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THE CANADIAN United Presbyterian Magazine.

VOL. V.—TORONTO, NOVEMBER 1, 1858.—No. 11.

Miscellaneous Articles.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

Although latterly the Committee on Scholarships thought it necessary, or best, to confine the application of their funds to students at the universities, it arose not from any diminution of interest in the students of theology. The desire seems to have been the accomplishment of the greatest possible good with the means at their disposal; and the conviction was, that by directing their exertions more to students at the colleges, a greater number might be induced to study for the ministry, the difficulties being greatest at the outset; whereas theological students can more easily support themselves.

The Synod were by no means indifferent to the interests of the further advanced students; but, on the contrary, in many respects, took the utmost pains to render the theological department of education complete and efficient.

In May, 1847, the Synod appointed a Committee, consisting of the five Professors, namely, the Rev. Drs. Brown, Harper, Lindsay, McMichael, and Eadie, with sixteen other ministers, to take into consideration the whole system of theological education.

In May, 1848, this Committee had completed a scheme and regulations on this important subject, which the Synod adopted, and by which all matters connected with the Theological Seminary have been since managed. This document is too long for insertion; but to show the high standard of education required, and the efficiency of the Seminary itself, we shall notice a few particulars.

The Professors are all men of the first eminence in theological, literary, and philosophical attainments. The branches respectively

taught are: Sacred Languages and Biblical Criticism, Hermeneutics and Evidences, Exegetical Theology, Systematic and Pastoral Theology, and Ecclesiastical History—comprehending the History of Doctrine, Ritual, and Government.

The students are instructed by lectures, examinations, and exercises. The lectures refer chiefly to the great fundamental principles and prevalent misconceptions of divine truth. A very considerable portion of the time spent in the lecture-room is occupied in examinations on the lectures delivered, on the subject of them, and on the books required to be read,—the Professor taking an opportunity of supplying what he may think wanting, or of correcting what he may think wrong, in the said books.

In addition to the expository exercises, the homily, lecture, exercise and additions, and popular sermon, prescribed by the Professors, the students are required to produce as many short written essays on the various topics brought before them, and outlines of lectures and sermons, as the Professors may think fit to prescribe,—and they are encouraged to employ the proper means for acquiring, and improving themselves in, the art of public speaking.

The Divinity Hall must be attended five sessions by each student, after finishing his course at the University, excepting that he may enter it and complete one session before studying Natural Philosophy, which, however, he must do before his second session of Divinity. During the recesses of the Hall, the students are under the inspection of their several Presbyteries, and have exercises and examinations prescribed according to their progress.*

There is a large and well-selected library connected with the Divinity Hall, with which all the students must connect themselves, and from which they are supplied with books not only during the session, but are permitted to carry a goodly number of volumes to their various residences during the recess. The library is supported by the annual subscriptions of the students, and by occasional grants from the Synod's funds.

On finishing their theological course, the students are taken on trial for license by their respective Presbyteries, having certain examinations to undergo, and particular exercises prescribed; and, on these being finished and sustained by the judges, they are licensed to preach the gospel. These preachers are now reported to a Committee of Distribution, by which they are appointed to the different Presbyteries in proportion as supply is necessary. They may be called to take charge of any congregation; in which case, on accepting such call, they are again subjected to a course of examinations and exercises by the Presbytery in the bounds of which the congregations calling them are situated, and, on their being approved of, they are solemnly ordained to the pastoral office.

* Even during their University course, students are under the care of Presbyteries, and subjected to examinations on their particular studies; and when they are attending College, one or more ministers, residing in the University seats, have the charge of those students who are pursuing their studies, in their localities, and hold meetings with them, for their instruction and encouragement.

But when preachers are not called, they are continued on the list of probationers for six years, receiving regular appointments. After this they are placed on what is called "the list of occasional supply," and receive such appointments as can be made without injury to the preachers on the list of regular supply. The preachers are regularly paid by the congregations they supply: the amount given for each Sabbath's services, exclusive of weekly board, varies from £1 1s. to £3 3s. sterling.

The preachers, having their travelling expenses to defray, may sometimes find the remuneration insufficient; but on the whole, we believe, it enables them creditably and comfortably to fulfil their appointments, and the Synod generally makes allowance for extra or unforeseen expenses. Some ministers, located in small congregations, with families, have more difficulties to struggle with than even they had when on the probationers' list, and it has often been felt to be the duty of the Church to take the subject of ministerial support into their serious consideration.

This important subject was taken up at the meeting of Synod in 1849, in an overture from the Presbytery of Aberdeen, on the more liberal support of ministers. Mr. William Paterson, Elder, Aberdeen, was the principal mover in this cause, in which many laymembers supported him. It came with propriety from the Eldership. A Committee of Ministers and Elders was appointed to take the subject into consideration, and to report. Mr. Paterson was appointed convener. During the session of this Synod, they recommended the appointment of a Committee selected from various quarters of the Church, to direct their attention fully to the great object in view, and to proceed, as early as possible, to take active measures for its accomplishment. A Committee of this description was accordingly appointed, which, in 1850, brought forward a lengthened and judicious report, of which we can only give the substance.

Their first point was to consider the standard of support for ministers, with a view to their personal and family comfort, and general usefulness. Here it was properly thought, that reason, justice, and the law of Christ, required that such a competency should be furnished as would enable ministers to sustain that respectable place in society to which their office entitles them, and not only to owe no man anything, but to provide things honest in the sight of all men; that their income should be such as to enable them to meet the ordinary expenditure of a family—to supply themselves with books necessary for the prosecution of their sacred studies—to educate their children—to defray their travelling expenses—to enable them to be patterns of hospitality and benevolence,—and even to make some provision for the infirmities of age, or for their families, in the event of their being removed by death.

Another point to which the attention of the Committee was called, was, that congregations were in general able, without difficulty, to provide adequate support for their ministers; that where want of ability is pleaded, it is often found to be want of plan and effort,—

and that the Scripture principle of each giving as God has prospered, should be sufficiently explained and inculcated. In those cases where congregations are not able to raise the minimum stipend, they should be aided by abler congregations.

Further, it was observed that instruction on this subject was needed by many of the congregations; that it was only necessary, in many cases, to state facts of inadequacy in order to receive a sufficient response from the hearts and means of the people; and that by addressing a memorial to the congregations, or otherwise communicating information, the object might in a great measure be gained.

Lastly, the Committee thought that action should be taken on this subject by the various Presbyteries, and that although it might be felt by many to be a delicate subject, yet in the legitimate exercise of Presbyterian authority, much might be done in seeing that congregations did their duty, according to their ability, in supporting their ministers.

This report was taken into consideration in May, 1851, when the Synod expressed their opinion that it was most desirable that the standard of support for the gospel ministry should be raised, and that, without giving a decision on the matter, the sum of £150 per annum be aimed at, as that which may ultimately be attained: that a Committee be appointed to prepare and issue a Synodical Address and occasional papers on the subject, and to take such other measures as may seem to them calculated to gain the contemplated end; and that, in the meantime, this deliverance be sent down to Presbyteries, and especially to sessions, that they may with all diligence consider the subject, and report to this Committee.

This important subject has been before the Synod every year since it was first introduced, and the reports of the Committee have been on the whole encouraging. Many congregations took the hint at once, and raised the stipends of their ministers to the proposed amount. Others required prompting, but, on trial, have found themselves able, and, by making an effort, have reached the object. Others, from various causes, felt unable to do more than they are doing,—excusing themselves as very few in number, and as having considerable debt on their churches, or as being engaged in building new churches, or as being making efforts to clear off the whole or part of their congregational debt, and this with a view to add the interest they had been paying, to increase the stipend of their ministers. On the whole, a good spirit was manifested by the great proportion of the congregations. But this is evidently a work of time. The Committee, therefore, has been continued from year to year, and we believe is still employed, with a view to reach the point contemplated. Much has been contributed by donations, subscriptions, and collections, from various parts of the Church, to aid those congregations which are not able to make greater exertions for themselves. A few extracts from successive reports of the Committee will show with what success they are prosecuting their labours.

“The resolutions of last meeting of Synod [in May, 1853], on

the more liberal support of the gospel ministry, were to the following effect:—

“That immediate steps be taken to raise all the stipends of the Church to at least £120, exclusive of a manse; but that £150 be kept in view as the minimum stipend ultimately to be realized.

“That, as many congregations are able, without extraneous aid, to give one or other of these sums, the Synod instruct the Committee that may be appointed to correspond with these congregations, with a view of bringing the matter under their serious consideration, and to operate through the medium of deputations where these are regarded as expedient.

“That in order to raise the stipend to £120, in the case of those congregations requiring assistance, it be recommended by the Synod that, in addition to the ordinary sources of revenue in support of the Home Fund, an annual collection be made on its behalf.

“That the Synod appoint a Committee to carry out the second and third resolutions, and instruct the Home Committee of the Board of Missions to correspond and co-operate with the said Committee.

“In accordance with these resolutions, the Committee (between the meetings of Synod in May, 1853 and 1854) corresponded with 256 congregations, whose stipends were under £150, recommending that conjoint meetings of Elders and managers should be held, to confer together as to the best mode of bringing the matter of an increase of stipend to the decision of the congregation, and requesting that, where inability to attain the promised minimum was alleged, such a statement of circumstances should be made to the Committee as would enable them properly to examine the case, and arrive at a correct judgment as to whether supplement should be provided.

“The Committee were much gratified with the result of the reports received. Of 256 congregations who were addressed, 150 have reported to the Committee. Forty-one of these congregations had met, and resolved, without extraneous aid, to advance the stipends of their ministers. Eleven of these have attained to £150, one to £140, twenty to £120, and the others have added £10 to their former stipend. In all, the sum of £700 is being added to their stipends by these forty-one congregations. It is right to add, that other congregations, who have not reported to the Committee, are following this good example; so that it may be safely estimated that a sum not less than £800 is being raised in this way.”

“The collections in 1854, for this object, placed at the disposal of the Committee the sum of £1442—£800 of which is being distributed in various proportions among 87 congregations, who have hitherto been self-supporting; and £380 have been distributed among 89 congregations, who were previously receiving aid from the Home Fund.

“In all cases where it was practicable, the Committee have sought to visit congregations, and explain to the people the nature and objects of the movement, and to engage their sympathies and efforts

on its behalf. These interviews have, in some instances, been declined; but in most cases they have been cordially granted, and have in general been attended with the best results.

“In not a few instances, a kind of lethargy has crept over congregations with respect to the support of gospel ordinances. Were nothing more contemplated by this movement, than by deputations to arouse the dormant energies of such congregations, much good would be accomplished; but when, in addition to this, regularity in the payment of stipend is secured, and help extended where needful, the result must be to allay anxious fears, and to afford freedom of mind for ministerial duty, which cannot fail speedily to operate to the benefit of congregations.

“The Committee would recommend the scheme to the attention of the wealthier members of the Church, and solicit donations in its support.

“This object is specially commended to able congregations in towns, who draw so large a portion of their members from country congregations, and who ought to feel themselves laid under obligations to make some return in the form of pecuniary aid, for the supplies of vital strength thus received.”

“With the view of facilitating the work of the Committee, it is intended to request Presbyteries to make arrangements for the visitation of all the congregations within their bounds, with special reference to the objects of this Committee, and at such visitations to take with them a deputation from this Committee.

“Since the commencement of the operations of this Committee, they have been certified of more than sixty congregations, who, without assistance, have added to the stipends formerly paid by them, an aggregate yearly sum of not less than £1000; so that the influence of the movement is not limited to those congregations who receive aid, but is felt, to a certain extent, throughout all the Churches.

“The Committee will steadily seek to carry forward their work, until they are able to bring up every congregation to the minimum stipend, either by their own efforts or with the help of the Committee. But the principles on which they operate involve an amount of labour which may ultimately compel the Synod to make a broader distinction between the Home and Foreign operations of the Church.

“As the object of the Synod in this movement becomes better understood, objections which were at first entertained towards it will cease; and it will ultimately take its place as one of the most important schemes of the Church.

“Encouraging instances are not wanting to show that instead of withering the energies of congregations, it draws out and strengthens them. The sums raised by congregations, to meet the aid which they are receiving, is a proof of this. That sum is not raised without considerable exertion on the part of these congregations; but, having an object in view, the exertion is steadily maintained, and results are reached which they previously thought unattainable.”

The Committee has been very active, and on the whole successful, in the work of visitation; and they conclude their report for the year 1857, by saying:—

“The deputations were, on the whole, delighted with the spirit which the congregations manifested, and felt their interest in the Churches deepened and warmed.

“The Committee regret that they have not been able to overtake the work committed to them to the extent they desired, but they anew commend the object to the earnest support of the Synod, and of the Church at large. They believe that no better means can be adopted for promoting the objects of this Committee than those now in operation, viz., keeping the matter constantly before the attention of the Church, and dealing with congregations individually on the subject; only this must be done with unremitting regularity, and will require the services of one whose time will be entirely devoted to this and other home objects, under the superintendence of a Home Committee.”

(To be continued.)

OUR STATISTICS.

NO. II.

Statistical reports, in order to be of any value, ought to embrace all the details that are of general and permanent importance, connected with the state of each congregation. Some matters which are interesting within the precincts of a certain locality, have no interest for those who reside beyond the confines of that locality;—others that are interesting this year, may, from a change of circumstances, possess little or no interest next year;—and others again, once recorded, may not require to be taken up afresh—such, for example, as the date at which a congregation has been organized or a minister has been settled, unless death or resignation, followed by a new settlement, has occurred—*littera scripta manet*. In consequence of these considerations, it is necessary to be very careful in the preparation of questions which are to be submitted for answers, so that they may embrace the most important items; and it may also be prudent to alter some of them from time to time. This course has been followed by our Synod, in the attempt that has been made and the system that has been adopted, to procure full and accurate reports of the numbers and efforts—of the condition and prospects,—of the various congregations over which it claims and exercises jurisdiction.

Statistical reports should also be carefully prepared and faithfully returned. This circumstance has no slight connexion with their value. If a fence has been broken down at any one part, the purpose for which it was erected is, in a great measure, nullified. If a link in a chain has been snapped, the relation of parts at that point has been destroyed. And if a single congregation fails to give in its statistics, the object of the Church in asking for them has been,

to a certain extent, frustrated. If more than one are chargeable with such an omission, whether through intention or neglect, the result is felt in the summing up, whether this is made by the Presbytery or by the Supreme Court, and a flaw remains in the particulars from which the aggregate is formed. It is anything but creditable to a congregation to be guilty of such omission. Either there must be lack of interest, and it is consequently fair to conclude that religion is not in a flourishing condition, and, farther, that the management of the Church's concerns, both by the Session and by the Committee of Managers, is in careless and incompetent hands; or there must be a lack of respect for the constituted authorities of the kingdom of our Lord Jesus Christ; and then it is fair to conclude that the congregation has committed a mistake in applying to be received as a constituent part of a Presbyterian Church, whose grand and peculiar principle of polity it is that all the parts are subject to the whole. Indeed we would have little hesitation in proposing that defaulting congregations should be cited to the bar of the Presbytery within whose bounds they are situated; or to the bar of the Synod, and be visited with such penalties as are consistent with the spirit and design of the visible church, and with that authority which the Lord has given for edification and not for destruction.

Statistical reports tend to foster the idea of the unity of the Church. This is the case even in denominations which have not the same uniting bonds in their several congregations that exist in Presbyterianism. When the Trustees of School Sections send in their yearly and half-yearly returns to the Local Superintendent, by whom again, the results, if not the particulars, are forwarded to the Education Office, they feel and are reminded that the school system is one. When Judges and Councils make their reports to higher departments, they recognize the fact that they are elements in one empire, or system of government. And when congregations make up for transmission to Presbytery and Synod, a statement of their transactions during the year, they feel that they are members of the body ecclesiastical, sustaining a connexion with others, and existing under the governmental influence of a Supreme Court. And it is of no small account to foster and encourage the idea that while the visible Church is composed of many members, and while each individual in fellowship has his own gift, the body is one.

Several years have elapsed since what is now called the United Presbyterian Church in Canada began to require statistical reports from the congregations and stations under its superintendence. Thirteen years ago, as it appears from a sheet now lying upon our table, the Presbytery of Toronto procured returns and published them, and these may not have been the first. The writer is not prepared to say when the Synod first took action in the matter, but if it was not before the year 1845, it was about that period; and this action has been continued down to the present time; and we think that it may be asserted, that so far from falling from this course, there is the determination to prosecute it with unabated, or

rather with renewed, energy and interest—a determination supported and strengthened by the benefits which statistics afford.

For some time after our arrival in the Province, it was customary for Presbyteries as such, or by committees of their number appointed for certain districts, to visit the separate congregations, propose the questions that had been prepared, receive the answers in presence of all assembled, and make such remarks as these called for and suggested. This course seems in full harmony with the fundamental principles of Presbyterianism, and the practical carrying of them out. It reminded congregations of the oversight that was maintained by the office-bearers of the Church, and the interest taken in whatever related to their welfare; and it afforded an opportunity of hearing the counsel, exhortation, encouragement, or rebuke, which the Elders were authorized to tender. In addition to this, it gave ministerial brethren occasion to come together, to cheer each other with their presence, mutually to impart the benefit of their wisdom, to advise in difficulty, to comfort in discouragement, and to hold the communion of saints, so pleasant and refreshing to souls advancing through the wilderness of this world to the heavenly Canaan. The journeys undertaken were sometimes long and trying to the powers of endurance of those engaged in them; usually they were performed about the coldest season of the year, and were attended with incidents sometimes amusing—sometimes more serious. Several of these could be related—they live in the recollection of those who witnessed them, and the parties more immediately interested must look back upon them with mingled emotions. In years remote from this they may be rehearsed with pleasure, and contribute to cheer a circle of attentive listeners to whom they shall come vested with the air of romance, and suggestive of the state of Canada.

We believe that the practice of collecting statistics by Presbyterial visitation or by committees, has been in a great measure fallen from. This is much to be regretted. Congregations are now required to send in their returns to Presbyteries, by whom again they are transmitted to the Mission Committee to lay before Synod. But this course does not secure so full and accurate results as when the congregation was visited. Besides, there is a greater number of defaulting congregations under the recent than under the former course. Again, congregations do not so fully enjoy the benefit of Presbyterial superintendence; in fact they appear, and they may conclude that they are, almost removed from under government. And, moreover, ministers have not the same opportunities of meeting together, of evincing their interest in each other's welfare, of sympathizing with each other, and of tendering words of advice and encouragement.

Z.

RAISING FUNDS.

To the Editor of the Canadian United Presbyterian Magazine.

SIR,—Along with many others, I feel glad that, from month to month, some of your correspondents seek to fix the attention of the

Church on the pressing necessity for increased exertion in the support and propagation of the Gospel. I am quite sure that the most liberal contributors to every good cause will be the readiest to acknowledge that it is all needed, and instead of taking offence will be forward in acknowledging their obligations to those who would remind them of their privileges and stimulate them in the discharge of duty. "Hard" though times are, I, for my part, have not lost faith in the ability and willingness of Canadians to support and extend the Gospel; and it will mortify and humiliate me not a little when forced, if I ever shall be, to that disagreeable conclusion. In the meantime, however, it may be naturally asked, Are we dealing fairly by ourselves? Are we giving the people all the opportunity which could be thought of for increasing their liberality? I very much doubt it. In the first place, so far as I know, there is no regular publication of our Missionary Accounts. The people of the United Presbyterian Church in Canada are in general as little aware of the income and expenditure of that Church as they are of the privy expenses of the Queen of England. Let no one tell me that all the items are given in the Minutes of Synod. How many members of any Church within our borders ever read the Minutes of Synod? The thing bears absurdity on the very face of it. Once a year, to a few in each locality, the financial state of the Church is presented, and we wonder that comparatively so little interest should be taken in our various funds! People, sir, really cannot feel much interest in what comes before only a few of them so rarely. What is needed is the diffusion of general intelligence in reference to the Church's doings and its need; and that not so much in the way of direct appeal from the pulpit, as in monthly statements in print which will meet people in their own homes, and press themselves upon their notice at their own firesides. I do not need to be told that every one should do, and should give, without any reference to any other person or Church; but in a Presbyterian Church especially, it is encouraging and stimulating to know that others are doing what they can to uphold and to help on "the good cause;" and it is long ago since the "zeal" of some "provoked others," and "provoked" others in such a way as to call forth nothing but Paul's approbation; nay, not merely that, but to form material for that same Apostle boasting somewhat confidently in reference to this very "zeal." I very much mistake indeed if you would object to giving in your magazine the full yearly statement of our accounts. One thing I am quite sure of, at any rate, nineteen-twentieths of your readers would thank you for it. It is quite true, no doubt, that your magazine does not by any means make its way into every family connected with our Church, but I am not aware of any other way by which so large a number of them could be so easily and so cheaply reached. Nay, sir, I submit whether it might not be desirable, even yet, in this way to publish the accounts presented to last Synod. It is merely, by something like an official fiction, that they can as yet be said to have been *published* at all.

Secondly. There is surely no regular system of making known

current receipts ; or are we to believe that there has not come into the Church's Treasury a single dollar since the Synod ? Some three months ago there was forwarded a contribution from the Church with which I happen to be connected, and I *know* that there has never come, either in one way or another, the slightest intimation that that has reached its destination. It may have, I think it very likely it has, but it may possibly have regaled some delinquent Post Office clerk with brandy and cigars, for aught that any one in the congregation knows to the contrary. Now in saying this, I don't cast the most distant reflection upon our worthy Treasurer, but I do say, there is a "screw loose" somewhere in the Mission Committee's management and financial organization. It would require very little of your space, and very little of any one's time, to have a monthly statement published in your magazine, and the amount received from the beginning of the financial year always noted, so that we might always know where we were, and might be stimulated by the very sight of the impending deficit, to do all possible to balance the Treasurer's books *rightly* before the close of the year. For my part, I am fairly in the dark as to the ways and means of our Church. I have a sort of vague consciousness, strengthened by what others say, that unless very great exertions are made, we shall be, as a Church, in a very crippled condition for some time to come. That, however, is about the extent of my knowledge. I have no idea of the extent of our home liabilities, or of our likely assets ; and I am quite sure, a very great number of even our most zealous members are not in a very much more enlightened condition.

Will any one say, Give conscientiously all you can, and *then* you need not care ? Very true ; but I might give all I might think myself justified in giving for one kind and degree of necessity, and might feel pressed to exert myself even more by the sight of another still more claimant. Why, sir, the power and the willingness of the members of our Church, have not as yet begun to be tested, and while I quite agree that ministers should be diligent in instructing their people on this point of duty, there is needed information, which most of them do not possess, to give point and force to many of their appeals and exhortations. I believe that a very large number of our people need instruction on this branch of duty, and need it very peculiarly, but at the same time believe, and shall, till I have proof to the contrary, that there is a *large minority*,—minority I grant it very likely is, but still a large one,—who eagerly and intelligently desire the external and internal prosperity of our Church, and who would not be backward either with pecuniary or personal exertions, if the whole matter were put fairly before them, which I humbly submit it has not been *yet*. Why might not our active and able Mission Secretary write a short notice at the recurrence of each Synodical Collection, stating its object, and reminding ministers and congregations of their duty ? Why might not our worthy Treasurer ever and anon give us a hint not merely by significant lists, but by still more unmistakeable words, that so much of the financial year is

gone, and only so much done in order to maintain our pecuniary credit as a Church? Were something like that done, not to relieve ministers and office-bearers of their duty, but to direct and supplement them, I have the impression we should pass through our ecclesiastical "weaning" season without much present inconvenience and with great future increase of elasticity and power. It surely has not come to this, that because we have ceased to receive a few hundreds, which we have received only too long, and because a commercial crisis has swept over the land, we must resign ourselves to the idea that our operations must be contracted, and *that*, just at a time when there is special call for their being extended, and reinvigorated; that there seems the remotest danger of *present* engagements even being repudiated and broken up. That I cannot believe. Perhaps the faith of Dr. Haweis is not given to many of us,—that faith which led the good man to say that he would sell the coat off his back before the South Sea Mission should be given up; but I *do* believe there is so much faith still within our borders as would lead many to make far greater exertions than have yet been made, and even to submit to some sacrifices which I very much feel few in Canada have yet subjected themselves to, for the cause of Jesus of Nazareth. Let the whole case be fairly laid before the Church, and let there be some recognized means by which one part shall know what the rest are doing, and I am fully persuaded that long before next Synod, *bad times though these be*, we shall have many giving pounds for dollars, and some who have been giving pounds giving *tens*. I was going to add, as it would have rounded off my sentence nicely, that some who have been giving *tens* might be found giving *hundreds*, but I shall not go too far, even in *hopefulness*, and shall leave therefore a margin for liberal souls affording me the pleasure of an agreeable disappointment. I must say I should like to see in our Mission lists such humble unobtrusive notices as, "A boy's first earnings, \$1;" "For mercies received, \$5;" "The contents of a deceased child's mission box, 50 cents,"—and I don't despair of seeing them. There are yearning loving hearts within our borders, to which such notices would be at once a pleasure and a stimulus; but alas, as things are at present, even though many had the wish, they would not know to whom to send their money, and for their sakes I mention what I could wish you would have in type for every issue of your periodical, that the Treasurer's address is, ROBERT CHRISTIE, Esq., *Rosebank, P. O.*, and that the smallest contributions sent to him, *post free*, will be thankfully received, and duly, I may add, acknowledged in this magazine.

Excuse this long letter, and believe me to be,

ANOTHER WELLWISHER.

[We beg to assure all concerned that nothing would afford us greater pleasure than publishing such intelligence respecting the pecuniary affairs of the Church, as duly authorized persons may be pleased to send us. The Magazine exists for the public good.]

CHURCH SUSTENTATION.

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

SIR,—I am sorry to understand that our Church is getting into a state of pecuniary embarrassment. May I be allowed a very small portion of your space for saying a word on the subject? Better times, I hope, will soon come; and the means used for extricating us, I trust, will be successful. It is my humble opinion, that many of our congregations—some of them neither small nor poor—have not been doing their duty, and I cordially approve of the efforts made to stir them up. But excuse me for saying that there is room for improvement on both sides. The labourer is worthy of his hire; but observe, it is the *labourer*. Of what is a self-conceited, trifling loiterer worthy? Or, supposing a well-meaning man to be destitute of skill or capacity for labour, he is certainly not to be blamed, but should meet with sympathy and kindness; still it will not do to put him forward as a *labourer*, and expect that he is to receive *hire*. Nothing can be more just than a fair day's wages; but it should be for a fair day's work. It used to be a common saying, that if a man could do nothing else, he might teach a school. I hope this enlightened age is not going to bounce on the discovery that there is a still lower depth, and that if a man cannot even teach a school, he may still earn his bread as a preacher. Presbyteries have great responsibility in the matter. They admit young men to the Hall; they examine, and license, and receive those licensed elsewhere; and if there be not great caution observed, the whole blame of failure must not be thrown on the congregations. Some of our Presbyteries are very small. Several preachers, who have done great damage to the Church, have been received by a Presbytery consisting of scarcely more than a Moderator and a Clerk; or perhaps I should have named the Clerk first. The Synod, I think, should make some new law on the subject. The substance of what I have to say is, let the congregations, by all means, be urged to pay handsomely, but give them something deserving of handsome payment. Anything very fine is not wanted; but let us have a plain, common-sense exhibition of Christian truth and duty. Though I thus speak,

I am,

A FRIEND.

Reviews of Books.

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

(Concluded from page 306.)

From the beautiful and correct sketch of Dr. Stark's character, given by his biographer, we make a very few extracts:—

* Errata in part first, page 302, line 16 from foot, for "eighteen" read "eight." Page 365, line 7 from top, for "1831" read "1841." Page 305, line 25 from top, for "late" read "last."

"The prominent characteristic of his mind, it ever appeared to me, was a certain massy strength; not the strength of impetuous action, of fervid energy gathering force from the very rapidity of its advance,—but of repose and impregnability. As his name was, so was he, *stark*, stout, strong. His character had much of the rock in it. It was what you could lean on. Your heart safely trusted him. This quality of stable power attached equally to his intellect and his affections. His judgment had a wide grasp; and his convictions, settled on a comprehensive and broad view of truth, took their seats in his soul, like the solid hills. He formed opinions deliberately; and, when he gave them utterance, they had the maturity and pith of manhood about them. * * * His feelings flowed like the deep river, quiet from the very fulness of its waters. And in him this strong thought and feeling grew up together. His robustness of intellect did not dwarf his emotions. His mind stood like the firm oak's trunk, but not that trunk, barren, rugged, sapless,—but bracing, virescent, graceful, inviting to rest under its grateful shade. * * * He had a very wide and discriminating knowledge of human nature. The workings of the endlessly varied motives by which men are actuated he must have carefully studied. He possessed a quick and keen insight into character.

"A fresh and vivid sympathy with youth was, indeed, another prominent characteristic of Dr. Stark's nature even in advanced age. Young men always found him open, considerate, affable. He put you very soon at ease with him, and in the most natural way led you to feel as if he quite regarded you as an equal. More than one have wondered at the frank condescension,—the franker and the greater that it never seemed condescension, and really was but native hearty kindness—which bridged at once the chasm between the wisdom of his gifted age, and their own youthful inexperience.

"He had a high and scrupulously delicate sense of the honorable in human feelings, and a corresponding dislike of the little and the mean. In the intercourse of society, he was considerately and kindly urbane. He had an instinctive regard for the substantial courtesies of life. Without the superficial polish of mere etiquette, he was every way gentlemanly in the sense in which the epithet may be honorably applied to a Christian man.

"As a preacher, and in the class to which he belonged, Dr. Stark was equalled by few. His sermons were expansive, full of matter, rich, savory, searching. There was a peculiar felicity in his exhibitions of the way of salvation to the perishing sinner. Nothing could be more lucid, simple, affecting or persuasive. His manner was admirable. His tone, emphasis, and gesture were throughout natural, correct, impressive. A well known master of elocution was accustomed to speak of his pulpit address as the best example he had met with of effective natural oratory; and, when occasion presented itself in Glasgow, advised his pupils to go and hear Dr. Stark.

"His personal religion was sincere, manly, progressive. In his declining days piety shone in his whole character with peaceful, winning lustre. He was a man of prayer, and of steadfast holy principle. He lived daily on God's word. He had clear, full views of the gospel, and fed his own soul with the truth he preached to others. He was submissive in trial, and solicitous to profit by it. He admired the character of the blessed Saviour. He gloried in the cross. He was truly, as we believe, a servant of Jesus Christ, ripely furnished through divine grace for every good work."

These extracts, which might have been more extended, are happily descriptive of the character and activities of this eminent minister. Were it necessary, the writer could add to the description from his own knowledge. For he had intimate acquaintance with Dr. Stark for many years; and he always loved and venerated him as standing in the foremost ranks, for talent, learning, piety, benevolence, and other excellencies of character which could not but command respect, and endear him to all who had the pleasure of his friendship. Often he heard him preach, but never without admiration, and he trusts without profit.

To do justice to the work under notice, we present the few following extracts from the sermons :—

FROM SERMON ON DIVINE INFLUENCE.

“‘I will be as the dew unto Israel.’ The comparison in the text suggests the mysterious manner in which the effect is produced. We know that in a certain state of the atmosphere, the vapor which is exhaled from the earth is formed into dew—into innumerable small drops, sparkling on the blades of grass and other plants; and the result is their growth and fruitfulness. But how mysterious to us is all this! How and why is it that these things are so? All that we know amounts only to this, that from certain appearances or effects certain other appearances or effects follow. ‘The wind,’ says our Lord, ‘bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.’ The nature of that influence which produces the new creature—which sweetens the bitter fountain that sent forth, and could send forth only bitter waters, so that now it sends forth sweet,—how that influence acts on the mind so as to transform its moral character, yet leave it in the full possession of its natural freedom, we know not, and perhaps may never know. A thought casually thrown out, a verse of the Bible, which a man has read or heard a hundred times with perfect indifference, now lays hold on him, he tries to shake it off, but he cannot, it lies down with him and rises with him, it suggests other thoughts, other truths,—leads him to the Bible—to his knees. It puts another spirit within him. Now, why and how is all this? We cannot tell. The invisible God is dealing with this man, but the reasons and manner of his communings are a mystery which we labor in vain to penetrate. The same truth which searches this man’s heart, which brings Christ near to him and him near to Christ, excites no interest whatever in his neighbor sitting by his side. That neighbor is not even listening to it, is occupying his mind with something else, or perhaps is asleep. Whence this most important of all distinctions? How shall we account for it? Let us imbibe the spirit and copy the exercise of Christ expressed in the following humble, adoring ascription of praise to his Father, and surely the reason that satisfied Christ should satisfy us: “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.”

FROM SERMON ON THE REDEEMER’S AGONY.—Luke xxii. 44.

“Surely to the contemplation of such a scene we should come with profoundest reverence. Not without humility and godly fear should we look into the interior of Christ’s pure and mighty mind when ‘the pains of hell gat hold on him, and he found trouble and sorrow.’ This agony he endured, not in the temple, not in the guest-chamber, but in the garden of Gethsemane, and in a sequestered spot in that garden. Only three of his disciples he permitted to accompany him thither, and he had scarcely announced to them the anguish of his heart when he retired to a little distance even from them. It was night; they were heavy with sleep; and I know not that this agony was witnessed by any but invisible beings.”

FROM THE SAME SERMON.

* * * “The communication of the comforts of the divine favor to him were now suspended. In God’s favor is life. A lively sense of his love is effectual to sustain and cheer the heart under the greatest calamities. It was this which enabled many a martyr to sing amidst tortures and flames. The consolations of God’s love were poured into their hearts, and they rejoiced with joy unspeakable and full of glory. But such consolations Jesus was not now permitted to taste. They all were withdrawn and withheld. ‘My God, my God,’ he exclaimed, ‘why hast thou forsaken me?’ How heavy have been the troubles of a child of God from this cause! Compared with it, all other afflictions were felt as light. What can he enjoy if his Beloved has withdrawn himself and is gone, if a thick cloud rest on his soul which effectually intercepts the light of that countenance whose benignity creates the blessedness of heaven? What evil did the holy Psalmist

most earnestly deprecate?—that God would not cast him away from his presence. What loss did he most deeply deplore?—the loss of the enjoyment of God's favor. And what blessing did he most earnestly supplicate, as in fact including and securing every other?—the restoration of the joys of God's salvation. If the saints feel so deeply in the hour of desertion, what must have been the anguish of Christ under the hidings of his Father's countenance? Who could form so comprehensive an estimate as he, of the worth of God's favour? Who ever valued it, and delighted in it, as he did? Who ever loved God with so much ardor and tenderness as he did? Who ever rested in him with such complacency as he? O, then, what must he have suffered, when that fellowship, which is the solace of every holy heart, was interrupted, and all its joys withdrawn—and withdrawn, too, at the moment when sins past reckoning compassed him about, and when his mind was fixed down to the contemplation of objects to which his whole nature was infinitely repugnant? O what mighty workings of faith were necessary for maintaining his confidence in God and his love to him in these circumstances—amidst the grief, consternation, and horror, arising from the presence of enormous guilt and the absence of the manifestations of God's favor? Those saints can enter best into the Savior's sufferings from this cause, who are at once the most sanctified, and who have experienced the privation of Divine comfort in seasons when these might be most needed, and the tormenting fears and anxieties which thence originated." * * *

THE HAND-BOOK OF TORONTO; *Containing its Climate, Geology, Natural History, Educational Institutions, Courts of Law, Municipal Arrangements, &c.* BY A MEMBER OF THE PRESS. 8vo., pp. 272. Toronto: Lovell & Gibson, 1858.

This very handsome volume, which has been presented to us, scarcely falls within our range, but being not only printed, but written, we suppose, in our own city, we cannot do less than introduce it to the notice of our readers. It will be seen from the title that a pretty extensive field is embraced, and that much more than Toronto is included. In treating of such a multiplicity of subjects, the author acknowledges his obligations to persons eminent in the several departments, and names Sir William Logan, Professor Hincks, Mr. May and Mr. Couper. The coöperation of such distinguished men is fitted to give the public security for the ability and faithfulness with which the work is executed. Much of it will be interesting and useful to general readers, but strangers visiting Toronto will find it specially serviceable to them, and will receive from it a great deal of minute, exact, and we believe, generally correct information respecting whatever is fitted to attract their attention in the metropolis. On such a multitude of subjects there will, of course, be a diversity of opinion. The author seems to anticipate that he will not carry all suffrages. "I have endeavoured" says he, "to walk through the city with my eyes open, and have formed my opinion of men and things as they presented themselves to my own observation, altogether irrespective of what the impressions of others may be, and in so far as I can judge I have endeavoured to give my own impressions to the public." We should add that the book is beautifully got up, and contains a handsome map of the City, and a plate of the Exhibition Building.

FUNERAL SERVICES AT THE DEATH OF THE REV. JOHN PEDEN ;
An Address at the Funeral, BY THE REV. JOHN CAIRNS, D.D.,
Berwick; and a Sermon on the Sabbath following, BY THE REV.
 WILLIAM RITCHIE, *Dunse.* 8vo., pp. 23. Berwick-on-Tweed :
 George Lauder, 1858.

The title of this small publication announces the mournful occasion to which it relates. Mr. Peden, who is described as an excellent man and minister, was born at Newmilns, Ayrshire, on 31st May, 1811, and ordained on 3rd July, 1838, at Glasgow, where he laboured faithfully amidst much discouragement, for upwards of three years. He was inducted at Berwick on 22nd February, 1842, and after a lingering illness died, full of faith and hope, on the 11th June, 1858. We regret that want of space prevents us from prolonging this notice, but both the Address and the Sermon, we may say, are worthy of the eminent persons by whom they were composed.

Missionary Intelligence.

CALABAR.

Rev. H. M. Waddell's Departure.

The week before we took our departure, all but one of the church members who were absent at market or farm, returned to town, lest we should go away without their seeing us again, and remained till after we had sailed. Glad was I that they did so, for I had many things to say to them all, both in private and in public meetings. Much to my satisfaction, though without my knowledge till it was all done, they made a collection among themselves for the mission treasury, some giving palm-oil, and others brass rods to buy oil, which young Eyo arranged to have paid in England, the produce of palm-oil he was shipping home, to the amount of £71. I had not suggested the measure. It was quite spontaneous on their part, a free-will offering to the Lord, for the benefits they had received from him by the gospel of his grace, which our mission had brought to them. Besides the freedom and heartiness with which this thing was done, several other circumstances of it pleased me. *First*, That young Eyo's contribution was by far the largest, as was most proper, he being most able to give. *Second*, That all the other contributions were reasonably proportioned to the ability of the givers. *Third*, That so many of the members and catechumens gave more or less. *Fourth*, That some who had not yet joined the church also contributed.

We had got our luggage packed up, and the heavy part of it sent down the river, on the 25th May, and we purposed to go down ourselves to Duke Town the next day, to await the arrival of the mail steamer, which usually came in about the 27th or 28th of every month. To our surprise, that very night, after dark, some in the house thought they heard the signal gun, and some additional lights were visible at Duke Town mission-house; but the signals were indistinct, and we were uncertain, till messengers, whom we had sent, returned at midnight with word that the steamer had arrived, and would leave again at six o'clock in the morning. This was an unexpectedly sudden call. We had not retired to rest, and could no longer think of doing so. Though we thought everything was ready, yet it was a hurry at last; for we had to call both at Old Town and Duke Town, to see some of the beloved friends who could not meet us on board ship; and we had to leave our place very abruptly soon after midnight, under circumstances of affecting interest not to be forgotten. Parting from Mr. and Mrs. Goldie, Mr. and Mrs.

Robb, Mr. and Mrs. Hamilton and others, in the love of God—some of them only recovering from serious illness, the last mentioned just delivered that same night of an infant son,—we were followed to our boat, not only by the house boys and girls with many tears, but by the best of the young people of the town, and by the faithful women also, among whom the word had quickly spread that we were going away. They were all very sad, and some could not restrain their loud weeping.

We called at the king's house as we went down the street, and found him sitting in his state-room, waiting to see us ere we left. Some words which I addressed to him, affectionate, faithful, and solemn, as to things past and things to come, he heard with much feeling and with tears in his eyes. My heart was full as I looked on him, and thought that he was not yet saved; and he perceived my emotions, as I told him my fears for his eternal interests, and warned him of the coming judgment, when we should both stand before God, to give an account of how we had preached and heard his great and holy Word. He promised to take care of the mission, and to deal truly and kindly with all the members of the church, as a father cares for his own children. So we parted after our long and close connection.

The Creek Town young men, from whom we had already parted with so much feeling, could not be satisfied without seeing the last of us, and followed us down the river at dawn of day, saying that they must accompany us to the ship, as Paul's friends did him; and truly the gathering of the "Mission family," black and white, on the deck of the steam-ship that morning, was such a company as might well cheer our hearts under such affecting circumstances. We felt the separation more than we could speak in the hurry and excitement of adieus and shaking of hands for the last time, though well used to these tender scenes; but most of all when friends were in their boats and canoes, and gave us the last wave of their hats as they pushed for the shore.

Now we are off. Farewell, Calabar! We leave you without shame for the past, and without fear for the future. We thank God that he counted us worthy to send us with his gospel here, and that he sent us not in vain. To his name be the glory. "The people that sat in darkness have seen a great light; and to them who sat in the region and shadow of death, a heavenly light has sprung up." The work of God, begun in Calabar, will go on increasing, widening, deepening, and strengthening from year to year, and from age to age, till the consummation of all things, when the Redeemer shall thence have gathered thousands and millions of gems into his mediatorial crown.

There were several other passengers on board, some from Bonny, two from Calabar, and one from another part of the coast. All were supercargoes, and some of them hostile to missionaries, repeating absurd and ridiculous tales about them. One of those from Calabar was a ringleader among our opponents there. At first, of course, we did not feel very comfortable; but we treated with silent indifference remarks plainly referring to ourselves or our work, though some of them were hard to bear. Two of the gentlemen, however, discouraged the others by silence. As a check to anything worse, and a means to discover something better, I asked the captain of the steamer, McIntosh, to be allowed to give thanks—*Anglice*, "say grace,"—when we sat down to table, which he at once agreed to, and which was observed all the way home.

Going round by Kamaroons, where Mrs. W. and I spent half a day ashore among the Baptist missionary friends very pleasantly, we got to Fernando Po on Saturday morning, and remained there till Sabbath evening. The Sabbath was spent among the Baptist missionaries in quiet conversation and reading. The Spaniards had anew declared their authority in the island. A Spanish frigate was in the harbour, a Spanish Governor was ashore, and with a lot of popish priests had forbidden the exercise of public religious services except those of the Church of Rome. The Baptist missionaries yielded under protest, and had no church or school meetings, though several in private. This was perhaps all they could do. But I was sorry that there was no public worship, so far as I could see, on board any ship in the harbour, though British men-of-war and merchant vessels, besides the mail steamer, were there. I offered my services to conduct public

worship on board the latter; but they were declined, for fear of coming into collision with the Spaniards,—a fear which I thought totally groundless.

At Lagos we received four new passengers for England, three of them very superior and agreeable men,—Mr. Campbell, our consul for the Bight of Benin; Mr. Clarke, an American Baptist missionary; and Mr. Davis, surgeon, R.N., of the Niger expedition, who had crossed the Yoruba country by Abeokuta to Lagos, from the place where his friends and companions encamped after the loss of their vessel, 600 miles up from the sea. From these gentlemen I received much new and interesting information about that region of Africa, which seems already much advanced in a native civilisation, and is one of the most promising fields in Africa for commercial, philanthropic, and evangelical enterprises.

Before leaving Lagos, I must notice the great and good change which has taken place on that town and country within the last ten or twelve years. Formerly, only slave ships could be seen lurking in their hiding-places in the Bight of Benin. Now, when we arrived, we found thirteen merchant vessels, mostly ranging from 200 to 500 tons; and during the three days we lay there, four more came to anchor. A third of these were from Hamburg. Formerly no palm oil was shipped here; last year there were about five thousand tons; no cotton formerly, last year one thousand or twelve hundred small bales, with a prospect of that quantity being nearly doubled this year. So great has been the improvement of that wide region of which Lagos is the outlet, since the slave trade was effectually repressed there; and so great will be the corresponding mischief and desolation if the slave trade be revived, even under its new and deceitful designation of a free emigration, whether French, English, or American.

Finding we had now a preponderance of the class of passengers favourable to religious services, we proposed to have evening prayers in the saloon regularly between tea and bed-time. The captain, when asked, had no objections if the passengers were all agreeable; and the latter, for the most part, we found well disposed to the measure. So Mr. Clarke and I alternately engaged in this duty till we got to Sierra Leone, when another brother joined; and we were enabled, notwithstanding some difficulties, to keep up the service till we reached Plymouth.

Among the passengers who came on board at the other places where we stopped on this part of the coast, was a Spaniard going to Teneriffe. His appearance would not have led me to suppose he was the supercargo of a slave ship, as I learned afterwards was the case, in the capture of which lately, by one of our cruisers, he had lost much money. He was a tall, mild-looking, plain, quiet, reserved man. His circumstances on board, and being without books in his own language—for he could not speak English, and only one of the passengers could speak Spanish—might account for his always sitting solitary. So I got to my luggage in the hold, and found a Spanish Testament, which I presented to him. He received it very gladly and thankfully, and asked me to write my name in it; and he read much in it every day afterwards. Perhaps the Lord may graciously have mercy on the man, and bless his own word to bring him to repentance and salvation.

At Sierra Leone we stopped nearly three days; and, while there, Mrs. W. and I were hospitably entertained on shore by Mr. McCormack, one of the early colonists, and now perhaps one of the oldest residents in the town, a man who fears the Lord, and serves him in his generation. There we got many passengers of various colours and various nations. Some of them were people of God, and some the very reverse, while others were decently indifferent. Among the first class were the Rev. Mr. Jones, of the English Church Mission, his wife, and children. He had been at Calabar some years ago, and I had also met him at Sierra Leone on my way out last time. So we were not unacquainted. He of course readily agreed to take part with Mr. Clarke and me in keeping up evening worship in the cabin. Another was Mr. Peter Nichol, a black man, commonly called Calabar Nichol, because he spoke the Calabar language. He had been sold in his youth as a slave, rescued from the slave ship, put to school at Sierra Leone, had enlisted in the West India regiment, advanced to be a sergeant-major, returned from the Bahamas, and settled in Sierra Leone, engaged in trade, and prospered. He was at Calabar some years ago trading on his own account; learned the sad history of his mother and sister, victims of native superstition; found the son of the latter

in Duke Town, ransomed and adopted him, and took him to Sierra Leone to give him his education. He was now going to England on business of his own, as a cabin passenger, in company with the best on the coast—magistrates, consuls, doctors, merchants, etc., English, French, German, Dutch and American, and treated by all but one, and he of no repute, with the same respect as any other passenger.

Inconveniently crowded as we were, additions were made to our numbers at Teneriffe. One of these was a very interesting boy, whom I met in the hotel ashore, and presented with a Gospel by Matthew in Spanish, as he could not read or speak English well. He seemed much pleased to get it; and his father, an English gentleman, thanked me heartily for giving him it. He was going to England to be educated at a Roman Catholic college, though his father was a Protestant; for his mother, a Spanish lady, lately deceased, had made it her dying request that her son should be educated in the Romish faith.

But, you will ask, "How did you get on with such a mixed company all this time at your evening worship in the saloon?" Well, we got on better than I could have expected, for the Lord was with us. The first and second nights after we left Sierra Leone, some of the new passengers were sick, and we had our evening duty without interruption, and with even an augmented company. Ere long, the cards were brought out, both mid-day and evening, and six or eight seemed devoted to that amusement. When it came to our hour for evening prayers, and they occupied the cabin table, some fears were expressed that they would not give way for us; however, they did, when I calmly and politely said to them, "Gentlemen, I hope you will have the goodness to intermit your playing for half an hour, that we may have our evening prayers as usual." Some of them demurred a little, but ceased playing, and retired while the praying company came in. We would have liked better had they remained and joined us. Next night the same course was pursued by them and by us. They yielded, some gracefully, and remained, some with reluctance, and went up on deck, murmuring so as to be overheard—"This is too much of a good thing." After that, for several nights, they waited not to be asked, but knowing the hour, ceased playing of their own accord, and left the cabin vacant for our use—resuming their games, however, as soon as we retired. We then hoped that things would go on smoothly among us, comfortably and profitably, for the rest of our way: but were disappointed. A spirit of opposition began to grow among them. They seemed inclined not to give way to us, and made remarks, I was told, unfavourable to myself, whom they called, much to my amusement, "the old gentleman," and hostile to our proceedings, as presumptuous and obtrusive. People could pray in their own berths, they said, and better privately than ostentatiously. No need to make a show of our religion. It was not usual in a passenger packet to have prayers on board every day. Such remarks overheard by some of our friends, and repeated to others, weakened some who I thought would not be so easily shaken, and who seemed inclined to give way before the rising opposition, saying, that we could not force our religion down people's throats, and they did not like to have any row, would not dispute the point, and we had better cease quietly. I urged, however, that we should not consent tamely to shut our Bibles so soon as others pulled out their cards; that we had a full share of the passengers with us,—in fact, more than they had with them: that we had an equally good right to the use of the cabin for our purposes as they had for theirs; and had enjoyed it so long before they came on board, that they could not with decency deprive us of it; that the honour of our Lord and the good of our own souls, and those of our fellow-passengers, as well as our safety on the voyage, should all induce us to persevere, and that, maintaining our ground mildly and firmly, and going on unobtrusively as heretofore, I felt assured that the opposition would soon die out. But though otherwise, we should not give up while we could go on, nor acquiesce in our expulsion. So it was agreed that we should not again ask them to desist, nor give them occasion to refuse us, but go to the cabin table at the regular hour, put down the Bible, and sit there, and let them see that we were waiting on them. That was to be the decisive night, and the Lord made the crooked place straight before us. As soon as we mustered, the others ceased playing, sooner than on some previous nights; and instead of scattering to their berths, or to smoke on deck, remained in the cabin, and joined, so far as outward decorum might indicate, in our worship, hearing the Word of God

and our prayers for them as well as for ourselves. After that no opposition was made, and no idea entertained of giving up our evening prayer-meeting, and we enjoyed the presence of God, and liberty of worship all the way home.—*U. P. Missionary Record.*

Ecclesiastical Notices.

ADDRESS ON THE SELF-SUSTENTATION OF THE CHURCH, AND THE BEST MEANS OF ATTAINING IT.

To the Ministers, Elders, Members, and Adherents of the United Presbyterian Church.

DEAR BRETHREN,—At the meeting of Synod in June last, the following resolutions were unanimously adopted:—

1. That an Address on the self-sustentation of the Church, and the best means of attaining it, be drawn up, and read from all the pulpits:—that it be printed also, and circulated throughout the Church, one copy of it at least to be furnished to every household connected with the Church either by membership or adherence.
2. That (as already recommended) a Missionary Society be formed in every congregation of the Body, and Collectors appointed to

take up subscriptions monthly or quarterly, as may be deemed most convenient for the people.

3. That the existence of such a Society in the congregations requiring aid, be a condition of their receiving supplement out of the Mission funds of the Church.

4. That Presbyteries be instructed to bring these resolutions under the consideration of the congregations within their bounds, and afford them every encouragement in carrying them out.

In accordance with the first of these resolutions this Address has been prepared, and it shall consist, chiefly, of an explanation and enforcement of the three last. But we shall commence with a brief

I. STATEMENT OF THE CASE.

The self-sustentation of the Church is, intrinsically, a subject of the greatest importance; and in the present circumstances of our Church, it is of *immediate urgency*. Her character is at stake, and her very existence as a Missionary agency in this Province is imperilled. The support hitherto received from the Parent Church has been withdrawn, and if the deficiency of funds thus caused is not made up, many most promising Stations must be abandoned, and the interests of not a few regularly organized congregations materially damaged. Our very Missionaries it will be out of our power fully to employ. Year after year have we been sending across the Atlantic the cry, "come over and help us," and promising to those who should respond to it all due support and encouragement. In answer to our cry an unusually large number of Ministers and Preachers *have* come over; and shall we now say to them, We have abundance of work, but no pay for you? Is such a thing for a moment to be thought of? Will you allow it? "Forgive us this wrong."

The step taken by the Church in Scotland in throwing us on our own resources,

may appear very inopportune; and so, doubtless, it is; but none of us can call it premature. She has been a good "nursing-mother" to us for 26 years, and it will be a reflection not on her, but on us, if at that age we cannot stand alone; if, the moment her arm is withdrawn, we exhibit the helplessness of infancy. Whatever regret may be felt, and with some of us it is deep, that we had not the honor of *declining* her further aid, we have no ground of complaint in that she has withdrawn it. We have reason only for gratitude on account of the fostering care that she has exercised over us for the last quarter of a century. And what a return will it be for her generosity to us, if, through our niggardliness, congregations which she had gathered, are scattered; and fields which she had cultivated are left to go to waste? What a stigma would this leave on us as a Church? How could we expect the blessing of God to rest on the fragment that might survive?

In speaking thus, dear brethren, we do not overlook, nor underrate the *pressure of the times*. Sympathy with it would lead us, if we could, rather to lessen than enlarge our demands upon

you. But we have no choice; and if apology were needed, surely the urgency of the case supplies a sufficient one. Moreover, we do not ask anything of those who have nothing to give. "It is required according to what a man hath." But this is required in times of *adversity*, as well as of prosperity. No amount of pressure can absolve from this obligation. General, besides, as the present pressure is, there are some of you who feel it comparatively little. Do *ye* your duty, and your increased liberality will make up the "lack of service" of those by whom it is more severely felt. Be thankful that you are in a position to "stand in the breach" at such a time, and remember that soon circumstances may change, and the abundance of others be required as a supply for "*your* lack of service." Some of you may feel it to be your duty rather to *diminish* than increase your Missionary contributions at present. If so, by all means do it, but remember that all the other *items* of your expenditure must be curtailed at the same time and in a similar ratio. So long as you keep up any of these on the old scale, you have neither plea nor apology for reducing the others. This were to "rob God" to pay your fellow men, and pamper yourselves—a species of robbery which is not the less criminal that it is very common. Be conscientious,

then, in giving what you can *still* afford to the cause of Christ. It will be as acceptable to Him as when the sum was larger, and it will bring down an ampler blessing on what is left for your own use; for it is as true as God has said it, "there is that giveth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." Times must be very bad, indeed, with those of you who have *nothing at all to spare for Christ's cause*—not even the widow's farthing from your week's earnings. In that case, we don't ask it; but if you can afford one farthing a week, we shall accept it most thankfully, and even that will aid us materially in the present emergency. A farthing a week! Why, this is one shilling and a penny a year, and *that is more than the members of our Church are now giving, on an average, for her Missions*. That would produce £340 annually, whereas the entire fund raised for the Synod's Missions in 1855 was only £298. "We speak this to your shame." We speak it also for your encouragement—to shew how the very smallest sums, when given by large numbers, swell up; and also to bespeak a favorable reception for the scheme now to be submitted for securing the self-sustentation of the Church, which proceeds on this principle.

II. SYNOD'S SCHEME TO MEET THE CASE.

Let all the congregations in which a Missionary Society does not already exist, hold a meeting for organizing one. Let a Committee of Management be appointed, with a staff of Collectors; and all experience proves that the young ladies are the most zealous and efficient in this department of duty. Let the Committee divide the congregation into a convenient number of districts—not too large—and let two Collectors be appointed to each—an arrangement which, besides other advantages, provides that the subscriptions shall be taken up by the one, should the other be prevented by any necessary cause from doing so. Let the subscriptions be taken up *monthly*, if possible, but not less frequently than *once a quarter*. In country districts once a quarter may, perhaps, be considered often enough; but in all towns and villages a monthly visit can involve no hardship, and will be found the most productive. To secure regularity, let intimation be made

from the pulpit on the previous Sabbath, of the time when the visit of the Collectors may be expected; and let the money be handed in to the Treasurer at the first Missionary prayer meeting after it has been collected, when the amount may be announced for the encouragement of those present.

These details may seem minute; but more depends on such minute details than many think. *System* is quite as important as liberality. For want of it, many congregations that might render material assistance to the cause, have hitherto done very little. So far back as 1843 this scheme was first recommended. In 1849 the recommendation was renewed in these more peremptory terms: "that the Synod take order that the existing recommendation be carried into effect, viz., to have a Missionary Society formed in every congregation, either in place of, or in addition to, the annual collection." It is now drawing towards the close of 1858, and no Missionary Society has yet

been formed in many of our congregations. Some of the oldest and ablest of them are, to this very day, satisfied with "an annual collection;" while others do not give even that. We put the most charitable construction on the neglect of those congregations, when we ascribe it to the want of a scheme; and now that this is supplied, we trust that they will make up for their past inaction by the promptitude and energy of their present movements. We wonder how any Christian man, or any Christian congregation, can think that they discharge their duty to a cause so sacred, by an annual collection! Are there any of our people who content themselves with an *annual prayer* for the Missionary cause? Have we not been taught by our Lord to pray for it *every day*? And what consistency is there between this and collecting for it *once a year*? What are prayers, so supported by practice, worth? An annual collection as the only source of Missionary revenue, is obsolete, years ago, in all active and earnest Churches. Years ago, it has been condemned by our own Synod.

Let it now be universally superseded by the Missionary Society, and see how much more productive it will prove.

What does the annual collection produce? We strike a high average when we say £3. Now, assuming that there are 100 members in the congregation, how much is this from each of them, on an average? Not 7½d. in the year, or somewhere about *one half-penny* in the month! Suppose now that a Missionary Society were organized, would wealthy or well-to do people offer the Collectors a half-penny a month? \$1 or \$2 would be liker the thing in some cases, and in others 50 or 25 cents. But let us take the very low average of 7½d. each, per month, what would that same congregation raise in the year? £37 10s., instead of £3 as before; and this without the help of the *adherents*, whose collection was included in the latter sum trifling as it is. What a gain to the Missions of our Church! And no loss to the congregation. Loss! Their enlarged liberality would, in many ways, return into their own bosoms, besides all the good that it would do to others.

III. ADOPTION OF THE SCHEME, THE CONDITION OF RECEIVING SUPPLEMENT.

The design of the scheme being to set *all* to work, and to keep them *always* at work, the co-operation even of the supplemented congregations is stipulated as the condition of their participating in its fruits. Is it said that what these congregations raise for Missions, will just be so much withheld from their own support? This does not by any means follow. But let us suppose that it did, and that a supplemented congregation raises £5 a year for the Mission fund, and receives £20 out of it, the question is, Would it not be as well that that congregation should appropriate these £5 to its own purposes, and take only £15 out of the Mission fund? We answer emphatically, No! It is better, better for itself, and better for the Church, that it should *give* as well as take, than that it should take only, without giving. Congregations need *training* as well as individuals, and they should be trained, *from the very first*, to Missionary work; and surely the lesson "freely to give" for the spread of the Gospel, can, with all the better grace, and all the greater effect, be inculcated on them, that they are, themselves, at the same time, "freely receiving" for its support.

Missionary Societies in supplemented congregations may not raise a great deal. But "who hath despised the day of small things?" saith the Lord. If He hath not, why should we? Despise it! No! Let us rather hail it as the precursor of a coming day of great things, when these *supplemented* shall become *supplementing* congregations, and attain a degree of strength, activity, and zeal, that they never could have reached without the reflex influence of a Missionary Society among them. For it is a great mistake to suppose, and a specious fallacy to say, that contributing for Missions will hurt the ordinary income of any congregation, however weak. Facts demonstrate the very reverse. The statistics of our own Church put it beyond a doubt. Look into them, and you will see that those congregations which give most to Missions, are the most generous also in the support of their own ministers; and that the smallest stipends uniformly go along with the lowest amount of Missionary contributions. Look again into these statistics, and you will see some old and able congregations giving much less to their ministers than others that have been but recently form-

ed, and that organized at the same time, or soon afterwards, a Missionary Society. In making this stipulation, therefore, with its supplemented congregations, the Synod imposes no hardship

upon them, but only prescribes a course which it is as much for their own advantage as for the good of the Church that they should pursue.

IV. AGENTS FOR ORIGINATING THE SCHEME, AND SUPERINTENDING ITS OPERATION.

1. *Ministers and Elders.*—You should be patterns to the flock in all good things; and your influence may be most beneficially exerted in various ways, both in obtaining a trial for the scheme, and securing its efficiency. Much will depend, especially, upon you—the Ministers. Its adoption or rejection, its success or failure, is, to a great extent, in your hands. Which of your people would presume to move in such a matter if you stood aloof? Or for what success could they hope, with your influence, though it were only negative, against them? Hence our anxiety to secure your co-operation in introducing the scheme, and reaping its rich fruits. Give us this, and we fear not failure. Refuse it, and we can scarcely hope for success. But the Synod, admonished by former failures, now calls, also, to its aid in this matter.

tions are explicit, and let your obedience to them be strict, and uncompromising. Enquire whether the recommendation of Synod is being carried into effect in all the congregations within your bounds, and in cases where it may be neglected, remind them of their duty and stir them up to its performance. Even if it should not be necessary that you interfere for the organizing of Societies in any case, there is most important work for you to do in superintending them, when organized—in visiting them occasionally, inspecting their machinery, encouraging their Collectors and other officials, and in stimulating their contributors. For these and similar purposes, it were well that a small Committee were appointed in each of the Presbyteries. This is the case in the parent Church in Scotland, and the arrangement has been attended with the most beneficial results.

2. *The Presbyteries.*—Your instruc-

V. MODERATE ESTIMATE OF THE ANNUAL PROCEEDS OF THE SCHEME IF ADOPTED.

In a former estimate of what one of our earlier and abler congregations might be expected to raise, on the new scheme, we supposed each member to give on an average 7½d. a month; but now that the whole Church is to be included in which are many struggling congregations, in new localities, we shall, in the first instance, rate each member at only 3d. a month; and what would that produce in the year? According to the statistics of 1855—the latest within our reach—there were 6288 members in the Church. Striking off the odds in name of those who are either unable or unwilling to give anything, this would be the state of the case:—

the members, while the other half is retained at the former average of 3d. each, per month. Now, what would this produce? Let us see.

6000 members, giving 3d a month, or 3s. cy. a year, each, to the Missionary Society..... £900

3000 members, giving, on an average, 1s. 3d. a month, or \$3 a year.. £2250
3000 do 3d. do, or 3s. do... 450
288 do unable or unwilling to give any thing..... ..

Total Missionary income.... £2700

But many of our members could give far more than 3d. a month or 3s. a year. Some could give a quarter or half dollar as easily as others could give 3d., and some \$2, \$3, \$4, or \$5, as easily as others could give \$1. The average of these sums is nearly \$2, but for this we shall compound at the low rate of one quarter dollar, each, from the one-half of

This sum may startle, and we hope it will stimulate you; but you must all acknowledge that the calculation on which it is based is exceedingly moderate. Then, that calculation makes no account of our adherents, who are often as liberal as the members, and who are still more numerous. Were they to give at the same rate, the sum would be doubled; or the same sum could be raised by the members and adherents together, with one half of the effort, i. e., by an average contribution of 7½d. a month from the one-half, and of 1½d. from the other.

If you really wish, then, to maintain the integrity of our Church, to assert her independence, and instead of curtail-

ing at all, to extend indefinitely her Missionary operations, you see how easily all this can be effected;—and with such objects as these guaranteed on the one hand, and threatened on the other, shall any of our people refuse to make so slight an effort, or seek, under cover of *the hardness of the times*, to escape their share of so light a burden? Such, if such there are, must be of a very different spirit from “the Churches of Macedonia,” when, “in a great trial of affliction,” “their *deep poverty* abounded to the *riches of their liberality*,” and if they “know the grace of the Lord Jesus

Christ who, though he was rich, for our sakes, became poor, that we through his poverty might be rich,” they must have felt little of its constraining power. “We speak as to wise men, judge ye what we say.” We speak as to *Christian* men, and shall wait with some solicitude, but more hope, the declaration of your judgment in the practical response given to this appeal.

By order of the Synod, and in name of the Committee on the self-sustentation of the Church.

JAMES GIBSON, *Convener*.

October, 1858.

Along with the Addresses, a few ruled sheets will be sent for the Missionary Collectors in each congregation; and it would be well that the Treasurer of each Society should provide himself with a book ruled on a similar principle, for keeping his accounts.

All remittances to be sent to the Synod Treasurer, ROBERT CHRISTIE, ESQ., Rosebank P. O., and it will be convenient that Societies remit their funds quarterly, or at least once in the half year—to meet current expenses.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

MY DEAR SIR,—

GLASGOW, October 8, 1858.

I have read with much interest the recent notices of the movements towards Union between the Free Church and the United Presbyterian Church in Nova Scotia and in Canada. In Nova Scotia the Union seems all but consummated, and among you the cause is obviously making progress. These facts cannot but be gratifying to all who long and pray for the peace and prosperity of Zion. The sin of schism is a sin of very aggravated character, and its results have been most disastrous in the past history of the Church. You will not, however, be surprised, after the statements I have made in former communications, when I say, that the very depth of my interest in the question of Christian Union makes me tremblingly jealous lest a Union should be formed on any basis but such as shall prove equitable and safe. Are you quite convinced that the Basis adopted by your Committees at their meeting in August is such an one? Have you no fears lest, supposing that Basis to be adopted by the Synods, events may arise which shall necessitate a course of action on the part of some among you that will be regarded as a breach of faith,—a violation of the terms of the compact, by some others,—and thus give rise to mutual recrimination and painful feelings of distrust? Public documents are indeed often made designedly indefinite, because the plans and arrangements embodied in them are tacitly agreed to on the principle of compromise. All is clearly and forcibly expressed that refers to the points about which there is no difference of opinion, and those which are matters of dispute have thrown around them clouds of unmeaning or very elastic verbiage. This practice, so common in the kingdoms of this world, has not been wholly excluded from that region in which “Simplicity and godly sincerity” might surely be somewhat more reasonably expected. Do not suppose that I mean to insinuate that your Committees have not been acting honestly. I know some of them too well as men of high integrity and Christian worth to admit such a thought even for a moment; but when I look at the Basis I cannot rid myself of the impression, that, for the sake of peace, they have sowed what may prove the seeds of future quarrels. The famous passage of the 23rd chapter is not, according to the Committees, to mean this, or that, or a third thing. It might, I think, be asked, What does it mean, that is, what is the interpretation against which the Committees would offer no objections? The commentator who can interpret that wondrous specimen of the wisdom of the Westminster Divines in such a way as to satisfy at once the understandings and the consciences of earnest churchmen on the one hand, and of out and out voluntaries on the other, must be an acute logician and most skilful casuist.

The Kilmacolm Case in the General Assembly, of which I gave you an account

in a former letter, is likely to lead (as indeed it has already led) to important results. A large body of the parishioners, feeling themselves deeply aggrieved by the settlement among them of the Presentee, to whom they were strongly opposed, have applied for Sermon to the Paisley and Greenock Presbytery of the U. P. Church, and steps have been taken for forming them into a Congregation in connexion with that body. There is the prospect of their being a good self-supporting Congregation. And while this has been the result in the parish, the effect of the settlement in other quarters has been significantly manifested. A memorial from a large and influential meeting of lay members of the Church of Scotland, held in Glasgow lately, was presented to a recent meeting of the Glasgow Established Presbytery. In this document the evils of patronage are deprecated, and the unsatisfactory character of Lord Aberdeen's Act, as proved by the Kilmacolm case, is pointed out; and an earnest desire is expressed that means should be adopted for another and better arrangement. If floating straws indicate the direction of the current we may look out for a Parliamentary discussion, at least, on the position and prospects of the Kirk.

We have just had among us another terrible calamity in the shape of a call by the liquidators of the Western Bank of £100 per share, after the preceding one of £25. This, it is understood, will bring utter and immediate ruin to multitudes who imagined that the worst was past. The income of our Churches, both for congregational and missionary purposes, has been and will be seriously influenced.

I am, Dear Sir,

Yours sincerely,

CONFERENCE OF JOINT COMMITTEES ON UNION IN NOVA SCOTIA.

The Committees appointed respectively by the Free Synod and the Presbyterian Church of Nova Scotia to confer on the subject of union between the two bodies, met during September in Halifax. Both Churches, we have reason to know, have been looking anxiously for this meeting, and great disappointment would have been experienced had it been productive of no progress. We are happy to learn that those interested in the object of the meeting have no reason to feel disappointed, but on the contrary abundant cause for thanksgiving to God both for the spirit of fraternal concord which prevailed in the deliberations of the Conference and for the steps unaniously taken.

A Basis has been agreed to. This does not ensure union, but it is the *laying of the foundation*, and should it be well laid and of good sound material, the time occupied in its preparation will have been well spent. The Basis adopted is substantially the same as that published in our August number as adopted by the Committee of the two bodies in 1844. The only difference consists in a very few verbal alterations introduced by the Free Synod in 1846, when it was adopted by that body. It is a token for good that this Basis has been adopted *unanimously* by the Committees to be recommended to their respective Synods.

The Committees, we understand, were not inclined to move quite so fast as our brethren of both Synods in Prince Edward Island Presbyteries appear to wish. One strong objection to a *pro re nata* meeting of Synods was the certainty that such a meeting would be *less fully attended* than the ordinary annual meeting; and certainly it would be both *unwise* and *unjust* to take at a disadvantage the more distant brethren of both Churches, and practically to deprive them of their privilege of taking part in the discussion of the subject at *every* stage of its progress. In resolving therefore to recommend the Basis to their respective Synods, at their next ordinary meeting, the Committees we think acted judiciously. We are persuaded that even the brethren of Prince Edward Island, who are happily so forward in this matter, will cordially acquiesce in the wisdom of the course adopted, when they learn that the Basis which they approved will come before the Synods in June recommended by the Committees; and farther, that other phases of the subject, involving details of a practical character, have been remitted to a Sub-Committee, so that the *whole question* may then be presented and may be remitted without delay to Sessions.

We are persuaded that the union, both in Canada and Nova Scotia, *will ere long be accomplished*. Let it now become a theme for conversation and a subject of *frequent and earnest prayer*. It is not yet *formally* before Sessions and congre-

gations, but certainly it would be cheering to hear that the eldership and people were bidding God speed to our negotiations. *They* will do most for union who are most earnest in prayer, and who display most largely the *pure, forgiving, loving* spirit of the Lord Jesus. In proportion as we become *one with Jesus* in love for truth, for God and for the souls of men, will we be *drawn together* by the constraining influences of the Divine Spirit. "Pray for the peace of Jerusalem. They shall prosper that love thee."—*Christian Instructor, Halifax.*

U. P. PRESBYTERY OF FLAMBORO'.

This Presbytery met at Hamilton, on the 12th of October. A copy of "Arthur's Tongue of Fire," having been put into the hands of each Minister of the Presbytery, as a gift from John Henderson, Esquire, of Park, Scotland: the Presbytery unanimously and cordially agreed that a letter of acknowledgment and thanks be sent to John Henderson, Esquire, for the suitable and excellent gift referred to above, and also for the continued favour conferred upon the ministers by his sending to their several addresses the *Beacon and Christian Times*, a paper peculiarly valuable to us as ministers in Canada, and which is felt to be a very great boon.

The committee appointed to make up a general report of the findings of Sessions on the subject of Union with the Presbyterian Church of Canada, and to prepare a finding on the subject for the Presbytery, reported as follows: "The Sessions of the Congregations of Hamilton, Beverley, Chippawa, Crowland, Dundas, Thorold, Ancaster Village, Ancaster East, and Ancaster West, report in favour of union on the basis of the joint Committee

"The Sessions of the Congregations of Caledonia, Indiana, and Oneida, earnestly desire union, but feel themselves constrained to insist on entire forbearance on all points connected with the power of the civil magistrate in matters of religion.

"The Session of West Dumfries Congregation desire union, but believe that no union can be permanent on the basis of the joint Committee.

"The committee also respectfully recommended to the Presbytery the following finding on the subject: After earnest and careful deliberation, the Presbytery heartily agree to record their gratitude to the great Head of the Church for the measure of progress in this matter so happily attained, and also to express their approval of the Basis as drawn up by the committee, and their entire readiness to adopt it:—It being distinctly understood however, that the Notes appended to the fourth Article be regarded as a part of the document and as expressing the sense in which they understand and receive said article. The Presbytery further desire to express their decided conviction of the practicability as well as desirableness of such a union, and earnestly resolve to do all they consistently and conscientiously can to further its accomplishment."

After discussion, the following motions were made and seconded: 1st. "That the Report now read be received and adopted as the Report of this Presbytery." 2nd. "That the Report be not adopted." Upon which eleven voted for the former and three for the latter motion.

The Revs. Thomas Christie and A. Ritchie dissented from the above decision of Presbytery.

The Rev. Dr. Fervier dissented from the above in so far as it relates to the 2nd article of the Basis, which requires an adherence to the whole doctrine of the Westminster Standards, which we have no right to explain, but as the language bears; and to the expression in the 4th article, "To bow to the authority of Christ as King of nations."

The Presbytery learned from the reports of probationers that domiciliary visits by them were declined; and also heard in explanation, from the elders of vacant congregations, that this arose from the fact, that the preachers declined the companionship of a member of Session. Therefore the Presbytery affirms the well understood principle, that it is exceedingly desirable that an elder should accompany all preachers and ministers in making such visits.—[Communicated.]

U. P. PRESBYTERY OF BRANT.

This Presbytery met in Paris on the 15th September. Rev. David Caw, Moderator. Full and favourable reports were received from the Sessions of the Pres-

bytery in regard to the proposed "Basis of Union" between The United Presbyterian and Presbyterian Churches, which had been sent down to Sessions and Presbyteries to report thereon.

The Presbytery then, after deliberation, embodied their views of the "Basis" in a resolution which implied, that while they were unanimously desirous of a speedy union, yet they would have preferred that the fourth Article of the series had simply expressed a mutual forbearance in regard to the diversified opinions held "Of the Headship of Christ over the Nations, and the duty of the Civil Magistrate." Nevertheless, if the Union cannot be consummated except by the adoption of the "Basis" in its present form, they would readily receive it, provided that forbearance be extended to the different modes of interpreting the aforesaid fourth Article.

Applications for moderation were received from the respective congregations of Blandford and Norwichville. Mr. Stevenson was appointed to attend to the former and Mr. Rodgers to the latter. By circular from the Presbytery of Toronto, this Presbytery readily assented to the acceptance of Messrs. John Mackie and John Scott as preachers in accordance with the rules of the Church.

The Presbytery met again on the 5th of October. The call from the congregation of Blandford was unanimous in favour of Mr. William Robertson, Preacher, and that from the united congregations and station of Norwichville, Burford, and Wyndham was also unanimous in favour of Mr. F. B. Tisdell, B.A., Preacher. Messrs. Turnbull and Whyte gave in their prescribed exercises as students of the second year, which were accepted with approbation by the Presbytery, and it was agreed to certify them to the Hall as entrants for the third year. Next meeting of Presbytery to be held in Paris on Tuesday, the 16th day of November.—[Communicated.]

U. P. PRESBYTERY OF LONDON.

This Presbytery held its usual Quarterly Meeting in London, on Wednesday, the 7th October. A proposition from certain members of the London congregation to erect a memorial to the memory of the late Mr. Proudfoot, in the shape of a house for his widow, was favourably entertained, and a committee appointed to co-operate with any other committee the congregation may appoint for realizing the object proposed. Mr. Wm. T. Murdoch, of Florence, was admitted to the study of Divinity for the first time. Mr. Fraser, Catechist, reported on his exploratory labours during the last three months, and explained to the satisfaction of the Presbytery, and, it is to be hoped, of the Mission Committee, the deficiency in his collection for the first half of 1858. A moderation was granted to the congregation in Carlisle, Mr. Skinner to preach and preside. The committee appointed to visit the congregations of Hibbert and Flat Creek reported favourably, and Mr. Fotheringham saw his way clear to withdraw his demission. About an hour and a half of the afternoon was taken up in meeting the brethren of the Free Church Presbytery for devotional exercises. Three of the brethren of each Presbytery engaged in prayer. Reading the Scriptures and singing were interspersed; and before separating it was agreed that another joint meeting should be held in April for prayer and free brotherly conference. The Presbytery, after resuming, was chiefly taken up in hearing students' discourses. Mr. Milligan, of the first year, read an Essay and delivered a homily. Mr. Irving, of the second, read an Essay and delivered a lecture; and Mr. Hall, of the third year, read a critical exercise, and delivered a discourse. After being examined in certain subjects the whole of the exercises were sustained, the students encouraged to prosecute their studies, and certified to the Hall. Mr. Fraser's services were continued as heretofore, till next Presbytery at any rate.—[Communicated.]

BASIS OF UNION APPROVED BY SESSIONS AND CONGREGATIONS.

In following up the recommendation of the Committee on Union, as instructed by the United Presbyterian Synod at last meeting, the Sessions of the United Presbyterian Congregations of Bethel and of the English Settlement, both in the Township of London, met for public worship respectively on the 28th and 30th of September. The Sessions met respectively at an earlier hour on these days when

the Basis of Union was carefully read and considered. A few suggestions were agreed to—though not of disapprobation—and ordered to be transmitted to the Convener of Committee. Each Session unanimously agreed to submit the Basis also to the Congregation, which having been done the following Resolutions first unanimously adopted by the Sessions, were also unanimously adhered to by the Congregations:

Resolved—That this Session recognises the favour of the Lord of Zion in leading the Joint Committees of the United Presbyterian Church and the Presbyterian Church of Canada in all their meetings, to see so far, eye to eye in their deliberations and findings, and particularly—that now a Basis of Union has been formed which in the judgment of this Session compromises no principle held by either body, and on which it is deemed they may safely incorporate.

Resolved—That in the opinion of this Session a union so desirable, and which by the Divine Blessing may prove of incalculable benefit to the cause of truth, and the upbuilding of the Church of Christ in this land should by the respective Church Courts be forwarded without any undue delay.

Attested by James Skinner, Moderator of Sessions and Minister of Congregations.

The foregoing resolutions were, after public Worship on Wednesday the 20th October, unanimously adopted by the Session and Congregation of the United Presbyterian Church in the Village of Carlisle, and after public Worship and the election of Elders on October 21st by the United Presbyterian Congregation of Fish Creek, Blanchard.

J. SKINNER.

BEVERLY.—RE OPENING OF THE UNITED PRESBYTERIAN CHURCH.

This Church at Kirkwall, Beverly, under the pastoral charge of the Rev. John Porteous, was after enlargement, reopened for public Worship, on Sabbath the 17th October. The Rev. Wm. Ormiston, Hamilton, preached on the occasion two eloquent and impressive sermons, from Psalm lxxxiv., 1, 2, in the forenoon, and from 2nd Cor. v., 20, last clause, in the afternoon. The day was delightful for the season, and there could not be much under 600 people present. The collection was between \$59 and \$60 only, as the congregation had previously subscribed towards defraying the necessary expense.

The Church is now forty feet by seventy-five feet, the late addition being twenty-five feet. It is capable of accommodating nearly 500 people. This is the second enlargement that has been made since its erection in 1848, a gallery having been added in 1853. May the Great Head of the Church pour down a plentiful rain and prosper us for the future, as he has graciously done for the past.—*Communicated*.

U. P. PRESBYTERY OF HURON.

This Presbytery met at Brucefield, on the 6th of October. Took up an application from the Session of Goderich, for the services of a preacher for the first three months, in consequence of the continued absence of their minister in Scotland. Agreed to give all the service in their power to said congregation, on the understanding that preacher's stipend be fully met by the congregation. Took up the subject of Synodical collections; and whilst enjoining on all the congregations the duty of making said collections, called special attention—in view of our independence of the Home Church—to the claims of the Home Mission Fund. The Clerk read a petition from the congregation of Brucefield, requesting one of their number to Moderate in a call, at their earliest con-

venience. The Commissioners present were heard in support of the prayer of the petition: the usual questions were put. After conversation on the present circumstances and future prospects of the congregation, the Presbytery agreed to grant the prayer of the petition. Mr. Logic was appointed to preach in Brucefield, on Sabbath first, and make the necessary intimation to the congregation; and Mr. Barr was appointed to Moderate in a call, on Wednesday, the 13th inst. Appointed next Quarterly Meeting to be held at Brucefield, on the first Tuesday in Jan.—[*Communicated*.]

GREY, TURNBERRY, AND HOWICK.

The Rev. W. C. Young, late of Newton and Newcastle, was inducted by the Presbytery of Huron into the pastoral charge of the congregations of these places, on the 4th of August.

BRUCEFIELD.

On Wednesday, the 13th of October, the U. P. Congregation here unanimously called Mr. John Mackie, Probationer, to be their Pastor. The Rev. Matthew Barr, of McKillop, presided.

FUND FOR AIDING AND ENCOURAGING STUDENTS OF DIVINITY.

Thomas Sandilands, Esq., Guelph, has handed us the sum of £10 as his annual contribution for an Exhibition to a Student whom the Committee on Theological Education may select. Mr. F. B. Tisdell, B.A., Probationer, has also repaid the sum of £11, which he received as an Exhibition, when a Student, in 1855. It is impossible not to form a high estimate of the honorable feeling which prompted him to take such a step; but no idea is entertained of any Student who goes forward to license being under the slightest obligation to refund. We regret to add, that Mr. Tisdell's health is, at present, in a somewhat unsatisfactory state. We earnestly hope it will please Providence speedily to restore him, that he may resume his public labours in the service of the Church.

U. P. DIVINITY HALL.

The Session of the Hall was opened in Gould Street Church, Toronto, on the evening of Tuesday 19th Oct. All the Members of the Synod's Committee on Theological Education, and several other Ministers were present. The Rev. the Moderator of Synod occupied the Chair. After singing and reading the Scriptures, prayer was offered up by the Rev. Mr. Thornton; an Address was given from the Chair; the Rev. Dr. Taylor read his Introductory Lecture; the Rev. Mr. Ormiston delivered an Address; and the Rev. Dr. Burns of Knox College concluded with prayer. The number of Students who have entered is sixteen.

CARLISLE.

We understand the U. P. Congregation here have called Mr. William Fletcher to be their Pastor.

PERRYTOWN AND OAKHILLS.

We have heard that the United Presbyterian Congregations of these places have called the Rev. James R. Scott to be their pastor.

Gleanings.

ADOPTION OF THE CONFESSION OF FAITH.

[There is an elaborate article, bearing the above title, in the October number of the *Biblical Repository*, edited by the Rev. Charles Hodge, D.D. The subjoined extract may be interesting at present. In the "Basis of Union," now under consideration, it is proposed to reject certain "interpretations." It will be seen that the writer goes farther, and maintains that our Old School brethren are not regarded as bound to receive all the "propositions" in the Confession. The Question put to every candidate for ordination in that Church is, "Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?"]

"The principle that the adoption of the Confession of Faith implies the adoption of all the propositions therein contained, is not only contrary to the plain, historical meaning of the words which the candidate is required to use, and to the mind of the church in imposing a profession of faith, but the principle is impracticable. It cannot be carried out without working the certain and immediate ruin of the church. Our Confession is a large book; beside the system of doctrine common to all the Reformed churches, it contains deliverances on many other topics relating to the church, the state, and to our social relations. No doubt the original framers of the Westminster Confession, or the majority of them, thought these deliverances both important and scriptural. No doubt also the majority of our own church have concurred in so regarding them. But this is a very different thing from making the adoption of these judgments, all and several, a condition of ministerial communion. One man may dissent from one of them, and another from another, while some may adopt them all; and to many of them they may attach very great importance, without recognizing them as terms of communion.

Thus our standards distinctly teach that the church is bound to admit all true Christians "to fellowship in sacred ordinances." Yet there have always been, and there still are, some among us who deny this. They press so far the idea of the church as a witnessing body, that they will not commune with any Christians whose creed they cannot adopt; neither will they receive to the communion of the Presbyterian church any who do not adopt its doctrinal standards. This rejecting from our communion those whom Christ receives into fellowship with himself, is revolting to the great body of our ministers and members. Yet who would think of making departure from our standards on this point, the ground either of reproach or of judicial process. Again, our book recognizes the right of a woman to divorce her husband, as well as that of a man to divorce his wife. Some of our most distinguished men, however, hold that the Scriptures give the right of divorce solely to the husband. Our book also teaches that wilful desertion is a legitimate ground of divorce, *a vinculo matrimonii*, but many of our brethren in the ministry do not believe this. Other Presbyterians again, knowing that our Lord says, "Whosoever putteth away his wife, and marieth another, committeth adultery," cannot bring themselves to believe that there can be any such divorce as renders a second marriage lawful. Our standards deny the lawfulness of the marriage of a man with the sister of his deceased wife, yet it is notorious that a large portion, probably a large majority, of our ministers openly reject that doctrine. Now what is to be thought of a rule, which, if applied, would cast out of the ministry all these classes—a rule which would have strangled the church in its infancy, and which would kill it now in a week—a rule which would have deposed from the ministry the venerable Dr. Asbel Green, and scores of men among our fathers of like standing? If the rule that no man should be allowed to exercise the ministry in our church, who did not adopt every proposition contained in the Confession of Faith, should be carried out, we verily believe that we should be left almost alone. We are not sure that we personally know a dozen ministers besides ourselves who could stand the test."

 OBITUARY.

REV. JAMES RITCHIE DALRYMPLE, WARNAMBOOL, AUSTRALIA.

"It is our melancholy duty to record the death of the Rev. James Ritchie Dalrymple, Minister of the United Presbyterian Church, first at Thornliebank, Scotland—next, at Hamilton, Canada—and for the last five years, to the United Presbyterian Church in this district. It is no exaggeration to say, that no man was more beloved, no man so universally regretted. He was a Christian Minister in every sense of the word, and although, during the last twelve months, failing health prevented him from taking an active part in matters outside of his own church, yet he will be long remembered here as the friend of benevolence and science—one who was ever willing, as a citizen, to bear his share. The primary cause of Mr. Dalrymple's death was a sun-stroke, which he received, two years ago, while proceeding to Towerhill, where he formerly preached. For the last twelve months his health gradually gave way, and about six months ago he went to Melbourne for a change, from whence he shortly returned, apparently greatly improved in health. The week before last, however, he again took ill, and within six days of his departure from this port to Melbourne, he had gone to his long home. It will, however, be a source of satisfaction to his numerous and sorrowing friends, to know that every care and skill which mortal aid could procure was bestowed on him—the Rev. Mr. Hamilton, of Collingwood, and other friends, evincing the greatest interest. The funeral was a public one, and took place at Melbourne yesterday, moving from Mr. Ramsay's Church, Collins Street, to the New Cemetery. Mr. Ritchie Dalrymple was a native of Ayr, and died on 1st July, in the 48th year of his age." [He was a Nephew of the Rev. John Ritchie, D.D., Edinburgh.]—*Warnambool Examiner*.

REV. JOHN KIER, D.D.,

Professor of Divinity to the Presbyterian Church in Nova Scotia.

We have received the melancholy intelligence that the Rev. Dr. Kier died at Truro on the 22nd September. Scarcely ever has an event been announced that will be received throughout our Church with more general or deep felt sorrow than this. It was but last month that we recorded the interesting proceedings connected with the celebration of his Jubilee in the ministry. He then appeared in good health, and with the prospect of years of usefulness in the ministry. On the 1st September he attended the opening of the Seminary, and entered upon the duties of the present term of the Theological Hall. And now it is our duty to record the close of his earthly labours.

His last illness is thus briefly described by Professor Smith, "That day week before he died, he went to the Post Office to enquire for letters from home, when his thoughts went entirely from him, and he was utterly unable to make known to any body what he wanted. He fell into the hands of kind friends there, who conveyed him home in a carriage. Passing home from my class, at 5 o'clock, his landlady called me in to see him, and thinking the attack was but slight, I prescribed something for him as on former occasions. But Mr. McCulloch calling soon after I left, was more alarmed, and went immediately for a Doctor. After that, every thing was done for him that human skill could devise. But in spite of every effort to subdue the raging fever that had set in, he sank under its wasting effects in the short space of one week. His work was done. Our Great Master had given the commission, and no power could reverse his decision. We bow with humble resignation to his holy will."

We cannot profess to give at this time any thing like a full account of Dr. Kier's life and labours. We may, however, mention briefly that he was a native of Bucklyvie in the parish of Kippen—that he was educated at Glasgow College, studied Theology under Professor Bruce of Whitburn, that he was licensed by the Associate, or Antiburgher, Presbytery of Glasgow about the beginning of the year 1808—that he shortly after devoted himself to the mission in Nova Scotia, and arrived in this country in the fall of that year. He spent that winter on Prince Edward Island, and in the following spring returned for a short time to Nova Scotia. Being called that summer he returned to the Island in the fall, and has continued to labour there ever since, though he was not ordained till the following June. In the year 1844, on the death of Dr. McCulloch, he was elected Professor of Theology to the Synod, which office he has continued to fill with honor to himself and advantage to the Church, till he has now been suddenly cut down at his post. He was in his 79th year.—*Christian Instructor, Halifax.*

REV. JOHN BROWN, D. D.,

Professor of Exegetical Theology to the United Presbyterian Church in Scotland.

It is with extreme sorrow that we announce the demise of this most excellent man, and distinguished servant of Jesus Christ. Dr. Brown died at his residence in Edinburgh, on Wednesday, 13th October, in, we believe, the 75th year of his age and 53rd of his ministry. He had labored under a lengthened and very painful illness, but its intensity had for some time abated, and hopes were entertained that he was rallying. A few days before his decease, it became evident that the closing scene was at hand. He departed without the slightest struggle, and apparently in perfect peace, retaining full possession of his faculties till the end. His loss will be very widely and severely felt. May the Great Head of the Church be graciously pleased to fill the place that has been left vacant! We hope ere long to have the opportunity of laying before our readers some notices respecting him, which will doubtless be furnished by persons competent to the task. Meanwhile we are forcibly reminded of the words of Robert Hall:—"Heaven is attracting to itself whatever is congenial to its nature, is enriching itself with the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine; leaving nothing for the last fire to consume but the objects and the slaves of concupiscence."—During the last thirty-six years, the period we were honored with his acquaintance, he uniformly treated us with parental kindness. We had not one better friend on earth to lose.