aye, take from him even the Bible itself, and yet his religion will live. It is in his heart, and the heart will find its God. It is this spirituality that adapts it universally as the religion for man; but take that from it and it would be like Samson shorn of his locks, or by another comparison, deprive it of this, and it would be like taking the very sap and vigour from the tree of life.—It was because the heathen systems had no spirituality; because they had left the spiritual and taken to the visible that they decayed so rapidly, and were so perpetually changing; and, on the opposite, had it not been for this spirituality in our religion—we may call it the very soul of its existence—it could not have been maintained. Persecution could waste it were it bound down to earth, or did the earth contain one visible object essential to its life, but, as it is, it carries in itself its own indestructibility. It is thus immortal, for being spiritual, it is beyond the reach of men to destroy it. The Christian may be persecuted, he may be exiled, or suffer on the scaffold, or in the flames, but there is deeply and safely lodged in his heart, that which an enemy's wrath cannot reach, nor his tortures extract. He may be fettered in the dungeon, but no power, or manacles of man can chain down his spirit, as it rises to the very throne of God, to pay its unconquered homage of devotion. There is the electricity of mind and thought, as on a telegraph of faith, that cannot be restrained; or, if you will, there is the law of spiritual gravitation, as well as the natural one, and by which the mind of the Christian is drawn to the Great Centre Mind, and no human power can break, or derange, the mysterious, and noble, and holy principle.

Now, to sum up this part in a sentence:—Man can form only systems like himself, full of errors, and liable to decay; but here is a spiritual faith adapted for man, for mind, for every place, and for perpetuity; and from the contrast we have only one conclusion we can draw, and it is, that this is the true religion, and that its Author is divine. Other systems, like the grass of the field, have already either withered and decayed, or, by their very nature, are destined to perish, "but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

## Miscellaneous.

## SUBMISSION.

There is a secret in the ways of God  
With His own, which none others know,  
That sweetens all he does; and if such peace  
While under His affliction hand, you find,  
What will it be to see Him as He is?  
And past the reach of all that sin distils  
The tranquil soul's repose, to contemplate,  
In retrospect unclouded, all the means  
By which His wisdom has prepared His saints  
For the vast weight of glory which remains!  
Come then, Affliction, if my Father bids,  
And be my frowning friend; A friend that frowns  
Is better than a smiling enemy.  
We welcome clouds which bring the former rain,  
Though they the present prospect blacken round,  
And shado the beauties of the opining year,  
That, by their stores enriched, the earth may yield  
A fruitful summer and a plenteous crop.

**THE COMPASSES.**—Charity and faith make up one perfect pair of compasses, that can take the true latitude of a Christian's heart: faith is the one foot, dicated in the centre immovably; while charity walks about in a perfect circle of beneficence: these two never did, never can go asunder. Warrant me your love. I dare warrant your faith.—*Bisk Hill.*

**HAPPINESS.**—Wherever lies the path of duty, wherever you may be most useful, there the Almighty will make you most happy. Happiness is not the offspring and growth of indolent repose in this world; self-denying exercise is necessary to its production. The imagination of a state where everything will be to our taste is pure folly. We must be content to take our share in the ills of life, and look for our chief happiness in this world from seeking to do our duty.

He that would improve the world must be one whom the world cannot reprove.—*Bishop Horne.*

**THE BIRD IS LEFT.**—"I am fallen," cried Jeremy Taylor, "into the hands of the publishers and acquirers, and they have taken all from me. What now? Let me look about me! They have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me; and I can well discourse; and unless I list, they have not taken away my merry countenance—and my cheerful spirit, and a good conscience: they have still left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them too. And still I sleep, and digest, and eat, and drink; I read and meditate; I can walk in my neighbor's pleasant fields and see the varieties of natural beauties, and delight in all that in which God delights, that is in virtue and wisdom, in the whole creation, and in God himself."

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