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**On Creeds and Confessions.**

2 Timothy, I. 13. *Hold fast the form of sound words.*

The term *Creed*, is derived from the Latin *credere*, to believe, and it signifies a digest of truths received and believed. The *Creed* of a particular Church, is a collection of the truths received and believed by that Church. In every age, the Church of Christ has had her *Creed*, which her own experience has led her to adopt. Different names have been given to these Synopses of the truth, such as, *Symbol*, which signifies, either a collection of truths, or a sign, or mark, or badge, by which Christians are distinguished from others; a *Canon* or rule of faith; but *Creed* is the name most commonly given to these compends of Christian doctrine.

The first acknowledged creed, was that given by our Lord himself, recorded in the gospel according to Matthew (xxviii. 19.) "Go, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." To this short and simple compend of Christian doctrine, which is the formula of Baptism, the Fathers were wont to appeal, as the ground-work of their faith; and it may be very properly regarded, as an epitome of the whole of revealed truth.

As many minds were exercised in expounding the articles of this *Creed*, and as the truth was misapprehended, or opposed, it became necessary to introduce clauses, explanatory of the original articles; or to draw up a more particular formula of doctrine. An example of this seems to be given in i. Tim. iii. 16, "without controversy great is the mystery of Godliness; God was manifest in the flesh; justified in the spirit; seen of angels; preached unto the Gentiles; believed on in the world; received up into glory." Which may be viewed as an epitome of the truth respecting the second article of the creed.

There are numerous expressions to be met with in the Epistles of Paul, which, altho' they may be understood, to comprehend the whole of what he taught the churches, either by word, or by writing; yet are considered by many, to have a more particular reference; such as i. Tim. iv. 6. "nourished up in the words of faith and of good doctrine whereunto thou hast attained." Whitty considers the following expressions as referring

to such summaries, "the mystery of faith," "the mystery of Godliness," i. Tim. iii. 9, 15. The following can scarcely be rejected as having this particular reference; 2 Tim. i. 13, 14. "Hold fast the form of sound words:" the word *form* literally signifies, a sketch or first draught: an outline. Hold fast the draught or outline of wholesome doctrine. And again, Heb. vi. 1. "Leaving the principles of the doctrine of Christ, let us go on to perfection;" and then follows a statement of heads of doctrine that had been taught.

Nor is it necessary, to suppose that the opposition offered to the truth, was the only cause, which led the Apostles to adopt such summaries. As teachers of a particular system of truth, their own minds would naturally resolve this system into its elements; and for the assistance, and guidance of those who desired to learn, or to become Teachers in the church, they would furnish them with such synopses.

In proportion as controversy agitated the Church, it became necessary, to draw up a more expanded form of doctrine; hence the origin of the Nicene Creed, and the creed of Athanasius. Superstition ascribes to the Apostles the creed which bears their name; no evidence, however, can be adduced, to prove that they were engaged in compiling this excellent formula, which, though of human composition, and enriched at different times by different hands, is worthy of esteem, for its comprehensive views of doctrine, its perspicuous language, and its neat arrangement; and commends itself to the general reception of the Christian Church.

To the same causes are to be traced the origin of Confessions of faith; which are more detailed exhibitions of the doctrines embodied in the Creed, accompanied with proofs from Scripture. When these formularies of doctrine are exhibited in the catechetical form, they are called the Church's catechism. And in certain circumstances the Church has found it necessary, to adopt a supplementary book, called a Testimony, the object of which is, to defend the confession of faith, to state the present truth in opposition to prevailing errors, and to give due warning against the sins of the times. The testimony bears the same relation to the confession of Faith, that the confession of Faith bears to the Creed. A reason may be demanded for the continuance of such formulas of doctrine in the church: are they necessary? The reply is, that they are indispensably necessary. The Church of Christ is an association of those who profess to believe in his name; besides the invisible bond of faith and of the Spirit, which unites every true member of the association to Christ the Head of it, and to one another as partakers of a divine nature, a visible bond of union is required for the association. Every society must have an object to accomplish, must hold certain views, and adopt certain plans of operation, for the attainment of its object; these views and plans digested into heads, or articles, form the Constitution of the Society. In like manner the Christian Church must have her constitution, detailing

the principles that are received and believed, and the means by which her object is to be accomplished ; in Scripture she is called a kingdom, and this view of her character evidently implies that she has a constitution. But it may be said, is not the Bible sufficient for this purpose ? The Bible is God's testimony to the world, and it is the supreme rule of faith and duty ; but since there is such a diversity of opinion respecting what is taught in that book, it becomes necessary, that every association professing to adhere to it, and to carry out its principles, should define its views and lay down the constitution of the association ; hence the diversity of views respecting what is taught in the Bible, gives rise to different associations or churches claiming to themselves the name of Christian ; those who approve of the principles laid down by a particular church or association, will naturally connect themselves with it ; and hence agreement or identity of view respecting what is taught in the Bible, becomes the bond of union to the association.

Again ; experience teaches the church, that such formulas of doctrine are useful and cannot be dispensed with ; they are necessary, not only as a bond of union, but as a standard of admission into the church. Persons holding views opposite to those contained in the constitution of the church are inadmissible ; to admit them, is to introduce into the association, elements that will work its ruin. Admission into the church is not the act of *one* office-bearer but of more, and their choice or pleasure is not the rule of admission ; but the principles received and believed by the church : a profession of approval of these, and of adherence to them,—moral character being unexceptionable,—entitles the applicant to be received into the association, and to participate in its privileges.

Again ; These formularies of doctrine may be viewed as exhibitions of the truth before the world ; the publication of these, is one of the ways, in which the church causes her light to shine upon the world. The different associations formed in one country, or in different countries, claiming to themselves the name of Christian, have a duty to perform to the world, and to one another ; viz., to declare their own character and constitution, that they may be known ; and the only way they can do this, is to issue their creed and Confession of Faith.

Again ; These formularies of doctrine may be received as excellent guides to the study of the Scriptures, preventing the members of the church, particularly the young, from falling into the errors, which are so speciously spread abroad.

Again ; The church often finds them useful for trying unsound and suspected doctrines ; her creed and confession of faith become the standard according to which her decision is given. He, who teaches contrary to the doctrines received and believed by the church, has violated her Constitution, and ought to be cut off from membership.

But does not the use of such formularies, imply a reflection on the clearness and sufficiency of the Bible as a rule of doctrine and of duty ?

By no means. These books uniformly assert the supremacy of the Bible as a standard of truth ; and appeal to it for every doctrine they advance. Nor is there any indistinctness or defect in the Bible ; the fault lies in the minds of men, who are frequently unsuccessful in their investigation of the truth, because under the influence of prejudice, or human wisdom or learning, or in want of spiritual illumination, (1 Cor. ii. 14.) and though it is not pretended that they are perfect, yet, being the result of patient research, and of the collective wisdom and experience of the church, they are as perfect as any human compilation can be expected to be.

What relation do these formularies bear to the Bible? The Bible is God's testimony to the world ; Creeds and Confessions are the Church's testimony regarding herself : the Bible is the supreme law of the Church ; these formularies are the received interpretation of that law adopted by the Church : the Bible is inspired ; they are not : the Bible is of Divine authority ; their authority is merely human : the Bible is perfect and infallible ; they, being human compilations, are not perfect, nor infallible : the Bible admits of no amendment ; they may be amended and improved : the Bible is the supreme standard of truth ; they are subordinate to it, and in proportion as they coincide with it, they approach to perfection : the Bible is the golden mine of divine truth ; they are helps to unlock its treasures : the Bible is the bond of union for the Church Catholic or Universal ; creeds and confessions are particular and local bonds of union for particular churches.

What authority do they possess? Their authority is derived from the church which issues them ; and it is just in proportion to the credit or influence of the church. If the church is noted for meagre attainments in Literature and Theology, and for Fanaticism instead of solid Piety, her confession of faith possesses but small influence ; but if on the other hand the church is distinguished for her many teachers, eminent for their attainments in Literature and Theology, and eminent for their devoted Piety ; her confession of faith will possess a very high degree of authority, because it is the more likely, to give an accurate and faithful exhibition of the truth taught in the Bible. Such a degree of authority is due to the Westminster Confession of Faith, which, though not unobjectionable in every thing, yet deservedly stands high, as a compilation of Christian doctrine ; the character of the men who composed the Westminster Assembly, for learning and piety, was very high ; perhaps there never was a time, when the Church in Great Britain possessed so many talented and pious ministers ; and perhaps at no period since that time, has she possessed so many faithful ministers.

The Confessions of Faith of the reformed churches on the Continent, also stand very high ; all of them compiled after the church had passed through much tribulation and persecution, and when their piety was more deep toned than ever it has been since ; all their compilations seem to be the result, not only of experience and learning, but also of much assist-

ance of the Divine Spirit ; they possess an astonishing coincidence, which reflects much credit upon each other, and tends to strengthen the authority of each other. It is also a remarkable fact, tending to strengthen the authority of the Westminster confession of faith, that although Two Centuries have elapsed since its compilation, and although many powerful, erudite and pious minds have spent their life time in the study of the Scriptures, and on comparing this formulary of doctrine with them, yet no demand has ever been made for a new compilation, or even a revision of it ; nor is such a demand likely to be soon made.

Those associations that have adopted a constitution somewhat different from the Presbyterian, seem to have borrowed chiefly from this formulary. Individual Teachers may spring up, inculcating contrary doctrines ; but what is their authority in comparison of that of the Westminster Confession of Faith ? it is merely individual authority against the many who were engaged in the compilation of this book, and against the many more, who, having spent their lives in the investigation of the truths of the Bible, have left their assent to it,—a mere straw in comparison of a mass of authorities.

Do not Creeds and Confessions fetter the minds of men, and prevent them from teaching the truth ? By no means. They guide men into the knowledge of the truth, and prevent them from falling into error ; and although implicit confidence is not due to them, yet they are as good guides as the church can furnish ; those who pretend to be wiser than the Church's formularies are frequently found to be wise only in their own conceit ; the Teachers of new doctrines, and the founders of new associations ought justly to be regarded with great suspicion.

But would it not be more liberal to lay aside the use of such compends of doctrine ?

Would it be liberal, to have ill defined and confused ideas of the object to be accomplished by the Church of Christ as an association ? to have indistinct views of the plan of her operations and to be ignorant of her constitution ? what advantage could result to the church from having no bond of union ; if this would be liberality, it would not, certainly, be wisdom.

But that the Church of Christ, or any section of it, cannot dispense with such compends of doctrine, appears from the practice of those, who have declaimed most loudly against them. The Congregationalists of England, and those of Canada, have published a summary of principles, and also a catechism ; and it is really pitiful to see them thus declaring the necessity of such compends of truth or exhibitions of their principles and yet denying that they have any authority amongst them. Those, who call themselves Baptists, have also their summaries of principles ; the Close Communion Baptists of this country a few years ago published a confession of their faith, drawn up by their conference at Ancaster, and which is almost an abridgement of the Westminster confession of faith.

The Open Communion Baptists have their summary of principles, very concise indeed, but so much the worse, because every variety of opinion might be held and taught under it. The Methodists also, have their discipline containing a very superficial digest of Christian doctrine. From all this it appears, that no section of the Christian Church can dispense with a particular constitution, and a compend of doctrine.

What is the duty which the Christian Church owes to her Creed and Confession of Faith? Her duty is to compare her formularies of doctrine with the word of God, to receive them in so far as they are agreeable to, and founded upon the Scriptures, "to hold fast the form of sound words;" "To contend earnestly for the faith once delivered to the Saints."

B. B.

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### Of the State in which Man was Created.

Next to the Character of God there is no subject the knowledge of which is of deeper importance to us than the character of man, his present condition and future state. To know what man is we must collect the facts stated in the Scriptures respecting his creation, the materials of which he was formed and the purposes for which he was made—respecting the relation in which he stands to the creatures above him and below him, and especially to that Glorious One from whom all being has proceeded and whose glory all creation is intended to display. In a word, we must study him from the moment he was formed of the dust, till his body return to the earth and his spirit to God who gave it,—we must follow him into the future state and see him placed where the predominant principles of his nature shall have full room for developement for good or for evil, uncramped by the peculiarities of his present condition, and where happiness or misery shall be perfect and eternal.

Man, is not only an interesting, but a useful study. It must, in the highest degree be useful to know what we are—to ascertain our place in creation—to know the end for which we were made and how that end has been thwarted—the remedial system devised by Infinite Wisdom and the means by which we may be interested in the remedy. In comparison of this all human knowledge is worthless.

The source whence our information must be derived is the word of God. That is the only authoritative document. While however, we assign this exclusive place to the Scriptures, it must be obvious that as the Bible is wholly taken up with man, it will be found that its infallible statements minutely harmonize with all the findings of enlightened observation. If it speak of man as having existed in a state, which, in some of its most important circumstances has long since passed away, we may see in the abundant remnants of that state enough to satisfy us that the scriptural

account is true ; just as we may be satisfied that the description of an ancient temple is correct while we stand beside its half ruined walls and see its fallen pillars lying around. If the Scriptures describe man as having existed in a state immeasurably more pure than that in which we now find him, we know that that description is true, because, at times, emotions that belong to a happier era glance through the soul, and aspirations spring up in it which tell that it is born to something nobler than its present condition.

These remarks respecting the information to be derived from the Scriptures and its harmony with our own experience, are made to meet the unthinking and reckless assertions of those who regard the statements made in the Bible as no better than traditionary legends destitute of authority. They tell us that there exists nothing prior to the age of authentic history but fable—and that all that is told respecting the origin of the human race belongs to this class, and that the Bible contains the traditionary fables current amongst the Jews respecting the creation of the world and of man. Now setting aside the inspiration of Moses' narrative and regarding it simply as an ordinary historical document, small acquaintance with human nature is sufficient to satisfy us of its truthfulness. One has only to look into himself to be convinced that man must at one time have been in the situation described by Moses, and that in that situation he must have had a character very different from what he now has. The lines graven by nature are too deep to be effaced by modern skepticism. Whoever is acquainted with the many, the fanciful, the absurd theories constructed by ancient philosophers to account for the existence of the world and its inhabitants, and for the prevalence of evil under the government of an infinitely wise and good and omnipotent Being can have no apology for refusing to acknowledge that all attempts to construct a theory which will carry all the facts have been utter failures ; and that the narrative of Moses is alone consistent with the character of God and the actual state of man.

The views now presented have not had, so far as we know, justice done to them. Modern philosophers, in the constructing of their systems assume the non-existence of an inspired record. They proceed on the supposition that man always was what he now is, making allowance for climate, education and government ; They admit nothing which may not be known by observation. And having, as they suppose, *discovered* the nature of man they lay down rules founded upon these discoveries, for controlling passions which have gained an unfortunate ascendancy through want of philosophical training, and for developing and strengthening those good principles which constitute the true basis of the nature of man. They do not admit a fall from a state of primeval innocency as necessary to account for the evil that is in the world, nor the agency of the great Creator as necessary to bring man up, out of his guilty and unhappy condition. They find in man himself the rudiments of a future great-

ness. By thus excluding the testimony of God with regard to the past and the agency of God with regard to the future, they have produced in many who are zealous for both a disinclination to all the studies of natural religion, and to every study but that of the Bible; and thus, a most interesting department of knowledge, a department rich with illustrations of Holy Writ has been left, in a great measure, in the hands of those who have perverted it to the worst of purposes. From this, moreover, there has arisen in many pious minds a belief that the studies of natural religion have a necessary affinity with infidelity; than which nothing can be farther from the truth; for all that enlightened observation teaches, illustrates, and is in harmony with all that the Bible says.

The object of the present paper, is to collect and explain such notices as the Scriptures have given of the original condition of man.

1. The fact first to be noticed regards the time when man was made. It was on the sixth, the last day of creation that God said, "Let us make man." God had created the heavens and the earth—He had gathered the waters into seas, and made the dry land appear—He had clothed the earth with grass, and had created "the fruit tree yielding fruit"—He had made the "fowls to fly above the earth in the open firmament of heaven; and fishes to move in the waters; and cattle and creeping things and beasts of the earth," and then, and last of all, to complete and crown the work,— "He made man in his own image." It is a natural inference from this account of creation, that all that God did in creation was done to prepare a suitable residence for man. Man, is therefore the most noble and most important of all creatures connected with this world. When God had made man, he gave him "dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth," and he delivered these, and every herb and every tree, to be possessed by him as his property and to be used by him for his convenience or pleasure. These facts clearly point out the relative position of man to all other creatures.

There are other interesting facts bearing upon this, recorded by Moses. Amongst these, the deliberation and solemnity observed in making man are particularly deserving of notice. After God had made the heavens and the earth and all the host of them he seems to have paused as if he had arrived at the most important part of the work and to have held a consultation about it, "And God said, let us make man in our image and after our likeness." This seems to imply that what was now to be done was the most important of all. And this will farther appear when we think who these were with whom the consultation was held. They were, evidently, persons who possessed the power of creating: also, they fully understood the kind of creature by means of whom the work of God was to be completed and his glory manifested. These simple and plain statements at once lead us to that mysterious Being, who, while invariably

spoken of ONE, is also spoken of as a plurality. The persons consulting were the Trinity.

This is not the place to enter into a proof of a Trinity of persons in one God-head ; but it may be proper to notice the process by which Unitarians and others have attempted to damage the proof which this passage furnishes. Without taking particular notice of the absurd expositions of the words now before us, by the Jews, I chali advert only to an opinion of modern date and which appears to be satisfactory to not a few. It is this. "That God spake in the stile used by kings ; who, although individuals, employ the plural number for greater dignity, or because they are the representatives of the people over whom they reign. But it ought to be considered that this stile was altogether unknown in ancient times, and is of modern date ; and, consequently, that there would have been an obvious impropriety in using it more than five thousand years prior to its introduction,—besides, when strictly examined, it is inaccurate, and cannot be excused on the plea of dignity or majesty, because the singular form is evidently more dignified, as it represents the authority of a sovereign, as concentrated in his single person, and not shared by any other individual. The most natural and satisfactory account of the use of a plural word, on this occasion, is to suppose a reference to a plurality of persons in the Godhead."\* The same phraseology is used by Isaiah and is to be interpreted in the same way. The prophet introduces God as saying "whom shall I send and who will go for us." Isa. 6 : 8. This prediction which refers to a new creation introduces the same persons as in consultation, who deliberated on the first creating of man. The fact is remarkable ; and as the consultation issued in the mission of one of this Divine Council into our world as the head of the new creation, the two passages taken together prove, both that in the *unity* of the God-head there is a plurality, and that Jesus is a divine person.

Before leaving what is needful to be said to shew the important place which man occupies in the creation, it may be remarked in the words of a celebrated writer, that God has bestowed an attention on man which he has not shewed to angels. When the angels fell they were banished for ever from the presence and favor of their Creator, and no effort has ever been made to recover them, and none will ever be made ; but when man fell, the Son of God came in the likeness of sinful flesh and gave his life a ransom for sinners. And not only is man distinguished above fallen angels, but even the good angels are ministering spirits to God for them and delight to do his will in furthering his purposes of mercy to man.—Did man but realize the importance attached to him, might it not be expected that he would endeavour to sustain the character which his Maker has given him, and that instead of degrading himself to a level with the

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\*Dick's Lectures.

children of the Devil he would imitate the good angels in dutiful and affectionate service of his creator.

2. The second fact is that man is a compound of two separate and distinct natures, a body and a soul. Between these there is no natural affinity. So far as we know they have not one quality common to both.

The body is fabricated of the matter of which this world is composed : Moses informs us that the "Lord God formed man of the dust of the ground." The truth of this account is known to all ; for the body when separated from the soul returns to the earth out of which it was formed and it is not distinguishable from the soil, having in its decomposed state the properties of earth. Man is thus a part of the world on which he lives. He belongs to the earth. This world is his natural home ; and for anything that appears to the contrary in the narrative, it might have been a happy home to him for ever. Though formed of the earth the human body is constructed with wonderful skill. No description can fully set forth its admirable mechanism,—The bones, the muscles, the nerves, its organs for respiration and digestion,—its senses whereby it acquires a knowledge of the external world, and its powers of speech, whereby it can communicate the thoughts of the spirit which dwells in it to the spirits which dwell in other bodies—have commanded the admiration of all who have studied them. It is melancholy to think, that, abounding as it does, with the most evident marks of wisdom and goodness, there have been men who supposed that it was produced by chance. One of the most difficult tasks I know is, to answer a nonsensical statement. A celebrated physician said well and truly, that if a man would study the mechanism of the human eye it would be impossible for him to be an atheist.

The fact that man, though holding the first place amongst God's creatures in this world, was yet formed of such mean materials is well fitted to make him humble. In relation to the other creatures in this world he occupies the rank of a sovereign ; in relation to the God that made him he is as nothing.

The other component part of his constitution is his *Soul*. This was not made at the same time in which the body was fashioned, but was added afterwards. God breathed into the nostrils of the new made man the breath of life and he became a living soul. Gen. 2: 7. There can be no doubt that this expression means that God communicated a vital principle to what was hitherto an inanimate, though perfectly formed body. But is this all? Does the "breath of life" mean no more than an animal life such as all animated beings possess, the irrational as well as the rational? The following remarks will answer the question. 1. That which was added was something distinct from the body. 2. The moment in which he became alive, he became a rational and a moral being. The conclusion then, to which these lead is, that the "breath of life" in man, in this passage is equivalent to a *rational principle*. It must mean more than that "God caused the air to enter into his body, that its several parts

might begin their functions, the lungs to respire, the heart to beat, and the blood to circulate. For, although this process may be considered as mechanical, we know that it cannot be carried on merely by mechanical causes. If a body be dead, the introduction of air into the lungs will not set them and the other parts of the system in motion. A living principle is wanted, distinct from the body, upon which its operations depend, as the motion of a machine constructed by human skill is caused by something different from the machine, as water, or steam, or wind. Hence, although we may not be able to prove, that breathing into a man the breath of life necessarily implies the communication of this principle, yet the case requires us to understand the words in this sense, especially as the effect is said to have been, that man became "a living soul." As we know that the nature of man is compound, consisting of a soul as well as of a body, and no mention is made of the former in any other part of the narrative, we may reasonably conclude that Moses, who certainly would not omit a particular of so much importance, here refers to its creation. The body which was made of dust, is plainly distinguished from the soul, when the wise man informs us, that at death, the dust returns to the earth as it was, and the spirit returns to God who gave it. The living soul of man was created, in the proper sense of the term. It is not a quality but a substance; and as it did not previously exist, it must have been produced out of nothing by the Father of Spirits.\*

I do not think it necessary to institute any enquiry into the nature of the soul. Our knowledge of it is altogether negative. We know what it is not; we do not know what it is. It has none of the properties of matter. It has neither extension, nor weight, nor shape, nor color. Its existence is not cognizable by our senses; it can be known only by the effects which it produces. All that we know of it is, that it is a *thinking substance*. There are only two orders of creatures belonging to this class, angels and the souls of men. Whether there is any difference between them and in what that difference consists, are questions which may be put out of curiosity, but to which no satisfactory answer can be given. That angels are spirits, is the general opinion, and it is certainly the doctrine of the bible. Modern Unitarians have adopted the Sadducean principle, that there is neither angel nor spirit,—that the soul is material, and that good angels mean good thoughts and bad angels bad thoughts,—that there is no devil, and that the "Spirit of God" is only a poetical phrase for an exertion of the power of God. Dogmas of this kind it were idle to answer.

The soul of man is destined to immortality. The argument, however, commonly used in support of this is obviously an unsound one, viz. that the soul is *immaterial* and therefore *immortal*. The utmost extent to which this can be carried, is, that the soul is not subject to those physical

\* Dick's Lectures, p. 408. Philadelphia ed., 1838.

laws which occasion the dissolution of our material bodies ; but to assert that it has in it a principle of independent and eternal existence merely because it cannot die in the sense in which bodies die, is at once to forget that it is a creature and dependent for the continuance of its existence upon the will of Him who created it. Material bodies are as capable of immortality as immaterial spirits if God willed it.

“The two constituent parts of human nature were joined together by an invisible and mysterious tie. Although they possess no quality in common, and it might seem, therefore, that they could no more operate upon each other than if they were separated by an interval as wide as the space between heaven and earth, yet, by the will of God, which is the cause of all relations and connexions between created things, the soul moves the body, and the body affects the soul by its organs of sense, and all its modifications. Thus united, they constitute one individual, as really as if the essence of man, like that of the angels, had been perfectly simple. We cannot explain the fact, but we are all assured of it by experience.” \*

TO BE CONTINUED.

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## MISSIONARY DEPARTMENT.

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### Missionary Report of the United Associate Synod, for 1843.

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#### HOME MISSIONS.

In presenting their report for another year, the Committee on Home Missions feel called upon, as on former occasions, to express thanksgiving to God for the continued countenance he has been affording to that branch of the Synod's missionary undertaking, with the direction of which they have been entrusted,—and for the tokens of encouragement and success with which, amidst many opposing difficulties, he has been pleased to bless the labours of those who have been more immediately engaged in carrying forward its operations. No work, in which the agency of man is employed, has higher claims to be regarded as emphatically the work of God, than the establishment and extension of God's own kingdom and cause in our world, and the in-gathering of precious souls into the fold of the Redeemer ; and nothing, accordingly, can be more befitting than that those who are honored to be “labourers together with God” in the advancement of his merciful designs, should, in every step which they take in their procedure, acknowledge their dependence upon Him, and, in every instance of success attendant on their exertions, ascribe the glory to Him

which is due unto his name. It is now *fifteen* years since the Home Mission of the Synod, according to the principles on which it is at present conducted, was first established; and while, from its commencement, there never have been wanting, from year to year, ample grounds on which to "bless God and to take courage" in going forward, as a Church, in the work of evangelization in regard to our country, at no former period, perhaps, in its history, has the Home branch of our Mission ever occupied a more important or interesting position,—whether as it regards the extent of the agency under its command, the means and opportunities of usefulness placed at its disposal, or "the wide and effectual door" which, in his providence, God seems to be opening up, for the more general diffusion throughout the land, by a purely spiritual instrumentality, of the truths of the gospel.

Before noticing some of the usual details which fall to be included in their Report, the Committee beg to submit the following general statement, presenting a summary view of the existing condition of the Home Mission, and of the more important results arising from its operations:—There are at present altogether 63 regular Home Missionary Congregations and Stations (besides sub-Stations) connected with the Synod. These congregations and Stations of a Missionary character, are scattered over the most destitute parts of Scotland, some of the border counties of England, the Orkney and Shetland Isles, and the northern and western Highlands. All of them are supplied with regularly ordained Ministers, or educated and licensed preachers, who, besides dispensing the word of life, and discharging other pastoral duties to those who wait upon their ministrations, take frequent opportunities of preaching the gospel in the more neglected districts around. About 15,000 of all classes, many of whom have been reclaimed from a state of ignorance and vice, depend on the Synod's Home Mission for religious instruction, and a supply of the ordinances of the gospel. Of these, 12,000 are ordinary hearers of the word, including 2,833 who are now members of the United Secession Church; and about 3,000 are young persons who attend Sabbath and bible classes, and are in the way of receiving a course of religious training and instruction which, by the blessing of God, is fit to make them wise unto salvation. Upwards of 2,000, connected with the Stations, give evidence of their piety and of their growing attachment to religious exercises, by their stated attendance on the public and social prayer meetings which have been instituted for their benefit. The whole of the expenses of the Home Missionary establishment connected with the Synod, amounted last year to upwards of £5,000. Of this sum, £2,550 were contributed by the Missionary Stations and Congregations themselves; and the rest by the Synod's Mission Fund, including the sums advanced for the special support of particular Stations, and for city missionary operations, by different Congregations belonging to the body. The sum raised for Secession Missions last year, both Home and Foreign, was £6,500. Tho

aggregate amount contributed by the United Secession Church during the year, not only for their own Missions, but for Missions of all kinds, was upwards of £9,000.

[Here follows a tabular statement of the stations, and the Presbyteries under whose superintendence they are placed.]

Leaving out of view a considerable number of substations, where the gospel is preached, and others connected with City Mission operations,—in the above table amounting, in all, to sixty-three. are included the Synod's Missionary Congregations,—the Stations with located preachers,—preaching Stations,—and those stations which are connected with the Gaelic Mission. In regard to all of these different branches of the Home Mission of the Synod, the Committee are happy to have it in their power to report that they are in a favourable condition.

#### MISSIONARY CONGREGATIONS.

The Missionary Congregations under the care of the Synod are, as last year, *twenty-six* in number. Notwithstanding the depressing influence under which these infant Congregations have been placed, and the pressure of the times which, during the last year, has borne with peculiar severity upon their interests, it is gratifying to be able to state that, generally, they have, as hitherto, maintained their ground,—that many of them have been adding considerably to their numbers, although their members have been constantly removing to other quarters,—that the ministers placed over them have been manifesting the same hearty earnestness and zeal in their work in seeking to do good to the souls of men,—and that the plans of usefulness established in connection with them, more especially with a view to the religious instruction of the young, have continued to be prosecuted with unabated vigour. The following extract from the Report of the Presbytery of Orkney, in reference to two of the Missionary Congregations under their inspection, cannot fail to be interesting :—

**SANDWICK.**—The membership of the congregations, of which the Rev. William McGowan is the stated pastor, is 116. The general audience has somewhat increased during the year. It now numbers about 200, all of whom, during the services of the sanctuary, are attentive and apparently interested. There are 12 weekly fellowship-meetings, the membership of which is, in all, 78. Two monthly missionary meetings are held also for prayer, at which the attendance is good and increasing, and the interest in missionary intelligence communicated is very considerable. The attendance upon the Sabbath school is 63. The week-day male class numbers 45; the female class 76. The attention of this last mentioned class, especially to the exercises prescribed, is very promising, and their attendance most regular. There are two Sabbath schools, which have a connexion with the Congregation in the parish of Birsay, at each of which the attendance is from 20 to 30, with a considerable number of hearers.

The week-day school, some time ago established, continues to give general satisfaction, the present number of pupils being from 70 to 80. Two week-day schools in Harray and Birsay, conducted by young men connected with the congregation, having about 40 pupils in each, are also in a satisfactory state. There has been sermon pretty frequently during the year in some of the remoter districts of Sandwick, and in several of the surrounding districts of Birsay and Harray. "Upon the whole," Mr. McGowan writes, "looking at the circumstances of this Congregation at present, and calling to mind our condition in former years, though we are not without our causes of grief and humiliation, we have abundant reasons to thank God and to take courage."

ROUSAY.—The membership of this Congregation, under the ministry of the Rev. John McLellan, is 170; and the general audience, when the weather is favorable, 250. The weekly fellowship-meetings continue to be maintained with regularity and interest. There are four stations,—one distant from the Church six miles; two distant three miles each, and one in the island of Eagleshay, where Sabbath schools, and monthly missionary prayer-meetings are held. The schools have an agreeable regular attendance of 200, and the attention and diligence of the scholars are commendable. The prayer-meetings are generally crowded, and much interest is manifested. There is a week-day school in Rousay of 20 pupils, and another at Eagleshay of 30,—the latter greatly aided by J. Baikie, Esq., the proprietor, and both deriving assistance from the first Congregation of Ailua. The library now contains 212 volumes; and the readers are in proportion of one to each family in the congregation. Owing to the great distance of a large proportion of the members of the Congregation, and of the inhabitants of the Island, both from our place of worship and that of the Establishment, there is frequent Sabbath evening and week-day sermon, which is the more necessary, as the weather, more especially in winter, renders the attendance of the people impossible. Many in the remote districts of Rousay, and in the adjacent smaller islands, have thus opportunities, very seldom otherwise obtainable, of hearing the gospel. When such opportunities are presented, the attendance is always good and encouraging. "The weekly meetings for prayer," writes Mr. McLellan, in a communication lately received from him in reference to the state of the Congregation, "although not quite so numerous from local causes, as in the two preceding seasons, contain as great a number of the members of the congregation as formerly; and from the regularity with which they are held, notwithstanding the badness of the roads, and the storminess of the weather in the winter period, there is good reason to hope that such meetings are regarded as seasons of sweet communion. I may state that at one of the meetings, at which I happened accidentally to be present, I felt very much interested in the devotional exercises, which were conducted in part by some of the young men who joined the church under my own ministry. My thoughts

at the time were, that had I no other encouragement to labour with renewed assiduity in those islands, than the spectacle which is now presented, of witnessing the young reared under my own ministrations, taking the place of the old in leading the devotions of the brethren, there was inducement enough in this to lead me to devote myself with renewed vigour to the work in which I was engaged, in the lively hope that my labour should not be in vain."

In the several congregations noticed above, there have been additions to the membership during the year, but they have not much exceeded the number of disjunctions. The want of adequate employment renders necessary a considerable emigration, more especially of the youthful population of the islands; and the Churches have constantly to regret, as far as their own interests and outward prosperity are concerned, the removal of the young, and these most frequently the most promising of their members. In these circumstances, while the ministers who are engaged in rearing these infant Churches, are furnished with very powerful inducements to continue their labours, that the young who are trained up under their ministrations may, wherever they go, be "a seed that shall serve the Lord," the cause of truth and of piety, is identified with their exertions, and puts forth the most powerful claims upon the members of other churches. The education,—especially the religious instruction of the youth,—is here, if any where, of paramount importance. It were difficult to estimate the amount of influence exerted by those who are religiously educated, when they are scattered, as the Orkney youth frequently are, over all parts of the world. The schools and classes attached to the different Congregations are objects of deep pastoral solicitude, and are now, as they always have been, under constant pastoral superintendance. They might be very considerably increased in number, were the means of support only furnished to promote their extension. Thanks are due to those churches which are at present extending their aid. In connexion with other ministerial work, pastoral visitation has, as usual, during the year, been continually prosecuted. It has been extended not only to the members themselves of the several Congregations, but, where opportunities invited, to their neighbors, and also to the general hearers who attended upon ordinances. Public addresses have been frequently delivered likewise in the districts visited. As is common in the United Secession Church, the families of the Congregations have been regularly examined—the young as to religious knowledge, the old as to personal religion. Religious tracts have been extensively circulated throughout the islands, and have done much good. If any advancement has been made in religion, much, under God, is to be ascribed to the spirit engendered, and the holy influence promoted, by the fellowship meetings for prayer and religious conference, which have been under the regular superintendance of the Elders, and have been frequently visited by the Ministers. It is the earnest and pervading desire of the Associated Churches throughout this

island, that God may pour out upon them in still more copious measure, his Spirit as "a Spirit of grace and of supplication," that they may be humbled on account of past shortcomings,—that they may be excited to diligence and activity in seeking to reach to still higher degrees of holy attainment,—that his own work in the midst of the years may be revived amongst them,—so that from them, as a portion of his own heritage, a revenue of praise may arise to his holy name.

In the other Congregations of a missionary character connected with the Synod, the same or similar plans of usefulness are prosecuted, and God is blessing the labours of his servants, who are placed over them, in the same manner, with more or less success. The result of these labours cannot now be fully estimated,—“the day shall declare it.” In the meanwhile, how earnestly ought all who are interested in the cause of truth, and the progress of the gospel, and the religious training of a young and rising generation, to seek that God may strengthen the hands of his servants more and more for the work in which they are engaged, and make them the honored instruments of turning many “from darkness to light, and from the service of Satan to that of the living and true God!”

#### STATIONS WITH LOCATED PREACHERS.

The number of Stations enjoying at present the benefits of the system of location is *twenty*. These are variously situated in different parts of the country. In the case of some of these Stations, a regular dispensation of divine ordinances has been established, and the preaching of the gospel and other means of instruction that have been employed, have been attended with marked and pleasing effects. In regard to all of them, it may be said, that the “*Locating System*,” by which a Preacher is led to settle down in one place, and to devote his attention to *Missionary* work for three, six, or twelve months, or upwards, has been productive of eminent advantage. The labours of Preachers so occupied, are most interesting; and, viewed in relation to the sphere in which they are situated are, in the highest degree, useful. The following are a few extracts from the Reports of some of the Preachers who were located for different periods at our Stations during the past year:—

“According to appointment,” writes one who was sent to a very needful Station on the borders of England,—“I entered on my labours at ——— in January, and continued during the months of January, February, and March, to follow out the design of my mission. I preached every Sabbath—morning and evening. The attendance varied from 35 to 75. There was a Sabbath school taught in the afternoon, attended by about 24 boys and girls. Some of them were merely learning to read and appeared to receive no other instruction than that which they here obtained. We had a prayer meeting every Thursday evening, attended by from 20 to 24. I visited the people one or two days every week and distributed religious tracts. The town contains a population of 6000 or 7000 souls.

The great majority of the people go to no place of worship. They are sunk in ignorance and wickedness, and seem to care nothing whatever for their never-dying souls. Our Station was commenced nearly three years ago. There has been a slight increase in the attendance during the last few months. The place of worship is situated in a very bad locality, which operates greatly against the success of the Station. If they had a better place of worship, and an ordained Missionary settled among them, it is my opinion that the numbers would gradually increase. Some of the people connected with it take a deep interest in its prosperity, and are willing to do all in their power to support the gospel amongst them.

Another Preacher, in giving an account of the Station to which he was appointed, thus writes :—

“The Station to which I was appointed is about 20 miles from Carlisle and 40 from Newcastle. The locality in which it is situated is very destitute indeed. The population is large, and the need for a preached gospel is correspondingly great.” It is a mining district. Ignorance in reference to the things which belong to salvation, abounds to a very lamentable extent. Wickedness also, as might be expected, abounds in almost every shape. There are a few who give evidence of their piety by the efforts they make to procure and to continue among them—what they seem to prize most highly—a dispensation of the ordinances of the gospel. The place in which our meetings were held is tolerably good. It is a large room, which is granted, free of expense, by one who takes an interest in the prosperity of the Station. The tenure by which it is held, however, is precarious, as there is a probability that it will soon be required for a different purpose from that for which it is at present employed. Were there larger and better accommodation furnished, the Station would undoubtedly improve.

“We met twice on Sabbath—in the forenoon and evening. The audience would, on these occasions, be about 30 in the morning, and 120 in the evening—a large number, considering the circumstances of the place. Sermon was kept up at a village not far from the place on the Tuesday evenings. The attendance continued throughout to be good. There might be 40 and upwards at these weekly meetings. I opened a class for the young and for adults. There were upwards of thirty who met for reading and hearing the word explained, and for examination and prayer. I fondly hope that this Station will be continued. Good has already been effected in this place by the simple preaching of the cross of Christ, and by the labours of those whom you have sent forth to make known to perishing men the way of salvation.”

TO BE CONTINUED.

## MISCELLANEOUS.

## Political Position of the New Secession from the Church of Scotland.

[From the Wigtonshire Free Press.]

There may at this moment appear to be three distinct and powerful religious bodies amongst us—the Church Establishment, the Voluntaries, and the Free Church—but in reality the two last are one. The position which the new seceders have taken up is not a new one; it is simply that of the other seceders who had gone before them and preoccupied the ground; setting them the example of spurning the shackles of the state, and relying for their means of usefulness and influence only on that support which the zeal and sympathy of their flocks might afford. These were the men who raised the standard of dissent in difficult and dangerous times—who endured obloquy and suffered persecution—who, unsupported by wealth, and unbacked by numbers, frowned on by the great, shunned by the prejudiced, and suspected or ridiculed by the multitude, still kept on steadily their rugged path, established their missions, instituted their schools, multiplied their humble congregations, and persevered in disseminating their principles through the land, till at length, from small beginnings rising to more ambitious ends, the Dissenters of Scotland have come forward in their strength, and boldly flung their principles in the face of the Establishment itself; and achieving great services to the country (not only by the spur which they have given to the efforts of that Establishment, but by their strenuous exertions for the education of the people, and the zeal and intrepidity with which they have devoted themselves to the vindication of their civil and religious rights), the Dissenters, from being a small and proscribed body, are now powerful in numbers, powerful in character, powerful in their union among themselves, powerful above all in that earnestness of feeling, and integrity and stubbornness of principle, which always make men formidable in a cause which they believe to be identical with truth. They are not men to be lightly shoved aside for others to occupy the position which they have made strong; it is theirs—they will maintain it—they cannot be expelled from it. But though they will not give place, they will give room to others, and welcome all who, adopting their principles, are ready to avow them.

Now, what will the Free Church do—we would rather ask, what can she do? Can she take up a middle course, and halt half way between the Establishment which has been quitted and the Dissenters that have been approached? We think it is impossible, and we are sure that they who calculate on such a course over-estimate the strength and the durability of the new church. They are led away by present appearances, and forget that the aspect will not always be as favorable and imposing as it is now. The secession is a novelty—one that has struck the senses, and been the wonder of the day, and its authors, of course, the lions of the day. But lions soon go out of fashion, and nine days is the proverbial duration of a wonder. The multitude may be capricious, but there is some sense in its caprice; it must have something more to rest upon than a movement or an event; it must have something tangible—something practical,—something useful in the result. The Nonintrusionists may hitherto have been influenced by their leaders, but they must hereafter adopt some principle as their guide and their cement; and that prin-

ciple must merge them with one of the existing parties. They are not strong enough, and when the first burst of excitement is over, they will not be important enough to form a separate party of themselves. The very sensation which they have been enabled to create has been owing to the accident of their position. The importance of a man's acts is oftener the result of the opportunities he enjoys than of any particular qualities of mind or body that he possesses. They are strong enough to be powerful auxiliaries to any party, but not strong enough to remain a separate party of themselves. To remain together as a party at all, they must have a clear, defined, practical object in view; and this they will only attain by embracing without reserve the principles of the Dissenters—the most important one they have adopted—but they must eventually go farther, or they have already gone too far. On what ground have they quitted the Establishment? because, according to the interpretation of the law, it was unchristian. But if that be their opinion, can they stop there? Must they not go on to say, that what is so obnoxious must be got rid of? Such is the view which plain, practical men must feel that the framers of the Free Church are shut up to. This indeed is their only justification for the course they have already adopted—the only practical result they can hope from it—otherwise it must appear that, as regards the Establishment, they have inflicted very gross and wanton mischief, without holding out any public advantage to be gained by their emphatic condemnation of that which they are not unwilling to perpetuate.

We are looking beyond the present moment. We believe the changes we anticipate will be brought on by the slow but sure progress of events, and not at the bidding or design of any set of men. It is difficult for the parties we are speaking of to see their position all at once. The smoke and dust of the engagement have not yet cleared away, and it will take some time before they can discriminate between enemies and allies. But we feel no doubt whatever as to the truth eventually of what we are predicting—that those who have lately left the Establishment must ere long avow themselves wishers for its downfall, and that they will be driven to this, not by a regard to their principles alone—not to preserve their consistency or their character only—but to preserve their very name and existence as the Free Presbyterian Church. They have otherwise no principle either of union or durability, and unsupported either by sympathy or opinion, they will dwindle into nothingness long before the present generation has passed away.

Notwithstanding, however, the union which we have predicted, the accession of strength thereby given to the dissenting bodies, and the blow which has lately been dealt at the Church, we are far from saying that any immediate or natural change could be expected or apprehended from these events, important as they may be. Viewed by themselves, there is nothing in them to disturb the happy dreams of those who repose contentedly and with good reason on the love which our countrymen have for the institutions which are established by law, and the unwillingness with which they consent to any great or revolutionary change. Our candid opinion is, that the Church Establishment of Scotland is yet far too strong for all the assailants that can be brought against her.

But we take these events in conjunction with what is passing elsewhere, and in that view there is ample food for very serious contemplation. The event which has taken place among us is only an indication of a far more general move that is going on busily in the religious world. The first blow at Establishments has been struck in Scotland, and the wound has been inflicted from within. The Puseyites in England have been less

bold, less honest, less devoted than our Presbyterian martyrs : but it only renders the schism more apparent, the character of the Church less revered, and its existence less safe. The Church of Ireland, it is admitted on all hands, is doomed ; it is avowedly a mere question of time. \*

\* \* \* These are the signs of the times which, we think, no one can mistake.

THE POINT AT WHICH THE FREE CHURCH IS DETERMINED TO STICK.— The leaders of the free church are determined apparently to uphold the principle of church establishments. At a meeting of the Edinburgh presbytery of the free church on Wednesday, Dr. Cendlish said :—

“ He would reply to a charge which was brought forward by a respected baronet, who thought that their principles tended to voluntarism. He (Dr C.) was afraid that the charge was taken up without much inquiry, else he would have seen that if there was a point on which the ministers of the free church were more sensitive than another, it was the fear of their being accounted voluntaries. He thought the greatest service which could be rendered to church establishments was their separation from a corrupt establishment ; and the most deadly blow ever aimed at the cause of establishments, was the consent of the Scottish establishment to remain in a position which implied subjection to civil authority in matters spiritual.”

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## MEMOIR

OF THE LATE REV. WM. JENKINS, MINISTER OF THE UNITED SECESSION CONGREGATION, RICHMOND HILL.

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Perhaps it can be said of our mission to Canada, what cannot be said of almost any other : that for eleven years, death made no inroads on our numbers. The first stroke has now been struck, and in a few years, the younger brethren may be saying “ Our Fathers where are they.”

The Rev. Mr. Jenkins had long been very feeble, but always exerted himself to perform his duties. He preached for the last time on Sabbath September 10th, from Revelations 14 : 13. “ Blessed are the dead who die in the Lord,” &c., and though not worse than usual, yet with some presentimental feeling, he pointed out the spot in the burying ground where he wished to be laid. On the Monday following he was seized with severe pain from a disease under which he had long labored, and after dreadful suffering, died on the 25th, having arrived (had he lived another day,) at the 64th year of his age.

He was born in the county of Forfar, Scotland, on the 26th of September 1779. At an early age he began to study for the ministry, in the Associate Synod of the Secession Church, but before completing the course, he emigrated to the United States. when he was 20 years of his age : shortly after he arrived at New York, he was engaged by the Northern Missionary Society to go as Missionary to the Oneida Indians, at the village of Oneida, in the north-west part of the State of New York. For a number of years he labored through an interpreter, but at length acquired their language, and for eleven years, he was able to instruct them without assistance. That was a field of usefulness in which he delighted ;

but owing to some difficulties in the Society, he left it and came to Canada in the year 1817. Almost immediately he settled in Markham, and for some years was the only Presbyterian Minister in Upper Canada. His sphere of labor was extensive, but with the true spirit of a christian apostle he considered no obstacle too great when called on to preach the gospel. For some years he was alone in his work, but when ministers came to settle in this part of the province, he connected himself with what was called the Synod of Upper Canada. When that Synod took the government grant of money, he felt that he could not sanction the act, (being in principle and practice a thorough voluntary,) and left that Synod. In 1837 he joined the United Secession.

During the early part of his ministry in this province it may be said that his missionary field extended from the Bay of Quinte to the Grand River, and from Ontario to Lake Simcoe. Where there are now many congregations, belonging both to the United Secession, and the Church of Scotland, we must say that he was the Apostle who planted, and that others came and watered. We will find in the list, Peterborough, Cobourg, Port Hope, Whitby, Scarborough, Markham, Toronto, New Market, West Gwillimsbury, congregations in Vaughan and Richmond Hill, to which he latterly confined himself, and many others. It is true that all these he did not form into congregations, but in these places he preached, and gave them the desire and pointed out the duty of getting ministers for themselves. In fact he was the Presbyterian pioneer of this region of Canada: and it may be doubted if there is one Presbyterian congregation within 50 miles, within whose bounds this venerable man was not the first of that denomination who preached the gospel. It may be said of him, as Paul did of himself,—“He was in labors abundant, in journeyings often, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, in fastings often.” Besides those things that are without, also, “the care of all the churches.”

I will now advert to his character as a man. He was a man when he lived, and there is no propriety in saying now when he is gone, that he was an angel. He had his failings, and what man has not! but these all “leaned to virtue’s side,” and those who knew him best, saw fewest of them. His failings arose from one great trait in his character,—his honesty. He spoke at all times what he thought—what other men would think, but keep to themselves. It may be said that he did not fear the face of man. I never knew a man who was more independent. This honesty and fearlessness led him to speak with apparent, and often with real severity, but notwithstanding, a better hearted man, a man in whom there was more sterling worth, and in whom the tide of the milk of human kindness ran in fuller flow, never breathed. His character may be summed up in a few words. He was a man of invincible integrity, you could not terrify him by threats, for he would laugh at them, you could not buy him with gold, for he would despise it.

As a Minister, he was a thorough Calvinist in his religious opinions, and these he always stated distinctly, and with urgent, and not unfrequently, with eloquent appeals, brought them home to the conscience. He was full of ministerial work, and many a time when he ought to have been in his bed, did he travel to fulfil his Sabbath duties. His talents were decidedly of a high order. He was an excellent scholar, and had he lived in more cultivated society in his earlier years, he might have died with his name on the lists of theological fame. There was united in him powerful talent, keen sarcasm, and the simplicity of a child.

Of his piety it is unnecessary to speak, notwithstanding all his peculiarities and buoyancy of spirit, no one could doubt that he was a good man.

In his last illness, though suffering great pain, he sustained his christian character. He called all his family around his bed and gave them his dying charge, and one who witnessed and heard, said of the scene,—“Oh it was grand!” To the elders and members of his congregation he gave also many charges regarding the welfare of his congregation. Though his end was amidst much pain, yet his faith, his christian fortitude, triumphed over all. The last words he uttered which were heard distinctly were, “Blessed are the dead who die in the Lord, they do rest from their labours and their works do follow them.” In his death we see the power of religion, we see how a christian can die. How fine to see the aged christian sinking away in the fullness of his faith.

His congregation have lost a faithful minister, and such an example of missionary devotedness will perhaps not soon be found in our church. Never man cared less for this world's goods than he did, never minister could be more indifferent to temporal rewards for his labor. He laboured not for money, he laboured for souls. He wished “souls for his hire.” But he was too indifferent, and injured both his family and congregation. And if blame is to be attached to him for any part of his ministerial character it is here that the blame must rest. Voluntaryism we believe to be scriptural, but that is not scriptural voluntaryism, in a congregation which allows them to give or not give as they may please, on the contrary communicating is a duty “Let him that is taught in the word communicate unto him that teacheth in all good things.” Had Mr. Jenkins insisted on this, his labours would have been more appreciated, and his success far greater.

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## PRESBYTERIAL NOTICES.

### ABSTRACT

OF THE MINUTES OF THE FIRST MEETING OF THE UNITED ASSOCIATE  
(SECESSION) PRESBYTERY OF TORONTO.

TORONTO, *September 26, 1843.*

The Presbytery was constituted by the Rev. R. H. Thornton, Moderator. The Rev. John Jennings was appointed Clerk.

Sederunt. John Cassie, George Lawrence, and James Dick, ministers; John Short, A. Rowand, and Philip Jeffrey, Ruling Elders. The Rev. D. Coumts being present was invited to correspond. It having been announced that the Rev. Mr. Jenkins had been removed by death, his name was dropped from the Roll. On motion by Mr. Lawrence the Presbytery unanimously agreed, to take this opportunity of expressing their high respect for the memory of the late Mr. Jenkins, their venerable co-presbyter; their sympathy with his family and congregation under their bereavement, and their prayer, that this dispensation of Divine Providence may be blessed to all concerned. Agreed that the members of Presbytery in rotation (with the exception of Messrs. Morison and McFadyan) supply the congregation of Richmond Hill with sermon every fortnight. Also, granted, upon petition, a moderation to said congregation. Appointed Mr.

Fraser to moderate on any day in December that may be convenient for him and the congregation. A call from the congregation of Chingua-cousay, signed by 57 members and 28 concurring hearers, to the Rev. D. Coutts, was sustained, which being presented to Mr. Coutts, was accepted by him. His induction appointed for the 25th October, Mr. Jennings to preach, and Mr. Fraser to induct and give the charges to the Minister and congregation.

Also, a Call from the Congregation in Rochester, signed by 27 members and 36 hearers, concurring; to Mr. James McFadyan, Preacher, was sustained; and accepted by Mr. McFadyan. Mr. McFadyan's trials were approved of and sustained. His ordination to take place on 11th October. Mr. Jennings to ordain and Mr. Lawrence to assist.

Granted upon petition a Moderation to the congregation in Albion. Recommended that they and the Congregations in King and Vaughan endeavour to act in unison, and if possible, have a central place of worship that they all may have regular supply of sermon and ministerial labour. Mr. Fraser appointed to moderate in Albion on the 24th October.

Next ordinary meeting to be held at Newcastle, Township of Clarke on December 12th.

**ABSTRACT** of the minutes of the first meeting of the United Associate (Secession) Presbytery of London.

LONDON, *C. W.*, Oct. 3rd, 1843.

Present,—The Rev. Messrs, W. Proudfoot, George Murray, and James Skinner. Read the deed of Synod, appointing said ministers to meet this day under the style of the United Associate Presbytery of London. The Presbytery was constituted by Mr. Murray, Moderator. Mr. Proudfoot was appointed Clerk, and Mr. Skinner, Treasurer. The following took their seats as ruling elders, Messrs. T. Baty from London, John Mitchell from Blenheim, James Fraser from Proof Line, and John Crosby from Southwold.

Agreed to memorialize the committee of the U. A. Synod on missions, in order to obtain a supply of Preachers, and in particular, one for Chatham.

Spent some time in deliberating on a scheme for the educating of young men for the ministry.

Agreed to recommend to all the congregations belonging to the Presbytery to hold, at such times as may be convenient for them, concerts for prayer, and the reading of Missionary intelligence.

Next meeting to be held at London on the 5th January 1844.

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### ORDINATION.

The U. A. Presbytery of Toronto, met at Rochester on the 11th October for the purpose of ordaining Mr. James McFadyan. The Rev. Mr. Dick preached the Ordination Sermon. The Rev. Mr. Jennings offered up the ordination prayer and delivered the charge to Mr. McFadyan, and the Rev. G. Lawrence gave the charge to the Congregation.