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THE  
CANADIAN PRESBYTER.

JULY, 1858.

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THE SYNOD OF 1858.

This Annual Festival of our Church has just terminated. Those who have taken part in its solemnities and labours have now retired to their homes and are chewing the cud of reflection. It is now a thing of the past and takes its place among the records of time. It shall we believe have an influence much or little upon the future destinies of our Church. We may reckon it among the forces by which the Governor of the Universe is impelling the various sections of the Church towards the grand climacteric of His Eternal purposes. The Assemblies of the Churches we have long regarded as the remustering and replenishing of the armies of the living God. In these councils past errors and defections, both personal and collective, may as from an elevated position in the kingdom be accurately noted. The work also of the future may with some clearness be surveyed, and an estimate formed of the labours to which the faithful servant must summon himself. These uses we are persuaded the reflecting will be able to make of our past Annual Assembly. It will be henceforth to such the milestone which tells silently of past progress, and from which we should advance to the goal of Christian perfection that is yet beyond us.

It is matter of congratulation that so many brethren from distant parts of the country were able to meet together with so much external comfort—we numbered 97 Ministers and 56 Elders. We had the pleasure of seeing one another face to face, and of exchanging those courtesies and congratulations which are so pleasing to the Christian heart. It is evident that as a Synod we are waxing strong; although the dew of our youth be yet upon us, and our heads are but delicately tinted with the frosts of winter, nevertheless we are growing in strength like a young giant, and acquiring the maturity of age. We increase by ten Ministers every year with their corresponding Elders and people; and with this increase we are accumulating to ourselves an aggregate of virtues, which every year gives more of wholeness and completeness to our body. Our Synod is not yet so large as to become unwieldy. A deliberative Assembly to be useful should not be smaller than ours is. In a small Assembly discussions are apt to gender into scattering conversations without point or power, and there is a dan-

ger of personal individuality becoming a more prominent feeling than that of corporate unity? The "one-man power" is also more likely to be felt, and banefully felt, when our numbers are few. All this is avoided when by the considerable size of the convention of persons the individual becomes merged in the body; and the variety of gifts and talents thus brought into action work as checks and counter-checks to prevent anything like the autocratic predominance of one mind. A large Assembly of intelligent and cultivated Christian minds affords a fine field for the exercise of the highest gifts, while it effectually curbs the presumption that would imperiously dictate or command.

A stranger to our proceedings may ask us, after such a preface as that in which we have indulged, Well, what have you been doing with or in this fine Assembly into which you have grown?

In the first place we appointed for the first time in the history of the Church a Moderator who had been educated, licensed, and ordained in Canada. Hitherto the ancients from the fatherland who had borne the burden and heat of the day in the Colonial field had been appointed to this honorable office. But without disparagement to the Fathers who yet remained to be thus honored, it was thought a becoming and a graceful act to place an elder-born of the Canadian Church upon our Episcopal Throne. The esteemed minister of Ottawa the Rev. Thomas Wardrope was therefore with one voice cordially called to the office. He bore the sceptre with dignity and grace, maintaining the peace and enforcing order without offence. His official addresses were neat, clear, and pointed; and he discharged the functions of his office with credit to himself, and satisfaction to his brethren.

We had next our season of pleasing and profitable devotion. God was praised for past blessings and mercies, for the measure of His Spirit's power and influence which had been sent to the Churches, for the progress of the Redeemer's cause in this and other lands. Sins and short-comings were confessed, pardon implored, grace to be more faithful in future besought. That the Great Head of the Church would grant us wisdom to guide us in all our deliberations the Synod earnestly and we trust effectually prayed.

The Knox's College Act of Incorporation came to be considered at an early Diet. Difficulties had arisen in carrying this Act through Parliament. Those whom we reckon among our friends in the House of Assembly opposed us because they believed the "Act" to be objectionable in some of its clauses. We as a Synod wished to bind our College property to our principles, and for this purpose insisted that the "Confession of Faith, Larger and Shorter Catechisms, with the Form of Church Government" should be specified in the "Act," as the documents in which the principles and doctrines to be taught in the College were to be found. The Protestant opposition in the Legislature alleged that they had long been contending against this introduction of religious matters into the Legislature on the grounds of public policy, and especially in opposition to the pretensions of the Roman Catholic Church, and that therefore they could not consistently support such a clause as the one alluded to in our Bill. It was said by them that the object at which the Synod aimed, namely; to bind

the property to the principles of the Church could be attained in a way not open to objection, that this could be accomplished by inserting the principles of the Church in the Deed by which the present College property would be conveyed to the Incorporation. They had no objections to grant a simple "Act of Incorporation" giving the Synod power to hold and govern the College in any way they thought proper, only that it should contain no specific legislation on religious questions. Up to the meeting of the Synod, however, the Committee saw no way by which the property presently held and in future to be acquired could be effectually bound to our principles unless there were a specification of the Standards, in which these principles are to be found, in the body of the "Act" itself. It was seen that although the present property might be conveyed in such a way, and on such conditions as to secure it to our principles, yet it appeared that property or endowments to be hereafter acquired, would fall to be administered according to the provisions of the "Act" itself. An "Act" therefore, which did not cover with our principles all the property which we might and which we hoped to acquire for our College was not deemed adequate to our wants.

The Synod therefore, after some debate and deliberation, unanimously instructed their Committee to use their best endeavours to get the "Act" passed without delay; giving them, at the same time, a discretionary power to make any alterations that might remove opposition, and at the same time secure the objects of the Synod.

For the information of the Church we may here say, that with a view if possible of avoiding collision with the esteemed members of our own Church in the Legislature, the Committee of Synod requested a conference with them immediately after the rising of the Court. This was obtained; and, after much discussion and explanation, it was suggested by Mr. McKellar, that probably the views of both parties would be met by substituting for our *second* clause, in which the "Standards" were specified, a clause to the effect, "That the Synod, at its next meeting, should declare, in a bye-law, the principles and doctrines which shall be taught in the College, or the books and documents in which such principles and doctrines are contained, and that such bye-law should be unalterable and should govern the administration of all property that might hereafter be acquired." The Committee felt that this would effectually enable the Church to bind the College property most thoroughly to our principles. It was also accepted by the opposition as a solution of the difficulty. Other objections of a less important character were taken to the form of other clauses, but the Committee found that these could be removed without altering in the least the character of the Bill. Instead, therefore, of specifying the machinery by which the College should be managed and its property administered, general powers were inserted in the Act by which the Synod can regulate and determine, as it sees fit, the election and removal of Professors and Tutors; the constitution of the Senate; the appointment and functions of a Board of Management; and can make and re-make bye-laws, *ad libitum*, for the regulation of the whole affairs of the College.

To the "Act," in this form, we are not aware that any one objects. The Synod obtains all that it asks, and is invested with most ample powers over the College. The Synod's next care will be to frame such a constitution and such bye-laws as will meet with the approbation of the Church and secure that the important affairs pertaining to the school of the prophets shall be conducted with wisdom and discretion on the sure basis of the Word of God.

The College itself, we may here say, is, considering all things, in a satisfactory position; not that it is by any means perfect, or in all points of view such as we can boast of, but it is answering the ends of its institution, and promises in process of time to be an honor as well as an ornament to the Church. Its present buildings, which we have always thought insignificant and ancient-looking, will suffice until some munificent friend of the Church will erect for us a more suitable and stately edifice. Its course of study is such as may be found in similar institutions; and it is worthy of remark, that special attention is given to the critical examination of Biblical Hebrew and Greek. A little more young life would, we believe, be an improvement in our College. And we do not see why, for this purpose, special Lectureships should not be instituted, by which the gifts and attainments of our ministers in particular branches of study, out of the range of the regular course of instruction, might be made available to enlarge the curriculum of our students. We question whether the bearings of modern science upon Theology has yet had any place in our College, or whether the modern aspects of philosophical infidelity have received adequate attention. These subjects are second to none in importance. Ignorance regarding them is inexcusable in a Minister of the Gospel. We trust, therefore, that no rigid adherence to antique forms of Collegiate instruction will deter the governors and guardians of the College from instituting or recommending some new methods by which the minds of our students may be ripened and their field of knowledge enlarged. One great difficulty the College has had to contend with, is the obtaining of students whose early training and intellectual culture fit them to enter at once and with advantage into the higher departments of a Theological curriculum. But we have reason to hope that this evil is in process of being remedied. Grammar-schools and other facilities for obtaining a classical education are increasing throughout the country, the fruits of which the Church will certainly reap in due time. The College is undoubtedly worthy of the most liberal support and cordial encouragement which the members of the Church can give it. Many able ministers have gone forth from its halls to labour in the vineyard of the Lord. Its excellences are many and worthy of praise. Its defects are incident to our position as a young church; and, while they may be regretted, they may yet be remedied by the exercise of wisdom and liberality.

The "Union Question" next engaged the serious attention of the Synod, but to that we shall devote a separate article, to which we would direct the special attention of our readers. Union was unquestionably *the* subject of the Session. Its discussion and decision was looked forward to with the deepest interest and anxiety by many both within and without the circles of our respective Churches. There can be no doubt that the christian people of both deno-

inations earnestly desire to see this union effected, and will rejoice with very great joy when the auspicious event is consummated. We believe that among our people generally there is an almost complete identity of belief and opinion as regards the great doctrines and principles which, as Presbyterian Churches, we hold. They cannot appreciate the nice distinctions and fine definitions for which learned divines so ardently contend. The devout members of our Churches feel and avow that the Bible should be the rule of a man's life, in whatever station he may be placed; and that all his public or official, as well as his private or personal actions, ought to be, and shall be, judged of by its infallible standard of truth and duty. They would as soon think of disowning the authority of the Ten Commandments as that of the Lord Jesus Christ, the Governor among the nations. They are accustomed to read, that, upon Christ's vesture and thigh, there is a name written, "King of Kings and Lord of Lords." To raise questions, therefore, as to the limits of his regal authority seems to most of them vain disputations. Our people are equally clear as to the rights and liberties of conscience. They do not imagine for a moment that the Civil Magistrate should interfere, by legislation or otherwise, with the religious convictions or practices of the people; they judge, that, so long as these are not contrary to the acknowledged public weal, and do not infringe upon the just liberties of others, they should not be interfered with.

As to State Endowments, there is an almost universal dislike to them among the religious and thinking people of this country. The feeling of manly independence recoils from the thought of their being eleemosynary pensioners of the State in the matter of their religion. Such being the state of the public mind generally among Presbyterians it is no wonder that they should see no obstacles to union, and, considering its manifest advantages for the promotion of true religion, should ardently desire its consummation. It is the ministers and not the people who conjure up stumbling-blocks and invent scruples. Could the ministers only be brought to terms, there would not, we believe, be a more united or harmonious Church anywhere than the proposed "Canadian Presbyterian Church."

Many other questions, of much interest in an ecclesiastical point of view, were under consideration, and decided by the Synod. One of some importance to the discipline of the Church was carefully considered, and, as we think, wisely determined. That was, "Whether a Session were at liberty to refuse admission into the communion of the Church to persons engaged in the traffic in intoxicating liquors?" The unanimous decision was, that only on the evidence of actual vice or unworthiness in connection with that traffic should applicants for the privileges of the Church be rejected. The Synod however, considering that much vice and misery arose out of the use and sale of intoxicating drinks, put it upon record, that, while they cannot give sanction to the principle that the sale of spirituous liquors is in all cases sinful, and therefore a valid ground of exclusion from the privileges of the Church, yet that the common forms of that traffic are inimical to personal christianity, and a most formidable obstacle to the progress of the Gospel, and therefore they urge upon Ministers and Ses-

sions to use diligence to prevent any over whom they have influence from engaging in such traffic. A Christian Church could not do less than this. There can be no greater curse to any land than the vice of intemperance. It sadly defiles this Province, grievously hinders the progress of Christ's kingdom, and annually destroys many of the best and most promising of our citizens. It is pleasing to find that in our Church we have office-bearers and members who, from conscientious motives, have abandoned the traffic in liquors even in its most respectable and profitable forms. We trust that the number of such persons will increase every year; and that the time is coming, when, except for manufacturing and medicinal uses, the traffic will be proscribed by the public sentiment, and abandoned by every professing Christian.

There was also an interesting discussion on the question of the Baptism of converts from the Church of Rome. Some of the brethren thought that as the Church of Rome had no title to be considered a Church of Christ, but was rather a Synagogue of Satan, her baptisms were therefore not Christian baptisms, and should not be recognised by us. Others again thought that the substance and the validity of baptism still remained in the Popish Church notwithstanding her apostacy and the superstitious and idolatrous rites which she had added to the ordinance; and that, further, it would not be wise to depart from the views and practices of the Reformers on this question, who all held the validity of Romish baptism. Finally, a Committee was appointed to prepare an overture on the subject to be sent down to Presbyteries for their consideration, the purport of which is that Romish baptism is not henceforth to be regarded as Christian baptism, and that consequently converts from that Church should be baptised on their admission into the communion of our Church.

Another question cognate to this was the relation of baptised infants to the Church. Our Standards unquestionably regard them as in some sense members of the Church—amenable to its discipline, and under obligations, as they advance in years, to conform themselves to its principles and teachings. On such points there is no difference of opinion among us. The question is, how shall this relationship of baptised persons to the Church be practically recognised and its obligations enforced? It was felt that more attention should be shown by the Church to its young baptised members—that they should be regarded as its catechumens, and that it should be its special care to see that they were instructed in divine truth, and brought into full communion with the Church. It appears to us that this is a work to which the elders should give special attention, and that ministers should regard it as second in importance only to the preaching of the Gospel. We rejoice to know from the testimony of brethren that our Church is not indifferent to this duty, and that in regard to it a great and good work is being done by its ministers, office bearers and members. It is to be hoped that parents will become more alive to the importance of impressing upon their children the sacred obligations of their baptism, and not relax in their endeavours until their offspring have taken upon themselves the full profession of Christian discipleship. A Committee was appointed to consider and report upon this subject.

Our Foreign Mission, as is well known to our readers, has, by reason of the Indian revolt, been abandoned. No new field has yet appeared eligible to the Committee. It is, however, fondly hoped that ere another year passes we shall have entered into some part of the wide and inviting field of heathenism. In the meantime the Synod has appointed that our next annual collection for Foreign Missions shall be appropriated to the Foreign Missions of the Free Church of Scotland.

Other matters, such as Home Missions, the State of Religion, and Statistics of the Church, were brought before the Synod and in reference to which, gratifying reports were made. As regards the French Canadian Mission, it was agreed to appoint the collection as formerly, and, at the same time, a Committee, consisting of the Presbytery of Montreal and others, to consider and report to next meeting of Synod the best means of discharging the duty which the Church owes to the French Canadians in Lower Canada.

The business of the Session terminated on Tuesday the 22nd June, at a late hour, and the Synod was dissolved with the usual formalities. The next meeting is appointed to be held in Toronto on the second Tuesday of June, 1859. We cannot conclude our sketch of this meeting without an expression of gratitude to christian friends in Hamilton for their cordial and munificent hospitalities. The Presbyterian interest in this fair city is unquestionably strong, vigorous and lively. It gives promise of expanding with the advance of time, and of leavening the community with its noble principles.

In reviewing our past labours, while we cannot but feel somewhat humbled on account of many shortcomings, yet we may be permitted to rejoice at the fraternal spirit of our ministers and elders; the manliness and good temper of our debates; the spirit of christian progress which characterised all our determinations and projects; and the ardour with which the various Presbyteries are prosecuting their missionary labours. Our whole proceedings were conducted with much order and gravity. We are acquiring experience, if not also wisdom and grace. For all which it becomes us to be devoutly thankful to Christ, our Lord.

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### THE PRESENT ASPECT OF THE UNION QUESTION.

To the late meeting of our Synod at Hamilton our brethren of the United Presbyterian Church sent a deputation of their number to convey fraternal greetings and to present their resolutions on the question of union. The deputies were men of piety and prudence. They discharged their functions with singular address and ability. Their speeches were frank and manly. Their expressions of fraternal affection were chastened with the evident grace of Christian sincerity. That union was the object of their heart's desire was very obvious. That their views differed from our own on the great doctrine of the Headship of Christ over the nations, we could not discover. It would be hard for any one of us to raise a single objection to the opinions they expressed on the questions at issue, or to use other language concerning them than that which they did. True, it was not their object to speak polemically, to argue the points in debate, or to give much prominence to our differentia; nevertheless, men who could speak with so much sincerity the language which they



spoke, are not men with whom we should be unwilling to enter into the most intimate Christian fellowship. These brethren must have felt that the heart of our Synod was one with theirs, and that if imaginary lines of form and order did separate us, they were, to all intents and purposes, one with us and we with them. We would augur more favourably of union if we could get a face-to-face and heart-to-heart conference with our brethren of the United Presbyterian Church. Doctrines arrayed against doctrines are like so many wooden soldiers ranged in opposition to one another; these they will for ever stand grinning at one another, as firm and immovable as any stiff old hero could desire. Not a muscle will they move, not a hair's breadth will they compromise. No host engaged in glorious war could be firmer or more enduring than they. But this is the immobility of things without heart or life. Could you give them hearts they would either be fired with ardour to destroy one another, or if such a thing would be folly, they would be equally ardent to lay down their arms and fraternize. Put then life and heart into doctrines, by bringing the living men who hold the doctrines face to face. If the doctrines be really and essentially antagonistic to one another, then let the men for truth's sake contend earnestly that truth may triumph; but if the heart finds that the points and angles of separation and discord may be smoothed down by the friction of Christian Love, then let them pile their arms and fraternize. Could our two Synods be brought face to face for two days together, and the glory and love of our common Lord kept prominently before them as the great end of their personal life and Church organization, a happy union would, we are persuaded, be the result.

After the Deputies had been heard, we entered upon the consideration of the "union question" by first hearing the report of our own section of the Committee as to the results of the past year's labours. They had been appointed by the Synod of 1857 to confer further with the Committee of the United Presbyterian Church as to the practical application of the principles agreed to by the Joint Committees of 1856, on the "Headship of Christ," "The Liberty of Conscience," and "The Duties of the Civil Magistrate," and to ascertain what prospect there would be of united action in carrying out these principles in the event of a union of the Churches.

In pursuance of these instructions the Committees discussed together (1) the question of State Endowments of Religion, and while it appeared that we on the one hand held that the State may lawfully offer endowments, our friends on the other held that the Church could not lawfully accept, on account of its corrupting tendencies, support at the hands of the State. The Joint Committees however agreed, that, as these questions were not terms of communion in either church, forbearance should be exercised in regard to them by brethren on either side. (2) The Committees also considered the question of the "Bible in Common Schools" That it should be used, and that the Church should constantly aim to secure this end, all were agreed. That, while the Civil Magistrate should not enforce its use upon any, he should give every facility for its introduction and constant use in the public schools of the country, was also jointly agreed to. (3) As regards the appointment of days of humiliation and thanksgiving by the Civil Authority, the Committees unanimously agreed that there are times when such days ought to be observed; and that, while the magistrate must not prescribe the religious exercises, he may, in order to secure a general concurrence, nominate the day and recommend its observance. Other minor points as, for example, the friendly relations of the United Church to the Churches in Britain; the amalgamation of our respective Theological Institutions; the name of the united Church, namely, "The Canadian Presbyterian Church,"—on all these there was a cordial agreement. The Joint Committee, in the conclusion of their report, expressed the conviction that any differences which confessedly exist between the Churches

are not of such a nature as to prevent cordial co-operation, and that these may and should be made matters of mutual christian forbearance; they, therefore, recommended that their statements and Articles should be adopted by the respective Synods as a basis of union.

A similar report to this was made to the Synod of the United Presbyterian Church by its Committee, and was debated with much interest by them. After long and careful deliberation they adopted a series of resolutions to the effect,— That they were desirous of unity, and persuaded of its practicability without compromise of any principle; that the action of the Joint Committee had served an important purpose in preparing the way for a basis of union; that their Committee be again appointed, with instructions to frame a basis of union to consist of the great leading principles on which the two churches are agreed, and which shall provide for a full and unfettered forbearance on the points on which they confessedly differ; that such basis should be sent to Presbyteries and Sessions for consideration, and, if necessary, a special meeting of Synod called in October with a view to immediate union.

The question thus came before our Synod in the most complete form, and, as compared with the other Synod, we certainly stood on the "coign of vantage." We had the report of the Committee and the overt action of the United Presbyterian Synod upon it. We had nothing to conjecture. The Committees meditating, as well as the other Synod had taken their positions, it was now for us, with a full view of the field, to take what ground seemed best in our eyes.

The discussion of the question in our Synod was conducted with freedom and vigour. A spirit of Christian kindness and frankness characterised the debates. That there was some "strong" speaking, and occasional hand-to-hand conflicts, cannot be denied; but these were the results of that sincerity and earnestness of purpose, which, in the necessary conflicts of thought, will ever be found associated with a manly christian independence of mind. It is the conflict of flint and steel that elicits the sparkling light; so it is the conflict, we believe, of hard, clear, and generous minds with one another that will elicit the light of truth and duty. The men, therefore, who cry out "Ichabod! Ichabod!" and assume looks of lamentation and woe when brethren wield their intellectual weapons against one another with more vigour than grace, are weak brethren who will never prop a falling, or advance the welfare of a rising, cause. From these remarks let no one suppose that our discussions were anything but friendly. If at any moment they were keen, they were yet always christian.

The first motion made in our Synod was to the effect, that the Synod approve of the Articles of the Joint Committee, and appoint a Committee to prepare a basis of union in conjunction with the Committee of the United Presbyterian Church, and to be careful that said basis be in harmony with the principles set forth in the "Articles" agreed upon. This was moved by Professor Young, and supported by himself and many of the brethren with much ability. It did not, however, satisfy those who have ever taken the position of high conservatives in the Church. Dr. Bayne, the recognised leader of this party, in an effective and skillful speech, moved the adoption of a series of resolutions embracing specific instructions for the guidance of the Committee on Union. These resolutions are too long for insertion in our pages. As, however, they will be found in the "Record," it will be sufficient for us if we merely state very briefly their purport.

The first resolution approves generally of the "Articles" of the Joint Committee only, taking exception to the *fourth* article of the *second* series, as appearing to set aside the *third* article of the *first*; and expresses an opinion that if these "Articles," especially the *first series*, had been explicitly sanctioned by the United Presbyterian Synod, a basis might have been framed on which the

two churches might have united. The *second* states that the proposal to draw up a basis of union is premature, inasmuch as the United Presbyterian Church has not explicitly approved of the aforesaid "Articles," and have not specified the nature or amount of the differences of opinion on the point of the magistrate's power in matters of religion for which mutual forbearance is asked. The *third* asserts the desirableness of union without compromise of principle; and, with the view of removing obstacles, proposes that an explicit statement be made of the points of agreement and difference between the respective Synods. The *fourth* re-appoints the Committee, with instructions to bring a statement before the other section of the Committee,—

*First*, with regard to the position of the respective Synods; that we still hold unchanged our views of the duty which the Civil Magistrate owes to Christ; that the United Presbyterian Church holds views differing from ours on this question; that the Synod of that Church have never defined or declared the principles actually held or allowed to be held by them on this subject; that until such declaration is made we do not know to what principles differing from our own we are asked to show forbearance in order to union.

*Second*, as regards the principles on which we are prepared to enter into union, the Committee are instructed to submit the following explanations, viz., that the question of the Endowment of the Church by the State shall be left an open question; that this Synod is anxious to uphold unimpaired its hereditary testimony as regards the duty which men in their civil relations owe to Christ, and specially that the Civil Magistrate ought publicly and officially to acknowledge and guide himself by the Word of God, to confess and bow to the authority of Christ as Governor among the nations—to see that the government of the State be based on Christianity—to provide for the religious education of the young without violence to the conscience of any—to recognise the Sabbath not merely as a day of rest but as a Divine institution, and therefore to be kept sacred. Finally, that the Committee be empowered if they see fit to call a special meeting of the Synod to consider the result of their deliberations.

It is evident that these resolutions contain an implicit expression of dissatisfaction with the labours of the Committee for the past two years. They proceed on the assumption that nothing has yet been done, or at least well done, in the way of eliciting the points of agreement and difference between the two Synods. They would in fact ignore all the past, and make a *tabula rasa* of our minutes as regards the question of Union. They ask us to proceed *de novo*, and to begin at the very threshold of the question. On the ground that nothing had hitherto been done, these resolutions would have been all very good. Few would in such a case have taken substantial objection to their terms. But the Synod were not prepared to look on matters in this light. On the contrary the general feeling was that much had been done, and that real progress had been made,—that the Committee had both *travelled* and *travailed* to some purpose. It is perfectly obvious that all the points contained in Dr. Bayne's resolutions have been under the consideration of the Committees, and that their joint Articles and statements contain a solution of them all. The only point regarding which there was an apparent good ground of objection was in regard to the want of an explicit acceptance by the United Presbyterian Church of the principles contained in the joint Committees "Articles." In fact this is the pivot round which all Dr. Bayne's resolutions move. Take this away and they are merely an *ex parte* repetition of the actings of the Committees. Now if it was desirable to obtain a more explicit statement of principles from the United Presbyterian Church this might surely have been urged in less elaborate and formidable terms than these resolutions contain. We cannot get rid of the feeling that they have the aspect of cross-questioning a witness whose testimony we

very much doubt if not altogether disbelieve. To come to the United Presbyterian Church in such an attitude is not magnanimous. Dr. Bayne would probably deny that his motion bears such an aspect, and we do not accuse him of intending that it should; still we are greatly mistaken if our United Presbyterian brethren would not view it in this light, and feel that their honor as a Church was impugned by these resolutions. It may be a subject of regret that our brethren at their last Synod did not more explicitly avow their adherence to the principles on which we are confessedly agreed. But if they deemed the form in which these principles were expressed liable to a construction which would compromise their testimony and the principles of liberty of conscience for which they have long contended, can we blame them, if instead of themselves altering these joint articles they should instruct their Committee to draw up a basis in which the principles contained in these Articles should be expressed in unmistakable terms? It appears to us that their action contemplates the very thing the want of which we complain. Their Committee is instructed to do a very sensible and eminently practical thing, viz: to draw up a basis which will embody the very points which Dr. Bayne's resolutions require as *preliminary steps*. The question has now been for several years gyrating in our Synods. Not a single step has yet been taken with the professed object of our either uniting as one Church or agreeing to remain separate on amicable terms. It is now time that the matter were brought to a bearing, and that like sensible men we were making specific proposal, and on the grounds of these were saying to each other, will ye or will ye not unite? The man who does not now after all that has been said and written, understand the views of either side must be very obtuse. What we fear is that with a perfect understanding of the opinions held by each Church, there is a small party in both Synods who are not willing on any terms to unite, and who while saying fine things about Union in the abstract are yet determined that Union shall not take place except on the recognition of their own opinions. If this be the case, we had better arrest our negotiations at once. It would be folly either to drag such parties into Union by the sheer force of the public sentiment, or to leave them behind to form the nucleus of two separate Churches, and to be a constant source of perplexity and irritation. Those who desire Union would rather exercise the Christian virtue of patience for some years to come than be parties to such results as these. If such minorities exist in the Churches, as we fear they do, they are assuredly assuming to themselves a grave responsibility and hindering a manliest work of God. That our Synod is sincerely desirous of Union on such principles and their practical applications as are set forth in the Committees "Articles and Statements" is very manifest. The third motion (Mr. D. Fraser's) which ultimately carried and which although differing slightly from Professor Young's, was yet of the same purport, is sufficient proof of this. It is as follows:—

The Synod approve of the articles drawn up by the Joint Committees of the two Churches, as embodying the views, on the important questions therein treated of, which this Church has always been anxious to uphold.

Further, the Synod, although embarrassed by the circumstance that the United Presbyterian Church have not, in their resolutions recently laid upon the table, expressed any opinion regarding the said articles; yet, being assured that they regard the action of the Joint Committees as having served a most important purpose, in preparing the way for the formation of a basis of Union, and that they desire the re-appointment of the Committee of this Church to co-operate with theirs in forming said basis, now re-appoint the Committee for that purpose, instructing them to take heed that the basis of Union be in harmony with the principles set forth in the articles already framed by the Joint Committees, and now approved by this Synod; and also to give it frankly to be understood that this Church cannot, in consistency with its views of truth and duty, treat with unfettered forbearance all varieties of opinion on the relations of the Magistrates or of Civil Government to revealed religion. But, finally, instruct the Commit-

tee to assure the Committee of the United Presbyterian Synod, that this Church is not only willing, but sincerely desirous, to form, without any needless delay, a Union with them on a basis, which, allowing forbearance on minor relations or applications of the question, shall distinctly assert the Headship of the Lord Jesus over the nations of the earth, and the duty of the Civil Magistrate to acknowledge and obey the revelation of God's authority in His inspired Word. That the Committee be empowered if they shall see cause to call by requisition to the Moderator a meeting of this Synod at any time before next ordinary meeting that they may deem desirable, and if they do not deem this necessary, they shall then report to the Synod at its next ordinary meeting.

The majority in favor of this motion was 126 to 18, but if we add together the subsequent votes on Prof. Young's and Mr. Fraser's motions, which are substantially the same, we have 130 voting on the side of progress and only 15 for the retrograde movement recommended by Dr. Bayne. When we analyse this vote we find some facts of striking significance. In the minority of 15 there are 11 ministers and 4 elders. Of these not *one* minister belongs to the Presbyteries of London, Toronto, or Kingston; nor one elder to the Presbyteries of London, Cobourg, Kingston, Brockville and Ottawa. In the Presbytery of Montreal there is only one minister and one elder; in that of Hamilton six ministers and one elder; in Cobourg three ministers; in Brockville and Ottawa one minister; in Toronto two elders.

Again, in the majority of 130 there are in London Presbytery 22 ministers and 11 elders; in Hamilton 16 ministers and 14 elders; in Toronto 12 ministers and 8 elders; in Cobourg 5 ministers and 4 elders; in Kingston 4 ministers and 5 elders; in Brockville and Ottawa 8 ministers and 4 elders; in Montreal 10 ministers and 6 elders. In all 78 ministers and 52 elders. This motion may therefore be taken as a good indication of the mind and heart of the Church. In every Presbytery there is a triumphant majority, and in several a perfect unanimity in its favour; and from what we know of the minority we are persuaded that not more than six of them would persist in maintaining the attitude of protesters. So far therefore as the vote goes the question of Union occupies a most favorable position. The Committee may be sure that they are backed by the strength of the Church, and that there is besides a high probability that every man of the *fifteen* will listen, if not to the voice of reason, at least to that of Christian affection, and permit their hearts to achieve a victory over their heads.

It cannot be concealed that the impression upon the public mind from the discussions in both Synods is, that the prospect of a Union of the two Churches is still remote—that in neither is there that entire heartiness in the pursuit of it which gives promise of success. This impression is we trust a *wrong one*, and to be ascribed more to the imperfect way in which the debates have been reported in the newspapers than to the actions of the Synods themselves. Still after making every deduction it cannot be doubted that the discussions on both sides have rather retarded than promoted the Union, and it may be have excited and given definite form to party feelings and organizations which had before either no existence or little place in our Synods. Now, however, that the debates are over, it is to be hoped that those who write upon the question will avoid taunting or recriminating expressions, and especially such useless and offensive boasting as that if Union does not take place it is not our fault, but that of the other Church. Those who write in such a strain are no friends to Union, and have little conception of the grave issues which the question involves.

It may be that the checks in the ardent expectations of Union which many entertained are designed in the providence of God to impose a carefulness and a wise deliberation on the part of both Churches, lest by any of our determinations the cause of truth should suffer. Where principles are involved it cannot be questioned that the utmost caution and circumspection should be

observed in the determinate definition of their boundaries. If principles be once violated, or compromised, they will assuredly avenge themselves upon the culprits. Sooner or later the result of such a sacrilege will be ruinous discord and strife; and the fair edifice which, in our wisdom, we thought to erect on a sure foundation, will prove to be but a house built upon the sand, or the baseless fabric of a vision. These hindrances may, besides have the good effect of sending us with more earnestness and humility to the throne of the Father to pray for that unity of heart and mind for which Christ himself prayed on behalf of His people, and without which any outward bond of union which we may devise will be of no avail in promoting the progress of the Kingdom of Christ.

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### THE RED INDIANS.

It is a mistake to suppose that the aboriginal tribes are rapidly "dying out." Reliable statistics are before us to show that many of the Indian settlements in Canada are increasing their population in a considerable ratio, and that the native tribes in this Province number no fewer than twenty thousand souls. The care of these tribes or remnants of tribes occupies the attention of a special department of the Government. And it cannot be disputed that they have a just claim on the "white man" to whom their ancient hunting grounds have been ceded, and in whose cause their ancestors freely shed their blood. Some dissatisfaction exists among them at present in consequence of the discontinuance of the annual "presents" hitherto bestowed by the Crown; and the attention of the Government is very properly directed to the enquiry, how the Indian department may be rendered self-sustaining and efficient, how the reserved lands may be best managed for the interests of the tribes as well as of the public, and how the Red Men may be raised above the position of dependance in which they are too content to remain, and trained to habits of industry and self reliance.

Three special Commissioners appointed by the Governor in Council, in September, 1856, have carefully investigated all the "Indian affairs," and presented a Report, replete with valuable information. It is one of the best "Blue Books" we have seen in Canada. On its authority, most of the following statements are made.

At the earliest period of which any record exists, Canada was in possession of two nations, the Algonkians and the Hurons, or Wyandots. Under these nations many tribes were comprised. The word Huron is of French origin. Generically the Hurons were Iroquois, speaking a dialect of the Iroquois' language. At the time of the first European settlements in this Province, the two nations mentioned formed friendly alliances with the French. During the 17th century fierce wars raged between the Hurons and the great Iroquois confederacy of the Five Nations, afterwards called the Six Nations on the accession of the Tuscarora to the league.

The Indians now in Canada are chiefly Iroquois (of the six nations), Algonkians, Chippewas, and Mississaguas. The once famous Hurons are found only in the small settlement of La Jeune Lorette, and in the Wyandot reserve on the Detroit river. On the Lower St. Lawrence wandering Micmacs are met, representatives of a decaying nation that once overspread Nova Scotia, and many parts of New Brunswick and Maine.

The Iroquois of Caughnawaga, near the city of Montreal, came to this Province from the States of Connecticut and New York; and were settled by the French on their present Seigniorship in the year 1680. They were returned by the last census as 1342 souls. The Indians of the Lake of Two Mountains, also

near Montreal, are chiefly Algonkians and Iroquois. In Western Canada the largest Indian settlements lie. The "Six Nations" migrated into the Province at the close of the American War of Independence, and were provided with the lands they still partially occupy on the banks of the Grand River in the Counties of Brant and Haldimand. They now number 2,550 souls. Forsaking the habits of their ancestors, they reside in log houses, and cultivate separate farms. On the island of Manitoulin, in Lake Huron, is another important Indian settlement, occupied by Chippewas and Ottawas. The population is given as 1,290, and is on the increase. The social and moral condition of these Indians however remains very low. It was the cherished plan of Sir Francis Head in the year 1836, and is not yet relinquished by the Government, to collect on the great Manitoulin Island all the Indians scattered over Upper Canada. The situation is healthy, and furnishes great advantages for hunting and fishing; but it is questionable whether the Indians can ever be civilized, if cooped up on an island in Lake Huron, removed from the stimulus which they might feel in observing the industry of the whites, and the general progress of the country.

As the most powerful influence in civilizing the Indians must be sought in religion, we proceed to notice their ecclesiastical and spiritual condition. The proportion still remaining Pagan is not very great. We find returned as Pagans, certain Nomadic Indians below the Saguenay; about 600 of the "Six Nations" on the Grand River; 600 of the Chippewas on Walpole Island and the shores of Lake Erie; and 145 of the Indians on Manitoulin Island. Among all these, missionaries appear to be employed by various churches and societies.

With slight exceptions, all the missions among the Red Indians in Canada are conducted by the Church of Rome, the Church of England, and the Wesleyan Methodist Society. The exceptions arise from the benevolent efforts of a "New England Society," which sustains schools and employs a few Congregational and Baptist Ministers as missionaries to the Indians in Western Canada.

In the Eastern section of the Province, the only Christianity known to the Indians is that of the Church of Rome. The only exception to this statement is the existence of a small party of Methodist Indians on the St. Francis River, and of a similar party at St. Regis on the American frontier. Many of the Roman Catholic missionaries, especially the "Oblats," have devoted themselves with an admirable ardor and self-denial to what they deemed the salvation of the Indians, and have won the confidence and affection of the tribes. Though we can appreciate their missionary fidelity and zeal, we cannot estimate very highly the results which their long established missions have attained. The Iroquois of Caughnawaga have been for nearly 200 years under their care, and the Priest expressed last year his satisfaction with his flock in the following terms, addressed to the Superintendent of Indian Affairs:—"Our Indians are, on matters of religion, as well instructed, owing to the unremitting attentions of their missionaries and their own zeal, as can be desired." Yet the fact is notorious that these admirable Indians are sunk in ignorance, lethargy and vice. They have no knowledge of the Word of God, and are Christian only in the sense of scrupulously observing the ceremonies and services of the Church of Rome. Some of the other Romanist missions in Lower Canada present a more favorable result; but the poor Indians, not being really enlightened in the truth, or renewed by its power, are unable to resist the temptations that surround them, and cannot be relied on as respects the manifestation of Christian sobriety and virtue. In Western Canada the large majority of the Indians on Manitoulin Island are Romanists. They are under the care of two zealous and active French Priests. The Red Men on the Northern shores of Lakes Huron and Superior are for the most part of the same faith.

The missions of the Church of England are among the Six Nations on the Grand River, the Oneidas and Chippewas on the River Thames, the Chippewas of Walpole Island, the mixed Indians of Manitoulin, and the Mohawks of the Bay of Quinte. Several of these missions have had but indifferent success, and probably require a change either of the laborers, or of the system pursued. The mission of the Six Nations, however, is prosperous, and that to the Mohawks efficient in a high degree. The band last mentioned is among the most advanced in civilization, and at the same time one of the most rapidly increasing in numbers. In the year 1845, the Mohawks were reckoned at 383; in the year 1857, they are found to be 562. They are farmers, and in some cases follow handicrafts with no small skill. The missionary reports that "they are steadily, though slowly, advancing in their moral and religious character."

The Wesleyan Methodist missionaries appear to have been greatly blessed in their labours among the Red Men. Under their ministrations the Mississaugas on the River Credit and in the township of Alnwick, and at Rice Lake have all become Methodists. They have also been more successful than the Episcopal missionaries among the Oneidas and Chippewas on the River Thames. Indeed the Chippewas in their various settlements and bands are generally of the Methodist persuasion. They are so on the Sarnia reserve, at Owen Sound, at Rama on Lake Simcoe, and on Snake Island in the same lake. The Christian Indians delight greatly in singing hymns, and Wesley's Hymn Book, in their own dialects, is to them a great treasure. Their demeanor at church or chapel is always comely and grave.

Education at all the Mission Stations is in a very unsatisfactory state. The Indians seem to have no adequate conception of the value of scholastic instruction, and either refuse to send their children to the schools provided, or send them for a short time and with deplorable irregularity. Two Industrial Schools for Indian youth have been erected by Government—the one at Alderville, in the county of Northumberland; the other at Muncey Town, in the county of Middlesex. The management of the schools has been intrusted to the Wesleyan Methodist Society; and the Superintendents and Teachers are paid by that Society. This well-intended effort, however, has disappointed its friends, and will probably be abandoned.

More detrimental to the Indians than even their indifference to education is their almost ungovernable passion for ardent spirits. All the Missionaries, Protestant and Romanist, exert their influence to promote total abstinence from strong drink among the bands under their care. They also, in their reports, urge a more strict enforcement of the law which forbids traders to sell intoxicating liquor to an Indian.

We cannot close this article without an expression of regret, that no Presbyterian Mission has been attempted among the Canada Indians. The Missions to the tribes in the United States under the care of the (Old School) Presbyterian Church have been, and continue to be eminently successful. But the favorable time for planting missions here was allowed to pass by the Colonial Presbyterians, and by their mother Churches; and the ground is now so occupied by the Episcopalians and Methodists, that there is scarcely room for a new Presbyterian enterprise. It is possible, however, that an unoccupied field for a Presbyterian Mission may yet be found among the wandering tribes in those great Western tracts which in course of time will probably be transferred from the sway of the Hudson's Bay Company to the Government of Canada.

D. F.



## OUR HOME MISSION FIELD.

The work before our Church in this country is a great work, and properly to accomplish it, will require not only individual energy, but a comprehensive and systematic plan of operation. To this we are steadily working our way, and every year adds something to our experience, while it removes some difficulty towards the realization of our desires.

Hitherto our Church has done but little more than supply the wants of destitute Presbyterians. We have had neither men nor means to be aggressive; we have scarcely held our own. This cannot, however, be the proper position of any Church. We must regard every unconverted sinner as the object of our solicitude and christian effort. Scotch, Irish, English, French, Dutch, American and Negro must be all alike to us. We must lay ourselves out to gather in all classes and peoples. We must have regular missions in every place where they are needed, so far as God enables us.

In new settlements where the inhabitants are still struggling with pecuniary difficulties; in localities where the Presbyterian population forms a small portion of the whole; in districts which have to a large extent lapsed into a state of utter indifference to religion, and where the work is wholly missionary,—the practical question meets us, “How are the expenses of gospel ordinances to be met?”

In the cases referred to the people either cannot, or will not, do enough. Are they then to be neglected, or are we to hand them over to other Churches, saying, “Our Presbyterianism can do nothing towards preaching the gospel to the poor or reaching the most careless”? This we cannot do. Funds then must be procured, independently of those to whom we thus seek to minister. These must either come from the Church or from an extraneous source. Much mission-work has been done in Canada by money received from Societies and Churches in Britain and the United States. But we rejoice to think that now the Methodists, the United Presbyterians and ourselves have reached a self-sustaining independence. We now receive no money for missionary purposes and we have no Clergy Reserve Fund to fall back upon. Our only hope then is in the Church. To her we are satisfied to look. To her the great Head has given the commission to preach, and to a good extent now the ability to contribute towards the preaching of the gospel among those who know not God. We have no doubt that the Church will respond when solicited in an efficient manner, and will give us what is needed for our Home Mission operations. We fully sympathise with a clause in a report laid before the United Presbyterian Church, and believe it would be found true among us also: “In nearly all the congregations a willingness was expressed to contribute freely to the Home Mission Fund, in order that the weaker congregations may be encouraged and sustained.”

We have tried to do our work by Home Mission Funds in Presbyteries; and to some extent this has been successful. This plan has the advantage of division of labour. But still there are defects in the system which in our view more than counterbalance any advantage. One of these is the necessity of having large fields unoccupied in poorer Presbyteries, while the time and energy of a labourer are given to a comparatively small and unimportant place. Another difficulty is the inequality in the labour, and in the expense required in different Presbyteries, considering the extent of their field and the circumstances of the people—an inequality which will increase and become more marked if new Presbyteries are formed. To illustrate these defects let us institute a comparison between two of our Presbyteries, as reported at the Synod of 1857—the Presbyteries of Cobourg and Montreal. We find that the Montreal Presbytery has a field in Canada

West almost if not quite as large, as the whole field of the Cobourg Presbytery, while it has also the entire Lower Province, with a very sparse Protestant population in most places, and in others a neglected and irreligious mixed community. In outward circumstances the Montreal Presbytery is comparatively poor (excepting the cities), while the Cobourg Presbytery, occupying a section of country as favourably circumstanced as any in Upper Canada, is comparatively rich. But notwithstanding these differences, it appears that the Montreal Presbytery contains seventeen ministers and Cobourg nine; Montreal 1914 communicants and Cobourg 1988. That is, while the number of communicants is about equal, and the number of ministers about double in the Montreal Presbytery, the amount paid in stipend is in Montreal £1988, and in Cobourg £1533, so that on an average the Montreal ministers do not get much more than half what those of Cobourg receive. Again, while the number of communicants is about equal, and the Montreal Presbytery is the poorest, their total contributions are one-half as much again as those of Cobourg—the average per member being for Montreal, £2, 15s., and for Cobourg, £1, 17s. And yet again, the Montreal Presbytery employs six missionaries during the summer, and Cobourg employs only two; that is, the poorer Presbytery undertakes three times as much mission work as the other. There can be no doubt also that in the Montreal Presbytery the demand for missionary labour by the settled ministers is much greater than in the other Presbytery.

We select these two Presbyteries simply because they afford a particularly fine illustration of the defect which we believe attaches to the system of Presbytery Home Mission Funds. The labour is not expended according to the necessities of the *whole* field for want of means, and the expense is not borne by congregations according to their ability, for want of a thorough and comprehensive system of contribution.

To remedy this defect will probably be no easy task. Every plan will have its imperfections, but we incline towards the establishment of a *Synodical Supplemental Fund*. Synodical, inasmuch as it shall be managed by the Synod, shall be supported by a general contribution from all the congregations, and shall be expended for the benefit of all parts of our Home Mission Field, according to their importance and necessities. It should be also *supplemented*, as we do not contemplate supporting ordinances *permanently* in any place, but aiding stations until they become self-sustaining.

We are well aware that a host of formidable objections will be arrayed against our plan, yea, that it will be some time before it will be fairly looked at without prejudice in some quarters. The *duty of sending* the gospel to others is not so well understood as the *privilege of enjoying* the gospel ourselves. But we cannot plead for the plan we propose in a better way than by looking at some of the objections which may be made against it. We do not however pretend to answer them all.

1. We will be told that this is centralisation—it is dangerous to have power, and especially a money power, in the hands of a few. But is not Presbyterianism centralised power, and united action, combined with individual responsibility and local effort? Does not the weakness of Independency lie in not being able to bring together the whole available force of the Church? Does not the strength of Methodism lie in the centralised power of its Conference? Centralisation is doubtless a mighty power for good or evil; but if wisely regulated by an open discussion of its measures, and conducted in the spirit of the gospel, the centralisation of Presbyterianism has all the advantage of the principle without its drawbacks. True the work will be done by a few, but so will it ever be, one or two must plan, but the experience and wisdom of the rest will amend or vary these plans, and prevent any designed or undesigned

abuse. The danger then is only a danger inseparable from our system, more feared than experienced, the evil of which, if any, is more than counterbalanced by the advantages it secures.

2. The plan will be found cumbrous and difficult to work. We do not question that it will require labour, attention and great prudence to manage it successfully. But it is worked out by other bodies, and in the Free Church to a far greater extent than we contemplate. We have no doubt therefore that our plan *can* be worked. We do not wish, let it be observed, to take the working of the Home Mission from Presbyteries. They of course must take charge within their own bounds, and carry out the instructions of the Synod, and as in all other matters the reports of Presbyteries must guide the Synod in its actions. Nor are we asking for any complicated machinery like the Sustentation Fund Scheme of the Free Church. We wish settled congregations, as now, to support their own ministers, but besides to contribute as they are able to the Home Mission work.

3. There will be a danger of congregations depending on the Fund and not helping themselves; also of ministers being forced on congregations, and retained against their will. To obviate this, provision might be made preventing permanent settlements until congregations are self-sustaining; and making the term of a minister's continuance in aid-receiving charges depend on the people's liberality. Something of this kind we are convinced would be beneficial. If it would prevent some settlements they would only be such as would be premature; and it would also prevent many of the resignations, which are now laid on the tables of Presbyteries, and might often tend to the peace and more rapid increase of new congregations.

But we will again be told we have no men to be thus employed in our Home Mission Field. We allow that up to this time our preachers have generally got immediate settlement. But things are changing. For the first time there are labourers unemployed during this Summer, and in casting our eyes over our field we find that the number of charges ready for settlement are becoming fewer every year, while at the same time our properly so called mission stations are on the increase. It is quite probable that from this time forward while there may be no less demand for efficient missionaries, there will be much less for settled pastors.

There are however two other sources from which assistance in our mission work may be derived, and which we think merit the attentive consideration of our Church, viz.: The employment of a suitable lay agency, and the formation of a class of experienced and gifted evangelists. Our times seem to require something of the kind, and God's providence seems to be pointing in these directions. The present revival is doubtless much connected with lay agency, and the labours of the Haldanes, Paterson, Brownlow North, and our Catechists, generally shew that God owns that instrumentality, while the open air preaching, the Exeter Hall and Westminster Abbey, and Surrey Garden congregations shew what ordained evangelists may do in the very midst of the most Christian nations.

But we conclude now by simply stating our plan in most general terms. That while Presbyteries take the oversight of all the mission stations within their bounds and report regularly to the Synod regarding them, the Synod should say what stations are to be cultivated, and in order to their cultivation should grant them support according to their relative importance and necessities; but that no permanent settlement should be made in any charge till it is self-sustaining. Also to meet the expenses of Home Mission operations, that a fund be established by the annual contributions of all the congregations of the Church. That something of this kind will soon be necessary we are perfectly convinced,

but the details of the plan which may prove most efficient, would require much consideration and a somewhat extensive knowledge of the circumstances of the whole field; and perhaps can only be matured after a number of comparatively unsuccessful attempts has shown the need of modifications which do not now occur to the most far-sighted ecclesiastical economist. \* \*

## BAPTISM.

FROM A WORK ENTITLED "JAZER," BY THE LATE REV. JOSEPH IRONS, OF LONDON.

The Church of God on earth is in a state of training, to join the Church triumphant above, and there are two important lessons to learn, and to be kept perpetually in view, viz: the great sacrifice by which redemption is completed, and the great work by which it is communicated, or the work of Christ *for us*, and the work of the Spirit *in us*. These being the prominent features of the glorious scheme, which originated in the everlasting love of God to man, it has pleased the author of salvation to appoint two standing ordinances, for the express purpose of representing those unspeakable blessings

These ordinances are coeval with the organization of the Church; and though, like the Church itself, they have changed their external form and outward administration, their design has always been the same, and their use in the Church has the authority of the divine command, which has never been revoked.

In the Old Testament state of the Church, these ordinances were called *Circumcision* and the *Passover*—in the New Testament state of the Church, they are called *Baptism* and the *Lord's Supper*, the first of these is to be the subject of this Epistle, and I pray the Holy Spirit to direct my mind to a clear statement of it, so as to fortify you against human inventions, and to impart the instruction and pleasure for which it was intended.

The direct way to understand this ordinance is first to inquire into its *design*, and then to consider its *adaptation* to that design; adopting this plan, I trust you will soon come to a well grounded conclusion upon this important subject. The obvious and only design of water baptism is, to represent and prefigure the baptism of the Holy Spirit; the communication of divine influence to the soul in regeneration, a truth too little insisted upon among professing Christians, although it forms an essential feature in the economy of grace, and is the true meaning of many portions of scripture which speak of baptism, such as "being baptized into Christ," &c. It is grossly absurd to suppose that baptism represents the death, burial, and resurrection of our Lord Jesus Christ, for then we should have two ordinances to represent *one* leading feature of the Scheme of redemption and none to instruct us in the other; but while this important truth is set forth in the Lord's Supper, baptism is the significant emblem of the purifying influence of the Holy Ghost, and designed *exclusively* to point out his holy operations upon the heart, applying the precious blood of Christ to remove our defilement and constitute us spiritual worshippers, which is the same thing as the circumcision of the heart; in proof compare the following portions of Scripture:—

### CIRCUMCISION.

Deut. xxx. 6.  
Rom. ii. 28-29.  
Phil. iii. 3.  
Col. ii. 11.  
Isaiah. lii. 1.  
Act's. vii. 51.

### BAPTISM.

Mark. i. 8.  
1 Cor. xii. 13.  
1 Peter. iii. 21.  
Col. ii. 12.  
John xii. 8.  
Matt. iii. 14.

The design of this ordinance is clearly specified in those quotations; and the analogy which the Old Testament form bears to the New, amounts, in my judgment, to absolute demonstration that the work of the Holy Spirit upon the heart, was evidently the great truth taught by it; and in every age of the Church, this is of such essential importance that there is much wisdom and mercy in the appointment of a standing ordinance in the Church to set it before our eyes.

Both the Old and New Testament administration of this ordinance set forth the impurity of human nature—the necessity of a divine change—and the influence essential to produce that change. Old Testament believers know, that the circumcision of their children, which was outward in the flesh, did not change their hearts; yet they dedicated them to God in that ordinance, exercising faith in the everlasting covenant, wherein God had promised to be a God unto them and to their seed after them, Gen. xvii. 7, which could only be fulfilled by the circumcision of their hearts. So also the New Testament believers baptize their children, anticipating no benefit from the mere application of water; but praying for the fulfilment of that precious promise, “I will pour out my Spirit upon thy seed and my blessing upon thine offspring,” Isaiah xliv. 3, which is the baptism of the Holy Ghost.

The Church in all ages hath used this dedicating ordinance as a mark of distinction and a medium of instruction, and being anxious to train up their children from their very infancy in the fundamental truths, of their native pollution and the necessity of cleansing grace, they submissively and thankfully availed themselves of this appointed, impressive and suitable institution for that purpose.

Our beloved Lord gave his sanction to this ancient rite when he said, “Go ye therefore and teach all nations, baptizing them,” Matt. xxviii. 19. He would have baptizing and teaching go together, because baptism is so suitable a medium for teaching, both being subordinate to divine influence, and useless without it; it follows therefore, that all who are proper subjects for teaching, are also suitable subjects for baptism; and I have just as much authority to refuse to teach my children, as to refuse to baptize them: for what God the Saviour has joined together, I am not at liberty to put asunder.

Having just shewn the design of the ordinance of baptism, viz.: to prefigure the influence of the Holy Ghost in conversion, I will lead on your attention to its striking adaptation to this purpose. In the Holy Ghost's baptism, divine influence is applied to the soul in the most sovereign way and manner, while the recipient is wholly passive in its reception: we are never said to *walk* into the Holy Ghost as men walk into water; nor do we take any active part in divine things prior to the reception of the Holy Ghost; but are entirely passive, and totally unconscious that it is his divine operation upon the heart, when first he pours out his influence upon us; and is not this strikingly prefigured in water baptism, when applied to the unconscious infant.

Again is not the baptism of the Holy Ghost, the *beginning* of divine teaching, and can any one be said to be the subject of divine teaching until baptized by his influence. Then here accurately do the emblem and reality agree, when the babe is baptized with water, introductory to the religious instruction, which the Christian parent is anxious and engaged to impart.

Should you be surprised at the frequent occurrences of adult baptisms in the New Testament history, I would just remind him that they were none of them the offspring of Christian parents and consequently could not have been baptized with Christian baptism in infancy. This was exactly the case with the administration of the ordinance in its Old Testament form; many Jewish proselytes were circumcised in adult years because they had not been circumcised in

infancy, not being descended from Jewish parents, but none concluded from thence that adult age was the proper time or that infant circumcision was improper. See Josh. v. 7.

Adult baptism is admissible in the same cases, but it does not appear that any person who sprang from Christian parents, was baptized in adult years by the Apostles, the reason of which is obvious: Christian parents were not less disposed to claim God's promise for their seed, than Old Testament believers, but considered their infants entitled to this ordinance; hence adult baptism was (and ought to be) used exclusively for Proselytes to Christianity under the New Testament as adult circumcision was for proselytes to Judaism under the Old Testament, compare the institution, and its variety of consequent circumstances, Gen. xvii. 9, 23, 27.

We have often been told that saving faith must precede water baptism; but on what authority such an assertion rests I know not, as I cannot find it in Scripture; for the utmost requisition made by the Apostles was an acknowledgment that Jesus was the Messiah, and that related *only* to adult persons who as Jews or Heathens had denied him.

It must be admitted, that the Holy Spirit baptizes infants with his cleansing grace or they could not be admitted to the pure society of the glorified family above; and where is the Christian who, with his Bible in his hand, would doom the whole multitude of dying infants to perdition, as therefore the atonement of Christ provides full satisfaction for their original guilt, and the Holy Spirit baptizes them with his influence, there must be a manifest inconsistency in refusing them the emblem of water baptism.

There is no truth in the whole range of theology more plain to me than that the initiating ordinance of the Church of God in all ages belongs to infants, and in whatever form or manner that ordinance is administered, its proper subjects must continue the same until they are excluded by the same authority which appointed them, and I do not know of one sentence in the sacred volume which suggests such an exclusion, or militates in the least degree against the practice of baptizing infants. On the contrary it appears to me obvious that God has commanded, that his people should dedicate their infant seed to him by an ordinance of his own appointing, and has never revoked that command, also that the ordinance he appointed for that purpose is the very same in Spirit and design under both the Old and New Testament dispensations: so that it is surprising it should ever have been a subject of controversy. Should it be objected that infants cannot understand the nature of a divine ordinance, and therefore ought not to participate in it, such an objection amounts to an impeachment of divine wisdom, and sets divine authority at defiance; for infants could no more understand the nature of this ordinance when God gave them a right to it under the Old Testament form than they can now. There are indeed several portions in the New Testament which (by a perverted interpretation) have become stumbling blocks to young Christians, and appear to support the contracted system which rejects both the proper subjects and mode of baptism. The baptism of Christ by John is brought forward in this way, but not the shadow of evidence is found, either that Jesus was immersed, or that he abrogated the divine command relative to the ordinance, but on the contrary his express design was (to use his own words) "to fulfil all righteousness;" that is to finish and close up John's ministry with his divine sanction.

The Apostle's phraseology is also among the commonly perverted texts on this subject, "Buried with him in baptism." Now this expression can have no reference to water baptism, but points exclusively to the baptism of the Holy Ghost, which separates us from the world as those who are dead to it. But even if it did refer to water baptism it should be observed that the Redeemer

was not plunged nor put under water or earth but carried into a cayo hewn in a rock, so that there could be no reference to baptism unless it were to the anointing of his body, which certainly more resembles sprinkling than dipping.

Moreover "going down into the water and coming up out of it" are phrases on which much stress is laid, as though they must signify immersion, but the learned inform us that the original would be as correctly rendered, went down to and come up from it. However, without departing from the plain English version, it is evident to a child that he can go into the water without going under it, and that he can go down straightway into a river until the water reaches his knees or his loins, without being dipped or plunged. In fact, there are many similar perversions which are in themselves puerile, and carry us so remote from the spirit of the ordinance that I trust you will not allow your mind to be disturbed by them, but turn your whole attention to that momentous question, "Have ye received the Holy Ghost?" this is the baptism which cleanses away the pollution of sin, and seals all the blessings of the covenant to the soul.

It has also been said that the word "baptize" invariably signifies *dip* or *immerse*; but if this were true we might read *dip* whenever the word "baptize" occurs in Scripture, which would make the language of Scripture preposterously absurd. Notice one text among many, "I indeed baptize you with water, but he shall baptize you with the Holy Ghost and with fire," now read this text with the word *dip* instead of baptize, "I indeed dip you with water, but he shall dip you with the Holy Ghost and with fire," common sense is insulted with such a change, and I am grieved that such a perversion of the word should ever be attempted, since its obvious sense is to *wash*, which we know is done by applying water to the person or thing washed.

Nor is there any difficulty in any mind respecting the mode of administering this ordinance; we have only to attend to the design of it, and if we are to be *dipped* into the Holy Ghost then we will dip our infants into the watery emblem; but if the influence of the Holy Ghost is poured out upon us then we will pour the watery emblem upon our infants in baptism. I have no wish to decide about the quantity of water which shall be used;—a few drops—a shower—or a flood; but I am tenacious of its proper mode of administration, because doctrinal truth is connected with it. If I were an Arminian, I would direct the person to be baptized to apply himself to the water as an emblem of his applying to the Holy Ghost for his baptism; but as I believe, that the Holy Ghost communicates his influence to passives, always unsought in the first instance I must apply the water to the person in baptism as the only way of setting forth the thing signified. Let Arminians half baptize themselves with water, under the delusion, that they can half baptize themselves with the Holy Ghost; let their minister perform the other half of the ordinance, corresponding with their expectation, that the Holy Spirit will complete what they begin; but you "hark not so learned Christ," you will see in your own helpless, passive unconscious state when baptized with water a striking emblem of your spiritual baptism, which was wholly the work of the Holy Ghost shedding forth his influence upon you, in which you took no active part, or even moved towards him: and as often as you witness the baptism of an infant, you will receive a new lesson of the importance of being daily baptized with his holy unction.

The surest way to avoid the gross perversion of this sacred ordinance which perplexes the minds of so many young Christians is to look through the shadow to the substance, and to invoke the baptism of the Holy Ghost in the use of the emblem: never give that importance to the external rite, which belongs only to the special grace; but let your attention be fixed upon the fundamental doctrine taught in this ordinance, viz: the office and work of the Holy Spirit, then you

will be proof against controversial sophistry, and find every portion of sacred writ which relates to this ordinance in perfect harmony with the mode of baptizing passives by the application of water to the body, "in the name of the Father, and of the Son, and of the Holy Ghost.

The Holy Spirit's baptism is set forth in a variety of expressions which imply the communications of His influence to the person, but none which give the idea of the person being *immersed* into His influence. I have been particularly struck with the following phrases:—

|                 |               |            |               |
|-----------------|---------------|------------|---------------|
| Descending,     | John, i. 32.  | Anointing, | Acts, x. 38.  |
| Pouring,        | Acts, ii. 17. | Giving,    | Acts, xv. 8.  |
| Shedding forth, | Acts, ii. 33. | Scaling,   | Eph., i. 13.  |
| Falling,        | Acts, ii. 15. | Breathing, | John, xx. 22. |

All these relate expressly to the Holy Spirit's baptism, and are to me quite sufficient to decide the mode.

Permit me, my dear young friend, to congratulate you as a recipient of both the emblem and the reality; in the former, you were dedicated to God professionally; by the latter, you are devoted to him spiritually; and now I trust the blood of sprinkling will be the constant joy of your heart and burden of your song.

Turn a deaf ear to every wanton attempt to disturb your peace with human inventions, and anticipate daily, the promised baptism of the Holy Ghost, which is so strikingly described by Ezekiel xxxvi. 25. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your idols will I cleanse you." This is essential to your happiness, yea to your salvation, and since you have been made the partaker of this covenant blessing, as appears by your distinction from the world—your love of purity and your spiritual unctions, allow not your mind to be diverted from this grand reality, or submit to be deprived of the striking emblem which is designed to represent it.

In closing this letter, I will just advert to the new relation in which you are likely soon to stand, viz.: that of a parent; when the Lord in his Providence shall commit children to your charge, you will, I doubt not, be ready to dedicate them to him, in the ordinance of his own appointment, invoking the special influence of the Holy Ghost to impart that purity and spirituality, which is typified by the water; but do not rest there, remember, in this Act, you publicly pledge yourself, to teach them to observe all things, whatsoever Christ has commanded, Matt. xxviii. 20; and the ordinance itself will furnish you with a delightful medium of communicating such instruction.

Praying that the unction of the Holy one may daily rest upon you, and that you may be constantly baptized with his divine influence.

I remain yours, &c.,  
affectionately in the Gospel bonds,

J. J.

**UNDOUBTING FAITH.**—The Christian must trust in a withdrawing God. The boldness of faith ventures into God's presence, as Esther into Ahasuerus's, when no smile is to be seen on his face, no golden sceptre of promise perceived by the soul. Yea, faith trusts, not only in a withdrawing, but in a killing God. Now, for a soul to make its approaches unto God, by a recumbency of faith, even while God seems to fire upon it, and shoot his frowns like envenomed arrows into it, is hard work and will try the Christian to purpose. Yet such a masculine spirit we find in that poor woman at Canaan, who (as it were) took up the bullets which Christ shot at her, and, with an humble boldness of faith, sent them back again to him in her prayers.—*Gurnall*.



## WORDS OF THE WISE.

ROLLOCK ON THE PASSION OF CHRIST. 1616.

"Jesus answered, my kingdom is not of this world."

Now, to examine Christ's answer: First, he denies not that he is a king. Next, not denying that he is a king, cometh to a distinction, I am a king; but what a king? Not an earthly, but a spiritual king—that is true; the Jews lay to my charge, that I affect an earthly kingdom—that is not true. Now, brethren, this is to be marked, he telleth him, indeed, that his kingdom is not of this world, but he telleth him not where his kingdom was. He says not, my kingdom is in heaven, he says not this, my kingdom is in the conscience of men and women in the world; he teaches not Pilate this. Some would think that he should speak more clearly of this matter to Pilate, but Christ entered not into the common hall to play the doctor, and to teach; but the Lord Jesus set himself to play the priest, and to suffer patiently; that part of teaching was ended, but knowing that the hour of his suffering was come, and that Pontius Pilate should be his judge, he would not stay him. And, therefore, he would not enter in doctrine, because the time of teaching was past; if Pilate would have been taught, he might have heard Jesus teach before, but he would not hear him. He teaches Pilate as much as might make him inexcusable. Then, brethren, I see, as Christ hath a time of teaching, wherein he will teach men, yea, his very enemies, as he uttereth, when they would have taken him, and sought his life; so he hath a time of silence, when he will not open his mouth. He speaketh something, albeit little to Pilate, but he spake not so much as one word to the high priests, because he would have rather had him safe than them, because they were malicious. Christ hath not, as yet, shut his mouth in this land, but he teaches not sparingly nor scantily, for to speak it so. The rain of the word of God is poured abundantly out of heaven, to water the thirsty souls of men; and if thou spendest thy time, and will not use it well, I warn thee, that the day will come when thou shalt not get one word to thy comfort. Wilt thou always have the blessed evangel and the ministry thereof? No; as Christ had but one time, and when that time was past, he would teach no more, so hath his ministers; all their teaching shall end as his did. I say, God showeth grace on the persecutors of this land, when as yet he offereth grace to them; but I denounce, as the Lord lives, if they repent not in time, they shall not get so much as one good word to comfort them. Wherefore, let not the opportunity slip, "and whilst it is called the day, let us not harden our hearts." Thus far the Lord hath purged himself, and hath taught Pilate what a king he was, not an earthly but a spiritual king. I will not digress here to speak of the kingdom of Christ, and therefore I come to Pilate's answer, "Art thou a king?" Well, then, would Pilate say, thou deniest not that thou art a king; he should have asked what a king he was, and where his kingdom was, that he might have got a part of it. Pilate should have been inquisitive of these things, and followed out that purpose about his kingdom; but he breaks off the conference by an accusation of Jesus. An earthly-hearted man knows not things heavenly, and so he cannot speak of them,

but rather he will stay an heavenly purpose, ye see, earthly-hearted men, when one will begin to speak of heavenly things, have no more pleasure in them than Pilate had; begin once to speak of heavenly things to a profane man, then he cannot keep purpose with thee, but he will break off purpose, and speak of earthly things. Paul, 1 Cor. ii. 14, sets down the ground here: "The natural man," says he, "knows not the things of the Spirit of God;" yea, he will wonder what that means, when thou speakest of heaven, yea, he hath no power nor spiritual sense, for they are but foolishness to him; the most wise things of God are but foolishness to the natural man; he delights not in them, because he hath not tasted how sweet the Lord is. So Pilate interrupteth Christ; Christ answers, and he says, "Thou sayest that I am a king." In the which answer, the Lord denies not that he is a king, but he takes the mouth of Pilate to be witness that he was a king.

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## P O E T R Y .

### SUNDAY.

O day most calm, most bright,  
 The fruit of this, the next world's bud,  
 The indorsement of supreme delight,  
 Writ by a Friend, and with his blood;  
 The couch of time, care's balm and bay:  
 The week were dark, but for thy light;  
 Thy torch doth show the way.

The other days and thou  
 Make up one man; whose face *thou* art,  
 Knocking at heaven with thy brow;  
 The working days are the back part;  
 The burden of the week lies there,  
 Making the whole to stoop and bow,  
 Till thy release appear.

Sundays the pillars arc,  
 On which heaven's palace arched lies!  
 The other days fill up the spare  
 And hollow room with vanities;  
 They are the fruitful beds and borders  
 In God's rich garden! that is bare,  
 Which parts their ranks and orders.

The Sundays of man's life,  
 Threaded together on Time's string,  
 Make bracelets to adorn the wife  
 Of the eternal glorious King.  
 On Sunday, heaven's gate stands ope;  
 Blessings are plentiful and rife—  
 More plentiful than hope.

This day my Saviour rose,  
 And did enclose this light for his;  
 That, as each beast his manger knows,  
 Man might not of his fodder miss.  
 Christ hath took in this piece of ground,  
 And made a garden there for those  
 Who want herbs for their wound.

## REVIEWS AND NOTICES OF BOOKS.

LIFE IN A RISEN SAVIOUR ; being Discourses on the Argument of the Fifteenth Chapter of First Corinthians. By ROBERT S. CANDLISH, D. D. *Edinburgh* : ADAM & CHARLES BLACK.

*From the Edinburgh Witness.*

Anything like a detailed review of Dr. Candlish's new work, within the limits of a leading article is out of the question. It is too close in its reasoning, too compact in its style, to render any attempt at abridgment safe, while its strictly theological character might in itself render a detailed investigation of its several parts out of place in a newspaper. We may be permitted to take it for granted that a considerable portion of our readers have already made the work the subject of study, and those who have not yet done so would commit a great mistake in accepting the most extended view of its contents which could possibly be given in such space as we can command as a substitute for personal examination. It remains for us merely to indicate in a word or two the general scope and character of the book, after which we may not unprofitably cast a few glances at one or two portions of the work where the theological and the practical come into contact, and life in a risen Saviour can be traced in animating, elevating, transforming influences on the thoughts and activities of men.

Dr. Candlish's book is divided into two parts. In the first, the place and importance of a vivid and accurate belief in the resurrection of Christ, in connection with the whole Christian scheme, are pointed out and established. In the second, the nature of the body of the exalted Saviour and of the believer after the resurrection is subjected to discussion. In each of these divisions the argument is maintained with great vigour and breadth, and the general handling of the subject is masterly. No single word perhaps indicates so correctly its character as the word "biblical." His text is never, to Dr. Candlish, the motto to a didactic essay or a philosophical speculation. What a penetrating intellect, honestly and vigorously applying all its powers, discovers in the words of revelation,—that he seizes, that he exhibits, with that he is satisfied. His faith in the word and the testimony is the robust, unhesitating, child-like faith of the olden time. He seeks not to colour or to qualify; he is heedless of adaption to human frailty or preconception; the Bible is to him what the external world is to a physical philosopher; and if it must be confessed that at times his intellectual energy overruns itself, and becomes attenuated to subtlety, as is, we think, the case in the elaborate distinction between "flesh and blood" and "flesh and bones," it is beyond question that, on the whole, the full and the express meaning of the Scriptural passage which he expounds, in its connection with the general framework of Christian truth, is exhibited in his pages. The style is nervous, animated, rapid,—bringing out each idea clearly, firmly, and completely.—and in no single instance becoming languid or tawdry. It is a style about which the reader has a certain indefinite feeling that it ought to be popular,—that expression of ideas so precise and so vigorous ought to satisfy every mind,—while the consciousness remains that it is not such as will generally please. We are in the present day so accustomed to fascination of style, that a simple, manly, business-like form of utterance is at a disadvantage. As one of the conditions of the time in which we live, this fact ought to be recollected by ministers and students of theology, and every genuine and natural gift or grace of style ought to be conscientiously cultivated. Dr. Candlish's style, and even his mode of thought, cannot be said to possess those particular elements which in

themselves insure popularity. In this respect he offers a marked contrast to Dr. Guthrie on the one hand, and to Mr. Arnot of Glasgow on the other. Dr. Guthrie brings his subject before the eye. He presents it in a series of illustrative pictures,—of dissolving views; he keeps the imaginative and emotional faculties in perpetual and most pleasurable play. Mr. Arnot combines a peculiar and exceedingly delightful faculty of minute and sympathetic observation of human life, especially of life in the family, with a delicately poetical feeling for certain aspects of the beautiful in nature. Those of our readers who are acquainted with the works of one of the greatest living English painters of quiet life, Mr. J. C. Hook, will understand us when we say Mr. Arnot brings a power into the pulpit similar to that which J. C. Hook exerts in the studio. But Dr. Candlish is ever intent on the intellectual manipulation of his subject. He joins link to link in a logical chain. Miss a single link and the whole sequence is broken. At times, indeed, he rises into a noble glow of eloquence, and his command of vigorous and idiomatic English is always remarkable; but, on the whole, the strain of attention demanded in the perusal of his pages is too great for the general reader. He reminds one perhaps most of Barrow; but his style is, in fact, peculiar to Dr. Candlish, and correspondent to his whole habit of thought. It suggests a bow always full strung,—a stream that pursues its straight and steady way down a uniform slope, never pausing to reflect in calm the trees on the bank, never turning aside to meander in the flowery meadow. Intense activity, rigid logic, domineering intellectual force, impatience of all that does not bear directly, pointedly, immediately, exclusively, on the subject;—these are the qualities which this style reveals; and which, if they recommend it to the few,—if they render it exceedingly valuable as a model in the treatment of certain subjects,—will certainly impede its progress with the many, and justly bar its claim to a place among those supremely excellent styles, which combine perfect ease with sufficient force, and vary the cadence with the theme and the thought.

There is no part of Dr. Candlish's work in which a strongly practical tendency cannot be discovered. The author never passes into the region of mere speculation, or loses sight, in the clouds of theory, of the plain paths of Christian life and duty. But in two instances, the bearing of the discussion becomes broadly and preeminently practical. One of these is when the conclusion from the whole subject is drawn in a discourse on the exhortation of the Apostle Paul to the Corinthians to be always abounding in the work of the Lord. The other is when the distinction is taken between the spirit, the soul, and the body in the constitution of man, and the adaptation of a spiritual body to what might be called a spiritual soul is pointed out. Of these a word or two in succession.

The duty of abounding in the work of the Lord is rightly, and in accordance with his uniform habit of handling ethical questions in a strictly biblical and evangelical manner defined by Dr. Candlish to be the duty of believing in Christ, which implies union with and life in Him, and by consequence the most active co-operation with Him in His work on earth. What, then, is Christ's work on earth? Christ's work on earth is defined as that of bringing all those whom the Father hath given Him into the kingdom of grace. To co-operate, therefore, out of a pure desire for the glory of God, in the work of bringing the people of Christ under his dominion and service, is the grand duty of Christians.

We admit that in strict logic this view is not only correct, but exhaustive. Yet we could have wished that, to say the very least, its illustration had been carried somewhat further. Dr. Candlish does not pronounce or imply a denial that advantages of incalculable importance accrue to the world in general from

the diffusion of the gospel of Jesus, and the gathering of his chosen people into the fold of the Divine Shepherd. Strictly speaking, it is in the accomplishment of the work which he specifies, that all collateral good is effected, and when he particularizes the one, he may be fairly affirmed to admit the other. But would it have been an undue deference to the common feelings of men to bring this collateral influence into distinct prominence? We cannot think not; we are forced rather to believe that in this instance that exclusively evangelical mode of handling his subject,—that habitual superiority to any hesitation on the part of reason to accept the unqualified dictates of revelation,—which we in general admire and commend, has concealed, from Dr. Candlish an important view of his subject. The promise pronounced by God in the garden of Eden was a word of blessing to the whole human race. It admits, we believe, of satisfactory proof, drawn from psychological and historical sources, that the mere continuance of the race upon earth,—the physical existence of mankind,—the very fact and possibility of civilization,—depended upon that promise. Exhaustive ethnological investigations, the outline and result of which have been lucidly presented by Archbishop Whately in a recent small but valuable publication, put it beyond doubt that the light of civilization must be kindled and perpetually trimmed, otherwise it never exists, or gradually expires. Only on the hypothesis of an original revelation can the phenomenon of civilization be philosophically explained. From this original revelation the heathen nations were, as Edward Irving finally remarks, the apostacy, as the ten tribes were from the Jewish, and the Roman Catholic is from the Christian, dispensation. The promise given in Eden is to us the emblem, as it was no doubt the centre, of the original revelation, and it brought with it inestimable advantages to the whole human race. We say not, of course, that every form of civilization has owed all that it achieved of greatness or excellence either to traditional or to Christian revelation. But we firmly maintain that a Divine hand first led the feeble human flock to green pastures and habitable valleys, and that infant reason, before commencing her magnificent work of civilization, was guided by the hand of faith. Apart, however, from these more remote considerations, do we not all recognise that the presence of Christianity in a nation ennobles and enriches it, gives it freer tenure of the treasures of the earth and a more perfect use of the faculties of the mind, broadens its political institutions and humanises its social life, bridle its passions with law and tempers its law with mercy? All this pertains to the work of the Son of Man upon earth. In all this his declared followers can sympathize and co-operate with Him, and in such sympathy and co-operation can find deep encouragement and great joy. All this is involved in what Dr. Candlish states; but we cannot help looking over his logical paling into the broad and genial territory around.

Another remark forcibly suggests itself in connection with this subject. It is not very safe to sever, even in thought, in the present world, the wheat and the tares which must grow together until the harvest. Not even in appearance or by implication ought the freeness of the gospel offer to be circumscribed. But is there no danger of this result, if the gathered ears of the elect, and not the wide field of the world, in which they grow side by side with the tares are alone represented as of value or importance? In one point of view it is the function of the Christian minister and of every Christian to call together the company of those whom God has chosen in his Son; in another point of view as strictly logical, as strictly Scriptural, it is lawful to address every living human being as possibly belonging to this company. To bring all the world to Christ,—to hold out the invitation to whomsoever will,—this is the mission of Christians; and it seems the more natural, and, so to speak, likely mode of promot-

ing this sublime object, to represent Christianity as a rim of light gradually broadening on darkness along the whole horizon of night, than as a thin ray, piercing from heaven, and touching on the forehead a peculiar few among the children of men.

No part of Dr. Candlish's volume strikes us as more nobly conceived, more admirably written, or having loftier, while strictly practical, tendencies, than that in which the constitution of man as he at present exists and its constitution after the resurrection are made the subject of investigation. The theme is by far too large for us to discuss at present. We can only say that with Dr. Candlish's views as to threefold division of spirit, soul, and body, we cordially agree, and recommend our readers to follow out for themselves the many and far-reaching lines of thought which his treatment of the subject suggests. This world is the place of hope. The whole life of man, physical and mental, sustains itself on hope. Reduce a man to a devil or a stone, and you cut away at once, and for ever, every prospect of his moral improvement. Unless the image of God, sorely defaced, yet indestructibly glorious, is recognised as looking through the fallen nature of man, a paralysis of despair is cast upon all Christian effort. It is by bringing into clear prominence the spiritual in the human constitution, and showing how, without doing any violence to nature, or casting discredit on the most insignificant necessary accompaniment of a physical constitution like ours, Christianity invigorates, and purifies, and elevates it, that the essential nobleness of Christian ethics is perhaps most convincingly of all exhibited. By pointing with so firm a finger to the heaven-born spirit of man, groaning and struggling under the obstructions of the flesh, Dr. Candlish distinctly reveals how the morals of Christianity connect themselves with every high feeling and lofty inspiration,—with every triumph over self, and sacrifice of material advantage to mental attainment,—with whatsoever things have been true, and honest, and just, and pure, and lovely, and of good report, in the history of mankind. These were in great part aims and strivings after that spiritual freedom which can be attained only in Christianity, only in Christ. After this final emancipation of the spiritual from fleshly bondage did the stern wisdom of the Stoics strive; after this did the spirit of Plato yearn, when it sought in the world of the Idea the consummation which could not be found in the realm of the Actual. It is an inspiring sight to contemplate all those high qualities and capacities, pertaining to the spiritual nature of man, which evoke the instinctive respect and admiration of mankind, following meekly in the train of Christianity.

It is the highest degree satisfactory to find in this work,—the performance of one who is orthodox among the orthodox,—a perfectly adequate recognition of a function for art in the Christian temple. "What," says Dr. Candlish, in prosecuting the inquiry to which we have been referring, "are the fine arts, even at their best, but attempts to rectify and spiritualize what is to pass, through the medium of the eyes and ears of the body, into the chamber within,—where the principle of the spiritual, as well as that of the animal life, has its seat?" We do not accept this as an exhaustive definition of the object and aim of art. But so far as it goes, it appears to us correct, and it seems to necessitate the conclusion, that whatever is really good in art ought to be accepted as in so far Christian, ought to be used by the believer, ought to be acknowledged as lying within that province over which Christian liberty extends. We hail Dr. Candlish as an advocate of this great principle, and gladly avail ourselves of his authority in urging it upon our readers. And we consider it beyond doubt that the principle laid down by Dr. Candlish is applicable as a test to all art, and to all science and philosophy, pointing out where each is noble and leads heavenward, and where each is earthly and tends more and more to pollute itself and its votaries.

## SUMMARY OF INTELLIGENCE.

## ECCLESIASTICAL AND MISSIONARY.

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.—The Sixteenth Annual Meeting of this Assembly met at Edinburgh on the 20th May last, and was, we are assured, one of the most delightful meetings that have been held since 1843. There was a cheerful lively spirit among its members. Unity of sentiment to a great extent prevailed, discussions were conducted with vigour, frankness, and kindness. The venerable Dr. Beith of Stirling, was elected Moderator, and in his inaugural address took a rapid review of the past history of the Free Church, and noted the Evangelical work to which it was called. For this purpose a ministry he said was requisite that should be *spiritual*, having a just apprehension and appreciation of its object, namely, to please God, and finally be endowed with true love. These positions he illustrated and enforced with much ability and tenderness. The subjects which engaged the Assembly's attention were chiefly the great Mission Schemes of this Church. In regard to the Jewish Mission, there was a long and interesting report, embracing the several stations at Pesth, Constantinople, Amsterdam, Galatz, Breslau and Frankfort, from all of which there were accounts more or less encouraging of progress in the work of Evangelization and conversion. The revivals in America attracted much interest and occupied the Assembly for some time. The Home Mission and Church Extension Reports were of peculiar interest. They showed that several Mission Churches in the poorer parts of large cities are established and flourishing, and that deputations have visited several destitute localities of the country, and preached the Gospel to the people in the open air. This is a good and great work in which the Free Church is zealously engaged, and upon which God is showering His blessing. Dr. Buchanan, Convener of the Sustentation Scheme, submitted a most encouraging report. This Fund for the year 1858 amounts to the sum of £108,920 stg., being an increase of £282 over the previous year, which affords a dividend of £138 to each minister, leaving a small balance to be carried to next year's account. The following general abstract, shews the whole sums raised for the various objects of the Free Church of Scotland, for the year from 31st March, 1857, to 31st March, 1858:—

|                               |          |    |    |
|-------------------------------|----------|----|----|
| Sustentation Fund, .....      | £108,920 | 7  | 10 |
| Building Fund, .....          | 46,896   | 18 | 8½ |
| Congregational Fund, .....    | 92,556   | 12 | 2½ |
| Missions and Education, ..... | 56,776   | 6  | 9  |
| Miscellaneous, .....          | 25,386   | 18 | 8  |
| Total, .....                  | £330,537 | 4  | 2  |

## INVESTMENTS, viz:—

|  |        |    |    |
|--|--------|----|----|
| For behoof of Foreign Missions, .....      | £7,574 | 15 | 2  |
| “ Education Fund, .....                    | 9,000  | 0  | 0  |
| “ Home Mission, .....                      | 1,250  | 0  | 0  |
| “ Highland Mission, .....                  | 750    | 0  | 0  |
| “ Colonial Scheme, .....                   | 200    | 0  | 0  |
| “ Jewish Mission, .....                    | 200    | 0  | 0  |
| “ Building Fund, .....                     | 300    | 0  | 0  |
| “ General Trustees, .....                  | 9,000  | 0  | 0  |
| “ College Endowment, .....                 | 13,610 | 0  | 0  |
| “ Bursary Fund for general purposes, ..... | 6,861  | 11 | 3  |
| “ “ for special purposes, .....            | 9,000  | 0  | 0  |
| “ Aged and Infirm Ministers' Fund, .....   | 34,980 | 0  | 0  |
| “ Chalmers' Endowments, .....              | 5,300  | 0  | 0  |
| “ Sustentation, .....                      | 3,200  | 0  | 0  |
| “ Supplementary Sustentation Fund, .....   | 16,000 | 9  | 0  |
| “ Widows' Fund, .....                      | 66,787 | 2  | 8½ |

The Colonial Committee's Report was of an encouraging nature. It embraced not only the Colonies but the Continent of Europe, showing how wide are the interests of the Free Church in the world and how deep a hold she has taken of its Christian sympathies. Canada and Australia are evidently the most important parts of this field; but these Colonies are now rising into such a position of wealth and vigour that they may, for the most part, be left to take care of themselves, if they may not also be expected to make substantial returns for past favours. In the department of Foreign Missions

the Free Church labours with unabated zeal. Her work in India has only to a limited extent been disturbed. The Missions in Bombay, Puna, Madras, and even Calcutta, continue unimpaired, notwithstanding the mutinous state of the north-western provinces. Nagpore was in the greatest danger of any of the stations, and it was mainly through the information given by the missionary there to the military authorities that the lives of the Europeans were preserved. The matters pertaining to Colleges and Schools were of considerable importance. The Free Church has now three Theological Colleges, in Edinburgh, Glasgow, and Aberdeen, in which there are 167 students. The number of her Schools is 614, comprising 645 teachers, and 61,811 pupils. The public contributions for their support are—for Colleges, £2500, besides a capital sum of £17,000 for endowments; for Schools the annual sum is £2011. Many cases of private importance to the Church were discussed and determined by the Assembly; and, after a session of about 15 days, it was dissolved with the usual formalities.

**SYNOD OF THE CANADIAN UNITED PRESBYTERIAN CHURCH.**—This Synod held its annual meeting at Hamilton on the first Tuesday of June, and was well attended by both ministers and elders. The Rev. J. Aitken of Smith's Falls was appointed Moderator. Several questions of deep interest to the denomination were under consideration, and wisely determined. The question of union occupied a large share of their attention and elicited a warm and able debate. The decisions to which they came will be found in our article on the Union Question. Their next meeting is appointed to be held in Toronto on the second Tuesday of June next.

**CONFERENCE OF THE WESLEYAN CHURCH.**—This Assembly met in Montreal on the first week of June, and was largely attended. Dr. Stinson, from England, was the President for the year; and we understand that the proceedings were of a most gratifying character.

**THE UNION OF THE CONGREGATIONALIST CHURCHES** was, we understand, held this year in Brantford, and was of a gratifying character; but, as yet, we have seen no published notice of its proceedings.

**THE ANGLICAN SYNOD OF THE DIOCESE OF TORONTO** met on the 10th of June, the Bishop of Toronto presiding. The opening address of the Bishop was especially jubilant over the new to the Episcopal Church—extraordinary act of the free election of a Bishop for the diocese of Huron. "It was refreshing," said he, "to witness this triumph of Christian unity and love, which threw to the winds all the arguments against the free and honest choice of Bishops, which the narrow selfishness of many centuries had mustered up." We find the Committee on Church Psalmody recommending among other things that all members of choirs should also be members of the Church; that candidates for the ministry should also be instructed in the science of Sacred Music; and that congregational music should be of the simplest kind. The report of the School Committee recommended a memorial to be presented to Government for permission to establish Church of England separate schools. This was however opposed, and the matter was finally allowed to rest till next meeting of the Synod. We find a warm debate arising on the proposition to pass any measure which had been twice adopted by the Synod notwithstanding the veto of the Bishop. Against this Bishop Strachan seems to have shown determined opposition. He regarded it as such an infringement upon his Episcopal prerogative as that, if passed, it would reduce him to the position of a *primus inter pares*. "Are we," said he, "to give ourselves a Presbyterian form of government? I will never sit here as the Moderator of a Presbyterian Assembly." Such is the pious horror which the Bishop has for his old faith in which he was born, and to which he is indebted for that learning and those qualifications which have fitted him above any Anglican-born Bishop to govern his diocese with ability. After adopting a measure for the institution of a Provincial Convocation, the Synod adjourned, to meet next Autumn at Kingston.

The Diocesan Synod which met at Quebec seems to have been a noisy and unruly meeting. Bishop, clergy and laity seem to have got into a state of uproar and confusion. Our Episcopal friends will find out, sooner or later, that free Synods will only harmonise with a Presbyterian polity of one form or another. In free countries, such as Canada and the United States, Episcopacy must abate its Anglican and prelatical pretensions.

**THE SYNOD OF THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK.**—This Synod held its annual meeting last month at St. Johns, and was attended by all the ministers of the body in the Province, save one. The meeting was a very pleasing one. The affairs of the Church in the Province met with prayerful consideration. Vigorous measures were resolved upon for the prosecution of their Educational and Missionary schemes. They resolved anew to proceed with their charter before the Legislature, notwithstanding the



opposition of a few narrow-minded members and ministers of the Established Church of Scotland. Why is it that the Synods of the North American Provinces have not entered into fraternal correspondence with one another?

DOMESTIC MISSIONS, PRESBYTERIAN CHURCH, O. S.—The objects of this Board are, the report for 1858 informs us, first to supply vacant churches and assist weak congregations in support of pastors; and second, to extend the boundaries of the Church by employing ministers to preach the Gospel, organize new congregations, and form churches in the hitherto neglected and waste places of the country. The General Assembly has declared that the cause of Domestic Missions is second to no other in magnitude and importance. From the very beginning of the Church in America down to the present time this mission has been prosecuted with vigor. The increase and expansion of the Church since its re-organization in 1838 has been mainly effected through the instrumentality of this Board. Since that time the Church has increased by 14 Synods, 60 Presbyteries, 796 ministers, 1,578 churches, and 118,242 members. The number of missionaries is 610; and the total receipts \$105,277.

#### LITERARY.

Messrs. Gould & Lincoln announce the publication of a new work by the late Hugh Miller, entitled "The Cruise of the Betsy, or a Summer Ramble among the Fossiliferous Deposits of the Hebrides; with Rambles of a Geologist, or Ten Thousand Miles over the Fossiliferous Deposits of Scotland,"—which we hope soon to notice at length.

The same publishers announce the preparation of a Memoir of Hugh Miller, by Peter Bayne, Esq., from writings and correspondence in possession of the family.

Messrs. T. & T. Clark of Edinburgh have just issued a translation of Christoffel's Life of Zwingle, the fullest and best life extant of this great Reformer; also a translation of a number of evangelical meditations of the well-known Vinet of Lusanne, by Professor Ed. Masson.

The Messrs. Nisbet & Co. have just published a memoir of the Rev. R. Nesbit, Missionary of the Free Church of Scotland in Bombay, by the Rev. J. M. Mitchell, A.M., a brother Missionary. Mr. Nesbit's life was one of singular devotedness to his work, and christian simplicity of aim. Besides selected extracts from his journal illustrative of his character, Mr. Murray Mitchell has given himself, in one chapter, a retrospective view of missions in Western India, which is ably written from a catholic point of view, and which is doubly valuable from its being the first sketch that has appeared of these missions, at least since the publication of the *Life of Mrs. Wilson of Bombay*.

The Rev. Dr. Tyng, of New York, has just published a father's memorial of his son, entitled "The Child of Prayer." It embraces all the particulars of the distressing event by which the life of a useful young minister was cut short, together with the remarkable expressions of public sympathy which his death called forth. Dr. Tyng, the bereaved and heart-stricken father, has most tenderly, piously, and affectionately commemorated the excellencies of his son, and thousands, we doubt not, will eagerly inquire for this memorial.

The Philadelphia Presbyterian says of "The Encyclopædia of Religious Knowledge," published by Lippincott & Co., of Philadelphia:—"This massive and compact volume embraces a vast fund of information on religious topics, brought down to the present date. The reader may form some general idea of the ground occupied, when we state that notices, more or less full, are given of all the religious denominations; the manners and customs of the East, with descriptions of the natural history of the Bible; the principal events of ecclesiastical history; biographies of the martyrs and of distinguished religious writers; a missionary gazetteer, with notices of the various missionary stations; comprising a very full book of reference on all religious subjects. The compilers have made free use of all preceding works on the subjects treated, and the articles on religious denominations have been contributed by distinguished men belonging respectively to those denominations. We do not pretend to give a definite opinion of all the matter embraced in nearly one thousand three hundred closely printed imperial octavo pages of double columns; there may be errors of fact and opinion, and it would be strange if there were not in so large a space; but we have no doubt all due caution has been used, and we are very sure, that as a general work of reference, it is valuable and worth its price. The style in which the book has been prepared for the public is very creditable, and evidently no necessary expense has been spared."