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THE CANADIAN

United Presbyterian Magazine.

VOL. V.—TORONTO, SEPTEMBER 1, 1858.—No. 9.

Miscellaneous Articles.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

Besides the subjects we have already noticed as taken up at the first meeting of the United Presbyterian Synod, there were others of considerable importance introduced and left unfinished. There were the arrangement of Presbyteries, their names, the times and places of their first meetings, and the appointment of the senior ministers present at them to preside as Moderators; there were committees appointed on Sabbath Sanctification, on rules and regulations for Synod business, on Sabbath-school education, on Psalmody; and there were recommendations of various formulas for ministers, preachers, elders, subject to revision; and a resolution to issue a Pastoral Address for general circulation. The question of Common School Education was also brought forward; together with the subject of Scholarships, and others, which will fall under notice as we proceed with our narrative.

The meetings of the United Presbyterian Synod have been annual, but it was found necessary the first year, to meet again in October, for it could scarcely be expected that all the preliminary arrangements could be overtaken at the meeting in May. Besides the ordinary routine business and causes of minor importance, the Synod, at this its second meeting, considered the propriety of appointing a Delegated Assembly,—had before them an Overture for increasing the minimum stipend of Ministers, and introduced the subject of an enlarged Psalmody. Some of these subjects were discussed at successive sessions of Synod, and it will easily be seen that were we to follow the order of time, taking up the questions as partially discussed, year after year, it would render our narrative both too tedious and disjointed. We prefer considering the more prominent ques-

tions by themselves, and giving contiguous accounts of the procedures of Synod respecting them; because a regular account of each subject by itself, will be better than going from subject to subject in detached portions as necessarily presented in the Synod's meetings from year to year. We did this on the prominent questions which came before the United Associate Synod; and for distinctness and brevity we find it even more necessary here. The following are the important subjects which we propose in this manner to take up, namely: National education, Theological Education, Psalmody, the Organ Question, the Deaconship, Funds and Statistics, Public Questions, the more liberal Support of the Ministry, and Missions, Home and Foreign.

But, whilst these great subjects are taken up by themselves, we shall state what is necessary on some minor matters, as nearly as possible in the order of time in which they were taken up by the Synod.

First of all we notice the proposal to have a Delegated Court, which now very naturally, occurred to many, a necessary expedient. For, in a Synod of five hundred Ministers, and as many Elders, with much important business coming before them, where all had a right to speak, and where so many would be anxious to be heard on subjects in which they were more particularly interested, it was thought that discussion would be protracted so as either to render it impossible to overtake the whole business, or to make their sessions unreasonably long, or inconveniently frequent. The plan of a Delegated General Assembly was thus suggested, and it was accordingly proposed. The question was felt to be important, and the Synod agreed that it should be sent to Presbyteries and Sessions for their consideration. A list of questions as to the constitution and working of the proposed Delegated Court, was also transmitted for consideration. It was found, however, by the returns from Presbyteries and Sessions, that there would be considerable opposition to such a change at present, and on the whole the views were so diversified that the Synod determined in the meantime to delay the whole question.

We partially considered the subject of National Education in our account of the proceedings of the United Associate Synod. This perplexing question was also brought before the United Presbyterian Synod at its first meeting, and at several succeeding ones.

We formerly found that the Bill brought forward by the Lord Advocate for the improvement of the Scottish Universities, had become objectionable in certain clauses from the interference of some of the Courts of the Established Church, and that the United Associate Synod had passed resolutions on the subject which had the effect of preventing it from being passed into a law. But the subject did not terminate here. From time to time new measures were proposed by Government, and the final arrangements, on this subject, we believe, are still pending. The great objections of the Synod to measures now proposed by Government, refer to a proposed religious provision, and to a sectarian test of qualification in teachers; and in opposition to these the Synod resolved:—

“1. That it is not inconsistent with the legitimate functions of civil government to provide for the secular instruction of the subject.”

“2 That it is not within the province of civil government to provide for the religious instruction of the subject; and that this department of

the education of the young belongs exclusively to the parent and the Church.

“3 That a system of national instruction, to be sound and efficient, should be supported more or less by local assessment, and placed under the management of local boards, chosen by a civil constituency, according to some uniform, impartial and non-sectarian qualification.”

“4 That instant and vigorous measures should be adopted by this Synod for obtaining the withdrawal of the Government scheme of education,—recently introduced, and for effecting the thorough reformation of the Parochial Schools in Scotland, and that a Committee be appointed to watch over this matter, and to carry the foregoing resolutions into effect.”

Against these resolutions, however, several Ministers, for different reasons, entered their dissent. This was chiefly on the ground of the Synod having, as was supposed by them, expressed their opinion on a question purely secular, and thus at variance with their ecclesiastical organization; to which the Synod replied that the question of education was of a mixed character, embracing instruction in religious, as well as in general knowledge, and that the design of the Synod was not to give deliverance on a secular matter, but simply to show their opposition to the cognizance and superintendence of Government in religious instruction; whilst, of what was purely secular education they objected not that Government should take the charge.

At the meeting of the Synod in October, 1847, the Committee on Common School Education, reported that they had forwarded a Memorial to Government on this subject of which they read and laid on the table a copy. This Memorial commenced with the resolutions of Synod just quoted, and proceeded to state that if these were disregarded, those connected with the United Presbyterian Church, and many others would accept of no aid offered by Government for Common Schools, and as the plan proposed sanctioned the interference of the State with religion, and tended to perpetuate and increase sectarian distinctions, they would be constrained to oppose it, and every other by which their principles were violated; and they took the liberty of suggesting some arrangements which would be satisfactory to them and equitable to all classes. The Synod received the report, approved of the diligence of their Committee, and directed them to take such further steps as might be found necessary to secure a righteous settlement of this question.

It was found expedient, in connection with this question, to send a Deputation to London in 1849, for the purpose of using their influence with Her Majesty's Government for effecting a reformation of the Parochial Schools in Scotland, and Drs. Harper and Johnston were appointed for this purpose.

It appeared by consulting with the Synod's legal advisers, that the superintendence of these Parochial Schools belonged by law to Ministers of the Established Church, and that all Teachers must subscribe the Confession of Faith, and be of the Established Communion; and that, through the Establishment Presbyteries alone they could be installed in office, and draw the emoluments,—all which and other principles being in direct opposition to civil and religious liberty, called loudly for direct and thorough reformation,

In May, 1850, this subject came again before the Synod, and the following resolutions were passed:—

“1. That while the Synod regard religious instruction as the matter of paramount importance in education, and shall use their utmost endeavors to secure it for the young placed under their care, and co-operate with other religious bodies in imparting such instruction to the neglected portion of the community, they hold that it lies not within the province of civil government, but belongs exclusively to the parent and the Church to provide for it, and that any interference with it by the State ought to be resisted.

“2. That the Synod renew their condemnation of the Government Scheme of Education, not only on account of the unconstitutional powers exercised by the Committee of Privy Council in its administration, but especially because of its indiscriminate support of truth and error, and its tendency to perpetuate sectarian animosity and strife, while it is not even adequate to meet the educational wants of the more necessitous districts of the country.

“3. That in so far as any measure which has been, or which may be, introduced into Parliament shall be found to contain provisions in accordance with the preceding resolutions, and in particular the reform of the Parochial Schools by the abolition of Tests, and the transference of their control to Local Boards elected by a popular constituency, cordial support be given to it; and remit to the Committee on Public Questions, and recommend to the members of the Church to watch over any such measure, and to take all constitutional means to prevent the enactment of any scheme at variance with said resolutions.”

In 1851 the Synod expressed its continued adherence to these resolutions, its approval of the Bill then before Parliament, so far as it accords with them; and thanking the Committee for their diligence in this matter, re-appointed them, with instructions to pay the closest attention to the business committed to them, and to exert themselves to procure the insertion of such clauses into the Bill as shall render it practicable to carry it out in accordance with the principles of this Church; and, in particular, that it be enacted that parents, or lawful guardians of children, may require that they shall be exempted from attendance on the religious instruction that may be given, while availing themselves of the other branches of education imparted in the National Schools.

This subject was not resumed till the meeting of Synod in May, 1854, when the committee reported that their attention had been occupied during last year with questions relating to the abolition of the Tests in the Universities of Scotland, the reforming of the Parochial Schools; the extension of the means of Common School education, and specially to the Bill introduced by the Lord Advocate into the House of Commons on the subject of National Education in Scotland.

The Synod agreed to consider the subject with reference to the Lord Advocate's Bill in so far as it affects religious principles and interests, and after reasoning on the subject it was carried unanimously, that the attention of the Synod having been called to the Bill lately introduced to the House of Commons, on the subject of Education for Scotland, the Synod, while it regards several of the provisions of said Bill, as an improvement on the existing state of matters, resolves:—

"1. That this Synod re-affirms the two positions it has all along maintained on the subject of National Education, namely, 1st, That it is not within the province of civil Government to provide for the religious instruction of the subjects, and that this department of the education of the young belongs exclusively to the parent and the Church. 2. That the Synod condemns the Government Scheme of Education, under which support is given to Denominational Schools, not only on account of the unconstitutional powers exercised by the Committee of Privy Council in its administration but especially because of its indiscriminate support of truth and error, and its tendency to perpetuate sectarian animosity and strife.

"2. That the Synod strongly condemns those provisions in the Education Bill, now before Parliament, which do open violence to the principles contained in the clause which enacts that "every School Committee under this Act shall appoint certain stated hours for ordinary religious instruction by the master, at which children shall not be bound to attend, if their parents or guardians object; and no additional separate charge shall be made in respect of the attendance of children at such separate hours." And in the second branch of the clause which provides that it shall be lawful for the Board "to contribute at such fixed rate per scholar as they may deem proper toward the support of any schools which shall be reported by the Inspectors to be useful and efficient, and deserving of such contribution, and which shall comply with the regulations prescribed, or to be prescribed, by the Committee of Council, and open to children of all denominations."

"3. That the Synod declares that any educational measure, from which both of these obnoxious provisions are not excluded, is not only unworthy of the support, but demands the strenuous opposition of this Synod, and of the members of the United Presbyterian Church.

"4. That copies of these resolutions be sent to the members of Her Majesty's Government, to the Scotch members of the House of Commons, and to such other members of both Houses of Parliament as the Committee on Public Questions, or any other Committee to be appointed for the purpose may judge proper."

In May, 1855, this subject was in the meantime disposed of by the Synod, but not in a very satisfactory manner. The Lord Advocate's Bill had been greatly modified and improved, and the Committee had petitioned and recommended petitions in its favour. The Synod did not altogether approve of what their Committee had done, giving them, however, credit for acting according to the best of their judgment. The Bill was still objectionable, especially as containing one prominent principle to which the Synod had been ever opposed, namely, the statutory provision for religious instruction. The Synod expressed their approbation of the main object of the Bill, but this was to be understood with the exception of any thing in the shape of religious provision authorized by Government, with which, as it still stood, they at the same time expressed their dissatisfaction. Many members of Synod entered their dissent from the Synod's deliverance, as what was meant by the main object of the Bill was liable to be misunderstood.

The Committee now read a draft of a Memorial on the subject of National Education, which they proposed the Synod should adopt and bring

under the consideration of Government. The Synod, by a majority, agreed to adopt this Memorial, and they closed the business by deciding that in the meantime they would not re-appoint the Committee on Public Questions.

This question of National Education in whatever way it may be finally settled, is of great importance to the country. Few, or none, object to the introduction of a wise and efficient system of National Education. But it is a question on which the prominent Presbyterian Denominations are much divided in opinion as to the details. The Established Church would have all things to continue as they were, when they had the decided ascendancy, and when Dissenters, in matters of this kind, had little influence; they would, if they could, have still all the control in all Educational matters. The Free Church object to exclusive power and privileges, on this subject, belonging to the Established Church, and they are right in doing so, seeing their own Church embraces so wide a range, and commands an influence so powerful; but still as if unconscious of their new position, they argue for a religious provision being made by Civil Government. The United Presbyterian Church admit the necessity and value of a religious education, but hold that it is a secular education alone that Government should provide; and that the religious element must be left with parents, and with the several denominations of the Church.

These last views are fast gaining ground and are practically prevailing, and, as in perfect accordance with the grand principles of civil and religious liberty, will, we doubt not, ultimately triumph.

(*To be continued.*)

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

BY REV. JAMES GIBSON, OWEN SOUND.

Concluded from page 239.

Having thus taken a survey of the field to be occupied, with some of the chief discouragements and encouragements that it presents, let us now look at the laborers who are to work in it, and the sources whence reinforcements may be expected. The former we have already seen to be altogether inadequate, utterly out of proportion to the work to be done even in those places where a commencement has been made; while viewed in connection with the whole harvest to be reaped, they are "few in number, very few." Oh there is the most urgent need why all interested in the progress of this cause should pray "the Lord of the harvest to send more laborers into his harvest. Thy kingdom come, thy will be done in earth as it is in heaven. Give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. Let the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea."

But, *whence are Missionaries to be obtained?* Mainly from the sources indicated in a previous part of this address—the churches, namely of Great Britain and America. These are the two great Missionary powers of the present day, and by their men and their means chiefly must the enter-

prise be sustained, so far as present appearances go, for the future as it has been in the past. Not that I would ignore the existence, or depreciate the services of the Evangelical churches on the Continent of Europe. No, very far from it. Small most of them are; persecuted some; but all are animated by fervid zeal in the Missionary cause. With difficulty "holding fast the Word of life" with the one hand, they are holding it *forth* with the other. "Faint" from exhaustion in the task of self-support and self defence, they are "yet pursuing," fired with the desire of making new conquests for their Lord, struggling for very existence themselves, they are yet helping to their power, aye, and beyond their power others who are still more helpless. Verily, they shall not lose their reward; nor do we either overlook or undervalue their work. There is little reason why we should. For when *all* the available forces for carrying on the war with the enemies of Christ and of his kingdom in nominally Christian countries and among actually heathen nations are mustered, well may we exclaim with one of old, while we *look only at them*, "O Lord we have no might against this great company that cometh against us," or against which we go, "neither know we what to do." Why, *they* like Benhadad's army "fill the country," while ours, like the children of Israel who opposed them, resemble "two little flocks of kids." Yet, what was the result of the encounter in that case? The former were utterly routed by the latter. And what should *our* course be? Just that pursued by Jehoshaphat when he followed up the despairing cry already quoted, with the imploring declaration, "but our eyes *are upon Thee*."

Yes, my friends, "He who is with us in this holy warfare, is greater than all that can be against us;" and as we have no reason to be discouraged by its arduous and perilous character, or by the obstacles and enemies that are arrayed against us, so we have as little reason to despair of success because of the smallness of our numbers, or the feebleness of our arms, or the scantiness of our resources. Shall we then *indulge this feeling?* or shall we, under its influence, shrink from the conflict? *That* were but a poor sequel to the history that we have just sketched! How unworthy should we be of our Reforming ancestors? How entirely destitute should we prove ourselves of the spirit of the Primitive Christians? Are those that are *with us* fewer or feebler than those who were *with them*? And have not we the same promise to rely on which stimulated their energies, animated their hopes, and ensured their triumphs?—"Lo! I am with you *always* even unto the end of the world."

Do any remind me of the miraculous gifts of the Spirit, enjoyed by the first Missionaries? In reply I would remind them that His ordinary influences are still at our command, and sufficient for our purposes; while the others are in a great degree made up to us by the facilities and advantages that advancing science and discovery have supplied for carrying on the Missionary enterprize—by the enlarged and more accurate knowledge, for example, that is now possessed of the different countries of the world, and of different people and tribes by which they are inhabited, by the improved facilities for communication between them, both by land and sea, involving a great saving of time, of money, and of labor—by the close contact into which all the countries of the world have been brought by *steam* communication, and by telegraphic correspondence through the air and even over

the bed of the ocean—by the commercial intercourse that is now maintained between Christian lands and many that are still in a heathen state, affording thus the most favourable opportunities for an interchange of spiritual as well as of temporal blessings—and though last not least, by the translation of the Scriptures into almost all the known languages of the world that have been reduced to any system, and the ease and cheapness with which copies in any of these languages can be multiplied. This, surely, is no inadequate substitute for the “gift of tongues,” and while the Missionaries themselves have these tongues to learn in the ordinary way, this with the helps now enjoyed, is comparatively an easy and speedy work. These, and such as these are advantages peculiar to the present age and they place our Missionaries in a more favorable position, in many respects, for carrying on their great work with vigor and efficiency, than that occupied by the first Missionaries with all the peculiar advantages which they enjoyed. Let us make the most of our’s as they did of their’s, and the result will be similar—as satisfactory to ourselves as honoring to God. Let us, like the woman commended by our lord do *what we can*, and pray earnestly and believingly that He, himself, will do *what we cannot*, and the work shall prosper in our hands; sooner or later, it shall be crowned with complete success.

From this slight sketch I think you will admit, my friends, that the past history of the Missionary enterprise is instructive and stimulating, and that its present position is favorable on the whole, and its prospects encouraging. Another very hopeful symptom is to be found in the prominent place which the cause of Missions now occupies in all Evangelical churches. With those in America I am not so well acquainted, but of those in Great Britain I can speak more particularly. What a different place does it occupy among them now, as compared with what it did half a century ago or little more? Look at the “*London Missionary Society*” for example,—then a tiny rill issuing from a hole in the rock, now a mighty river, fed by a thousand tributaries, and fertilizing many a wilderness and solitary place in heathendom; and the *British and Foreign Bible Society*, then “a cloud no bigger than a man’s hand,” now darkening the whole heaven, and distilling its showers of blessing on all places, and in almost every language of the earth. Other general societies followed these, in Scotland as well as in England; on a smaller scale indeed, but based on the same Catholic principle, and supported by different denominations of Christians. The age of these, however, is now gone by. Originating in necessity, they have, to a great extent, ceased and determined with the necessity that gave them birth. It required *then* the contributions of several denominations to equip, send out, and maintain a Mission in the heathen world; but, *now*, each denomination of any account, can do this from its own resources, and all of them accordingly have their own Missionaries, and occupy their own fields of Missionary labor. In this way the general societies have been in a great measure swallowed up by particular churches, as the rods of the Egyptian magicians were by that of Aaron. Thus, several years ago “*The Scottish Missionary Society*” terminated its existence by handing over its Missionary Stations, &c., to our Church in Scotland; and only last year, she adopted in like manner, “*The Scottish Society for the Conversion of Israel.*” The truth is, that now every

Christian Church, worthy of the name, is a Missionary Society, and *Mission* work—the extension in connection with the edification of the Church is looked upon as the great and distinctive Mission of them all. Hence the prominence given to the subject in the deliberations of their *Synods* and *Assemblies*, their *Unions* and *Conferences*, or whatever the name by which the great annual gatherings of the brethren may be called. This is a very pleasing feature in the character of the Christian Church of the present day, and it is one full of promise to the heathen world.

In no Church, perhaps, has it been more largely developed, within the same space of time, than in our own in Scotland. Now, individuals in that Church are giving more to Missions, annually, than large congregations gave about 30 years ago; single congregations are raising more now than the entire Synod then raised; while the Synod as a whole, is now raising *thousands* for *hundreds* that it did then. In the year 1832, the Missionary income of the Church was 21867. 14s. 7½d., stg. Last year it was £18968. 13s. 10½d., stg. I have chosen the year 1832 for comparison, although by going two years further back the contrast would have been greater still, because that was the year in which the “United Associate Synod,” as it was then called, commenced her first Foreign Mission—in Canada. Previously to that her labours had been confined to the “destitute parts of Scotland.” In that year she sent out three Missionaries to this Province, one of whom still survives, (and long may he enjoy a green old age—the father of our Mission,) and still she is supplying us with no small proportion of the means, and with by far the larger proportion of the men required for our work. Three years after the *Canadian*, the *Jamaica* Mission was undertaken, and several years later, it was greatly extended by the amalgamation already referred to. The Mission to *Trinidad* falls naturally to be mentioned in connection with this, some of the incidents of which will be brought before you to-night by our excellent brother—its first Missionary. Her resources enlarging as her operations extended, a new and very important Mission was opened about twelve years ago, under very interesting and promising auspices—the Mission to Old Calabar on the Coast of Africa. With the Union of the “*Relief Church*” in 1847, the Mission to *Cyffraria* on the same Coast, was incorporated with the others; and last year, as already stated, a “*Mission to the Jews*” that had previously been supported by a general Society, was adopted by her. Besides these which are, properly speaking, *her own* Missions, she gives annually, very considerable grants of money to other Churches and their Missions—in France, Belgium, Holland, &c., and to some extent also in *Australia*. *

These facts speak for themselves, and they have a voice to us, to which, I trust, we will listen, and by which we will profit. They show more satisfactorily than any language of mine could, the increase in the Missionary liberality of our Church in Scotland. By one of the articles in the recent Union, she has pledged herself to the vigorous prosecution of the great

* Since this Address was written, intelligence has been received that a *new* Mission to India has been resolved upon by the Church at home, and that already £7355, stg., extending over a period of five years, has been contributed towards its support.

work, and most nobly is she redeeming the pledge. Let her course be a model to us, and her success a motive to copy it. Let not us belie our parentage by lagging behind in the Missionary enterprise, or give her reason to be ashamed of her progeny on this account. As her *first born*, let us set an example worthy of imitation to all the younger branches of the family. Having passed the year of our majority as a Church, let us no longer hang by the skirts of our foster-mother, but like men, as we are in age, and I trust in spirit also, depend on our own resources. Some are anxious that we should undertake a Foreign Mission on our own account; but, in the way proposed, the same end will be gained and not the less effectually that it is indirectly, for the funds which we have hitherto absorbed, will be set free for other and needier fields. And if we are to go into the Foreign Field, ourselves, let us go to *do something*, to be of *some use*—to be a real reinforcement to those who are there before us. Now if we would do this, we must not only assert our independence, but fortify our position as a Church in this country; we must not only dispense with all foreign aid, but we must contribute much more liberally for *Home* objects than we have ever before done. The coffers of the *Home Mission Fund* must be replenished after a different style. New ones altogether, in fact, must be got, and henceforth the charge, under this head, must appear in our accounts, not among the sundries so to speak, to which a mere trifle is given, but as one of the leading items, I should say *the leading item* of the whole. This was the course pursued by the Church at home. She has, from the very first, been an independent, a self-sustaining Church. She never received from any quarter such aid as we have so long received from her, yet the scene of her first Missionary operations was Scotland, and Scotland *alone*. They were, for a number of years, entirely of a *Home* character. Nor did she curtail her exertions in this field when she entered the Foreign one. No; they were still maintained, aye, and greatly extended. And now that her Foreign fields are so greatly multiplied, the *Home* one is more liberally looked after than ever—upwards of £5000, stg., being expended on it last year, a sum approaching a third of her entire Missionary income. Hence her power now in the Foreign field, and the extent of it that she occupies. Would we reach a similar position? Let us take a similar course. If we reverse the order of procedure, what is to be expected? That our history will present a contrast, instead of a parallel.

The offspring, as we are, of Missions, it is well our part to cherish and propagate the Missionary spirit. It were most ungrateful as well as undutiful, to do otherwise—ungrateful not only to the Church from which we sprung, and that has done so much for us—but to the Great King and Head of the Church, to whom our obligations are inconceivably deeper.—“Ye know the grace of our Lord Jesus Christ that though he was rich for your sakes he became poor, that ye through his poverty might be rich.” And can we see our brethren and our sisters, either at home or abroad, naked and destitute of daily food, without doing what we can, to send them the “bread of life” and the “garments of salvation.” Oh! how unlike to our Lord Jesus Christ were this? And how unworthy of his name must those be who could do it? His own command to his first Missionaries was, “freely ye have received, freely give;” and if more than *his*

authority and *its* reasonableness were required to ensure obedience to this command, it is surely supplied by his own words, recorded by Paul, and recalled to the memory of the Ephesian Elders, for the very purpose for which I now remind *you* of them—"It is more blessed to give than to receive." Men are slow of heart to believe this, but it must be true since *He* is the faithful and true witness. The experiment, at all events, is worthy of a trial. For upwards of a quarter of a century we, as a Church, have enjoyed the first and lower kind of "blessedness"—that *of receiving*. Let us now try the second and higher kind of it—the "blessedness" *of giving*, and the taste of the latter will immediately destroy all relish for the former.

AN ADDRESS,

DELIVERED BY THE REV. DAVID CAW OF PARIS, TO THE REV. JOSEPH YOUNG, LATE OF HADDINGTON, SCOTLAND, ON HIS BEING INDUCTED INTO THE PASTORAL CHARGE OF THE UNITED PRESBYTERIAN CONGREGATION OF BRANTFORD.

Rev. and Dear Brother,—By the authority of the Presbytery of Brant, I am appointed to address and charge you, on your being inducted as pastor of this congregation. When I consider, however, your high attainments in the knowledge of all things pertaining to a minister of Christ, and your long experience in discharging ministerial duties, I feel it would be more befitting for you to address me, than it is for me to address you.

It must be, first of all, a matter of great comfort to yourself, that the Great Master has called you to occupy a field of labour, which, in all points is so prominent, interesting and important as the congregation of Brantford. What an honour it is to be engaged by such a Master in such a field! Let the greatness and glory of the Master, the importance of the field, and the fact that it is now your field of labour awaken all those powers given you to consecrate to the service of Christ among this people. You have been already a watchman on Zion's walls in Scotland; as a Minister of Jesus Christ, you have been tested and approved. Once more gird on your armour, and, as a good soldier of Christ's, full of zeal for the glory of God and the good of souls, resume in Canada, your ministerial work.

Hence, let me remind, and also charge you, in the name of the Lord Jesus Christ, to fulfil faithfully these duties he has prescribed to his servants; and,

As the servant of Christ, *preach the word*. Preaching the word is a prominent part of your ministerial work, the great subject of your ministrations among this people. This is the divinely appointed means by which you will, by the divine blessing, be instrumental in enlightening those that are in darkness, in bringing them into relationship with God, in turning them from a course of sin, in building them up in holiness, and preparing them for heavenly glory. We do not entertain the idea that you will preach the word in a careless indifferent manner; we believe, that after due preparation, in a clear, able, scriptural manner, you will declare to this people the unsearchable riches of Christ. You must be careful to communicate to them who have made high attainments in the knowledge of

divine things, strong meat ; this is what they need : but to babes, the sincere milk of the word in a plain familiar manner ; this is best adapted for them. In this way, rightly divide the word of truth, giving to every one his portion of meat in due season. Preach the word in season, and out of season. Wherever the Lord in providence opens a door in your field of labour, as the messenger of the Lord, enter in, calling men out of darkness into marvellous light and from the power of Satan into the kingdom of our Lord Jesus Christ. The Lord gave this commission to Paul in preaching the word ; he gives it to you also. But, also,

As the servant of Christ, *take care of yourself.* A minister's deportment among his people is peculiarly influential, either in retarding or in facilitating his ministerial work. Associate ministerially as often as you can with the families who compose this congregation, and let your speech and behaviour—your whole deportment—among them be such as will entitle you to their esteem and regard. Never show any partiality in associating with the people of your charge. Do not give the most of your visits to a few families neglecting others. The poor should have as many visits from you—it may be even more—than the rich. Let all impartially have your pastoral regards and kindness. As a minister of Jesus Christ, you are, and ought to be, in your whole deportment, an example to the flock. Let manly dignity, therefore, combined with christian meekness, together with exalted piety, be manifest in your outgoing and incoming among this people. The servant of the Lord Jesus Christ must not only be unblameable in his conduct, but he should be above suspicion. So saith the Holy Ghost. Listen to his words, “be thou an example to the believers in word, in conversation, in charity, in spirit, in faith and purity.” And, likewise,

As the servant of Jesus Christ, *take the oversight of the flock.* You to-day have been officially set over them in the Lord. You watch for their souls as he who must give in his account unto God. Be careful, therefore, as their pastor, and as you are so well able, still to build up those in the flock who may have made high attainment in the knowledge of divine things. Let it never be said justly by any in this congregation, “we have never received any knowledge from our pastor.” As a scribe, well instructed in the knowledge of divine things, bring forth out of your treasure things new and old. Take a very deep interest in the welfare of the young ; in attending both to the Bible-class and Sabbath-school. The Lord himself, at this moment, looks down on you from his glorious throne and gives you the command, “Feed my lambs.” As a good minister of Jesus Christ, use every scriptural means to revive and promote vital godliness among this flock. For this purpose, faithful preaching, carefully bringing home the word to their heart and conscience is an excellent means. Local meetings for prayer are likewise an excellent means : all which, in due dependence on divine aid, you will be careful to carry out. In a word, see that no root of bitterness be allowed to spring up in this congregation to trouble you. Among whomsoever sin may appear, give to it no countenance, repress it, kill it. No matter how much it may cost you : get it out of God's house. If you do these things you shall be a faithful minister of Jesus Christ, and both save thyself and them that hear you. Once more,

In your ministerial work, *be a man of prayer*. All ministerial labour and effort is only rendered effectual by divine power and influence. Divine power and influence, accompanying your labours, is graciously obtained in answer to effectual, fervent prayers. In the household as the head of your family, you will pray unto God. In the pulpit, as the mouth of the congregation, you will likewise pray unto him. But, in addition to all this, in retirement, pour out your soul unto God in prayer for the people of your charge. As Aaron, in the days of old, entered into the Holy of Holies bearing on the breastplate the names of the tribes of Israel—presenting them before the Lord, so enter into the holiest of all by the blood of Jesus as a supplicant, bringing this congregation before the Lord in prayers. Pray that your labours may be blessed among them: that they may be built up in holiness and that many may be gathered to Jesus. Does the work of the Lord in many places greatly abound? The reason is prayer and supplication is unceasingly made unto God: the windows of heaven, consequently, are opened, and blessings are abundantly poured out. Hence the Church is very prosperous: she revives as the corn, grows as the vine, and casts forth her roots as Lebanon. Such prosperity you may expect to see among the people of your charge. And, finally,

Study to be generally useful in the Church of Christ. As a minister of the Lord Jesus, you will be called to take a part in the general business of the Church. In the efforts, therefore, made in the present day, by Bible and Missionary Societies, to extend the Kingdom of Christ, occupy a prominent place. When required by brethren to assist in communion, or other services, be ready promptly and cheerfully to comply with such requisitions. Be faithful also in attending regularly the judicatories of the Church, to take part in council and deliberations with brethren. To shew unwillingness to labour in carrying forward the general business of Church; to shun the labour and expense of attending judicatories, would be a very strong proof of indifference in the cause of Christ, and almost tantamount to the abandonment of the interests and prosperity of the Church. I have never known, in all my experience, a minister who manifested indifference about the general interests of the Church that was faithful in any thing else in his ministerial work. Such a course as this, we trust, you will not pursue; you will be ready to every good work.

And, in conclusion, I need scarcely remind you, that the relationship formed between you and this congregation will soon be broken. It has been formed in the name and by the authority of our Lord Jesus Christ, and, we trust, it will last till he shall come that you may give it up into his own hand, in the day of your departure to glory. Labour therefore in the work of the ministry as under Christ's own eye. Labour in the expectation of his coming. Be faithful till he shall come; and, when the chief shepherd shall appear, ye shall receive a crown of life that fadeth not away.

MISSION FUND.

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

SIR,—From your last I learn, with concern, but not with surprise, that unless additional effort be made for this Fund, a crisis can be at no

great distance. This results from the two considerations, that the aid from home, on which we have too much leaned as on an endowment, is to be discontinued, and that we have now a greater number of Preachers than we ever had before—not more than we can employ, but more than we shall be able to pay, without increased contributions. The matter is very serious, and I beg to be excused for offering two or three plain, well-meant suggestions.

The Mission Committee have issued an Address on the subject. So far well. Better late than never. It is pleasant to see adversity producing its salutary fruits. The church ought always to have done its very utmost to sustain itself, and now it must do so, or go down. I hope every minister will endeavor to bring the address to bear impressively and effectively on his congregation, and, as far as possible, to promote the object. It appears from the Treasurer's accounts that several congregations, some of them old, and I hope able, have, for a number of years, contributed nothing at all to almost any of our Funds. I have often wondered how they considered themselves entitled to continued connection with a Presbyterian Church, and wondered more, how their ministers had the face to show themselves in Synod.

There are two sad facts in the case—sad singly, and doubly sad united. First, the times, as every one knows, are exceedingly bad. Many who wish well, really cannot contribute almost anything. And secondly, and worse, many of our congregations, I fear, have not been duly taught the duty of contributing for religious purposes. Numbers of the people were brought up in churches which did not require pecuniary support from their members, and the idea of that being a thing incumbent on christians was rather discountenanced. A lesson of that kind is very easily learnt, and such an impression once made, is not readily effaced. Then I believe it must be added that there is no part of ministerial duty which has been less faithfully performed in some portions of our church, than urging the people to honor the Lord with their substance and with the first fruits of their increase. These facts must be looked at, and a remedy immediately and vigorously applied. During the present season of depression, I hope that persons in easy circumstances will be disposed to make somewhat extra contributions, trusting that when better times arrive, their brethren in a humbler position will stand forward and take their full share of the burden. And without delay, some well considered, systematical scheme should be adopted in every congregation, and resolutely plied. Ministers, elders, managers, members, and adherents, male and female, young and old, should all be stimulated to put their hand to the work, and do what in them lies for maintaining and extending the preaching of the everlasting and glorious Gospel. That being honestly and zealously done, I, for one, could not doubt of complete success.

Many Ministers, I believe, feel the duty of asking contributions from their people a delicate one, and shrink from it accordingly. Some are even apprehensive lest harm, instead of good, might be the consequence. Now, my connection with the church has not been very short, and I never saw a bad effect produced by earnest, urgent pleading for funds, provided the duty was placed on a proper foundation, and pressed in a proper spirit and a proper manner. Men of any piety will stand a great deal if you

affectionately and solemnly entreat them to give themselves and all that they possess to Him who gave himself for them. The aversion of Ministers to bring forward this duty may be a failing which leans to virtue's side, but it is a failing, and ought to be struggled against and subdued.

The Committee's address, I hope, will be well received, and will produce immediately some good fruits, but something more, and something different is plainly needed. What is wanted is the formation of a habit, and that requires time and assiduous cultivation. Let no one be discouraged by seeing little good at first accomplished. Persist and triumph. The cause is good, and God's blessing, if duly asked, will not be withheld. I should expect little benefit, I should apprehend no little detriment, from dunning and scolding at the time of taking up a collection. People are peculiarly sensitive and irritable when their pockets are assailed. I have a deep seated conviction that the object contemplated is not to be gained but through the regular everyday service of the church. Let Ministers often introduce into their preaching the idea that a cheerful, devout contribution of our worldly substance, according as God has prospered us, for upholding and propagating the cause of Christ, is one of the modes in which we are to manifest our love and gratitude to our God and Saviour, and at the same time our charity towards our fellow men; and in their public prayers, every Lord's day, let earnest petitions be presented that a spirit of liberality may be poured out on the people, and that they may be constrained by God's grace to devote to his cause a due portion of the temporal good things which he has entrusted to them as to his stewards. I cannot tell you how impressed I am with the conviction that this is the most reasonable, the most dignified, and, beyond all comparison, the most effective method of accomplishing the object in view. Could our Ministers be but roused to it I should regard success as certain, and the result in all respects would be pleasant and beneficial. I hope I shall not give offence by saying, that I conceive it to be the duty of every minister before laying his head on his pillow on a Sabbath evening, in the course of his self-examination, to ask himself whether he has this day done his duty in preaching, or in prayer, or in both ways, to excite his people to the duty of exerting themselves for the outward advancement of Christ's Kingdom. If his conscience tell him that he has not, let him humble himself before God and supplicate forgiveness, and resolve in the strength of Divine grace hereafter, to act a wiser and better part.

I understand some of our congregations have not a weekly collection. That is, in my opinion, a great mistake. The most agreeable and successful mode of raising money from the people is by numerous small contributions. In some cases, I am told, the collections are taken up in hats, or in bags. That is preposterous. Far better, like the Rev. Mr. Barrie's friend, use a school-slate. The difference of amount in one month, would purchase pewter plates.

I shall regret exceedingly if anything in this letter is deemed unbecoming or severe. I am myself willing to be plainly spoken to by a friend, and even, I hope, to be smitten by the righteous. The interest I take in this subject must be my apology for the liberty I have used.

I am, &c.,

A WELL-WISHER.

OUR STATISTICS.

Ecclesiastical statistics have elicited no small amount of attention and interest within these few past years, and they promise to occupy, in no long time, a prominent place in the history and literature of the church. It is a matter of surprise that their value was not felt and acknowledged at an earlier period, and that efforts were not made long ago to collect and arrange them, for we doubt not that they would have told powerfully upon the prosperity of the Kingdom of Christ. On this point the children of the world have shown themselves to be wiser than the children of light. Parliamentary representatives and Cabinet Ministers; the originators of certain Legislative enactments, and the opponents of these; the man of commerce and the friend of agriculture; the student of problems bearing on social advancement, and many others, have felt the necessity of statistical information upon the particular subject with which they were engaged, have instituted enquiries to obtain it, and have been led to conclusions at which, in all probability, they could never have arrived had it not been procured. The church was not so ready to perceive the importance of statistics to her welfare and progress; but she has now happily been awakened from her apathy, and the result has already begun to evince itself in the increased public spirit by which she is characterized, in the increased zeal and success with which she is carrying on her appointed aggressive warfare upon the kingdoms of idolatry, superstition, and religious indifference—in the increased spirit with which she is sending forth her appeals throughout the different sections, and in the more liberal response which these appeals receive.

The collecting of statistical information serves a good purpose among congregations individually. When such information is sought from year to year, the interest of those who bear their Zion on their heart, and whose prayer is that peace may be within her walls, and prosperity within her palaces, is strengthened. If improvement is visible that information enables to discern the steps by which it has been attained; if no improvement has taken place—if there has been retrogression instead of progression—that information will enable to discover the false steps that have been adopted, or the canker which is lying at the root exerting its blighting and destructive influence. And is it not the duty of every member of a congregation to take an interest in such information, and endeavour to procure it? There are some, indeed, who care for none of these things. Give them the ordinances of the Sabbath, and they are satisfied. It may be, also, that they like to see crowded pews, and a well-filled sanctuary, to have the Gospel preached in its purity, and to have delineated before them the joys and glories of Immanuel's land, enriched with all the splendid scenery that inspiration has painted, or the imagination can conceive; but as to the positive increase of members during the year, and the sums that have been raised for missionary, benevolent, and other pious purposes, they live in a region in which they do not wish their minds to be disturbed by such matters. Yet do they act on this principle in their worldly business? Does the farmer not look well to the state of his flocks and his herds, and to the increase of his fields? Does not the merchant take stock from time to time, calculate his income, balance his books, and see whether he is

gaining or losing? Does not the banking and the railway company act in the same manner? Is not the same course followed by the agricultural society, the benevolent association? If this was not done would the societies deserve confidence, receive encouragement, or prosper? And is a congregation so entirely isolated from these in spirit and character and mode of management, that she should not imitate their example and expect to remain unscathed? Or is any member justifiable in allowing himself to sink down into the cold frozen region of indifference on the one hand, or in mounting up on the stilts of affected spiritual dignity on the other, from which he looks with contempt upon such carnal concerns as its material interests and numerical prosperity?

Statistical information, collected and published, is beneficial to the Church. It has a healthful influence to know what is being done by other congregations. If prosperity has been granted by the Lord we rejoice in it and give thanks for what he has wrought: if there has been a falling-off our sympathies are moved, we are reminded of the energy which has always been active in the Church of the living God, and we lodge our petitions at the mercy seat for the reviving and refreshing influences of that Spirit who alone can give the increase: we feel admonished against lukewarmness in our own locality, we arise and begin to gird up the loins of our minds, and we seek the good of our particular congregation with increased earnestness—becoming more instant in prayer—more liberal in our contribution—and more spiritual in our converse with fellow members. And when we hear of prosperity we desire to imitate, for rivalry is no more improper in the affairs of Zion than in the walks of your secular calling, in the lessons and exercises of school, or in the studies of College.

Statistical information is of indispensable importance to the Church historian. Without it he cannot estimate at what rate she has been advancing from year to year, what conquests she has made from the empire and subjects of Satan, what new laurels he has been honoured to gather for the crown of her Redeemer, or in what quarter she has been encroached upon and driven back by the adversary.

The Presbyterian form of Church government is most favourable for collecting the statistics of congregations. According to that form of polity each congregation is interested in every other, and all are joined by bonds of mutual relationship. It allows the exercise of wholesome discipline over the refractory, while every member can carry his case from court to court till he has brought it under the attention of the united wisdom, knowledge and counsel of the body; and the existence of gradation of courts gives the higher the opportunity of requiring that the lower ones see that enactments which have been made are carried into effect. Thus when it has been determined by Synod that congregations return from year to year answers to questions designed to bring out their state and operation, Presbyteries are authorized to see that the determination is complied with, and to demand through Sessions that the proper returns be made. It is no arbitrary proceeding when this is done, but in strict consistency with Presbyterian principle. It is from no selfish nor vain motive it is done, but from a desire for the welfare of the congregation. Nor is it without some appearance of authority and example in the Scrip

tures, for the apostles were anxious to visit from time to time the churches they had planted that they might see how they were progressing, and when, from restraints upon their personal liberty, they were unable to go themselves, they sometimes employed delegates who were instructed to furnish all particulars respecting the Church from which they went, and to procure the same from those they visited. Paul when a prisoner at Rome, sent Tychicus and Onesimus to the Church at Colosse, and says in his epistle to that Church, "All my state shall Tychicus declare unto you, who is a beloved brother and a faithful minister and fellow-servant in the Lord; whom I have sent unto you for the same purpose, that he might know your estate and comfort your hearts, with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here."

We believe there are now comparatively few religious denominations in which annual statistics are not collected. They are, we believe, regularly taken up in the Kirk of Scotland and in the Free Church as it is popularly designated, in the Independent Church and others. The United Presbyterian Church is also doing the same thing in Scotland and several years have passed since the principle was introduced and began to be acted upon in Canada. In another paper we may advert to the action taken to procure full and correct statistical information, and before we finish, offer some remarks upon the remissness of congregations in making the returns required, and upon the light which statistics in our possession throw upon the liberality or want of liberality among the people.

Z.

Reviews of Books.

THE GOSPEL NARRATIVE, or the Life of our Lord and Saviour Jesus Christ, as given by the four Evangelists; divided into Sections according to the order of time, and arranged in one combined and continuous History. BY JAMES PEDDIE, ESQ. Post 8vo, pp. 246. Edinburgh: Oliphant and Sons, 1857.

This volume is substantially a Harmony of the four Gospels, and contains, besides, only a few notes which are not of a theological character. So far the work is fitted to be alike acceptable to persons adopting a variety of doctrinal systems. We have long been of opinion that it is impracticable to combine all the Gospel narratives into one with any certainty that the view thus exhibited is the true one. Many different methods, however, have a considerable degree of probability. Mr. Peddie has evidently bestowed very great attention on the subject, and has furnished a scheme which, in a number of particulars, is new, yet which very generally commends itself to an attentive and considerate reader. A number of Authors, Calvin among the rest, have harmonized the first three Gospels, which have been called synoptical, but have treated John's separately as containing narratives, in a great measure, peculiar to itself. In the work before us, it is assumed that Mark and John, though they, to a great extent relate different facts, yet both of them adhere pretty closely to the

chronological order. The first thing done, therefore, was to combine these two Gospels into one, and then to interweave the additional materials contained in Matthew and Luke.

Mr. Peddie informs us that he began arranging the Gospel Narrative for the sake of a class of young persons connected with the congregation to which he belongs, and got printed for their use, a small tract exhibiting at one view, the accounts of our Saviour's last sufferings and resurrection. Some friends who saw this, urged him to extend his plan to the whole Gospels, and hence the volume now on our table. We are sincerely glad that the scheme has been executed, and cordially recommend the book not only to such Teachers of Bible Classes as go thoroughly into their work, but also to Ministers, especially those who attend to the important duty of exposition, and likewise to private christians anxious to obtain a distinct and connected view of what the Evangelists teach respecting our blessed Redeemer.

We cannot let slip the opportunity of expressing the delight it affords us to see the Elders of our Church, occupied with business as they generally are, devoting so much of their time, and with so great success, to works of this description. All along the United Presbyterian Church, and all the sections of which it is composed, have been under very great obligations to this class of office-bearers. They have generally been distinguished for piety, intelligence, and prudence, and have done much, even by their lives, to recommend the glorious gospel. Till lately, however, their official duties were, for the most part, confined to the Session. The Voluntary Controversy, in connection probably with other circumstances, brought the Elders much more prominently forward in public affairs; and the benefit the Church has derived has been immense. Most heartily do the Ministers welcome them as fellow-labourers. Would to God that all the Lord's people were prophets.

SERMONS BY THE REV. JOHN CAIRD, M. A., *Glasgow*. 12mo., pp. 404.
New York : Carters, 1858.

The author of this volume, though still rather a young man, has been long celebrated as a popular preacher, and his sermon, before the Queen at Balmoral, has brought him into notice far beyond the bounds of his own country. His sentiments are understood to be decidedly evangelical; but it has often been expressed as matter of regret, that when he had such a golden opportunity of addressing her Majesty, and a number of distinguished persons connected with the Court, he did not improve that opportunity by bringing clearly, and elegantly, and affectionately into view some of the great central and saving truths of our holy religion. A similar reflection, we find, is not unnaturally brought against the volume now before us. The fundamental doctrines of the Gospel seem to be assumed, and are frequently referred to in quite a satisfactory manner; but they are sparingly made matters of discourse. They are very little discussed, illustrated, or applied. The topics handled are chiefly such as are likely to engage the attention of somewhat educated and speculative persons, when reflecting on the subject of religion, or at least are related to it collaterally, rather than essentially. These he treats in a simple, interesting

and masterly style ; and his sermons are fitted to afford agreeable and profitable reading to the class for whom they are specially adapted ; but these are not the multitude. The common people, we should suppose, are not likely to hear him gladly, nor with very special advantage. It is true, however, that there is already great abundance of excellent works on the elementary principles of christianity, and it is desirable that every portion of the field should be duly occupied. Mr. Caird has chosen a very important department, and cultivated it with no small success. His book will undoubtedly have a great circulation ; but a judicious and pious father would prefer many others for reading on a Sabbath evening to his family. The volume may be recommended to Ministers as presenting specimens of skillfully and carefully constructed sermons. The author is a master of composition, and practises it diligently. Not merely does he excel in sentence-making, but he understands the principles of rhetoric, and fashions his discourse accordingly.

Missionary Intelligence.

OLD CALABAR.

ANNIVERSARY OF THE MISSION.

Creek Town.—The Rev. Mr. Waddell says ;—On the 9th of April we celebrated at this place the twelfth anniversary of the commencement of our Mission in Calabar. The 10th was the proper day, but it fell on Saturday, which brethren from a distance required for their return to their own places before the Sabbath. Our friends began to arrive on the Thursday. At eleven o'clock on Friday we had a public meeting in the church, which was exceedingly well attended by both colors, though of course the native hue greatly preponderated. All the missionaries and mission agents were present, except Mrs. Goldie and Mrs. Sutherland, whose absence we much regretted. Our trading countrymen were also represented by E. Goldstone, Esq., of the *Fanny*, and Mrs. Goldstone ; Mr. Lewis and Captain Stanburg of the *Olinda* ; Messrs. Smith and Inglis. A few Sierra Leone people were present ; and a great many people of the town, gentlemen and their followers, young men, school boys, and women. The addresses like the audience, were both English and Efik. We had no sermon, but short speeches, from myself first, after prayer and praise ; then from Mr. Goldie ; then King Eyo, Mr. Baillie, Mr. Robb, and young Eyo ; concluding with prayer and praise. A table, on a stand raised a little, serves for a pulpit or rostrum, and there each speaker took his place in rotation. I was glad to see King Eyo take part in the duties of such a day, as fit he should. He alluded to the time I first came, when King Eyamba was opposed to my making a mission house at Creek town, and wanted all the children to go to Duke Town to school ; and how all the gentlemen of this town wish, and I agree, to make it same as Duke Town, but now some of them don't care about it, and leave all to him.—He spoke also of the time we met in his yard, before we had the church, and how he interpreted for me before I knew the Calabar language. For his part, he believes the word of God, he says, and he wishes it may always live here. He alluded to other things which I have forgotten, and some needless to be reported.

His son's address was most suitable. After a touching reference to the prospect of my being soon to leave them after to long a residence here, * he addressed chiefly the native gentry and young men present on the importance of the things they heard and the truth of God's word, on the darkness of their former state and

* Mr. and Mrs. Waddell are at present in Scotland.

the light which God has given them now, and he strongly and pointedly urged the text "The time past of this ignorance God winked at; now he commands all men everywhere to repent." The attention and interest shown by the audience were very satisfactory, and, altogether, it was the most successful attempt at an anniversary celebration we have yet had, and the first of a new order of public meetings.

After the meeting, most of the company adjourned to the mission-house for dinner, where twenty-eight sat down to the first table (including a side table), and half as many of the young gentry and superior lads to the second, whilst those outside, who got supplied in an irregular way, could not be reckoned. Altogether it was a good day, and one I rejoice to have been permitted to see. My hearty desire and prayer to God is, that every succeeding year may witness increasingly interesting and profitable anniversaries of the blessed day when God sent us to this country with his word.

CAFFRARIA.

EMGWALI.

The Rev. Tiyo Soga, under date, 19th April, says: "The materials with which our temporary place of worship is built are *wattle* and *daub*. The Carpenter, Gibson, in view of a situation which promised longer employment, left us to complete it as best we could. For a whole month we had to buckle on ourselves, and work with "might and main." We did all the finishing-up—that is, we glazed and painted, and put on the locks to the doors. Last week we had the joy of seeing our work brought to a close. Yesterday, which was Sabbath, we commemorated the completion and the opening of it by special service, and partaking of the Lord's Supper. During the two previous weeks we had the church organised, and intimated our purpose of dispensing the sacrament on the Sabbath we had appointed as that on which our little church was to be opened. From preparatory meetings with the elders (Dukwana, Festiri, Tobe and Nyosi,) we found that the converts, with the exception of two individuals, had, all the time they were in Peulton, maintained a consistent profession of godliness. They are thirty-six in number. The greater part had, from the missionary at Peulton, certificates of membership. Together with the mission families, about forty individuals sat down to the communion. The occasion was interesting in the highest degree, and the day not soon to be forgotten by us. On the preceding Friday we held service with the people. In the morning of the Sabbath, at sunrise, we had a general prayer meeting. At ten o'clock brother Johnston opened the special services of the day, and preached very impressively from Psalm xc. 14—17. At twelve o'clock we sat down to the communion, when, after a short address, I distributed the elements. Brother Johnston then followed with another address. The whole scene was deeply solemn, devout, and impressive. We concluded by singing the hymn of Untsikana, the father of Dukwana. It was always a favorite, especially with the Chumie people. Mr. Chalmers, I remember, invariably concluded the services of the communion by giving out this hymn. I scarcely think it will ever be sung as it was sung in his day. Our people, since they left the Chumie, must have had few opportunities of singing it. The effect which it produced in our little assembly was thrilling. It must have awakened in their minds the memories of the past. No doubt, some of these would be pleasant; others again, sad and melancholy in their nature. I saw many an eye bathed in tears, and many a strong frame shaking and trembling from the intensity of mental emotion. In the evening I preached from Psalm cxxvi. 3. You will unite with us, my dear sir, in praying earnestly for the prosperity of our infant Zion. Though her beginning is small, the Lord grant that her latter end may greatly increase.

With the opening of our place of worship, the duties of a mission station have properly commenced. These we intimated to the people on the Sabbath as follows:—"We hold worship with the people every day in the week at sunrise. On Tuesdays the Session meets. After the meeting of Session, I conduct, in my house, a class of those grown-up-men (new comers) who may desire to be taught

to read. We have, on Wednesday nights, a general special prayer-meeting. Afterwards, we wait with the catechumens, or to converse with any one who may wish to be received as catechumens. We have six or seven inquirers—all very young people. It will no doubt, interest you to know that the eldest boy of Dukwana, and the eldest boy and girl of Nyosi (both our elders), are amongst the number. This, I think, redounds much, through God, to the praise of the respective parents. May all these young people grow steadily in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

JEWISH MISSION.

ALGIERS.

The Rev. B. Weiss says, 31st December, 1857:—Owing to various drawbacks and obstacles, especially to the want of active and faithful colporteurs, the bygone period was very lean with regard to the sale of the Scriptures. About one hundred Bibles (most of which Hebrew), and two hundred New Testaments and Psalms, was all that could be sold (and this includes a few given gratis). These were accompanied by many hundreds of tracts; but even the distribution of these little messengers was not as large as in former years, owing to the same causes.—But the sale of Scriptures and the dissemination of tracts will soon revive, by the means of the open Bible Depot and active colportage, especially as I am now provided with nearly all sorts of Scriptures and tracts needed in this station.

Our gracious God has not left me without repeated tokens of his approbation and blessing bestowed on prayer-meetings. Souls who hitherto lived in darkness and entire indifference to their Saviour and salvation, have by the blessing of the God of truth, been awakened, become serious, and now as humble pilgrims walk on, searching with tears their way towards the heavenly Jerusalem. Two such like persons departed in peace; and I hope to meet them in heaven. Others do show as yet no real signs of awakening, but come regularly “to the waters;” and is not the word of God “like fire and like a hammer that splits the rock?” In his own time he will hasten it. Others still drop in from time to time, stay away a while when they think that the hammer is too strong and the fire too hot for their consciences; but come back, after a while, to hear the same words, to feel the same uneasiness, to receive the same warnings and invitations, (though in various shapes and terms,) and may not the Lord bring them to Christ at last? To these meetings one of my Jewish occasional inquirers came pretty often, and during six weeks a young Russian Jew has attended them regularly; and I trust that, with the new arrangements, advantage of locality, organization of the prayer meeting room, (which hitherto was at my study, but will have now the appearance of a regular house of prayer,) and by the labours of colporteurs through the town, the number of attendants will increase, and that more Jews will also come to hear the gospel preached.—*U.P. Miss. Record.*

Eccliaistical Notices.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, August 6, 1858.

MY DEAR SIR,—Pressing engagements prevented my writing you last month, as I intended, but I cannot allow this month to depart without a word on the Union question, which has been so long under discussion among you. From the first, I have taken a very deep interest in this matter, and have read carefully not only the official documents emanating from Synods and Joint Committees, but also all the magazine and newspaper articles which I have been able to procure. It seemed to me that our Free Church brethren in Canada were in a peculiarly favourable

position to take such steps towards union with the United Presbyterians in the Province as would exercise a most healthful influence on the brethren here, and prepare the way for a wide union. I supposed that from their "local habitation" they would be less influenced by the "traditions of the elders," and that when brought into frank and friendly intercourse with intelligent and conscientious Voluntaries, they would be more easily brought to clear, tenable, and liberal views on the subjects of difference. That the result has been, to some extent, in accordance with my expectations I think is beyond a doubt. The findings of the Joint Committee seem to me to furnish evidence of this. Still I confess a feeling of sad disappointment, shared, I find, by very many friends on this side of the water, at the really little progress that has been made in the matter. Is this not to be ascribed, in some measure, to incorrect views and a false position on the part of your Committee? The third resolution,—that relative to the duties of the Civil Magistrate,—agreed upon by the Joint Committee in June, 1857, was miserably obscure and indefinite in its phraseology, and the sense, according to the most natural interpretation was, I have no hesitation in saying, such as no consistent Voluntary can hold. Those who framed and agreed to that resolution, instead of sympathizing with the spirit that has given Baron Rothschild a seat in the British House of Commons, hold views that logically lead to the re-enactment of the Test Act. In the findings of the Committee at the meeting in October last, there is comparatively little to find fault with, and yet I cannot help thinking that Voluntaries of the Brown and Marshall type would have expressed themselves in somewhat different terms. Did the Committee ever reflect, I wonder, on the fact that when Magistrates "*recommend*" they are not acting *qua* Magistrates? An advice or recommendation has the authority only which springs from its reasonableness. I see in the report of your Synod's proceedings that "it was plainly stated that no basis would be satisfactory in which it was not absolutely provided that the question of the power of the Civil Magistrate in religion should be a matter of forbearance." Was this sentence a part of a Synodical finding, or was it only an impression made on the mind of the Reporter by the remarks of individual members of Synod? The principle embodied in it is the only consistent and safe ground, and you and your brethren may rest assured that, however desirable union in itself may be, a union on any other basis would be neither safe nor happy. You remember our venerable friend's declaration at the Evangelical Alliance Conference at Liverpool in 1845, "We must stand and withstand, and withstand in order to stand."

You will probably have seen by the Scotch newspapers that some unpleasant feeling has arisen among us in connection with Mr. McGill's appointment to the Home Secretaryship. That unpleasantness has been caused chiefly by the amount of salary voted to Mr. McG., and the circumstances connected with the vote. Some of the men of Perth have particularly distinguished themselves in the outcry against extravagance in the management of our church and mission business. These persons have never been greatly distinguished by their liberal contributions, and they cannot complain that much of *their* money is wasted in paying officials. They are like Ministers whose congregations are marked blank in the missionary financial accounts, who bring themselves modestly into notice by overtures and new missions. My own impression is, that none of our officials are overpaid. At the same time I think that, at last meeting, the Synod would have acted much more rationally if the salary had been fixed before the man was chosen.

The Divinity Hall was opened at Edinburgh on Tuesday last by a lecture from Professor McMichael on the Divinity of Christ. As usual, there was a large attendance of Students and of Ministers connected with the United Presbyterian Church. A very beautiful and affectionate note was read from Dr. Brown to the Students. He has been, as you know, laid aside from public work for seven or eight months by bodily illness, and there is no probability of his being able to meet with his class this session. His colleagues have made arrangements to make up, as far as possible, for his lack of service, and I understand that Dr. Lindsay will have the special charge of the Exegetical Department. As a proof of the estimation in which we are held on the Continent, I may mention that there are several Students in attendance at the Hall from Geneva and La Tour.

I am, dear Sir,
Yours sincerely,

BASIS OF UNION BETWEEN THE PRESBYTERIAN CHURCH OF CANADA
AND THE UNITED PRESBYTERIAN CHURCH IN CANADA, AS
ADOPTED BY THE JOINT COMMITTEE OF THE TWO SYNODS.

The Committee of the U. P. Synod on Union met in Toronto on Tuesday, 17th August, and the Committees of the two Synods met there jointly, on Wednesday 18th, and Thursday 19. Articles of Union were adopted, and, through the kindness of a friend, who is a member of the U. P. Committee, we are enabled to lay the Basis before our readers. The copy, we believe, will be found substantially correct.

I. That the Scriptures of the Old and New Testaments being the inspired word of God are the supreme and infallible rule of faith and life.

II. That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her subordinate standards, exhibiting the sense in which the Holy Scripture is to be understood.

But, whereas, certain sections of the said Confession of Faith, which treat of the power or duty of the Civil Magistrate, have been objected to as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogative which Christ has vested in His Church, it is to be understood :

1st. That no interpretation of these sections is held by this Church, which would interfere with the fullest forbearance as to any difference of opinion, which may prevail, on the question of the endowment of the Church by the State.

2nd. That no interpretation of these sections can be received by this Church which would accord to the State any authority to violate that liberty of conscience and right of private judgment which are asserted in chap. xx., section 2nd, of the Confession, and in accordance with the statements of which, this Church holds that every person ought to be at liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of the Scriptures without let or hindrance.

3rd. That no interpretation can be received by this Church which would admit of any interference on the part of the State with the spiritual independence of the Church as set forth in chap. xxx of the Confession.

III. That the Lord Jesus Christ is the only King and Head of the Church—that He has made her free from all external or secular authority in the administration of her affairs,—and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto.

IV. That the Lord Jesus Christ, as Mediator, is invested with Universal Sovereignty, and is therefore King of Nations,—and that all men, in every capacity and relation, are bound to obey His will as revealed in His word; and, particularly, that the Civil Magistrate (including under that term all who are in any way concerned in the legislative or administrative action of the State), is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ—to bow to the authority of Christ as King of Nations, and conduct his whole administration according to the dictates of the Word of God, while he does not interfere with the religious liberty of individuals, and has respect to their conscientious convictions.

V. That the system of polity exhibited in the Westminster "Form of Church Government" in so far as it declares a plurality of Elders for each congregation—the official equality of Presbyters who minister in word and doctrine, without any officers in the Church superior to said Presbyters, and the unity of the church in a due subordination of a smaller part to a larger, and of a larger to the whole—is the government of this Church, and is, in the general features of it herein set forth, believed by this Church to be founded on and agreeable to the Word of God.

VI. That the ordinances of worship shall be administered in this Church as they have been heretofore by the respective bodies of which it is composed, in a general accordance with the directions contained in the Westminster "Directory for Public Worship."

Notes on Article Fourth by the Committee of the United Presbyterian Church :

1. That the first part of it, having relation to Christ's headship over the nations, has always been one of the things most surely believed and most firmly maintained by the United Presbyterian Church, while at the same time she has constantly and carefully guarded against the practical inference drawn from it by some, that Christ as King of Nations delegates his power to earthly Kings—that they are in any sense his vicegerents, or that magisterial interference in matters purely of a religious nature is, a medium through which Christ exercises the authority with which as King of Nations he is invested.

2. That the second part of the article having reference to the duty of the Civil Magistrate is to be understood as simply expressing what the Committee of the United Presbyterian Church believe to be the general sentiments held by that Church on the subject, for no declaration of sentiment regarding it has been required by her as a term of communion, and their instructions forbid their acknowledging it now in that character.

HUNTINGDON, C. E.

[We gladly transfer to our columns the subjoined notice, from the *Missionary Record of the United Presbyterian Church* for August. Our readers, we are sure, will all be pleased with the cheering intelligence it contains.]

"The Rev. James Watson was in November 1854 inducted into the charge of the congregation of Huntingdon, which lies on the Chateauguay river, about fifty miles south-west of Montreal. He found the congregation discouraged, disunited, and burdened with a debt of £190 currency. The Mission Board had guaranteed to him a salary of £100 sterling for three years; and, with great self-denial, and at a time when he had, from the people, a stipend of only £80 currency, Mr. Watson said that he would relieve the Board of all further obligations, and would, "with God's help, make the congregation debt-free, self-sustaining, and missionary," if they would at once grant him the sum of £60 sterling. The Board did so, and the following gratifying letter, dated 4th March, shows that his anticipations have been fully realized:—

"I ought perhaps to have written to you last summer, when I had been three years in Canada, or last autumn, when I had been three years settled in the pastorate of the United Presbyterian congregation of Huntingdon and St. Michael's. But it seemed exceedingly desirable that when I wrote I should be able to say we had realized the expectation I ventured to awaken, that in the course of three twelve-months we should be mostly free from congregational debt. I am happy to report that we have now accomplished our hope, and regard ourselves as fairly afloat in the capacity of a self-supporting congregation, and untrammelled by debt. My own salary this year is expected to be £100 currency, and a free manse, with an acre and a half of adjoining land. No very great income certainly, but there is reason to hope that next year it will be more. Our progress in numbers and in spirit has been gradual since I came hither. The membership was about 80 when I was settled, and now it is above 120. At first we were out of order. Prayer-meetings had ceased, Sabbath schools had almost gone, and the people were disheartened, somewhat soured and disunited. All this is now reversed, and we are in pretty good working condition,—the result, I verily believe, of the blessing of God upon us, and the growth of intelligent, solid piety. Not that we are perfect,—far from it; but still we are much better, both outwardly and inwardly, than we have been. Thanks to God for it!

It is with unfeigned joy I thus write to you, and enable you to tell the Mission Board, if you think fit, that they committed no mistake when, at your recommendation, they complied with my request and gave me their allowance at once. I am in good health, though last summer I narrowly escaped a violent death, having been thrown off horseback; and if God will, and I continue to live, I shall persevere to build up his house here, in the firm persuasion that a deeply rooted church shall be created in our connection."

BERVIE, ON THE DURHAM LINE, COUNTY OF BRUCE.

Nothing can be more in accordance with fact than the observation of Neander, that the course of man, when left to himself, has ever been downward, and that all the boasted civilizations, if left to their natural tendencies, end in barbarism. That is just as much the case in this Western world, and in the 19th century, as in Europe or Asia during any century that could be mentioned. The exclusive pursuit of material good has a degrading, barbarizing influence from which no one who yields to it can keep himself free; and the very intensity of the effort may often be seen to impair the faculty of acquiring, and circumscribe the power of enjoying, even that which is looked upon as all in all. Perhaps the danger is greater in new countries, such as Canada and the States, than in those of older growth; and the necessity of some counteracting agents in the way of religion so much the more pressing. The revival under Edwards, and others who have succeeded, have had more to do in saving the United States from the slough of barbarism to which they were fast hurrying, than not a few might be ready to admit. If Canada is to be saved from the same evil it will be by the same means; and hence every one who does anything to plant the Gospel in a locality, ought to be looked upon as a public benefactor. He is doing what he can to prevent his neighbours, his children and himself from sliding down that inclined plane, and from so far weakening and degrading the community of which they happen to be members. In new districts this comes out with special distinctness. The people are in general poor. They are all there with a desire to improve their circumstances, and "work" comes too often to be the Alpha and Omega of their existence. It may be, for years, no one seems to care for their souls, and by-and-bye they become that they themselves don't care either. Their children rise up little better than baptized heathens, and the Chief End of Man in their Catechism comes to be, "to chop, to clear, to plough, sow and reap." Every little log-chapel accordingly raised for the worship of God in a new "bush" district, is a token for good and a reason for thankfulness. It gives the hope that henceforth the whole talk shall not be "of bullocks" or of dollars and lands, and that through the blessing of God a humanizing influence may thus be exerted which shall bless and elevate the people round. In this view, and for higher reasons, we rejoice at such cases of chapel raising as has lately taken place in this neighbourhood. It is not necessary to give all the details of the movement, though these, we believe, would be interesting to many of our readers. Sufficient simply to mention, that about a year ago, the Rev. Walter Inglis, in travelling between Kincardine and Riversdale, began to give a religious address at a place which might be termed a sort of half-way-house. His only object in doing so was, if possible, to rouse from the dead, stagnant indifference to religious matters, which seemed to have in a great degree crept over the country. Some short time went on, and without any suggestion from Mr. I. a movement was set on foot for getting up a church. A statement was drawn up, fifty copies printed and circulated, and a meeting called to consider the matter. As money was very scarce, it was resolved to do it by personal labour. Mr. McKenna agreed to give an acre, and to supply the food at "bees," &c.; and so about 50 persons assembled and got out the timbers for a frame church 40 feet by 30. That might have been regarded as tolerably well for a beginning, but that would not satisfy. By New-Year the frame was raised, and shortly after the shingles were on and the boarding nearly all up. Mr. William Miller very kindly agreed to saw 5000 feet of lumber for flooring, and that is now ready for removal. Some person, we believe, agreed to make sashes for the windows, but his enthusiasm for church building has, in the meantime, oozed out at the ends of his fingers, so that he will do nothing without payment. Two men have agreed to plaster it as *their* share, and now, with the exception of sashes, glass and stoves, a chapel will be soon ready for use, free from debt, raised by people who would have been, perhaps, a twelve month ago, ready to acknowledge that they were nothing at all, and that in a position well calculated to benefit a community that was in danger of drifting away from Christianity altogether. Now, there is something like life in this. A small church has been formed, consisting, we understand, of twelve individuals. They have helped themselves—they are not asking help. The writer of this is not authorized

to plead for them, except for sympathy and brotherly interest on the part of the more favoured sections of the church; but he cannot help thinking that the present of a stove, or as much as would sash and glaze their humble sanctuary, would have a very beneficial influence on the minds of the members, and would be appreciated greatly by the community at large. If the United Presbyterian Church is to be Presbyterian indeed, there must be far more of living practical sympathy with one and all, throughout all its borders. If people rest satisfied with getting up their own church, and maintaining ordinances among themselves, then their Presbyterianism is a delusion, and a Presbyterian Church which, *in general*, displays such a spirit, will never to any great extent put its mark upon "this Canada of ours." The outfield of practical heathenism will *never* be brought in by such a church; and while deliverance, we have no doubt, will come, it will come from a different quarter. The Presbyterianism of Canada, in all its branches, has abundant work before it. The different sections need not jostle against each other. There is plenty of scope for all their efforts, and we trust that all of them will increasingly feel that the field is *Canada*, not merely the little plot of ecclesiastical garden ground which they may fondly call *our church*, meaning by that no more than the four walls within which they assemble, and the larger or smaller congregation with whom from Sabbath to Sabbath they worship God. In such a country as this, for a church to stand still is to go back, and now when the support from the Mother Church is withdrawn from us, unless our members in the older churches shall rise to something like a due sense of their obligations, and shall liberally, and promptly, and sympathizingly foster the churches and congregations in the newer districts, our cause will lose ground in the future as it has done in the past, and the hopes and plans of not a few be destined to grievous and most distressing disappointment. We shall be glad to record the fact of some kind friend or friends sending up to the people of Bervie as much as will get them a stove, or sash and glaze their church, or both; and any other notices of new churches or stations will always be acceptable, and receive due attention and consideration.—*Communicated.*

U. P. PRESBYTERY OF WELLINGTON.

This Presbytery met at Guelph on the 2nd of August, and, with one exception, all the ministers were present. A report was read by the Rev. Mr. Greig of services given to the congregation of Garafraxa, on three Sabbaths in the end of June and beginning of July, and stating that he had received two dollars. A letter was read from the Clerk of Session in the congregation, referring to the want of success, after effort had been made, to induce the people to contribute more liberally for the dispensation of ordinances among them. After conversation in which the number of members belonging to the Congregation was spoken of, and the necessity of bringing vacancies to give more freely, it was resolved that Garafraxa be withdrawn from the list of Preachers' supply, and that, in the meantime, it have sermons granted only at such times as may be arranged by Presbytery, and can be given by the members thereof.

Mr. Robert Hume, a third year student of Divinity, appeared to be examined

upon the various subjects prescribed to students of his standing. A critical exercise which he delivered on Hebrews IV., 4—9, was highly approved as giving the sense of the passage in a lucid manner, and affording promise that the writer will be a good expounder of the Word of God. A popular sermon on Acts XIII, 26, was also sustained. Mr. Hume was next examined on the Septuagint in Isaiah, and on Hebrew in Psalm XLV., on New Testament Greek, in Hebrews and first Peter, on Latin in the first book of Horace's Odes, on Doctrinal Theology in some of Dick's Lectures, and on Church History, from the sixth to the tenth century. In each of these subjects he acquitted himself to the satisfaction of the Presbytery, and the Clerk was instructed to certify him for admission to the Hall at its approaching session. After the transaction of some other business not of public importance, the meeting was closed with the benediction. Next meeting to be held on the Tuesday after the last Sabbath of September.

NEWTON AND NEWCASTLE.

On Tuesday, 17th, August, the U. P. Congregations of these places, unanimously called Mr. George Riddell, Probationer, to be their Pastor. The Rev. John M. King, of Columbus presided.

TECUMSETH.

On Tuesday, 24th August, the Rev. J. F. A. S. Fayette, M. A., was inducted to the pastoral charge of the U. P. Congregation here. The Rev. Alex. McFaul preached from 1 Cor. ii. 2; the Rev. William Fraser proposed the Questions of the Formula, offered up the Induction prayer, and addressed the Minister; and the Rev. James Dick addressed the Congregation. The attendance was very good, considering that the labours of the harvest were not completed; and the people seemed deeply interested in the solemn services. The district around has been long settled and many of the people are in comfortable circumstances. Mr. Fayette enters this sphere of labour with the benefit of some experience, and we hope, that under God's blessing, his Ministry will be lasting, happy, and useful.

KILMALCOLM, SCOTLAND.

The settlement of a Minister here by authority of last General Assembly has given great offence to the Parishoners. Besides disliking the Presentee, they consider themselves deprived of privileges, as objectors, secured to them by Lord Aberdeen's celebrated Act, passed at the time of the Disruption. The consequence, we understand, is, that some steps have been taken for erecting a U. P. Congregation in the Parish. One gentleman is said to have offered £200 stg. Public worship in connection with our church has been commenced. It is stated in the *Greenock Advertiser*, that at the first sermon of the Parish Minister 160 were present, and of these only 14 belonging to the parish.

FUND FOR AIDING AND ENCOURAGING STUDENTS OF DIVINITY.

We have received for this Fund, from the U. P. Congregation of Madrid, N. Y., the sum of £3 17s. 6d.—It is hoped that several congregations which were visited last year, and which promised contributions, will forward these as soon as convenient.

Gleanings.

THE REVIVAL OF RELIGION.

The subjoined article is from the *Missionary Record of the United Presbyterian Church* for August :

The following remarks have been suggested by the intelligence that during these months past has come from the United States of America, with regard to the great revival of religion that is going on there.

1. *Two Modes in which the Church is increased.*—The increase is made either in a silent, steady, and progressive manner, or it takes place by a series of periods of unusual labour and excitement. The latter method has frequently been exemplified in the United States of America; and those periods are called revivals of religion. At such times an influence is diffused over the community, which arrests attention, directs men's thoughts powerfully to religious things, awakens by the contemplation of divine truth deep convictions of sin and danger, leads to anxious and special efforts to obtain peace of mind; and, while it thus greatly multiplies the number of converts, it invigorates the faith, love, and zeal of true Christians. While this influence continues, religion is the grand theme which occupies the thoughts, feelings, and conversation of men; the house of God is crowded, prayer abounds, the means of grace are eagerly observed, and all persons seem to care for their souls. By degrees the influence passes away, the excitement subsides, and things assume their ordinary course.

There have been several of such seasons in America, which have been marked and described—seasons when the arm of the Lord was obviously made bare, and which brought many souls to Christ. And the one following on the late commer-

cial disasters which spread such wide havoc in America, and which is happily still proceeding, has been the most important and encouraging of them all. There has been less excitement about it; it has been more extensive; and it has apparently produced more conversions than were the result of any previous revival. All accounts show that there has been vouchsafed to the churches in America a manifestation of divine grace, for which we should give God thanks. We should also earnestly pray that it may be continued and extended; for there seems to us to be little in the scriptural delineations of the work of God to warrant the idea of periods of prosperity and decline, of active operations and indolent pauses, of labour and rest. This may happen with men whose powers are restricted, and soon exhausted; but it can have no place with God, who faints not, neither is weary. "My Father," said Christ, "worketh hitherto, and I work." Divine agency is incessant, unwearied, and inexhaustible. It is true, indeed, that there have been in the church, times of revival and decline—that there have been alternations of day and night in the spiritual as in the natural world; but this has been owing to the inactivity and the unbelief of the people of God. Just as the Christian sins, slides back from God and duty, and is again revived, established in the faith, and comforted, so it is with churches; but, at the same time, there can be little doubt, that the law of duty requires that the church, as well as the Christian, make continued progress, and that its path should be like that of the sun, shining more and more unto the perfect day.

Now, of these two modes of increase we would rather have that which is silent, steady, and progressive. There may be something in the social habits and constitutional tendencies of the people of America which God is pleased graciously to overrule for the advancement of his own cause, and which he renders subordinate to the extension and the building up of the church. But we consider that state more healthful and more scriptural, where the increase is continuous—where the instructions of the family, the Sabbath, and day schools, and the ministers' Bible classes, blessed by God, lead the young early to give their hearts to Christ, and to associate themselves with his people; and where the faithful preaching of the Gospel, attended by the energy of the Spirit, brings to Christ any unconverted adults that may have been destitute of early religious tuition, or have withstood its influence, and carries on to maturity the work of grace in the hearts of all who believe. The church is compared to a field; and we know that it is continued, systematic, and wisely expended labour that renders any field productive. The church is likened to a river; and that river advances with a steady flow, deepening and widening as it goes. Still, as it is the tendency of all means to lose their influence—as familiarity destroys effect, so it is ever the duty of the church to cry to God for reviving grace, and to avail itself of all occasions that are fitted to excite attention, and to induce men to give greater heed to the things which concern the salvation of their souls. This is one of the special ends which personal or domestic affliction serves; it gives greater freshness and power to the means of grace. And it is well also for the church, when events occur which tend to counteract the deadening influence of habit, which prompt a greater interest in divine things, and which lead to more abounding personal, family, and social prayer.

2. *The special need that there is at the present time for an enlarged measure of the gracious influence of the Spirit.*—The Lord, who has blessed the churches of America, is willing also to bless us. We should seek this. The Lord is waiting to be gracious; and we too shall obtain increased blessing, if we ask it in a right manner. We do not wish to see any additional means established; but we fervently desire to see existing means vivified and made more fruitful; and on this account we are glad to know that the tidings from America have led to increased prayer in many places. We greatly need a higher degree of spirituality, and we should ardently endeavour to realise it. No one can shut his eyes to the consideration, that the religious state of Scotland is full of peril. There never was a time in any country when the means of grace were so abundant. The gospel of Christ is everywhere preached; education abounds; copies of the Holy Scriptures are cheap, and excellent religious books may be had at very little cost. The agencies that are seeking the spiritual welfare of all classes of the community are numerous

and carefully wrought. Now, upon the principle that to whom much is given, of them much shall be required, the spiritual state of the community should be better than that which any people ever displayed. Scotland should be as a field which the Lord has blessed. Who will say that it is so? Many facts, which might be enumerated, go to show that its very many privileges are not yielding corresponding fruits. The very abundance of the means causes them to be undervalued. The gospel is a sound which men have heard from their infancy, and to many it conveys no gladness. They would rather it should cease. Now, unimproved spiritual advantages entail deep guilt. God is angry when his gospel is not welcomed and thankfully used. He will, there is reason to fear, turn away his face from us, unless the fruit that is produced bear a proportion to the care bestowed. And if he does so, all our means and all our agencies for well-doing shall be as wells without water, or as clouds without rain. This is a consideration which should awaken the earnest and prayerful attention of the people of God in this land. Let each one feel the responsibility that lies upon him in this matter; and should this carefulness spread in the community, it will give rise to a spirit of prayer, that will bring down influences that will give new life to existing means, widen the range of conversion, spiritualize and beautify the aspects of society, and make all that bear the name of Christ "zealous of good works."

SIR JAMES GRAHAM ON VOLUNTARYISM.

In the late debate on Church rates in the British House of Commons, this celebrated statesman expressed himself as follows:

"I am not one of those who think that it is imprudent on the part of the Church of England to rely upon the Voluntary principle. On the contrary, I think there is too much distrust on the part of the Church of the Voluntary principle. An hon. gentleman has referred to the origin of tithes, but I must remind him that a very large portion of the property of the Church was the voluntary offering of our pious fore-fathers. In more modern times has the Church any reason to regret the trust she has reposed in the Voluntary principle? Upon what does the colonial episcopate rest at this moment? What are the resources of the Christian Knowledge Society and the British and Foreign Bible Society? The funds of these societies are enormous. The Christian Knowledge Society is a Branch of the Church of England. The British and Foreign Bible Society may be said to be supported mainly by Dissenters. But the Church of England has never called on her members to contribute to her necessities and found the wealthy members of her community slow to answer the appeal. But the heads of the Church have sent us down a bill embodying a new principle. I hope it is a principle of good in the cause of religion, but it contemplates something like a revival in the heart of the Establishment. Every bishop was to have the power, by this bill, of licensing, in any town where the population exceeded 500, any building where any portion of the liturgy of the church might be performed. But the matter does not rest there. What have we all seen? A most amiable and excellent bishop has been enthroned in St. Paul's Cathedral, and has taken possession of the Palace of Fulham and of London House, in St. James' Square. His first act was to attend a meeting at Islington in aid of building a new church, and he then declared that he had heard with satisfaction that meetings were held on Sunday morning in the yard of a hackney-man. He said that Divine worship there performed was as acceptable to the Most High as a Divine service that might be celebrated, with all the solemnity of Cathedral worship, under the fretted vault of the most gorgeous temple. I do not deny the truth of this assertion. But if that be the case, and if the Church of England is about to become a missionary church, and is about to descend into the arena with the Dissenting churches, we cannot with justice continue to tax the Dissenters for Church rates. Is that all? We have bishops preaching in the open air. We have deans Spurgeonizing at Exeter Hall. We have dignitaries of the Church taking a prominent part on the stages of music halls, and we have priests evangelizing on the platform. An Evangelical Alliance has been held in Lambeth Palace, and Dr. Bunting has offered up prayers in the presence of the Archbishop. I pray that this movement may be favorable to the interests of piety and religion;

but this is, to say the least of it, a great departure from the principle of an Established Church. I hope it may be for good, and I do not venture to predict what its effect may be. But it is certain that this is at war with all the doctrines that have hitherto been considered the recognized doctrines of the Church. I am against carrying on a war to the knife against the Dissenters. The time has arrived when the policy of the Established Church is not to fight this desperate battle to the last extremity, but to make these timely concessions in the hope of peace. It is said that the sum raised by this impost does not exceed £320,000 a-year, and I, for one, having always opposed the abolition of the church-rates, call upon the friends of the Church not to continue the contest further. For these reasons my vote will be given in favor of the motion.

JANUARY 1, 1859.

To the Secretaries of the London Missionary Society.

My dear Brethren,—The following is an extract from a letter which my friend Dr. Patton, of New York, has lately received from his sisters in America, and which he has placed in my hands to give it what publicity I may think desirable:—

“It has been mentioned, at one of the noonday meetings, that it will most probably be proposed, that, on the first of the new year, 1859, at twelve o'clock, the hymn commencing, ‘Jesus shall reign where'er the sun,’ shall be sung wherever the Gospel is preached. There is something exciting in the thought, that, at that hour (in each country), the sacred song will be begun, and go with the sun to all the Christian world.”

This proposal, if it contain little of the *utile*, has in it much of the *dulce*. It is piously picturesque. Is there not something delightful in the idea of the whole Protestant Church of Christ, scattered over the whole earth, holding on the same day a blessed fellowship in these exulting strains of Christian triumph? Here, as my friend Dr. Patton has observed, is an electric cable that will encircle the globe. How remarkably blissful the thought, that, as the clock strikes twelve, in every part of the earth, this burst of praise and prophecy shall raise from the coast of China, the plains of India, the colonies of Anstralia, the deserts of Africa, the kingdoms of Continental Europe, the British Isles, the United States of America, and the Islands of the Pacific! Will it not seem and sound like the first note of the jubilee song of all nations converted to Christ? Will not the ear of our ascended reigning Lord listen with Divine pleasure to such a prolonged strain of adoration, and His people upon earth waken up to new zeal, and do something more to realize their own loyal, believing, and rapturous anticipations? It is not to be expected they would be content with merely the service of song. Let prayers for the coming of Christ in power and glory mingle with praise; let exhortation accompany both; and let all be crowned with an additional offering cast upon the altar of the missionary cause.

I leave the suggestion, my brethren, in your hands. Depend upon it there is more in it than a mere appeal to our sanctified imagination. It will be like a new consecration of the whole Christian Church to the Great work of the world's conversion to Christ, and that on the very threshold of the new year.

Yours faithfully,

JOHN ANGELL JAMES.

Birmingham, July 12.

OBITUARY.—REV. JABEZ BUNTING, D.D.

This distinguished Methodist minister died at London, England, on the 16th of June, in the eightieth year of his age. His latter end seems to have been eminently peaceful and happy. A pretty lengthened notice of him has been published by the Rev. W. Arthur, M.A., author of “The Tongue of Fire.” A few particulars will be gratifying to our readers.

His mother was, in 1769, brought to a knowledge of the truth by a sermon preached by Richard Boardman, the first missionary sent out by John Wesley. His text was 1 Chron. iv. 9-10, the prayer of Jabez.

Ten years afterwards she was rejoicing over the birth of a first, and, as it proved an only son. She remembered the words that had been made a balm to her soul,

and, vowing her child to the Lord, 'called his name Jabez.' Full oft did that pious mother put up for her little one the prayer of Jabez, 'O that thou wouldst bless me indeed and enlarge my coast, and that thine hand might be with me, and that thou mightest keep me from evil, that it may not grieve me.' While he was yet an infant, she carried him to Oldham Street Chapel, Manchester, and there presented him to John Wesley. Well stricken in years, the evangelist took in his arms the child, and pronounced upon it a blessing.

It is a remarkable fact, that Dr. Bunting entered the ministry the same year with his celebrated contemporary, Dr. Newton. He was first stationed in Oldham, then in Macclesfield, then in London, and successively in the most important posts in the Methodist Connexion. In each place his ministry excited universal admiration. No man ever rose so swiftly in the esteem at once of people and of preachers.

The two great *natural* elements of his power were a transcendent judgment, and a rich fund of passion. The first led him always to set forth his subject in the most impressive aspect, never bewildering the hearer with abstruseness, never losing his respect by weakness, but ever keeping before him something worthy of being looked into, and enabling him to see it more clearly than he had ever done before. The second diffused through the whole subject a genial fervour, gave to each look, each tone, the expression of a purpose, and gushed forth ever and anon in thrilling, irresistible emotion. But behind those natural elements of power, the hearer ever felt there was a spiritual something, which obeys no analysis, but wonderfully commands the soul.

Soon after Dr. Bunting had begun to lead in the Conference, a signal occasion arose for eliciting both his popular and governing talents. Dr. Coke died at sea, bequeathing to the Methodists a 'thriving but portionless family of missions, for which his personal influence had theretofore mainly provided. They must either be abandoned or organized. Among the foremost to advise the latter course was Dr. Bunting.

In working the new Missionary Society, Dr. Bunting proposed to have laymen joined with ministers. This many of his most influential seniors opposed; but he prevailed. Thus successful in one liberal measure, he proceeded in the same direction, till, upon every Connexional Committee, laymen were placed in equal number with ministers. He also proposed and carried the admission of laymen into the district meetings. So that, through his legislation, no matter of Connexional finance is settled by the Conference; all this being done by mixed committees, and the Conference merely acting as a court of record for their measures. 'It is a fact but little known,' says a writer whose pen had the whole Atlantic between it and English controversies, and whose readers were to be the republicans of America, 'and by those who have been accustomed to hear this man railed at as a priestly dictator, not even suspected, that nearly every measure which has popularized the institutions of Methodism, which has given to the people a more liberal representation, has originated with Dr. Bunting.'

Another feature of Dr. Bunting's legislation has been the giving to Methodism all the ordinances of a church complete in itself, so removing it from the position of a supplement to the Establishment. The opening of colleges for training the ministry; the use of imposition of hands in ordination; and the placing of the various Connexional funds on permanent bases, all directly tended to give to Methodism a position wholly independent. Dr. Bunting speaks of William Thompson as his father in ecclesiastical polity. He was the first President of the Conference after John Wesley's death; and his influence is believed to have mainly decided that English Methodism, instead of following the Episcopal model, already established in America, took the Presbyterian form which it retains.

ERRATA.—We beg our readers will make the following corrections—p. 244, Mr. Thomas J. Scott received not £18. 15s. but £10. 15s.. P. 245. The balance due Mr. Fayette was not £59. but £5. 9s. With reference to Mr. S. Balmer, £3. 17s. was not to form his claim, but to be deducted from his claim, in consideration of his declining appointments on two Sabbaths. In our report of the Synod's proceedings, p. 214, it is said that next meeting of Synod is to be held on the first, instead of the second. Tuesday, 8th of June, 1859.