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THE CANADIAN United Presbyterian Magazine.

VOL. VI.]

TORONTO, MAY 1, 1859.

[No. 5.

Miscellaneous Articles.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FEBBIER, CALEDONIA.

Besides Jamaica, the Island of Trinidad in the West Indies, has been long a mission field of the United Presbyterian Church. It was originally a Spanish settlement, but has been a British colony for more than half a century. It contains 70,000 inhabitants. It is a beautiful island, on the whole healthy, and very productive of both the necessaries and the luxuries of life. The Roman Catholic religion, introduced of course by the Spaniards, still prevails. There are, however, various protestant denominations. The United Presbyterians have two Congregations here, and several stations. Our mission was begun in 1835, by the Rev. Alexander Kennedy, sent out by Grey Friars' Congregation, Glasgow, who laboured chiefly in Port-of-Spain, the principal town, for a period of fifteen years. The Rev. George Brodie was sent out in 1841, to co-operate with Mr. Kennedy, and to take charge of a Congregation he had formed in Arouca, twelve miles south of Port-of-Spain. At the time of the Union in 1847, both of these devoted Missionaries had proved themselves faithful, zealous and affectionate labourers in the Vineyard of Christ.

In 1850, Mr. Kennedy, having given up his charge in Trinidad on the last day of the preceding year, proceeded to Canada, his constitution, naturally vigorous, being much shattered by his long continued indefatigable labours in a tropical region. But in the good providence of God, his health was soon, in a great measure, restored; and he still labours in the Province, beloved by the people of his charge,

and by all his brethren and friends, and esteemed very highly for his works' sake, as a sound, earnest, able and energetic Minister of Christ.

In consequence of Mr. Kennedy's departure from the island, the Board of Missions resolved that for a time, both Congregations in Trinidad should be under the charge of Mr. Brodie, who now took up his residence in Port-of-Spain. But this was too much for one Minister ; and after laboring with patient and persevering diligence, and not without some tokens of success, Mr. Brodie expressed an earnest desire to have a Missionary sent out to take part of the work.

By a letter addressed to the Editor of the Missionary Record from J. D. Bryce, Esq., a Glasgow gentleman, who had been in Trinidad in 1852, we have much interesting information respecting the importance of that field, the arduous labours of Mr. Brodie, and the necessity of additional aid. "Having," he says, "had an opportunity recently of seeing something of your Missionary operations in Trinidad, I feel it to be a duty to communicate the impressions I received from what came under my observation, and this because your readers, I believe, are hardly aware of the importance of the field, or of the exertions of your excellent Missionary, Mr. Brodie, whose self-denying labors, I will venture to say, are not surpassed in the West Indies. His humility, however, leads him to withhold what ought to be made known. It is on this account I write, and though I cannot speak of any extraordinary measure of success, I can testify of most abundant labours, and of the urgent necessity of strengthening the Mission. Being a member of the Free Church, and previously unacquainted with Mr. Brodie, my testimony may be regarded as impartial.

"Formerly the Mission occupied two stations—one in Port-of-Spain, under Mr. Kennedy, and the other in Arouca, under Mr. Brodie. Mr. Brodie has been removed to town, as the more important station. His Church is well situated in Brunswick Square, and there is a manse adjoining. The attendance on Sabbath may be 200, and there are 80 members with a Session of five elders, two of them colored, and in humble circumstances. The number of white persons who attend is but small, and the Mission gets little help from our own countrymen. Mr. Brodie preaches three times on Sabbath. In town, the meetings are in the forenoon and evening, and Arouca is visited in the interval. The exhausting effect of earnest preaching on the bodily frame, is, perhaps, not sufficiently considered ; and but few Ministers even in our own climate can stand three services a day. Yet with Mr. Brodie this is a common thing, and not only so, but he travels twenty-four miles under a burning sun, going and returning to Arouca. The flock there having been gathered by his own ministry, is peculiarly dear to him, and now that it is without a shepherd, he makes every sacrifice on its behalf, repeating his visit every Wednesday, and doing all cheerfully. He never complains that he has

too much to do, nor calls attention to his labours. On the contrary, his operations are so noiseless, that only those on the spot know what he is doing. But it is sad and sober truth—he is killing himself. The human frame cannot stand such exertion, and if his valuable life is to be saved, he must have assistance, and that speedily.”

The Board were successful in providing an additional Missionary for Trinidad, to be stationed at Arouca, in the person of the Rev. George Lambert, who left Glasgow on the 29th November, 1853, and landed at Port-of-Spain on the 9th of January, 1854, where he was cordially welcomed by Mr. Brodie and many others interested in the Mission. He was soon afterwards settled at Arouca.

This Mission has been conducted under very disadvantageous circumstances, arising partly from the prevalence of Catholic superstition and prejudices; and in the Fall of 1854, the cholera raged in an alarming degree, although in the good providence of God, few belonging to either of the Congregations were taken away. The exertions of both Ministers during this season of affliction endeared them much to their people and to the public.

The latest accounts inform us that the Congregation in Port-of-Spain has a membership of about 100, and that in Arouca, of 51; and that both Ministers are very faithful and devoted, and the progress of the work encouraging.

The Old Calabar Mission is the next in order. In our narrative of the United Secession Church, we found that it originated in the desire expressed by converted negroes in Jamaica, to send the Gospel to their brethren in Africa. With a view to this object, the Rev. Hope M. Waddell left Jamaica in 1845, with several colored persons trained for Missionary work. He went round by Scotland to endeavour to create an interest in the contemplated African Mission. He was soon furnished with funds, and proceeded with his companions to Old Calabar, where, in the neighborhood of Duke Town, he erected the first Mission house. The Rev. William Jameson followed in 1846, and took up his station at Creek Town, which is seven miles from Duke Town. The death of Mr. Jameson, in August, 1847, which we narrated, was a severe blow to the Mission. But with the help of the Lord, the operations proceeded, and new instruments came into the field. A third station was soon occupied at Old Town. These three important stations were carried on without addition till 1856, when a fourth was embraced at Ikunetu, more than twenty miles up what is called the Cross River.

This Mission was reinforced from time to time by the arrival of the Rev. Messrs. Anderson and Goldie, and by Messrs. Edgerly, Sutherland and Newhall, with members of their families and other friends, male and female, who acted as teachers and catechists. Latterly, the Rev. Alexander Robb, who had been long in Goshen, Jamaica, sailed from Scotland with his young wife, only child of the late Rev. William Jameson, to Calabar, and arrived in February, 1858.

The Missionaries in Calabar have had to contend with many sinful customs and superstitions of the people,—such as polygamy, trials of suspected persons by poison, substituting innocent persons to die for the guilty, human sacrifices for the dead, with many other dark, cruel and sanguinary practices. They have, to a considerable degree, been successful, through the blessing of God, in putting a stop to such abominations; and the influence of several Chiefs, but especially of King Eyo, who has always favored and promoted the Mission, has been of great service in securing the safety and prosperity of the Missionaries.

Several merchants in Liverpool have been of great service to this Mission, in taking out Missionaries free of charge, as well as books, letters and packages. In particular, Robert Jamieson, Esq., gave the loan of a ship to take out Missionaries and to remain for the use of the Mission for a considerable time, to enable them to visit the different stations on the river, as well as recruit their health by going off the coast for the salutary sea breezes in the hot seasons, when the climate is unhealthy for Europeans. When it was necessary to restore this vessel, although it must have suffered in value by being exposed to a tropical climate, yet Mr. Jamieson refused to take any compensation, and he had the cordial thanks of the Church tendered to him. But as the Missionaries could not carry on the operations without the use of a ship, it now became necessary to supply them. The expense of a small schooner was estimated at £800 sterling; and as the Mission Fund could not then afford so great a sum, it was resolved by the Board to make an appeal to the generosity of the children and young persons belonging to the Church. A noble response was given. The youth of nearly all the Congregations directed by Ministers, parents and Sabbath school teachers, entered with delight and zeal into the measure, and in the course of six weeks, the munificent sum of £3,130 was realized. This was felt to be one of the most gratifying movements in the whole Missionary cause. It cheered the hearts of all who took an interest in Missionary affairs. It proved what Dr. Chalmers calls "the power of littles" (small sums,) afforded an example to older and more experienced instruments, and presented bright hopes for the future.

In the year 1855, a question arose as to the admission of slaveholders into fellowship with the Church; and the Missionaries referred the matter, with the peculiar circumstances connected with it, to the judgment of the Home Synod. Slavery is everywhere practised in that region, and those holding slaves cannot give them liberty, as that would be contrary to existing law. It was felt to be a hardship to exclude converted slaveholders from communion, when, though willing, they could not prevent it; as that would be giving them the Gospel, and withholding its sealing ordinances—thus separating what God has joined, and as that would evidently defeat the end of the Mission which is to raise up a Church in Africa. It was therefore

determined and sanctioned by the Synod: 1. That no person be admitted to communion who has it in his power legally to emancipate his slaves, but refuses to do so. 2. No person to be admitted in any country, or in any circumstances, who approves of slavery and is resolved to continue it. 3. In a slaveholding heathen country, where emancipation is for the time impracticable, a person can be admitted to communion, only on the conditions of treating those under him as servants, not as property, and of engaging both to use his influence to promote personal freedom, and legally to manumit those under him as soon as it shall be legally possible for him to do so. And 4. Any person so admitted, who shall neglect to treat those under him kindly and equitably, or who shall refuse to emancipate them as soon as the laws permit him to do so, shall be subjected to discipline, and on his persisting in his refusal, he shall be excluded from the fellowship of the Church.

This Mission, we believe, has now six ordained Ministers, including Mr. Robb, who is to superintend the work of translating the Scriptures, and training young men for the holy Ministry. Besides, there are at least two male and six female teachers, a carpenter and a printing press. The Mission is altogether in a very flourishing condition.

Death, however, has repeatedly visited the Mission families since Mr. Jameson's removal. In April 1856, Mr. Sutherland died; and Mr. Edgerly in May, 1857.* In reference to Mr. Jameson, and these two excellent characters more recently removed, the Rev. John Edmond of Glasgow, composed a beautiful elegy, which is too long to be given entire. The following are a few stanzas:

“From the homes and the graves of their kinsfolk afar,
Side by side in the land of the heathen they sleep;
But they died, as die heroes, in van of the war,
And the glory that shrouds them forbids us to weep.
Their course they have finished, their warfare is fought;
Write, Blest are the dead, when in Jesus they die,
From their labours they rest, and the works they have wrought
Shall go after, their witness and joy, to the sky.
We have buried our dead, dear to Christ, in thy sand,
Redemption for Afric believing to see!
For we bought our Machpelah, a pledge for the land,
When we laid in thy bosom the first of the Three.
Now the bond we had fastened in love and in trust,
Death has rivetted thrice—who would sunder the chain?
The voice of the fallen ones, e'en from their dust,
Cries, Onward, still onward, Messiah must reign.
Who will follow to death? Who will follow to glory?
Who will spend to win souls in the wars of the Lamb?
Their names shall be woven in the lines of the story
That shall tell how he conquered the kingdom of Ham.”

The Caffrarian Mission comes now to be briefly noticed. A Missionary Society had existed for some time in Glasgow, and had sent

* The number of the *Missionary Record* for January, 1859, gives notice of no less than four afflictive bereavements among the Missionary families of Old Calabar,—with very interesting reports of the characters and exercises of the departed.

out Missionaries to the South of Africa. At the time of the Union in 1847, this Mission as we stated, was given over to the care of the United Presbyterian Synod. It embraced several stations in Caffraria. The Rev. Mr. Cumming had been there for some time in 1849, when the Rev. Mr. Brown was sent out, accompanied by Tiyo Soga, a converted Caffrarian, who had been in Scotland for his education. Mr. Cumming, with native agents and teachers, continued to labour till the breaking out of the Caffre war. His Congregation at Chumie consisted of ninety members, and he visited three stations which were supplied with teachers.

The Rev. Mr. Niven occupied a station at Uniondale, about twenty-four miles south-east of Chumie, where a Church was in progress of being erected, to be ready for the close of 1851, to hold 250 people. Here Tiyo Soga taught a school, with an average attendance of forty scholars; and Goza, a native exhorter, was occupied in visiting the heathen in their own houses. The prospects here were considered encouraging.

Owing to some unhappy circumstances, Mr. Brown's services were discontinued by the Mission Board, and in consequence of various occurrences, it was found necessary to send out a special Commissioner to Caffraria, when the Rev. Mr. Renton of Kelso, was chosen for this purpose. He and Mrs. Renton sailed from London in August, and landed at Algoa Bay on the 3rd November, and reached Chumie on the 22nd, where they were kindly welcomed by persons of all denominations. Mr. Renton proceeded with great dignity, impartiality, tact and energy, to perform the duties, which were delicate and onerous, of his mission; and it was quite obvious that had not extraordinary events taken place, the best results would have been secured from his visit and his labours. But the object was in a great degree defeated by the breaking out of a furious and destructive Caffre war, in which two of the Mission stations (Uniondale and Igquibigha) were destroyed, the Missionaries obliged to flee for their lives, and the Mission itself, in a manner broken up. Mr. and Mrs. Renton took the earliest opportunity of reaching the Cape, to embark homewards. It is very remarkable that the people of the Mission all escaped, and that even the insurgents assured them that by retiring to Chumie they would be protected. "To what" says Mr. Renton, "do the Mission station people, under God, owe their protection, while the heathen were wreaking vengeance on other colonists?" The answer is—"To the character which Christian converts have hitherto borne, as men of peace, to the knowledge that the Gospel is opposed to war, and to the fact that the Christians were without arms and ammunition."

Though this outbreak was not against Christianity, but the natural result of collision between dissimilar races, yet the consequences were that the families of the Mission and converted Caffres, were scattered and subjected to many privations and sufferings, and that for a long time the country was oppressed by famine and pestilence, and exposed

to plunder and violence. By the end of the year 1853, Messrs. Niven and Cumming, who had gone home, returned to Caffraria with a view to resume their Missionary labours. But they found that their former stations were all disposed of, and could not be occupied by them in Missionary work; and in February, 1854, Mr. Niven reported that the prospect of Missionaries being allowed to resume their labours in any part of British Caffraria, there was reason to fear, was for the present at an end.

In the year 1856, matters appeared to be settled down into a peaceful and promising state; and the Board of Missions indulged the hope that the Caffre Mission might yet be established under better auspices. They now intimated their willingness to send out Mr. Tiyo Soga, who having returned to Scotland and completed his education, it was expected would be licensed and ordained about the close of the year, and that they would take steps to secure another ordained Missionary to accompany him. Accordingly, about the beginning of 1857, the Rev. Messrs. Johnston and Tiyo Soga, were ordained to the holy Ministry, and designated as Missionaries to Caffraria, where they arrived in July that year. They met with a cordial reception, and, in particular, much curiosity and surprise was excited among the Caffres about their countryman Mr. Soga, so much altered and improved by education, preaching in their own language, and so eloquent and zealous in the cause of Christ. The latest accounts speak most favourably of the success and bright prospects of these devoted Missionaries.

It may be noticed that when these two were ordained, other five Missionaries were ordained with them—one, the Rev. Mr. Whitecross, destined for the Caymanas, and the others, the Rev. Messrs. McLean, Forbes, Boyd and Gillies, destined for Jamaica. Great interest was excited throughout the Church, but especially in Edinburgh and Glasgow, on the occasion of these seven Missionaries being about to depart to their several places of destination, particularly in reference to the Caffrarian, a man of great talents and acquirements and of genuine piety. The Rev. Mr. Edmond again exercised his poetic gift in composition of a beautiful poem, dedicated to these Missionaries, and entitled, "THE SEVEN." We quote five stanzas also from this production:

Brothers, to the swart race sent !
 Brothers, to the Lord's work lent !
 Go the way your Master went,
 By the Spirit driven ;
 To the desert and the war ;
 To the kloofs and isles afar,
 Where the spoilers' strongholds are,
 Valiant go, ye Seven !

He who once from Olives' crest,
 Parting to His glorious rest,
 North, and South, and East, and West,
 Sent His own Eleven !

Bade them, swift as couriers, run,
Publishing salvation won,
Widely as the circling sun,
Sendeth you, His Seven.

As you toil, this thought shall cheer,
Sevenfold love has linked you here,
And when summons, late or near,
Calls your first to Heaven ;
There shall he, in white robes drest,
As he mingles with the rest,
Whisper, mindful of the rest,—
I am one of Seven.

Rod from noble Erskine's root !
Branch from good Gillespie's shoot !
Twined, and clustered now with fruit,
Like the cedar thriven ;
Happy Church, united free,
Bless the King that blesseth thee,
Prospered aims, adoring, see
Sending forth thy Seven.

Pledge them, honored as thou art,
Pledge them open hand and heart,
Pledge them prayer, when far apart,
Offered morn and even ;
Till in Eden bloom, shall smile,
Caffre glen and Indian Isle,
Sending blessings back the while,
Seventy fold for Seven.

We have little to say of other fields of Missionary labour. In Australia, it is painful to state, that such misunderstandings have prevailed among our Missionaries that they have separated from each other, and at present there are three different bodies holding the standards of the Home Church, and yet refusing to co-operate with each other. We trust that these unseemly divisions will soon be healed, and that the brethren there will be found "endeavouring to keep the unity of the Spirit in the bond of peace."

In India we have but one agent, Mr. John Murdoch, who is Secretary both to a Tract Society and to a Christian school book Society, agencies very extensively employed in the circulation of religious knowledge throughout the Presidencies of Madras and Bombay, and in Ceylon. There is, besides, the commencement of a regular Mission to that vast and interesting country, lately the scene of so much agitation, tumult and violence.* There is also the probability of shortly beginning a Mission to China, which contains more than a fourth of the human family.

* The United Presbyterian Synod in Scotland have proposed to send out four Missionaries to India as soon as suitable persons can be found: and with this view very liberal subscriptions have been made, amounting to upwards of £7,000, being a provision for a succession of years, £1,200 annually, exclusive of outfit and incidental expenses being necessary. We understand that Mr. Williamson Shoobred, Preacher, has been accepted by the Board of Missions for service in India. It is hoped that others will soon offer themselves for this important object. We understand that of nine places suggested as promising fields for Missionary labour, Ajjurer, or Lucknow in Rajpootana, has been, although with considerable hesitation, preferred.

“ Omitting reference to some less prominent stations occupied by Missionaries of our Church, we refer with much pleasure to the Jewish Mission, lately placed under the care of the United Presbyterian Church. The Scottish Society for the conversion of Israel made offer of transferring the superintendence of their Society, in 1857, to the United Presbyterian Synod; and the Synod in consequence resolved to complete the necessary arrangements, pursuing as far as possible, the spirit of catholicity in this movement, so as to retain the contributions of Christian brethren of other denominations. This Mission was formally assumed by our Church in July, 1858. We have little therefore to state concerning it, as its operations in connection with the United Presbyterian Church, are only commencing. Correspondence, however, is already opened with the agents at the different stations which were embraced by the Scottish Society. These are four in number. 1. Alexandria in Egypt, where the Rev. Dr. Philips has been stationed. His health having failed, the Board granted his request to remove to a more bracing northern climate, but it is not yet decided to what place he shall be appointed; and as there are Missionaries from other Churches in the City of Alexandria, and comparatively few Jews in that region, the Board does not think it advisable to supply at present the place of Dr. Philips.* 2. Algiers in Northern Africa, where the Rev. Benjamin Weiss has laboured with great energy for six years. He is now desirous to have a colleague associated with him, proper Mission premises in a central locality, a book store, and subordinate agents to assist in carrying on the work. These requests were felt to be reasonable, and after full enquiry, and especially after ascertaining that there are 6,000 Jews in Algiers, and 60,000 in the provinces, it was agreed to strengthen this Mission, and to employ there such a staff of agents as may, by the blessing of God, produce an adequate impression on the minds of the Jews. 3. Hamburg in Germany. Here there are two agents, Messrs. Elvin and Salkinson, who have had considerable success in their labours.† And 4. Aleppo in Syria. As the Rev. R. G. Brown was without a station, it was agreed, with his own consent, to send him to Aleppo, where there are said to be six or seven thousand Jews. He has accordingly been missioned thither, but as yet no report is returned as to his likelihood of success in his important work.

There is a charm in a Jewish Mission. It has its difficulties, for the Jews in general are actuated by strong and bitter prejudices

* The Rev. Dr. Philips, on his own suggestion, is now located at Leipzig in Saxony. It appears there are great fairs held in that place, at which multitudes of Jews, from all parts of the continent, attend. The Doctor thought that this would give him good opportunity of proclaiming the Gospel to them. But it is found to be otherwise, as the Jews on these occasions are so much engrossed with business that they will attend to nothing else. On his way to that place and in it, however, he has met with several hopeful cases of conversion among the ancient people of God.

† The last named gentleman, a Russian Jew, was ordained to the holy Ministry, in November, 1858, by the Presbytery of Glasgow and has returned to Hamburg to labour for the salvation of his Jewish brethren. He is the first Jewish Missionary sent forth by our Church.

against Christianity, and keenly attached to their own distorted views of the religion of the Old Testament. But there are also great encouragements to labour for the conversion of that people. For it is most certain, from the Holy Scriptures, that the house of Israel shall be restored to the land of their fathers, and brought to the knowledge of the truth as it is in Jesus. It might, indeed, be reasonably thought that the first efforts of Christians in Missionary labour, should be directed to the ancient people of God, for we are assured by the apostle Paul that, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness." We trust that this Mission will be crowned with glorious results.

We have finished our history of the United Presbyterian Church. When we commenced it, more than seven years ago, we had no conception of being so long in bringing it to a close. We have omitted many things which would be interesting, and, perhaps, we should have omitted more. But the subject enlarged on us as we proceeded, and we could not think of overlooking anything we have brought forward.

We hope our readers will excuse defects, which we could ourselves correct, in some measure, were it not too late. We thank the Editors of the *Canadian Presbyterian Magazine* and of the *Canadian United Presbyterian Magazine*, for their great indulgence; and we now leave a subject which we trust has not been altogether unprofitable to others, and which has afforded much pleasure to ourselves. Our Church has an interesting and instructive history, and we trust its various proceedings in future will be as faithfully and honorably conducted as the past. It has the advantage of some Churches in being free, not only from secular bondage, but now from everything sectarian; and in its unflinching and enlightened zeal, to conform its constitution and principles to the Apostolic model, as exhibited in the Word of God.*

Finis.

OUR FUNDS.

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

SIR,—In common with many of your readers, I am very thankful for the publication of the Treasurer's monthly receipts; and while possibly I may somewhat agree with the "Old-Country man" in your last, in fault-finding, yet perhaps you will allow me to draw your attention to one or two facts of a pleasing description, which the monthly statement of the Treasurer brings to light.

* It will be observed that these articles on U. P. Church History have reached their termination. We beg to offer the excellent Author our best thanks, and, we doubt not, we may add those of our readers, for his minute and faithful record. * We believe that there is not another person in Canada who could have rendered the same service to the Church.—ED.

By the account in your April No. I find the amount in hand on the 22nd of March was \$1208 78½c. ; and that, in the course of the month, \$700 had been paid,—making, together, \$1,908 78½c.

In January there was paid and deducted \$20 00
 In Dec., 1858, there was noticed as paid and deducted 657 69

Making a sum of\$2586 47½

in the Treasurer's hands for the expenses of the year. Of this sum there was a balance of \$570 31 from last account, deducting which, we have, as the sum actually collected throughout the Churches since the 4th of June, 1858, \$2016 16½ for a period of something less than ten months. Now, Sir, by turning to the report of the Mission Committee, as published in the Appendix to the Minutes of Synod for 1857, we find that a sum of money amounting to £269 0s. 7½d was drawn from Scotland and expended in the support of the Mission, all except some 1s. 6½d. We find, further, from abstract of Mission Fund, that, starting with a balance on hand of £257 6s. 9d., the Church in Canada raised during that year, for Home Mission purposes, £349 7s. 11½d., making together a sum of £606 14s. 8½d. If we add to this the sum received from home, we have a Mission Income for 1857 of £875 15s. 4d., or \$3503 06, including a balance, you will observe, from the previous year, of \$1029 33. After expenses for the year ending 5th June, 1857, were met, we find a balance on hand of \$116 90 carried to next account.

If we turn now to the Mission Committee's Report for 1858, we find that £253 6s. 10d. were drawn from home, and that a balance on hand of £32 Ss. 1½d. remained when that account was made up. Again, turning to abstract of accounts, we have the following facts

Balance from last account.....	£29 4 6
Collected during the year	323 12 8
	<hr/>
	£352 17 2

Of this sum, £210 5s. 7½d. were expended, leaving the balance, already referred to, of \$570 31.

Putting all these items together, what do we find? That the Mission Income from all sources, including balances, for the year ending 5th June, 1857, was \$3503 06; for the year ending 4th June, 1858, \$2424 80; and for the period from 4th June, 1858 to March 22nd, 1859, \$2586 47½. Still further, we find that the sum actually collected by the Church in Canada for the first of those periods was \$1397 59; for the second, \$1294 53; and for the third, as already stated, \$2016 16½.

By turning to page 232 of Report of Synod for 1857, and again to page 239, you will find a discrepancy of £20 cy. in the Treasurer's balances for the same period, which no doubt can be explained. I

have taken the balance stated at page 239. Again: the actual expenditure for all purposes connected with our Missions in Canada, whether met by funds raised in the Province or received from Scotland during the first specified period, was \$3385 85; for the second, as stated page 283 of Synod's report, \$1681 96; and up to 22nd March, 1859, from what has been raised in the Province alone, \$1377 69. Let us extend the period of 1859 up to the 4th April, thus placing it at an actual disadvantage, and we shall have an average monthly income for 1857 of \$291 92; for 1858, \$202 06½; and for 1859, from Canada alone, \$258 64¾. This will be the gross income in each case; but, if we take the sums actually raised in Canada, we have for 1857 a monthly income of \$116 46½; 1858, \$107 87½; and 1859, \$201 61½.

Yourself and readers may think you have got more than sufficient of figures; but if you will bear with me just a moment longer. By turning to Synod Accounts for 1857, you will find that \$458 30, or nearly ⅓ of the whole, were paid in to the Treasurer *after* the 1st of April; while for 1858, \$586 50, or not far from ½ of the whole raised, was forwarded after the time specified. Now I don't say that the same proportion of Mission money for 1859 remains to be sent before the Synod; but, supposing there is even one-fourth, or even one-sixth, then in the latter case the income for this year from our own resources will stand \$2419 38; and, with the balance from last, there will be available in that case to meet the liabilities of the year, \$2989 69—a sum only \$396 16 *less* than *all* that was paid by both our Treasurers in 1857, and \$1307 73 *more* than all that was paid in 1858.

Why there should be such a difference between the payments of 1857 and 1858, I have no means of ascertaining; and which is the exceptional year I cannot say; but, in any case, I do not think we have any reason to be discouraged at the condition of our Missionary Finances. I acknowledge that even at the highest, the sum is pitifully small, but it is something to know that even in such times we are improving; and that the United Presbyterian Church in Canada does not need to throw itself into an agony of despair, because some £250 or £300 have been stopped. Besides, *I do* think, these figures show also very conclusively, that, to say the least of it, there was a considerable degree of rashness, if not want of faith, in so hurriedly sending home word to prevent any more Preachers coming out. Financially, we are, in the very first year of the change, and amidst unexampled "hard times," in almost as good circumstances for meeting our liabilities, as when we drew on the Home Treasurer. It would be a great mistake to imagine that I write this in any spirit of boasting, or with any desire to lead friends to relax their efforts. Most certainly, for a long time to come, there is every likelihood of "boasting being excluded." It is with us but the "day of small things" as yet; but let us not "despise" them; and let us be

thankful if we have even a reasonable prospect of, in such times, shewing, in some measure, a satisfactory balance-sheet.

It is very vexing to notice the state of the Theological and Synod Funds. Surely the Church will not allow these heavy adverse balances to continue till the Synod!

Begging your pardon for such a lengthened intrusion upon your valuable space,

I am, &c.,

M. S.

P.S.—I could have wished to have noticed the letter of the Rev. Jas. Watson, and attempted to shew the fallacy that runs through it. Good natured as you are, however, I could not expect you, after all this, to afford me the smallest corner for such a purpose.

REMARKS AND SUGGESTIONS FOR THE SYNOD.

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

SIR,—As several articles have recently appeared in your pages respecting the Statistics of our church, and the returns to be made by congregations, permit me, as one of the managers of a congregation which made no return last year, and which will make none this, to say a few words on this, and some kindred subjects.

The reason which actuated some of us in refusing to make a return was this:—We thought, and I dare say others have thought, that it was needless to encumber the Presbytery Clerk with waste paper; and such the Synod, by neglecting to enforce these congregational returns, has virtually said it considers them. Were the Synod to shew proper respect for itself by enforcing obedience to its orders and reprimanding those congregations which fail to make returns, and Presbytery Clerks neglecting to produce their minutes at the meetings of the Synod, then we should see that the information to be derived from these sources is valued, and no one would be more willing than myself to furnish it. But until the Synod act thus, I for one will consider these returns as not really desired.

That our church in this Province is not at present in a healthy state is evident. No one who reads your Magazine and sees perpetually announced in its pages that this, and the other, minister has resigned his charge and had his name placed on the preacher's list, or gone home to Scotland, or betaken himself to some other calling, can doubt the fact. I may not see all the causes for this, nor can I point out a cure, but I would call attention to one or two points in regard to which a change is desirable.

Why is it that our ministers take so little interest in the affairs of the church? Why have they so little *esprit de corps* among them? Take for example the opening and closing of the Divinity Hall. How few attend—six is a large number, and then when spoken to on the

subject the excuse is, We were not aware that the opening or closing was to take place then, or forgot all about it and made some other engagement; yet the time is fixed by the Synod always, and the same regularly announced beforehand in your pages, and no one who feels the least interest in the Institution need be ignorant of it, or absent. Look at our brethren of the Free Church, how do they come from all parts of the Province on such occasions? Are they more wealthy, or have they fewer duties to attend to at home than U. P's. have?

Then Sir, what a sad want of organization there is in our church—how ignorant every minister seems to be of its affairs or of the proper business to be brought forward at the meetings of Synod, and how many are absent without being able to assign any satisfactory reason. I have been a good deal in their company, and have often heard them in private, bewailing this disorganized state. On such occasions I have often thought of the waggoner calling to Hercules, instead of putting his shoulder to the wheel. Why do they not set themselves earnestly to work in public, to remedy the evil instead of confining themselves to useless private lamentation?

Why is it, too, that so many of them speak so indignantly, in private, of course, of the census papers, in which a separate heading is given to each of the other churches? We, a body, I say it with all respect to the others, second in respectability to none, are classed among "other Presbyterians" a sort of vagabonds or outcasts, owned by no respectable denomination. Why does not the Synod take this up? It would not, I conceive, be any infringement of our voluntary principle to memorialize the Government, a course which would at once lead to the desired alteration.

Might not benefit also be derived from a more liberal use than heretofore of the lay element in working the schemes of the church? Hitherto this has been almost entirely ignored in this Province; yet many of the great schemes which do the church in the fatherland the highest honor have been originated, and mainly wrought out, by laymen. And though it is true that we have not such men here, yet might not an attempt be made to use the material we have? Let it, at all events, have a fair trial; and there are, I am convinced, many men connected with our church who could do her great service were they only encouraged to begin.

For this want of men the ministers are not wholly to blame, nor are they wholly guiltless in the matter. They have told their people, though, perhaps, not on all occasions so faithfully as they ought, that it is their duty to give of their substance to advance the cause of Christ, but have they urged those who have the time and talent, to use them for the same object? Yet are we not all as accountable for the use we make of the latter, as of the former?

It is lamentable to see at so many meetings of Synod, the paucity of elders, greater even than that of ministers, yet do not they also,

when ordained, pledge themselves to give due attendance on the church courts?

When deputations are sent round to visit congregations, why are ministers only sent? On many subjects brought forward by such deputations, as the augmentation of stipends, furnishing aid for students, &c., laymen could speak with as great effect as ministers, and having no personal interest in the matter, what they did say would be far better received from them, than it would coming from a minister.

A meeting of Synod is close at hand, and the present state of the church should then be carefully considered by all who have a voice there, and feel really interested in its progress; and some vigorous effort made to place the working of the church on a better footing. Unless this is done, and done speedily, melancholy as the thought is, the United Presbyterian Church in Canada will sink, or be merged in some other and more energetic denomination.

Yours, &c.,

A LAYMAN.

[We insert the above letter because we believe the writer really means well; and because, we must say, we have often heard from many quarters, clerical as well as lay, the substance of its contents. We beg, however, we may not be regarded as entirely approving of it. That things amongst us are not quite as they should be, is painfully evident; but there are not wanting obvious reasons. When a contrast is instituted between our Synod and the Synod at home, the words of the late Dr. Brown should be remembered when he spoke of the U. P. Church in Scotland as occupying at present a more favorable platform than any other denomination in the country for doing important service to the cause of Christ. "It has taken a hundred years," said he, "to bring us to our present position." Rome was not built in a day. It is a reasonable question, Are we not making progress? If we are, that surely is matter of satisfaction; and that we are, seems to admit of no doubt. We are mistaken if we have not ourselves observed it, during the few years we have been in the country; and those who have been here somewhat longer, declare that the improvement is very marked. There is, doubtless, a loud call for strenuous effort after further advancement. Some of our Correspondent's suggestions, we are sure, the Synod would be quite willing to adopt. The employment of laymen, for example, in working our schemes, we have no doubt would be hailed by the Synod, with delight. Men able and willing to undertake such work, we hope, will be found; and may God bless their instrumentality. Would that all the Lord's people were prophets. It seems also quite proper that the Synod should make a great reform, by abstaining from requiring either Statistics, or anything else, which it is not prepared to enforce even by the extremest measures, if milder methods will not accomplish the object.—ED.]

THE SYNOD AND PUBLIC SCHOOLS.

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

SIR,—I observe that in the Rev. Dr. Ryerson's Tenth Letter to the Hon. George Brown, M. P. P., paragraph numbered 126, the Author declares his intention to submit to the Church Courts and similar bodies in the Province, the subject of religious education in the Public Schools, and ask their opinion and suggestions thereon. "I purpose," says he, "to address a circular to the Heads [and next annual Synods and Conference] of the several religious persuasions in Upper Canada; furnish each with a copy of our regulations as to religious instruction in public schools, requesting their opinion as to those regulations, and any improvements which may be made in them, and lay the result before the Government." I presume, therefore, our Synod may expect to be honoured next month with a communication of this kind; and I think I am doing a service to my brethren by calling their attention previously to the subject. I hope also to be excused for showing mine opinion as to the manner in which the business should be disposed of. I am satisfied the Synod ought at once to decline entering on the consideration of the matter. Many reasons might be assigned. The subject is very extensive, and might occupy a great deal of time. On a number of points there might be a diversity of opinion, and lengthened and keen discussion might ensue, leaving its usual baneful results. But finally, and chiefly, it is a matter not properly belonging to the Synod. The importance of it is obvious, and it is every way proper that the members of Synod should take an interest in it, and should bring their influence to bear on it; but not in their synodical capacity. Let every one as an individual, or in connection with the civil community to which he belongs, take what methods he thinks proper for getting his views carried out. Let resolutions be passed, let petitions to the Legislature be got up, or memorials addressed, to Government, or to other public bodies. But let the Synod attend to its own proper business,—the management of the affairs of the denomination. The judicious and efficient discharge of this obvious duty will require all its wisdom and all its time; and, while confining itself to that, it is acting a part with which no one is entitled to find fault. But when a Church Court, because it is a pretty numerous body, and probably fancies itself of considerable importance, meddles with all sorts of matters connected with the religion and morality of the country, it then becomes a nuisance, and ought to be abated. Any system of education regulated by such Courts is essentially sectarian. The Synod at home had, for a length of time, a Committee on Public Questions, and many regarded it a legitimate and very important arrangement; but the more enlightened and numerous party saw that it was inconsistent with true and proper Voluntaryism, and it has accordingly been wisely discontinued. I trust the Synod here will keep itself pure.

I am, &c.,

PRESBYTER.

Reviews of Books.

THE CHURCH OF GOD, as an essential Element of the Gospel, and the Idea, Structure, and Functions thereof. By the Rev. STUART ROBINSON, Professor of Church Government and Pastoral Theology in the Theological Seminary at Danville, Ky. 12mo., pp. 226. Philadelphia, Joseph M. Wilson; Hamilton, C. W., D. McLellan, 1858.

The author mentions it as a significant fact, that within the last two years the General Assembly of the Old School have instituted, in two of their three Theological Seminaries, a Professorship of the same sort as that which he holds; and he not unreasonably regards this fact as shewing that the subject of Church Organization is presenting itself in our times as of special importance. The book consists of two parts, the first of which is original, and is given to the world instead of his inaugural discourse which he was requested to publish. The second, consisting of 94 pages, is an Appendix, and contains, "Ane Schort Somme of the First Buik of Discipline;" "The Second Buik of Discipline, or Headis and conclusiones of the Policie of the Kirk;" "Robert Baillie's Letter descriptive of the Westminster Assembly and its method of Procedure, 1648;" "Extracts from Gillespie's Notes and proceedings of the Assembly;" "Votes in the Assembly concerning Discipline and Government;" and "The Form of Presbyterial Church Government." Several of these articles being very rare, this second part is not the least interesting.

Professor Robinson holds the theory, that each scheme of Theology naturally allies itself to a particular form of Church Government. Rationalism, he says, is generally found in connection with Erastianism, or Independency; Sacramentalism with Prelacy; and Calvinism with Presbyterianism, with which alone it usually remains for any length of time incorrupt. We are prepared to admit that all the parts of truth are mutually related, and that the soundest system of Divinity may be expected to agree best with the most Scriptural form of government. The form for which he himself zealously contends is, of course, Presbyterianism:—

"The fundamental and only office of jurisdiction alike in the Church under all dispensations is the office of elders, (*Presbyteroi*.) The title, *Episcopos*, occurring not over half a dozen times in the New Testament, seems used only in speaking to or of Gentiles unfamiliar with the ancient ecclesiastical language of the Church, and hence *Episcopos* is really nothing more than a Grecian equivalent for the Jewish ecclesiastical term *Presbyteros*. From the first to the last of the dispensations of God recorded in Scripture, as before shown, the uniform exponent of a government in the Church is the office of the elders, (*Presbyteroi*) and if a name of distinction for the Church visible, considered as a form of spiritual government, is to be applied to it, "*Presbyterian*" has been the proper title from the days of Israel in Egypt to the present."

We are delighted to find the book substantially sound on the great article of Voluntaryism. The Church and the State are said thus to differ :—

"1. In that the civil power derives its authority from God as the Author of nature, whilst the power ecclesiastical comes alone from Jesus as Mediator.

"2. In that the rule for the guidance of the civil power in its exercise is the light of nature and reason, the law which the Author of nature reveals through reason to man ; but the rule for the guidance of ecclesiastical power in its exercise is that light which, as Prophet of the Church, Jesus Christ has revealed in his word. It is a government under statute laws already enacted by the King."

"3. They differ in that the scope and aim of the civil power are limited properly to things seen and temporal ; the scope and aim of ecclesiastical power are things unseen and spiritual. *Religious* is a term not predicable of the acts of the State ; *political* is a term not predicable of the acts of the Church. The things pertaining to the kingdom of Christ are things concerning which Cæsar can have rightfully no cognizance, except indirectly and incidentally as these things palpably affect the temporal and civil concerns of men ; and even then Cæsar cannot be too jealously watched by the Church. The things pertaining to the kingdom of Cæsar are matters of which the Church of Christ as an organic government can have no cognizance, except incidentally and remotely as affecting the spiritual interests of men ; and even then the Church cannot watch herself too jealously.

"4. They differ in that the significant symbol of the civil power is the sword ; its government is a government of force, a terror to evil-doers ; but the significant symbol of Church power is the keys, its government only ministerial, the functions of its officers to open and close and have a care of a house already complete as to its structure externally, and internally organized and provided.

"5. They differ in that civil power may be exercised as a *several* power by one judge, magistrate, or governor ; but all ecclesiastical power pertaining to government is a joint power only, and to be exercised by tribunals. The Head of the government has not seen fit to confer spiritual power of jurisdiction in any form upon a single man, nor authorized the exercise of the functions of rule in the spiritual commonwealth as a several power."

"They are the two great powers that be, and are ordained of God to serve two distinct ends in the great scheme devised for man as fallen. The one is set up, in the mercy and forbearance of the Author of nature toward the apostate race at large, to hold in check the outworking of that devilish nature consequent upon the apostacy, and to furnish a platform, as it were, on which to carry on another and more amazing scheme of mercy toward a part of mankind. The other is designed to constitute of the families of earth that call upon his name, and into the hearts of which his grace has put enmity toward Satan and his seed, a nation of priests, a peculiar nation, not reckoned among the nations, of whom Jehovah is the God and they are his people. That not only the utter disregard of this distinction in the formal union of the Church and State—either merging the Church in the State or the State in the Church—is destructive of the Church, but that, also, any degree of confusion in respect of this distinction is proportionably dangerous and corrupting, the history of the Reformed Churches generally, and in particular of the Church of Scotland, is a most striking illustration. Nay, the entire history of the Church, from its first organization, testifies that his people must render to Cæsar the things that are Cæsar's, as distinct from rendering to God the things that are God's, or the Church suffers."

Sanguine expectations are entertained of the progress and triumph of Presbyterianism in the States. We have always understood that, in contrast with Scottish Presbyterianism, it was very attenuated and feeble ; if, however, it would but purge itself from Slavery we should cordially bid it God-speed :—

"The Providence of God seems clearly to point out a high and glorious mission to the Presbyterian Church of this country in these last times,—even the carrying on to its completion that development of the idea of a true gospel Church which he put it into the hearts of the martyr fathers of Scotland to construct for his glory, as he put it into the heart of David to build his temple but reserved the honour of the actual construction thereof to another generation. To that noble race of men,—too great and noble in their rugged grandeur of character to be understood by the diletantism that, in his just anger, he permitted to fall upon subsequent generations in Britain,—to that noble race it was given to see and to comprehend, beyond all other portions of the Reformed Church, those great constituent truths which underlie the spiritual commonwealth of Christ, as well as those truths also which underlie the constitution of the civil commonwealth. But it was not given them in his providence to construct either as they listed. That was a time of peril, and it seemed to human vision impossible that the Church could exist without the aid of, much less in direct conflict with, the civil power. It was the day of the wrath of Antichrist, and of his power, too, with all Cæsar's legions at his back. Was it wonderful, then, that in the darkness of the impending storm their eyes were holden, that they did not penetrate fully the meaning of Jesus when he declared, "My kingdom is not of this world; if so, then would my servants fight?" Admitting the power of the State in spirituals as in some sort co-ordinate with that of the Church of God, in order to buy their peace with the State till the Lord might open the way before them, the leaven of that one dangerous principle worked gradually the corruption of their pure gospel theory of the Church. The truths so clearly enunciated at the first seemed to become obscured to the eye of the Church, and thus, gradually, the Church of the Martyrs degenerated into the Church of the Moderates, from which, as from Babylon of old, her true sons had at last to go out."

Her true sons have doubtless had to go out. But who are they? We suspect the author refers to the Free Church. Every well informed person knows, however, that the United Presbyterians come much nearer to the principles for which he contends.—There are many curious things in the First Buik of Discipline. We shall give a few, just in detached sentences. The Buik, we may mention, never was of authority in the Church of Scotland:—

Nather for raritie of men, necessity of teiching, nor for any coruptione of time, suld unab'le personis be admitted to the ministrie. Better it is to have the rowme vaikand than to have unqualifiet personis, to the sclander of the ministrie and hurt of the kirk. In the raritie of qualifiet men we suld call unto the Lord, that he of his gudnes wald send forth trew laboreris to his harvest; the kirk and faithfull magistrate suld compell sic as have the giftis to take the office of teiching upon thame.—Other cereumonies except fasting with prayer, sic as laying on of hands, we judge not necessair in the institution of ministerie.—Thair wyfis and children suld be sustentit not onlie in thair time, but also after thair death.—It is undecent for ministeris to be buirdit in ane ailhouse or taverne, or to hant mekil the court, or to be occupiet in counsel of civill affairis.—In everi notabil towne we requyre that at the least anis in the weik beside the Sunday the hail peopill convene to the preiching.—All superstition being removit, ministeris sal not be burdenit with funeral sermonis, seeing that daylie sermonis are sufficient aneuch for ministering of the living.—We think it verie expedient that prayeris be had dayly in privie houses at morne and at nicht for the comfort and instructioun of utheris; and this is to be done be the maist grave and discret persone of the house.—The election of Elderis and Deaconis sal be zearlie where it may be conveniently observit.—It is not necessair to appoynt ane publick stipend for elderis and deaconis, seing thei ar changed zearlie, and may wait upon thair awin vocation with the charge of the kirk.—Men suld be compellet be the kirk and magistratis to send

thair bairnes to the schulis. Pure menis childrein suld be helpit.—Quhoso will stubburnly remaine ignorant of the principall poyntis of our salvation suld be excommunicat, with thair parentis and maisteris that keep thame in that ignorance: Everie maister of hōushald suld be commāditither to instruct his children and servants, or cause thame be instructit; and gif thay will not, the kirk-suld proceed agains thame.—The [divorced] partie that is provin to be innocent suld be admittit to marriage againe. As for the partie offending, all dout of mariage wald be removit if the civil sword wald stryk according to Godis word.

A sentence or two may also be given from a Second Buik, which was agreed upon by the General Assembly of the Kirk, in 1578:—

The civill power suld command the spiritual to exercise and doe their office according to the word of God; the spiritual rewlaris suld requyre the Christian magistrate to minister justice and punish vyece, and to maintain the libertie and quietnes of the kirk within their boundis.—The magjstrate neither aucht to preich, minister the sacramentis, nor execute the censuris of the kirk, nor yet preseryve (prescribe) any reull how it suld be done, but command the ministeris to observe the reull commādit in the word, and punish the transgressoris be civill meanes. The ministeris exercise not the civill jurisdiction, but teich the magistrate how it suld be exercisit according the word.

Baillie's letter is remarkably graphic, and considerably interesting. Speaking of the deliberations of the Westminster Assēmbly respecting a scriptural warrant for ruling Elders, he says, with great naïvete, "This is a point of high consequence, and upon no other we expect so great difficulty, except alone on Independencie, wherewith we purpose not to meddle in haste, till it please God to advance our armie, which we expect will much assist our arguments." Alas! if Independency cannot be opposed but by arguments, assisted by the army, then Independency is great and will prevail.

We beg cordially to recommend Professor Robinson's work, which contains a great deal that is well adapted to the times and to the situation of our own Church in Canada.

THE FAMILY TREASURY OF SABBATH READING; a *Monthly Serial*, issued in *Weekly Parts*. Edited by the REV. ANDREW CAMERON. Large 8vo. pp., weekly, 16. Edinburgh: Thomas Nelson & Sons. Toronto: James Campbell.

This is a new periodical, or rather an old one under a new title, and by new Publishers. The *Christian Treasury*, under the editorship of Mr. Cameron, had, for a number of years, a very extensive circulation and enjoyed a high reputation; and the work before us bears to it a great resemblance, though many eminent persons declare that they consider an improvement in many respects to have taken place. One of the best recommendations which can be given it, we suppose, is, that it will be very much what the other was. It consists of a great variety of pieces, partly original and partly selected, all orthodox and sound, breathing a catholic and kindly spirit, and aiming at the promotion of personal and practical religion. It is

beautifully printed on excellent British paper, and is likely to meet with a very large and favourable reception among the evangelical classes of various denominations. We cordially wish it abundant success. It is admirably calculated to counteract, and supersede, a great deal of the worthless and pernicious periodical literature so prevalent in this country.

Missionary Intelligence.

OLD CALABAR.

It appears that tranquillity, after the death of the King, has been restored and no life has been taken. His son is styled "Eyo Honesty Ita," *i. e.* Eyo Honesty the third. His conduct has excited great admiration, and, writing to Mr. Waddell, he earnestly requests the prayers of the Church in Scotland on his behalf. Mr. Baillie is endeavouring to form a station at Ikorofiong, which will be the fifth in that region; the situation is regarded as exceedingly favourable, and the people seem desirous of instruction, many of the young both bond and free, being very anxious to be taught to read.

ALGIERS.

The disposition to inquire after truth, formerly referred to, as having manifested itself among Jews, is still prevailing. The Rev. Benjamin Weiss has had visits from bands of Rabbis, and young men continue coming to him for instruction. He has obtained a schoolmaster, and has opened a School. The following is an extract from a letter of his relating to a visit from a rich merchant from Constantine:

"Nov. 23.—A very intelligent, and what may be called a far advanced Israelite, visited me to-day. He is a rich merchant at Constantine, and came here, in the way of business, for perhaps a few months' stay. At the very outset of our intercourse, he professed not to have come out of curiosity, but in order to have an earnest religious discussion. On the very first occasion the Talmud was mentioned, he said that on that point he quite agreed with me, and can say without hesitation that the Talmudical Rabbis did more mischief unto his nation than all their bitterest enemies of the Gentiles; the former having plunged them into superstition, false doctrine, and moral degradation; that our field, therefore, was the Bible alone, and our subject for discussion the question, "Has the promised Messiah already come, or is he yet to come?" Upon which I invited him to forget for a while that we live in the 19th century, and to suppose that we live at the time of the prophet Malachi, or a generation later than his ministry and last Old Testament oracles. In this supposition, we opened the Bible, and examined that prophet's message with regard to the sudden appearance of the Covenant Angel in his temple; comparing this with one prophecy of Haggai, and another of Zechariah; and then I said, "Remember now that we are supposed to live during the second temple; and what would you think of the man that would maintain, that these explicit and clear prophecies regarding the coming (and that very soon, and in the same temple) of the Messiah must be flung to a distant future of more than 2000 years?" After a good while of serious thought and hesitation, he said, that certainly, as a citizen of ancient Jerusalem during the second temple, he would have called the supposed individual a *madman* or *infidel*, as they were then obliged to hope that Messiah would soon come; but seeing that (in his opinion) he has not come yet, the Jews were therefore obliged to think that either were those oracles misinterpreted by their fathers during the second temple (for he cannot deny that then Messiah's appearance was expected daily), or that his coming was delayed because of Israel's sin.

"The very nature of our subject under discussion led us to consider Daniel's oracle of the *seventy weeks*; and here he wanted unexceptionable proofs that every one of these weeks was composed of *seven years*, and not of ten, of twenty, or any other number. External proofs, by comparing it with other passages (as that regarding the jubilee period, composed of seven times seven years, etc.), would not satisfy him as conclusive enough, and he must have internal proofs. Internal proofs—Daniel engaged in prayer and supplication, first, for the restoration of the then destroyed Jerusalem; and, second, for a full pardon of the sins of his nation. Both requests are granted to him, and the angel tells him that the first (*i. e.*, the rebuilding of Jerusalem) was to take place after a period of *seven weeks*, and that the second (*i. e.* to "finish transgression, and make an end of sin") was to take place by Messiah's expiatory death, after another period of sixty-two weeks, and during the last of the last week of the seventy. Now is the question, Was, or was not, Jerusalem rebuilt after Daniel's prayer, and according to the angel's promise? If it was (as no one can deny), then we must see at what time, and consequently of how many years each of these *weeks* was composed. This part of the subject being clear as daylight, we can safely and boldly go on to make a simple addition of the other sixty-two weeks, and see how many years after the rebuilding of Jerusalem Messiah was to come, according to the oracle.

"If to convince a man of the exact interpretation of some Messianic prophecies would constitute conversion, the work would have been done; as he confessed himself satisfied, yea, well pleased with the interpretation, and astonished at the force of the passage. Ah! but the Holy Spirit must first convince a man of sin, and then bring him to the cross to see Christ suffer and die for his sins, yea and rise again for his justification; and this part of the work no missionary, yea, and no archangel, can perform. O may he do it who alone can do it! My welcome visitor promised to endeavour and profit as much as possible by his visit to Algeria; and I promised him to do all in my power in the way of leading him in as far as it is given to man to instruct and lead another, and exhorted him to seek by ardent prayer to obtain the rest directly from the Lord."

MISSIONARIES IN INDIA.

The English Church Missionary *Intelligencer* for January, gives a table of languages and Missionaries in India, making the whole number of Missionaries 493. The February *Intelligencer* states, that in that number are included the native ministers, and says, "We should have been glad to have enumerated separately the Missionaries actually sent out from Protestant lands, as an accurate gauge of the real amount of Missionary zeal put forth on behalf of heathen India; but the adoption, in several cases, of English names by native converts, and the absence of any distinction in many returns between natives of India and those of Europe, together with other reasons, make such a statement impossible. Considerable investigation, however, serves to show that the number of native and country-born ordained ministers is somewhere between 80 and 100. So that there are not, in round numbers, more than 400 ordained Missionaries, sent forth from all the Protestant Churches of Europe and America, at present laboring amongst the 181,000,000 of India and Ceylon; or little more than one missionary to every half million of the population."

Ecclesiastical Notices.

U. P. PRESBYTERY OF LONDON.

This Presbytery held its usual quarterly meeting, at London, on Tuesday the 5th of April. Nothing of much public importance was transacted. A considerable part of the time and attention of the Presbytery was taken up with certain communications from the congregation of Detroit. These were of so dis-

agreeable a nature, as to lead to the necessity of a Committee being appointed to visit that congregation, and report to the next meeting of Presbytery, to be held on the first Wednesday of May. At present it is not necessary to say any thing further upon the subject.

The letter of Mr. T. J. Scott, left lying on the table at last meeting, was again read, together with another received from that gentleman, since that time, in which he disclaimed charging the writer of the report complained of, with wilful falsehood, but simply with accidental and unintentional mistake. The Presbytery declined to receive those documents, on the ground that it was in no way responsible for anonymous communications to the Magazine, and because that if Mr. Scott, or any other person felt himself aggrieved by the Magazine, it was from the Magazine that redress was to be sought. At the same time the Presbytery put it upon the Minutes, that if Mr. Scott had any charge against any Member of Presbytery, it would be necessary for him to mention the name of the individual, and to specify the charges, when the Presbytery would afford him every facility for prosecuting the same. There was some reference made to the letter of this gentleman, which appeared in the March number of the Magazine, in which various reflections and insinuations were thrown out against the Presbytery, or some of its members, as "attacking" the writer, (for unless an attack had been made at the Presbytery, your correspondent could not have "renewed" the "attack") and about some proceedings which if made known would be very discreditable to the Presbytery, but as that letter sufficiently answered itself, it was allowed to drop. As regards Mr. Scott and your correspondent very little need be added. The "falsities" charged, resolve themselves it seems into "unintentional mistakes;" and even "mistakes," have not yet been proved, though surely even your correspondent would be willing to have such mistakes "corrected." Does Mr. Scott not see that, apart from any testimony on the subject, the very refusal of the Presbytery to make a minute on the matter, involved condemnation, for if it did not, then, it was the bounden duty of the Presbytery, to declare that it approved of his course of conduct and adopted his principles?

Mr. Scott says he could "reveal the secret of the ammosity which inspires the report of your correspondent," and which he says in another place has rendered him "oblivious of facts;"—"Your correspondent" says *that* is a grave charge;" and calls upon Mr. S. to "reveal that secret" not more in defence of himself than in simple justice to another. The imputation of bad motives is always very unseemly, and especially with men professing to be followers of Christ. Let Mr. Scott shew even a shadow of reason for the charge he has made, or let him acknowledge that the charge is without foundation. It is to be hoped that Mr. S. is now ashamed of his curious production, which in justice, but at the same time, in somewhat cruel kindness, was published in the Magazine.

It is a pity that conversational fireside remarks should be dragged into print under the convenient name of that "experienced Minister Mr.——." The remark attributed to that respected individual might very properly be styled *calumnious*, but as a "falsity" can resolve itself into an "unintentional mistake" the "running down" may become something very harmless.

Perhaps it may just be added that surely Mr. S. must have been a very inattentive hearer, or the father and "priest," very remiss in the discharge of his duty, in that family in which a person could reside for months, and years, in "total ignorance" of all that would give speciality to "family prayers."

It is quite absurd to say that no member of a Church Court has a right to report and make remarks upon, the proceedings of such a Court. The Presbytery of London gave no promise "to throw the shield of their protection over" Mr. T. J. Scott, except furnishing him with an extract of their Minutes and allowing him to use these as he saw fit; and all that was contained in the "report was perfectly eompatible with the decision of the Presbytery, in as much as while the latter recommended the cultivation of "sound speech" which cannot be condemned; the

former merely hinted at the beauty of modesty, especially in the young and inexperienced.*

An overture to the Synod in favour of opening up friendly intercourse with the United Presbyterian Church of North America, was adopted, and the Rev. Messrs. Skinner and Inglis, with Mr. James Fraser, Elder, appointed to support it at the Synod.

An intimation from the Secretary of the Mission Committee, to the effect that it was intended to recommend to the Synod, the discontinuance of the services of Mr. James Fraser, as catechist, was read, and it was resolved that such a recommendation should meet with the strongest opposition from the Presbytery.

Exercises were appointed to the Students within the bounds of the Presbytery; to be received, either at next meeting, or in July.

Various other matters were disposed of and the Presbytery was closed in the usual way;—to meet again at London on the first Wednesday of May, at 11, A.M.

JOINT MEETING OF THE LONDON PRESBYTERIES OF THE FREE AND UNITED PRESBYTERIAN CHURCHES.

According to an agreement made six months ago, these two bodies held a joint meeting in the United Presbyterian Church London, on Wednesday the 6th of April, for friendly conference and prayer, in reference to the proposed Union of the two Churches. The Rev. Mr. Macpherson, of Williams, was called to the chair. After singing the 133d Psalm, prayer was offered by the Rev. Jas. Skinner, and the Chairman read the 17th Chapter of the Gospel according to John.

A free conversation was then engaged in, for about an hour, in which the Chairman, Messrs. Skinner (London), Fraser (Thamesville), Ross (Brucefield), Proudfoot (London), Young (St. Thomas), Ferguson (Loto), Hamilton (Downie), and some others, took part. The meeting was a very friendly and pleasant one; and it was suggested that other Presbyteries might get the hint to go and do likewise.

Before separating, it was agreed that whatever action might be taken by the Synods in June, another such meeting should be held by the Presbyteries, at their next ordinary meeting in July; one of the friends present remarking that if the decisions of the Supreme Courts were unfavourable to Union, there would only be the greater necessity for their meeting to "bind up each others wounds."

Such meetings are greatly conducive to the end desired, were it in no way but in bringing people together, letting them look one another in the face, affording them opportunity for social worship, and friendly individual intercourse, as well as for calmly and frankly stating their different opinions, so as actually to know wherein they agree and wherein they differ.—*Communicated.*

U. P. PRESBYTERY OF HURON.

Presbytery met at Brucefield on the 5th of April. A Report, by Mr. John Scott, Preacher, of service within the bounds of Presbytery, thus supplying the omission noticed at last meeting, was read and approved.

A letter was then read from the Convener of the Home Mission Committee, acknowledging the Presbyterial report, and assuring the Presbytery that no stipend would be paid to Preachers failing to comply with the law of Synod enjoining the furnishing* of reports to the respective Presbyteries of labours within their bounds. A letter was then read from the Clerk of London Presbytery, notifying the admission of the Rev. Alexander Shand, by testimonial from the Presbytery of Alleghany City. After some conversation the following motion was unanimously agreed to:—That this Presbytery having considerable reason for believing that the said Mr. Shand holds Pro-Slavery opinions, and considering that such opinions

* This affair has occupied much more of our space than has been at all agreeable to ourselves, or, we believe, to the generality of our readers. If Mr. Scott consider a reply necessary, it will be inserted; and then, so far as we are concerned, the altercation must close.—Ed.

render the holder of them entirely and absolutely inadmissible as a Preacher or Minister in this Church, begs very decidedly to enter its protest against his admission, unless it be made clear to the London Presbytery that Mr. Shand has made himself greatly misunderstood, and is wholly free in this matter. The Clerk was instructed to transmit forthwith this Resolution for the guidance of their brethren in the London Presbytery.

A communication from the Convener of the Self-sustentation Committee was read, calling the attention of Presbytery to the Resolutions of Synod, enjoining the organization of Missionary Societies in the various Congregations, and requesting to be informed how far Congregations within the bounds of Presbytery had complied with said Resolutions. At the same time suggesting the propriety of Presbyteries making enquiry whether the annual collections ordered by Synod have been made in all the Congregations. After a lengthened conversation, the Clerk was instructed to furnish the required information:

A communication was then read from the Clerk of Flamboro' Presbytery, notifying the admission of the Rev. James Howie, by various testimonials from the Parent Church in Scotland. It was unanimously agreed to concur with this admission. A report of Mr. Howie's labours within the bounds of Presbytery was then read and approved. The abundance of labour evidenced in this report was the subject of gratifying remark. No less than eight public services in one week. This promises well for Mr. Howie's efficiency and success in our Canadian field.

A petition was laid on the table of Presbytery signed by 33 heads of families residing in the Townships of Howick and Minto, requesting the continuation of Sermon, at the same time expressing their gratitude for the supply already given to relieve their spiritual destitution. Agreed to grant the prayer of their petition, and instructed the Clerk in communicating this compliance with their request, to remind the petitioners of the desirableness of their meeting together on the Sabbath for mutual prayer and edification on such days as they are deprived of the services of Preachers; and also the duty of contributing for the support of Gospel ordinances, "according as God hath prospered them." Appointed next meeting of Presbytery to be held at Brucefield, on the first Tuesday in July, at 11 o'clock, A. M.—*Communicated.*

U. P. PRESBYTERY OF WELLINGTON.

This Presbytery met in Guelph on the 5th of April, Mr. James reported that he had gone to Esquesing and preached to the congregation there vacant on the last sabbath of February, and given such instructions and suggestions as he thought suitable in the circumstances. The Clerk reported that he had furnished Mr. Caldwell with a certificate of ministerial character and standing. A letter was read from Mr. Proudfoot intimating that the Presbytery of London had received Mr. Shand to probation, and one from Mr. Porteous to the effect that Mr. Howie having laid before the Presbytery of Flamborough, certificates of license, and character had been received. Mr. Robert Hume, fourth year student of Divinity was then heard and examined on the following subjects assigned him as trials for license, viz: "Thesis on the Divine Personality of the Holy Ghost," a popular sermon on the text, "Look unto me and be ye saved all the ends of

the earth," a lecture on Matthew xxv. 14-30, an exercise with additions on 1st Peter iii, 18 22, on the Book of Hosea in Hebrew, and the corresponding portion of the Septuagint in Greek, for Church History from the eleventh to the fifteenth centuries, and on Dick's Lectures on Theology from the fifty-fourth to the seventy-fifth. Each part of the exercises having been sustained separately the whole was, on a regular vote, unanimously sustained. The Presbytery after the transaction of some other business, agreed to meet again on the 19th of April and license Mr. Hume. On that day, accordingly, they met, and after answering satisfactorily the questions of the Formula, prayer was engaged in by the Moderator, in the course of which Mr. Hume was licensed and authorized to preach the gospel of Christ, as a Probationer in the United Presbyterian Church, and the Clerk of Presbytery was instructed to furnish him with a certificate of license.—*Com.*

NEWTON AND NEWCASTLE.

The U. P. Congregations of these places have divided their Funds for Missionary and Benevolent Purposes as follows:

Newton.

Synod Mission Fund	\$90.00
Durham Presbytery Mission Fund	20.00
Theological Institute.....	20.00
Do. Library.....	4.00
Synod Fund.....	8.00
French Canadian Missions	6.00
Tract Society.....	6.00

\$154.00

Newcastle.

Synod Mission Fund	\$20.00
Durham Presbytery Mission Fund	12.62
Theological Institute.....	4.00
Synod Fund.....	4.00

\$40.62

U. P. PRESBYTERY OF BRANT.

The Presbytery met in Blandford, on the 26th of January, for the settlement of Mr. Wm. Robertson, probationer, over that congregation. The Rev. Messrs. Drummond, Rogers and Stevenson conducted the public services connected with the ordination. In connection with this a social meeting of a very pleasing and profitable kind was held on the evening of the same day, as a congregational welcome to their newly ordained minister. Mr. Robertson has been settled over a wide and important field, and we hope that he will be long spared to labour acceptably and successfully in it.

This presbytery met again on the 5th of April, when a letter was read from Rev. Gilbert Tweedie, declining to accept the call from the Congregations of Norwich and Burford, also another of a similar purport from Mr. John Scott, probationer, in regard to the Congregation of Mount Pleasant.—*Communicated.*

U. P. DIVINITY HALL.

The Annual Session was closed on Thursday, 14th April. A meeting was held in Gould Street Church, in the evening, the Rev. Alex. Kennedy in the Chair. Of the Synod's Committee on Theological Education there were present, together with the Chairman and the Professor, the Rev. Messrs. Thornton, Dick, and Torrance. After singing, the

Rev. Mr. Dick led in prayer. A concluding lecture was read by Dr. Taylor, and an address delivered by Mr. Thornton. The Chairman also gave a short address. Mr. Torrance offered up prayer and the meeting was closed by singing and the benediction.—The number of Students who had attended was fourteen, of whom four have completed their course. Three who attended during the preceding session, and whose course is not yet finished were this year absent.—We venture to add, that it is exceedingly desirable that the regulations of Synod respecting the superintendence of Students should be strictly and punctiliously complied with. It is surely a mistake to suppose that the anxiety to obtain students is so intense, that they will be taken on any terms whatsoever. The Synod, we believe, has made the conditions as low, as in conscience it can, and students are certainly very much wanted; but if these low conditions cannot be met, the least of evils ought doubtless to be preferred. Of the students who attended last session, a number, it is well known, are of a very superior order. Next session will D. V., be opened on the third Tuesday of October.

KINGSTON—QUEEN'S COLLEGE.

The *Presbyterian* announces that during last Session the number of students attending College was 137. Of these, 73 were Students in Medicine, 54 in Arts, and 10 in Theology. The Junior class, consisting of 31, was the largest that ever met in the College.

LOWDEN FUND.

The Treasurer acknowledges having received the following donations since last Report. From Madrid, additional, per Rev. Mr. Morrison, \$4 50. From Tilbury, per Rev. Mr. Waddell, \$2 00. From Paris, per H. Finlayson, Esq., \$36 50.

U. P. PROBATIONERS AND VACANCIES IN SCOTLAND.

The *U. P. Magazine* (Edinburgh) for April exhibits a list of Probationers amounting to 81, and of vacancies, including second charges, amounting to 29. In our last number there was a list of 9 Probationers for 24 vacancies. Observe the difference between Scotland and Canada, and be sure that there is a reason for everything.

VICTORIA, AUSTRALIA.—UNION.

It is well known that, for a length of time, efforts toward union among all the Presbyterians in the colony have been made, with considerable prospects of success. The following report, from the *Melbourne Christian Times*, shows that there is now every probability of the union being speedily consummated, if indeed it have not already taken place.

We have formerly intimated, that we decidedly prefer the Basis proposed in Nova Scotia, to that adopted by the Joint Committee of the two Churches in Canada; and we now declare that, in our humble opinion, the Australian Basis is incomparably the best of the three. The chief amendments which it seems to us to require are such, as those favorable to the Canadian Basis, we should think, might readily admit. First we should strike out the Second Book of Discipline which probably not one minister in ten, nor one private member in a hundred, has ever seen or ever will see, which contains nothing in point of doctrine that is not sufficiently provided for in the Confession, which relates very much to a state of things that has passed away, which contains some rules to which neither of the Churches adheres, and which, we may add, is, with respect to the power of the civil magistrate in matters of religion, no better than the Confession, and can scarcely be worse. We should prefer also giving such a subordinate place to the Form of Church Government and the Directory for Public Worship as is assigned to them in the Canadian Basis. We do not know any Presbyterian Church in which these documents are strictly followed. Dr. Robert Lee, is defending his innovations and baffling the Established Presbytery of Edinburgh just by falling back on the Directory and Form. After such a Basis as the Australian one has been exhibited, we cannot believe that the Canadian article will be adopted by the Synods. The spirit and tendency of the age reclaim against it.

MEETING OF ESTABLISHED CHURCH SYNOD.

The annual meeting of the Established Church Synod was held on the 1st December, and continued until the evening of the 3rd December. There was a large number of ministers, elders, and others, in attendance. Concerning union, nothing definite was arrived at at this meeting. The committee, in whose hands it has been for a considerable time, was re-appointed. An anxious desire for it was expressed by all the members, and considerable satisfaction felt when stated by several influential members that their belief was it would soon be effected. It being understood that the Synod of the Free Church was to meet on the 7th December, it was resolved to adjourn until the 8th, with a view to conference with that body on the subject of union, and until then further consideration of it was postponed.

The Court resumed, in terms of adjournment, on December 8th, and proceeded to the consideration of the subject of union with the other Presbyterian bodies. Mr. Hetherington, as convener of the Union Committee, reported that the committee had had a meeting for conference with the Union Committee of the Free Church, on Monday last, when he had proposed that, inasmuch as the Basis formerly agreed on by the two churches had failed to secure the object sought, a new and simple basis of union should be substituted. The basis which he would accordingly propose was as follows:—

“We, the undersigned ministers and elders of the Synod of Victoria, the Free Presbyterian Synod of Victoria, and the United Presbyterian Synod of Victoria, having resolved, after long and prayerful deliberation, to unite together in one Synod, and in one Church—do now, in the name of the Lord Jesus Christ, and with solemn prayer for his guidance and blessing, unite in one Synod to be called The Presbyterian Church of Victoria, and resolve and determine that the following be the fundamental principles and articles of this union, and be subscribed by each of the members of the New Synod:—

“1. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formularies of this Church.

"2. That inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards, in relation to the power and duty of the civil magistrate in matters of religion, the office-bearers of the Church, in subscribing the standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views inconsistent with the liberty of personal conscience, or the right of private judgment.

"3. That this Synod asserts for itself a separate and independent character and position as a Church; possesses supreme jurisdiction over its subordinate judicatories, and congregations, and people; and will receive all ministers and preachers from other Presbyterian Churches applying for admission on an equal footing, who shall thereupon become subject to its authority alone."

The Synod, after full consideration of the articles of union submitted by Mr. Hetherington, unanimously adopted them, and instructed him to transmit a copy of them to the Convener of the Union Committee of the Free Church, with a request that it might be submitted by him to his Synod at its present meeting, and intimated that, should the substitution be accepted, the Synod was desirous that the two Synods should meet for conference on the subject as early as possible. The Synod adjourned till seven o'clock.

On resuming at seven o'clock, it was announced that the Free Synod had favourably received the communication from the Synod on the subject of union, and was desirous that the two Synods should meet in Chalmers' Church for conference.

At eight o'clock the Synod assembled, proceeded to Chalmers' Church. Dr. Cairns was called to the chair, and opened the meeting with prayer. Mr. Hetherington read the Basis that had been proposed by the Synod of Victoria, in room of the articles previously agreed on, and stated some of the reasons that had influenced the Synod in making that proposal. Mr. Tait read the minute of the Free Church deliverance on this matter, setting forth the approval by that Church of the terms proposed, and their resolution to consult the congregations of the body, with a view to their adoption. Various ministers expressed their cordial concurrence, and a committee was appointed to further the movement. It was resolved to meet again in conference on the first Wednesday of February 1859.

SYNOD OF THE FREE PRESBYTERIAN CHURCH.

This Synod met on the 7th December, when the subject of union with the Synod of Victoria and the United Presbyterian Church was taken into consideration. It appeared that the Synod of Victoria had experienced considerable difficulty with some of their congregations on account of the articles composing the Basis of union, and they suggested, as a reasonable way of composing all differences, that the Basis should consist of the Confession of Faith, the Catechisms, the Second Book of Discipline, the venerable standards of all Scottish Presbyterian Churches. The Synod seemed well pleased with the suggested change but resolved that no decision could be come to on so important a subject until the congregations should have an opportunity of expressing their sentiments.

A conference took place in the evening of the 5th December, largely attended by ministers and elders of the different Presbyterian bodies in the colony, with a view to expedite the union of all parties into one Church and be designated the Presbyterian Church of Victoria. There was great cordiality among the members of conference, and a perfect unanimity in approving of the proposed Basis of union; and a resolution to consummate the union of the churches on that broad and simple ground, provided the congregations concur.

The Rev. J. Tait, of Geelong, read a report of his proceedings in Scotland, to which country he had been sent on deputation along with the Rev. Dr. Mackay, to the General Assembly of the Free Church of Scotland. The report was heard with the most earnest attention and was full of interesting details of his intercourse with the leading ministers and laymen of the Free Church, of the cordial desire of all parties in the General Assembly to promote the healing of divisions in the colony, and the union of the different branches of the Presbyterian Church on such principles as had been already agreed upon.

UNITED PRESBYTERIAN SYNOD OF AUSTRALIA.

This Synod met on the 9th Decéber.

The Rev. John Cooper, the Moderator, stated that a new Basis of union among the Presbyterians of the colony would be brought under the consideration of the Synod. This Basis he would now read. Having done so, he called upon the members of Synod to express their opinions severally thereon.

The Rev. James Ballantyne expressed his approval of the new Basis, and remarked that its simplicity, comprehensiveness, and definiteness, left nothing to be desired. He rejoiced in the prospect which might now be reasonably entertained of the speedy consummation of the union.

The Rev. Wm. Jarrett, the Rev. John Ballantyne, the Moderator, and the elders present, expressed a similar opinion. It was thought that a few verbal alterations might probably be necessary, but these would in no wise interfere with the principle of the union.

After deliberation, it was unanimously agreed—"That this Synod expresses its satisfaction with the articles of the Basis of the union generally, and agrees to remit the same to the sessions and congregations under their care for consideration. And further that this Synod agrees to meet on the first Tuesday of February 1859, to hear the reports of the congregations, and take final action thereon."

The Synod thereafter proceeded to the consideration of some other business.

Gleanings.

THE LONDON CITY MISSION.

This important society, founded twenty-four years ago by David Nasmith, a poor Scotchman, has now 350 missionaries, who last year paid 1,618,277 visits, and distributed 4,879 copies of the Scriptures and 2,352,544 tracts; they held 30,836 in-door meetings and Bible classes, and 4,156 open-air services. As the result of their labors, 792 converts united with the church, 176 backsliders were restored to church-fellowship, 447 families commenced family worship, 140 shops were closed on the Sabbath, 741 drunkards were reclaimed, 12,067 were induced to attend ragged, common, or Sabbath-schools, 555 females were rescued from vice, and 3,078 adults were induced to attend public worship. They found 16,980 families without the Scriptures.

THE WORK OF THE MINISTRY FULL EMPLOYMENT.

"He who does these two things, preaching and praying, with their necessary adjuncts, faithfully and fully, both in public and in private, will have no need of additional employment. None of us, without presumption, can expect to do more than was done by the apostles. And if they could not combine the tasks of serving tables and of preaching Christ; if they devolved the blessed work of charity on others, that they might be wholly given to their spiritual labors; we have small encouragement to hope that our versatility and busy zeal will ever solve the problem which to them remained insoluble; the problem, old but ever new, of doing everything at once, which is continually tempting the ambition and the vanity of christians and of christian ministers, and under the delusive hope of doing more for God, and for the church, and for the souls of men, too often leaving them to the disgrace of doing little, or the guilt of doing nothing. From a prospect so discouraging the best relief is that afforded by the language and the conduct of the Twelve, on the occasion so repeatedly referred to (Acts vi. 4). The example there held forth is admirably suited both to kindle hope and regulate exertion. On the one hand, the great business of the ministry is here presented; on the other, it is shown to be sufficient to engross their highest powers and their best affections, and to occupy their whole time till the end of life. Let this then be their principle, their maxim, and their watchword. Let them be prepared to say, without a murmur or misgiving, if others can combine this work with secular employments, or with intellectual and literary labor not directly bearing on it, let

them do so. If some can conscientiously prefer the secular or charitable aspects of the work itself, without impugning their sincerity, or sitting for a moment in censorious judgment on their acts or motives, we say, let them do so. To their own Master let them stand or fall. Let others, better than ourselves, do as they will, or as they can, or as they must. But we (let those whom we are now advising say) but we, knowing our own infirmities, would rather cling to apostolical example, and on that ground, if no other, 'we will give ourselves continually to prayer, and to the ministry of the word.'—*Biblical Repertory*,

MISSIONARY ANIMALS AND FRUITS.

In the last printed Annual Report of the English Church Missionary Society may be found many entries of contributions really earned by animals. From among such notices, we take at random the following:—

Missionary Bees,.....	£1	1	0
Bees in a Vicarage garden,.....	0	14	3
Collected by Bees,.....	3	19	0
Sale of Poultry,.....	0	7	0
Missionary Hen,.....	0	11	0
Sale of Milk,.....	0	12	6
Honey and Wax,.....	0	9	7

Then there is a mention of missionary pigs, poultry, and even of a cow.

But not only do live-stock help the funds; the fruits of the earth contribute their part also, and so bring forth fruit in a double sense. The gooseberry tree mentioned below has been most fruitful for many years. Every year, for a long time past, the Society has had the benefit of its well-laden boughs, and it is not going too far to say that from that gooseberry tree as much as fifty pounds, in all, has been realized for the Society.

Missionary Walnut Tree,.....	£1	10	0
Sale of Acorns,.....	1	5	6
“ Flower Seeds,.....	1	15	10
“ Apples and Pears,.....	4	11	0
“ Sweet Peas,.....	1	12	2
Gooseberry Tree,.....	0	14	3
Missionary Flowers,.....	1	12	0
First coomb of Corn sold,.....	1	10	0
Grain of Mustard Seed,.....	2	16	4

Some entries rather puzzle one. We have money from “a Parsonage Mangle;” eleven shillings comes out of “Missionary Kettle;” “a silver Cow” yields 1*l.* 4*s.*; “an Organ Box” 1*l.*; and some “Chinese Pigs,” (what can they be?) 15*s.* Children also may learn an example from the “Sale of Dolls’ Clothes,” 16*s.* 7*d.*, and “Worsted Jugs,” 2*l.* 7*s.*

Other entries are affecting. We have a “Poor Woman’s Offering on her 70th birth-day,” of 1*l.*, and “Sale of old Mourning Rings,” 1*l.* 8*s.*

Not many years ago, a poor old woman came to the Church Missionary House, London, and gave in a very small parcel, saying it was her “Offering for North-west America.” What do you think it contained? Think of the poor woman mentioned in the Gospel, and her two mites, and you will not be far wrong—just seven farthings, and a few thimbles and needles for her red sisters in the snowy north. She doubtless did what she could.—*Juv. Instructor*.

LUTHER’S PRAYER FOR MELANCTHON.

On a certain occasion a message was sent to Luther to inform him that Melancthon was dying. He at once hastened to his sick bed, and found him presenting the usual premonitory symptoms of death. He mournfully bent over him; and, sobbing, gave utterance to a sorrowful exclamation. He roused Melancthon from his stupor—he looked into the face of Luther, and said, “Oh, Luther, is this you? Why don’t you let me depart in peace?” “We can’t spare you yet, Philip,” was the reply. And turning round, he threw himself upon his knees, and wrestled with God for his recovery for upwards of an hour. He went from his knees to the bed, and took his friend by the hand. Again he said, “Dear Luther, why don’t

you let me depart in peace?" "No, no, Philip, we cannot spare you yet," was the reply. He then ordered some soup, and when pressed to take it he declined, again saying, "Dear Luther, why will you not let me go home and be at rest?" "We cannot spare you yet, Philip," was the reply. He then added, "Philip, take this soup, or I will excommunicate you." He took the soup; he commenced to grow better; he soon regained his wonted health, and labored for years afterwards, in the cause of the Reformation. And when Luther returned home, he said to his wife with joy, "God gave me my brother Melancthon back in direct answer to prayer."

ARCHBISHOP LEIGHTON.

If asked, what work comes nearest to the Scriptures? we would answer, though with some consideration, and consequently hesitation, The writings of Leighton. He has not the fervid genius, nor the commanding views of Gospel truth, which Luther possessed; nor the clear and philosophic understanding of Calvin; nor that peculiar solemnity of Howe, which places the reader upon the verge of eternity; but he has a portion of all the excellencies of the most eminent men, and a very deep infusion of the Christian spirit peculiarly his own. The character of his writings is eminently heavenly and catholic; and these two qualities go together and influence each other. There are no sects or denominations in heaven.

There are some things that require explanation about Leighton, in order fully to harmonize his life, his mind, and his writings. His father stands in great opposition to both his sons; and this must be attributed partly to a principle of revulsion. After making every allowance, it seems strange and still unaccountable, that Leighton should join the party that so persecuted and savagely mutilated his father.* The fierce dogmatism of his father may have inclined the son to mysticism; of which there are strong indications in a short paper, "Rules and Instructions for a Holy Life," (if it be Leighton's, for it is unworthy of him,) and but a slight tinge in his better writings. The first sentence of the Commentary on St. Peter might throw some light upon the workings of Leighton's mind. "The grace of God in the heart of man is a tender plant in a strange, unkindly soil," &c. Religion, with Leighton as with others, was an exotic, and generally under glass. But we have a double task to perform; first, to protect it from unkindly blasts; and, secondly, to acclimate it and give it a hardier character and an out-of-door existence. It was in this part of religious culture that Leighton most failed. His piety seemed too much confined to his closet, and did not sufficiently encounter the ruder influences of the world.

Though latterly an Episcopalian, more, however, from compliance than choice, there was nothing hierarchical or priestly in Leighton's views; he saw clearly there can be no priest without a sacrifice, and as there is but one abiding sacrifice, the great Atonement, so there is but one abiding priest, the Lord Jesus Christ. Through their union with Christ, all His people are kings and priests also. There remains, therefore, among them the sole distinction of the teachers and the taught. But that distinction does not divide them into clergy and laity. "All believers," says the Archbishop, "are His clergy; and as they are His portion, so He is theirs;" in other words, clergy and laity are identical. All believers are God's people, or His laity; and all His people, or laity, are the lot of His inheritance, or His clergy. Leighton is most distant from anything of the spirit of a caste; he felt that all believers are one brotherhood through the Lord Jesus, and that by His death every wall of partition has been taken away.

None have more clearly seen or strongly urged, that holiness and happiness are identical; and that conformity to the Divine character is the sum and end of religion. God must reign; but if He reign without us, and do not reign in us, our wills must be crushed by the Divine will; and we must ever be unhappy till we be conformed to Him.—*Douglas of Cavers.*

INNOVATIONS IN THE CHURCH OF SCOTLAND.

The following is from the *Biblical Repertory* for January. The case of Dr. Lee, we may mention, is before the Presbytery of Edinburgh. The Doctor main-

* See Canadian U. P. Magazine for 1853, page 315.

tains that he adheres to the Directory, and that his opponents do not. We may take the opportunity of saying that the January No. of the *Repertory* is an exceedingly interesting one. Our readers are doubtless aware of the ability with which this Periodical is conducted. Dr. Charles Hodge, of Princeton, is Editor, and it needs no recommendation from us:—

“The old Greyfriars Church in Edinburgh, where the National Covenant was signed in 1638, and which has ever since been visited by strangers, as the monument of that event and those connected with it, has been lately turned into a modern gothic structure, full of painted windows, without gallery or pulpit, with a platform something like an altar, written prayers, responses, kneeling at prayer, and standing up at praise, *the service in the forenoon almost wholly devotional, the sermon, which has hitherto occupied so prominent a place in Scottish worship, being reserved for the afternoon*; all which is understood by Dr. Robert Lee, the pastor, to be strictly in accordance with ‘the spirit of the Westminster Directory’!

Obituary.

MR. ALEX. BRAID, HAMILTON.

[The following notice appeared in another Periodical. We insert it at the request of its author. Mr. Braid, we believe, was a native of Haddington, Scotland.]

Among the sufferers by the late Railway disaster on the morning of Saturday, the 19th March, was Mr. Alexander Braid, who was killed instantaneously while conversing with a friend. Mr. Braid came to Hamilton little more than two years ago from Manchester, England, to take charge of a department in connection with the Great Western Railroad. But short as his residence amongst us has been, he will be greatly missed and deeply mourned. Upright in principle, benevolent in disposition, affable in manners, he rapidly gained many friends, whom his fine social qualities and high moral worth failed not to retain. In all the relations of private life, as husband, parent, friend, he was greatly endeared; and in all his intercourse, affectionate, considerate and indulgent; able to counsel—ready to sympathize, and ever willing to aid—he was as extensively and unostentatiously useful as he was universally respected. In early youth he gave himself to the Lord and through life maintained a most consistent christian character; and in the United Presbyterian Church to which he belonged, and to which he was warmly attached, he was an useful and an honored member. He was for many years an Elder in the Church at home, and soon after his arrival here, was elected to the same office; and few perform the duties of that sacred calling with more punctuality and conscientious fidelity than did he. And rare indeed was the happy combination of natural endowments—varied attainments and christian experience which so eminently qualified him for such a position. His temper equable and pleasant, his judgment clear and decided, his utterance ready and appropriate, his experience deep and varied, and his piety unfeigned and undoubted, he was both esteemed and beloved by his brethren; and his removal has left a blank which will not soon be filled. His interest in all that pertains to the prosperity of the Church was deep, earnest, and practical; his conduct towards the young, tender and self-denying. He was Superintendent of the Sabbath School, where he labored unweariedly and hopefully to “feed the lambs” and to bring them to the fold of the Redeemer; so that the congregation of which he was both an ornament and a servant, and his family of which he was both head and stay, mourn his departure and feel their heavy loss, but have good grounds for the comforting assurance that their loss is his gain.

Mr. Braid’s age was 47;—his powers both of body and mind in the full vigor of manly maturity,—summoned to his rest ere yet he was weary or worn. He has left behind him a widow, one son and two daughters, the youngest of whom is about 12 years of age. May their father’s God be theirs, and the sweet consolations of the gospel assuage their grief and soothe their sorrows.