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THE ECCLESIASTICAL AND MISSIONARY RECORD, For the Presbyterian Church of Canada.

VOLUME I.—No. 6.

HAMILTON, JANUARY, 1845.

[PRICE, 2s. 6d. PER ANNUM.]

THE RECORD.

MEETING OF COMMISSION.—This court meets by appointment of Synod, at Hamilton, on Wednesday, the 15th inst.

MEETING OF PRESBYTERY OF HAMILTON.—This court also meets at Hamilton, on the 15th inst., at noon.

TO OUR AGENTS AND FRIENDS.—We shall endeavour to reserve room for a list of those from whom we have received lists of subscribers and remittances; and we beg to offer them our thanks for their attention. From some places we have received lists without remittances; and from not a few—to which, in fulfilment of the Synod's intention, we have been addressing parcels of the Record—we have as yet received neither lists nor remittances. In regard to these cases, we can only again express our hope, that all, and especially the members of the Synod, will without delay supply these deficiencies.

N. B. All orders and remittances ought to be addressed to the Publisher, Mr. James Webster, James Street, Hamilton.

We publish in this number various documents of general interest to the Church, to which we beg to call the attention of our readers. We call particularly notice the circular of the Council of the Committee on Education—the object of which is of paramount and urgent importance to the prosperity of our Church and of true religion. A noble field of Christian enterprise is set before the Presbyterian Church in this land; and her dignified and gracious Head is by many manifest tokens exhorting her to go up and possess it. The number of candidates for the holy ministry who have lately come forward—in all not fewer than fifteen—affords the most clear and encouraging evidence that the pious youth of the country are ready to devote themselves to the work of evangelizing—we will only open up the way for them. We trust that every member of the Church will seriously consider what is required of him on behalf of this great department of our Church's duty. It is plain that there is a peculiarly weighty responsibility resting on us in this matter, and especially on this occasion, when an answer is to be given to the appeal addressed to us for the support of the theological institution. The manner in which the appeal is responded to will, in our estimation, determine the character of our Church, and determine the place she is to hold in this land. Besides the collections to be made by congregations in which every individual member should conscientiously consider how he ought to give—it is to be observed that Treasurers have been appointed in various localities, who will receive donations in aid of the institution; and we trust that congregations and settlements which are yet without a stated ministry, will feel it to be especially incumbent on them to contribute liberally on this occasion—transmitting their contributions to

the nearest local treasurer, or by any other more convenient channel to the general treasurer, James Shaw, Esq., Toronto.

We would also remind congregations of the recommendation of the Synod, that when a pious and promising youth is found in any locality disposed to enter on a course of study for the ministry, he ought to be taken up as an object of special interest and support, where circumstances render that necessary, by the congregation with which he is connected. A number of the more wealthy members of a congregation, or the whole congregation unitedly, under the direction of the Session and Deacon's court, might thus with little difficulty open up the way for such a youth, who would, without such aid, be prevented from entering on the course at all. It will be truly honourable to the congregation that may take the lead in this matter, and institute the first congregational Bursary in our institution. It only remains for us to remind the members of the Church generally, that books are greatly wanted for the use of the institution; and that any work on general literature and science, as well as religion, will form an appropriate and valuable donation. All collections and donations of money and books will be acknowledged from time to time in the Record.

We trust that the Sustentation Fund Scheme, published in the last number of the Record, has received the attention of the members of the Church generally; and that congregations are taking active steps in the matter. We trust that every congregation of the Church will be prepared early this month to intimate to the Sustentation Board their desire to be placed on the fund, and the amount which they propose to contribute to it during the year. These communications ought, we presume, to be addressed to the President of the Board, Isaac Buchanan, Esq., who is at present resident in Hamilton.

We would direct the attention of our readers to the statement of the members of the committee, appointed to confer with a committee of the Synod in connexion with the Scottish establishment.

We announce with great satisfaction the arrival of a missionary sent out by the General Assembly of the Presbyterian Church of Ireland, viz. the Rev. William Hamilton, M. A., formerly head master in the English department of the Royal Belfast Institution. Mr. Hamilton was ordained to this mission in the Alfred Street Church, (Dr. Edgar's) Belfast, on the 23rd of October, and is now supplying the congregation at Kingston. We trust the Irish Church will henceforth put forth more adequate efforts in behalf of the Colonial field; and especially in behalf of her numerous children in Canada. The extensive and extreme necessities which claim the attention of her own Home Mission, have no doubt been, and will perhaps continue to be, a restraint on her exertions in the Colonies. We regard this appointment as a clear and valuable testimony, on the part of that Church, to the rectitude of the position which the Presbyterian Church of Canada has assumed; and we earnestly wish that Mr. Hamilton may be blessed with much success and comfort in the work to which he has so disinterestedly dedicated himself.

We see it stated in some of the papers that the Rev. Mr. Geggie, of the Presbytery of Quebec, has lately withdrawn from connexion with the

Scottish establishment, and intends to connect himself with the Presbyterian Church of Canada.

The Rev. Thomas Scott, of Simcoe, has made application to the Presbytery of Hamilton for admission into the Presbyterian Church of Canada—having withdrawn from the Presbytery in connection with the Established Church of Scotland.

The temporary place of worship recently erected by the Presbyterian Church in Toronto, was opened on Friday the 20th ult. A correspondent writes thus, in regard to the occasion—"We had a very delightful meeting on Friday evening, and a full auditory: J. Ketchum, Esq., was in the chair, and Mr. Rivault, Mr. Esso, Mr. Roof, Mr. Lillie, Mr. Jennings, Mr. Fish, and although last not least,—Mr. King, addressed the meeting. Mr. Brown, Mr. Shaw, and Mr. Westland, also made some very appropriate remarks in moving votives of thanks to those parties whose kindness the congregation had experienced during their late necessity. The young men of the St. Andrew's society, by a deputation of six of their number, presented a Pulpit Bible and Psalm Book. Mr. King addressed them; and this was not the least interesting part of the proceedings of the evening. On Sabbath, although a wet day, the church was filled both morning and afternoon, and crowded in the evening. Mr. Roof preached in the morning a very interesting sermon in the English style—animated and conversational, Mr. Esso supplying Mr. Roof's pulpit: Mr. Harris in the afternoon—a very sweet discourse, full of Christ, and therefore very precious—in a quiet, fervent, devotional manner. Mr. King in the evening—an excellent and most appropriate sermon in his usual clear and earnest style." We also learn that the collections on the occasion amounted to £53. The church, we believe, is seated for between eight and nine hundred.

C I R C U L A R .

To the Ministers of the Presbyterian Church of Canada:

DEAR BRETHREN—I now address you in the name, and by authority of the Synod's committee, on the education of students. You will rejoice to know that our institution in Toronto for training out divinity students, and those who are preparing for the study of divinity, is now in successful operation. Our esteemed brethren, Mr. King and Mr. Esso, are giving themselves with alacrity and zeal to their important labours, and last week we had the high pleasure of examining ten students in the various branches of classical learning and science, and some of them in theology also, and of assigning them their several places in the academical curriculum. Their attainments, on the whole, were highly creditable to their zeal for learning, and diligent application to it, and warranted us to entertain sanguine hopes respecting them—now that they enjoy advantages for study, which in any circumstances would be regarded as great; and are especially so, considering the infant state of our church.

Our examinations were not confined to their intellectual acquirements, but extended also to their views and experience of divine truth, and their motives for seeking admission to the ministry; and

the result of these was encouraging to us; while we trust it may be good for the young men themselves.

Though the number named by us was only ten, several others have been referred to us, likely to seek admission into the institution for the current session.

The committee had intended to have rented a house in Toronto large enough to afford lodging for the professors and students, but from the short period allowed for providing for the commencement of the institution after the meeting of Synod, and other hindrances, this intention was laid aside. A house has been rented for Mr. Esso, and it is expected that Mr. King will lodge with him. This house will afford a public hall for instruction; while the students are for the time boarded in private houses.

Had the committee been able to procure a suitable house for the accommodation of the institution, it was their intention to have lodged the students rent free, leaving them to pay only for their board; as it is, they have promised an equivalent to those whose circumstances shall be considered as requiring it, in the way of assisting to board them in the houses in which they now reside. Such assistance, together with the rent for the house above mentioned, and a salary for one professor of literature and science, constitute the principal amount of pecuniary responsibility for which the committee are pledged. Mr. King's valuable professional labours are, through the liberality of the Free Church, and the congregation in Toronto, a gratuity to the institution.

But in addition to these objects, you will perceive that a library is required in the institution even in its present infantile state; and that funds must be sought for this, as well as donations of books; and I have now to remind you, that the offerings of the whole church, as these are to be called for according to the act of the Synod respecting collections,* on the first sabbath of February next, will be appropriated to these different objects; and you will see that while our institution has at present an avowedly temporary character, these objects are nevertheless so great and important, as to warrant our making an earnest and pressing appeal to the liberality of our people. And I am instructed by the committee to suggest to you, that besides the public collection, you should invite the people to make special subscriptions and donations of books. It may be well to state to the people that copies of the Latin and Greek classics will be useful for the students, as well as books in general literature and science, in history, civil and sacred, and any of the departments of medicine. And we cannot doubt that when the call is presented to all our people, many will come forward with special gifts for this important object.

It may be proper for me to remind you that one of our resolutions on the subject of the education of students, adopted at the late meeting in Toronto, was of the following tenor:

"That it be recommended, as it hereby is, to congregations in which there are young men of decided and approved piety who are giving themselves to the ministry, to assist and encourage these as their circumstances may require."

We believe that those congregations are truly honoured who furnish promising candidates for the ministry, and they may well aid and encourage such of their young members in every competent way, while acquiring the gifts which human teaching can confer, for that noblest of all employments the ministry of reconciliation—the taking an oversight of immortal souls. Where congregations or individuals thus contribute to the support of individual students, in whom they feel a special interest, the general funds of the institution will of course be so far relieved.

The committee, in resolving to address you in this way, on the importance of stirring up our people to liberality, felt that they are only partially doing their duty to the great interests intrusted

to them—inasmuch as that the funds which we are now calling for, do not constitute all our wants.

We, dear brethren, strongly feel, that our students, to become able and faithful ministers of the New Testament, must have the spirit of God enlightening, elevating, and purifying their souls, while they are in the way of acquiring useful gifts; that our professors must be under the same heavenly influence, in order to their being effective teachers of divine truth; and that our churches must be visited with a more plentiful effusion of the holy spirit, in order to their furnishing us with more candidates for the ministry, and in order to their sustaining the ministry; and we too, brethren, charged as we are with an oversight of our seminary, and being called on to furnish a plan of a more extensive institution, feel for ourselves the need of the same divine agent—the Spirit of power and of a sound mind. Hence it has seemed to us to be a duty to make, in connection with this appeal for funds, an appeal for the prayers of our people also. We have resolved, therefore, to recommend that the Thursday immediately previous to the Sabbath on which the collection is to be made, viz. the 30th day of January next, or so much of that day as our Sessions may think fit in their several congregations, may be set apart for prayer and supplication for the divine blessing towards the raising up an able and effective ministry amongst us. And I have now, in behalf of the committee, to recommend to your Session to give your people an opportunity of assembling on some part of that day for humiliation and prayer for the objects above stated; or in the event of this day not being found convenient, on some other day in the same week, or in the week previous to that in which your collection is to be made; and I have also to recommend that you will endeavour to stir up the people to the exercise of prayer for the future, as well as the existing ministry of the Church, while you call on them for liberal offerings towards the support of our institution.

It has seemed to us to be an especial reason for such an appeal as this for the prayers of our people, that from the want of ministers in other churches, and those from whom we could especially welcome labourers to assist us, we have but slender hopes of a supply from any other greater than from the piety of our own congregations. And if we consider well what are the resources of Him in whose exclusive dominion over the Church we delight to glory, we shall find ample ground for the assurance that in looking to him for labourers to take part with us in our ministry, and to fill our places when He shall require us to resign our stewardship, we shall not look in vain. And we may just in conclusion remark, as a ground of special encouragement for us, that in all those junctures in the history of the Church of our fathers, as in the present, in which she has been most faithful in asserting the high and absolute prerogative of her adorable Head, she has been, as she now is, most honoured by him with able and gifted evangelists and pastors and teachers. Commending, then, dear brethren, these suggestions and recommendations to your kindly reception, and requesting, as I am specially instructed to do, that they be laid before your Sessions and read from your pulpits,

I am,
Dear Brethren,

With much respect and esteem,

Your unworthy fellow-labourer in the ministry,

WM. RINTOUL,

Concener.

Streetsville, 7th Dec., 1844.

* See the RECORD, No. 4, page 27, act respecting collections.

THE PRINCIPAL ACTS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, HELDEN AT TORONTO, OCTOBER 27th—16th, 1844.

(Concluded from No. 4.)

VI. Respecting the Education of young men for the Holy Ministry.

The report of the committee of the whole house on the Education of Students, was brought up, and the same having been read and considered, and variously amended, the Synod ordained as follows:—

1st. That an interim Professor of Divinity be appointed, and that Mr. King be appointed to the office for the ensuing session.

2ndly. That there shall be a Professor of Literature and Science for conducting the studies of young men aiming at the ministry, and that Mr. Esso be appointed to this office.

3rdly. That the Professors be for the present stationed at Toronto.

4thly. That the Synod undertake to provide a suitable maintenance for the Professors, and make arrangements for having the students suitably boarded.

5thly. That it be recommended as it hereby is, to congregations in which there are young men of decided and approved piety, who are giving themselves to the ministry, to assist and encourage these in their studies as their circumstances may require.

6thly. That the following members constitute a committee on the education of students, viz: Mr. Rintoul (Convener) Mr. Gale, Mr. Harris, Mr. Bayne, Mr. Cheyne, ministers, and Mr. Westland, Mr. McLellan, Mr. Webster Mr. Dixon, Elders; and that their duty be to provide for the accommodation of the professors and students, to superintend the raising of funds, and generally to watch over the institution: The ministers in the committee to constitute a sub-committee for assisting the professors with their counsel, in any matter regarding the education of the students.

[Mr. King having been called on by the Moderator, to undertake the instruction of the Divinity students for the ensuing session, expressed his willingness to do so.

Mr. Esso was requested to accept the office of Professor of Science and Literature, of which he craved time for consideration, before giving an answer; the same was allowed, and he was instructed to send his answer to the convener of the education committee; they being authorised in the event of Mr. Esso's declining the office, to make another appointment.

The committee on education were also instructed to report on a suitable salary for the professor of science and literature, before the rising of the Synod. Also to report on the letter of Dr. Burns, read at the third session, and the following minutes respecting Dr. Burns was afterwards adopted.]

The Synod feeling that in present circumstances, they are unable to decide whether their contemplated Theological Institution shall be located at Toronto or Montreal, or what the precise and permanent arrangement of the institution shall be, yet rejoicing to hear that there is the prospect of Dr. Burns of Paisley's being settled at Toronto as Pastor of the Church there; and being well assured of his eminent gifts and abilities, they do nominate and appoint the said Robert Burns, D. D., Minister of Free St. George's Paisley, to be the Professor of Theology, and to have the charge of training the young men for the holy ministry.—this appointment being of course subject to any contingency arising either from the Synod's resolving to separate at a future time, the office of the Professor from that of the Pastor, or from such circumstances in the progress of the church and the condition of the public educational institutions of the country, as may affect the decision of the Synod in regard to the establishment of a permanent institution, or the locality in which it may be most advantageously placed.

And the Synod further commission and empower Dr. Burns, as their Professor of Theology, to collect books or moneys, or philosophical apparatus, amongst the friends of the Presbyterian Church in Europe, so that every facility may be furnished for the education of candidates for the ministry; and they enjoin the Moderator to transmit an extract of this minute, with a suitable letter to Dr. Burns, pressing it upon him, to close with, and accept of this appointment; and they further request the Rev. J. Macnaghtan, to take with him, a duplicate of this minute, and use his influence with Dr. Burns, to repair to Canada at as early a day as his arrangements will admit of.

N. B. The Synod afterwards fixed £200 p. y. per annum, as the salary of the Professor of Literature and Science.

VII. Respecting the Education of Students in Canada East.

The attention of the Synod was called to the importance of making arrangements for the education of students in Canada East, when after deliberation, the following resolution was adopted. That the Synod, sympathizing with the spiritual destitution of Canada East, and recognising the duty of exercising a watchful care over the young men that may be led through grace to devote themselves to the work of the ministry there; yet not contemplating, at present, the establishment of two distinct and separate Theological Institutions in Canada, and considering that Toronto is in all respects the preferable locality for the temporary institution, though there may be some students in Canada East who, on account of their great distance from Toronto and other circumstances, could not avail themselves of the institution; therefore do authorize the Presbytery of Montreal to make the best arrangements they can, for training promising young men, residing within their bounds, in the studies usually regarded as preparatory to the study of Theology, it being hereby declared that the students who shall follow the direction of said Presbytery and evince, on examination, a due proficiency in their studies, shall be regarded as on the same footing with the students who shall have attended the institution which the Synod is now about to originate.

VIII. Respecting Correspondence with the Presbytery of Niagara.

The Synod appointed the Moderator, Mr. Gale, Mr. Cheyne, and Mr. Mackintosh, a committee to meet with the Niagara Presbytery, and to carry out the recommendations in the report of that Presbytery, adopted by the Synod at the fourth Session.

The report referred to is as follows:—

The committee beg leave to report, that after much friendly communing and inquiry as to the principles and procedure of the Presbytery, they are enabled to state that that body consists of seven ministers, having the charge of fifteen congregations: that they hold, in common with ourselves, the Westminster confession of faith as their standard; and as a Presbytery, maintain and uphold its doctrines in what is usually termed the Calvinistic sense, holding fast by the great cardinal doctrines of the divine sovereignty, the decree of election, and the imputation of the righteousness of Christ, as distinguished from the views which on account of their extreme character, are usually styled Antinomian and Arminian; in all matters connected with the admission of members, the administration of discipline, and the ordination of ministers; their practice is substantially the same with our own, and that of the Free Church of Scotland. They do not question the obligation of civil governments as such, to honour Christ as the King of Kings, and the Governor amongst the nations; although on the propriety of the Church's accepting endowments from the State, in the present divided state of the Church, and its relationship to the world, they have great difficulties. In submitting this information, the committee earnestly recommend to the Synod, that

measures should be adopted for immediate co-operation with this Presbytery in all matters of common interest relative to the conversion of souls; that copies of the Protest, and of the resolutions on which the Protest was founded, should immediately be forwarded to the Presbytery; and *quoad ultra*, that a committee be appointed to attend their next meeting, with power to arrange such terms of union as may be agreeable to that Presbytery, to be submitted to the Synod at the next meeting, for their approval."

THOMAS ALEXANDER,

Clerk of Joint Com.

IX. Respecting Synod Fund and its Treasurer.

The Synod appointed James Shaw, Esq., merchant, Toronto, Treasurer to the Synod fund; and the clerk was instructed to furnish Mr. Shaw with a roll of the Synod, that he may apply to ministers or congregations who have not yet contributed to the Synod fund, it being understood that the year commenced with the month of July.

X. Respecting the revising of the bounds of the several Presbyteries, by deputations.

The Synod agreed to direct the attention of Presbyteries to the recommendation of the Commission issued at their meeting on the 5th day of August last, and contained in the Report No. 2, page 13, to the effect that Presbyteries should have their bounds revised without delay by suitable deputations, for expounding fully the reasons for our coming off a connexion with the Established Church of Scotland, and assuming an independent position; and also for receiving the adherence of those who approve of our position, for forming new congregations where necessary; and recommending the support of the sustentation fund.

XI. Respecting the Sustentation Fund Scheme.

The Synod called for the report of the committee on the sustentation fund. The committee reported progress; whereupon, on motion made and seconded, the Synod resolved that the committee should give in their report to the commission, and that the commission be authorized to adopt such a plan of a sustentation fund, in accordance with the general resolution passed at the sixth session of the present meeting, as to them may seem fit; and to publish and recommend the same to the support of congregations. The Synod further resolved, that it be recommended to all ministers of this Church to relinquish any engagements which they may have with their congregations for stipends, in so far as they may stand in the way of the common sustentation fund scheme coming into operation, and to recommend said scheme to their people.

XII. Formula and Questions for Ministers, Elders, Deacons and Probationers.

The Committee of Bills and overtures, reported drafts of a Formula to be signed by Ministers, Elders, Deacons and Probationers of the Church, also of Questions to be put to these severally at their ordination. The same were considered and amended and unanimously adopted, and are as follows:

FORMULA

TO BE SIGNED BY MINISTERS, ELDERS, DEACONS, AND PROBATIONERS.

I _____ do hereby declare that I do sincerely own and believe the whole Doctrine contained in the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland, in the year one thousand six hundred and forty-seven, to be the truths of God, and I do own the purity of worship presently authorized and practised in this Church, and also the Presbyterian Government and Discipline established therein; which Doctrine, Worship, and Church Government I am persuaded are founded on the Word of God and are agreeable thereto: and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power shall in my station assert, maintain, and defend the said Doctrine, Worship, Discipline, and

Government of this Church, by Sessions, Presbyteries, and Synods: that I shall, in my practice, conform myself to the said Worship, and submit to the said Discipline and Government, and never endeavour directly or indirectly the prejudice or subversion of the same: and I promise that I shall follow no divisive course from the present order in this Church; renouncing all Doctrines, Tenets, and opinions whatsoever contrary to or inconsistent with the said Doctrine, Worship, Discipline or Government of this Church.

QUESTIONS TO BE PUT TO A MINISTER AT HIS ORDINATION.

1. Do you believe the Scriptures of the Old and New Testament to be the word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assembly of the church of Scotland, in the year 1617, to be founded upon the word of God; and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same and the purity of worship as presently practised in this Church.

3. Do you disown all Papeal, Arminian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever contrary to or inconsistent with the aforesaid Confession of Faith?

4. Believing, as you declare, that the Lord Jesus as King and Head of the Church, hath therein appointed a government in the hand of church officers distinct from the civil magistrate, are you resolved to maintain, and that, at all hazards, that in the administration of spiritual things, the church is bound to act ministerially under Christ her head, as responsible in such administration to him alone; while, in all things secular and civil, her officers and members are subject to the laws and rules that govern civil society?

5. Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the word of God, and agreeable thereto, and do you promise to submit to the said government and discipline, and to concur with the same, and never to endeavour, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by sessions, presbyteries, and synods, during all the days of your life?

6. Are you persuaded that the pastoral relation can be legitimately founded only on the free consent of the people, and that no pastor should be intruded on a congregation contrary to the will of the majority thereof, with or without reasons assigned?

7. Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this presbytery, and to be subject to them and all other presbyteries, and the superior judicatory of this Church, where God in his providence shall cast your lot; and that according to your power you shall maintain the unity and peace of this church against error and schism, notwithstanding of whatever trouble or persecution may arise, and that you shall follow no divisive course from the present established doctrine, worship, discipline, and government of this church?

8. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the functions of the holy ministry, and not worldly designs and interest?

9. Have you used any undue methods, either by yourself or others in procuring this call?

10. Do you engage, in the strength and grace of Jesus Christ our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

11. Do you accept of and close with the call to be pastor of this church, and promise through grace

to perform all the duties of a faithful minister of the gospel among this people?

QUESTIONS TO BE PUT TO PROBATIONERS.

1, 2, 3, 4, 5, and 6, the same as the foregoing.
7. Do you promise that you will subject yourself to the several publications of this church, and are you willing to subscribe to these things?

QUESTIONS TO BE PUT TO AN ELDER.

1, 2, 3, 4, 5, and 6, the same as the foregoing.
7. Do you accept of the office of an Elder of this church, and promise through grace, faithfully, diligently, and cheerfully, to discharge the duties thereof.

QUESTIONS TO BE PUT TO A DEACON.

1, 2, 3, 4, 5, and 6, same as the foregoing.
7. Do you accept of the office of a Deacon of this church, and promise through grace, faithfully, diligently, and cheerfully, to discharge the duties thereof.

The Synod ordained that the aforesaid Formula and Questions, shall be used by Presbyteries according to territorial limits, and the same was sustained and adopted, and the Synod in terms thereof ordained as follows:
That the Presbytery of Hamilton and Toronto, be divided into two Presbyteries. The Presbytery of Hamilton and that of Toronto.
That the Presbytery of Hamilton consist of the District of Gore, with the exception of the townships of Trafalgar and Esquesing, also of the Brock, London, Huron, Talbot and Western Districts.
That the Presbytery of Toronto, consist of the Home District, together with the townships of Esquesing and Trafalgar, and the Simcoe District.
That the Presbytery of Cobourg, consist of the Newcastle and Colborne Districts.
That the Presbytery of Kingston, consist of the Victoria, Prince Edward, Midland, Johnstown and Bathurst Districts.
And that the Presbytery of Montreal, consist of the Eastern and Ottawa Districts, and of Canada East.

XIV. Resolutions of the Synod at the Public Meeting held in Mr. Roof's church, on the evening of Tuesday, the 15th October.

After prayer and praise, the moderator stated that it was the object of this meeting to lay before the members of the Church in Toronto some of the principal matters that had occupied the attention of the Synod during its first Session, in connection with a series of Resolutions that were to be submitted to the Synod. It was then moved by Mr. Henry—supported in an address by him—and being seconded, was unanimously agreed to:—

“That the Synod, deeply impressed with a sense of their responsibilities as office bearers in the Church of Christ, and solemnized by a sense of their own shortcomings in all duty, do now humbly and faithfully enjoin on all ministers and preachers under their charge to cultivate a high standard of personal piety, and to give themselves more unreservedly than ever to the great work of winning souls to Christ; and they further enjoin Presbyteries, at their earliest meetings, to take the whole subject of the state of religion into their most serious consideration.”

It was then moved by Mr. King of the Free Church of Scotland—supported in an address by him—and being seconded was unanimously agreed to:—

“That the Synod, convinced that an effective Eldership, zealous for the Lord's glory, and active in carrying out the great end for which the office of the Elder has been constituted by the Head of the Church, is essential to the prosperity of the Church, entreat their brethren to ponder well the exhortations and advices tendered already by this Synod regarding the qualifications and duties of the Elder and the Deacon; believing that a well organized, pious, energetic, and spiritually minded session, assisted by a deaconship of corresponding character, is a blessed instrument in God's hand for reviving his own work, and establishing the purity of his Church.”

Mr. Bayne addressed the Synod and meeting in support of the following resolution; and the same having been seconded, was unanimously agreed to:—

“That the Synod, considering that the purity of the Church, as subordinate to its glorification and the glory of God, is the very highest end of all gospel ordinances; and that her extension in the world depends mainly on her purity; and considering that, apart from all the labours of Church officers, the purity of the Church is to be promoted and prayed for by every individual member thereof: do now earnestly entreat and exhort all the members of this Church to strive after personal holiness, and the culture of brotherly affection towards each other; and to pray unceasingly for the fulfilment of the divine promises respecting a universal effusion of the Holy Spirit.”

Mr. McNaughton, of the Free Church of Scotland, addressed the Synod and meeting in support of the following resolution; and the same having been seconded was unanimously agreed to:—

“That this Synod, persuaded that its characteristic principles are essentially Scriptural, Protestant and Missionary, resolves under God, to cast its great schemes for support on the piety and principle of the Christian people—relying on the grace of the Lord for any faith and benevolence that may be necessary to carry them out to a successful issue.”

Mr. Rintoul then moved the following resolution, and the same having been seconded was unanimously agreed to:—

“That the Synod, in view of the varied and refreshing communications received from the Moderator of the Free Church of Scotland, and the Commission of the General Assembly and Colonial Committee of said Church; and especially of the visit of Mr. King and Mr. McNaughton, the deputation from that Church, and the experience had of the wise and faithful counsels—the instructive, edifying, and powerful addresses of these brethren: do now record their sense of the obligations under which they are laid to the Free Church of Scotland, and their hope that, in the fruit, which may be reaped from the visit of the deputation, both the deputation themselves, and those who commissioned them, may have abundant cause for praise and thanksgiving to Him who has called and enabled them to witness so nobly for the truth. And in view of the travels and labours in which the deputation are engaged, and especially of the early return of Mr. McNaughton to his family and flock in his native land, the Synod desire to commend the deputation to the guidance and keeping of the Great Head of the Church.”

XV. Resolutions appointing Committees of this Synod to meet with Committees of the Synod in connexion with the Established Church of Scotland.

The Synod called for the report of the Committee on the communication from the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, and the same having been produced and read, was sustained; and the Synod in conformity with its recommendations, resolved as follows:—

First. That this Synod being desirous of preventing, as far as possible, all strife and unseemly litigation about church property, and of bringing

about a fair and equitable adjustment of claims made on such property, whether it be possessed by congregations of this Synod, or those of the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, appoint two committees to act along with the corresponding committees of the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland, in the hope that some scheme may be devised and arranged by which all disputes regarding church property may be settled on the principles of Christian equity. The committee for Canada West, to be Mr. Wm. Rintoul, Minister; and John McMurrich, James Shaw, and Joseph C. Morrison, Esquires. That for Canada East, Mr. Henry Esson, Minister; and James Leslie, John Redpath, and Isaac Buchanan, Esquires.

Secondly. That while the Synod hold fast by the testimony they have been privileged to give for the glory of the Lord Jesus Christ, as the sole and Supreme Head of the Church, and for the liberties and rights of his blood-bought people, and while they feel confident that the step taken by the brethren of this Synod, in the recent separation, was warranted and demanded alike by a regard to Christian principle and their own frequent, open, and well known avowals; and while firmly resolved, through grace, to avoid the responsibilities of a connection with the Established Church of Scotland, as at present constituted, yet being anxious to promote the peace and unity of the Church of Christ; they declare their readiness to meet with any of the brethren of the Synod still in connection with the Scottish Establishment, who may be willing to act out practically their own resolutions, and arrange with them such terms of union as may be honourable to principle, and conducive to the glory of the Redeemer: And the Synod, earnestly desirous of being actuated by no hostility but a hostility to error, declare that they cannot, in the meantime, desist from any ministerial services whatever, which they may deem necessary to the maintaining of the truth for which they are called to witness, or to the well-being and purity of the Presbyterian Church, which they are solemnly engaged to uphold; and appoint Mr. Alexander Gale (convener), Mr. Henry Esson, Mr. William Rintoul, Mr. Mark Y. Stark, Mr. John Bayne, Ministers; and Mr. James Webster, Mr. J. F. Westland, Mr. James Gibb, and Mr. James Leslie, Elders, a committee to conduct any negotiations toward a re-union with the brethren of the Synod in connexion with the Church of Scotland;—it being understood that the negotiations on their part must be in harmony with this resolution.

XVI. Respecting Correspondence with other Churches.

The Synod agreed to refer the Correspondence with other Churches to the Commission.

XVII. Act appointing the Commission of Synod.

The Synod appointed the following members to constitute their Commission for the ensuing year, to watch over the general interests of the Church, and attend to all matters specially referred to them, viz:—

The Moderator and Clerk of Synod.

From Presbytery of Hamilton:—Messrs. A. Gale, J. Bayne, G. Cheyne, D. McKenzie, A. Mackintosh, G. Smellie, W. Meldrum, Ministers. Messrs. J. Webster, W. Dixon, A. Henderson, G. Davidson, J. Colville, Elders.

From Presbytery of Toronto:—Messrs. J. Harris, A. King, Ministers. Messrs. J. F. Westland, M. McLellan, J. Weylie, Elders.

From Presbytery of Cobourg:—Messrs. J. M. Roger, T. Alexander, W. Reid, Ministers. Messrs. A. Milne, J. Monroe, Elders.

From Presbytery of Kingston:—Messrs. H. Gordon, R. Boyd, J. Rodgers, A. McLean, Ministers. Messrs. A. Lindsay, R. Campbell, D. Agnew, Elders.

From Presbytery of Montreal:—Messrs. H.

Essoa, J. Clugston, D. Black, Ministers. Messrs. J. Leslie, J. Hill, J. Hetterick, Elders.

DAYS OF MEETING.

Toronto,..... 16th Oct., 1844.
Hamilton,..... 15th Jan., 1845.
Toronto,..... 14th May, 1845.
Cobourg,..... 3rd June, 1845.

XVIII. Act appointing a Committee on Home Missions.

The Synod appointed the following members a General Home Mission Committee, for the whole bounds of the Church, viz:—

Mr. A. Gale, *Convenor*.

Messrs. John Bayne, M. Y. Stark, G. Cheyne, Wm. Rintoul, Thos. Alexander, Wm. Reid, Robt. Boyd, H. Gordon, Thos. Henry, James Harris, Angus Mackintosh, George Smellie, Ministers; Messrs. James Webster, Wm. Dixon, Isaac Weylie, J. F. Westland, A. Milne, J. Colville, Elders.

And it was agreed that the Committee be instructed to prepare a scheme of regulations for the guidance of Presbyteries, and report the same to the Commission for their sanction. It was also agreed that while it is left to Presbyteries to direct Missionaries within their own bounds, and to provide for their maintenance, the committee be empowered to determine to what Presbyteries Missionaries shall be sent, and that Presbyteries be instructed to make reports of the Missions within their bounds to the Convenor of the Committee, on or before the 1st day of May next.

N. B. The next Meeting of the Committee is to be held at Hamilton, on Thursday, 15th inst.

XIX. Thanks voted by the Synod to the Ministers and Trustees of Secession and Congregational Churches, &c.

On motion made and seconded, it was unanimously resolved, that the thanks of the Synod be tendered to the Ministers and Trustees of the Secession Church and of the Congregational Church respectively, for the comfortable accommodation enjoyed by the Synod for their meetings in these Churches; also that the Synod do record its grateful sense of the cheerful hospitality manifested to the members, by many Christian families in Toronto, during the recent sessions of Synod:—and that this resolution be published in the *Record*.

XX. Act appointing next ordinary meeting of Synod.

The Synod, after deliberation, agreed that the next ordinary meeting shall be held at Cobourg, on the first Wednesday of June next, and that in respect that the Moderator preached at the opening of the present meeting, Mr. Essoa be requested to preach at the opening of the next meeting on the day aforesaid, and at the hour of 7, P. M.—Mr. Essoa consented to this request.

The Moderator having stated that from the solemn addresses made last evening, and the urgency there was for the closing of the Synod, he felt that he was not called upon to make a closing address. A Psalm was sung, Prayer offered up, and the Synod was dismissed with the apostolical blessing.

Attested by

WM. RINTOUL.

Synod Clerk.

Statement of a conference between certain members of the Committee of the Synod of the Presbyterian Church of Canada, and of the Synod in connexion with the Scottish Establishment, on the re-union of these Synods.

The undersigned, members of the committee appointed by the Synod of the Presbyterian Church of Canada, to confer with a committee of the Synod of the Presbyterian Church of Canada, in connexion with the Established Church of Scotland, in regard to the re-union of these Synods—met at Toronto on the 26th day of November, according to previous arrangement between the convenors of

the two Committees, and had a lengthened conference with the Rev. Robert McGill of Niagara, and the Hon. Justice McLean, the only members of the last mentioned committee, who were present.

No joint minute of the conference having been drawn up, the undersigned retired and unanimously agreed to record the following preamble and resolutions as conveying a true and faithful statement of the result of the conference, and of the views maintained and argued by them respecting the great cause of separation, and the removal thereof, viz:—

The undersigned, having seriously and maturely considered the whole course of the conference in which they have just been engaged, and on which they entered with an honest and earnest desire to promote the re-union of the Synods, on any ground that might appear to them tenable without the dereliction of principle, and consistent with their deep and conscientious convictions of duty to the cause of Christ, and with their former reiterated testimonies—and having found that the parties appearing in this conference on behalf of the Synod in connexion with the Scotch Establishment, while laying great stress on the acts declaring the spiritual independence of that Synod, and professing their willingness to recommend to their Synod such farther modifications of these acts—could yet give no definite or satisfactory assurance respecting the disposition of their Synod even to alter its designation; and pointedly and peremptorily refused to entertain, or promote any measure for dissolving their connection with the Scotch Establishment, on the special ground of the usual procedure of said establishment in the matters which occasioned the recent disruption thereof, wherefore the undersigned Resolved,

That as it is the chief end of a Christian church "to bear witness unto the truth" of which she is appointed under God, to be the depositary and guardian, as well as the Herald, and as in failing to fulfil this her first and Supreme duty, she forfeits all just title to the character and even name of a church,—the Synod of the Presbyterian Church of Canada, felt themselves constrained on this high ground, to separate from those brethren who, in maintaining a *bona fide* adherence to, or at least, in not renouncing all connexion real or nominal with those who, in their apprehension, had betrayed the great principles in behalf of which had previously borne a united and most solemn testimony, gave thereby a most decided, because a practical, contradiction of that testimony; and on the same high ground, it is demonstrably impossible for the Synod of the Presbyterian Church of Canada, without being guilty of treason against the God of truth, and the Great Head of the Church, to entertain any overtures of reunion, not based upon an absolute and unequivocal renunciation, either of *bona fide* adherence, or even of nominal connexion with a body, which, as they believe, has sacrificed to the continuance of its alliance with the state, the fundamental doctrines of the Headship of the Lord Jesus Christ, the spiritual independence of His Church, as well as the dear bought rights and liberties of the people of Scotland, and thereby become the occasion of the extrusion of those who have faithfully maintained the principles of our common solemn and reiterated testimony,—principles of universal, vital and paramount importance to the glory of Christ, and the well being of the Church.

ALEX. GALE, HENRY ESSON,
WM. RINTOUL, MARK Y. STARK,
JAMES F. WESTLAND.

[A pamphlet of eight pages purporting to be an account of the above conference, has been issued by the convenor of the other Committee. It is ostensibly "addressed privately to the members of the Synod," but has somehow reached parties who are not members of that venerable body—and is calculated in many respects, to convey very incorrect impressions of the matters to which it refers. I shall say nothing of the imputations which it in-

volves against myself, as having been culpably negligent or indifferent in regard to re-union,—not choosing to trouble myself or others with such discussions unnecessarily, and believing, that all who know me, and are likely to take any interest in the matter, will attach but little weight to the imputations referred to. I can say without hesitation, that they are utterly groundless; and I am persuaded they would have found no place in the pamphlet, had it not been for the awkward result of "the unbusiness like anticipation," of fixing day and place of meeting for two Committees, one of which, was not appointed until the day so fixed—the place of meeting being two hundred miles distant, and I remaining in utter ignorance of the arrangement, until several weeks after.

In regard to the view given in the pamphlet of the recent conference, I must say that it is, in my view, extremely inaccurate and partial. The foregoing statement was agreed upon immediately after the termination of it—it exhibits a perfectly just and candid account of it: and I need only notice two or three points especially, in the way of further explanation. 1st. Let it be observed that there was no joint minute of the conference drawn up or even proposed. Mr. McGill was the only person who took any notes, and these were shaped of course according to his own views of the points of difficulty, but never admitted by us as conveying a full or just exhibition of the matter in controversy. The very reverse of such admission was made manifest throughout the whole proceeding.

2. The cloud of vague generalities in which, according to the pamphlet, the subject of the conference was lost sight of in the end, arose out of nothing more vague or cloudy than the question of connexion or no connexion with the Scottish Establishment—with the subsidiary question, as to what was the honest, straight-forward, consistent course for the Synod to have pursued in that matter so as to maintain its own integrity and purity, and be a faithful witness for truth and against error. This, on our part, was from first to last the great point to be settled, and it was not lost sight of in any way or at any period of the conference. It was however staved off as long as possible by the other party, being manifestly the aspect of the question at which they were unwilling to look, while on our part everything else was comparatively unimportant. It may be safely left with any intelligent Christian to say, whether the special connexion and fellowship between churches, is to be regarded as a vague generality, or a matter of mere indifference in regard to the interests of truth and righteousness in the world. It may also be safely left to a similar decision, whether, as is represented in the pamphlet, (a representation which, after all that has been said and done on this painful question, greatly amazes me) the rejection of such special connexion and fellowship, on the part of one church towards another, is equivalent to the casting of the erring or seceding church "without the Christian pale" or a ceasing "in all sort of correspondence" with her. The confusion of terms and of ideas is so remarkable in the passage of the pamphlet now referred to that it seems not superfluous to state, that in regard to churches and in ordinary Ecclesiastical parlance, *fellowship and connexion* are not equivalent to *intercourse and correspondence*, and that the *refusal of fellowship and connexion* is not equivalent to *excommunication*. If the readers of the pamphlet will keep this in view, they may be able to penetrate the cloud and reach a candid and fair view of our meaning. I only add that the thing we wished to guard against approving or countenancing in the Scotch establishment, was her conduct in the matters which caused the disruption of 1843, conduct which we regard as a virtual renunciation of the supremacy of the Redeemer over his church. This, which was urged again and again in the conference, finds no place in the pamphlet at all, and yet it is manifestly essential to a candid and fair statement of our views.

3. As to the concluding taunt respecting our want of freedom, and dependence "on foreign influence

and dictation, good sense and good taste would have spared it, I think, under all the circumstances. Our independence as a Church needs no proof, our independence of mind and spirit is not altogether without evidence—and it is, we may presume, tolerably plain by this time, that we are not to be tempted to sacrifice truth, nor to be drawn aside from what may seem to us the path of integrity and duty, either by the influence of Clergy Reserves, Government Allowances, or Ecclesiastical Donations, or what has been more influential than at least some of us, the painful separations and alienations necessarily consequent on the disruption. When the brethren adhering to the Establishment shall have set themselves equally free with us from the appearance and suspicion of subserviency they will be able to speak to us in such terms with a better grace. In the meantime, we must decline being schooled on such points by those who can continue connexion with and adherence to an Ecclesiastical Institution, respecting which they have previously and expressly declared "that the dead are within and the living without its gates"—or can submit to be complimented as the advocates and defenders of what they have previously denounced.

ALEX'R. GALE. *Contener.*]

Hamilton, Dec. 23, 1844.

Selections.

DR. KING OF GLASGOW, ON THE RULING ELDERSHIP IN THE CHRISTIAN CHURCH.

On the constitution of the Christian Church Dr. King has the following eloquent remarks:—

"Having considered the scriptural constitution of Christ's kingdom, do we not find it worthy of Himself? Look at the order instituted, and the forms observed, by some sections of religionists, and we would suppose Church government the most intricate and complex of all moral mechanism. Look into the Scriptures, and what do we see? Each Church provided with two orders of stated office-bearers. One of these orders has more distinctively a spiritual charge; and the other has the guidance of pecuniary disbursements. All the former rule, and such of them as are qualified, also teach. Could any arrangements have more of the simplicity that is in Christ, and be marked, at the same time, by more of the sufficiency and comprehensiveness which are discernible in all His institutions? As these office-bearers, too, are chosen by the people, and represent them in the functions which they discharge, we have here, by anticipation, that very scheme of representative government, of which the adoption in political communities is classed with the greatest of modern improvements. Many object to the system just as being too free—too democratic. But even though their objection could be made valid in respect of the kingdoms of this world, they need fear nothing from the 'liberty wherewith Christ has made His people free.' A Christian church, with all its imperfections, is not a set of anarchists; and power may be safely lodged with such a community, which might be considered dangerous in the hands of the profligate. Then the Church is a spiritual society, and the rights of its members have regard to divine privileges; so that ecclesiastical power, if kept as distinct in fact as it is in its own nature, no way encroaches on temporal dominion. And, finally, the Church, though apparently a republic, and the freest republic in the world, is in reality a kingdom; and no subjection to man is so entire, and so subduing as that which it owes to its exalted Sovereign.—He has given it a code of laws, which he who runs may read; and while these laws provide for the peerless honour of him who ruleth in Zion, they also inculcate that civil obedience, which, from being enlightened in its nature, and religious in its sanctions, is infinitely surer than a constrained and blinded vassalage, and presents a barrier more impervious than battlements, between every

species of unhalloved violence, and the benignant sceptre of righteous administration."

In exhorting elders to visit their districts periodically, Dr. King says,—

"In every view, then, it is desirable that an elder visit his district apart. To promote the performance of this service, the ultimatum of time allowed to it should be defined, and a regulation should be adopted, that every elder see all the members in his appropriated section at least every six months. A day also should be fixed for receiving from every elder a report, written or oral, of his monthly visitation. Is it objected that the proposal requires too much? Not, it may be answered, if the district be small, and especially not too much, if, in ordinary circumstances, the elder simply look at upon the family, and ask how it fares with them. Persons who have other ends in view,—who are prosecuting, for example, a political canvass, can ransack hundreds of abodes in a few days or hours; and can an elder not see twenty or thirty families, to whom he stands most sacredly related, in the course of six months?—But the mere seeing of them, it may be objected, could do but little good; and unless they are to be exhorted and prayed with, the visit may as well be dispensed with. The objection is not valid.—A flying visit where nothing more is practicable, will suffice to preserve acquaintance with the people, and to keep all matters of registration in thorough order. But these are minor benefits, and come far short of exhausting the happy results of an elder's stated attention, however transient.—The elder misconceives his position, who makes so little account of his own calls. He does not know how kindly they are taken,—how they endear him to abodes familiar with his accents, and every way augment his influence with the flock of which he is an overseer. Let him try the plan; let him give it a fair and full trial. It will commend itself, it will present opportunities of doing good which he never thought of, and which could not be foreseen. Let him not defer his visits till the last month of the allotted six, and then be driven from them by some untoward casualty. Let him accomplish them the first month, and if he can introduce another visit into the remaining five so much the better. But whatever may be thought of times and modes, let the service be performed. With all the urgency compatible with respect, I do say—visit the people. I have other suggestions to give, other duties to dwell upon, but they all suppose and require a frequent communication between members of the church and their chosen superintendants. Suspend this intercourse, and all effort relaxes, all interest ceases.—The electric chain is broken, and the current of celestial fire is arrested and lost.

"An elder should attend to all in his district and to all impartially; but even a perfect impartiality does not suppose a literal equality in his attentions. There are some who require more of his oversight than others. I notice three classes of these, the sick, the backsliding, and the young."

A WORD TO ELDERS.

(From the Border Watch.)

What appears to be desirable in the elders of our Church may be very briefly stated. First, of all they must be converted men,—men living for God,—men not of this world, even as Christ was not of this world. It may unconverted elder read this, we ask not at present his co-operation, for he has something else to settle, even the matter of his own salvation.

Secondly, Elders must become fully alive to their responsibilities as followers of Jesus and office-bearers in his Church. A saved soul cannot but feel love to the Saviour, and compassion for perishing souls in some measure; but we long to see these feelings intense, ardent, constant, stirring to very depths of the heart.

Thirdly, These feelings must lead to earnest, sustained, and well-directed efforts. We believe the want of success in many ministers may be

traceable to the fact that, whilst there is much pleading with men for God, there is little pleading with God for men. Hence a want of unction and living power in their ministry. There is not too much of effort, but there is too little prayer. With many godly elders the evil is exactly the reverse of this. There is much, though not too much, prayer, but there is little effort. Join with such an one at his family altar, and you will see that he longs for the salvation of the lost. He seems to have zeal enough for a missionary. But when he risen from his knees, put the question, "What have you been doing to bring souls to Christ?" and he will stare as if he had nothing to do with such a matter. What glaring inconsistency! And yet the man is not a hypocrite. How, then, it may be asked, can all this be accounted for? It may be traced, we suppose, to some such causes as the following,—the want of right views of his relation to Christ and the world,—the example of his brethren,—the fear of man,—love of selfishness,—or an idea that considerable talents are required to tell fellow-sinners of the way of salvation. To these might be added peculiar notions of the dignity of the ministerial office. We have pretty decided views of that dignity ourselves, but we have no sympathy with those who would put every candle under a bushel, which is not an ordained one.

A WORD TO DEACONS.

(From the Free Church Magazine.)

The Deacons being thus elected, ordained, and introduced to the kirk-session, and having assumed their proper position, the next question is, What ought they to do? In making their arrangements for drawing out the liberality of the people in support of the cause of God, there are certain important points to be noticed by the Deacons themselves. They should act under a solemn sense of their responsibility, inasmuch as upon their zeal and success, under God, depends, in so far as our Free Church is concerned, the maintenance and extension of the cause of Christ, in our land. The small congregations must tidily look to the large; every body of Deacons must act as if the success of this whole enterprise depended on their single handed exertions. They should, moreover, propound large and liberal views to the people. It is highly censurable to find some Deacons, instead of leading the people, and urging them forward to gifts and sacrifices, actually acting as drags upon their liberality. Such men are obviously unfit for their office; and we believe that, in some instances, they are guilty of this sin, simply because they are unwilling, by setting up a high standard of contribution, to involve themselves in sacrifices corresponding to their means. Again, Deacons should especially urge upon the people the duty of making the amount which they give in support of the cause of God a special matter of conscience. One great error in the old-fashioned system of seat-rents, as a means of upholding the cause of God, was, that it never forced upon men's consciences the question, "How much has God given me, and how much ought I to give for the advancement of his cause?" If the members of the Christian Church could be trained to ask themselves, as in the sight of God, such a question as this, we should soon see a rate of contribution, and an amount of willing sacrifice for Christian objects, of which, as yet, we have had comparatively few examples. But if our Deacons settle down on their lees, by adopting mere indolent and old-fashioned plans, by which trouble and inconvenience may be saved to themselves, the result will be very disastrous.

These principles being kept in view, the Deacons, having allocated and arranged all the sittings in the church, and made a record of all the people, should divide their congregations into districts—taking care, on the one hand, not to overburden any Deacon with too large a district; and, on the other, that not a single individual among them is omitted. Let each Deacon subdivide his district

as thoroughly as possible into collector's districts; let us say, for example, into districts of ten or twelve persons each. Let him look out for as many collectors as he requires, taking care to fit on persons of zeal and activity; and whilst he has a book himself, containing a list of all the names in his district, let each collector receive a book, with the names of the persons intrusted to his or her care.

One great object which all Deacons should have in view, is to bear up the *Central Fund*. It seems quite clear that, especially in such a country as this, such a fund is of the last importance; and we know not a more healthy lesson of Christian principle than the practical lesson of mutual love and enlarged benevolence, thus continually urged upon our people by Deacons and collectors. There is a perfect certainty of securing this most vital financial object of the Church, if only an ordinary degree of zeal and effort are permanently brought to bear upon it. But Deacons and people must have it as their constant desire, that in this respect they may not become "weary in well-doing."

MAXIMS FOR MINISTERS OF THE GOSPEL.

Seek not great things for thyself; seek not great approbation, great applause, great convenience, or a great income, but seek great things for Christ; seek to him great glory, many converts, and much fruits of righteousness.

Consider the preciousness of souls, the value of salvation, the weight of the sacred charge, the terrors of the Almighty, the awful day of account, and thine own utter inability; then shalt thou have no vain confidence, but depend on God alone.

Please all men in the truth, but wound not the truth to please any.

Set thy affections on things above: so shall spiritual things be thy delight, and not thy burthen.

In company always study to drop something for edification; and in a manner preach occasionally as steadily.

Be much with God in secret; so shall God be with you in public.

Miscellaneous.

RELIGIOUS INTELLIGENCE.

CANADA.

PRESBYTERIAN CONGREGATION, CENTRE ROAD, EAST CALEDON.

The congregation agreeably to appointment made on the previous Sabbath, met on the evening of the 21st ult., when after prayer and the nomination of Mr. J. Lindsay, to preside; Rev. A. Mackintosh, of Thorold, presented a concise and summary view of the reasons which led the body that seceded from the Synod of Canada in connection with the Established Church of Scotland to adopt so momentous a step—a step which though painful and distressing in the extreme—he endeavoured to show they were impelled to by an imperative sense of duty.

After which it was proposed by Mr. J. Bell; and seconded by Mr. A. Baird, and unanimously agreed to:—

1. That this congregation approve of the course adopted by the reverend body called the Presbyterian Church of Canada, in seceding from the Synod in connection with the Church of Scotland; and considering it moreover suitable, in present circumstances, to become connected with that church, declare their adherence to it.

Moved by Mr. R. Thornton, and seconded by Mr. E. Clarke,

2. That a committee consisting of Mr. J. Bell, Mr. J. Lindsay, and Mr. R. Watson, be appointed to make collections for the Mission Fund, and to transmit the same to the Clerk of the Presbytery of Toronto in connection with the Presbyterian Church of Canada.

This congregation in adopting the foregoing resolutions, have manifested a very laudable spirit, and one which so far as the example has weight, should have a salutary effect in promoting a spirit of union between two religious bodies, which we think should no longer keep apart, and the adherents of which, we are glad to perceive, manifest a more cordial feeling towards each other, and a greater disposition to amalgamate than formerly—we mean the Presbyterian Church and the United Secession body. This congregation was connected with the latter church, but with the praiseworthy motive of strengthening the hands of one or two adjoining congregations connected with the Presbyterian Church, and rendering it more easy for these and themselves, thus united to obtain a supply of divine ordinances, they resolved on account of the congeniality of their principles and feelings with those of the Protestant Church, to waive slight shades of difference, and at once to amalgamate and make common cause with her. Should this truly christian and charitable spirit be manifested generally by the Presbyterian Church, and those churches which are closely allied with her in sentiment, it will mightily contribute to the dissemination of truth and the extension of vital godliness.—*Com.*

PRESBYTERIAN THEOLOGICAL INSTITUTE.

The committee of the Synod of the Presbyterian Church of Canada, on the Education of Students, met here last week, and examined the Students with a view to assign them their places in the Academical Curriculum, both as to the theological studies and those of a preparatory kind. The examination extended also to the views of the Students as candidates for the Holy Ministry; and the result of the whole was of the most encouraging kind, both as regards the character of the Students and their present attainments—not less than ten Students were passed. And when we consider the enthusiasm for education of Mr. Esson, his experience in teaching, and his high qualifications as an approved minister of the gospel—and the comprehension and vigour of mind and high theological attainments of the honoured Deputy of the Free Church now amongst us—we do think that our Presbyterian Church has cause for abundant thanksgivings to God, that a School of the Prophets is instituted amongst us, and is in operation in circumstances so encouraging. Yes, and we would say to our friends and brethren every where, sustain the institution with your prayers, while you take up the voice of thanksgiving.

We may state, for the sake of friends at a distance, the Divinity Hall is *pro tempore* in a house in James Street—and we doubt not that in time to come, Pastors that are yet to be will have pleasant recollections of the discoveries of truth that first shone upon their souls in the unretarding edifice where they are now conducted to the fountain-head of truth.

An appeal will be made to all the Churches for funds to carry on the Institution, and for a Library on the first Sabbath in February.

Thanks to the Free Church and the Congregation in Toronto, Mr. King the Professor of Theology, is labouring amongst us without charge to our funds. We are happy to say that other Students have joined our institution since the Examination.—*Com.*

BYTOWN CHURCH MEETING.

At a meeting of members of St. Andrew's Church, and others, held in the Methodist Church, Upper Bytown, on the evening of Thursday, 7th November, Mr. Thomas Wardrope was requested to take the chair, and Mr. Alex. Gray to act as Secretary.

The meeting having been opened with prayer by Mr. Kennedy, and a few introductory remarks having been made by the Chairman: the Rev. Henry Gordon, of Gananoque, gave a clear and full explanation of the present position of the "Presbyterian Church of Canada," together with the reasons of their separation from the Synod of

Canada in connexion with the Church of Scotland. After which it was moved by Mr. Kennedy, and seconded by Mr. Durie,—

Resolved.—The meeting having heard the statements of the Rev. Henry Gordon, one of the ministers of the Presbyterian Church of Canada, respecting the present position of that Church, and the grounds which led to its separation from the Synod of Canada in connexion with the Church of Scotland; and moreover had ample time and opportunity to weigh calmly the merits of that great question, which issued in the memorable event of the disruption of the Church of Scotland, and in the subsequent disruption of the Synod of Canada, do now resolve to adhere to the Presbyterian Church of Canada, and appoint the Secretary to transmit this declaration of adherence to the Presbytery at Kingston, and to apply to that Presbytery to afford them such spiritual supplies as it may be in the power of the Presbytery to grant."

On the Sabbath following the Rev. Henry Gordon preached to the congregation adhering to the Presbyterian Church of Canada: in the forenoon, in the British Wesleyan Chapel: in the afternoon, in the Methodist Church, and again in the evening, in the British Wesleyan Chapel.

THOS. WARDROPE, *Chairman*.
ALEX. GRAY, *Secretary*.

FAREWELL SOIREE TO THE REV. HENRY ESSON, A.M.

This entertainment took place on Tuesday evening, and came off in a manner which exceeded all our expectations. There were nearly four hundred persons present, but so excellent were the arrangements, and so indefatigable the managers, that not the least confusion or accident occurred. The rooms were beautifully lighted up, and ornamented with banners, and arches, and wreaths of evergreens. The tea tables were loaded with the good things of this life. John Redpath, Esq., occupied the Chair, supported on his right by the guest of the evening, Mr. Esson, and surrounded by the Ministers of various religious denominations in this city. The Rev. W. Taylor sent an apology for absence from indisposition, from which the following is an extract: "No public meeting has occurred for many years of a nature more congenial to my feelings, or which it would have given me greater pleasure to attend. Mr. Esson is fully entitled to this public honour, both by his labours as a Minister of the Gospel, by his classical and literary attainments, and the valuable services which he has rendered to education, morals, and civil and religious liberty in this city."

The Chairman shortly addressed the meeting expressing the high estimation in which Mr. Esson is held by all who knew him, and the hearty good wishes of all his friends for his future happiness and success in the new sphere of duty which he has been called to occupy in the service of the Church. Mr. Esson, on rising to reply, was received with prolonged and enthusiastic applause. He shortly but feelingly expressed his deep sense of the honour conferred on him, and his satisfaction to find that his humble efforts in a good cause had been so favourably regarded by his friends and fellow-citizens. The band struck up the appropriate air of "Auti Lang Syne." An address the Rev. Dr. Carruthers followed, after which the company retired to the promenade room, and were entertained with music.

On returning to the grand hall, the tables were covered with a profusion of fruit of every variety and excellent quality. After these had been suitably discussed, the Rev. Mr. Cramp, President of the Baptist College, delivered a short address. The Chairman returned thanks to the Ladies who had attended to the arrangements of the Soiree, and called on the Rev. Mr. Wilkes, who made a few appropriate remarks, alluding to Mr. Esson as the founder of the "Protestant Orphan Asylum," and many other philanthropic institutions in this city, and expressing the hope that his mantle, as the champion of civil and religious liberty, might,

after his departure, fall on some of his brethren. He then offered up a short prayer, and the company separated in the most orderly manner.

Altogether no Soiree could have gone off in more unexceptionable style. The music, both vocal and instrumental—indeed everything, was most excellent of its kind; and it gave us much pleasure to mark so correct an appreciation of proved and sterling merit, and so unanimous a feeling of respect for a man who has been so long before the public eye as Henry Esson.

PROCEEDINGS OF THE MONTREAL PRESBYTERY IN CONNECTION WITH THE PRESBYTERIAN CHURCH OF CANADA, EXTRACTED FROM THE MINUTES.

The Presbytery at their last meeting, held within St. Gabriel Street Church, Montreal, on the 9th November, one thousand eight hundred and forty-four.

Having taken into their consideration, a document which was laid upon their table by the Rev. H. Esson, relative to his removal to Toronto by appointment of the Synod, after due deliberation, expressed their entire concurrence in the propriety of Mr. Esson's temporary removal to Toronto. And in the meantime, resolve to associate with their body the Minister or Ministers that may be sent out by the Free Church of Scotland or the Synod, to supply his place, and authorise him to hold meetings of Session, and do all the other duties of a minister of Christ during Mr. Esson's absence.

The Presbytery having resumed the consideration of the Mission to Metis, and not finding themselves in circumstances to make any permanent arrangement, appoint the Rev. James Cairns, to labour as a Missionary there and in the adjoining Districts for the next 12 months, at a salary of £60 at least, to be increased if possible to £100, the obligation of £50 under which the people have come, being considered as part of the same, requiring Mr. Cairns to keep a journal of his operations, to be transmitted to this Presbytery, at least twice a year.

The Presbytery having further considered the necessity of having a Missionary Fund (to meet the expenses of Missionaries travelling in destitute localities) appoint the following gentlemen as a Committee to collect and distribute the said Funds.

Mr. John Redpath, of Montreal, *President*.
Mr. Hutchison, *Secretary*.
Dr. McNider, *Treasurer*.
Mr. Jas. Orr,
Mr. — Gibb, of Quebec,
Mr. — Munn, do.
Mr. C. B. Duncan, St. Therese de Blainville.
Mr. John Morris, do,

with power to add to their numbers.

With reference to Mr. Wardrop, Student in Divinity at Bytown, whose circumstances render him unable to attend the College of Toronto, it was resolved to write Mr. W. stating that he has been placed under the jurisdiction of the Montreal Presbytery, and appointing him to appear at their next meeting.

In connection with the foregoing, it was suggested that every encouragement should be given to young men that wish to study for the Church.

The Presbytery resolved to have regular meetings once a quarter, and solemnly enjoin upon the brethren to make conscience of attending thereof, and appoint the next meeting to be held within St. Gabriel Street Church, Montreal, on Wednesday the first of January 1845, at half past seven o'clock P. M., and appoint the Rev. David Black, to open that Presbytery with a sermon on prayer for the revival of religion, and this Sederunt was closed with prayer.

The Presbyterian Church Hamilton—has recently chosen seven Deacons—with a view to the working of the Sustentation Scheme, which has been cordially entered into by them, as to its general principles, while they desire an alteration of some of its details. The details of this scheme will of course come to be consideration of this Synod, with the advantage of the intermediate experience.

SCOTLAND.

ESTABLISHED CHURCH IN THE NORTH.

The adherents of the Establishment in the county of Ross, containing a population of nearly 80,000, are reported to us not to exceed 1200, young and old. The number of regularly ordained elders in the same connection is about eight. We are in receipt of the most ludicrous accounts of the disappointments experienced by preaching adventurers sent to officiate in the empty churches and who are not unfrequently left alone for an hour or two in the church yard. One letter now before us describes in a very graphic style how a grave looking person arrived at a village inn, where he passed as some great unknown, till he was heard at rehearsal in "No. 2," with such thumps and peripatetic movements as left caves-droppers at no loss as to the nature of his errand. On his way to the parish church, he inquired of a man going in another direction why the bell was not ringing. "Ask the Presbytery clerk," was the reply, "he was at the last ringing of it eighteen months ago." We forbear giving our correspondent's humorous description of the solitary walk of the preacher in the church-yard, where, we may hope, he felt himself rebuked in a way which will prevent him from ever venturing back again to be "bogged" in the rural village of Redcastle.—*Scottish Guardian*.

JANET FRAZER.—Who has not heard of Janet Frazer, the truly noble and devoted Scotch woman, who gave her homestead for the site of a Free Church, when no other situation in the whole neighbourhood could be procured, in consequence of the land being held by a proud peer, who would for no pecuniary consideration furnish a site. Honourable mention was made by the Scotch delegation, when in America, of her disinterestedness, and various little tokens of remembrance were sent to her by friends in America. We have the privilege of copying from a private letter from her to a friend in this country, what may be regarded as her answer to all those who thought her conduct was worthy of remembrance.

My heart was struck wi' great surprise,
I scarcely could believe my eyes,
And ferried' much that gifts sac bra,
Were sent me fra America.

I bought mysel a baw new goon,
It's black mermo, also shoon,
Part o' my gifts; thanks to them a',
My kind friends in America.

In gladness now I sit at hame,
Oft view my presents since they came,
Unmerited by me ava,
From my friends in America.

JANET DOUGLAS FRAZER.

NEW COLLEGE, EDINBURGH.—We understand that the sum of £20,000 stg., destined for the erection of the Free Church College at Edinburgh, has been made up by 20 individuals,—each contributing £1000. It is an interesting fact, that Lord Jeffrey is one of these twenty. He is not, we believe, either a member or adherent of the Church, personally; but this act of liberality may be regarded as an adherence to the opinions he expressed from the Bench of the Court of Session in favour of the claims of the Free Church party.

FREE CHURCH, VAN DIEMAN'S LAND.—We perceive from the *Launceston Examiner* of May 4 and 11, that a public meeting was held on Thursday evening, the 2nd of that month, at the Scotch Church, Launceston, when an address was delivered by the Rev. Mr. Hastie, explanatory of the principles of the Free Church. At the conclusion of the meeting, Mr. Hastie announced that sermons would be preached in the Scotch Church on Sabbath, May 5th, in the forenoon and afternoon, by himself, and in the evening by the Rev. Robert Russel, in favour of the Free Church; collections

after each service. A sermon would also be preached on the Monday evening following, by the Rev. Mr. Mackenzie, in aid of the same object. On Tuesday, 7th May, another public meeting was held at the Wesleyan Chapel, in Patterson Street, for the purpose of expressing sympathy with the Free Church of Scotland. The meeting was addressed by ministers of different denominations, who voted resolutions in accordance with the object of the meeting; and the audience, comprising members of various religious bodies, exhibited the same unity of purpose. Upon the motion of the Rev. Mr. Hastie, Philip Oakden, Esq., was called to the chair. A committee was appointed to take charge of the subscriptions which it was agreed should be entered into for the purpose of aiding the Free Church in its schemes of usefulness. The collection amounted to about £16.

PROGRESS OF CHRISTIANITY IN BURMAH.—The Baptist Record publishes an extract from a letter from Mrs. Abbott, the wife of a devoted Baptist missionary in Burmah, which contains gratifying intelligence as to the progress of Christianity among the Karens, both in Arracan and Burmah. Mr. Abbott had made during the season, two tours to the Southern Churches, in company with the native pastor, and had baptized about eighty converts. The native pastor, Ko Shyat Kyou, had paid a pastoral visit to the churches in Burmah, and had baptized fifteen hundred and fifty converts. It is probable, however, that the majority of these had been Christians for some time, but had no opportunity of being baptized. The prospects of the mission are nevertheless most encouraging and hopeful. We learn from the same source that this same Ko Shyat Kyou is the same person, a false report of whose death by cholera reached this country about twelve or fifteen months ago.

MISSIONARIES TO PALESTINE.—Rev. James Barnett of Springfield, Ohio, and Dr. Paulding, lady and two children, of Warren county, Ohio, lately left Wheeling, Va., on their way to New York, whence they expect to sail for Damascus. They will remain at Damascus for one or two years, then locate themselves at Jerusalem. These missionaries, like those who have gone before them, have left their country, their homes, and their friends, to preach, the gospel of Jesus Christ, in the land of the Saviour, the prophets and apostles. Mr. Barnett is a member of the Associate Reformed Synod of the West.

It is requested that parties having on hand, and not requiring in their localities, any quantity of Nos. 2 and 4, will return them to the Publisher.

We have thought it advisable to delay the "Home Mission Scheme" till next No., with the view of submitting it for the final approval of the Commission on the 15th inst. Presbyteries ought however, in the meantime, to see that the Collection for this important object be taken up in all their Congregations.

THE Moderator's Synod Sermon will be published about the middle of this month.

HOME MISSION FUND.—Presbytery of Hamilton—Rev. Alex. Gale has received collection at Ayr, per Rev. Robert Lindsay, £1 5s.

EDUCATIONAL SCHEME.—Rev. Wm. Rintoul has received £5 for this object from Donald Frazer, Esq. Williams.

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THE
ECCLESIASTICAL AND MISSIONARY RECORD,
For the Presbyterian Church of Canada.

SUPPLEMENTARY No. FOR JANUARY, 1845.

A SERMON,

Preached at the opening of the Synod of the Presbyterian Church of Canada, at Toronto, 9th Oct. 1844.

BY MARK Y. STARK, MODERATOR.

(PUBLISHED AT THE REQUEST OF THE SYNOD.)

DEUTERONOMY IV, 7, 8, 9.

THE responsibility, Fathers and Brethren, as you well know, of nations and of Churches, is great in proportion to their privileges and their profession. The words of our text are taken from the solemn charge of Moses to Israel, in delivering to them the Law of God, and he enhances their obligations not only by recalling to them the *gracious and merciful* dealings of the Lord towards them in times past, but in their present enjoyment of many precious privileges and advantages. "What nation is there so great who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for. And what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day.—Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy sons and thy sons' sons." And if, Fathers and Brethren, this charge might be suitably delivered to the Israelites under the privileges which they enjoyed, how much more forcibly ought it to come home to those, upon whose day the light of the Sun of Righteousness hath arisen? and if it may afford a suitable admonition to those generally whose lot hath been cast in a christian age, within the sound of Gospel truth, and within the reach of Gospel privileges, with still more impressive propriety, may it be addressed to us, who in these days have beheld truth struggling with error, and the King of Zion with the kingdoms of this world; and truth going forth gloriously conquering and to conquer, under the banner of the Lord, in despite of every opposition, whether of men or of the powers of darkness. The aspect of the church in the age of the world in which we live, is in many respects worthy of our most serious consideration. After the first dawn and rapid diffusion of the christian religion over the world—evidencing the quickening power of divine truth—the Church, through prosperity and security, lapsed into carelessness and corruption, and a long period of darkness and irreligion succeeded, till the corruptions of the church shamed even the worldly and were made instrumental in the hand of God, for re-kindling the dormant embers of religion and piety which smouldered in the breasts of a remnant which the Lord had yet reserved to himself, and blowing them into a flame which overspread, enlightened, and purified the world. But as the natural tendency of the

human heart is towards that which is opposed to the truth, watchfulness has ever been apt to be remitted under the delusive influence of prosperity, and corruptions to creep in; and thus for a time past, verging on, or in our own day, has the peace of the Churches been again casting over them the deadening influence of a carnal security.

In Scotland, till within but a few years, this torpor and insensibility had infected a large portion of the church; nor had those altogether escaped its influence who, entertaining evangelical views and mourning over the errors and corruptions by which the purity of the church was stained, yet felt themselves so weak and their opponents so strong, that they submitted with too little struggle, to evils which they too readily despaired of being able to check: and almost the only mutual feeling which held these portions together, was a common opposition to infidelity and dissent.

In England the waters are beginning to be troubled, and the result, although we may perceive signs of the times, is yet among the hidden things of God. Among the faithful sons of Scotland, external causes stirred up a godly jealousy in regard to gospel truth and their gospel rights and privileges—rights and privileges about the importance of which, till they saw themselves on the point of being deprived of them, they had become too careless and unconcerned; and they have thus been incited to a more ardent love for the truth, and to a more firm and scrupulous adherence to it. Principles have been investigated and placed in their proper light, which heretofore were but undefinedly discovered through the mists of a half awakened vision, and a keenness and searchingness of enquiry excited, in regard to first and fundamental principles, which we trust will exercise a purifying and reviving influence upon the church, for many ages to come. The scales have been removed from the eyes of multitudes, to see an aspect and tendency in things around them, which they had never before perceived—to behold a flood of evils and of dangers which had been insensibly gathering around them, to which they had not heretofore imagined themselves to be exposed, and by which the cause of the Redeemer was injured, and the glory of God tarnished; and to behold a course of duty set before them so plainly and clearly indicated, that they could not but follow in the path which it called upon them to pursue. And impelled to make a stand in defence of their churches, privileges, and of their own rights as a christian people, multitudes both of ministers and people, at the sacrifice of

all else, have been enabled nobly to respond to the call which was made upon them, and to continue steadfast, amid many painful trials and obstacles, fighting a good fight as soldiers of the Lord Jesus Christ. And, Fathers and Brethren, ought we not to regard it as a privilege, that we have been permitted to live in these days of testifying for Christ and for the purity of the faith once delivered to the Saints, and contended for even to the death by our forefathers, in the days when God called upon them to bear witness to the truth in the face of Kings and of Princes, and against all the malice and persecution of the powers of this world, instigated by the powers of darkness. Nor have their children been unworthy followers in the steps of their fathers; theirs indeed has been a bloodless martyrdom, but one scarcely less hard to bear, and as they have suffered so we believe that theirs also will be the triumph and the Crown. And what a cheering sight do we behold, and what cheering prospects do we see dawn upon that favoured land? What a lively interest has been and is rapidly generating in the cause of truth? When was the doctrine of Christ ever more faithfully preached, and the cause of Christ more faithfully advocated? When were ministers more zealous, or people more devoted? When was the word ever listened to with more simplicity of interest and its power more manifest in awakening the church to its duty? When were individual exertions and sacrifices, or united endeavours in the cause of religion, ever greater or more willingly made? When did prayer meetings and sabbath schools, and home missions, and a sound religious education ever more occupy or concern the church? Or when were missions to the heathen or other objects of benevolence and christian usefulness, beyond the boundaries of the land, so extensively and so ardently engaged in? When, in fine, was the church in Scotland, more pure and more efficient than she now is, as represented by that branch which, contending equally against evils from within and from without, has sacrificed every worldly advantage and distinction, that she might adhere steadfast to the faith and discipline of her original standards and constitution, and maintain them unimpaired, that she might hand down to her sons and her son's sons, the privileges of her rulers and of her people, alike derived by an inalienable title from the supreme and only Head of the church. We, Fathers and Brethren, in order, as we conceived it necessary, to maintain our consistency and keep a conscience void of offence towards God and men, have found ourselves constrained to withdraw from

a Synod, the relations and designation of which we believed so to connect and associate us, through existing circumstances, with the establishment of Scotland, as to make us responsible for the views which she holds, and for the line of conduct which she has pursued, and by which, as we think, she has sinfully conceded to encroachments made upon her constitutional rights—affecting vital and fundamental doctrines of her Faith—and upon the christian privileges of her people: a connection, the retaining of which would, at the same time, preclude our free intercourse and fellowship with that Church, which we believe to have nobly testified for the truth, and our holding back from joining in that testimony to the fullest extent, would imply a mean and cowardly suppression of our principles, on the ground of a mere worldly expediency, and for the sake of temporal advantages. And painful, my friends, as the severance of long-formed ties of intimacy, and of brotherly and ministerial intercourse and fellowship, which had to be broken asunder, may be, and distressing as were all the prospective evils of disruption in a feeble and infant Church,—the bitterness and ill feeling which might be engendered, as well as the probable loss of the temporal advantages we enjoyed in the endowments derived from the state, and the endangering of our church property—we were by divine grace enabled to bear our feeble testimony to the truth—the followers afar off of those who had set us so noble an example—and to remain steadfast in the day of trial. I confess it, Fathers and Brethren, for my own part, and I doubt not you sympathized with me in the feeling, that the struggle was a severe and a painful one, and that the anticipated consequences could not be looked forward to with indifference. Many of these are only now beginning to be felt, and through many long years will our hearts be pained by the recurrence of the conviction, that brethren in the Lord and in the ministry of His gospel have been separated from each other in their work, and by instances, perhaps, even of a spirit of jealousy and antagonism among those previously bound together by the ties of brotherly love and kindred sympathy in their united calling, and by the breaking up of old and cherished associations, and the withering and searing of recollections dear to our inmosts and to our hearts—the many residences of Scotland with their familiar and revered faces, which bring back to our minds our early impressions of all that is peaceful and holy: the parish schools, where we may have been first taught to hie the rudiments of knowledge—where our earliest and dearest friendships may have been formed: the stately and revered halls, in which we learnt the elements of classic lore and of sacred knowledge, and the hallowed edifices in which we were accustomed, with those we loved to keep holy our Sabbaths—in hymns our songs of praise—to bow in united prayer at a throne of grace, and hear the sweet and soothing words of consolation to our souls, from the well-known and beloved voices of those who had long, perhaps, been to us as ambassadors of Christ—all these things are to us as things that were. The struggle, my friends, was severe to flesh and blood, to think that these associations must henceforth be broken up—that the remembrance of these things could in future only bring a pang to the heart, and must through many a day embitter the recollection of the past. But why, on the other hand, should these things cast us down, why should they cloud our peace—or it is the peace of an approving conscience. It is true the venerable Establishment of Scotland is rent asunder, and we are no more of her children—that we are come forth from her, and have no more the endeared associations connected with her which we once had—that these are blasted as it were by a withering blight. But have we not in the Free Church of Scotland the spirit, the living principles of the Church of Scotland as it once was, yet enhanced and blazing forth in simpler purity, and in livelier action than before. And though she has no longer the homestead, she has still most

of the cherished faces, where death hath spared them, which shed over these the light of cheerful piety; and though she has no longer either the lowly embowered "line" of our parish schools, seats indeed of humble learning, but of a full and religious instruction—nor the more imposing libraries of her universities, yet has she still the most zealous and faithful of her parish teachers, and the most venerated and respected of her learned and devoted professors. And though she has no longer the churches of our fond recollections, yet has she the still more revered and cherished ministers, who proclaimed there the word of life, proclaiming it still. We have, above all, in that movement with which we have cast in our lot, remarkable tokens of the presence and favor of the Great Head of the Church, in the unanticipated number of ministers, probationers, students, and parochial teachers who have had their hearts strengthened to forsake all, and adhere to the cause, and in the yet larger proportion of the Eldership, and of the people, who have extended to these a cordial and affectionate approbation and support. In the sympathy of other churches, and in the vast resources which have, within so short a period been, beyond the utmost expectation, placed at the disposal of the Church, for the reconstruction of her external fabric, and the completing and maintaining of her organization, and, more than all these, in the increased and increasing power and efficacy of the preaching of the Gospel, and the awakening and reviving of men to a deeper and more earnest concern about divine things, and a turning of the hearts of multitudes to an interest in the growth and extension of the Redeemer's cause and Kingdom, who, heretofore gave no symptoms of religion, beyond the mere formal, routine performance of its prescribed duties, who seemed to want that fire from the Heavenly Altar, which alone gives spirit and life to a religious profession and inspires into it that expansive character which will not rest passive and insufficient, while any thing is to be done, or can be done for the glory of God, or the good of souls.

But yet my friends, amid all this appearance of prosperity, and these manifold and manifold tokens of the presence and blessing of the Lord, the warning of our text had need to be urgent, and has been repeatedly, and most faithfully urged upon the Free Church of Scotland, "take heed to yourself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them to thy sons and thy sons' sons." For nothing is so apt as prosperity, through the snare of the devil, to pull up the heart with pride, and when pride enters the Spirit of God withdraws—therefore is it truly said, that pride goeth before destruction, and a haughty spirit before a fall. Where there is not sincere and entire dependence upon God there can be no blessing from Him, and without this, no true success. But we believe the trials which they have gone through have humbled them before God, and taught them submission to His will, and the prayerful spirit which has characterized all their proceedings and all their deliberations, and the spirit of resigning themselves to the divine purposes in patient waiting for His directing grace, gives us assurance that they are not forgetting either their past warnings or their present and prospective duties, but are "taking heed to themselves to keep their souls diligently, lest they should forget the things which their eyes have seen."

But, my Fathers and Brethren, if such warnings and admonitions be needful for those whose example we have sought to follow, how much more must they be needful in us, amid all the snares and temptations to which we are exposed. We have seen a noble testimony borne by the Church of our fathers to the truth, and as children sprung from her, we are naturally proud of the triumph she has gained. We claim, as it were, a share of her glory, and in a certain measure the reflection of it casts its lustre over all who have sprung from her. But it is dangerous and fascinating, Fathers and

Brethren, as you well know, to pride one's self on the glory or renown of another: the man who does so, or the Church which does so, will be very apt to rest satisfied with it. It is a more favorable symptom when self humiliation, on account of our own sins and short comings, is excited, by regarding the attainments of others, and where admiration and reverence urges on and stimulates to follow in the path of duty. Now, Fathers and Brethren, let me ask, with all deference, are we not exposed to temptation and to danger from this cause? May not we in the feeble, backward, and too hesitating testimony which we have been enabled to bear to the principles for which the Free Church contended, be apt, from the reflected lustre of their testimony, to obtain, and too readily to receive, a higher measure of praise than is due to us; while in thus receiving honour from our relation to others, it may not have been sufficiently brought home to our experience, nor so truly and deeply felt and realized as it ought to be in the process of discipline and of trial to which we have been subjected, how utterly unworthy we have been of such grace being shown us, how entirely the work is of God, and how justly the glory and the praise is due to him alone. And amid such vain-glorious if we take not heed to ourselves we may lose sight both of our dependence and of our duties. The privilege we have enjoyed of witnessing so noble a testimony in others, places us under the strongest obligations to supplement their testimony on our part to the utmost,—to give no timid, no uncertain sound in deriving for the Lord and His cause, and calls upon us also not to stand still in the work, not to be satisfied with words and with professions, but to be up and doing, to show the world that we are in earnest, that it is indeed the honour of Christ and the well-being of His Church and cause for which we contend, and no narrow, selfish interests of a sect or party, no mere outward name or distinction, no mere honour from men, but that we are impelled by the power of principle, by the calls of conscience and of duty: and that even amid sacrifices, and reproach, and persecution, we are prepared, for these objects, to follow the example and to strengthen the hands of those who have gone before us, by all the weight and influence which we can throw into the scale, feeling it to be the cause not of any one section of the Church, but the cause of pure and undefiled religion throughout the world,—in a word, the cause of Christ and the cause of souls. And not only, Fathers and Brethren, does the privilege of having witnessed the testimony which has been borne by others, but also the testimony which we ourselves have raised, feeble though it may be, bind us by the most powerful obligations to take heed to ourselves in our future course. The struggle being over, (and it is easier to make an effort than to sustain it,) the excitement will be apt to subside under the natural slothfulness of the heart, while the annoyances and inconveniences will only begin to be practically felt, and the temptations to relax or draw back will, in many cases, increase in number and in strength as we advance. And thus, Fathers and Brethren, I am inclined to think that our day of trial is but beginning. We have made it an effort, the decisive step has been taken, and has been taken, I would fain hope, on the firm basis of principle, of a deep conviction of what the Word of God and our regard to the honour of the Saviour demanded of us: but this has to be followed up by steadfast perseverance in the cause in despite of all opposition, of every annoyance, and at every sacrifice, and I trust we have all made up our minds to do so. But let us beware of too great confidence—let us beware, because we have been valiant in the first struggle lest we be so flushed with victory and the plaudits of victory, as to undervalue or disregard the hardships, the endurance, and privations of the campaign, and to forget the only source whence strength can be derived and obtained. It is, my friends, a matter of serious concern for us all to enquire, on such occasions, whether worldly motives, such as the

spirit of party, or the love of notoriety, or the love of praise, have in any measure entered into our hearts, and dictated the course we have pursued; and whether we may not have been principally sustained by the excitement caused by the love of these, to make the sacrifices which we have done. It ought to be a solemn thought with us in testifying for the honour of God before men, that we are testifying before One, and for One, who searcheth the heart, and knoweth what is in man. How diligently ought we, therefore, to search our hearts, and pray that the Lord himself would search us and try us, and divest us of every unworthy motive and object in so honourable a profession, that we may know that it is the Lord who hath sustained us hitherto, and that we may look to the Lord for future steadfastness and consistency, if we be ever pressing on to the filling up of the measure of our testimony in all to which it calls us. And our testimony also, while it enhances our obligations to the sight of God to faithfulness, places our conduct more before the world, and calls upon us to take heed to ourselves, lest our short-comings should bring a reproach, not only upon our own characters, but upon the cause which we espouse; for the malice of the world is ever ready to lay hold upon the inconsistencies of professors, in order to defame the cause of truth. The eyes of the world are upon us, watching with jealousy our every act, and ready to rejoice with malicious pleasure at every shadow of a reproach against us. The Church is regarding us with lively interest, and joying with unfeigned delight in every token of steadfastness which we are enabled to display, and mourning over every instance of halting or backsliding.—And Christ himself is waiting on us with more than brotherly concern, supplying strength for the victory, and holding out the Crown for the reward.

And Fathers and Brethren, the testimony we have witnessed, and the testimony we have been privileged to bear, call upon us not only for sacrifices and for endurance in the cause of Christ, but, as we have said, for active duties. What will our testimony for the Headship of Christ and the rights of His Crown avail—who will believe—who will regard it, unless it be found urging us on to new and increased efforts to obtain for Him honour, and to advance His Kingdom—if we preach not Christ crucified more assiduously and more faithfully—resolved to know nothing but this among our people: if we be not more urgent in preaching against sin and in exhorting to duty—in beseeching to flee the wrath to come and take refuge in Christ—to abandon trust in human efforts and seek the grace of God: if we be not more instant in our labours among our respective flocks—dealing with them individually—reproving the sinful, entreating the perverse, rousing the indifferent, encouraging the desponding, supporting the weak, comforting the afflicted, and affording an example of Christian consistency to all; if we be not more zealous and devoted in our labours for the Church—for its purity, for its efficiency, for its extension, and more earnest and persevering in every good work, and in the promotion of every benevolent and useful object. To such things ought the testimony we have borne to stimulate us, in dependence upon divine grace: for it most emphatically lays upon us obligations and responsibilities of the most serious nature in regard to them. Oh! let it be our earnest, our prayerful endeavour, so to fulfil these obligations, that we may be enabled to render the account of our stewardship at last with joy, and hear the sentence of approval, and receive the recompense of reward.

And not only to my Fathers and Brethren of the Ministry, and of the Eldership, would I address the exhortation of the text, but to our people who have adhered to us, and who have had their struggle to encounter—their cherished feelings and associations to tear from their hearts, and who have to make farther sacrifices for the support and advancement of the cause—for the maintenance of

the honour of Christ and of Christ's Crown. You have, in so far, borne a faithful and a good testimony; but remember your work is not done. In order to prove your sincerity—to maintain your consistency—you must carry it out; you must not allow your principles to remain operative—you must exhibit them in practical operation. You must not allow your zeal to grow cold, your courage to abate, or your exertions to relax: but you must sustain the effort, and show the sincerity of your adherence to the cause, by an unreserved devotion to its interests: and by a hearty and willing aiding and co-operating with your ministers and elders in the work in which they are engaged for the more pure and effective ordering of Christ's visible Church, and ministration of word and ordinance. You have a glorious example before you in those of our Father-lands who have given their witness for Christ, and good encouragement in the manifest blessing of God, in the measure of success which has crowned their efforts. And Fathers and Brethren, great as is the work to be accomplished among us—great as are the difficulties attendant upon it— manifold as are the duties to which we are solemnly and imperatively called—and inadequate as the means and resources may appear, yet are all things in the hands of Him whom we believe to have called us to the work and who can cause the insufficiency of human means and of human strength to show forth the excellency and infinitude of his power. It is of consequence to our success, that we look our difficulties fairly in the face that we may not be taken unawares by them—that we may not enter upon the work without first counting the cost. And it is probable that much of the work which had to be done by the Free Church of Scotland will have to be gone through by us also, and under circumstances of much apparent discouragement. We shall have a sustentation fund to provide for ministers, which the probable withdrawal of government aid will render more onerous. We may have in many instances new places of worship to provide, while the debts of the old are scarcely liquidated. We shall have many weak and indigent congregations to foster and aid, while the whole number of our adhering organized congregations is but as a handful. We shall have missionaries to provide for, while the missionary field can yield but little, and the stated congregations have generally difficulty in supporting their own ministers. We shall have institutions for the education and training of youth—preparing as candidates for the Holy ministry, while the liberality of our supporters has almost been exhausted in behalf of an institution in which we have now no part, and from which we can derive little, if any, benefit. While these difficulties, however, press upon us, we have for our encouragement the awakening of the energies, enterprise, and liberality of the Christian people of Scotland, in the cause which they espoused, and in the gathering in of resources from fields hitherto barren, and in the increased harvest of good things from these fields heretofore but partially cultivated—the whole forming a result which has astonished no less than gratified the Christian world, and displayed the infinite resources of divine power and wisdom, so that—as in the miraculous feeding of the multitudes by our Lord from such inadequate supplies of provision—a large amount of fragments has remained, which being carefully gathered up, has been applied to the relief and nourishment of many who were not partakers of the feast. And so, my friends, if we have faith and perseverance (in the exercise of faith) in the duties to which we are called, will it be with us: we shall find supplies for ourselves, and there will be fragments also remaining—for in Christ all fulness dwells. Out of the fulness of a willing heart which he bestows upon his people, will be drawn the resources which are needful to the furtherance of his cause. And, Fathers and Brethren, although you know this, I am persuaded, from your own experience, permit me humbly to

exhort you ever to keep in mind, that it is not by anything we ourselves can do—that it is not by the most perfect external organization and by the most extended external machinery alone, that these things are to be attained, but by the simple and sincere casting of ourselves upon Christ, and upon his all-sufficient grace, and ordering our external efforts in entire submission to his will and reliance on his power. And there are comforting tokens in what our Church has already done in the cause of spiritual independence and spiritual faithfulness and consistency, that she is prepared to do more—that she is awakened to an interest in those momentous questions which so seriously affect her, and that she is prepared at all cost to abide the issue of obeying God rather than man—believing that he will eventually cause all things to work together for good to them who love him, and who are the called according to his purpose. But let her, according to the injunction of Moses to the Israelites, “take heed to herself, and not forget the things which she has seen,” the tokens and evidences of her own weakness and of the Lord's strength—of her own insufficiency and of the Saviour's fulness, and the need of increasing approaches to a throne of grace—not only by individuals for themselves, but by the Church for the Church. Oh that man could divest himself of his pride, and throw himself in all his extremities upon the Lord, who alone is able to uphold him. Without Him we can do nothing: with Him we can do all things consistent with His will. Let us seek to sur up within ourselves, Fathers and Brethren, and within others, by our exhortation and example, the spirit of prayer, that we may be incited to the constant practice of prayer—in the experience of it as the highest, the most delightful, and the most practically important privilege that we enjoy. Too little faith generally mingles with this duty; and too little of that simple feeling of dependence and of reliance upon God by which it ought to be dictated: too little trust that in asking, our prayers will really be heard and answered: too little of patient waiting for the Lord's good time, and of seeking to discern the answer given—the leading of the Lord—in the dispensations of providence and of grace, which he ordains for us.

Our obligations and our duties, Fathers and Brethren, become more important and responsible in so far as we are called upon not only to regard the existing position and interests of our Church and of the present generation, but its future character—the welfare of generations to come. After we shall have gone to render our account. It is true that we are not practically affected by the evils to which the Church in Scotland has been exposed, or now liable to the encroachments which have been made upon her spiritual rights and privileges: but we stand to testify for the principle itself, not only that we might give the support of our sympathy and the weight of our co-operation to those who were contending for principles,—principles of the utmost magnitude and importance in their practical operation—but that we might defend and protect our Church, in other circumstances and in future ages, from evils, which our acknowledgement or acquiescence in, or even our continuing in connection with a body which acquiesced in, the right of the civil power to encroach upon her spiritual functions and privileges, would be the readiest means of introducing among ourselves. And it is of the utmost importance, Fathers and Brethren, in the organization of our infant Church, that we deliberately and prayerfully examine into the tendency of all our measures, so as to exclude in so far as possible, every principle which, growing up and entwining itself with her constitution, may be productive of evils which in after times may affect her ministry, or impede her usefulness. And we have not only to guard against prospective evils, but to provide for future and extending usefulness: and one of those objects which from its important bearing upon the future efficiency—say,

upon the very existence of our Church—deserves particular consideration, I would beg to call your attention to. I mean the duty of providing and training up a supply of well-instructed, faithful, and devoted men for the work of the ministry, in order to occupy the wide and rapidly opening field of spiritual destitution which is spread around us, and to dispense the ordinances of the gospel to multitudes who are hungering and thirsting after them. The difficulties and obstacles to our providing a supply of those properly qualified for this office, adequate to the urgent and immediate wants of our Church, are to human view almost insuperable. But let us not despair: what is impossible with men is possible with God. Let us set about the work with energy—in faith and in prayer—and take courage. But let us be faithful to our trust. There are great dangers to which in this matter we are exposed. There is the risk that our sympathy with a destitute, suffering, and deteriorating population, should, amid the inadequacy of the resources apparently at our command, lead us to the fatal expedient of lowering in any measure the high standard, either of moral or intellectual fitness, which our parent Church in its best days has sustained with the most jealous care. It has been said—and it may be said—that we must employ such agents for the work as can be obtained, and the remark may in some measure hold true; but it is most dangerous to depart, through apparent present expediency, from the high ground which ought to be maintained in this matter. Wherever the standard of qualifications for the ministry of any Church is lowered, not only is her efficiency proportionably diminished—but an impression creeps in upon the office bearers of the Church which tends, conjointly with natural indolence, to weaken the stimulus to exertion—while an impression, at the same time, goes forth among the people which casts a doubt over the justice of those claims made in regard to the importance and high responsibility of the office, and lessens their respect for and confidence in ministers of the gospel, and in doing so, diminishes their reverence for religion itself, and their sense of its responsibilities and obligations. Some have affected to despise—nay, even to condemn as sinful—any special education or training of youth for the ministry, quoting the example of our Lord in choosing his disciples and apostles generally from the more illiterate classes, and

representing it as likely to cause piety to be overlooked, and outward gifts alone to be valued, and have set forth piety and zeal as almost the only requisites for a minister of the gospel. Undoubtedly, without piety, without the inward call of God, and his blessing upon the labourer, nothing will avail; but we are taught in the Scriptures, that along with moral and religious qualifications, a bishop should be apt to teach, and this aptness surely implies as perfect intellectual training as possible for the due cultivation of the powers of the mind, and for the acquiring of suitable knowledge. Without adequate knowledge, a preacher will be but a blind guide for the blind, and a feeble protection against the inroads of error so often propagated through ignorance, and so often set afloat by the emissaries of Satan—for even a due acquaintance with scripture truth cannot be attained without much study, and study too, of other sources of knowledge; nor can it be clearly and forcibly expounded without due information as to all which may either bear upon its evidences, or tend to its illustration and elucidation. How much was Paul's efficiency as a preacher and proclaimer of the gospel increased, by having been fully instructed in all the knowledge of the age, at the feet of one of the most celebrated doctors of the day. And although the qualifications of all cannot be equal, nevertheless, I would impress it upon you, Fathers and Brethren of the Ministry, amid all the temptations to the contrary, and amid all the painful difficulties of our position, and upon you, fellow christians too, as you value the purity and efficiency of our Church—as you desire to hand down to your children and your children's children, the blessings of sound religious instruction, and the faithful and effective administration of word and ordinance, and a just standard of religious feeling and religious duty, to aim at as high a scale as possible, both of morality and intellectual qualification, in those who are sent forth to the work of the ministry; for be assured, in so far as this standard is lowered, so far will the efficiency of our Church be lessened, and her stability be endangered. She has many able and zealous opponents to contend with, who would rejoice in beholding her fall, and as we value, therefore, the principles to which we have borne our testimony, let us strive to provide for their effectual defence and maintenance, and never abate from the object through distrust of the power of God to enable us

to attain it. And prayer, my Brethren, must be your chief instrument; prayer, amid all your endeavours, to Him who alone can accomplish the end, prayer, that he would turn the hearts of parents to desire the dedication of some among their offspring to the cause of their Saviour, in the ministry of the word, and that he would turn the hearts of youth to engage in so noble a calling; for in the words of an excellent letter of the Moderator of the late General Assembly of the Free Church of Scotland “to raise up faithful ministers and qualify them for the work, is the special office of the King of Zion, and in bestowing them on any Church, he indeed bestows one of his most precious gifts.” We have a wide and varied field of duty before us. Fathers and Brethren, let us not seek, in our desire to embrace it, to scatter our efforts too widely, so that the work may be done slightly; while at the same time, we never cease to entreat the Lord that He would send forth labourers into his vineyard—the harvest being truly great but the labourers few—and that he would enable us all to be more unremitting and faithful in our respective spheres.

It were impossible for me even to hint at the many duties, Fathers and Brethren, to which we are called. I have already intruded too long upon your valuable time; but I cannot close without offering a single word upon the danger to which we are exposed, from the mixture of joyous and of trying circumstances in which we cannot fail to be placed, of forgetting that christian humility and moderation which is becoming us, on the one hand—or on the other, that meekness under reproach, that forbearance under injury and injustice, that patience under the gainsaying and opposition of others, of which our Saviour shewed us so eminent an example, and which his disciples ought to exhibit. Let us beware lest exultation in the success of our cause, and in the approbation bestowed upon our conduct, should degenerate into pride or vain-glorying on our own account. Let us guard against opposition or misrepresentation leading us either to enmity or uncharitableness. But while we pursue steadfastly and without wavering the course of duty to which we are called, may we ever be ready, not only to render justice to, and make due allowance for, others, but even “to bless them who may curse us, and to do good to them who may hate us, and to pray for them who may despitefully use us and persecute us.”