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# THE CANADIAN United Presbyterian Magazine.

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VOL. V.—TORONTO, AUGUST 1, 1858.—No. 8.

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## Miscellaneous Articles.

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### UNITED PRESBYTERIAN CHURCH HISTORY.

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BY THE REV. DR. FERRIER, CALEDONIA.

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We have brought down the history of our Church to the Union between the United Secession and Relief denominations, and have given a description of that auspicious event. Fully eleven years have elapsed since this memorable occurrence took place; and so far as we learn, it has been followed by results most important, not only to the Association itself, in Britain and the Colonies, but to surrounding denominations, and to the spread of the gospel over heathen lands. We know of this Union, and of what has since followed it, it is true, not by being on the spot and witnessing, but only by official documents, which do not enter into minute detail, and we are therefore not so well qualified as could be wished, to carry on the narrative. With much of the history of the Secession Church, we felt ourselves closely identified either by personal or hereditary ties, from the time of its origin throughout its whole progress. But during the last period of its history, on which we now enter, having been situated at such a distance as to have little opportunity of knowing and judging of passing ecclesiastical movements in Scotland, we cannot be expected to have much of general interest to bring forward; and having been perhaps sufficiently minute on what is past, we shall now only contemplate a few summary notices in bringing our narrative to a close.

In giving a history of our Church as the United Presbyterian Church, we feel, however, that it would have the appearance, at least, of an abrupt termination, were we to proceed no further than we have done, and thus say nothing of the operations of the denomination when it is constituted by its present name, and presented to the world in its present happily united organization. We proceed, therefore, in a very few papers, to

bring down the history from the Union in 1847, to the present day. Our materials for this are not ample, but having been favoured, through the instrumentality of a dear brother in the ministry in Scotland,\* with a regular and complete set of the printed minutes of the home Synod, from the time of the Union downward, we shall endeavour, from these materials chiefly, to give a sketch of its history during this last period.

The Union which took place between the United Secession and Relief Churches, on the 13th of May, 1847, is an event most memorable in the history of religion in Scotland, and in all other Countries where our standard has been reared. It made no alteration on the creed and practice of these Churches, from what they were when apart, but it materially increased their strength and efficiency. It obliterated the party distinctions which had hitherto characterized them. It blended their interests in one common constitution. And, like the confluence of two great rivers which had widened, and deepened and approximated till they met and commingled, continuing to follow on, and still becoming broader and broader, and increasingly adapted for commercial navigation, as well as for fertilizing and beautifying the territories through which it passes; so these Churches, now one, were prepared for extending their benevolent activities far and wide, and had an impulse given them which both qualified and inclined them to carry the glad tidings of salvation, with more zeal and success than even before, into the dark regions of the earth.

We can easily conceive how the members of Court after witnessing the delightful scenes of the Union, retired to rest, from the interesting excitement of that day, under a consciousness of having accomplished a noble ecclesiastical achievement; and how they returned to their meeting next day, with earnest and prayerful zeal to be active and faithful on the more extended field which, in the providence of God, now presented itself, and invited their labours of love.

On Friday, the 14th May, the Synod met in Bristo Street Church, Edinburgh, and was constituted by the Rev. Dr. Kidston, Moderator. The Roll was called, consisting of four hundred and seventy-seven Ministers, of which three hundred and sixty-two had belonged to the United Secession, and one hundred and fifteen to the Relief Synod. The minutes of the transactions of the preceding memorable day were then read, and the Court proceeded to business.

*First*, They agreed to publish the proceedings relating to Union, namely, the sermons preached at the opening of each of the Synods immediately before the actual Union, a narrative of facts leading to and terminating in Union, and the speeches and addresses when the Union had taken place. Next, they appointed their five Professors, three of whom belonged to the Secession, and two to the Relief, to the same office in the United Church. Their Synod Clerks, their Missionary Agent, their Treasurer, and their Legal Advisers, were also all re-appointed.

The name by which the United Church should be designated, and which had been left undetermined, was now taken into consideration; and it was soon unanimously agreed, that the Church under their inspection, should be called, **THE UNITED PRESBYTERIAN CHURCH**, and the name of the

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\* The Rev. Thomas Struthers, Hamilton, Scotland.

Synod, THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH, composed of the United Associate Synod of the Secession Church, and the Synod of the Relief Church.

This name is most appropriate ; and, with other Unions which may be anticipated, no better name could be adopted ; and this is the only reason why we regret that so good a name should have been taken so early, as it may have the effect of fixing on less appropriate names when other Unions are realized, and when this name would be still more applicable. If a Union among all evangelical Presbyterians were accomplished, which is to be devoutly wished, what better name could they assume ? In the meantime, suppose a Union were taking place between the Free Church and ours, as neither of the Churches could submit, even in appearance, to be absorbed in the other, both their name, and our own, certainly more appropriate name, would require to be discontinued as the leading title of the United Church, and it might be found difficult to get a suitable and satisfactory designation.\* Still, at this Union, between the Secession and the Relief, the best name, it is acknowledged, was taken that could be thought of, and it is one which has many important advantages. The derivative designations of both bodies, now United, are suspended, and it was time they should, for from the clearer views they both had attained on the true nature of the Redeemer's Church, and on the unscriptural character of a civil establishment of religion, they could not now return to the Church of Scotland, as they at first contemplated, even though the grounds of their separation had been removed. The protestations on which they had both separated from the National Church, were not its being a civil establishment, but were founded only on its irregular and corrupt administration. From the names which the constituent parts of the United Presbyterian Church had taken, they were, in a measure bound to return to the Established Church, had the evils of which they originally complained been removed. For instance, if errors in doctrine, laxity in dis-

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\* In Canada a Union has been proposed, and was thought by some to be in near prospect, between the Presbyterian Church of Canada, (the Free Church) and the United Presbyterian Church in Canada ; and the Joint Committee on Union proposed to give the Church, when so united, the name of the Canadian Presbyterian Church. We think that in this, as in some other matters, they have failed in their attempts to pave the way for Union. For what we are disposed to ask, is the difference, say between the Commercial Bank of Canada, and the Canadian Commercial Bank—between the Legislative Assembly of Canada, and the Canadian Legislative Assembly. What then is the difference between the Presbyterian Church of Canada, and the Canadian Presbyterian Church ? It is not worth while to remonstrate on this at present as the Union is not so near as some expect.—But, though there is little in a name, we object to this proposed designation, as it is substantially the same as is already taken by one of the denominations. If the name of any of the bodies be taken it should be ours as far the preferable. But we do not wish this, nay, we would equally object to it. Were it not too soon we could suggest some names, different from those of either denomination, and which might please all parties. But if a union is to take place in Canada before a Union of the mother churches, as it would tend to lead to, and would likely soon be followed by, a Union in Scotland, our present opinion is that we should not decide on our common designation, but leave it to be fixed by the churches at home ; and, in the meantime, uniting our present names, be styled—the Free and United Presbyterian Church of Canada.

cipline, and imposing of ministers on reclaiming congregations, had been corrected and abandoned, the Secession Church were bound to return into the bosom of the Establishment; and the Relief Church, if patronage were abolished, were bound to return to the same Establishment. But, in the progress of light both these Churches had discovered that even the civil establishment of religion was an imposition, and was contrary to Scripture, to the genius of christianity, and to all the enlightened ideas of freedom of thought, and of civil justice and social peace. And, now all idea of returning to such a system, however much it might be purified from its abuses was relinquished, and a Christian Church altogether disconnected with civil policy, and from its avowed principles incapable of being united or re-united, with an Established Church, was organized;— a church absolutely independent of all others, and presenting a model to other Bodies of a pure, unfettered, and consistent scriptural Church.

Having adjusted and settled these and some other preliminary matters, the United Presbyterian Synod proceeded to more general business; and the first subject which came before it was the report of a committee which had been appointed by the United Associate Synod for corresponding with the Associate Presbytery of Ireland, with a view to a more close connection between that Presbytery and their brethren in Scotland. This Irish Presbytery consisted of several ministers who could not conscientiously receive the *Regium Donum*, or Government Bounty, which was proffered to Protestant Dissenting ministers in that country, and of which the greater number had accepted. There were in Ireland a large Presbyterian Church holding communion with the Church of Scotland; and two considerable Bodies of Seceders, Burgher and Antiburgher. These last had set the example to Scotland, by uniting into one, a short time before the Union of 1820. The greater number of them took the Royal Bounty, to which objections were not yet started in Scotland. In a few years after this, these Seceders joined the Synod of Ulster, the correspondents of the Established Church of Scotland, and thus the Secession might be said to have become extinct in Ireland. There were, however, a few ministers, who, honourably to themselves, refused to accept of money from Government; and these with others acceding to them, latterly formed the Associate Presbytery of Ireland. Occasional correspondence had been maintained with them by the United Secession, and as they had expressed desires for closer fellowship, a Committee of Synod had been appointed to enquire into their circumstances and the views they held, and to report; and now that a deputation of two of their number had come to this first meeting of the United Presbyterian Synod, the convener of the committee reported:—

1. That the Associate Presbytery agree to all the articles of the Basis of Union adopted by this Church, but deem it necessary in their peculiar circumstances to exhibit in their Formula the same distinct and specific testimony to the principle "That any alliance with, or dependence upon, the kingdoms of this world, is unworthy of the Church of Christ, and a violation of her duty and allegiance to Him," which they have hitherto done.

2. That although no regular and uniform course of study has been prescribed by the Associate Presbytery to those whom they admit into the

office of the ministry, they have invariably required from candidates a respectable measure of both literary and theological acquirements; and the deputation gave it as their opinion that the Presbytery would be willing to subject future candidates for the ministry to a curriculum assimilated as nearly as possible to that prescribed by this Church.

3. That although the principle that all elders should be allowed to sit and vote in Presbytery, has hitherto been acted upon by the Associate Presbytery, they are willing so far to change their practice in this matter, as to provide, that if a vote should be taken no more than two members from each Session be allowed to exercise it—one of those being the minister, if present, and the other an elder specially appointed by the Session to represent it.

3. That while it has been the practice of the Associate Presbytery to confine themselves in the Psalmody of their public worship to the metrical version of the Book of Psalms used in this Church, and while they desire to have a sufficient guarantee that this practice shall not be interfered with, they do not think it ought to be made a term of communion."

As it appeared from this Report that the United Presbyterian Church and the Associate Presbytery of Ireland were agreed in all essential matters and that all lesser differences could either be adjusted, or made matters of forbearance, the Committee recommended to the Synod that as close a connection should be immediately formed with this Presbytery, as circumstances would admit:—In particular, 1. That ministerial and christian communion should be cultivated between the ministers and congregations of the two churches. 2. That the licentiates of each should be eligible to the ministry by the congregations of both. And that ministers and Presbytery Elders of both churches, when present in Presbyteries and Synods of either Church, should, without being entitled to a vote, be regarded by said Presbyteries and Synods as corresponding members; and that measures should be forthwith taken to draw closer the bonds of christian fellowship and affection between the two bodies.

The Synod unanimously adopted this recommendation of their committee, and made arrangement for sending a Deputation to the Irish Presbytery in the course of the summer. The Synod now requested the Rev. Messrs. Fitzpatrick and McIntyre, the members of the Irish Deputation who were present to sit as corresponding members, and take part in the deliberations of Synod.

From this period friendly intercourse was maintained with this Presbytery; and in the year 1855 the Presbytery of Glasgow were appointed to correspond with them in reference to their being re-organized into a regular Presbytery, under the authority and inspection of the United Presbyterian Synod. The various Presbyteries and Sessions of the Church were consulted and the returns were in general favorable. In 1857 the Committee recommended to the Synod that they should be received and recognised as a Presbytery of this Church. The deputies now present agreed to recommend this course to the Associate Presbytery. This Union, we understand was satisfactorily completed at the late meeting of the United Presbyterian Synod at Edinburgh in May, 1858.

Several other matters of importance came before the Synod in May, 1846,—such as the appointment of a day of Humiliation on account of the

depression of trade, and the prevalence of pestilential disease—a scheme for the liquidation of congregational debt; arrangement of professorial chairs and curriculum of Students; the formulas for ministers, probationers, and elders, on all which we think it unnecessary to enter at present. For we must not omit to mention, in concluding the present communication, that the most important of all causes, the cause of Missions, was not overlooked at this first meeting of the United Presbyterian Synod.

On the 14th day of May the Synod appointed their Board of Missions, which has for its object the superintendence and direction of both Home and Foreign Missionary operations, and the devising and procuring of means for conducting them, and promoting their extension and efficiency. The Home Missions embraced efforts to spread the gospel in England, and Ireland, but chiefly in Scotland, by city and town Missionaries, and by sustaining stations in the Highlands, and other rural parts of the countries, and by other christian efforts; and, by the blessing of God, much success has crowned these labours. The chief foreign fields were Canada, Jamaica, Trinidad, Old Calabar, and Australia, and to these there were now and afterwards added several other important places, which present scope and opportunity for the Synod's activities in extending the kingdom of Christ—as France, Caffraria, Genova, China, India, &c., &c. Of some of these, at least, it will be proper to take notice in a general account of the Synod's Foreign Missions. At present we only refer to some arrangements, which were made at the first meeting of the United Presbyterian Synod.

The Synod heard a statement by Dr. Struthers on behalf of the Directors of the Glasgow Missionary Society, to the effect that they were desirous that the charge of the mission to Caffraria be delivered over, with all their funds, to the United Presbyterian Church, as one of its missions. The Synod unanimously agreed to remit this application to their Board of Missions, with full power to make all the arrangements necessary to effect the proposed transference.

Further, the Synod heard a statement from the Rev. Andrew Somerville, Secretary of the Board of Missions, in name of said Board, expressing their regret that the Rev. James Robertson had not seen it to be his duty to accept the office of Professor of Biblical Literature to the Missionary Church in Canada, and requesting the Synod to authorize the Board to correspond with the Canadian Synod on the subject of this Professorship, in the view of making such arrangements with said Synod as shall place the Theological Institution upon an efficient and permanent footing, and to look out for a suitable person to fill this important office; and should the way be distinctly clear, to engage and send him out. The Synod agreed in terms of this application, to grant the Board of Missions power to correspond with the Missionary Synod of Canada on the subject referred to, and, if they shall see it necessary, to look out for a suitable person to fill the office of Professor to the Canadian Church—the appointment of said Professor to be deferred till the meeting of this Synod in October next.

And further, the Board of Missions reported that at their meeting on the 11th, current, they were waited upon by a deputation from the Directors of the Scottish Missionary Society, consisting of the Rev. Dr. William

Brown, Mr. William Duncan, and Mr. James Marshall, who stated that, in the event of the Missionaries consenting, and of its being found that the directors had legal powers to do so, they were desirous of transferring the Mission in Jamaica to the care of the United Presbyterian Church and read the terms on which they wished the transfer to be made. In reference to this case, the Board reported that they were unanimously of opinion that the transfer requested was extremely desirable, and that they wished authority to enter into negotiations with the directors of the Scottish Missionary Society upon this subject, for the transfer of their Mission in Jamaica on such terms as may be agreed upon; which authority the Synod unanimously granted. All these arrangements were soon afterwards satisfactorily completed.

*(To be continued.)*

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SPEECH ON MISSIONS, DELIVERED BEFORE THE U. P.  
SYNOD AT HAMILTON, ON THURSDAY, 3RD JUNE.

BY REV. W. BARRIE, ERAMOSA.

In 1841, there were schools scattered over the more thickly inhabited parts of the country, but the remuneration to teachers was very generally below anything like a comfortable support. Many of them were, indeed, ill qualified to teach the simple elements of a Common School education, and a very great many were moral wrecks through drunkenness. As to the moral and religious aspect of the people, it was far from being satisfactory to any truly Christian mind. Politics ran high among the people, and were the engrossing subject of their conversation with one another at all times. Drunkenness, and a reckless carelessness as to the observance of the Sabbath and religious ordinances, prevailed even more then than at present. There was a great destitution of religious ordinances all over the land. Presbyterians, who had emigrated from Scotland and the North of Ireland, were scattered all over the country; but many of them for years heard not the Word of God from the mouth of any Presbyterian Minister. The Kirk of Scotland had a considerable number of Ministers labouring in the country with exemplary devotedness. There were three congregations of Old Light Seceders under the pastoral care of Licentiates of our Church. The Congregationalists had then Churches in the leading towns and a number of stations in the country supplied by a few Missionaries who were in journeyings oft and in labours abundant. The United Secession Church of Scotland had also sixteen settled pastors, and each had an extensive Home Mission. But with all this supply the field was far from being half occupied. Though the Popish Church was far from being so powerfully influential as now, yet adherents of that Church were spread all over the country. The leading denominations were the Church of England, the Kirk of Scotland, and the Methodist Church; and such was the pride of their denominationalisms, that, in their Missionary Reports of the religious destitution of the country, they ignored the very existence of the smaller denominations—especially the United Secession. From the want of the regular dispensation of religious ordinances, the people, in many parts of the country, were sinking fast into a state of heathenism; and



there was no combination of evangelical effort to reclaim even the heathens who peopled the towns.

Many of the people, and especially those of them who belonged to our Church in Britain did, indeed, profess to have a great desire for the dispensation of religious ordinances among them; but few of them had any money to give for the support of Ministers, and still fewer were willing to give. When therefore collections were taken up, silver pieces were almost as rare to be seen in the plate, as diamonds on the shore of Lake Ontario; and bad coppers often constituted no small item of the offerings. I still well remember meeting with a professedly religious man, said to be in comfortable worldly circumstances, who greatly lamented to me the want of religious ordinances, and strongly expressed his readiness to make great pecuniary sacrifices, if he could but get them. But, on the Sabbath following, I preached in a School-house in his neighborhood, and before the blessing was pronounced, a man went round with a school slate and took up a collection on it, to which my pious and liberal friend contributed one copper, and that too a bad one. I also recollect when one day travelling in the backwoods I called on a man of whom I had previously heard, and told him who I was, and what I was. He was the most wealthy farmer in the place, and was considered a very respectable man. He expressed a great desire for religious ordinances, and told me that they were then erecting a log Meeting-house in his neighborhood, and that he had taken an active part in its erection and contributed to the whole extent of a dollar.

In 1841 the Mission of the United Secession Church was nine years old, and our settled Ministers had increased from three to sixteen or rather from two, for one of the first three was cut off by cholera soon after he had landed in the country. The worldly circumstances of our Ministers were then far from being what would now be called comfortable. Each had a large Home Mission field, and, consequently, they were in journeyings oft, and in labour to the full extent of their strength. Small stipends were promised them by their congregations, but the greater part of them were ill-paid. Some received, not more than a half, or two-thirds of what was promised; and frequently not even that, until after it was six or twelve months due. In some cases, a certain amount of wheat and pork formed part of the stipend promised, and to those who had families these were as good as money. Truly Ministers had then hard scratching to support their families with the first necessities of life. Their dwelling houses were in most cases far from being comfortable. I still well remember, that, on my first journey to the West, after travelling by the Mail Stage Sleigh all night, I arrived at the house of one of our Missionaries about six A. M. I received a most hearty welcome; the Minister and his wife were the very embodiment of kindness, and I remained with them all that day and the following night. They had been dwelling in the house for a considerable length of time, but with the exception of a tea-kettle, a pot, a table, and one bed, there was scarcely anything else in the shape of furniture in the house. I had resolved to lie all night on the hearth before the fire, but I was not permitted. I got the one bed to myself, but I could not sleep for thinking where the Minister and his wife and child would sleep. After lying awake about an hour, I got out of bed, and saw all the three

lying under Buffalo skins on the floor before a splendid log fire. About ten days after this I made a visit to an old friend, another one of our Missionaries. When on my way to his house I lost myself in the forest for three or four hours. When I got to his house I received a most hearty welcome, and I found another preacher who was imported into the country at the same time with myself. It was a very cold stormy night; my fellow preacher and I slept in the garret, and in the morning when we awoke we had a coverlet above us two or three inches thick made of drifted snow. But with all the very apparent poverty of Ministers in the days of trial, they were all wonderfully contented and happy. The good Master gave them plenty of work, which kept them from being ever cast down utterly, or complaining of their worldly circumstances.

Ministers and preachers were then, in relation to the United Secession Church of Scotland, Foreign Missionaries, and greatly dependent upon it for support. They were well received where ever they went, and generally well attended in all places where they preached, but they got little means of support. During the troublous times, our church got into bad fame with State Churchmen and Tory politicians, on account of its holding the Voluntary principle in religion; but the revival of the Clergy Reserve controversy in Parliament and throughout the land, brought our Church into a state of popularity among all liberal citizens. The cry for preachers now came to us from many quarters, and if we had only been half supplied with them, the number of ordained Ministers in our connection in Canada would have been treble of what it is this day. The Disruption of the Kirk of Scotland in Canada in 1844 stimulated the zeal of many, and rapidly increased the number of Presbyterian Ministers in the country. Our Church then, from the impossibility of getting anything like an adequate supply of preachers from Scotland, began seriously to consider the propriety, or rather the necessity of having a Theological Institute of its own. By and by it was organized and placed under the Tutorship of the highly gifted Mr. Proudfoot of London; and under him, and his talented successor, Dr. Taylor, it has prospered and sent forth workmen to the vineyard who will, as a whole, favourably compare with those trained under the five Professors in Scotland.

What a striking contrast there is then, between Upper Canada in 1841. and Canada West in 1858. The improvement has been great beyond all precedent. The supply of religious ordinances has been quadrupled, and a great many Churches have been erected, which would favourably compare with the generality of those lately erected in our fatherland. Near this spot where I am now standing I first preached the gospel in Hamilton. It was in an old frame School-house, and that not nearly filled. Does not this magnificent house then clearly indicate the progress which our Church has made, and the efficiency of the Voluntary principle? The development of the resources of the country has greatly advanced, and the wealth of the people generally, vastly increased; and now our educational advantages for the young, place Canada, in this respect, in the front rank of civilized nations.

But with all the great increase of settled Ministers and travelling Preachers labouring devotedly in Canada West, there is still in many parts a great destitution of religious ordinances. Within the last twelve or

fourteen years, the inhabitants have immensely increased, and have spread themselves over a vast extent of country, which was lately a dense forest; and had we but preachers and funds, we might soon greatly multiply the number of our congregations.

We are no longer *Foreign Missionaries*. Canada is now the permanent Home field of our Church. We have now sixty-four Ministers and more than three-fourths of their congregations are self sustaining. We have also above thirty congregations and stations without pastors. Considering our small beginning as a Church our progress has been good; and we have reason to believe that our labours have been appreciated and done no small amount of good. But the Church is both an aggressive and progressive kingdom, and there is yet plenty of room for our Church extending her Missionary operations in the Canadas. There is a vast amount of heathenism in the land that requires to be excavated. We claim to be called a Christian country, but it must be clear to any ordinary observer that ignorance and superstition, error and infidelity, worldly-mindedness, impiety, and wickedness awfully prevail. We have therefore an extensive field to work upon, and a loud call to engage in Home Missions with holy energy and zeal. Shall we allow any of our fellow citizens to perish for lack of knowledge while we have it in our power to communicate it to them? Shall we allow any of them to die in carnal security without doing our utmost to arouse them? Or to perish in their sins without giving them timely warning? God forbid that one of us should be Cain-like, saying, "Am I my brother's keeper?" Let us come heart and soul, in the way of Home Missions, to the help of the Lord, in battling against the powers of darkness in the land, and in rescuing the many thousands of our fellow citizens who seem bent on going down to destruction.

We are indeed doing something in the way of Home Missions; but, are we doing all we can, might, or could? I think not. We could do a great deal more if we had the pecuniary means. Our Mission Fund has doubtless increased of late years; but the improvement is far from being in proportion to the increased wealth of the people. Looking at our congregational statistics for the last five years, you will find not a few defaulters in contributing to our three funds—the Theological, Mission, and Synod funds. This is certainly far from what it should be. The Sessions of these congregations richly deserve to be called to the bar of the Synod and rebuked. I am confident that the Ministers all feel deeply interested in our Missionary operation as a Church in the land, and are willing and ready to make great sacrifices in promoting them. Our people, however, know almost nothing of our Missionary operations, except what they learn from our annual dry statistics; and this may in some measure account for the small contribution of the people to our Mission Fund. The reports of some of our Preachers to the Presbyteries are sometimes very interesting, and, in my opinion, were Preachers, from time to time, to write descriptions of the country and of the people where they are located for a week, together with the interesting incidents of their travels, and publish them in the Magazine, they would do good to themselves, and greatly interest our Church in them personally, and also in our Home Missionary operations. Our Secretary to the Mission Committee at one time published in the Magazine a description of a Missionary tour made by him through

the new Counties of Bruce and Grey, which greatly interested many people. And I feel certain that Mr Logie's description of his journey to the far West must have interested many readers of the Magazine, and excited their Christian sympathies in behalf of the congregation that he has organized there.

Finally, Canada is evidently destined at no very distant day to be a great country, and an awful responsibility lies on us and on the evangelical Churches in the land, as to its future character and standing among the nations of the world. Is not Canada our adopted country and home, and shall we not do our utmost in promoting its interests? Let us cherish the spirit of patriotism, and so love our fellow citizens as to seek their good alway by sowing among them the Word of Life, which is able to make them wise unto salvation. Let us devote ourselves with untiring energy to the work of elevating the whole inhabitants to a high degree of intelligence, morality and piety, and thus help to secure for our country a glorious future. May God bless our magnificent sunny Canada more and more, and make her, by the preaching of the Gospel, an example to all nations, of all that is truly liberal, and good, and great.

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SPEECH ON MISSIONS, DELIVERED BEFORE THE U. P.  
SYNOD AT HAMILTON, ON THURSDAY, 3RD JUNE,

BY REV. JAMES GIBSON, OWEN SOUND \*

The Address to which you have just listened has had respect to Canada—*Our Home Mission field*. That which is to follow will have respect to Trinidad—one of the *Foreign fields* occupied by the Parent Church in Scotland. And that which is expected of me, as I understood the arrangement of the Mission Secretary, is an Address general, rather than specific, in its character. It may, therefore, be as interesting and serve the purpose as well as any other line of thought that might be pursued, to take a rapid retrospect of the Missionary enterprise, and a passing glance at its present position and future prospects.

Upwards of eighteen centuries ago, it was inaugurated by Christ Himself; and, though superintended by Him in person for some time, it was but small in its commencement, and slow comparatively in its progress. At the close of his personal ministry, the roll of the Church contained only 120 names. It was therefore, what Himself called it "a little flock"—a mere oasis in the desert—a small clearing, to speak in the language of this country, in a boundless bush. Yet, within that enclosure, limited though it was, there were congregated the pioneers of the world's evangelization. On that small clearing was raised the seed corn that was at no distant day to "wave with prosperous fruit" on the extreme boundaries of the world, as they were then understood. The first fruits of this glorious harvest were reaped on the day of Pentecost—first fruits worthy in quantity as well as in quality, of the harvest that they presaged and guaranteed.—The same persecution, indeed, that embittered the life and ultimately

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\* This speech, like that which precedes it, is published at the request of several brethren, including ourselves. The speech on Trinidad, was by the Rev. Alexander Kennedy, of Dunbarton. We hope it also will appear.—Ed.

compassed the death of the Founder of our faith, threatened and imprisoned, maltreated, and occasionally martyred its first Missionaries; but it could not stop the work in which they were engaged; it could not even check its progress. To use the language of one of themselves, "It fell out rather to the furtherance of the Gospel." By dispersing the Christians, it diffused Christianity more widely, and introduced it earlier than it otherwise might have been, into what were then called, "the regions beyond." "They that were scattered abroad went *every where* preaching the Word." The blood of the Martyrs, therefore, proved *then*, as in later times, the seed of the Church, and the statement made respecting the *Jewish* section of it, was literally fulfilled in the experience of the *Christian*—"The more they were oppressed the more they multiplied and grew."

In a certain sense, Christ's great commission may be said to have been executed within the Apostolical age—by those to whom it was directly given; for "all the world" was, at that time, an expression synonymous with the Roman Empire, and the first Missionaries penetrated into its remotest provinces. Would that as the land marks of the world were, in the progress of discovery, removed to a greater and still a greater distance, the Church had had at her command labourers to take possession of these new lands, in the name of her Great Head, and to introduce among their population "the glorious Gospel of the blessed God," which they had brought so speedily, and so successfully, thus far. But alas! the time came when, instead of pushing her conquests among the new nations and tribes that were found to inhabit the earth, the Church could not hold her own: and when, instead of taking up new territory, much of what she already occupied was to fall back into a condition little better, spiritually considered, than that from which it had been reclaimed. An enemy sprang up *from within* far more dangerous and destructive than any that had assailed, or menaced her from without—a Delilah by whose treachery and cupidity she was shorn of that strength which the fire and sword of all the Philistines that ever came up against her, in open warfare, had never been able to reach. Corruption—the corruptions of Rome—had well nigh done what persecution had all along been vainly attempting. The "incorruptible seed" which the latter could not eradicate, the former seemed to have choked. Being "incorruptible," however, it might be buried, but it could not die. Even under the incubus of Popery, accordingly, it lived; and from amid the putrifying remains of what *had been Christianity*, there sprung up a living germ—slight and sickly at first, but that gradually shot up its stem into the heavens, and sent forth its boughs all over the earth till it became a great tree, affording a refuge from the errors of the Papal system to the nations of continental Europe and to the inhabitants of the British Isles and satisfying with the pleasant fruits of Reformation, all who had a desire for "the sincere milk of the Word that they might grow thereby." Even the darkness of what have been called distinctively and most truly the "Dark Ages" was not total. As in the plague-stricken land of Egypt, when a "darkness that might be felt" reigned over its entire extent, "the children of Israel had light in their dwellings;" so, when the light of the Gospel seemed to have been extinguished every where else, it still lingered over the vallies of Pied-

mont. In bulk, however, it was no bigger than a star, and its rays were both feeble and fitful.

But at the period to which I refer, "the Sun of Righteousness" himself re-appeared in the firmament. "The body of sin and death" that had intercepted his rays, and obliterated almost every trace of his existence, began to move off his disc, and he arose anew, upon the Church in her Reformation throes, as he had done at first, on a world lying in wickedness, "with healing under his wings." Since that time, his course has been onward and upward; though not so rapid as could have been wished, nor so uniformly progressive as might have been expected. At times, indeed, he has seemed to *stand still* in his orbit, as the natural sun did on Gibeon, while in many places he has actually "gone backwards"—Oh how many degrees! in France, for example, and most of the nations on the Continent of Europe which have either relapsed into Popery, or embraced some other perversion of Christianity, or fallen under the influence of the Mohammedan imposture. But still, his rays are more widely, much more widely diffused, at the present time than they ever were before. They are not confined, as on his first rising, to Europe, but they fall, and that in no oblique direction, on *this vast continent* that was not then known to exist, and over a large extent of its surface its Aboriginal inhabitants have given place to other people who have brought along with them not only the arts and habits of civilized life, but also the ordinances and influences of Christianity which more than all other causes put together, made the lands of their nativity what they are. These ordinances and influences have, in turn, elevated America to a like high position with the Christian countries of Europe, and have raised up in the Churches of the New World allies, auxiliaries, rivals—shall I say, in the good sense of the term, to those of the Old, in the great work of evangelization. From these again, as from two grand centres—one on either side of the Atlantic—"the light of the knowledge of the glory of God in the face of Jesus Christ" has been reflected on not a few of the dark places of the earth. For favourable specimens I may point to the West India and South Sea Islands, of which it may be said "they that sat in darkness have seen great light, and to them that sat in the region and shadow of death, light has sprung up." On other and larger fields, it must be confessed, that the light which has been introduced has served to *discover* rather than *dispel* the horrid gloom that hangs over them. On the continent of India, for example, where there is only one Missionary to the million of the population, and in China, where there is not one to the four millions; while penetrating still further into the domain of heathenism, we find vast tracts of unmeasured and only partially explored territory, peopled by tribes of whose numbers only a proximate idea can be formed, which are placed entirely beyond the sphere of the Sun of Righteousness, and to which the description of Job is literally applicable, "A land of darkness and the shadow of death, a land of darkness as darkness itself, and of the shadow of death, without any order, and where the light is as darkness." For examples of these look at Japan, once occupied by Jesuit Missionaries, now deserted by all; and the interior of Africa which resembles nothing that I can think of, so much as a horrible pit of unfathomable depth, and all but impracticable accessibility; while the Missionary stations that have been planted around its

coast and at its southern extremity, resemble a few straggling lamps, hung up at irregular intervals, around the pit's mouth—illuminating partially the thousands on the surface, but shedding not a single ray of light on the millions at the bottom.

The light of the Gospel, therefore, widely extended as it is in the present day as compared with any former period in its history, is but very limited when we take into view the regions that are yet to be illuminated by it. The field of Missionary labor may even yet be said to be *the world*, though upwards of eighteen centuries have elapsed since the great husbandman said to his servants, "go, work in it." The evangelized, as compared with the heathen portion of it, is but as a mere fraction and a small fraction to the whole. "The harvest, truly, is great"—not to advert, at present, to the fewness of the laborers. It is indeed a *great* work that lies before the Christian Church—great in the sense of *noble*, but great also in the sense of *arduous*, requiring great labor and great perseverance, great sacrifices and great faith. But it is not, by any means, a hopeless undertaking; and it is not, certainly, with the view of damping your hopes that those statements are made, but for the purpose of stimulating your efforts; not to discourage your hearts, but to strengthen your hands; not to induce despair of success, but to bring into play energies that will ensure it.

And, then, discouraging as in some points of view the aspect of the Mission field, as now cursorily surveyed, may be felt to be, it exhibits, in others, not a few tokens for good, and appearances that are full of promise. If it seems to enlarge, instead of lessening, as we approach it, it is much more accessible, in some places, than it once was, and in others, adverse influences are being removed, and unwonted facilities for carrying on operations are held out.

China and Central Africa afford specimens of the first of these. Till within a comparatively recent period, both of these were barred against the entrance of the Bible and the Missionary—the former by civil enactment, the latter by physical obstacles. The one is now, in a great measure, a dead letter, and the others seem in progress of removal. God has, in his adorable Providence, set before his church "an open door" into the Chinese Empire and the teeming millions of its population, comprehending, according to the estimate of some, nearly the half of the whole population of the globe. It may not be called either a *wide* door or *effectual*; but it is at least *ajar*, and the probability is that it may be thrown still wider by the recent operations at Canton, or others that may follow. Intended to place the commercial relations of that vast empire on a more satisfactory footing with Christian countries, who can tell how far they may be over-ruled by God for a far nobler purpose—the introduction into it, of Christianity with all its spiritual privileges and blessings!

And may not like hopes be entertained respecting Central Africa from the discoveries past and prospective of Dr. Livingstone? May it not be hoped that he will yet remove for others, as he has, himself, in no inconsiderable degree, surmounted the physical barriers that have hitherto prevented the advance of the Lord's hosts in that direction, and prove the breaker up of the way to the detachments that are yet to take possession of it in the Lord's name? And then, have not researches been instituted

and discoveries made, in connection with the Old Calabar Mission of the Parent Church, which may aid materially in this grand enterprize, if they do not constitute it the vanguard of the victorious expedition by which it is to be undertaken and achieved ?

In India, again, to look at one other section of the Mission field, a new and a brighter era seems to be dawning on the great enterprize. There, is every prospect of its having "a fair field" which it never had before ; and that is all that it asks of the "kingdoms of this world," and all that it needs to make its blessed influence felt as it has never yet been in that country. Disasters fresh in the memory of all, and in the hearts of many, have proved the timid and time-serving policy that has distinguished the management of India, to be as injurious in its influence, as it was unprincipled in its character. They have also made such an impression on the public mind throughout the British Empire as will effectually prevent, in future, it may be hoped, the neutralization of the efforts made by the Christian Church for the evangelization of that country, by the countenance and encouragement extended by a professedly Christian Government to its native systems of idolatry and superstition. Care will now be taken, it may be presumed, that when a Sepoy becomes a "Soldier of Jesus Christ" he will not, thereby, be disqualified for serving in the British Army, and that no one will ever again have occasion to taunt his commanding officer when dismissed his regiment on this account, in these terms : "You will allow me to serve your *king* but not your *God*." Who can wonder that, in such circumstances, the work of Missions did not prosper in India ? And with the same agencies only at work, inadequate as we have already stated them to be, what different results may be expected when such counteracting influences are removed ? But their removal is not the only good fruits that may be expected to grow on the bitter stem of the Indian revolt. The eyes and the hearts of the Christians of Britain have been thereby drawn more strongly in that direction as a field of Missionary labor, and means have already been adopted for occupying it more adequately, and reaping the enlarged harvest that is so earnestly and not unreasonably anticipated from it. A great, it has not been an unmitigated calamity. The loss, awful though it was, may yet, in the good Providence of God, be compensated by the gain. The temporal sufferings endured by the British residents that must forever remain untold, and that can never, by the present generation at least, be forgotten, may be over-balanced by the spiritual blessings conferred on the native inhabitants, that can still less be described, as they will be still longer remembered—even "through ages all." This will be the case should the Indian revolt prove in any case, or to any degree; the precursor of, the preparation for, and the stimulus to the evangelization of India. Of this there seems at present a fair promise, and who does not pray, who will not labor with redoubled assiduity that there may be a full performance of it ?  
*(To be concluded in our next.)*

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### UNION.

The contemplated union between the Presbyterian and United Presbyterian Churches of Canada, does not appear to have made much progress at the



Synods of these two churches this summer. Among the people of both churches, there has been much talking, and in many cases, a strong desire expressed for union, from nearly the time of the disruption in the Kirk of Scotland ; and a similar desire has been expressed, from time to time, by not a few of the ministers of both churches. The subject was brought before both Synods a good many years ago, and Committees were appointed to confer together and see what difference of doctrinal sentiment and polity there existed, which tended to keep them asunder. These committees met, and drew up a number of questions, for the purpose of ascertaining whether there could be such an agreement upon the points specified as would warrant them even to attempt forming a basis of union, but a discussion of these points, as is clear from the minutes of conference, published by order of the Synod of the then United Secession Church, brought out a difference of opinion so great as to render further conference in the meantime, absolutely in vain. We did, indeed, think that the attempt at union was made too soon. The Presbyterian Church has taken the ground of the old Seceders, and it was impossible for the United Secession Church to go back to the principles of that period with any degree of christian consistency. Moreover, the Presbyterian Church left the Established Church of Scotland on the principle of mere *non-intrusion*, whereas the first Seceders left contending for *free-election*. It could not be supposed that the ministers of the Presbyterian Church, who have so strenuously contended for what they regarded a pure State-church, and had made so great sacrifices at last, in this case, could feel at liberty, all at once, to forbear with the United Secession Church on the Voluntary principle.— Well then, this first conference closed without coming to any satisfactory issue. The people of both churches, we believe, very generally, could not understand why a union could not be accomplished at that time and blamed the ministers entirely for it, and some of us got, very unjustly, no small share of that blame. We were often told by the members of the Presbyterian Church that their church was as thoroughly Voluntary in principle as well as in practice as the United Secession could be, and that no part of the State-church principle was any term of communion with them, either to minister or people.

A few years after the first conference had failed, the desire for union again sprang up and so increased that the subject was again introduced to both Synods, and Committees were appointed to confer, but the instruction of the Presbyterian Church to their committee, was to hold inviolate their grand distinguishing characteristic or principle, which is the elementary principle of State-churchism, or, in other words, that the civil magistrate, in his official capacity, has to do with the religion of his subjects. The Committee of the United Presbyterian Church, seeing the firm determination of the Presbyterian Synod, did, at their first meeting, come to the conclusion that it would serve no good purpose to hold a conference with the other committee, but would, very likely, in the end, have the ordinary results of polemical strife, drive the parties further asunder. Both Synods at their next meeting, appointed committees, and these had kindly conference with each other, which, we doubt not, was very instrumental in strengthening the bonds of brotherly love. They seem very wisely to have avoided discussion, and to have tried to find out what point or points of the

long controverted power of the civil magistrate in his official capacity with the religion, or religious conscience, of his subjects, they were agreed upon, and the result has been laid before both Synods. It consists of a series of articles and resolutions.

The ministers of both churches, we should suppose, were, and are, perfectly acquainted with those principles or points which distinguish the one church from the other. That the United Presbyterian Church make no term of communion of either the Voluntary or State-church principle, and that the Presbyterian Free Church, denounce the Voluntary principle in religion, and strenuously maintain the State-church principle to the extent of making it a term of ministerial communion; that the United Presbyterian Church have receded all the way back to the apostolic age, when the magistrate's power or authority, in his official capacity, with the religion of his subjects, was never once spoken of by christians, as far as we know, and consequently, no forbearance required upon the subject, and that the Presbyterian, or Free Church, has receded from the Revolution Settlement of the Kirk of Scotland back to 1647, and identifies itself with the Kirk of Scotland of that period, called the Second Reformation, in which the magistrate was invested with extensive powers in relation to the religion of the country. This is at least in perfect accordance with the speeches of leading members of the Free Church in Scotland.

It is necessary to observe here, that the Westminster Confession of Faith, although a work of surpassing excellence as a whole, was the result, I was going to say, of a Parliamentary deed, or of a deed of the King in Council, for the purpose of promoting, and ultimately enforcing uniformity, in the profession of religion throughout the three kingdoms, and was constructed with the view of establishing the one church; and therefore *the Church*, in the Confession of Faith, does not include the Church of the Independents, Baptists, &c., but only and exclusively the Presbyterian Kirk, and in Scotland, the Kirk of Scotland. And it is worthy of observation, that not one of the leaders of the Kirk of Scotland at this period, admitted that Dissenters, such as Independents, Baptists, &c., were entitled to equal civil rights and privileges with those who belong to the Kirk; not one of the great leaders of that period, so far as we know, ever mooted the doctrine of at all tolerating Dissenters. Toleration was forced upon the Kirk of Scotland by the action of the civil legislature in 1688. The grand bulwark of the Kirk of Scotland as an establishment, namely, the Test and Corporation Acts, was subverted within the last thirty-one or thirty-two years, and that with miserably small help from any of the ministers of either the Episcopal or Presbyterian Establishments.

Now it appears to us that were some of the articles agreed upon by the Joint Committees and laid before both Synods this year, adopted into any basis of union, and become terms of ministerial communion, we of the United Presbyterian Church must necessarily give up the Voluntary principle in religion, and maintain that the civil magistrate has, at least, something to do, in his official capacity, with the moral and religious conscience of the citizens, especially in regard to blasphemy, the religious instruction of the young, the observance of the Lord's Day as a day of sacred rest, &c., &c. The Presbyterian Church at last meeting of Synod, complained (at least some of the speakers did) that in relation to the civil magistrate's

power in religion we had said nothing, but the truth is, properly speaking, we have no dogma upon the subject; it is a matter of absolute forbearance with us. The Presbyterian Church, however, have expressly declared that its still grand peculiarity shall become part of the basis of any union with the United Presbyterian Church, and consequently of ministerial communion. We do like the continuing of appointing the Committees, and we doubt not the union will be consummated in a few years. We cannot, however, at present see how a harmonious union can be effected if any part or element of the State-church principle forms part of the basis of union, and especially of ministerial communion.

We had intended to review the articles agreed upon by the Joint Committees, in this paper, but it would be too much for one article, and therefore we shall reserve it for a future number.

ALIIQUIS.

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## Reviews of Books.

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*THE GREEK NEW TESTAMENT; with a critically revised Text; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary.*  
By HENRY ALFORD, B. D. 4 vols., 8vo. London: Rivingtons, 1858.

We will not be guilty of the absurdity of attempting a review of this great work; but we consider it due to the cause of sacred truth to announce that, in general estimation, and in our own very humble opinion, this is by far the best critical and annotated edition of the New Testament that has appeared. We consequently believe that Ministers and Students of Divinity, in want of such a work, ought to endeavour to procure this. Only three of the four volumes are yet published, and the price of these is upwards of twenty dollars. This is a serious consideration; and we may add, that unless a person is possessed of some learning, and has a turn for critical investigation, he would only throw away his money by making the purchase.

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*HYMN MUSIC, ADAPTED TO ALL THE PECULIAR METRES IN THE UNITED PRESBYTERIAN HYMN BOOK.* Edited by A MEMBER OF THE COMMITTEE OF THE U. P. SYNOD ON PSALMODY, ASSISTED BY EMINENT PROFESSIONAL MEN. Edinburgh: T. Nelson & Sons. Toronto: Jas. Campbell, 1857.

This small publication has been got up with great care, and we understand is possessed of great merit, though its object is limited, having reference only to the Peculiar Metres. The Editor states that he has had access to the best British collections, and has also enriched the work with effective pieces from German, French, and American composers, as well as adaptations from Italian, and other foreign works, while at the same time he has restricted himself to melodies pure in taste, and ecclesiastical in style. To ensure accuracy, richness, and smoothness in the harmonies,

he has had the assistance of distinguished professional men, a number of whom are named, including the Organist of St. Pauls, London, and others holding similar situations. The notation is the Tonic Sol-Fa, and of course the book is useless, in the mean time, to those not acquainted with that system. The notation, however, we believe is easily acquired, with the assistance of Curwen's Grammar of Vocal Music, or any other explanatory work; and the facility in reading is said to be far greater than under the old system. The U. P. Church in Scotland is allowed to be taking the lead of all the denominations there in the cultivation of Vocal Music. There is in human nature a wonderful tendency to swing from one extreme to the opposite. We may mention that there is a very small collection by the same Publishers, and in the same notation, entitled "Psalmody Class Manual," comprising a selection from the Hymn Music. The larger work sells for 25 cents each, the smaller for 50 cents per dozen.

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## Missionary Intelligence.

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### U. P. JEWISH MISSION.

ALTONA, NEAR HAMBURG.

Mr. Isaac Salkinson gives the following narrative :—

After mixing lately among the better class of Jewish society, and using arguments in favour of our religion on a large scale, referring to what Christianity has already accomplished, and to the history of the Jewish nation and their inheritance, I had a call to preach Christ, not to the learned and rich, but to one poor young woman, named Minna Sophar, who is literally an outcast of Israel, degraded by her own relatives, and humbled in the sight of all, and of herself too. She lost her parents when a child, and when seventeen years of age, she formed an acquaintance with a Gentile young man, by name Schneider, a servant in a cigar shop.— This acquaintance became known to, and was protested against by her relatives. The young people were not in a condition to marry, and the result was, that she became lately the mother of a son, and was completely cast off by her people and kindred. She lodges with a shoemaker, who knew her from a child, and who is perhaps the only person, beside the young man, who takes an interest in her. Lately they wished to get married, but the shoemaker, who is an honest man and sincere Christian, set before them the dangers connected with a mixed marriage, and tried all in his power to convert her to the Christian religion. He read with her most of the New Testament, and some other Christian books, and urged on her the necessity of first being a Christian, and then uniting with her husband in bringing up their child in the ways of the Lord. They heard of me, and she came to my house on the first of March, and told me a part of her melancholy story. At first I was inclined to pass by as the priest or Levite, but soon began to look upon this case in the spirit of the Master, to bind up her wounds, and pour in the oil and wine of the gospel. I have ascertained as far as possible her character and conduct, and there is, besides the fatal fault mentioned, nothing against her. I trust even this will, when forgiven, lead her more to love the Saviour. I promised to instruct her twice a-week in the faith of our Lord, which I commenced on the 9th March. She is intelligent and attentive, and very grateful to me for taking an interest in, and instructing her; and I said, that if she had such feelings towards me, how much more ought she to be thankful to the King of Israel, the Son of God, who died for sinners, and who is ready to cleanse her from all her pollution,

and to make her sit with Sarah, Rebekah, Rachel, and Leah in the kingdom of God! A burst of tears was her answer.

*Her baptism.*—Conversion of the soul is a miracle; but a miracle is seldom performed without faith to receive it. Minna Sophar, an outcast as she was, was not abandoned, nor destitute of faith in the Great Judge, nor dead to an accusing conscience. The sound of the gospel, therefore, was balm to her wounds. She received from me a course of religious instruction with gladness, and was cheered to hear that a door was yet open for her to the great assembly of God, where the Son of David presides. She was accordingly baptized on last Lord's day, 18th April, by my friend Pastor Scharfenberg, in the parish church at Altana, in the presence of a small company, including a few Jews, besides Mr. Elvin. I hope Sophar has received the Lord Jesus as her Saviour, and will live with her husband and child in the pale of the church. They will very likely attend Mr. Oncken's church in Hamburg, as I mentioned to you—a thing indeed very desirable.

## Eccliaſtical Notices.

### MISSION COMMITTEE.

This Committee met in the United Presbyterian Church, Flamboro', on the 13th July, at 2 o'clock in the afternoon. Present the Convener, the Rev. Messrs. Christie, Barrie, Dick, Lees and Dunbar, and Robert Christie, Esquire; absent, Messrs. W. Dunbar, and D. Macnaughton.

The Convener reported that with the view of supplying the church at home with information that had been requested by the Committee there, he had addressed on the 7th of June, a circular to the Clerk of each Presbytery, asking to be furnished with an account of the vacancies that existed, the average stipend paid, the fees received by the preachers, the facilities for travelling that existed, and the openings for usefulness that presented themselves in the bounds of each, and further stating that he wished to have the replies in time to prepare a digest of them, for the purpose of submitting it to this meeting of the Committee, previous to being sent to Scotland; but that no answers had been received from the Presbyteries of Canada East, Durham, London, and Huron, so that he had not been able to prepare the contemplated communication. It was resolved that he apply afresh to the defaulting Clerks, asking replies without delay.

The sub-Committee gave in the following report which was approved and adopted.

“Read a statement by the Rev. William Clark, embracing 13 Sabbaths, for which he has received £15. The sub-Committee feel that some explanation is necessary regarding the Sabbath he preached in the congregation of London, and for which he received nothing. It also appears that he was three Sabbaths in Kincardine, which the sub-Committee understand is under the pastorate of the Rev. Walter Inglis, and for these three Sabbaths only £2 have been received.

“Read a statement by the Rev. W. C. Young, embracing 20 Sabbaths, coming down to 27th June, for which he has received £19 3s. 9d., leaving a balance of £19 6s. 3d., which it was recommended should be paid.

“Read a statement by Mr. Thomas J. Scott, embracing 7 Sabbaths, showing that he has received £18 15s., currency, out of £13 9s. 6d, sterling, due for that period, the sub-Committee recommend payment of the balance.

“Read a statement by Mr. John Paterson, embracing 7 Sabbaths, showing receipts to the amount of £7 10s. As it appears that Mr. Paterson preached a Sabbath in London because appointments had not been forwarded to him in time to reach the vacancy of Florence, it is recommended that the Clerk of London Presbytery be complained against for neglect of duty,

“Read a statement by the Rev. Walter Scott for six months ending with June, for

which his receipts have been £24 9s., leaving a balance of £25 11s. The sub-Committee are struck with the smallness of Mr. Scott's receipts in most of the vacancies in the Presbyteries of London and Gray, and would direct the attention of the Committee to this.

"Took up the statement of Mr. David Allison for the six months ending with June, showing that he has received £37 7s. 7d. out of £50 sterling. The sub-Committee would request attention to the fact that in consequence of some mismanagement in the appointments, Mr. Allison had preached two Sabbaths in congregations over which there are pastors, receiving no pay.

"Mr. Fayette's statement, showing receipts to the amount of £21 10s., leaving a balance of £59 was approved and the balance recommended to be paid.

"Mr. Thomas Watson's application for the balance between £50 currency and £50 sterling, in accordance with his engagements with the Mission Board in Scotland, was approved.

"Mr. Frazer's report of labours and receipts for the half year ending with June, was read. The sub-Committee remark the smallness of Mr. Frazer's receipts, only £3 8s. 10d. for the period stated, and suggest that inquiry respecting the cause of this be made at the Presbytery of London.

"Your sub-Committee cannot close without adverting to the fact that there is a great number of vacancies paying only a very small sum to the Preacher appointed to them, and would recommend that Presbyteries be urged to incite these to increased liberality, especially as a change has been made upon the relation formerly existing between this and the home church as regards pecuniary support.

"They would also recommend that in all cases of settled congregations enjoying the services of Preachers, they be required to pay them the full salary of £1 18s 6d. for each Sabbath. Farther, that in every instance of a Preacher not receiving appointments in consequence of the neglect of the Presbytery Clerk to forward them whether to the preacher or the vacancy, the Presbytery be considered responsible for the salary, and the preacher be instructed to apply to them for the same.

"Farther, they would state that in their opinion the Missionary operations of the Church cannot be continued at their present extent unless congregations and stations, and particularly those that are vacant, contribute much more liberally than they have done.

"Finally, they would recommend that the minutes of this Committee be published from time to time in the Magazine for the purpose of informing the Church of the proceedings taken for the incitement of Presbyteries and vacancies."

Resolved, that, as it appears from some of the statements reported on by the sub-Committee, that Preachers have been supplying settled congregations, nothing be allowed out of the funds of the church for such services, and that the Preachers be directed to apply to the Presbyteries for their fee if there was any neglect of duty on the part of Clerks, or to the Ministers of the congregations in which they officiated.

Resolved, that the sub-Committee be re-appointed, and that they be instructed to prepare, get printed, and to put into circulation, an address setting forth that the Church in Canada has been thrown upon its own resources, showing the shortcomings of vacancies and congregations in respect to contributions for supporting, to say nothing of extending, Missionary operation, and the urgent necessity of material increase in their liberality.

Took up the case of Mr. Stephen Balmer, who had declined to fulfil certain appointments in the Presbytery of Wellington. Read his letter to the Clerk of said Presbytery desiring to be relieved from them, and expressing his wish or intention to preach in Hamilton and Brantford. Read a minute of Presbytery to the effect that the Presbytery did not consider him excusable in not fulfilling his appointments in their bounds, and recommending that nothing should be allowed him out of the funds for those days. Agreed that the recommendation of the Presbytery be complied with, and that two Sabbaths be deducted from his statement, and that £3 17s, form his claim.

Preachers' reports were referred to the sub-Committee. Appointed next meeting to be held in Flamboro' on the Tuesday after the second Sabbath of October, at 2 o'clock in the afternoon.—*Communicated by the Convener.*

## ADDRESS BY MISSION COMMITTEE.

TO THE STATIONS, VACANCIES, AND SETTLED CONGREGATIONS OF THE UNITED PRESBYTERIAN CHURCH IN CANADA.

The Committee on Missions having had forced on their attention, at the meeting in Flamborough West, on the 13th July, the financial state of our Church, in connection with the fact that she must now be altogether independent of foreign aid, have found it absolutely necessary to declare that our present missionary operations cannot be carried on for any length of time, unless the members and professed supporters of our Church afford far more liberal support than they have been doing, and accordingly they have appointed their sub-committee to draw up a pointed and faithful address to you, and to publish it for the purpose of inciting you to increased liberality for Missionary purposes. The sub-committee, in fulfilment of their appointment, address you as follows:—

BRETHREN,—Our mother Church willingly and liberally supported you in your poverty, from the year 1832 to the year 1858, and surely the child 26 years old has passed from its minority, and should not only support itself, but be able to give with good feeling, help to the parent, if need be. In every part of the country, we Ministers, have heard, day after day, that it is a shame for our Church to be living on the poverty of the working people in Scotland; and you have now an opportunity of giving proof that you have been speaking the truth in this matter. We are told that our distinguishing principles as a Branch of the Presbyterian Church, are by far the most popular in the land, but we are satisfied that you do not work the Voluntary principle in religion nearly so well as those denominations which have to act upon it from necessity, and, but for the want of liberality on your part, our Church might soon nearly double its numbers.

Now to you we must appeal on the ground of the principles you profess for greater liberality. The Parent Church has seen it to be her duty to withdraw the pecuniary support she has so long extended. Great and effectual doors have been opened to her of late. In addition to her former missionary enterprises she has commenced a mission to the Jews; she is commencing one to India, and there is a probability that she shall shortly begin one to China. In the exercise of her discretion she has concluded that the Church in Canada is best able to bear the withdrawal of her fostering care. And has not God in his kind Providence been prospering you in your worldly wealth, so that many of you may say with Jacob when returning from Padan-aram: "With my staff I passed over this Jordan, and now I am become two bands." Your beginning has been small, but your latter end has been greatly increased, and God is now calling on you to acknowledge his goodness by contributing more freely for the extension of the kingdom of his grace, and to make proof of the words of the Lord Jesus, "It is more blessed to give than to receive." The immediate exigencies of our Church require this, so does the still religious destitution of many parts of the country, and surely you may see in this the direct call of God to be more liberal. We know that you are far from ignorant of the scriptural injunctions to support ordinances in the Congregations and Stations to which you belong, and to extend the Gospel not only to every part of our adopted country, but to all the world; but we are afraid that very many of you do not feel your responsibility, in this matter, to God, to the world, to the Church, and especially to the Church in Canada. Preachers' Reports show a lamentable deficiency of christian principle in contributing. So do the annual Statistics of your several congregations, some of them not contributing anything to missionary purposes, and those that do, giving with niggardly parsimony.

We speak to you, Brethren, in the spirit of brotherly love, but this very love makes us jealous of your credit, and we will endeavor to sustain your credit as Christian Brethren, although it should be at the expense of speaking unpalatable truths. Shall we thus address you in vain? The facts of the case are before you. It rests with you to say whether or not we shall continue our present missionary operations, and, without greater liberality on your part, they cannot be sustained at their present extent. You have a fair opportunity of proving what you have often said—that the Church here is well able to support herself. Will you allow it to go abroad that you have not sufficient Christian principle to sus-

tain the pecuniary working of your own professed convictions, regarding the way the Church of Christ should be supported?

Give as God has prospered you. Give systematically. And let societies be organized for the collection and transmission of your gifts to the Synod Treasurer.

WILLIAM BARRIE,  
ROBERT TORRANCE, } SUB-COM. ON MISSIONS.

U. P. SYNOD, (SCOTLAND.)

Part of the proceedings of Synod were reported in our last. We shall now briefly notice the more important of the other transactions. The Associate Presbytery of Ireland was received into fellowship with the U. P. Church. A proposal was made that a smaller amount of support should be given to the Mission in Jamaica. It receives at present £6000 stg. per annum. It was agreed that it should be left to the Mission Board to consider whether a deputation should be sent out with the view of effecting retrenchment. The subject of the relation of the Church at Old Calabar to Slavery, was referred to, and Dr. Somerville assured the Synod that its regulations on the subject were adhered to. The sum raised for the aged and infirm Ministers' Scheme was £16,642 stg., together with the Brown Testimonial Fund, £1500. Nine Ministers are receiving annuities of £50 each. One of these has been 64 years in the Ministry. The Committee on correspondence with Foreign Churches reported, and the Rev. Clement De Faye, from Lyons, the Rev. M. Charbonier, from Genoa, and the Rev. M. De Leifde, from Amsterdam, addressed the Synod, the second speaking in French which was interpreted by the Rev. G. Fisch from Paris. The Synod returned thanks to the deputies, remitted their cases to the consideration of the Mission Board, and agreed that a deputation be sent to Holland in the course of the present summer. The Committee on Theological Education reported, and stated that the number of Students attending the Divinity Hall last year, was 194. The Committee on Scholarships reported. Of the Students attending the Universities last year, 58 had entered into competition, and 26 had been successful. The Rev. David Todd, formerly of Stonehaven, "who had last year been restored to his status as a preacher, with the view of proceeding to Canada, and had returned from that Province for the sake of his health, craved, through the Presbytery of Lancashire, to be received as a preacher in this country. On the recommendation of a Committee, the Synod remitted the application to the Presbytery of Aberdeen to proceed in it, without, however, coming to a final issue, till they have reported to next Synod." The report respecting Mr. Todd is given *verbatim* from the *U. P. Magazine* (Edinburgh). Mr John Clark, a Probationer of the Free Church, who had applied to the Presbytery of Edinburgh, to be received by the U. P. Church, was, on the recommendation of a Committee admitted as a Probationer. Mr. Weitzer Beg, a native of Bombay, and a convert from Mahomedanism, was also received as a preacher, but the question of placing his name on the Probationers' roll was reserved. The Committee on the Improvement of Psalmody reported, and gave an account of their success in introducing the tonic sol-fa system. The cultivation of vocal music was stated to be the most effectual method of suppressing the desire for the introduction of instruments. An overture on Sabbath Desecration was deferred. A Committee was appointed to make arrangements for celebrating, in 1860, the tri-centenary of the Reformation in Scotland. A Committee was appointed to consider the reports which had been given in by Presbyteries respecting the mode of taking the vote. A Committee was also appointed on an overture from the Presbytery of Paisley respecting better arrangements for the appointment of Synodical Committees. The Moderator then delivered an admirable address, and after devotional exercises the Synod adjourned.

SYNOD OF PRESBYTERIAN CHURCH, NOVA SCOTIA.

We give, abridging from the *Christian Instructor*, an outline of the proceedings of the forty-second Session of this Synod, which was held at Pictou, from the 16th



to the 23rd of June. After sermon by the retiring Moderator, the Rev. Mr. Allan was elected to the office. Thirty-four Ministers and nineteen Elders were present, the roll containing thirty-eight Ministers. There are also seven ordained Ministers and Missionaries not on the roll. Reports were read from the three Boards on Home Missions, Foreign Missions, and the Seminary; Addresses were delivered, and the "singing," says the *Instructor*, "was equal, if not superior, to any we have heard." The expenditure of the two Mission Boards exceeded £1100, that of the Foreign being upwards of £900. The Memorial of the Committee of the Grand Division of the Sons of Temperance was read, and a Committee appointed to condense the reports of Sessions on Temperance. It was agreed that Mr. Geddie should be authorized to proceed to Britain, to superintend the printing of the Bible in the language of Aneiteum. The Rev. G. Patterson resigned the editorship of the *Christian Instructor*, which was said to be not self-sustaining. Arrangements were made for its continuance. The Committee on Colportage reported. Upwards of 5,000 volumes had been circulated during the year; 50,000 during the last six years. The receipts during these years was about £4000. The Committee was appointed for another year, and directed to use great care as to the selection of books. The convener of the Committee on Co-operation stated that no meeting had been held with the Committee of the Free Church, but that a friendly conference had taken place between the two Presbyteries of Pictou, and an overture was presented that the Synod should resume negotiations for Union, provided the Synod of the Free Church is prepared for similar action. The Committee of Inquiry for ascertaining how far the Synod's recommendation to the office-bearers of the Church to discountenance the use of Tobacco had been attended to, made a statement, showing instances in which the use of Tobacco had been advantageously abandoned. A motion was made that "no Student be admitted to the Divinity Hall who is in the habit of using Tobacco, except under medical advice," but instead of this an amendment was adopted, "strongly recommending the rising ministry to avoid habits which are of injurious tendency, to the young more especially, who are likely to be influenced by their example." A letter from the Secretaries of the Protestant Alliance was read, soliciting the countenance of the Synod. A Committee was appointed to consider the matter. The subject of Temperance was taken into consideration, the papers of the Committee of the Grand Division read, and returns of Sessions brought forward. Two resolutions were proposed, one for excluding from the Church those who continue in the liquor traffic, and the other solemnly warning all dealers and enjoining Sessions to use means for convincing them of the impropriety of their conduct. The former was carried by 21 to 19, but its action was suspended for one year. Questions for Presbyterian Visitation were adopted. The Rev. Professor Keir, who had resigned his Professorship of Systematic Divinity, was induced to withdraw his resignation. A deputation from the Synod of the Free Church was introduced, and suitable addresses were delivered. The other business was chiefly routine. The Synod adjourned to meet at New Glasgow on the 4th Tuesday in June, 1859.

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#### SYNOD OF PRESBYTERIAN CHURCH OF CANADA.

The Synod met at Hamilton on Tuesday, 15th June. We give a few items of intelligence from the Report in the *Ecclesiastical and Missionary Record*. The Rev. Mr. Wardrop, of Ottawa, was chosen Moderator. The Synod authorized Presbyteries to take on trial for license, four Students, Messrs. McDonald, McDiarmid, McLean, and McQueen, who had completed their course at Knox's College. The alterations made in the Act for incorporating the College were approved of, and the Committee instructed to get the Act passed. The Rev. Messrs. Aitken and Thornton, the deputies of the U. P. Synod, addressed the Court, after which thanks were voted to the U. P. Synod for the appointment, and to the deputies for their addresses, feelings of hearty good will and of earnest desire for Union were expressed and recorded, and devotional exercises were engaged in. A letter from the New School General Assembly of the Presbyterian Church in the United States, expressing a

desire for fraternal intercourse, was presented. The Synod agreed that a courteous answer should be returned, but that no deputy should be appointed. It was also agreed that a letter, signed by the Moderator and Clerk should be transmitted to the Synod of the United Presbyterian Church in the States, congratulating them on their recent Union.

The question of the validity of Romish Baptism was taken up, and it was agreed that an overture should be sent down for the consideration of Presbyteries. The subject of Union with the United Presbyterian Church was taken into consideration, and the deliverance adopted which we published in our last number. The motion of Dr. Bayne, which is of great length and considerable interest, will be found in the *Ecclesiastical and Missionary Record*, p. 100. A memorial from a congregation relative to Synodical collections was presented, and the Presbytery was required to deal with them by deputation or otherwise, instructing them as to their duty to carry out Synodical appointments. The Presbytery of Brockville and Ottawa was divided into two—that of Brockville containing nine, and that of Ottawa containing thirteen Congregations and Stations. The College Committee reported, and the Synod agreed that thanks be returned to Revs. Dr. Burns and Mr. D. Fraser, for their efforts in Britain and Ireland in behalf of the College, and to the friends in these countries who had given assistance, that the Synod regret that the income does not meet the expenditure and urge on Presbyteries and office bearers the necessity of increased contributions, and that the first Sabbath of November be set apart as a day of special prayer throughout the Church in behalf of the College. The Committee on Colportage reported. The Synod resolved to wind up the scheme, and instructed the Committee to adopt means for liquidating the debt. The Report on the subject of using intoxicating wine in the Lord's Supper was received, and the Synod agreed that agitation of the question is not for edification; and that sessions be enjoined to procure for Sacramental use the purest wine within their reach. The Report on Sabbath Schools was received, and thanks returned to the Convener. The Report of the Returns from Presbyteries, respecting the Barrier Act was received, and that Act was adopted as a standing law of the Church. The Synod disapproved of the formation of a Central Home Mission Fund. The question Whether it is competent for a Session to refuse, on certificate, as a member, an individual on the ground of his being engaged in the indiscriminate sale of intoxicating liquors was considered. The Synod could not sanction the principle, that the sale of liquors, is, in all cases, sinful and therefore a valid ground of exclusion, but agreed to impress on Ministers and Sessions, renewed diligence and faithfulness, in endeavoring to prevent those over whom they have influence, from having connection with such a traffic. The report of Committee on Widows' and Orphans' Fund was given in. The fund now amounts to \$23969, being an increase of \$2400 for this year.

The committee on the Fund for aged and infirm ministers, reported, and it was agreed that the subject should lie over for consideration till next year. The committee on the State of Religion reported, and the Synod agreed that the report be printed, and the attention of Presbyteries and Sessions directed to its recommendations. The committee on Statistics reported, and the Synod directed the report to be printed. An overture from the Presbytery of London, on Worldly Amusements, was taken up. The Synod earnestly called the attention of the Church to the necessity of avoiding the appearance of evil, and directed Sessions to deal faithfully on the subject. The Synod appointed Revs. J.M. Rogers and J.B. Duncan, a deputation to attend next meeting of U. P. Synod, and reciprocate the fraternal greetings of that church. Arrangements were made respecting the Buxton and Red River Missions. The committee on Sabbath Observance reported, and the Synod adopted its suggestions, and directed that special attention be paid to the state of the law respecting the Sabbath. A Commission was presented by Rev. D. Fraser, from the French Canadian Mission, authorizing him to address the Synod on behalf of the Society, and the Synod appointed the Presbytery of Montreal, together with other members, to report on the subject to next Synod, and also agreed that the congregations should make a collection for the mission. The other business was chiefly routine. After devotional exercises the Synod adjourned to meet in Toronto, on the second Tuesday of June, 1859.

## DOWNIE AND FULLARTON.

On the 30th June the Presbytery of London met in the Downie Church. An edict for the ordination of Mr. Hamilton was read before the congregation, and no objector appeared. Mr. Walker, of Chatham, preached from the words:—"My counsel shall stand, and I will do all my pleasure." The Moderator, Mr. Caven, put the questions of the Ordination Formula to Mr. Hamilton, who solemnly vowed to be faithful to God and to his people. The people also testified their adherence to the call they had given Mr. H. to be their minister, and declared that they "received him with all gladness, and promised to provide for him suitable maintenance, and to give him all due respect, subjection and encouragement in the Lord." He was then ordained to the ministry of the Gospel by prayer, and the laying on of the hands of the Presbytery. The right hand of fellowship was given him by his brethren. Mr. Fotheringham addressed the people. Mr. Skinner likewise gave them the opportunity of profiting by the observations of experience. After the benediction, they welcomed their minister by giving him their hand, and we trust also that affection and esteem which becomes them in their newly formed relationship.

Mr. Hamilton's stations are four or five miles apart. The people have weakened themselves by disagreement about building, a subject about which disagreement is very easy and very frequent in country places, but which might be as easily divested of difficulty by a sinking of self-interest and a due regard to the comfort of brethren and the cause of Christ. Notwithstanding, we believe that amongst them there are of the excellent of the earth, and we therefore entertain hopes of their prosperity and their minister's comfort. They have not yet provided him a house, though part of a rented house is being fitted up for him. They doubtless feel the necessity of making better provision as soon as possible. That which affects his comfort, affects his usefulness as well as their own credit.

On the evening of the same day a Soiree was held in the new Fullarton Church, on the Mitchell road. All the arrangements were exceedingly well made, and the physical comforts unexceptionable. The best part of it, however, was the speaking. Mr. Caven occupied the chair. Besides those who officiated at the ordination, Mr. Stevenson, of Stratford, was present to testify his esteem for Mr. Hamilton and his interest in the people. Mr. Hamilton himself likewise spoke, and Mr. Hall, Student of Divinity. The addresses were varied, pleasant, and much calculated to profit. But they were done before the moon rose, and the chairman called for second speeches to entertain the people until they should see to go home. A second set of speeches and anecdotes were given, and the people were in no haste to leave. A choir from St. Mary's kindly and efficiently lent their services. Altogether we have seldom been at a Soiree which better pleased us. We trust that the sacred and solemn, as well as pleasant and profitable services of the day, have made impressions not to be effaced.—*Communicated.*

## U. P. PRESBYTERY OF LONDON.

This Presbytery met on the 7th of July. A very considerable amount of business was transacted, but not generally of a nature to call for extended notice. Mr. Wm. Fletcher was licensed to preach the Gospel. Mr. Stephen Balmer delivered trials for ordination, which were sustained, and his ordination appointed to take place at Woodstock, on the 22nd July; Mr. Hamilton to preach, Mr. Caven to preside and address the minister, and Mr. Inglis to address the people. Mr. Hanran, student of the 2nd year, delivered a discourse, read an Essay, and was examined in Greek and Hebrew. These exercises were sustained, and Mr. H. encouraged to prosecute his studies. A deputation from the Free Church Presbytery explained why it was impossible to hold the proposed United Meeting of the Presbyteries at this time. In the circumstances, the meeting proposed was delayed till October, and Messrs. Proudfoot and Crombie appointed a committee to make all necessary arrangements. Various reports, from preachers, were read and passed. Several transferences of students were laid on the table, and exercises prescribed

to those so transferred. In accordance with decision of Synod, the Session of London Congregation was instructed to remove the Musical Instrument, for some time used in the public worship of that congregation, and to report to next ordinary meeting of Presbytery. Closed with the benediction.—(*Communicated.*)

WOODSTOCK.

The U. P. Presbytery of London, met here on the 22nd ult., for the ordination of Mr. Stephen Balmer. After the various preliminaries had been settled, public worship was conducted, and an excellent sermon on 1 Tim vi. 12, "Fight the good fight of faith," preached by the Rev. Robert Hamilton of Downie and Fullarton. At the close of the sermon, the Rev. Wm. Caven, Moderator of Presbytery, shortly narrated the steps taken to bring round this settlement, put the questions of the Formula to Mr. Balmer, and received suitable answers. Thereafter the Presbytery proceeded, by solemn prayer and the laying on of hands, to ordain Mr. Balmer, to the work of the Holy Ministry. In addition to the members of Presbytery, the following brethren from other Presbyteries of the U. P. Church, and from other denominations, took part in the ordination: Revs. Dr. Jennings, Toronto; Wm. Ormiston, Hamilton; George Murray, late of Blenheim; Wm. S. Ball, Free Church, Woodstock; James Stewart, Scotch Church, Woodstock; and Archibald Cross, Ingersoll. The Rev. J. James, Galt, intended to have been also present, but missed the train.

After the young Minister had received the right hand of fellowship, he was most impressively, and with much affection, addressed by the Moderator. We are quite sure Mr. Balmer, and all present, will long remember the appropriate, and singularly beautiful suggestions of Mr. Caven. They were "apples of gold in pictures of silver." The Rev. Wm. Inglis, Westminster, then addressed the people on their peculiar duties, and after a few words from Rev. James Skinner, the particular services of the morning were closed by the pronouncement of the blessing.

Mr. Balmer, thereafter, accompanied by the Moderator, took his place at the door of the church, was most cordially welcomed by the members of the church and others present on the occasion, and was subsequently introduced to his session in the usual way.

As the Rev. John Hogg, late of Detroit, is about to leave the body and join another body of Presbyterians in the Province, and as he has requested a Presbyterial Certificate of Ministerial standing, the Presbytery agreed unanimously to grant the Certificate of dismission craved, and instructed the clerk to forward it to Mr. Hogg. This movement on the part of Mr. Hogg is to be regretted, as much for his own sake as anything else. Ministerial trials, we fear, are to be met with in every section of the church on earth. We shall be glad to know that Mr. Hogg is comparatively free from them in the body he joins, and shall rejoice to hear of his welfare, comfort, and peace, in the work and warfare of the Christian life, and in the discharge of the duties of the ministerial office. Though Mr. Hogg has seen cause to withdraw from the denomination with which he has been identified, and though we think that step in no way judicious or called for, yet many in the United Presbyterian Church in general, and of his late co-presbyters in particular, will think of him with respect and affection, and rejoice when opportunity offers to hold fellowship with him as a brother in the Lord, though in this particular, in their opinion, a very much mistaken one.

SOIREE.—After an interval of a few hours, during which the members of Presbytery and other brethren, were most hospitably entertained by the friends in the congregation of Woodstock, a public meeting was held in the church; Rev. Mr. Caven in the chair. The church was quite crowded by a most respectable and deeply interested audience. After the usual devotional exercises, appropriate addresses were delivered by the Chairman, Revds. Archibald Cross, the former pastor of the Congregation, George Murray, its founder, Dr. Jennings, Wm. Inglis, Wm. Ormiston, and James Skinner. The three most important addresses were those of Dr. Jennings, and Messrs. Murray and Ormiston. While all were excellent

Mr. Ormiston's was peculiarly felicitous. We have had the pleasure of hearing Mr. Ormiston once and again, but we do not know that any of his addresses ever produced a more powerful effect on our own mind and heart than the comparatively short one delivered on this occasion.

The whole proceedings of the day were characterized by a solemnized yet buoyant hopefulness, which we trust may long continue with both pastor and people. We are sure we only state what every one present felt, when we say, "It was good to be there."

The congregation is but small, but its members are very spirited and very united. We sincerely trust that they will continue so, and do yet greater things for Christ and his cause. Mr. Balmer enters upon his sphere of labour in very encouraging circumstances. We are sure he has the heartiest good wishes and sympathies, not only of the members of Presbytery, but of very many others, both office-bearers and members in the United Presbyterian Church. Our prayer for him and for the people of his charge, is, that God, even our own God, may bless him and them abundantly, and that as year passes on after year, they may find increasing reason for blessing the Great Master, for all his goodness to them, and for all the way, in which by his gracious Providence, they have been led.—*Communicated.*

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#### U. P. PRESBYTERY OF DURHAM.

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The regular quarterly meeting of this Presbytery was held at Newcastle, on the 6th of July. A considerable amount of routine business was satisfactorily disposed of, and an interesting report was read from Mr. Wm. Stewart, Student, of his Missionary labours in the congregations of Manila and Fenelon, which was regarded as "highly satisfactory in itself, and most creditable to the zeal and efficiency of Mr. Stewart." A petition was read from the people in Fenelon, for a continuance of his labours among them. A communication from Mr. Stewart, intimating that he had to decline further appointments from the Presbytery, owing to his having accepted the Mastership of Beamsville Grammar School, necessarily disposed of this application, to the regret of the Presbytery, as well as of the petitioners. A verbal report of considerable interest was also received from Mr. Carruthers, Probationer, of his labours in the same field and the adjoining one of Verulum and Bobcaygeon, where he had been engaged as a Missionary the last three months. Read a paper from Rev. A. C. Stuart, resigning the Pastoral charge of Perrytown and Oakhills. After conference it was laid on the table till next meeting of Presbytery, which was appointed to be held at Perrytown, 27th July, at which the Clerk was instructed to summon the congregations to appear by commissioners for their interest. Rev. W. C. Young being present, was asked to correspond; and he was also appointed to preach at Perrytown on the following Sabbath, and make the requisite intimations in this case to the Congregations. Appointed a Committee of Presbytery, consisting of Revs. Thornton, Monteath, and King, to meet with and examine Mr. McWilliam, Student of Theology. Said Committee to meet at Mr. Thornton's on Thursday, 12th August.

The Rev. Mr. King was appointed to visit the Congregations and Stations in the neighborhood of Napanee, his pulpit to be supplied by a Probationer in the bounds, when he can undertake this appointment. The Clerk was instructed to arrange this, and the other appointments for supplying vacancies.

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#### MUSICAL INSTRUMENTS IN PUBLIC WORSHIP.

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We have received the following letter from a correspondent who is dissatisfied with the report, in our last number, of the Synod's proceedings relative to the above subject. We do not wish a discussion of the matter in our pages. The Synod has given a judgment, and it ought to be presumed that all parties will do their duty.

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

DEAR SIR,—In your last number there is an account of the leading proceedings of our late Synod, furnished, as you state, by a member of Synod. That it is in the main "correct and judicious," I do not wish to call in question, except as relating to the discussion and voting, which took place with regard to the use of instrumental music in the worship of God; and on this point I beg leave to offer a few candid remarks, because it is of great importance that your readers should rightly understand as to how the case at issue really stands, and the manner in which it was actually disposed of by the Synod. The account runs thus: "Last year an overture had been laid before the Synod by the Presbytery of London, calling upon the Synod to forbid them (musical instruments) in the worship of God, and having reference to the fact that an instrument was in use in the congregation of London. The Synod had then, not unanimously, but by a majority, condemned them, as contrary to the usage of the Church and the spirituality of religious worship; and the congregation just named now applied to the Synod to give a more definite decision, or an explanation of the one then arrived at. *During the discussion which followed, (I put this in Italics,) "it appeared that there was great harmony in the congregation about the propriety of employing the instrument, that its introduction had been beneficial, and there was no paper from any member or adherent against it.* Still the Synod thinking that it was improper, and might prove a barrier to union with the Presbyterian Church, which have ordered the removal of an organ, directed that it be discontinued." Statements were given to the Synod which, to some extent, seemed to support part of this account; but if these statements had been sifted and tried, the matter would have been brought out in a considerably different light. In regard to the averment that the introduction of the instrument had been beneficial, no proof was offered—it was a mere assertion, and the contrary might have come out, for aught that is known. And with respect to the saying, "there was no paper from any member or adherent against it, the narrator has overlooked the substantial fact that was again and again mentioned in the Synod, as stated in the minutes of the London Presbytery, that a protest and appeal against the instrument, signed by 16 members and adherents of the congregation, had been lodged with the Presbytery, which, however, had been withdrawn from the Presbytery's table, upon a distinct pledge having been given at the meeting of the Presbytery, by the minister of London, and the commissioner from the pro-instrument portion of the people, expressly to the effect that the congregation would acquiesce in the forthcoming decision of Synod, whatever it might be. This pledge was received, both by the Presbytery and the Appellants, *bona fide*; and this was the only reason why no paper, and no pleadings in support of it, were presented to the Synod.

Without enlarging on this sorry affair, which has given too much trouble already, let me say that the United Presbyterian Church, in its ministers and people, are just waiting to learn whether the above pledge has been honourably redeemed, and whether the decision of Synod has been duly complied with. That decision was, "The Synod declare that the use of musical instruments in conducting the public worship of God is highly inexpedient, and order the Presbytery of London to use due diligence to see that the congregation of London cease from the practice complained of." Last year's decision was alleged, though none could see this but some in London, to be not sufficiently definite; but certainly this one is abundantly so, and leaves not the smallest ground for evasion. And surely it must be allowed that when the supreme Court of the Church passes a clear finding, there is in all fairness and moral probity but one alternative left to parties concerned, either to acquiesce and act accordingly, or, if conscience is aggrieved, which cannot be said in this case, to leave their connection. Presbyteries and Synods are a nullity, if the resolutions to which they come are not duly respected and honoured. Those who refuse this should just in common honesty become Congregationalists, and then they would be consistent; so that whether they acted wisely or not, it could not be said of them that they violated their engagement. But, on the other hand, every Presbyterian Minister and Elder, and likewise the people implicitly, become solemnly bound to be in due subordination to

those who are "over them in the Lord." Those who act otherwise, upon any occasion affecting their own likings or dislikings, did not consider what they were doing in enrolling themselves under the banner of Presbyterianism, a banner, not of despotism, but of good order, to prevent confusion in the Churches.

Let it be added that when your readers are informed, in the extract on which I now animadvert, that a principal reason why the Synod came to the decision which has been given, was, that if it had been otherwise, it might prove a barrier to union with the Presbyterian Church of Canada; this does not at all bear on it the stamp of correctness. It is but a poor view of our Synod, which is thus held forth, as if, had it not been for the prospect of the Union referred to, the decision might have been different. If I do not greatly mistake, the mind of the Synod, as exhibited by 43 voting against the instrument, and only 7, of whom the Minister of London and his Elder were two—voting for allowing it, they would have given the same judgment, altogether irrespective of a contemplated union with the Presbyterian Church. Hoping that the Churches will indeed be united ere long, and that in none of their congregations will frivolous, unedifying, and vexatious, contending for instrumental music in Divine Worship, be again raised, to do mischief instead of promoting piety; and that the truly noble aim of all will be to provoke one another to love and good works. I am,

July 14th, 1858.

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#### BRANTFORD.

The Rev. Joseph Young, (late of Haddington, Scotland) was inducted into the U. P. Congregation here, on the 6th July. Rev. Thos. Stevenson, of Stratford, preached, and Rev. David Caw, of Paris, after the usual preliminaries offered up the induction prayer, and thereafter addressed respectively both minister and people.—*Communicated.*

#### HIBBERT AND FLAT CREEK.

We are informed that the Rev. John Fotheringham has tendered his resignation of the pastoral charge of the U. P. congregations in these places.

#### SUPPLY OF PREACHERS.

We understand that the Rev. Mr. Howie who was a minister of the U. P. church in Britain, and has been for some time in the United States, has applied to the U. P. Presbytery of Flamboro' to be received as a minister of the Church in Canada. Mr. John Scott, and Mr. John Mackie, Probationers, have just arrived from Scotland. We hear also that a minister in Scotland may be expected soon in the Province. Such facts strengthen the plea of the Mission Committee for increased liberality on the part of our congregations. We abide by the statement

we have often made on both sides of the Atlantic, that there is, for preachers in Canada, great abundance of *Work*.

#### CALLING CONGREGATIONAL MEETINGS.

A member of the church, who gives us his name, consults us on this subject. It is not for us to give authoritative deliverances. We concur with him, however, in the opinion that an individual has not a right to call such meetings, else one troublesome person might have a meeting every week. We may refer our correspondent to the Rules and Forms of Procedure sanctioned by the Synod. It is to be hoped that he and the congregation with which he is connected will be able to amicably arrange; if otherwise, he is aware that an appeal lies to the Presbytery.

#### COOKE'S CHURCH, TORONTO.

This large and handsome edifice, (Rev. Mr. Gregg's) was opened for public worship on Sabbath, 25th July. The Rev. Dr. Blackwood, of Philadelphia, preached in the forenoon and afternoon, and the Rev. W. Ormiston, A.M., of Hamilton, in the evening. The attendance was large, and the collections, we believe, exceeded \$660.

## Gleanings.

#### RELIGIOUS REVIVAL.

At the late meeting of the Congregational Union of England and Wales, the Rev.

John Angell James said that he had, in the midst of much bodily weakness, come from his home to be once more present in their assembly, and proceeded to read his paper :

“ Are these things so ? Is it a fact that great masses of men, in the most intensely commercial, energetic, and politically sensitive nation upon earth, have been simultaneously moved with a concern regarding their relation to God and their eternal interest ; that an awaking up to the claims of religion has been, and still is, operating over the United States of America, unparalleled even in the history of that land of revivals ; that it has penetrated not only into the ordinary spheres of religion, but has made the voice of God to be heard in the busy scenes of trade, the colleges of learning, the resorts of fashion, the ships, the schools, the hotels ?

“ No constant and intelligent observer of the processes of nature will allow any remarkable phenomenon to escape his notice ; nor will he stand by with idle wonder or uninquisitive scepticism, but will instantly examine its nature, causes, and effects. Shall Christians, and especially shall Christian ministers, be less ready or less eager to notice and examine any great and unusual occurrence in the spiritual world ?

“ I believe, then, most entirely, that the present movement is a mighty work of God—a rich and glorious display of his new-creating power—a loud call to the land in which it takes place, and to all others, to learn what He can do, and what they should do—a kind of type of that glorious event, when, amidst millennial power and glory, a nation shall be born in a day.

“ It is an undoubted fact that religious impulses, like other impulses, have come on the world at intervals ; and we do find, from the day of Pentecost, all along the line of Church history, that there have been seasons when these religious impulses were more than usually fervent, and religious labours more than ordinarily successful. They occurred under the preaching of Augustine and Chrysostom, and under that of Claude of Turin, in the ninth century ; under Wycliffe, John Huss, and Jerome of Prague.

“ That this movement is of God, and a real work of His blessed Spirit, may be argued, to refer again to that topic, from the manner of its origination. Great changes, either in the world of nature or of grace are not so sudden as they often appear. The verdure, bloom, and beauty of spring seem occasionally to burst all at once upon us ; but the frost and snow of winter had been preparing the channels for the principle of fertility to flow, and thus to convey the sap to the grass and flowers, the plants and the trees. In the case before us, first came the storm, the whirlwind, and the earthquake of commercial distress ; but the Lord was not in the whirlwind. Then came the still small voice of earnest and believing prayer, and the Lord was there. There was no previous contrivance and application of revival machinery—no sending out of revival preachers—no heralding in, by a flourish of trumpets, the advent of this great work. The ministry had scarcely any hand in it at first ; it welled up in the hearts of the people and rolled on to the pulpit, instead of rolling from the pulpit to the people. Instead of large meetings to hear preachers, there were large meetings of brethren moved with one accord to pray and to open their hearts to one another. Even the churches themselves have not been the sole, perhaps, not even the chief instruments of the progress of the work. Former revivals have been generally begun in churches, and continue to a great extent in them. But the present seems to have taken its rise outside, and to have received the churches into itself, rather than to be received into them. Another remarkable fact is, that the most numerous and perhaps the most energetic promoters of this revival, are laymen.

“ People are greatly surprised, and ask, with a sceptical tone and look, Is it a real work in America, and may we expect anything like it ? Why should they be surprised ? Are we not under the dispensation of the Spirit, and not under the arid economy of the law ? We know this, and yet we do not give that special place and prominence to the fact which it holds in the Word of God. Ought we not to expect—are we not authorized to expect—some rich effusions, some more wonderful manifestations, some more convincing demonstrations, of the Spirit's power than we have been accustomed to witness or receive ? Is this Divine agent



confined, and ought our expectations to be confined, to routine, formality, and fixed order and measures? Should we not look for times of refreshing, days of power, intimations of the coming millennial glory? Are not these awakenings the very things we have prayed for, longed for, waited for? Are they not the subject of inspired prophecy? Are they not given to support our faith in Divine prediction, and animate our languid hopes of the coming glory of the millennial age, when a nation shall be born in a day? And are there no hopeful signs of such an awakening amongst us? Do we not see a cloud, though no bigger than a man's hand, rising out of the sea, the auspicious portent of a coming rain? What means this universal stir about the working classes, this breaking down of the barriers of ecclesiastical formalities, this starting up of lay evangelists in the North, and of clerical irregularities in the South, this opening of our abbey-churches, and cathedrals for the preaching of the Word of God to the masses, this entrance of the gospel into places of trade and amusement, this gradual removal of the distinction between things sacred and secular,—when the sacred are not becoming secular, but the secular sacred—and especially this miniature representation of the American revivals in some parts of our own country? I could speak of what has occurred in a town in my own neighborhood, as remarkable for its extent as anything that has taken place across the Atlantic.

“ Before I conclude, may I, my beloved and honored brethren in the ministry, as one who has attained to patriarchal standing, though, I am duly aware, to few of its honors or its claims, beseech you with affectionate earnestness to give this momentous subject your calm, deliberate, solemn, and prayerful attention. Our responsibility is tremendous, and should make us fear and tremble, and in an agony of spirit to exclaim, ‘ Lord, who is sufficient for these things?’ On us does it in some measure depend whether the heavens shall open and the blessing in its fullness come down,—whether the life-giving power shall ooze and trickle in drops or flow in streams. How is it we can be so easy in such circumstances, and with such interests dependent on us? How is it we can sleep so soundly upon our beds or sit so comfortably around our table and our fire? Are we, indeed, watching for souls, or trifling with them? Are we so stiffened into formality, so drilled into routine, so enchained by custom, that when anything new or startling comes across our orbit, or enters into our sphere of observation, we will not notice it, or ask what it means? Shall we who are stationed on the walls of Jerusalem be unprepared with an answer to the question—‘ Watchman, what of the night?—Watchman, what of the night, what of the night?’ Shall we who are expected to form public opinion, to influence public sentiment, to direct and control public movement, stand by in this case with cold and careless gaze, or sneering contempt or actual opposition? Eversupposing we take no new steps, shall we not quicken those we already take in our own course? If we adopt no new measures shall we not be stirred up to carry forward our old ones with more vigour? Let us, oh! let us recollect, that we are the servants of Him who maketh His ministers a flame of fire. Dearly beloved brethren, let this be such a meeting as we have never held; let a new baptism of fire come upon us all to-day. Let this be a time of humiliation for the past, of consecration for the present, and of determination for the future. Let us enter to-day into covenant with each other and with God, to be more diligent and devoted servants of Christ, and then, depend upon it, we shall be more successful ones. You cannot know, as I do, the solemnity of the feeling that is produced by the conviction that life is almost gone—the awe that comes over the mind of him who knows that he is upon the border-country of eternity, and must soon lay down his ministry, and give in his account. Let him, then, in conclusion, conjure you and himself by the solemn vows of our ordination; by the worth and danger of immortal spirits; by the agony and bloody sweat, the cross and passion of our Lord Jesus Christ; by the felicities of heaven, the torments of hell, and the ages of eternity; by the great white throne, and the presence of Him that sits upon it, before which we must soon appear—let me, I say, conjure you to inquire what use we shall make of the extraordinary events which have called for this paper, and in what way we shall turn it to our own account in watching for souls, reviving the spirit of piety in our churches, and bringing back this revolted world to the dominion of Christ.”