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THE CANADIAN United Presbyterian Magazine.

VOL. VII.]

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[No. 7.

Miscellaneous Articles.

MISSIONARY ADDRESS, FOR THE UNITED PRESBYTERIAN SYNOD MET AT HAMILTON, IN JUNE, 1860.

BY THE REV. JOHN JAMES, GALT.

Mr. Moderator, Christian brethren, and friends, the subject of address appointed me this evening is "The duty of every believer to cultivate and display a Missionary spirit."

"*Missionary Spirit.*" Missions have for their object the extension of the knowledge of the salvation of the gospel throughout the world;—for their ultimate end the peopling of heaven with souls ransomed by the blood of Christ. A "Missionary spirit," we apprehend then, is a prevailing disposition of mind and heart towards the advancement of this object, and the accomplishment of this end.

To "*Cultivate*" this Missionary spirit, is to take such a deep interest in the importance, the progress, and success of Missionary work, as that this disposition shall be improved, strengthened, and so developed as to influence its subject in character and in conduct.

To "*Display*" this Missionary spirit thus cultivated is to give it embodiment. The spirit or disposition cannot be seen;—cultivate it as one may, it passes not beyond its subject;—it does not benefit others;—it does not influence others. Without this embodiment it is of no use whatever beyond the little isolated circle of *self*; and confined here, it will become stunted and gnarled in its growth;—thus smothered it will soon languish and die.

This Missionary spirit will find an embodiment in various ways, and in differing degrees according to the talents, the circumstances, the means, and other dispositions of the individual. There is one way in which if genuine it will always display, or embody itself, and that is earnest believing prayer for the prosperity of mission enterprise. Then, 2nd,

encouraging by our influence and example every means employed for the diffusion of this spirit among others;—and the degree in which this will be expected of any one, will be in proportion to the position which he occupies in the church or in the world. Then, 3rd, there is the giving of pecuniary support.—and this will be an embodiment corresponding to the worldly means with which the man, possessing a Missionary spirit, is blessed. Then, 4th, there will be the embodiment of the Missionary effort. And here the Missionary of the cross, who goes forth consecrating himself entirely to the work, is the very highest embodiment of the Missionary spirit :—Not only the living embodiment of his own predominant disposition : but of the circle from which he has gone forth,—their progress and means. The fruits of his labours are regarded as the fruits indirectly, of this “display” of their Missionary spirit. To cultivate and display this Missionary spirit is the duty certainly of every believer. If a genuine disciple of the Lord Jesus he can scarcely help it. It is so much the genius of the gospel that it follows as a natural effect produced in the subject who is saved by grace.

The grand design of the gospel is the salvation of sinners, the holy principles implanted by it in the mind of the believer are in the same direction—they are not inactive—they cannot lie dormant—if not displayed there must be some pernicious counteracting causes at work—narrow minded selfishness—worldliness—partial unbelief, &c. But this does not modify the duty—that still remains, and with it we have at present to do.

What then constitutes duty? Is it the command of authority? Here then we have the highest authority; and the most direct command—“Go ye into all the world, and preach the gospel to every creature.” “Continue in prayer, and watch in the same with thanksgiving; withal praying also for us that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest as I ought to speak.” “Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints, and for me that utterance may be given unto me that I may open my mouth boldly, to make known the mystery of the gospel.”

Does the example of those whom we are under obligation to copy, constitute an element of duty? Then here certainly, there are the most authoritative examples—and especially in regard to Missionary work—Christ, in every respect—the Apostles—the early Christians.

Does gratitude form any part of an obligation to perform duty? What does man possess, enjoy, hope for, equal to what he possesses, enjoys, and hopes for by the gospel? What may this gratitude legitimately resolve itself into? The Apostle answers 2nd Cor. v. 14–15. We are not our own—any thing we have is not our own. On the principle of gratitude we owe all to God, through Jesus Christ our Lord. There is no better—no other way in which we can give it to God. The best of all is he is pleased to accept of it in this way,—and according as man

has it to give. Not so much what he gives—but it is accepted according to the large heartedness with which he gives it.

Does love to God—love to man enter as an element? Then we are under obligation to love them for what they are in themselves as well as for the relations in which they stand to us. In which way can we better evidence our love to them, than by cultivating and displaying a Missionary spirit?

Does the felt crying need of those who are the objects of Missionary solicitude constitute any obligation to the performance of this duty? Then what is the need at *home*?—Abroad?

Do the efforts of opposing parties—and the prevailing of opposing elements enforce this duty?—Then Infidelity—Indifference—Worldliness—Romanism.

The duty then is apparent and binding. But it is *every* believer. It is not a duty that can be performed by proxy. Each tree in the forest has a life of its own—appropriates for its own support—assimilates for its own growth and development—bears its own fruit—propropagates its own kind.

The divine life in the soul is like the tree. Because one tree is very healthy, and bears much fruit, that does not make its neighbour healthy and fruitful. No if it has lost its appropriating power; the other is laudably robbing it of succour and reward.

What a secret of greatness and power here! Men covet a part in great enterprizes to have their names associated with —, but there is one spirit that moves the whole.—Here is the laying of the hand upon the lever that moves the world.

UNION.

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

SIR,—I was delighted with the action of the U. P. Synod, with reference to this subject on Friday, 15th June. I cannot say that I am an admirer of the structure of the Basis; but it seems to be the approved plan to swallow the carcass entire, and then to vomit the horns; and on this principle, I know not what better could have been done, than just adding the short and simple clause stipulating for forbearance. I certainly like it vastly better than the discarded Note. I was charmed accordingly to witness the cordiality with which the Synod adopted that clause, and I had the additional happiness of being assured by persons professing to be well informed, that a large majority of the other Synod would accept the modification. In the course of the next day or two, I was met by respectable friends belonging to the sister denomination, as well as to our own, congratulating me on the prospect of a speedy and blissful Union.

Of what has taken place in the Synod of the Presbyterian Church of Canada, my information is derived from the public prints, and I know not to what extent it is reliable, but I confess it is not of a cheering description. Our clause was not received, perhaps I might say it was unanimously

rejected, and Union seemed at least to be postponed. Certain resolutions have been subsequently adopted, and the door of hope seems to many again to be opened. What these resolutions amount to, I think may be matter of question. To some judicious men they appear of very little value, and not to be looked to at all, unless they are incorporated with the Basis. That document is, in all conscience, unwieldy enough already, and in the opinion of straight forward people contains a great deal too much of yea and nay. What it is to become, if a tissue of further contradictions be subjoined, I cannot imagine.

Let it not be supposed that I find the slightest fault with our brethren for the course they adopted. There are two at a bargain-making; and they as one of the parties, had a most indisputable right to state their conditions. I feel persuaded, however, that unless a great change come over the U. P. Synod, it will not accept of anything less than is secured by the clause it adopted. That clause was nothing else than a simplification of what was proposed by Mr. Kennedy; and unless I am much mistaken he said that his motion was in substance, the same as that to which it was opposed, and that all the difference was that his was clear and explicit, while the import of the other was buried under a mountain of words. It appears then, that in reality, our Synod was perfectly unanimous; as indeed the clause was finally adopted by a show of hands without one dissentient vote. Now experience proves that all contained in that clause might be embodied in a long string of obscure, mysterious words, to which opposite parties might assent, each in its own different sense; but to propose such a thing, I submit, would not be consistent with becoming respect, either to our brethren or ourselves. We have already made our meaning apparent; and unless we change our opinion, let us not have recourse to anything so contemptible as seeming to unsay what we have said. I am far from meaning that we are to speak of the clause we adopted as our *ultimatum* and assume the position that our brethren have, just to accept or reject it *simpliciter*. Let us by all means cultivate and display a spirit of meekness. But let us at the same time, resolve first of all to be honest; and unless there be something real and substantial to be proposed, which it is thought probable we might adopt, I earnestly hope nothing so preposterous as an autumnal meeting of Synod will be contemplated—a meeting at which we might either repeat our former deed, or, shall I say, disgrace ourselves by equivocation.

Some of our brethren seem anxious that instead of claiming forbearance in such general terms, we should define the points we wish to be free. I confess that seems to me inexpedient. The clause as it stands saves our conscience, and enables us to subscribe, while it does not commit others. It is possible indeed that, in course of practice, it might be found that we included an extent of meaning which could not be allowed. But in that case the worst that could betide, would just be separation, which seems to me altogether improbable. At all events, "Sufficient unto the day, is the evil thereof." Besides, I hope I may without offence add, that if definition on the one side be reasonable, it seems equally so

on the other ; and unless the other Synod were grievously misrepresented by the newspapers, I humbly conceive that they would require as much latitude as ourselves.

Let me conclude by respectfully tendering to our Union Committee, and all holding places of power, the advice of the Town Clerk of Ephesus, "Ye ought to do nothing rashly."

I am, Sir, A PLAIN MAN.

TRI-CENTENARY OF THE REFORMATION IN SCOTLAND.

ADDRESS DELIVERED BEFORE THE U. P. SYNOD, AT HAMILTON, ON
WEDNESDAY, 13TH JUNE.*

BY THE REV. ANDREW FERRIER, D. D., CALEDONIA.

The Reformation of Religion, in the sixteenth century, was one of the most remarkable ecclesiastical revolutions ever witnessed on earth. Its history, so far as Scotland was concerned, will be given by another speaker. It has been assigned to me to "describe the state of civil and religious matters in that country prior to the Reformation, and the causes leading to this auspicious event." But in order to speak intelligibly about this state and these causes, it seems necessary to say a few words about the Reformation itself. In general, then, it was a breaking the yoke of Popery in Scotland, by which the people were enslaved, both in an outward and in a spiritual view. It was a bringing them to see that the superstitions of Romanism were not founded on Scripture, but the inventions of designing men ; and to a discovery, through the light of God's Word, and the influence of His Spirit, of "the truth as in Jesus," in much of its evangelical simplicity, purity, and beauty. It was a rescuing of the great proportion of the land from the power and craft of "the mystery of iniquity," and an introducing of them into that liberty wherewith Christ makes his people free. It was the scattering of those clouds of spiritual darkness which had bewildered so many, and the signal by which they were called to "arise and shine for their light was come, and the glory of the Lord had risen upon them."

It is true, that, as human instruments were employed in this revolution, the marks of much imperfection remained, especially in leaving the very root of Popery, in the civil establishment of religion, untouched ; yet it was "the doing of the Lord and it is wondrous in our eyes."

But let us speak to our own topic, by looking back to the state of matters, both civil and religious, before this important ecclesiastical revolution.

The greater part of christendom (including Scotland,) was characterised by enormous corruptions. Society was in a torpid and degraded condition, morals were depraved, and the religion of Jesus, instead of presenting its genuine celestial aspects, was exhibited under gross and hideous superstitions.

In Scotland, in particular, the abominations of Popery had probably reached a greater degree of enormity than in any country of Europe.

* Five addresses were delivered on the occasion, and we hope they will appear in successive numbers of the Magazine.—Ed.

This country, it is said, was among the last to be brought under its yoke, but when once enthralled it sunk rapidly under its influence, and soon became more enslaved than other lands. Scotland, which had successfully resisted the Roman armies, and retained its national independence against the military skill and prowess of this last and strongest of the four universal monarchies, was at length overcome, and for many centuries kept under subjection, by "the man of sin."

The state of Scotland from the beginning to the middle of the sixteenth century (not to speak of centuries before,) was beyond measure deplorable. More than one-half of its wealth was in the hands of the corrupt clergy and ecclesiastics of the Church of Rome. The priesthood, not the monarchs, ruled the kingdom, directing all its civil and political movements. The nobles had become subservient to the arrogant leaders of Popery. The Bishops rivalled the Princes of royal blood in the splendour of their establishments, and preceded the nobility in honours. The clergy in general were illiterate and profane, given to all kinds of immorality and vice. The abuses they practised are too numerous, and some of them too gross to be mentioned. By their deceit and extortion, and the influence they acquired over the higher classes, they swelled the system of superstition, and multiplied monasteries, nunneries, and other nurseries of idleness and vice, till the whole land swarmed with monks, nuns, friars, and canons, of all the various orders which their distorted system of worship had invented. The people "sat in darkness, and in the region and shadow of death." The Bible was concealed from their view, and its use prohibited under heavy penalties. The religious services, if they may be so called, were "mumbled over in a dead language, which even many of the priests did not understand, and which some of them could scarcely read." (Dr. McCrie's life of John Knox.)

The doctrines of christianity were unknown. Of the worship of one God, and an approach to Him through the one Mediator, the people were entirely ignorant. More prayers were offered to the Virgin Mary, and other saints, than to the only object of religious worship, and the intercessions of saints and angels were more employed than the only acceptable and all prevalent intercessions of Jesus Christ. The bodies of the dying were besieged by covetous, designing, cunning, and wicked priests. Everything like free enquiry was suppressed, and wherever there appeared a disposition to acquire knowledge, or to examine into the priestcraft which prevailed, there was a danger of being subjected to imprisonment and death, or at least a necessity to escape into a foreign land.

Such was the state of civil and religious matters in Scotland, before the memorable Reformation, of the ultimate prevalence of which we have now the privilege of the Tri-centenary.

We proceed to notice some of the causes which led to this grand ecclesiastical revolution.

The abuses to which we have referred had become too ponderous to be upheld,—the system had outstretched its mark,—its centre of gravity was beyond its base. The impositions had become too numerous, and too enormous to deceive persons of any reflection, and influence. The truth of the system began to be suspected because it was too gross to be believed, and too tottering to be secure. There were some all along who suspected; or saw through, the impostures which were practised: there were some who secretly, yet accurately, pried into the prevailing superstitions, and who communicated their views to others in whom they could confide. Enquiries proceeded, light dawned, and although it was most hazardous to utter a

word of objection or opposition, yet whispers were heard, and a few bold individuals broke through the restraints which superstition had erected, and expressed themselves in language which could not be mistaken, as to the evils which prevailed.

About the beginning of the sixteenth century the noble Patrick Hamilton was born. He was the first that was honoured, in these times, to proclaim the doctrines of the Reformation to his countrymen. Having previously gone to the continent to prosecute his studies, he became acquainted with Luther and Malancthon, who were highly pleased with his knowledge and zeal, and thought he might be of great service in promoting continental reformation. But although good prospects presented themselves to him when abroad, he was seized with a desire to be useful at home, in checking the progress of error,—in detecting and exposing prevailing superstitions,—and in proclaiming the pure gospel of salvation. He therefore returned to Scotland, notwithstanding the remonstrances of his friends abroad, who warned him of the danger of re-visiting his country at this time, when both the civil and ecclesiastical authorities were madly opposed to the doctrines of the Reformation. He, however, went and laid himself out to propagate the great truths of christianity wherever he had an opportunity. This excited the rage of his enemies; and the Popish clergy very speedily planned and accomplished his ruin. In 1528, he was committed to the flames, in the 24th year of his age. Like Stephen, he was honoured to be the first, who in this age, died in the Redeemer's cause among his countrymen. But the blood of this martyr was the seed of the Church in Scotland. His cruel death was the means of increasing inquiry, and spreading light. Such questions as these were naturally asked,—What was his offence? What views did he entertain? How could such an amiable and accomplished nobleman deserve such treatment? To these enquiries satisfactory answers could not be given; and the result was the embracing of the reformed doctrines by many of rank and influence; and that in the course of a generation the whole system of Popish superstition was overthrown; for the impression produced by the martyrdom of this excellent youth, so much beloved by all who knew him, were most salutary. There were persons of all ranks, who believed that he died in the cause of truth, and who became more persuaded that the popish doctrines had no foundation in the Word of God. It might now be said that ‘many ran to and fro, and that knowledge was increased.’

Another cause which advanced the Reformation in Scotland was the circulation of the Scriptures in the English language. For by this time Tindal had translated the whole of the New Testament, and a considerable portion of the Old; and these, with some of the numerous religious writings of this learned and distinguished individual, were sent from the Continent, where he lived, and were circulated, not only in England, his own country, but in Scotland,—being imported by Christian merchants who traded in the ports of Leith, Dundee, and Montrose. These were procured by many, and read in private with avidity; and those who possessed them secretly collected their friends, and instructed them in the Word of God. By this means one copy of the Scriptures served to enlighten many families. Conviction thus increased and spread in all directions as to the impostures of Popery and the necessity of Reformation.

Another influence which tended to expose, and to lead to the overthrow of the Popish religion, was the satirical writings of poets. Not only on the Continent, but in a greater degree in Scotland, did the poetical effusions which were published expose the corruptions and absurdities of Romanism.

These rhymers, as they were called, were not personally opposed to the system itself, for it had their countenance on other occasions. But they both felt and gave pleasure by turning into ridicule the opinions and customs of the priests. Although such exposures were imperceptibly producing effects most injurious to the interests of Popery, yet they were overlooked for a time, both by the clergy and by the influential among the laity as unworthy of notice. And although, from the alarm at length produced by them, prohibitory laws against what were called "seditious rhymes and blasphemous ballads," were sometimes enacted, yet such effusions continued to be written, read, and relished by the people at large, and insensibly produced a dislike to the monstrous system of Popery by which the country had been so long deceived.

By the year 1540 the converts to the reformed doctrines were numerous, and included not only many of the lower orders, but not a few of the wealthy. This did not arise, as the friends of Popery alleged, from an expectation of reaping benefit by the overthrow of the system, when the lands and revenues of the Priesthood would be confiscated, and restored to their original possessors, or otherwise disposed of; but from a sincere wish to see the iniquitous system demolished, and the pure truths of the gospel introduced in its place.

At this time, however, much progress remained to be made; but God was preparing instruments fitted to advance His cause. It will fall to another speaker to notice the principal characters who figured in the work of Reformation. But in referring to the causes which led on to the change it is impossible not to mention the name, though we omit describing the character, of the celebrated John Knox. Whilst he taught philosophy in the College of St. Andrews his mind underwent an important change, and he was led to the Scriptures in search of religious truth. His new sentiments appeared to his pupils, and doubtless had a salutary influence; but it was not till 1542 that he professed himself a Protestant. When this was known he could not with safety remain in St. Andrews, which was now wholly under the power of Cardinal Beaton, a most determined supporter of the Romish Church. In the meantime the death of James V., which took place at the end of 1542, had much favourable influence on the Reformation. For although the Cardinal attempted to secure the Regency to himself during the minority of Queen Mary, yet the Earl of Arran, who was favourable to the Reformation, obtained it, and his counsellors were all of similar views with himself. In consequence, the Parliament declared it lawful for the subjects to read the Scriptures in the vulgar language. After this the Bible was seen on every gentleman's table; and the New Testament was in the hands of almost every individual. The Reformation which had been so far advanced by books imported from England, was now furthered by the influence of the Scottish press. Besides, the Regent having reformed preachers as chaplains, the doctrines of the Reformation, under the sanction of his authority, were proclaimed throughout the kingdom.

But the Romish Church had still much power. The Regent was of a timid and irresolute disposition, and his professed attachment to the Reformation did not continue. The Cardinal, whose power was still great, gained him over to his measures, and thus the cause of true religion received a temporary check.

But other and better instruments were brought into the field. The learned and celebrated George Wishart, having returned from England to his native country, in 1544, did much by his itinerant preaching to spread

the knowledge of the truth and promote reformation. John Knox followed him in his journeyings, and was much profited by his instructions and example. The exertions of Wishart in the cause of truth were great and successful; but in God's sovereign providence they were of short continuance. On the first of March, 1546, after having been a prisoner, for a short time, in the Castle of St. Andrews, he was cruelly martyred by being committed to the flames. In less than three months the Cardinal himself, who had occasioned the death of this excellent Reformer, was murdered by a company of conspirators; and although their rash act cannot be justified, yet both these events, though in different ways, promoted the cause of Reformation.

The conspirators against the Cardinal took possession of the Castle of St. Andrews, and thither in a short time many of those who were harassed and persecuted on account of religion, resorted that they might enjoy its free and peaceful exercise.

John Knox entered the Castle in March 1547, and conducted the education of his pupils in his former manner. His expository and catechetical instructions were attended by the refugees in the Castle,—the most of whom were not conspirators against the Cardinal. Among these were several eminent individuals who were of much service in the Reformation, and by whom John Knox was unexpectedly called to devote himself wholly to the ministry of the Word.

But by the end of June, in this year 1547, the Castle was besieged by a French fleet, and Knox, with his brethren, were carried into France, where for two years they were prisoners. In 1549, being released, he repaired to England, where he remained till 1554, when, after visiting Scotland, he went to Geneva, and under the celebrated Calvin, he applied himself to study with all the ardour of youth, and obtained those thorough evangelical sentiments and views of church order, which were at length made subservient in the establishment of the Reformation in Scotland.

When the Castle of St. Andrews was surrendered it appeared a decisive blow against the Protestants,—as the most able and zealous advocates of Reformation were thus removed from the kingdom. The Popish clergy triumphed in their supposed victory, and everything was done to strengthen their cause.

In 1554 the Earl of Arran resigned the regency, which was now conferred on the Queen Dowager (Mary of Guise); and from motives of ambition she contributed not a little to the progress of the Reformation. In the meanwhile Mary of England (called the bloody Mary), ascended the English throne, and her violent persecutions led many of the English Reformers to take shelter in Scotland, and through their instrumentality the cause of Reformation was very considerably promoted.

John Knox received tidings of this favourable change, and through the importunity of his friends he was induced to return home in 1555. He visited Edinburgh, and preached in a private house to all who could be admitted, and such was the anxiety to hear him that he was obliged to address successive assemblies, and to be employed in preaching day and night with little intermission. He also visited many parts of the country, preaching and dispensing the Lord's Supper, and although measures were arranged for his apprehension they were discouraged by the Queen Regent.

Whilst thus actively and successfully employed (exposed, however, to imminent danger), he received letters from Geneva, intimating that he was chosen to be one of the pastors there, and strongly urging his return to them. He felt it his duty to comply with this call, and immediately set himself to

prepare for the journey. In July 1556, he left Scotland, and proceeded with his family to Geneva. No sooner did the Popish clergy understand that he was gone than they summoned him to appear before them, and upon his failing to be present they passed sentence against him,—condemning his body to the flames, and his soul to damnation,—and they caused his effigy to be burned at the Cross of Edinburgh.

Short as was this visit to Scotland, it proved the means of great and permanent good to the Reformation cause. He was blamed by some for withdrawing; but he knew that matters were not yet ripe for general reformation,—and by preserving his life, he reserved his labours for a future day, when they might be of essential service.

When Knox reached Geneva he resumed the charge of the English congregation. But in the year following he was invited to return to Scotland, and being assured that the dangers he apprehended were removed, and that he might come home in safety, he felt it his duty to comply with the invitation. He accordingly left Geneva and came to Dieppe, with a view to proceed to Scotland. Here, however, he received letters which disconcerted him, and which, although written from an unauthorized quarter, induced him to go back to Geneva, where he employed himself for two years in making a new translation of the Bible into English.

At the beginning of 1559 he left Geneva for the last time to return home; and as the English Government would not allow him to pass through their country, he sailed direct from Dieppe, and landed at Leith on the second day of May.

He found matters in a most critical state in Scotland. The Queen Regent, who had professed to favour the Reformation, had now openly declared her opposition to it. His arrival was soon known, and he was declared an outlaw and rebel by virtue of the former sentence which the Popish clergy had pronounced against him. But he was not intimidated. Leaving Edinburgh, he visited Dundee, Perth, and other places, and preached with boldness and success in the great cause which he had so much at heart. The incidents occurring (especially at Perth), our time will not permit us to narrate, and we hasten to conclude.

In August 1560, he was invited to settle in Edinburgh as Minister; and soon after this, what was considered the establishment of the Reformation, took place. On the 20th of December, that year, the first General Assembly of the Church of Scotland was convened. But although much had been done, there was much yet to do in the cause of Reformation. This, however, is the date usually assigned for its comparative consummation.

Yet it must be acknowledged that with all the efforts put forth,—with all the means employed,—and with all the operating causes and fluctuations manifested—the Reformation from Popery was far from being perfect. There was too much dependence placed on an arm of flesh, and too much courting of, and clinging to, the civil rulers. Nor are the Churches in Scotland all free from this at the present day. The Established Church still leans upon the Civil Magistrate, and depends on his protection and favour for her constitution and emoluments. Even the Free Church, noble and successful as her efforts were in the cause of continued reformation, retains, in no small measure, the anti-christian theory of spiritual bondage. Let our own denomination, which disclaims all interference of civil rulers with the religion of subjects, whilst it requires them to adorn the Christian profession, both in official and private duties; and which we trust will be enabled to walk in the liberty wherewith Christ hath made her

free,—be on her guard against being in the least ensnared. In negotiating for union with other churches, there may be a danger of going too far,—at least of allowing expressions to be adopted which may not possibly alter our views, yet may be so understood as to lead those who watch for our halting to interpret them against us. The denominations with which we may contemplate union may be orthodox in their creed, as far as the great doctrines of grace are concerned, and we may have no objections to union in essential matters where we agree. But if, without Christian forbearance, they try to draw us down from the high standard of scriptural attainment on the full and glorious independence of the Church, there is a necessity for us to pause. Agreeing to differ on circumstantial matters, and forbearing with those who thus differ from ourselves, we cannot go back, but must still seek to advance in holiness and truth. “Nevertheless, wheretō we have already attained, let us walk by the same rule, let us mind the same things.”

Reviews of Books.

REASONS FOR MY FAITH. BY THE REV. F. H. MARLING. 12mo., pp. 41. New York: Phinney, Blakeman and Mason. Toronto: J. C. Geikie, 1860.

Though this small publication hails from New York, we are glad to recognise the author as a highly esteemed Congregational Minister in Toronto. The object aimed at is to present a portion of the evidences of Christianity; and though that obviously cannot be adequately done in so narrow a compass, yet there is much here brought into view which is fitted to allay doubts and suspicions respecting the truth of our religion, and much more that is calculated to suggest to inquiring minds trains of thought which, if wisely and candidly followed out are likely, under God's blessing, to lead to establishment in the faith. Mr. Marling, in his preface refers to several works where ample and able discussion on these interesting topics will be found.

There are good people who have the idea that there is a sort of irreverence and profanity in making the truth of our religion the subject of a question, and in exercising our own minds at all on the matter. To these the author very well replies:—

“It may relieve the apprehensions of some, who are jealous of human reason, and earnest defenders of the revelation made to our faith, to define, more particularly, the province assigned to each. Reason, then, has these two things to discover, 1st. Is this a message from God? 2nd. What does it mean? These two, but no more. After it has once been ascertained that God has spoken, and his sayings are clearly understood, reason gives way to faith, or is sublimated into it, and the word of the Lord, whatever it be, is received with implicit confidence, because it is His word; just as, if I have a friend in whom I repose perfect confidence, and a stranger presents me a letter claiming to be from him, I may lawfully inquire if it is a genuine document, or what is the precise meaning of it; but if I go farther, and, admitting it to be his, and having no doubt as to its intent, I

question its statements, then I insult the writer. We honor God by not taking it for granted that a book or a man is from him because they say so, or because there are thousands of people who believe it. The Mohammedan and the Buddhist can plead as much as that for their pretended revelations.

There is, therefore, in reality no more conflict between reason and faith than between the eye and the telescope. Faith is the highest exercise of reason. To doubt what God says, is the most unreasonable thing possible to man. But though a very unreasonable use is often made of the faculty of reason, the faculty is a good one in itself, and its proper exercise is as right and necessary, as that of any other power, of body or of mind. Right reasoning is no more sin, than humble faith is folly."

The following passage refers to a kind of evidence which the true Christian alone can possess, but which is eminently fitted to confirm and establish his faith:—

"I am not left to faith alone, however, for evidence of the Saviour's intercession. I receive such *answers to prayer* as assure me of his present life and saving power. I come to him with my sins, my sorrows, and my fears, and he gives me rest. That holy power that moves within me, overcoming evil, achieving good, and enduring affliction, is not of myself. I have it when I pray, and as I pray aright. When I neglect to pray it fails. So close and invariable is the connection between prayer and the coming of superhuman grace, that I am as assured of the existence of Christ in heaven, as that I have a friend across the sea, when I correspond with him by every mail, and his letters reply to mine. With every year's experience of such fellowship, my confidence waxes stronger and stronger. I put him to proof in the great emergencies of life, when refuge fails me, and no *man* cares for my soul. He never leaves me, nor forsakes me, but sustains me through all, when I put my trust in him. In sickness, in poverty, in bereavement, in the strife of tongues, when abandoned and betrayed by man, to the very gates of death, he abideth faithful. His grace is sufficient for me, his strength is made perfect in weakness. Thus "with me always," he has become my own familiar friend—a friend that "sticketh closer than a brother." I could doubt the fidelity of those who love me best, rather than his. "I know whom I have believed." Having this "witness in myself," I am no longer dependent on external evidences. To one who contemplates an emigration to some foreign land, it may be needful to prove the advantages it offers: but to him who has been there, and made his fortune, would you speak in the same strain? And a true Christian has such a consciousness of Christ, that long argumentation about him is rarely needful. The simple-minded, the illiterate, the over-wrought, the sick, the little child, can all enjoy this evidence, should they have neither leisure nor ability to follow the historical demonstration. Sceptical objections can no more disturb such a faith than the plausible speculations of certain philosophers can make us, practically, to doubt the existence of matter. Before we have believed, this experimental evidence is impossible, except as we rely on the experience of others, a very reasonable thing to do. But after exercising a personal faith, it becomes the strongest we can have. As I know that food strengthens and medicine cures me, I know that Christ saves my soul from sin."

We shall be glad to meet Mr. Marling again in the field of authorship, and hope he will allow himself ampler scope for the exhibition of his views.

THE WORKS OF THAT EMINENT SERVANT OF CHRIST, JOHN BUNYAN, *Minister of the Gospel*. Illustrated edition, large 8vo., two volumes in one, pp. 414 and 352. Philadelphia: J. B. Bradley, 1860.

In this massive tome are contained, we believe, all the works of one of the greatest preachers, and religious writers, Britain or the world, has produced. It would be foolish, and presumptuous, either to criticise or commend, John Bunyan. His praise is in all the churches. Every one knows that he had not the advantage of education; but he had ample compensation in his singular genius. He was eminently sound in the great articles of the faith, and remarkably judicious, practical, and pious in his mode of handling divine truth. Almost no book, after the Bible, has been so extensively read, or so generally understood, and admired as the *Pilgrim's Progress*. It has been often annotated, but we doubt whether it has been really explained.—The Rev. Thomas Scott, author of the *Commentary*, published an edition with Notes; and it is said that being anxious to know how far he had succeeded in elucidating the work, he resolved to ask the opinion of a pious farmer, one of his parishioners. The reply he received was: "Why, sir, I understand John Bunyan right well, and I hope that, by the grace of God, I may come to understand the Notes too." Bunyan it is well known was a Baptist, but he was no sectarian. It is refreshing to read his *Differences about Water Baptism, no Bar to Communion*. Arguing with an opponent, who held that Baptism is the badge of discipleship, he said, "Your comparing water baptism to a gentleman's livery, by which his man is known to be his, is fantastical. Go but ten doors from where men have knowledge of you, and see how many of the world, or christians, will know you by this goodly livery to be one that hath put on Christ. What! known by water baptism to be one that hath put on Christ as a gentleman's man, is known to be his master's servant by the gay garment his master gave him! Away, fond man, you do quite forget the text, "By this shall all men know that you are my disciples if you love one another."

This handsome edition is published very cheap, and we hope it will have a very extensive circulation.

Missionary Intelligence.

TRINIDAD.

We have two congregations in this island.

1. *Port of Spain*.—This congregation has 103 members, and an average attendance on public worship of 170; 3 district prayer-meetings, with an attendance of 100; an adult Sabbath class of 50, and a Sabbath school of 60 children and 10 teachers. There are 4 candidates. The sum raised for all purposes, including £94 for repairs, was £335 8s. 8d. The Rev. George Brodie says, "Our accessions have not made up for losses by death and otherwise; but I believe we now occupy, as a church, fully as good a position as we ever did. The eldership has received some valuable additions, and our entire congregation is, I should say, in better working order than it has been at any former period. The members are in general

circum. pect in behaviour, and attentive to ordinances. The section relating to income will, I flatter myself, appear to you a proof that there is a good deal of Christian liberality among some of the members and adherents of the Church, and I shall be much disappointed and mistaken if the days of the station's burden on the Church at home are not well nigh ended. There has not appeared with us any of that deep general interest in religious matters which has shown itself at home. For the last three years, however, we have had a united prayer-meeting of all the dissenting denominations once a month; the attendance on which has generally been very good, and the influence of which, doubtless, beneficial."

2. *Arouca*.—This congregation has 56 members, there having been 12 accessions, and an average attendance of 110; a weekly class of 16; three weekly prayer-meetings, one of which, conducted by the missionary, has an attendance of 50; and a Sabbath School of 40, with six teachers; 80 district meetings have been held. There are 8 candidates. The sum raised, including £90 for repairs, £31 of which were got in P. t. of Spain, was £148 8s. 6½d. The Rev. George Lambert describes at some length the state of his congregation, and the various means which he has taken, by public lectures and otherwise, to extend and to promote the cause of Christ. His letter is thus concluded:—"I believe I may say confidently this much, that as a church we are making progress, decided though slow; and it becomes us to look back on the past with gratitude, and forward with hope. I may also add, that at present there is here a greater desire than formerly to wait on the means of grace. For some months there has been much more apparent feeling under the preaching of the word; an improved attendance at prayer-meetings; a spirit of deeper seriousness on the minds of many; a desire on the part of some to join the fellowship of the church; and these are all hopeful symptoms. I regard them as such, and have entered on the labours of another year, in the hope and with the prayer, that by God's blessing, these blossoms may ripen into fruit. In these days, big with promise for the future of the Church and of the world, it were almost shameful, if not sinful, to feel otherwise; and as the showers of mercies have been descending on the churches whose messengers we are, may we not reasonably expect, as the result, a larger share in their sympathies and prayers, and consequently increasing success in our labours for the good of others?—*U. P. Missionary Record*.

JEWISH MISSIONS.

1. *Algiers*—The past year has been an important one in the history of this mission, as during it the Rev. B. Weiss obtained, after much delay and anxiety, authorization for public worship, for schools, and for colportage.

Formation of a Church.—For three years Mr. Weiss has preached in French, on Sabbath and on Thursday evenings, to those who came to his meetings. The result of these labours is, that he has gathered around him about twenty persons, all of whom, with two exceptions, are converts from Popery, in whose piety he has full confidence. These, after very careful preparation, have been formed into a congregation, and have had three elders ordained over them. The ordinance of the Lord's Supper was for the first time dispensed to this little flock on the 26th of March, when the missionary had the presence and the aid of the Rev. Messrs. Sclanders of Musselburgh, and More of Alloa. Mr. Weiss says of this service "It was a bright and refreshing day, very significant in my missionary life, and will remain memorable in fresh colour before my eyes all the rest of the days of my pilgrimage." And the Rev. Mr. Sclanders, who has resided in the vicinity of Algiers during the winter, and who bears very strong and warm testimony to the value of this mission, says, "It was a very solemn scene. I have seldom been so deeply moved; and I can only pray that it may prove the beginning of great things from the Lord upon this city." It is thus interesting to think that there is a congregation of twenty members, with a good prospect of increase, connected with our Church, now existing on the north coast of Africa, a region once studded with evangelical Churches.

Schools.—The boys' school is attended by upwards of 20; the girls' school has on the roll about 30; and there is an evening school for adults, varying from 20 to 30, at which were some Jews and four Arabs. In these schools religious instruction is carefully given.

Book Depot and Colportage.—The book depot is now connected with the shop of a bookseller, who is a member of the Church; and as it is in a good street, and has a reading-room attached, to which there is a private entrance, it is more suitable for meeting with the Jews than was the little depot in the mission premises. Many elaborate and instructive discussions have been held there between Mr. Weiss and the Jewish visitors. We have not received an account of the number of books and tracts colported.

State of feeling among the Jews.—The young Jews are still anxious for instruction in the prophecies, and make their wishes known, as they have opportunity, to the missionary; but the extreme violence, of the adult Jews has succeeded in repressing the external manifestation of such feelings. But the missionary says, "Still, blessed be God, there are sparks of light appearing from time to time in the dark horizon. Soon, I hope, the old stir will revive, with long gathered and redoubled vigour, and then this congregation will, by the grace of God, serve as a support and a refuge for those that escape from benighted Israel."

Altona, near Hamburg.—Altona is the chief city of the Duchy of Holstein, which belongs to Denmark, and has a population of 15,000, about 2,000 of whom are Jews. It is situated on the Elbe, west of and close to Hamburg. The Rev. Mr. Salkinson was chiefly employed during the year in visiting and instructing Jewish families, writing letters, which he sent along with Hebrew copies of "The Plan of Salvation," to learned Jews in Germany, Austria, and Russia, conversing with Jews, and in seeking to lead to Christ those with whom he came into contact. He has obtained a house, in which he has fitted up a room for public preaching. Here he began in December last to hold, on the Friday evenings, meetings for expounding the Scriptures. These meetings are well attended by various classes, a few Jews being occasionally present; and they are exciting interest and calling attention to the things of God. Usually a few remain at the close of the lecture to discuss the points of doctrine which have been advanced; and some are beginning to come to the missionary for more full instruction. There are three or four apparently hopeful inquirers; and we trust that, as the truth is diffused, the blessing of the Lord will attend it and render it fruitful.

Hamburg.—Mr. Johannes Elvin, who is a native Jew, acts as a catechist in this town. His reports, which he furnishes very regularly, detail the conversations which he has with Jews. Those with whom he meets, appear to be either careless, self-righteous, bigoted, or hostile, trusting in the law, or to their descent from Abraham; and he faithfully preaches to them Jesus, bringing before them the claims of the Divine Saviour and of their own souls. He mentions the case of a young man to whom, in 1849 and 1850, he made known the truths of the gospel, who emigrated to America, and there became a Christian, and who gave up a good situation in New York, in order that he might visit his parents and family in Königsburg in Prussia, and tell them of that Saviour whom he had found, but who was utterly disowned by them, and who being thus cast off by his kindred, and having spent on his benevolent errand all his funds, was obliged to return to Hamburg, sad in heart. He notices also "a Jew of Bagdad," who, as the representative of the Jews in Persia, had visited the East Indies, England, Holland, and Germany, for the purpose of collecting money to restore the graves of Ezekiel and Ezra; thus showing, as Mr. Elvin remarks, that the Jews of the present day resemble their fathers, inasmuch as, while they reject Christ, and approve of the conduct of those who put him to death, they are yet anxious to "build the tombs of the prophets, and to garnish the sepulchres of the righteous."

Aleppo in Syria.—In this large town there are six thousand Jews. During last summer, the Rev. R. Grant Brown, visited several of the towns where the American Missions are, of which he gives very interesting details, and where he endeavoured to see and converse with the Jews. In these journeys he travelled about 1000 miles, having gone even to the Euphrates. The work in Aleppo, which

he has been prosecuting with diligence, is making progress. He describes one convert who, in the midst of severe trials, has remained faithful; speaks of several who, in order to avoid persecution, have avowed themselves to be Protestants, and in this way placed themselves under Protestant protection; and says that it is nothing but the fear of the Jewish rulers that keeps the young Jews, among whom sincere desires for instruction seem to have been excited, from attending his meetings. He has also two Gentile inquirers, one a Greek Catholic, and the other a Syrian Catholic, who profess, and apparently with sincerity, their belief in the great truths of the Protestant faith.

Mission work among the Jews is slow but hopeful. The truth is being spread; it is reaching their minds either by direct preaching, by conversation, or by the circulation of the Scriptures and religious tracts. The adult and old Jews are, generally speaking, shutting their eyes fast in order to exclude the light; but their consciences are disquieted, and hence the fierce hostility which they display, and the violent measures which they adopt to repress all inquiry. But the young wish to know the truth; the very violence of the efforts made to restrain them whets their curiosity; and there is ground for indulging the hope, that they will yet assert their freedom, and be more ready than their fathers to give heed to the truths concerning Christ. May the Lord the Spirit give them liberty, and, removing from their hearts the veil of prejudice, grant them to see, in the glass of the word, the glory of the Lord Jesus Christ, as the Divine and only Saviour.—*16*.

Ecclesiastical Notices.

MISSION COMMITTEE.

The Committee on Missions will meet (D. V.) in the United Presbyterian Church, Galt, on Tuesday, the 17th day of July, at eleven o'clock. Congregations requiring Supplement, are requested to have their applications in the hands of the Convener some days before that date. Probationers will please forward their General Statements for the half-year ending with June. Applications for Supplement must be transmitted through Presbyteries and have their recommendation. General Statements are to be sent direct to the Convener,

R. TORRANCE, Guelph P.O.

DISTRIBUTION OF PROBATIONERS OF THE U. P. CHURCH. JULY—SEPTEMBER, 1860.

<i>Names of Preachers.</i>	<i>July—5 Sabbaths.</i>	<i>August—4 Sab'hs.</i>	<i>Sept.—5 Sabbaths.</i>
Rev. William Clark	D. 12; C.E. 3, 4, 5	C.E. 1, 2, 3, 4	C.E. 1, 2, 3, 4, 5
“ Mr. Binnie	F. 1, 2, 3, 4; B. 5	B. 1, 2, 3, 4	G. 1, 2, 3, 4, 5
“ William Donald	G. 1, 2, 3, 4, 5	F. 1, 2, 3; B. 4	B. 1, 2, 3, 4, 5
“ Patrick Greig	D. 1, 2, 3, 4, 5	D. 1, 2, 3, 4	G. 1, 2, 3, 4, 5
“ James Howie	G. 1, 2, 3, 4, 5	G. 1, 2, 3; B. 4	B. 1, 2, 3; L. 4, 5
“ Geo. Kennedy	L. 1, 2, 3, 4, 5	L. 1, 2, 3, 4	L. 1, 2, 3, 4, 5
“ Donald McLean	H. 1, 2, 3; L. 4, 5	L. 1; D. 2, 3, 4	D. 1, 2, 3, 4; C.E. 5
“ George Murray	B. 1, 2, 3; L. 4, 5	L. 1, 2, 3, 4	H. 1, 2; F. 3, 4; B. 5
“ John Paterson	B. 1, 2, 3, 4; C.E. 5	C.E. 1, 2, 3, 4	D. 1, 2, 3, 4, 5
“ John Scott	B. 1; L. 2, 3, 4, 5	H. 1, 2; G. 3, 4	G. 1, 2, 3, 4, 5
“ Walter Scott	D. 1; G. 2, 3, 4, 5	G. 1, 2, 3, 4	F. 1, 2; L. 3, 4, 5

There are 22 vacancies: London, 5; Huron, 1; Brant, 3; Flamboro', 1; Grey, 6; Durham, 4; Canada East, 2.

Claims for supply in proportion to vacancies: L. 35 days; H. 7; B. 21; F. 7; G. 42; D. 28; C. E. 14.

Supply given: L. 32 days; H. 7; B. 24; F. 11; G. 38; D. 24; C. E. 18.

Richmond Hill, June 18th. 1860.

JAMES DICE, *Con. Com.*

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ECCLESIASTICAL NOTICES.

209

TREASURER'S ACCOUNTS.

CHARGE AGAINST THE TREASURER.

		Mission Fund.	Institute Fund.	Synod Fund.
1860.				
Jan.	25	Received from Chippewa	\$18 55	
		Do do Sabbath School	9 00	
		Do Crowland	4 38	
		Do Oshawa Students \$12.	30 00	
		Do Mis. and Benevolent Society	} 46 84	
		Do U. P. Ch. Bay St., Toronto		
		Do do Sab. School Society	12 18	
		Do Walkerton . . . . .	.. ..	\$3 00
"	28	Do 1 Church, Tecumseth	8 00	
		Do 2 do do	2 00	
		Do do a friend to Missions	2 00	
		Do Chippewa	7 00	
		Do Crowland	2 87	
"	31	Do Ayr Presbytery F. \$4.48.		
		Do Beverley do \$3.00.	36 00	3 00
		Do do Juvenile Mission Box	3 73	
Feb'y	4	Do Mount Pleasant	8 12½	
		Do Elora Missionary Society	96 00	
"	6	Do Galt for 1859	7 00.	12 00
"	9	Do Westminster Boys' Sab. S.	10 00	
		Do Dunbarton and Canton	30 00	
"	13	Do Gould Street, Toronto	60 00	
		Do do Sabbath School	29 00	
		Do Arnprior	3 25	
		Do Pakenham	7 57	
"	17	Do Eramosa	13 00	
"	20	Do St. Mary's, 1 quarter.	19 00	
		Do a donation from A. L. Argo	} 9 00	
		Do a deceased child 11 y'rs old		
"	23	Do Montreal U.P. Congregation	120 00	
		Do Home F., per Rev. T. Christie	65 00	
"	28	Do Clarke	90 00	30 00
March	3	Do Chatham	29 00	8 00
		Do Newton Library \$4	164 00	20 00
		Do Newcastle do \$3	40 00	8 00
"	6	Do Smith's Falls	23 00	
"	9	Do Hibbert	20 00	
"	15	Do Huntington and Athelston	36 00	
"	20	Do Hamilton	234 00	24 00
"	24	Do Pakenham for 1858 & 1859.	19 05	5 00
"	27	Do Essa	92 00	
		Do West Gwillimbury	78 00	
"	28	Do Fullarton	18 00	
		Do Downie	9 00	
		Do Chatham . . . . .	.. ..	5 00
"	31	Do Vaughan and Albion	14 00	
		Do Warrensville	44 00	
April	3	Do Thames Road	15 00	
"	10	Do Chippewa	10 32½	5 10
		Do Crowland . . . . .	.. ..	1 42

TREASURER'S ACCOUNT.—(Continued.)

			Mission Fund.	Institu- Fund.	Synod Fund.
1860.					
April	10	Received from Hamilton Sabbath School..	\$20 00		
		Do Claremont	5 00	.. ..	\$6 00
		Do General Mission.....	14 00		
"	14	Do English Settlement	13 27		
		Do Pro. f Line	8 13		
		Do Prince Albert	10 48		
"	17	Do Orangeville ..	5 00		
		Do Caledon	8 00		
"	20	Do Essa \$6.50 } \$11.20	.. ..	
		Gwillimbury \$4 70 } Presb. \$3	.. ..		8 20
"	23	Do Hawich	15 00		
May	4	Do Tecumseth .....	.. ..		4 00
"	11	Do Lake Shore.....	.. ..		3 00
		Do Eramosa	28 00		10 00
"	16	Do Stratford	13 00	2 00	3 38
		Do Shakespeare	13 19	1 84	5 10
"	18	Do St Mary's 2nd quarter...	16 00	.. ..	8 00
		Do Lake Shore	14 00		
		Do Harpurhey 2nd quarter...	28 00		
"	21	Do Ingersoll 1st half year....	34 00	8 00	
"	22	Do Galt	30 00	.. ..	14 00
"	23	Do Ayr	33 00	.. ..	8 85
"	25	Do Owen Sound .....	.. ..	.. ..	8 00
		Do Flamboro' West	30 00	10 00	10 00
"	26	Do Fitzroy Harbour.....	.. ..	.. ..	7 00
June	1	Do Vaughan .....	.. ..	.. ..	3 50
		Do Albion .....	.. ..	.. ..	2 50
"	1	Do Walkerton Students \$10 ..	.. ..	.. ..
		Do North Brant	2 00		
		Do West Bentineck	1 00		
		Do Toronto Gould St. Cong...	.. ..	.. ..	12 00
"	12	Do Richmond Hill.....	.. ..	.. ..	7 20
		Do King .....	.. ..	.. ..	3 77
		Do Thornhill .....	.. ..	.. ..	3 25
		Do Downie and Fullarton ..	.. ..	.. ..	5 00
"	13	Do North Hope .....	.. ..	.. ..	4 00
		Do Montreal .....	.. ..	20 00	20 00
		Do 1st Brampton Toron. Tp. '59	.. ..	8 00	
		Do 2nd do do Missin '60	10 67	.. ..	5 45
		Do Indiana .....	.. ..	.. ..	3 00
		Do Warrensville & Thames Road	.. ..	.. ..	6 00
		Do Westminster	31 50	.. ..	6 00
		Do Ingersoll .....	.. ..	.. ..	6 00
		Do Emily	24 00	.. ..	4 00
		Do Perrytown for 1859 .....	.. ..	.. ..	8 00
		Do Oakhills for 1859.....	.. ..	.. ..	4 00
		Do Perrytown for 1860	8 00	8 00	
		Do Oakhills for 1860.....	4 00	4 00	
		Do Libbert .....	.. ..	.. ..	3 55
"	14	Do Caledonia .....	.. ..	.. ..	2 55
		Do Oneida.....	.. ..	.. ..	2 50

TREASURER'S ACCOUNT.—(Continued.)

		Mission Fund.	Institute Fund.	Synod Fund.
1860.				
June	14	Received from McKillop	\$3 00	.. ..
		Do Columbus and Brooklin. . .	.. ..	\$10 10
"	15	Do Port Hope	40 00	.. ..
		Do Whiby .. .. .	.. ..	5 00
		Do Amherst Island	12 00	3 00
				2 00
		In Fund 20th January, 1860	2104 31	169 84
			817 42½	9 46½
		Paid since 20th January	2921 78½	179 30½
			745 72	
		In Fund 16th June, 1860.	2176 01½	
		Institute Fund:—		
		Paid Officer, Fuel and Gas .. . \$90 00	}	118 75
		Do Dr. Thornton attending Meet-		
		ings of Con. from 1855 to 1860 24 75		
		Paid Rev. R. Torrance 4 00		
		In Fund .. .. .	.. ..	60 55½
		Due the Professor \$306 65.		
		Synod Fund:—		
		Arrear 31st December, 1859. . \$149 66½	} .. . . .	.. . .
		Paid Clerk 72 95½		
		Do Rev. Thos. Christie 20 00		
				242 62
				37 81
"	18	Received from Hibbert 2nd quarter.	18 00	
		Do Waddington, United States	49 00	
		In Foreign Fund, 20th January, 1860.		\$753 35

MEETING OF U. P. SYNOD.—CANADA.*

On the 12th June, the Synod commenced its twenty fourth Session in Hamilton. The Rev. Wm. Ormiston, D. D., retiring Moderator, preached an exceedingly able and eloquent sermon from Ephesians III. 8, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." The preacher, after an introduction, characterized by lofty thoughts and glowing language, remarked that the text embraced—firstly, a statement of the wondrous theme—secondly, of the grand design—and thirdly, of the appropriate character of the Christian Ministry. Passing over the second of these, he dwelt upon the first and third. There was a large audience present, composed in part of those who had come to take part in the proceedings with which the Synod was to be occupied for some days.

After prayer and praise, and the pronouncing of the apostolic benediction, the Synod was constituted with prayer, the roll made up, and the election of a new Moderator proceeded to. Dr. Ormiston having first expressed his thanks for the honour put upon him in having called him to occupy that chair, and the compara-

* We are indebted to a friend for this Report, and we believe it will be found correct.—Ed.

live lightness of the duties he had to discharge, owing to the decorum and brotherly spirit that had been exhibited by the members of the court. The Rev. Dr. Ferrier moved that the Rev. Mr. Drummond of Mornington, be chosen Moderator, and this was seconded by the Rev. Mr. Cross. The Rev. Mr. Duff moved, and the Rev. Mr. Montenth seconded, that the Rev. Mr. Lawrence be elected. Mr. Lawrence earnestly craved that his name should be withdrawn, and this having been acceded to, Mr. Drummond was unanimously chosen Moderator, who then addressed the Synod, thanking them for the honour conferred upon him, and expressing his hope that the duties would be light and the meeting a pleasant one. After appointing the usual committees to examine the minutes of Presbyteries, and nominating the Rev. Dr. Ferrier and the Rev. Mr. Stevenson to conduct the devotional exercises on the forenoon of the day following, the Synod adjourned.

After devotional services on Wednesday morning, the Committee on Bills and Overtures gave in their report, through their Convener, and it was approved. The first business taken up was an overture to regulate the term during which Probationers should be allowed to retain their place upon the list. In supporting the overture, Professor Taylor remarked that the Synod should say whether it was expedient to fix any limit; if they were opposed to doing so, they should reject the overture; if they were in favour of doing so they might appoint a Committee to consider the subject and report soon. Several of the members having given expression to their sentiments, it was finally agreed to hear certain recommendations which Professor Taylor stated he was prepared to submit. These having been taken up *seriatim*, several amendments were proposed, each of which was negatived, and the recommendations carried. They are as follows:—That the period for which a Probationer should remain on the roll, should be three years—that those at present on the roll, should be reckoned one half the time they have been there—that no name should be dropped for a year from the present date—that if a minister who has already had a charge in this church should take appointments, he should have only two years probation—that Presbyteries may give appointments to Probationers not on the roll—but that these shall have no claim for supplement from the Mission Fund, but must be satisfied with what they receive from the congregations they supply—and that such a Probationer may be called to any vacancy, provided that at the time of his being proposed as a candidate, his proposer can produce a certificate that he is of irreproachable character, and in membership with the Church.

The Rev. Mr. Dick presented the Report of the Committee of Distribution. The report stated the number of Probationers on the list for each quarter, the vacancies in each Presbytery, the names of those who had been located for given periods, of those whose names had been added, and of those who had withdrawn with a view to settlement. On motion it was unanimously agreed that the report be adopted, and thanks were given to the Committee, which was reappointed.

Professor Taylor reported from the Committee on the reception of Probationers, that no Probationer had been received, and that there was no reference to Synod. On motion of Mr. Torrance, seconded by Mr. Dunbar, the Committee received thanks for their services, and were reappointed with the addition of Dr. Thornton and Mr. Baird.

The Committee on Union stated that they had nothing to report in the meantime, as there had been no official communication from the other body, and no meeting of the Committees. Some were of opinion that the next business should be taken up—others that there should be a distinct understanding of the position held by the Synod, in reference to union. Mr. Aitken said the position was the same as it was last year—that the Presbyterian Synod had taken action in the matter, and that this action had not been reported to this Synod. Dr. William Taylor was of opinion the Synod had taken the case out of the hands of the Committee into their own. The clerk said that about three weeks ago, he had got the printed Minutes of the Presbyterian Church of Canada, with a letter from the clerk which he did not regard as official, stating that he would find the proceedings of Synod on union, on certain pages which he named, and he took it

for granted that the Convener of the Committee of the sister Church would have communicated with the Convener of the Committee of this Church. After some further discussion, it was at last arranged that the Committee should have longer time to see if there should any thing transpire which they could report.

Rev. Dr. Ormiston gave in the report from the Committee on the Tri Centenary of the Reformation. It commenced with rehearsing the action taken by the Synod at last meeting, in resolving to spend Wednesday evening in devotional exercises, and delivering and hearing appropriate Addresses upon subjects to be selected by the Committee. The report then specified the arrangement for the public meeting. Dr. Ferrier was to address on "The state of Scotland, civil and religious, previous to the Reformation with the immediate causes of that event." Professor Taylor on "The Reformation itself and what it accomplished." Devotional exercises were then to be engaged in, Dr. Thornton leading. Mr. Monteath was to succeed with an address on "The leading doctrinal principles of the Reformation in Scotland." Mr. Proudfoot on "The principal characters who figured in the Scottish Reformation," then prayer, and Dr. Taylor of Montreal, was to close with an address on "The present position and prospects of Protestantism and Popery respectively in Canada." The report next alluded to difficulties encountered by the Committee in their efforts to procure a united celebration by the Protestants, or at least the Presbyterians of the country, recommended ministers to preach on the subject, on the Sabbath immediately before the 20th December next, and closed with the hope that a united celebration might yet be held in Canada. On motion the report was received and adopted, and thanks given to the Committee for their great diligence.

Mr. Milligan's petition was read, which set forth that he found it necessary to visit Scotland during the present summer, that he intended while there, to attend a session at the Divinity Hall, and requested that this should count as a session, and the Presbytery of Toronto be authorized to take him on his return, on trial, and license him if they found him qualified. After some discussion as to the mode in which the paper had come, it was agreed that it be passed over at present till it be transmitted regularly through the Presbytery of Toronto.

On the afternoon of Wednesday, the Rev. William Inglis, read the report of the Committee on funds and the independence of the Church. Reference was made in it to the removal from the Province, and subsequent death of the Convener, the Rev. Mr. Gibson. Two meetings had been held, one in October 1859, and the other, the present month. The report contained the following suggestions:—That the books of the Synod Treasurer, should be closed on the 31st of December—that a tabular view of the receipts and expenditure should be published as soon as practicable afterwards—that a minimum of stipend should be determined, and no settlement granted where that minimum was not promised, viz., £75—that a maximum of supplement should be fixed at £40, and that four dollars be the least paid by a vacancy for each day's supply. The report closed with expressing the opinion that the sub-dividing of the Synod into small Presbyteries, had an injurious effect. Considerable discussion was called forth by the report, in the course of which it was elicited that it is at present the law of the Church that the Treasurer's books should close on the day suggested. It was then decided, after debate on each suggestion, that the granting of supplement be left to the discretion of Presbyteries and of the Mission Committee—that no action should be taken on the matter of the smallness of Presbyteries, and that the Synod abide by the present law respecting the amount paid by vacancies for the supply they receive. The Committee were then discharged. As the death of Mr. Gibson had been referred to, the Rev. Messrs. Barrie and Stevenson were appointed a Committee to prepare a minute, acknowledging the hand of God in the event, and the estimate which the Synod entertained of Mr. Gibson's excellency and usefulness as a minister of the Church, and a member of the court.

The Report from the Committee on Theological Education was next presented, which will be found on page 217. It was cordially agreed that the thanks of Synod be given to the committee for their diligence. And to Mr. White and Mr. Heugh

of Glasgow, for their donations of books to the library of the Hall. Proceeded to consider the case of Mr. Irving, student. It was moved and seconded that another paper emanating from the students should be read at this stage. This paper spoke of the inexpediency of the Synod's conferring the powers they had done at their last meeting upon a committee, and suggesting that they should be left to Presbyteries, to which it was thought they of right belonged. Further discussion was arrested by the hour of adjournment. In the evening as previously fixed and arranged, a public meeting was held to celebrate the Tri-Centenary of the Reformation in Scotland. The Moderator commenced with giving out Ps. xcviii. 1-4, constituting the Synod with prayer, reading Isaiah lx and briefly stating the object of the meeting. Each of the speakers delivered in succession, an Address upon the subject assigned by the committee. The meeting was large, and gave throughout a sustained attention. The addresses were of a high order, displaying much thought and careful preparation. It is unnecessary that we do more than allude to them at present, as at the request of Synod, they will appear in successive numbers of the magazine.

The case of Mr. Irving was proceeded with on Thursday forenoon. Mr. Barrie moved and Mr. Ewing seconded, that the Synod sustain the action of the committee in the case; instead of this a proposal was carried that the parties be heard. Dr. Thoruton and Dr. Ormiston spoke on behalf of the committee; other members followed. From their remarks it was found that when Mr. Irving was advised with, regarding his literary studies while attending the Hall, he acted in an insolent manner, and would give no satisfaction as to the course he intended to pursue; that he had been strongly recommended on account of his known deficiencies, to take the classes for Hebrew and Greek in the University, or if this were impracticable, that he should take Hebrew and give all the attention he could at home to the Greek Testament. None of these suggestions were acted upon by Mr. Irving, and at the close of the Hall, the Theological Committee had inserted in his certificate the recommendation that he be not taken on trial by Presbytery, until his case be brought before the Synod. Mr. Irving being present, was next heard. Several questions were then asked by members of Synod to elicit information. After lengthened debate, and several motions tabled, it was ultimately agreed that Mr. Irving should be required to retract the offensive language he had used to the committee, and apologize for his conduct. This he consented to do, when it was next resolved that he undergo an examination by the Theological Committee who, if they find him qualified, may recommend that he be taken on trial for license by Presbytery. The case of Mr. Hay was next taken up, who had failed to appear before the Committee and be examined. At first it was resolved that he be referred to the Presbytery of London, but at a subsequent sederunt this finding was cancelled, and he was appointed to undergo examination before the Committee.

The Rev. Mr. Bell appeared as a delegate from the Presbyterian Church of Canada, in connection with the Church of Scotland. He delivered an address, in the course of which he expressed his sense of the favour shown him, and of the worth of those members with whom he was acquainted, and rejoiced in the opportunity of meeting with them as members of the Church of Christ. He next referred to the question of union. He was a Canadian and could not be expected to feel interested in some of the ecclesiastical questions agitated in Scotland. He had long thought that the Presbyterian denominations in this land should be one. They would be better prepared and enabled to fulfil the great purpose God had in view in planting them in this country.

Thursday evening was devoted to the Missionary Meeting. Mr. Torrance read the report of the Committee on Missions and Statistics. Excellent and appropriate addresses were next delivered by Mr. James of Galt, on "the duty of every Christian to cultivate and display a missionary spirit," and by Mr. Balmer, of Detroit, on "Paul as a missionary." The Rev. Robert Wallace, Agent of the French Canadian Missionary Society, was heard in support of the claims of that institution, which he ably advocated.

When the Synod met on Friday morning, a letter was read from the delegate who had been appointed by the Congregational Union to convey the fraternal greetings of that body to the United Presbyterian Synod, stating, that as the Union held its meeting at the same time with ourselves he was unable to attend, expressing his interest in the prosperity of the church, and adding that he had no new statistics to furnish of the denomination to which he belonged. The remainder of the report by the Theological Committee was then taken up, when the following resolution was carried, "That the Theological Committee be reappointed, and be associated with the Professor in superintending the literary course of students during session of the Hall, and that the certificate of this committee be necessary to Presbyteries taking the student on trial for further progress in his studies during the recess and for license." The Synod likewise approved of and adopted another request in the report, that there be a day set apart each year for special prayer for the Theological Hall.

Dr. Thornton introduced the Revs. Prof. Young, and Mr. Ure, who appeared as a deputation from the Free Church to meet the Synod, and present the Basis of Union as it had been amended and adopted by the sister church. Mr. Ure remarked that all the Presbyteries to whom the basis had been sent down last year, approved of it, and eighty-eight out of the ninety five sessions that had reported. He then laid the basis upon the table, and said that it came back without the Note to the fourth article. That article had caused considerable discussion in their Synod last year, and it had been renewed this year. He went on to advert to the distinction of the Kingdom of Christ into that which belonged to him essentially as the Son of God, and that which had been conferred upon him as Mediator, and spoke of the application of the doctrine of the article to such questions as the appointment by civil rulers of days of public thanksgiving and humiliation and Sabbath laws. Professor Young followed, giving expression to his views as to legislators legislating in the name of God and prefacing their acts with such a form as "whereas the word of God says so and so," the Moderator having intimated to the deputation that the Synod would give the document just presented their calm and full consideration called upon Dr. William Taylor to reply, which he did in appropriate terms. The Rev. Mr. Stark of the Presbyterian Church, Dundas, said he had accompanied the delegates at their request, being an old minister in the church and the first Moderator. He declared himself gratified with the manner in which they had been received, and stated his belief that there were no such differences between the two bodies as should keep them from uniting. The Rev. Mr. Wardrop, also from the Presbyterian Synod, rejoiced in the prospect of union now afforded and said that they could at once unite, if forbearance should be exercised on the matters of detail to which reference had been made.

In the afternoon the Synod proceeded to take into consideration the basis of union as transmitted from the other Synod. It having been resolved that the articles should be taken up *seriatim* the first was passed without any discussion. The second article had been amended by the addition of the words "provided that no one is to be allowed under the pretext of following the dictates of conscience to interfere with the peace and good order of society." This amendment was endorsed by the Synod, some of the members frankly declaring that they considered it a great improvement. The third article relating to the Headship of Christ over the Church was unanimously agreed to. The fourth article was next taken up. A Note had been appended to it, and the Free Church Synod desired this to be omitted. A very great amount of discussion, carried on in the kindest spirit was called forth. Mr. Watson was in favour of its removal, provided the following words be added to the article, "It being understood that no one is held bound to believe that by the revealed will of Christ the civil magistrate has been appointed either to assume the authority or to act the part of a patron of the Church of Christ, on the one hand, or to submit to her dictation on the other." Dr. Taylor, of Montreal, proposed an amendment, which was followed by another from the Rev. Alex. Kennedy, and Dr. Jennings proposed another. Each of these

had its supporters. Dr. Ormiston then suggested that Mr. Kennedy's amendment would be simplified if put in the following form: "It being understood that in the application of the doctrine of this article mutual forbearance shall be exercised" these words to be added to the fourth article instead of the Note. At this stage all the motions were withdrawn with the exception of those proposed by Dr. W. Taylor and Dr. Ormiston. On being put to the vote the latter was carried by a very great majority, and on being again put to the house was carried unanimously with acclamation. The remaining articles of the basis were then carried without amendment or discussion. Dr. W. Taylor, Dr. Ormiston and Mr. Caven were appointed a delegation to carry the basis to the sister Synod, and convey the fraternal regards of the Synod of the United Presbyterian Church.

A Petition from a Student praying that he should be taken on trial for licence, after attending a Session of the Hall in Scotland, instead of his fourth Session in Canada, was refused. An Overture from the Presbytery of London proposing that one-third of Standing Committees should retire annually was adopted, and regulations made. It was agreed to apply to the Mission Board in Scotland, for three additional Preachers. It was resolved that Congregations that have not yet given in Statistical Returns, should be required to do so, that they be printed in August. The Presbytery of Durham was authorised to conduct the education of a Student, with the view of his being licensed without attending the Hall. The Union Committee reported that the message they conveyed to the Synod of the Presbyterian Church of Canada, had been cordially received, and the Committee were re-appointed. A letter was read from the Synod of the U. P. Church in the United States. Mr. James Henderson declined receiving any pecuniary remuneration for acting as Synod's officer; whereupon, the thanks of the Synod were tendered to him, and it was resolved that a suitable book should be presented to him. Thanks also were returned to the Minister and Trustees of the Church, for the accommodation afforded to the Synod, and to the Congregation, for the hospitality extended to all the members during their stay in the city.

We subjoin the Deed of the Presbyterian Synod of Canada, respecting Union. After several motions had been submitted and withdrawn, the following was adopted without a vote: "That the Synod having had its attention directed to the Basis of Union, as sent to this Court by the Synod of the U. P. Church, and especially to the addition made to the fourth article of the Basis, find that while this Synod has confidence in the general harmony of the views of the U. P. Church, with those of this Church, with reference to the doctrine contained in the fourth article, and has already at former stages of these negotiations indicated that it does not expect on minor applications of its principles entire unanimity; yet the Synod sees difficulties in the way of accepting, in a Basis of Union, a clause which might seem to recognise unlimited forbearance as to the applications of the said doctrine, and does not therefore agree to the addition made. The Synod, however, still *heartily desirous of Union*, and believing that *Union can be effected on sound and honorable principles*, remit to a Committee, to meet with the Committee of the U. P. Synod, for the purpose of seeing whether the object believed by this Synod to be intended by the proposed addition, may not be better accomplished in some other way, the Committee being authorised to request the Moderator to call a special meeting of Synod, if it shall be considered necessary." This Committee presented the following report: "The Committee on Union, having given prayerful consideration to the matter submitted to them, by the Synod, beg to report the following resolutions which they beg to be adopted in the terms following: I. That this Synod, with a view to the removal of any possible misapprehension of its opinions in reference to Article IV. of the Basis of Union, does most earnestly disavow the legitimacy of any such inferences from said Article, as that Magistrates have the right, sometimes claimed by them, to prescribe in the name of God, the faith of the Church, or to interfere with the freedom of her ecclesiastical action. II. That the Synod with a view to the removal of any misapprehension as to its position in regard to the practical applications of the said

4th Article, such for example as those contained in the Report of the Joint Committee submitted to both Synods in the year 1858, desires to call attention to the fact that the Synod of the Presbyterian Church of Canada does not require as a condition of Union, unanimity of sentiment as to the action of the Magistrate, on these points; but while providing for possible diversity of opinion, the Synod has held, and still holds as necessary to harmonious action in the United body, that a minority, while entitled to all equitable liberty, shall on these, as on other matters of ecclesiastical government, be guided in any action on dissent, by constitutional order, and the received principles of the United body. III. That the foregoing resolutions shall accompany said Basis as a declaratory statement." The Synod then adopted the following motion: "That this Synod approve of the resolutions submitted by the Committee on Union, and instruct the Committee to communicate them as speedily as possible, to the Committee of the U. P. Synod, expressing, at the same time, the earnest hope that these resolutions may meet with the approval of our brethren, of the U. P. Church."

REPORT OF U. P. SYNOD'S COMMITTEE ON THEOLOGICAL EDUCATION.

The Committee on Theological Education beg respectfully to report as follows: The Session of the Divinity Hall was opened on Tuesday 18th October—the Rev. the Moderator in the chair. With him there were present of the Committee the Revs. Dr. Thornton, Messrs. Kennedy, Torrance, King, and Dr. Taylor. After singing and reading the Scriptures, prayer was offered up by Dr. Thornton, Dr. Taylor read his Introductory Lecture. Mr. King delivered an address. Mr. James of Galt, at the request of the Chairman led in prayer, and the meeting was closed with singing and the benediction.

Nine students entered the Hall, viz., of the fourth year, three, Messrs. Jas. Hauran, William Henderson Hay, and George Irving; of the second year, two, Messrs. Peter Goodfellow, and James Milligan; of the third year, three, Messrs. Alexander McNaughtan, William Thompson Murdoch, and William Richardson; and of the first year, one, Mr. John Monro Gibson. The Committee arranged satisfactorily with all the students respecting study during the winter, except that Mr. Irving, in a very offensive manner, called in question the authority of the Committee, and declined to give them any satisfaction as to whether he would, or would not, attend any classes. The Committee intimated to him in writing through their clerk, "that in consideration of his well ascertained deficiency in the Classics and in Hebrew, they agreed to enjoin upon him attendance upon the Hebrew class, and also recommended attendance upon the Greek if his time would at all permit, and if not, that he should devote all the attention he could give, to a careful study of the Greek New Testament." The Committee have learnt, with regret, that he has not attended either the Hebrew or the Greek class.

The Sub-Committee for Examination have reported as follows:—

Toronto, 23rd Nov. 1859.—The Examiners met—the Rev. W. Ormiston in the chair. Proceeded to estimate the papers given in by the students, and after careful consideration, agreed to arrange the writers of them in the following order of merit, viz., of the fourth year, Mr. Hauran, Mr. Irving; of the third year, Messrs. Goodfellow and Milligan who are bracketed; and of the second year, Mr. Murdoch, Mr. Richardson, Mr. McNaughtan. Of the first year, there being only one student, Mr. Gibson, and consequently no direct competition, the Examiners deemed it only justice to declare that they regarded his papers as of a high order of merit. Those bracketed were considered so nearly equal, that no attempt was made to distinguish them. Messrs. Hauran, Irving, Milligan, Murdoch, and Richardson applied for Exhibitions, and £10; was granted to each. Mr. Hay, who had not undergone examination, applied for a loan of £10, promising to undergo examination in February; and it was agreed, in the circumstances, to lend him that sum, making a disbursement in all of £60. The Examiners were highly pleased with some of the papers, but found others exceedingly defective, and cannot refrain from urging on the Synod the necessity for increased strictness in

ascertaining the proficiency of students, and the propriety of encouraging them to make every effort after higher attainments in learning.

(Signed,) W. ORMISTON, *Chairman.*

At last report there was, belonging to the Fund for aiding and encouraging students in Divinity, the sum of £95 3s. 6d., with interest say £101 3s. 6d. The committee have since received from the congregation:—Of Newton, £13; of Gould Street, Toronto £20; of Harwich, additional, £1; of Paris £5 5s., including interest; of Glen Morris £2 10s.; from Oshawa £3; from Miss Rodger, West Dumfries, 15s.; and Thomas Sandilands, Esq., Guelph, and William Dunbar, Esq., Dunbarton, have each paid £10, making in all £166 13s. 6d.; and leaving, after deducting the above £60 received by students, £106 13s. 6d.

There was last year a balance of 6s. 11½d. in favour of the Library, and the committee have since received from the congregation—Of Hamilton £10; of Newton £1; of Goderich 10s., and interest on these sums 7s. 6d., making in all £12 4s. 5½d. The committee have much pleasure in stating that Robert White, Esq., Glasgow, Scotland, has made a donation of two hundred volumes of excellent books to the library; and his generosity is the more highly to be appreciated that he is not himself connected with the United Presbyterian Church. On account of these books there was paid in freight, carriage, duty &c. £5 5s. 11d.; new books have been added to the library costing £8 12s.; making in all £13 17s. 11d.; and leaving a balance against the library of £1 13s. 5½d.; — Heugh, Esq., son of the late Rev. Hugh Heugh, D.D., Glasgow, transmitted to Dr. Taylor, last summer, 100 copies of the *Life* of that distinguished minister, one copy to be presented to each student, and the remainder to be disposed of by Dr. Taylor on behalf of the funds of the Church. The committee record their very high sense of the value of that work by the excellent Home Mission Secretary of the Church in Scotland, and also their estimate of the kindness and liberality of Mr. Heugh in presenting to us such a gift. But they regret exceedingly to state that these books (the *Life*) were consumed at the burning of Dr. Taylor's house in August last. The committee beg to suggest that the cordial thanks of the Synod should be conveyed both to Mr. White and to Mr. Heugh.*

The Session of the Divinity Hall was closed on Thursday, 12th April. The Rev. the Moderator presided, and all the members of committee were present. After singing, the Rev. Mr. Torrance led in prayer. Dr. Taylor read a concluding lecture, and stated that a termination of the four years curriculum, as well as of the annual session had arrived—that the students had been examined, during the winter: in Theology, on Dr. Dick's Lectures, from the 80th inclusive to the close; in Church History, on Mosheim's work, from the beginning of the 16th century to the end of the book; that they had read critically the Epistle to the Galatians, in Greek; and in Hebrew had read the 10th, 11th, 12th, 13th, 14th, and 15th chapters of Genesis; and some selected passages from other books; together with the corresponding portions of the Septuagint. Each student had also delivered one discourse, and had given in three written exercises on prescribed subjects. It was a matter of gratitude, too, that all connected with the Hall had been favoured with excellent health during the Session. An Address was then delivered by the Moderator, and the benediction was pronounced by the Rev. Mr. James, of Galt.

The Committee unanimously directed Dr. Taylor to add to the certificate of Mr. Irving, that he had refused to have his studies regulated by the committee—that they would report his case to the Synod, and were of opinion that he ought not to be taken on trial for license till a deliverance by the Synod should be given. They directed that a similar addition should be made to the certificate of Mr. Hay, with the difference that the charge against him was that he had declined to undergo examination before the committee. These cases are hereby reported accordingly. And the committee earnestly request the Synod, to sustain them in their endeavours to carry out the regulations of last year, respecting the regulating of the studies of students during the session of the Hall.

* Dr. Taylor stated that he had procured a supply of the *Life* of Dr. Heugh, for the Students; and that each might have a copy by calling for it.

The committee are aware that several religious denominations in Canada and elsewhere, annually set apart a day for special prayer on behalf of their students in Divinity, and Theological seminaries. It is humbly conceived that this example is worthy of imitation, and the committee respectfully submit to the Synod the propriety of considering whether the practice might not be adopted in this church.

JOHN TAYLOR, *Covener.*

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, May 21, 1860.

MY DEAR SIR,—We have had many events of stirring interest among us during these last few weeks. First let me mention to you the Inaugural Addresses of Mr. Gladstone as Rector, and Lord Brougham as Chancellor of the University of Edinburgh. If anything was wanting to prove the admirable use which the University had made of their recently acquired powers in electing these two distinguished men to preside over them, it will be found in these excellent orations, copies of which I took care to send you. The first portion of Mr. Gladstone's oration, partly from the nature of the topics discussed, and partly from the dull manner in which it was read, was somewhat heavy, and I dare say there were some present—who experienced a feeling of disappointment,—but as he proceeded, paragraph after paragraph became lighted up with the fire of a noble eloquence. And what shall I say of the wonderful old man Brougham? He obviously knew that it was no ordinary affair his constituents expected from him, and he had taken effectual care that they should not be disappointed. Men had said that his appearance at the Edinburgh Banquet a few months ago had been a failure, and that the "immortal Harry" was in his dotage; they had eulogized highly, though not too highly, the Rector's address, and said, "When the Chancellor comes will he speak as wisely and well?" I think "the old man eloquent" must have known these things, for he came out with an oration marked by an extent of information, a felicity of quotation and allusion, a depth of philosophic thought—and an amount of true, practical wisdom, worthy of him in his most vigorous days. In one part of the address there was, I doubt not, a side glance at the old Glasgow Inaugural, and the opportunity was taken by Brougham to give a distinct sound on the question of human responsibility, respecting which his previous utterance was unhappy, and led to his having opinions ascribed to him by Dr. Wardlaw and others which he never held.

Then, we have had in Edinburgh our great Ecclesiastical gathering, and as the Synod of the U. P. C., and the Free and Bond Assemblies met at the same time,—an unusual occurrence,—the flock of ravens was extraordinarily large. In every corner of Auld Reekie black coats and white ties were to be encountered, and as the wearers were marked by a jolly farmer-looking well-to-do air, or were prim and lack-a-daisical and personal reign like, or rough and ready and ill-fed business-looking, speculation was excited as to which of the three great denominations they belonged to.

In the U. P. Synod the most exciting case was that of which you have no report in the public prints, viz., the attack of the Cupar Presbytery on the Scholarship Committee in general, and on Dr. Taylor of Glasgow in particular. The charge, brought first by a laird of the name of Small, and taken up by the Presbytery of Cupar, was that Dr. Taylor, as Superintendent of the examination at St. Andrews, in November, '58, had been very negligent, and had allowed nefarious practices to be carried on by the competing students, and that the Scholarship Committee had shewn a disposition to screen Dr. T., instead of displaying a commendable zeal to have the matter sifted, and the culprit duly censured. I knew many months ago that the whole affair was a piece of wretched personal spite and ill nature, and the speech of Mr. ———, who introduced the matter, seemed to convince the Synod that such was the case. Dr. Taylor's defence was most crushing, though somewhat disfigured by keen personal assaults which might have been dispensed with. These were more in keeping with the dirty work to

which his opponents had put their hands. By the way, I must not omit a nice bit of compliment which Dr. Taylor paid to a *quondam* co-Presbyter. Alluding to the irregular way in which the affair had been conducted in the Cupar Presbytery, he said there was a time when there was some knowledge of ecclesiastical law in that Presbytery, but when they sent away a certain person, who shall be nameless, all law seemed to have gone with him. It must have been very satisfactory to Dr. Taylor, and indeed to every member of the Committee, when the Synod without a vote dismissed the charge, and bound over the Cupar Presbytery to keep the peace in all time coming.

In the discussion of some of the other cases there was much that was interesting and profitable. The meeting to celebrate the Tri-Centenary of the Reformation was a great success, though there were rather too many formal Addresses. These, however, if they had not come in such multitude, were very good. I must especially mention that of Dr. Harper, which was lively and telling, characterized by a beautiful combination of severe logic and true wit; and that of Dr. Anderson, which shewed well his manly strength, quaint humor, and noble Protestant indignation. The sharp thrusts that Dr. A. made at Established Churches, Evangelical Alliances, &c., were richly deserved, and perhaps were on that account more keenly felt. It will be well if they tend to open the minds of some to the truth that it is quite possible to love Pope, y, and yet strive earnestly against the man who sits in the chair of St. Peter,—the truth that whenever there is a recognition of such dogmas as priestly domination and sacramental efficacy, there is the germinant principle of the accursed mystery of iniquity.

You will see that the Synod. has to some extent sanctioned the method of examination by papers in the case of students applying for admission to the Hall. This I regard as a step in advance, and trust that by and bye the arrangements will be made more complete and satisfactory. This will be the case if Presbyteries do not act the part of the dog in the manger, neglecting to do the work themselves, and refusing to let others do it for them.

Much scandal has been excited among the more solemn, and some fun in the minds of the more merrily disposed, by the Moderator of the Free Church and his spouse having a *reception* of their friends in the Library rooms of the College,—the ladies being specially enjoined to appear in morning dress; and by the grant of £200 to defray the expense of this and other useful and necessary outlay in connexion with the moderatorship. Many hope that next year they will improve on this display, and that Breadalbane, Panmure, or some other aristocratic elder will ride in state to the Assembly Hall, attended by a thousand or two from the now numerous corps of volunteer rifles. Such an exhibition of the church militant could not but be very edifying.

The memoir of Dr. Brown was issued during the sitting of the U. P. Synod. It is solid and good, though, I should not wonder, you will feel when you read it that it might have had a little more of spring and liveliness, which might have been quite easily introduced. Some of the incidents which he occasionally related to his intimate friends, such as that of the lout in Dalziel's class, who insulted him, and was compelled by his fellow students to make the *amende honorable*,—of the rough, warm-hearted seaman at Elie, who placed a well filled purse at his disposal, when he perceived that the young student was pining on account of the *inopia rei familiaris*—of his dining in London with Sheridan, who delighted him with his brilliant wit, and ended by getting beastly drunk in his presence—of his meeting with the friendly "Papisher" when benighted among the moors of Northumberland, &c., &c., were typical, and, if well told, would have given zest to the narrative. You know that our revered friend, partly from constitutional reserve, and partly from want of self-forgetfulness kept an inner circle, in which alone the excellencies and defects of his character could be truly seen; and possibly you may doubt if Dr. Cairns takes his readers into it.

I am, dear Sir, yours sincerely.

U. P. SYNOD—SCOTLAND.

The Synod met in their Hall, Queen Street, Edinburgh, on the evening of Monday, 14th May, when the Rev. James Harper D.D., Professor of Divinity was elected Moderator. We shall endeavour to give as full an account of the procedure as our space will admit. The Rev. David Crawford resigned his office as one of the Clerks of Synod. The Rev. Henry Renton of Kelso, read a very able report from the Committee, on the celebration of the Tri-Centenary of the Reformation in Scotland. The Report of the Committee on Scholarships was received, from which it appeared that 58 University Students had undergone examination, and that Scholarships had been awarded to 28. The contributions to the fund this year, had been double those of the year preceding. A reference from one of the Presbyteries relative to the Committee was brought before the Synod, and disposed of in favour of the Committee. The celebration of the Tri-Centenary of the Reformation was held in the Music Hall, when Addresses were delivered—by the Rev. N. McMichael, D.D., on the causes of the Reformation—by the Rev. Henry Renton, A.M., on the Scottish Reformation—by the Rev. James Harper D.D., on the influence of the Reformation—by the Rev. William Anderson, LL.D., on the defects of the Reformation—and by the Rev. William Lindsay, D.D., on our present duties in relation to the cause of Reformation. Between these addresses, which were of great and varied excellence, there were prayer and praise, and the large audience seemed to be very deeply and favourably impressed. The annual Missionary meeting of the Synod was held also in the Music Hall. A Report was read by the Rev. H. M. McGill, Home Mission Secretary, which contained the following among many other interesting statements. Ten years ago only 392 congregations contributed to Synodical Missions, and 108 declined; now 514 contributed and there were only 19 defaulters. In liquidation of debt, the Church had raised last year, £29,151, for congregational purposes £145,932, for Missionary and benevolent objects £44,119, making in all £190,052, nearly £35,000 more than in any previous year, and giving an average of £1. 3s. 5d. for each member. The congregations aided from the Home Fund were 93, and they have raised for congregational purposes £8,759, and benevolent objects £1,092, in all £9,850. There were also 64 congregations which had received aid from the Fund for the better support of the Gospel ministry. A friend who lately visited Ulster had devoted £1,000 to be expended by the Synod on Missions in Ireland; and another friend who had, for some years, furnished the funds necessary for carrying on missionary operations in that country, had expressed his desire to place these at the disposal of the Synod. Reference also was joyfully and devoutly made to the Revival, which more or less strikingly had appeared in many portions of the Church throughout the whole of its bounds.

Dr. Somerville then read a Report respecting the Foreign Missions of the Church. He began by referring to Canada, and proceeded to speak of Jamaica, in which there are 25 congregations, 24 of which raised £3,039, being a considerable advance on last year. In the schools there were 3028 scholars. The Academy of Montego Bay had 62 Public scholars, 11 Missionary, and 5 Theological students. In Trinidad there are 2 congregations, both of which are in a prosperous condition. At Old Calabar there are 6 Stations, 5 Ordained Missionaries, 1 Medical Missionary and, besides the wives of the Missionaries, 4 Female teachers, and 1 Printer. In Caffraria there are 2 congregations, both of which are making great progress. The Jewish mission is conducted 1st at Algiers, 2nd at Altona, 3rd at Hamburg, 4th at Aleppo and considerable inquiry is excited respecting Jesus as the Messiah. In India we have 1 surviving Missionary, Mr. Shoolbred. Mr. John Robson has been engaged, and the committee are in communication with two others. Mr. Murdoch, Agent for the South India Christian School Book Society is also in connection with our church. In Australia there are still 5 ministers of our church. The committee during the year had given £500 to the Union of Evangelical Churches in France, £450 to the Evangelical Society in Geneva, £200 to the Belgian Missionary Society, and £150 to the Evangelical Society of Lyons. In conclusion it was stated that omitting Canada, Australia, and the Continental

churches, we have, besides the wives of the Missionaries, 35 ordained Missionaries, upwards of 60 Catechists and Teachers, and about 100 educated Agents.

James Peddie, Esq. W. S. Treasurer, gave an abstract of the accounts for the year. The receipts for missions were £25,733 besides £9,096 for other purposes, in all, £34,835. Addresses were afterwards delivered by the Rev. James Young of Dunfermline, the Rev. Zerab Baillie from Calabar, the Rev. George Fisch from Paris, and the Rev. John Wortabet, M.D., from Syria. A plan for the education of the children of Foreign Missionaries was adopted, leaving to the parents the power of giving direction respecting the residence, education &c. of the children, and granting, in the case of a boy, not more than £30 per annum, and of a girl, not more than £25. Resolutions were adopted respecting Home and Irish Evangelization. A report was given in respecting labours in London, and a hope was expressed that the Presbytery there might soon be increased from 2 to 20 members. It was reported that the Aged and Infirm Ministers' Annuity Fund amounted to £17,576, and that the annuitants were 16. It was resolved that means should be used to raise the fund to £20,000. Dr. J. Wortabet, formerly a missionary in Syria, was received as a minister of the U. P. Church, and is likely to be employed among the Arabs. An overture disapproving of the employment of unlicensed students in preaching, was adopted. A report was given in respecting the superintendence and examination of students, and some regulations were adopted. The Rev. Dr. Johnston, of Edinburgh, stated that he had resolved to raise the sum of £1,160 to purchase the library of the late Rev. Dr. J. Brown to be presented to the church, and was desirous to ascertain whether it should be retained in Edinburgh or transferred to Glasgow. The matter was left undetermined. Two overtures were brought forward respecting the Spiritual Independence of the church, suggested by the *Cardross Case*, but the Synod resolved, by a majority of two, that the adoption of them was unnecessary. Dr. Robson stated that he had received £250 from a lady for the education of the children of missionaries. An interesting Report was given in respecting Continental churches, and it was resolved that a collection should be made for those churches, and a deputation sent to the Dutch and French Synods. A conference was held respecting Revivals, and it was agreed that a Pastoral Address should be issued, and a Sabbath appointed for special prayer for Revival. An overture for the formation of a General Assembly was brought forward, but left for consideration at next Synod. The committee on Psalmody, gave in an encouraging report, which was adopted. The Synod then adjourned, with the usual solemnities.

HONORARY DEGREE.

We understand the University of New York have conferred the Honorary Degree of D.D. on the Rev. William Ormiston, A.M., of the U. P. Congregation of Hamilton. By this act of laureation, the University have done great honour to themselves; and Dr. Ormiston, having long possessed the thing, no one will grudge him the title.

Gleanings.

THE MISSING LINK—BIBLE WOMEN.

A little book entitled the Missing Link has been lately published, and has proved remarkably interesting in religious circles. It displays a combination of genius and piety with sound, sagacious, shrewd common sense, seldom found except in a woman's mind. The leading object is to recommend the employment of women as distributors of the Bible. The scheme has been introduced under the auspices of the British and Foreign Bible Society, and seems to be making extensive progress. The following is an extract from a late number of the *U.P. Magazine*. (Edinburgh,) relating to the subject, which we are persuaded will be read with interest by our readers.

It was soon found that male colporteurs had very considerable difficulty in finding access to the thoroughly degraded of the opposite sex, so as to carry on the object of their mission among them; and it had occurred to some zealous friends of the cause, that if female agents could be obtained, respectable and trustworthy, while socially not far removed from those whom they sought to benefit, the "Missing Link" between the Society and the objects of their solicitude would be supplied. The manner in which this happy idea came first to be carried into effect is thus described:—

"A lady, who had long been engaged in promoting the circulation of the Word of God in country districts, walked one midsummer afternoon, about two years since, with a friend through the streets of St. Giles's. The friend was a retired physician, who had known the secrets of the Seven Dials in the days of his early practice. The lady had recently become a resident in London, and the two having been village neighbours, this was a kind of exploratory walk to observe the condition of the London poor. Meantime, the question arose, how far these people, in their countless courts and alleys, would be found to be supplied with the Bible.

"This enquiry grew into a determination to ascertain that they were so supplied, and led to a reference to one of the active missionaries of the district. He was asked if he knew of a poor, good woman who would venture with a bag of Bibles into every room, as a paid agent for the Bible Society, and give a faithful account of her trust.

"In reply, he said he thought he happened to have a letter in his pocket from a woman who might be trained to this employment—a good, grave person, of middle age, and whom he had known for some years. She was a resident in St. Giles's, and her letter to him, which was a remarkable one, expressed the desire quite spontaneously, to devote three hours a day to the visitation of these sorrowful children of sin whom none else would go near. Of that which she had, the treasure of time, though she depended on it for her daily bread, she was willing to offer a portion to the Lord—without money and without price."

"The history of Marian B—— was a singular one. She earned a scanty livelihood in cutting fine papers, or moulding wax-flowers, or making bags for silver smiths in London; and her lot had been cast, for three and-thirty years, in some one or other of the parishes of the Seven Dials. A drunken father, who broke her mother's heart, had bought her, as a young girl of fifteen, gradually down, down from the privileges of a respectable birth, to dwell in a low lodging-house in St. Giles's. He died shortly afterwards, and left her an only sister, of five years of age, orphans, in the midst of pollution, which they, as by miracle escaped, often sitting on the stairs or door-step all night to avoid what was to be seen within. An old man, who was her fellow-lodger, kind hearted, though an atheist, had taught her to write a little, and he bade her never read the Bible—it was full of lies; she had only to look round her in St. Giles's, and she might see that there was no God!"

"Five years before the time at which the lady met with her, she was passing through the streets one rainy night, when she took shelter in an alley that led up to a little mission-hall in Dudley Street, and hearing a voice, went in to listen. It was almost the close of the address; but some verses quoted from the eleventh chapter of Hebrews struck on her ear and touched her heart. She knew that the book always used in such places must be a Bible; but her attention was further arrested by an announcement that books would be lent on the next evening, from that place, from a newly-formed library for the poor. Going early at the appointed time, she was the first claimant of the promise. She had intended to borrow 'Uncle Tom's Cabin,' but a strong impulse came over her which she could not resist—it was as if she had heard it whispered to her, 'Do not borrow Uncle Tom, borrow a Bible.' So she asked for a Bible.

"'A Bible, my good woman!' was the missionary's reply. 'We did not mean to lend Bibles from this library; but wait, I will fetch you one. It is a token for good, that the Book of God, the best of books, should be the first one asked for, and lent from this place.' He brought her the Bible, and asked if he should call and read a chapter with her. She said respectfully, 'No, sir, thank you; we are

very quiet folk ; my husband might not like it. I will take the book and read it for myself.'

"Two years of great suffering followed, and during this period her husband had also been ill ; so that gradually, one by one, the comforts they had gathered round them, by a frugal life, vanished away under the gripe of want."

Thus, then (although the labours of others are also recorded,) may be regarded as the heroine of the book. "She received the offer of employment in selling Bibles, feeling that it was the work which, of all others, she should delight to undertake." Another letter is given, evincing the spirit in which she would commence her labours, and the beneficent results she expected from them ; we cannot resist giving the concluding paragraph.

"Indeed, sir, I feel I cannot write what I foresee, or tell you how my heart warms as I write it. It appears that God is graciously marking out a path for me, in which alone I am fit to labour. I know nothing of the customs and manners of the rich ; I could not undertake the most menial service in a gentleman's house ; but I can talk to the poor outcasts among whom I dwell ; my deepest sympathy is secured to them by the sad history of my own early days. I may help the poor untended wife and mother. I may send young children to school. I may have a word in season for the drunken and even the infidel husband. It will be a privilege for me to obtain admission to those miserable homes, and on what an errand ; with the Word of God ! To its Author I look to direct me to turn all my opportunities to His glory ! I cast myself upon His almighty power to aid me, and I will fear no evil. Accept my thanks for this fresh proof of your kindness, and I beg to be remembered in your prayers.—Your deeply obliged servant,
MARIAN."

Although she sometimes met with rudeness, it must be stated, to the credit of the miserable dwellers in these dens, that she almost invariably received respectful treatment. As a specimen of the calm courage and Christian tact of Marian, we extract for our readers the following "scene :"—

"'Do not go up that stair,' said a city missionary, who met her on her way in Church Lane. 'The woman who lives there is not a woman—she is a fiend. It takes four men to carry her home when she is drunk.'

"'It is to such as her I go,' said the quiet visitor, and passed on.

"When she arrived at the stair-head, she heard the voice of a fury, and, tapping at the door, immediately entered. The fierce woman, a drover's wife, standing six feet high, was accustomed to keep her neighbours at a distance, and stared in amazement at Marian. A boy of nine years old, stood in the corner naked ; his mother had just been beating him, after cutting his poor trousers to ribbons, in search of a sixpence which she said he had stolen, having received it for sweeping a crossing.

"'Do not beat him any more,' said Marian. 'I daresay he will remember this. But what will you do with his trousers ? He cannot put them on again.' And, turning to the child, she added, 'A lady gave me a pair of trousers this morning ; but they were for a good boy, if I found him. Could you promise never to keep back the money any more from your mother, if I brought them to you ?'

"The offer was so timely, and the voice of kindness so unusual in that apartment, that it melted the child, and even touched the mother. An influence began from that day alike over mother and children. This woman had been very violent to Marian in the first weeks of her new vocation, threatening 'to trample her to pieces if she came canting into her court.'

"She now, however, began to subscribe for a Bible, to dress herself decently, and, with her two children, to be found in the gallery of the church of Old St. Giles's—the church in which she was married, but had never since set foot in. Her good friend watched her, unseen, in the shadow of one of the pillars, and scarcely recognised, in the tidy matron, the ferocious virago. She did not tell her she had seen her ; but the next morning, when paying her subscription, the woman said of her own accord, 'that she felt so much more comfortable, than when she had been to the gin-shop, that she should certainly go to church again.' She became one of the 'Bible-woman's' protectors in the notorious Church Lane."