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Miscellaneous Articles.

SKETCHES FROM THE LIFE OF THE REV. WILLIAM JENKINS, LATE OF RICHMOND HILL.

It is sometimes comforting and encouraging to view the providential dispensations of God in the lives of his people, especially in the lives of God's ministers. We may learn from them many important and useful lessons, especially when what is recorded is designed and fitted to manifest the glory of God, and not to exalt and glorify man. It is with this end in view that we desire to present to the readers of the Canadian *U. P. Magazine* a few brief sketches from the life of one of the first Presbyterian Missionaries and Ministers of Upper Canada.

The Rev. William Jenkins, one of the first Presbyterian Ministers of Upper Canada. was a native of the County of Forfar, Scotland. He was born on the 26th September, 1779. He gave himself early to God, purposing to serve him in the ministry of the Gospel of His Son; for this he studied in connection with the Associate Synod of the Secession Church, but before he finished his course of study he emigrated to the United States, being about 20 years of age. Shortly after his arrival in New York he was engaged by the Northern Missionary Society, to go as a missionary to the Oneida Indians, in the north west part of the State of New York. Here his labours, his trials, and enjoyments were many. Here he remained and laboured till 1817, when he came to Canada. He had to labour first through means of an interpreter till he acquired the language of the Indians: but after he attained this, his intercourse with them was more pleasant and profitable. He kept a Journal during part of the time that he laboured among the Indians. Parts of this Journal remain, but it is imperfect, parts being lost; from what remains we may learn some things in the life of a missionary among the heathen, his labours, his trials, and sorrows, arising from the ignorance and depravity of those among whom he lived. We learn, also, some of the thoughts and musings of the mind when the light of the Gospel first breaks through the darkness in which it is shrouded in a state of heathenism. We shall give occasional extracts from the parts of the Journal that remain. But before doing so we may make this remark, that in reading over the Journal, one great cause of the Missionary's troubles was the evil intercourse and unjust dealings of unprincipled white men with the Indians. These whites did not hesitate to cheat the Indians out of their lands and property whenever they had an opportunity, and that was not seldom nor long wanting to them. They were very apt at finding out opportunities to

gain their ends. Then, as now, the red man manifested *strong desires* for ardent spirits, which have been the source of many of the evils he has suffered. This caused Mr. Jenkins many anxieties and sorrows. He had to watch, and if possible prevent the unjust and ruinous proceedings of some white men, who seemed to infest the Indian settlements like wild beasts watching for their prey. With them the Missionary had to act constantly on the precept of the Divine Saviour, "Be wise as serpents and harmless as doves;" and though he had sometimes to appeal to the civil authorities for protection, to himself and the Indians; yet he strived to follow the example of his Divine Master, and "when he was reviled he reviled not again, but committed himself to Him who judgeth righteously."

On the credulity and ignorance of the Indian, which made him fall an easy prey to the cunning craftiness of the unjust white man, Mr. Jenkins makes in his Journal for the year 1809 the following remarks:—

"Indians are just like children whose judgment is not ripened; they cannot form a correct view of things, they are easily led into the greatest absurdities; they can be made to believe and act directly contrary to their interests, if not to their inclinations. They are often very zealous about those things which lead to their ruin; things so manifestly ruinous that we might suppose a child would see and detect the fraud. There is in them also a strong disposition to acquiesce in the expressed opinions and desires of those in whom they place confidence; this renders them an easy prey to the artful and designing they seem to be taken up with, and manifest a desire to follow the last advice that may be given them. They are naturally afraid to part with their property, yet designing men have so managed them that they have parted with it for little or no remuneration. Thus, when speculators intend to purchase or get hold of their lands, they do not assemble the chiefs, or all the nation, and ask them fairly and honourably to sell their lands. If they followed this method they would not obtain them; they have recourse to another plan more in accordance to their crooked policy—they give money and drink to those whom they design to victimize, and obtain some right or title by which they get hold of their improvement, and then the law gives the first chance of purchase to those persons in possession of these improvements."

Mr. Jenkins presents some very gloomy pictures of the white man's injustice and of the red man's stupidity. The white man effecting his purposes through the aid of rum, for which the red man would barter his earthly estate, yea, his soul and body, as many white men do in our day.

By way of giving a glimpse into their mental state, the thoughts and mental groping after light and truth, Mr. Jenkins gives in his journal a series of questions which were propounded to him by the Chiefs of the nations among which he laboured, with the answers which he gave to them—we give a few.

Q. What think you of those who say with their lips, very often, "I repent of my sins, yet continue in their sins, and go on daily in their sins, getting no better?"

A. They have not repented with the heart. Their repentance needs to be repented of.

Q. Doth not the bad repenting of sinners give God the lip, and not the heart?

A. Yes.

Q. Doth not true repentance make men and women become better people than they were before?

A. Yes.

These are questions which show something like tenderness of conscience in some of those Indians who had been brought under the power of the Gospel, and fears of offending God.

The circumstance out of which the following "case of conscience" arose, is thus stated:

"Some Indians, in order to cure the sick, use the *ormiatla* (a small root they steep in spirits, and which they suppose possessed of supernatural virtues),

blow, and squirt water out of the mouth on them. Some of those who believe in and love Christ have done this, but some fear to do so lest it be not right.

“ Q. What is your mind ?

“ A. If the ormiatta is good for the sick, you need neither blow nor squirt water in their faces ; by God’s blessing it will do.”

In the following we see how the wicked actions of professing or nominal Christians, affect the minds of heathens who are not established in the faith :

“ We see white men working on the Sabbath. We ask them why they do so. They say that they are poor, and need to do so ; or that there is no ill in doing so. Now, they know God’s Book better than we do, and on this account some of us Indians do so too.

“ Q. Why do white men do so ? Doth God speak doubtful about it ?

“ A. God doth not speak doubtful about it. He says, ‘ Remember the Sabbath day to keep it holy ; thou shalt do no work thereon.’ White men who do not keep the Sabbath holy, are enemies to God and to his word.”

There are questions which seem to have arisen out of the social condition of some of the Indians before their conversion to Christianity—cases of infidelity on the part of husbands and wives, which perplexed the sagacity of the chiefs of the Six Nations rightly to dispose of, as the same thing has lately done the wisdom of the British Parliament. These were brought to the missionary, who by applying the precepts of the word of God, soon solved all the knotty points, and set the minds of the legislative assembly of the Six Nations at rest about the matter.

We find from the remarks in the journal that his time was employed in teaching and preaching to the Indians. There is in the routine duties of a missionary, as in the stated services of a minister, little variety. Each day comes with its duties, its cares and trials, and sometimes the light of God’s countenance shining upon his soul, sustaining him in his duties and comforting him in his trials. It requires faith in God’s word, patience and perseverance, to do in a right spirit and in a proper manner our duties to men. Missionaries and ministers sometimes feel in their souls the necessity of strong faith in God’s promises. They of all others know what is implied as well as expressed in that exhortation, “ And let us not weary in well-doing, for in due season ye shall reap, if ye faint not.

It appears from his journal that during the years 1809–’10–’11, he had many difficulties to contend with, arising from the unjust conduct of some of the whites towards the Indians. This was a great drawback to his usefulness as well as his comfort. He could neither teach nor preach with that comfort which is requisite to success. After being agitated by some law-suits which arose between the Indians and the whites, he goes to his duties making such reflections as these :

“ I left the court, committing the cause of the Indians to God. My mind is much depressed with the conduct I have seen, but I feel some comfort from that text, ‘ If thou seest the oppression of the poor, and the violent perverting of judgment and justice in a province, marvel not at the matter ; for He that is higher than the highest regardeth, and there be higher than they.’ ”

When he sees evidence of success in his work, this fills him with thankfulness ; but his joys are not destined to be of long duration. The goodness of many seems to be as the morning cloud, and as the early dew, which passeth away. He is grieved with the insensibility to divine things, which he sees so frequently manifested. We find the following entry :

“ Jan. 26, 1811. (Saturday.)—Went to Vernon, to visit some sick persons. The typhus fever has raged there for some time. Seventy cases have happened within a small distance of each other, yet almost no one seems to see the hand that smites them. A stupid insensibility about things of eternal importance prevails.”

During the time of this epidemic, we learn the state of the missionary’s mind from the texts from which he preached. The following are some of them :

“I will ransom them from the power of the grave.”—Hosea XIII. 14. “There remaineth a rest to the people of God.”—Heb. iv. 9. “Thou saidst, seek ye my face. My heart said unto thee, thy face, Lord, will I seek.”—Ps. XXVII. 8. “Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”—Rev. III. 20.

(To be continued.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The United Secession Church, being sufficiently vindicated from blame in not lending their political influence in favour of the views of the non-intrusionists, continued to look on, with deep and prayerful interest, in the struggles which were advancing and multiplying between the civil courts and the judicatories of the Church of Scotland. The latter they considered as ecclesiastically right, though politically wrong: and we know that many an earnest supplication was presented to the throne of grace by the ministers and people of the Secession, that whatever might be the issue of these struggles, they might terminate in glory to God and in good to the Church.

Were it our object to give the history of the struggles of the Church of Scotland, conducted for ten years before the Disruption, we would have much to say in commendation of the godly ministers, who, standing firm to their convictions of duty to their Divine Master, made zealous efforts to restore and defend the liberties of the Church, and who were willing to sacrifice all that was dear to them for conscience' sake. Yes, we know that there were men among them who had the martyr's spirit, and who, rather than allow anything dishonouring to Christ, would have laid down their lives for his sake.

In their Presbyteries, Synods, and General Assembly, during this eventful period, the luminous and eloquent speeches, and the dignified and undaunted proceedings of the leading ministers on the side of Christian freedom, were such as to indicate a noble and disinterested zeal for the honour of Christ as the Church's Head, and for the purity, peace and prosperity of his body the Church.

Under one radical mistake, however, they seem to have laboured from first to last. They were blind to the very root and cause of all their perplexities. It was strange, but true, that they perceived not that their position as a Church established by civil law made their wrestlings, although in accordance with Divine law right and praiseworthy, yet according to the law of the land illegal; and thus, being a civil institution, beholding to the State for every inch of liberty they had, or would acquire, all their efforts for self-rectification as a Church of Christ were put forth in vain. It was for them to have laid the axe to the root of the tree by withdrawing from State control, and then, as a free Christian Church, not only to have purged themselves from other errors into which they had fallen, but to have conformed their institutions and principles to the perfect standard of the word of God. But they began at the wrong end, and, still clinging to their favourite theory of a civil establishment of religion, they have yet the true source of all their former grievances to discover and to renounce.

It is vain to tell us, as one of their writers does, that “the freedom of their Church was practically taken away towards the end of 1839, when the Court of Session, armed with the compulsitors of the civil law, began to encroach upon her jurisdiction.” The Church of Scotland was never free, and never could be free, as established by civil law. It was only imaginary freedom that it enjoyed all along. A man in fetters may think himself free when he is

asleep and dreams of freedom, but when he awakes he finds himself still in bondage. During the long reign of Moderatism, the Church of Scotland thought herself free. It was only when she at length awoke, and put forth honourable efforts for Christ's Kingly rights, and the extension of His cause, that she felt herself bound to the State, and unable to proceed in that course of Christian progress to which she was obligated and inclined.

In consequence of this, but not till the meeting of Assembly, in 1842, the impression became general among the non-intrusionists that they would be obliged to surrender their connection with the State, in order to be at liberty to advance the cause of Christ in the manner they contemplated. It was now that they issued what they called their "Claim of Right," with a view to inform the country, and in particular the Legislature, of their views and resolutions. In this important document they refer to the treaty of Union between the Kingdoms of England and Scotland, by which the Sovereign, at accession to the throne, takes oath to preserve inviolate the Church of Scotland in the enjoyment of her privileges and rights, as then established by law. They next set forth the recent encroachments of the Court of Session, which they alleged had been made on their spiritual liberties; and in fine, they express their determination to call upon the people to hold fast at all hazards their Christian principles as to the sole Headship of Christ over his Church; and that whilst they submit in every civil matter to the Government of the land, they claim the free exercise of their spiritual government and discipline, and, for their people the ecclesiastical liberties of which attempts had been made to deprive them.

This "Claim of Rights" was rejected by the House of Lords, in August 1842, by their affirming the principle of civil supremacy in matters ecclesiastical. This produced a deep sensation among the non-intrusionists. The Edinburgh Presbytery stopped proceeding in the settlements which were to have gone forward, and the godly ministers in all quarters began to see that the hour of their trial was at hand.

It was now that the celebrated Convocation of Ministers, to the number of nearly five hundred, took place, by their meeting in Edinburgh in November 1842, when their meeting was opened with an eloquent sermon by Dr. Chalmers on that text, "Unto the upright there ariseth light in darkness." A whole week was spent in prayer and consultation respecting the circumstances in which they were now placed, and their duty in these circumstances. "They resolved," it is said, "with singular unanimity, that they could never abandon the principles for which the Church was contending, or submit, in their capacity of rulers of the Church, to the coercion of the civil power; and that if Parliament refused to listen to the 'Claim of Rights,' and to restore to the Church that freedom of which the civil courts had deprived her, it would be necessary for them, as a matter of conscience and high duty, to resign their livings into the hands of the State.

"They considered that, while the rights of the State in the disposal of the temporalities of the Church of Scotland, were limited by God's law and by international engagements formed at the Union of the Kingdoms, its complete power over them was unquestionable; so that it could from time to time attach such conditions to the possession of them as it pleased; and that, in point of fact, if Parliament now rejected the Church's 'Claim of Right,' and allowed the adverse decisions of the civil courts to prevail as the law of the land, the State must be held to have changed the terms of the Establishment, and effectually constituted submission to the magistrate's ecclesiastical supremacy a condition on which the civil benefits should thereafter continue to be enjoyed, and to have thereby left no alternative to them, as men of honesty and truth, but the fulfilment of the condition, or the surrender of the benefits."

With these views, which were soon brought to the test of experiment, the non-intrusionists were fully committed to leave the Establishment, unless they obtained the redress which they sought.

After this a final attempt was made to obtain from the State what they

thought just. They appealed to the Queen, through the Government of the day, and urged the "Claim of Right" on the notice of Parliament. In reply to this application a letter was received from the Secretary of State, dated in January 1843, repudiating the principles of the non-intrusionists, and asserting the supremacy of the civil over the ecclesiastical courts of the Established Church.

In fine, in the month of March, the House of Commons also, by a great majority, refused to take the "Claim of Right" into consideration: and it being now settled by the Queen and the Houses of Lords and Commons, "that the terms on which the State continued its gifts were obedience to civil rule in spiritual things," it was evident that the solemn contingency was come for which the Convention had endeavoured to prepare themselves; and that at the ensuing General Assembly action must be taken, and the choice be made "between separation from the State, with Christ for the only Head, on the one hand; and State support, with the State for the dictator, on the other."

Accordingly, on the 18th of May, 1843, the General Assembly met in St. Andrew's Church, Edinburgh, and in the presence of the Lord High Commissioner of the Queen, Dr. Welsh, the Moderator of the preceding Assembly, opened the meeting with prayer; and then, without their entering on any business, he read, in his own name, and in the name of all who might adhere to him, a suitable and solemn protest,—recapitulating their various complaints of civil encroachment, of subjection to civil penalties in discharging their spiritual duties, and of the final rejection of their "Claim of Right;" and stating that upon these and other grounds, they were obliged to surrender their connection with the State, and the ecclesiastical endowments they had enjoyed; and that although they still adhered to the principles of the Church of Scotland, they were brought to the necessity of withdrawing from the Establishment, that they might, with freedom of conscience, conduct the affairs of Christ's Church. After this, bowing to the Lord Commissioner, Dr. Welsh withdrew from the Assembly, followed by his numerous adherents. Cheered, deservedly and loudly cheered, by the innumerable spectators without, they walked in regular and solemn procession to the large Canonmills Hall, sustained by approving consciences, and applauded by crowds of followers. Here they constituted, in separation from the State, the Free General Assembly,—of which, with much propriety, they chose the justly renowned REVEREND DOCTOR CHALMERS, to be their first Moderator.

Such was the origin of the Free Church. It was a noble movement, although, like all human things, it had its imperfections. But who can fail to venerate and applaud those holy men, who may be said to have given up their worldly emoluments and advantages for Christ, and who, rather than sacrifice a good conscience, went out from the Church of Scotland, where they had lived in circumstances of ease and comfort, without knowing whither they went,—not knowing how they would be provided for, but trusting entirely to their Great Master and Redeemer, whose glory they had been seeking, and in whose cause they had been acting, and were resolved to act.

During these propitious movements, there was still the continuance of a respectful silence and inaction among the Voluntaries. They would, indeed, congratulate themselves on the happy results of their agitation; but they did so with the most tender feelings of Christian charity towards those who had now proved themselves, by enduring hardness, to be good soldiers of Christ Jesus. For a long time they needed not to act, for they saw that those who had been their opponents were unconsciously acting for them. The United Secession had propelled the movement in the Established Church till it had acquired that velocity which made it move itself, and move with an impetus sufficient to accomplish all that was necessary. They had eyed with astonishment, and with lively gratitude to God, those steps which led to this wonderful revolution, till it placed side by side with themselves the very men by whom they had been often misrepresented and scandalized, and who, they now hoped,

would at some future time, with more light from above, be not only their able and faithful auxiliaries in seeking the entire freedom of the Redeemer's Church throughout the world from all those civil fetters by which its progress had been marred and its efficiency circumscribed, but also in advancing it to that state of apostolic purity which it is still destined to reach.

Such was the Disruption,—carrying with it nearly five hundred ministers, and we may well suppose the best of Scotland's ministers belonging to the Established Church, and embracing probably the majority of members in full communion. It was a most interesting and engrossing sight to see so many ministers leaving the supreme court of that Church to which they were strongly attached as the Church of their fathers, and willing to suffer the loss of all things for the sake of Christ and a good conscience. However different the views of the United Secession Church might be in circumstantial matters, from those great and good men who now, so honourably to themselves, and in a manner so glorifying to Christ, thus shook off, at great sacrifice, the yoke of a civil establishment, which they had found grievous, yet there was felt in our Secession Church, and among other dissenting bodies, a conviction that those who now formed the Free Church were worthy of honour and applause: and we know that it was the hope and prayer of evangelical dissenters in general, that those whom God thus honoured to be instruments in this glorious movement, might be kept humble and thankful—might be fortified against anything of an intolerant and sectarian spirit, and might make greater progress still in enlightened views on the important points of Christian consistency, order, and charity; and might, through God's blessing, along with other denominations, their predecessors in freedom from State control, become the blessed instruments of promoting the cause of Christ at home, and extending it over the habitable earth.

The sentiments of brethren and friends in the United Secession Church towards the non-intrusionists before the Disruption, and especially towards the Free Church on the memorable occasion of its origin, may be gathered from the following quotations from the Memoirs of the Rev. Dr. Heugh, of Glasgow:

“It delights us to know that, within the Church, there is a growing mass of religious intelligence, piety, moral worth, and Christian zeal and beneficence. I have no doubt that God is conducting his people in that Church to the more excellent way. Circumstances may sometimes put practice in the right, even when opinions are in the wrong; and thus right practice leads to right opinions. It is to be hoped that the disciples of Christ will discover in the voluntary principle such a potency, productive of such satisfaction and pleasure, as will soon induce them, like the primitive Church, to employ no other. Willing of themselves, they will find that they are able of themselves, and will cease to importune a reluctant and sullen power for a bounty of which experience tells them they have no need.

“Why should she plant and rear those thorns of the wilderness with which she is now entangled and torn? Why torment herself with a vassalage of her own making, from which, if she will, she may at once and forever make herself free? Let us have done with patronage, which Christ never gave us, and we shall have no more trouble from patrons. Let us renounce State pay, which Christ never granted us, and we shall finally escape from the bondage and dishonour of State dictation. Let us revert to the position which Jesus assigned to His Church, and we shall retire at once from a tempestuous sea, and soon find ourselves in a haven of peace and security. ‘It shall come to pass’—happy when it shall come, ‘that Israel shall no more stay on him that smote him, but shall stay upon the Lord, the Holy One of Israel, in truth.’ * * * Come when it may, it will not be the grief of the church, but her joy; not her loss, but her gain; not her fall, but her rise and sure establishment; not her destruction, as some of her weak friends dread, but her salvation and her glory. For the advancement of the work of God, and the spirit of peace and holiness and honour of the ministers and other people of God, in that

church, and in all other churches, let no occurrence induce us to cease in our prayers to God."

"What a stir everywhere by this new secession! No wonder; for it has never had a parallel in Scotland—perhaps scarcely in any other land. So large a number of ministers leaving everything for the sake of a good conscience; and such munificence on the part of the people! I think it is a great work of God, although, of course, as men are the agents, human infirmity must be expected to appear. Nothing could be more deplorable than, if they should become sectarian in spirit. I hope the Lord will be their guide.

"The new Secession is still all the talk. And no wonder, for it is the most wonderful thing that has occurred in our day. All wonder at it, and I suppose none more than the Seceders themselves. They have much both to unlearn and to learn; and as I believe most of them are under Divine teaching, I trust they will learn well and fast, and it will be well if both the old and the new Seceders be humbly willing to learn from one another."

"Great event of the day,—the new Secession! Vast excitement here, being the Sabbath on which the Seceding men have been 'outed!' In every view, it appears a great work of God, in which he has laid bare his arm with peculiar distinctness. * * * In the discussions and negotiations with the Government, an adjustment was often apparently all but effected, as in August last, when the Committee of the Assembly accepted Lord Aberdeen's Bill with Sir G. Sinclair's clause; and what hath God wrought! The people who meant to absorb dissent, are themselves Dissenters,—they who wished to enlarge and strengthen the Establishment produce its Disruption,—the derided Voluntary principle is the only thing they can lean on, and works with an efficacy which astonishes them,—the judges in whom they confided set their sentences aside, and rebuke and fine them for disobedience to their authority,—every scheme for adjustment misgives;—and the Tories, not the Liberals, are the power that smites them. 'This is the finger of God.' The great proportion seem good men,—they have been much in prayer,—they have excited the people to make amazing efforts,—they have great pecuniary resources, and vast zeal,—and the Lord may employ them for great good in the land, perhaps, among other things, to stir up, it may be to try and chasten the older Dissenting churches. We have much chaff mixed with our wheat."

"I have said that this Disruption of the National Church is a most important event both in itself and in its probable results. Who denies it? If the Secession of Four a century ago was important, what shall be said of the Secession of Four hundred in such times as these? I would refer to the remarkable determination and unanimity with which so many Christian ministers have surrendered, not merely their income, but their understood *status* in society, for the sake of what they understood to be their duty to Christ, to His cause and His kingdom. I believe men of all parties, and christians of all denominations, will most heartily honour this self-denial and devotedness. I they are enabled, as we pray they may, to avoid a sectarian and exclusive spirit, if they persevere in that spirit of prayer and devotedness in which they have so happily commenced, they will prove a blessing to the land; their zeal, energy, and liberality, will animate those who were Dissenters before them; and their example may induce the faithful in the English Establishment to comply with the divine call, 'Come out of her my people.'

"As for those who have long occupied the fair field of unestablished churches, their duty seems plain enough. If they feel that they have been aggrieved, either by the language or the proceedings of those brethren in time past, it will be their delight to exercise a generous forgiveness. Secular parties may retain a spirit of bitterness, but the true followers of Christ will exercise His spirit; nor, I believe, will any be more prompt in their forgiveness than those against whom hard words were most liberally directed."

Ministers of the United Secession, and of other denominations, most readily accommodated the Free Church ministers with their churches till they had

churches of their own erected, and everything seemed to indicate a forgetting and forgiving of all past grievances, whether imaginary or real, and a disposition to countenance each other in the great work of their common Lord. We understand that exchanges of pulpits, and even assisting at each other's sacraments took place in many instances.

At the second meeting of the General Assembly of the Free Church, a Deputation waited on them, appointed by the United Secession Synod, to congratulate them on their happy deliverance from the fetters of the State, and to wish them God speed. And they were politely and cordially received, and addressed the Court in appropriate and affectionate speeches. Union between the churches has since been repeatedly talked of. But hitherto the Free Church have adhered too closely to their favourite principle of a civil establishment of religion, which occasioned all their perplexities, to let that be considered practicable, or even desirable. Time alone, and, perhaps not a very long time, will overcome this prejudice, and God may yet open the eyes of this young and inexperienced denomination to perceive in this particular the truth as in Jesus.

Some things in the institution of the Free Church are to be regretted, although not to be wondered at. They profess to hold, out of the establishment, all that they held within it. They profess to be establishment men, although they look to the people alone, like the Voluntaries, for support,—thus living on the principle which they repudiate. And time has shown that it is to be feared they look not with a friendly eye on those who were on the field of free christianity before them,—embracing them as their friends and brethren in Christ; but with jealousy and mistrust; and that they have not altogether discontinued the assaults of misrepresentation and calumny, which they commenced before their movements in the right direction began, and which should never have survived the period when they realized their happy freedom from State control and jurisdiction.

Still they look upon themselves as the Church of Scotland. But their own words condemn them, and place them fully farther from such claim than the United Secession Church. It is a curious fact that in speaking of the difference between their Secession, in 1843, and the Secession of "the Four Brethren," in 1732, they say that "in the latter case the dispute was between the church and a faithful minority, who contended against her corrupt administration, and the Secession was that of a minority from a majority in the Church; while in the former case, the dispute was between the State and the Church as such, and the Secession was that of the Church from the State. Now not to say, although it is true, that the Free Church seceded only from the State, and therefore wanted the noble character of seceding professedly from corrupt doctrine and corrupt administration in the Establishment, for which we think there was sufficient cause, and which honoured, and still honours the first Secession;—this Free Church according to its own showing, is not, as we have heard some belonging to it proudly asserting,—The Church of Scotland. For what is the Church of Scotland, but the Church Established by law? Now if the Free Church seceded from the State, then, as a matter of course, it is not the Church of Scotland, and ought to surrender this boast as freely as its ministers surrendered their endowments, which they could no longer claim. The first Secession did not at first secede from the State, but only from the jurisdiction of the Establishment: and remaining true to the principles of the Church of Scotland, and not even then objecting to her State connection, they had the best right to be considered in reality the Church of Scotland;—although now, having carried their Testimony against all State support, they have no wish, they would consider it no honour, to be thus styled. Of late, however, having assumed a title, not derivative,—not the Free, as having been bound before, not the Secession as having come from the Church of Scotland, and not including any reference to their ever having been connected with that church they feel that being The United Presbyterian Church of Scotland, they have

at least an equal claim, with any denomination, to consider themselves, and to be considered by others, the true Church of Scotland. It is, however, a claim which they are too humble to plead, and too proud to aspire at as any honour.

It seems to have been one design of Providence in awakening in the church of Scotland a laudable zeal for purity, order, and extension, to discover to them the reality of those fetters by which they had been bound for ages, and to which they had been hitherto almost blind. For no sooner did this Christian zeal lead to action than the State became jealous of its rights, and met the movements of the Church with a stern resistance. We shall not justify the strong Erastian procedures of the civil authorities—in opposing the enactments of the Church to delay or proceed with Ordinations, and to dispense ordinances, or suspend their dispensation. They would have done their duty more effectually, if, seeing that the church did not peaceably submit to their authority where it was infringed, they had cast it off from State connection,—leaving it to manage its own spiritual affairs as it thought best, and have directed their own attention in future to matters of a purely civil description. Nor will we either justify or condemn the Church for assuming an independent right to legislate in its own department, for this privilege is theirs by the very nature of a christian church, and in all that they did, they did only what a christian church ought to have the privilege of doing, and what, from being ignorant of the true nature of their own position, and of the existence and extent of their bondage, they thought they had a right to do, and did, we believe, with a sincere desire for the glory of God.

Surely as an Established Church—having their creed ratified by civil law—having their Parliamentary limits measured by civil law, and, especially, having their endowments secured by civil law, they were doing what was beyond their power. Forgetting, or not feeling those entanglements by which their church was encompassed, they resolved “at all hazards to defend it by the help and blessing of that Great God, who in the days of old enabled their fathers, amidst manifold persecutions, to maintain a testimony to the death for Christ’s kingdom and crown.” It would have been well had their past history as the Church of Scotland from the Revolution proved them worthy of tracing their spiritual pedigree to the venerated martyrs of the seventeenth century. The spirit was good, and it was well that the non-intrusionists had it. But it had been long slumbering in the Church of Scotland. Where was it when their church condemned the Marrowmen, and prohibited that book from which this designation was given them, and which contained wholesome evangelical doctrine, from being read by the people? Where was it when they cast out the “Four Brethren” and their adherents, those venerable Fathers of the United Secession Church, who were honourably styled “the chariots and horsemen,” “the strength and glory of the Church of Scotland. Where was it when Thomas Gillespie, that holy man of God, encountered their scoffing ridicule, and was condemned and cast out for being true to the genuine principles of their church? Verily this new zeal of theirs, commendable in itself, must have sprung from a foreign root. Our own church with a better grace, might trace its ancestry to the sainted men who suffered persecution; and, without boasting, we have cause of thankfulness that we have been enabled in some measure to preserve alive the truth as it is in Jesus, in Scotland and elsewhere, from the very period of that persecution—for a short time in the Establishment, but for a much longer time out of it; and we rejoice that those recent movements towards reform in the corrupt Establishment, which Providence honored us, in some measure, to originate and propel, have terminated in the organization of a numerous and influential denomination, entirely free from State-control because entirely dependent on their own resources.

Much progress has yet to be made by this Free Church. For we fear the name is rather prematurely assumed, but we hope it will suit them better in time coming. These good men, blinded doubtless by the prejudices of education, were seeking the deliverance of their church from thralldom and in doing

UNION.

this they were to be commended, and their zeal and activity worthy of the cause they sought. But their minds could not see their own inconsistencies, and the hopelessness of all their efforts in connection with an Establishment. It was good for them that these efforts were not crowned with the success they desired. The issue although very different from what they anticipated, is far better than what they sought—far better, we trust for themselves, and at all events far better for the general interest of the Christian church.

We have been too long on this subject, but from the relation it had to the Voluntary question, conducted in a great measure, by ministers and members of the United Secession Church, and chiefly identified with them, we could not satisfy ourselves with greater brevity.

We shall next, according to our plan, enter on the doctrinal discussions, or Morisonian controversy, in the United Secession Church.

(To be continued.)

UNION.

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

Sir,—The subject of Union has found a place in each of your numbers for several months past, yet I beg to be allowed to offer a few additional remarks on it. It is not my intention to go deeply into the question, but just to throw out two or three ideas which I hope may contribute to bring matters to a satisfactory issue. The desire for union on the part of the people, and of a considerable portion of the ministers, in both churches, I believe is strong. I, for one, am exceedingly anxious to see it accomplished, provided, in the first place, the terms be such as a voluntary can conscientiously accede to, and secondly, that there be a fair and reasonable prospect of cordial and efficient coöperation after the junction has been effected.

I do not stop to inquire what degree of acceptance the articles presented by the joint committees to the two Synods in June last may have found in the Free Church. Judging from some speeches in the Synod of that Church, the satisfaction seems to have been considerable. But I believe it may be set down as a settled point, that the third of these articles,—that on the “duties of the civil magistrate,” is by no means satisfactory either to the United Presbyterian Church in Canada, or to our brethren at home. On the footing of that article, a portion of our church may be prepared to join the Free Church, and that might, perhaps, be a good thing, but it would not be a union of the two Churches. There would not be a denomination fewer in the country, possibly there might be one more.

I cannot but regret that on a matter of so great importance, our Committee on Union did not present a report in a mere formal and business-like manner. Indeed it is by a misnomer that what it printed in the appendix to the Minutes of our Synod is called “Report of Committee on Union.” The document proceeds in reality from a joint meeting of our Committee, and that of the Free Church Synod. It is not stated that our Committee ever had a meeting at all, either before or after the joint meeting. In my humble opinion they ought to have had both. At the first they ought to have agreed to the terms they were to propose to the joint meeting, and, at the second, they ought to have adopted the report they were to return to the Synod. The only thing having the least semblance of a report was a few loose verbal statements by Dr. Taylor of Montreal, which, for aught that appeared, expressed only sentiments of his own. If I am not misinformed, some of the members of the U. P. Committee did not approve of the articles adopted by the joint meeting. Some of them were only willing that these articles should be submitted to the

consideration of the Churches. Some of them scarcely went that length. Altogether a more higgeldy-piggeldy piece of business has seldom been seen. There is obviously a great disadvantage from the Conveners of the two Committees, living at such a distance from one another. If two men could be found each having the entire confidence of his own Church, and residing in the same town or neighbourhood, it would be of great consequence that they should be placed at the heads of the Committees.

To the third of the articles there is appended the following "Note," "It is understood that the sections of the Westminster Confession of Faith, bearing upon this relation of the civil magistrate to matters of religion are received by us in accordance with the above given statements." For the sake of public morality, I hope we shall hear no more of that. The article is not at all to my mind, but it is surely very unlike the twenty-third chapter of the Confession. Subscribing the one in the sense of the other, would be like subscribing the Racovian Catechism in the sense of the Nicene Creed.

I have just read with great satisfaction, a paper on Union in the *Canadian Presbyterian* (Montreal). It is conceived in an excellent spirit, and contains a great deal that is reasonable and correct. To the following paragraph I entirely subscribe:—"There is no need to veil under obscure terms our respective opinions; let us by all means be candid and honest. Nothing will be made of compromises or reservations; neither party wishes for this, or will consent to patch up a Union on such unsatisfactory terms. To say that we agree on all points would be to state what is not true; to suppose again that the one was coming over to the views of the other would be to entertain a very delusive idea. We do differ from each other, and we are neither of us coming over to the opinions which we suppose the other to hold. Let such hopes be dismissed from our minds as vain and fallacious. Our United Presbyterian brethren are as intelligent and acute as we are; they know their own doctrines; they have not taken them up in a thoughtless moment, nor are they likely to lay them down in any such way. Our efforts at union are not, and must not, be with the view of *converting* each other; it may be laid down as a fixed fact that neither of us will be converted:—we shall unite as we are, or not at all. If it be found that we stand at poles so wide asunder so that we cannot reach across to embrace each other, then let us by all means remain as we are, and go on our separate courses rejoicing." This seems to me very like contemplating the idea of union, on the principle of forbearance, provided it should be found after the inquiry respecting one another's views which the author recommends, that the difference between us is not too wide for such a scheme.

I observe it reported in another part of the *Presbyter*, that Professor King of the Free Church College, Halifax, said that the language of the Confession of Faith, (anent the civil magistrate,) has been misunderstood by nineteenth-twentieths of those who object to it." It has always seemed to me that the following, which is the third section of the twenty-third chapter of the Confession, is tolerably clear, and thoroughly Erastian. "The civil magistrate may not assume to himself the administration of the word or sacraments, or the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty, to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies, be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed. For the better effecting whereof he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." If Professor King, or any one else, could give a reasonable interpretation of this, to which a voluntary could subscribe, it would facilitate considerably the business of Union. I fear, however, there is little probability of such a consummation without either, like the Americans, striking out the above quoted, and some other passages of the Confession, and

substituting for them, something of our own, or, like the United Presbyterians, subscribing the Confession with exceptions. The idea of attempting to make either ourselves, or other people, believe that we are of one mind on these points, seems to me altogether extravagant and preposterous. I am, &c.

PHILOS.

THE MAGAZINE—SHALL IT BE CONTINUED.

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

SIR,—I am sure many of your readers are ashamed and sorry at the announcement in this month's magazine, of the possibility of your editorial labours and the existence of the periodical you have conducted from its commencement closing with the year. Surely this of itself will be sufficient to make those in arrears send forward what they owe, and even quicken them to procure some new subscribers, as some small atonement for their negligence and niggardliness. There may be a few, perhaps, who will affect to be indignant at being asked, and refuse payment altogether, but, I should hope, for the credit of the denomination, that such are few indeed. The great mass of the defaulters, I should suppose, are persons making a profession of religion, and surely their's is a strange religion, if it does not include the payment of their just debts. I cannot think but that rather than the magazine should go down, many of your solvent (shall I say) subscribers will exert themselves to procure additional readers, and not only readers, but, what is equally necessary, PAYERS. In order to secure this, might it not be well for you to try the ready money system? It seems to suit newspapers well, and I cannot see why it should not work well in the case of magazines.

Presuming on the continuance of your periodical, might I suggest that you would confer a favour, I doubt not on many, if you would allow, now and then, a page or two of your space, for the statement and explanation of difficulties in religious matters, the short exposition of texts which may have perplexed some of your Bible-loving readers, &c.? You may indeed say that such have their ministers or commentaries to refer to; but even though such were the case, always, which it is not, my impression is that the statement of such difficulties, and their resolution by yourself or some one else, would be attended with very great advantage. Many would feel increased interest in your monthly visit if they knew that you were always ready to give them space for a becoming and brief statement of what may have caused them perplexity, and others might feel more anxious for its success, if they knew that through its pages, they might at all times have an opportunity of counselling the perplexed, resolving the difficulties of enquirers, and confirming in the faith, those who might be in danger of falling from their steadfastness. Especially do I think, would this be useful to Sabbath School Teachers, young people in Bible-classes, and even children in Sabbath Schools; while our ministers also, and others might find it a very convenient medium of intercourse, and of both receiving and conferring very considerable benefit. I do not mean that there should be lengthened discussions, but just something like "Notes and Queries," applied to religious and denominational subjects. Trusting that you will excuse the freedom I have taken, and wishing you every success in all your undertakings,

I am, yours, &c.,

A READER.

October 12th.

[The above, which is in a kindly spirit, reached us anonymously. We have had a number of applications from friends urging the continuation of the Magazine. We confess that we should regret its cessation, believing that that would be injurious to the Church. A decisive announcement will be made next

month. Meanwhile we may say, in answer to our correspondent, that while the more if ready money certainly the better, yet well informed persons assure us that to make this an absolute condition would prove ruinous to our undertaking. With regard to giving "space for the statement and explanation of difficulties in religious matters," nothing would give us greater pleasure than to insert such articles, provided they were judicious and not fitted to awaken controversy, nor otherwise disturb the peace of the Church. If the Magazine is continued, let our correspondent furnish a few such papers as he suggests, and he will probably have no reason to complain of the reception they meet with. In compliance with advice, we enclose in this number the account of all who are indebted to the Magazine, and hope that this application will not prove offensive to any. We have ourselves no pecuniary responsibility, and think it hard that loss should be sustained by those who came under obligations on principles purely disinterested. If all arrears were paid, there would be a surplus of nearly £100, which no person has any desire to use privately.]

Reviews of Books.

THE INDIAN CRISIS, VIEWED AS A CALL TO PRAYER; A DISCOURSE BY REV. JOHN CAIRNS, A.M., *Berwick*. 8vo., pp. 16. Oliphant & Sons, Edinburgh, 1857.

This sermon was delivered by the author to the people of his charge, on the first Lord's Day after a "meeting of the ministers of the Gospel in Berwick, had been held, which unanimously agreed to occupy some part of that day, in directing the minds of their respective congregations to the present state of India, and in urging upon them the exercise of prayer and supplication, in connection with the deeply mournful and agitating occurrences, of which that part of the empire is at present the theatre." The discourse was written, as we are informed in an advertisement, "without any view to publication; but is now printed from a profound conviction that the crisis of which it treats is one of the gravest, as it certainly is one of the saddest passages in our national history, and that prayer at this time, alike for Britain and for India, cannot be urged too loudly, and from too many quarters at once."

The text is Psalm l. 15, "Call upon me in the day of trouble I will deliver thee, and thou shalt glorify me." This is taken chiefly as a motto, and as inviting to prayer. And the plan is "to shew, in connection with the whole subject of these Indian occurrences, and the resulting dangers and prospects, what reason there is for the employment of all the parts of prayer." Accordingly it is remarked, *first*, that we ought to call upon God in the way of *adoration*. We ought to adore him as the author of British rule in India—as the author of our present trials and dangers—and as the great author of deliverance. In illustrating these topics, care is taken to guard against the idea, that God is, in any sense, responsible for the follies and the sins of men. Secondly we ought to call upon God in the way of *confession* or *humiliation*. And the following points are specified. (1.) *Our general indifference to the temporal and social welfare of India*; (2.) *Our neglect as a Christian nation to evangelize India*; and (3.) what touches us not merely as British Christians, but as men, *the horrible atrocities committed by the insurgents*. Thirdly, we ought to call upon God in the way of thanksgiving. And lastly, we ought to call upon

God in the way of *petition* or *supplication*. We give the illustration of this last particular :—

“I would put first our duty of praying for the hundreds, every day swelling to thousands, who have been so sadly bereaved by these calamities, and who have had their hearts lacerated by the most appalling of all narratives of outrage and murder, or of death, entailed by attempted flight under a burning sun, that God may comfort them and sanctify their trials, and make them glad according to the days wherein He has afflicted them. We should pray also for the safety of those who are still surrounded by blood-thirsty enemies, or in the heat and jeopardy of battle, that God would shield them and be their safeguard. I think also that we could scarcely ever pray with a clearer conscience for the success of any military operations than we can for the discomfiture of the rebel enterprise; for whatever real injuries, amid so much that is plainly imaginary, these men may have sustained, they have by universal testimony received no such injury or indignity of any kind as to excuse the violation of their allegiance and military oath; they do not seem supported by the more respectable class of their own countrymen; and above all, they have placed themselves utterly beyond the pale of sympathy by their unheard-of barbarities to unoffending women and children. While, therefore, Christian me might have scruples in praying for the success of a war even of their own country against a whole nation that rejected its government, I do not think that this is a case in the least degree resembling such a conjuncture; and in mercy to that vast nation we must plead with God to save them from their own countrymen, who would prove their worst tyrants and destroyers. We may, however, pray that God would dispose the hearts of our soldiers, if victorious, to such acts of mercy, as may not hinder the course of justice, so as, in restoring law and order, not to sully the Christian name, or aggravate our future difficulties by acts of excessive retaliation. And above all, we should pray, that if it should please God to avert the sore trial to our nation of losing India, and of standing up before the world humbled and crippled in all its resources, He would enable us rightly to improve so signal a benefit, and would of His own great mercy crown it, by leading us to wise and sound measures for the future government of India, by diffusing amongst us a wider and deeper interest in its prosperity, by awakening and sustaining a more general anxiety for its conversion to Christianity amongst all Churches at home, and by blessing more fully for this end the efforts of all faithful missionaries abroad. Meanwhile, as we pray for the soldiers of our country, we should pray not less for those soldiers of the cross, who are now trembling for the ark of God, grieving to see the life-long work of their hands interrupted, and uncertain whether their hopes and labours may not receive a complete check, and the door of usefulness be shut against them for ever. Such should be some of the topics of our prayers; and if we continue thus in prayer with one accord, if one deep cry go up from the heart of our nation in this day of trouble, we may hope that God will deliver us, and cause us to glorify Him, inasmuch as even this shall turn out to the advantage of India and the furtherance of the gospel, and the present deluge of war and blood, like the retreating Nile, leave behind seeds of fertility, that shall spring up in days to come, and yield an abundant harvest, a harvest proportioned to the violence of the inundation, and the height to which it has risen, so as to verify once more in our national history the sublime words of the Psalmist, “The Lord sitteth upon the flood; yea, the Lord sitteth King for ever. The Lord will give strength unto His people; the Lord will bless His people with peace.”

In the sermon there is nothing particularly brilliant nor striking. It is marked, however, by the excellent sense and right feeling which characterize every thing that comes from Mr. Cairns, and does great credit to him indeed, when viewed as a specimen of his ordinary ministrations.

ESSAY ON THE INSECTS AND DISEASES INJURIOUS TO THE WHEAT CROPS; by H. Y. HIND, ESQ., M. A., Professor of Chemistry at Trinity College, Toronto. 8vo., pp. 139. Toronto, 1857.

This is the Essay to which the first prize was awarded by the Bureau of Agriculture and Statistics. It is a somewhat learned and elaborate treatise, and we have no doubt very well deserves the honour it has received. It lies beyond our department; but we feel an interest in it as a portion of Provincial literature, and as aiming at a very important and praiseworthy object. We beg to recommend it to our agricultural readers, especially those who have some acquaintance with Natural History and kindred branches.

Missionary Intelligence.

MINUTE OF THE BOARD OF MISSIONS WITH REGARD TO THE MISSION TO THE JEWS.

The Board of Missions have to inform the church, that the deed transferring the missions and the missionary agents of "The Scottish Society for the Conversion of Israel," to the United Presbyterian Church, was formally signed on the 11th of July; that the Board have from the 1st of July, assumed the pecuniary liabilities connected with the agents and the missions, which will involve a yearly expenditure of about £1,200; and that communications have, since the transfer, been received from the missionaries, declaring that in each of the fields an increased outlay is quite necessary to insure greater success. The Board have, therefore, in the first place, to request that ministers would intimate to their people the fact of this transfer, and would take occasion, in their public ministrations, their missionary prayer-meetings, and otherwise, to bring before their congregations the special claims of this new mission to the Jews. In the second place, they request that the members of the church would, in accordance with the liberal and confiding spirit which prompted the Synod to add a Jewish branch to their other missionary operations, increase their missionary contributions to such an extent as will meet the increased demand; for, as the income of the Society whose missions we have assumed was drawn chiefly from collections made by deputations, and which were thus, in so far as our church was concerned, extra to other missionary donations, it is evident that our income will fall short, should congregations satisfy themselves with allocating from the usual missionary funds a portion to the Jews. An additional mission calls for additional contributions. And, in the third place, they request that those Christian friends, belonging to our own or to other churches, who have been in the habit of giving annual subscriptions and donations to the Society, will have the kindness to continue their benefactions. The conversion of the Jews is an enterprise in which, above every other, the loving spirit of the gospel has free room to operate. To them all Christians are indebted: and in labouring for their spiritual good, sectional or denominational feelings can have no place. Our desire is, to carry on this mission in the most catholic spirit; and we trust, therefore, that the change of management will not abate the interest which the friends of Jesus in other churches have taken in this cause. Rather do we hope, that the only result of the change will be, enlarged funds, a wider agency, and more successful, because more extensive, operations. *

MISSIONS OF "THE SCOTTISH SOCIETY FOR THE CONVERSION OF ISRAEL."

[The Missions of this Society having now been handed over to the U. P. Church, which in fact always chiefly supported them, the following statement regarding them will be interesting at present.]:—

* The Theological Students have heroically undertaken the Jewish Mission as their scheme for the current year.

This Society had its origin in Glasgow. It was formed there on the 27th of February, 1845, by a few friends, who were convinced "that Christians in general are not sufficiently alive to the condition and claims of the Jews;" and it was called "The Glasgow Christian Society on behalf of the Jews." In September of that year it was resolved to employ an agent to labour as a missionary among the Jews in Glasgow, in Edinburgh, and in other parts of Scotland, and also to excite an interest among Christians in their behalf; but, from the difficulty of obtaining a properly qualified person, this resolution was not carried into effect till near the close of 1846. In June, 1847 the Society, after much deliberation on the subject of a foreign mission, engaged Mr. Johannes Elvin, a Christian Hebrew, to labour among the Jews in Hamburg and Altona. This was their first foreign mission. As the interest taken in the operations of the Society was on the increase, it was agreed at the third annual meeting, held in Glasgow in June, 1848, to change the name of the Society, and to designate it "The Scottish Society for the conversion of Israel." Shortly after this, it was arranged that the management of its affairs should be in the hands of directors resident in Edinburgh and Glasgow—the Edinburgh section to form a foreign, and the Glasgow section a home committee; but, as this division was found on trial to be inconvenient and unsuitable, it was decided, in 1850, to place the foreign as well as the home affairs in the hands of the Glasgow directors. In 1849 the Rev. Dr. Philip, who had formerly been employed as a missionary to his Jewish brethren, and who was then attending the medical classes in Edinburgh, was appointed as a home agent, with the view of proceeding to a foreign station as soon as his medical studies should be completed. After many inquiries, the directors selected Algiers, on the north coast of Africa, as their second foreign field; and on the 7th of August, 1850, Dr. Philip was, in Queen Street Hall, Edinburgh, publicly and formally set apart to this mission—the Rev. Dr. John Brown offering the designation prayer. Dr. Philip reached Algiers in October, and he had not been there many months ere he had the great satisfaction of baptizing a young Jewish convert. In the following year he got printed at Algiers, by the aid of a grant from the London Tract Society, a number of Hebrew and Arabic tracts, which he had written or translated; and the distribution of these furnished him with many excellent opportunities for conversing with the Jews on the leading doctrines of the Gospel. On the 15th of March, 1852, Mr. Benjamin Weiss,* who had been employed during twelve months as a home agent, was ordained in West George Street Chapel Glasgow, as a missionary to Algiers,—the Rev. Dr. Wardlaw, Professor Thompson, and Dr. John Macfarlane, taking part in the services. Shortly after the arrival of Mr. Weiss at Algiers, the Society, with the view of extending their operations in Northern Africa, instructed Dr. Philip to visit Tunis and other places, in order to ascertain their fitness as fields for missionary labour among the Jews. After full consideration, it was resolved to occupy Alexandria in Egypt, the reason for choosing that place being, that it is much frequented by Jews on their way to Palestine, and for business purposes; and accordingly Dr. Philip took up his abode in that city on 17th December 1852. Having thus pointed out the origin of the three foreign fields occupied by the Society—in none of which the Society had any property in the form of buildings or otherwise—we shall now briefly state what has been done at each of these places.

HAMBURG.

This town, situated on the river Elbe, in north-west Germany, contains 150,000 inhabitants, 15,000 of whom are Jews, careless, irreligious, and worldly. Here Mr. Johannes Elvin has laboured for ten years, and been instrumental in leading several Israelites to acknowledge Jesus of Nazareth as the true Messiah. In a letter dated 3rd August, he states, that what the Lord has let him see as the fruit of his labours has been eight souls, which were converted, six in Hamburg, and two in Berlin; but that the greatest part of the work will not be seen till the morning of the resurrection. For various periods during these ten years, Messrs. Friedlander, Salater, and Windolf were successively employed by the Society as colporteurs in HamLurg, and put into circulation a large number of tracts, several hundred copies of the Bible

* Author of a work on the Book of Psalms.

in Hebrew, and in Hebrew and German, and of the Gospels and the Psalms. In December, 1856, Mr. Isaac Salkinson, student of divinity, who had been occupied for two years in the home service of the Society, was sent to Hamburg. The agency there at present consists of Messrs. Elvin and Salkinson.

ALGIERS.

This town is the capital of the French colony in Northern Africa. The Rev. Dr. Philip laboured here for nearly two years; and since he left, in 1852, the work has been carried on by the Rev. Benjamin Weiss. At first Mr. Weiss had numerous inquirers, six or seven of whom, after giving hopeful evidence of conversion, were baptized. The apparent success of the work excited the violent hostility of the Jews. The converts and the inquirers found it impossible to get employment in Algiers, and were obliged reluctantly to leave the place. This bitter opposition has had a discouraging effect upon others, as it makes them see that the embracing of Christianity will cut them off from all intercourse with their Jewish brethren, and from the means of support. In addition to his labours among the Jews, which are prosecuted as opportunity offers, Mr. Weiss has, for a considerable period, held a weekly meeting for preaching and prayer in the German language. He has recently begun a similar meeting in French; and he has visited the hospital and the ships in the harbour, and circulated many thousands of tracts, and hundreds of copies of the Holy Scriptures. He has also visited Constantine, and other towns in Algeria. Much labour has been bestowed and seed sown, which, it is hoped, has not been in vain.

ALEXANDRIA IN EGYPT.

Dr. Philip, as has been stated, arrived in this great Oriental city in December, 1852. It was thought that his medical knowledge would be of much advantage, in securing the attention and in conciliating the favourable opinion of the Jews, and thus in opening the way for the truths of the gospel. This anticipation has, to a considerable extent, been realized. He has treated many hundreds of cases of disease, and has had good opportunities for conversing with Jews, and turning their thoughts to the doctrines of Christianity. He has visited them at their homes and at their places of business, and he has carefully sown the seeds of saving truth, in reliance on the promise, that it shall not return void. He has also distributed many copies of the Scriptures and of religious tracts, and in all practicable ways sought to promote the work of the Lord. In January, 1854, Dr. Philip was joined by the Rev. R. G. Brown, who entered with much zeal into the duties of the mission. But it was not long ere it became requisite for the sake of his health, for him to go for several months to the mountains of Lebanon; and finding, on his return to Alexandria, that the moist climate of that place did not suit his constitution, he was under the necessity of returning in 1855 to this country. Dr. Philip, who also visited this country, for the benefit of his health, in 1855, is now the sole missionary in Alexandria.

School operations in Alexandria.—There are two schools in which the missionary takes an interest, which, however, did not belong to the Society, and are under a separate management. 1. *A school for boys.*—It was proposed that the Society should open a school for boys; but, after much consideration, it was agreed rather to allocate for this purpose a grant of £50 a year. Committees have been formed in Edinburgh, Glasgow, and in Alexandria, with the view of conducting this school; and in 1855, Mr. John Hogg was appointed as the superintendent, and has entered on his duties with good prospects of success. And, 2. *A school for girls.*—An interest having been awakened in the cause of Jewish female education by Dr. Philip, when he was in this country in 1855, a Ladies' Society was formed in Paisley. This Society engaged and sent out Miss M. Pringle, who is now, with much energy and zeal, teaching a school, which is attended by seventy scholars, the great majority of whom are the daughters of Jews.

The sketch which we have thus given of the history and foreign operations of the Scottish Society for the Conversion of Israel, whose missions our Synod has now formally assumed, will prepare our readers for appreciating the communications respecting these missions which, from time to time we may have to lay before them.

It shows, that though these missions are attended with special difficulties; and may be said to be still in an incipient state, yet that they have yielded more than a dozen converts. This is a result which, while it calls for thankfulness to God, should stimulate to increased exertions. The agents are few in number; the operations are conducted on a limited scale; and they have not in any of the fields, been carried on for a lengthened period. A larger agency, with more ample means which we trust the church will put it in the power of the Mission Board to supply, will, there is reason to believe, produce more marked and extensive effects. This sketch exhibits also the peculiar character of missions to the Jews. Owing to the migratory habits of that people, it is scarcely possible to assemble them together, and to form them into congregations and churches. The work therefore wears necessarily a desultory aspect. The missionary must, from the habits of the Jews, be satisfied if he can get them in their own houses, in their places of business, in the streets, or when they call upon him, to listen to his instructions, to receive a copy of the Scriptures, or to peruse a religious tract. He deals with individuals, rather than with masses; and this will continue to be the case till the gospel has had greater success among the Jews than has since the days of the apostles, marked its progress. But there is one advantage of this wandering disposition. It provides Jewish missionaries. For when, by the grace of God, the gospel takes effect, the converts will convey the truth which they have received to other places, and in this way act as the messengers of Jesus Christ to their unconverted brethren. Faith, patience, and untiring zeal, are specially needed in the work of Jewish missions: and its importance calls for and consecrates the highest efforts. It is God's own—his ancient people, whose salvation we seek; and, as was the case with the divine Preacher himself, even "though Israel be not gathered" by our instrumentality, yet if we do what we can, we shall be accepted of the Lord, and obtain from him large blessing and reward.

PROPOSED MISSION TO THE JEWS IN ALEPPO, IN SYRIA.

The Rev. R. G. Brown, who, during the summer, visited, with the sanction of the directors, Palestine and Syria, was instructed to make inquiries with regard to a suitable field for missionary labour. Some time ago he gave in his report to the Board of Missions, who, after full consideration, resolved to send him out to Aleppo in Syria, and to endeavour to establish a mission there. The reasons which have induced the Board to fix upon Aleppo as a field of labour are the following:—1. Aleppo has a population of 100,000, and furnishes from its situation on the highway to the East, a good field for out-going operations. 2. It has six or seven thousand Jews, with no missionary to instruct them. 3. These Jews speak the Arabic, the language which Mr. Brown has learned, and in which he can preach. 4. The climate is dry, and likely to answer his constitution. 5. This station has been recommended to him by several of the American missionaries, who have laboured there among the Armenians. 6. There is a small Protestant church, over which a medical missionary was expected to be placed, which would afford the benefit of Christian fellowship. 7. There is a British consul resident in Aleppo; a circumstance which will secure the advantage of British protection. And, 8. the opening of a mission here may meet the desires felt by several members of the church, to commence missionary operations in the Turkish empire. Mr. Brown has accepted the appointment, and will leave this country for Aleppo in a few weeks. We invite for him and this proposed mission, the sympathies, the prayers, and the support of the church. May the Lord, that was with Jacob when he traversed those regions on his way to Padan-aram—the Angel of the covenant—deliver him from all evil, and give him favour in the eyes of those, whose spiritual welfare and salvation he goes to promote.

TRINIDAD.—PORT OF SPAIN.

The following extracts, from a letter of the Rev. George Brodie, dated 8th August are encouraging:—

With the general progress of our work I have no reason to feel greatly discouraged. I might, I dare say, use more affirmative language. We have plenty to do, and are not without a good measure of hope in the doing of it. Our audiences are generally

good. The membership is creeping up towards 100, and an increased liberality in pecuniary matters, indicative, I would hope, of spiritual good, is being displayed. In January I sent a draft on our treasurer for £50. Last month I sent another for the same sum. I shall not require more this year. I sometimes presume to hope that next year we may be self-sustaining. We had about six weeks ago, a special collection at the church door for our general funds. I thought there might be £4 or £5. It amounted to upwards of £27.

We have an Evangelical Alliance here. We have a monthly prayer meeting of the Wesleyan and Baptist congregations, and of our own, held in our places of worship alternately; and I am glad to say, that these meetings are exceedingly well attended. It was Mrs. B.'s suggestion. The meetings have continued for nine months, with no seeming abatement of interest. The ministers have always been exceedingly friendly but the people are by these meetings, brought also into close communion with each other.

The temporal prosperity of the island generally has been greatly advanced, though few of our people have yet shared in it. An apparently valuable coal-field has just been discovered, and if the gold fields up the Orinoco prove productive, we may see very great changes here soon. Port of Spain would necessarily be the emporium for the diggings.

The island is healthy. We have nothing of the yellow fever, which is prevalent elsewhere. Indeed this disease has only been once here as an epidemic since I came to the West Indies, now more than seventeen years ago.

OLD CALABAR.—IKUNETU.

Extracts from a letter of the Rev. Hugh Goldie:—

I need not give you any details respecting the sickness and death of our brother, as these will be reported to you by the brethren, who had more opportunity than I of being beside him as he passed through "the dark valley" to "Immanuel's land" I would, however, wish, as he passes away from amongst us, to bear my testimony to his worth, and an intimate intercourse and co-operation in the work of the mission here for a good many years now, enabled me to know him well, and to note his character as it appeared, in the various duties he was called to discharge, and the various circumstances in which he was placed. Of an ardent temperament, he partook of the failings and of the excellencies generally exhibited by those who are thus constitutionally moulded. Where conscience demanded, everything was forgotten but the principle to be asserted or the duty to be discharged. The rebellion of his youth was subdued by the terrors of the Lord; and, knowing them himself, he was led to give a prominence to them in his preaching and in his private dealings with the people. perhaps more than is given them in the Gospel methods of teaching. But in this he certainly "spoke from the heart" in all faithfulness, and it could not be said of him, that he kept back anything from fear of man. In the mission, from its commencement, he has not feared nor failed to "endure hardness, as a good soldier of Christ," and has been of essential service to the cause, particularly in that department of duty for which none of the other brethren of the mission was qualified. Permit me to add, that I have known no man so susceptible of kindness, or more ready, even to his disadvantage, to confer a kindness. Another of us rests from his labours. May we who remain be stirred up by our brother's departure, the more diligently to "work while it is day: the night cometh."

At last meeting of committee it was agreed to request the Mission Board to take measures for supplying Mr Edgerley's place in the printing department as speedily as possible. This "arm of the service," to use a military phrase, is of growing importance, and, indeed, is indispensable in our circumstances, where, in a new language a literature has to be formed. Mr. Edgerley was busy at work on the dictionary when he took sick, but had got only sixteen pages thrown off. As it would require a considerable time to carry it through the press, when there was only one to do everything, I was anxious that it should be pushed on without delay, as "we know not what a day might bring forth," so that the fruit of our labours might be secured to those who come after us. A stop has been put to the work for the present, in a way on which I did not calculate. It was my own departure I was

thinking of, when our brother, apparently the strongest amongst us, was taken away.

As we are now in the commencement of the rains, the people will soon be leaving their plantations for the season, and coming into the town. The visits of death have been somewhat more frequent of late among our principal people. While I write I hear the sound of the revelry of a funeral—not the ikpo, the great funeral making, but that which takes places immediately on interment. The deceased, Etim Ine by name, was a stout healthy man, but was cut off suddenly last night—a warning that we know not what a day may bring forth. I hear the people are delaying to bury him till they can secure a cow to bury along with him, or whose blood they may pour into the grave. The superstition of the ancient mythologies still remains, and the departed are supposed to feast on the blood presented to them. I suppose in the present instance, the cow is taken, as human victims are not now permitted. In reference to these orgies, I may mention, that a week or two ago, a woman of some consequence died, and though a twin mother, was buried with the usual honors. As the twin mothers, in their hamlet below the mission house, were engaging in their amusements on the occasion, Mrs. Goldie remarked to them how unseemly such play was on the death of their friend, when one of them replied that she, the deceased, would be crying for having left them all, and they were making sport to cheer up her heart.

We have now been nearly a year in occupation of our new station, and have thus seen it in its various phases throughout the twelvemonth. It is manifest that, as the people are congregated in the town only for about four months in the year, we must seek them in their plantations during the other months. When the rains are over, and the people again dispersed, it will be better to hold a meeting here and there among the farms on Sabbath, as any of the larger farms will give a better meeting than the town during the dry season; and I hope, by the time it is necessary to do so, we shall have more facilities for travelling amongst them than we now possess. This will not be at all so satisfactory in many respects, as it would be to obtain a large general meeting in the village, but, until the people learn, like our Jamaica folks, to come in from their various plantations on Sabbath, to attend divine service, some such plan must be acted on. The people are not indisposed to hear, and it is an encouraging circumstance that, when in the village, all the children attend school. We have not the minority, as at the other stations, but the majority—those who do not connect themselves with the school being few indeed—so that in course of time we hope that the knowledge communicated will attain to a superior influence over our little community.

DUKE TOWN.—EXTRACTS FROM A LETTER OF THE REV. Z. BAILLIE.

27th July, 1857.—I am endeavouring to keep things going, much in the same way as when Mr. Anderson left. I have three or four regular meetings in town every Sabbath morning, besides a number of places where I drop in and speak a word or two in the byegone. In the afternoon, at 3 p.m., we have the Sabbath school, and at 4 the service in English. On the Monday evening I have a class for candidates, and on the Wednesday evening the usual prayer-meeting. Since Mr. Anderson left, we have only had the school once a-day.

I am still inclined to open a new station up the country some way. There are two places that seem very suitable, viz., Ikorofiong and Guinea Company. I shall not, however, be able to make any arrangements till Mr. Anderson returns.

You will no doubt ere this have heard of the death of Mr. Edgerley. About a month before his death, he was seized with an affection in the head, very probably brought on by over exertion in the printing-office. It began as a common cold, but soon settled in the front of the head as a severe pain. This was subdued, and he was able to walk about again. Before he had regained strength, however, he was seized by a kind of low bilious fever, and being weakened by his previous sickness, his constitution seems to have been unable to cope with this other attack. Under it he gradually sank, and on the evening of the 28th of May, died. I felt his death very much. I had been a good deal beside him during his illness. It was the first death of a European that I had witnessed in this foreign land. I could not, however, help feeling in some measure sustained and cheered, when I thought

how different the circumstances were in which we were placed, from those of the millions around us. To them, death must be a dismal and dreary thing indeed. How different, however, to us, who know of Him who has gone through the dark valley, and lighted up its gloom!

Although Mr. Edgerley died in the evening about eight o'clock, still the funeral had to take place the next forenoon. He was buried at Creek Town; and in going down from his house at Duke Town, a long train of weeping domestics and natives (chiefly women) followed us to the beach. The coffin was put in one boat, which was towed by another. The mourners, and those who attended the funeral, followed in other boats behind. It was a saddening sight to see this little procession quietly wending its way up the river, with the deep (almost impenetrable) forest on each side, and bearing to its last resting place the remains of one of the first who brought the gospel to this dark land,—Mr. Edgerley having come with Mr. Waddell on the arrival of the mission here.

When the funeral arrived at Creek Town, the coffin was conveyed to the church, where services appropriate to the occasion were engaged in, a part being taken in them by all the missionaries. The body was then taken to its last lowly resting-place, beside the remains of the late lamented Mr. Jameson and Mr. Sutherland. When the hollow sound from the open grave struck the ear, as dust was being returned to dust, it was pleasing to look beyond the grave, and beyond the tomb, to that bright and happy company around the throne, who have been redeemed out of every nation, and kindred, and people, and tongue, and of which company those whose remains lie in that little burying-ground doubtless now form a part.

You must not think, from what has happened, that I am disheartened. On the contrary, I feel more and more anxious to do something to lead the benighted people around me to that Sun which can "guide them all their journey through," and at last can lighten up their way through the dark valley—more anxious to say to the many millions here who are dead—dead to everything connected with God, with judgment, with eternity—to say to them, in the name of Jesus Christ of Nazareth, "Arise and walk"—walk in newness of life. "Awake, thou that sleepest; arise from the dead, and Christ shall give thee light."

I have lately been troubled with a little fever and ague, but am now getting strong again. I had a very providential escape last Sabbath evening. Last Sabbath evening I was lying sick in bed, when it began to rain heavily. A little apparently distant thunder was heard, when in a moment the room was filled with a blaze of light. A crash like that of a cannon was heard; smash went a number of panes in three of the windows; a number of medicine bottles were knocked over and broken; the flag-staff before the window was shattered to splinters; a number of trees close beside the house were scorched; and yet, in the midst of it all, I lay unharmed, protected by a Father's hand. The words, "Be ye also ready," were vividly recalled to my recollection. Here, almost before I could have seen the lightning, I might have been hurried into eternity.

The splintered flag-staff and the shattered windows I have taken as a kind of text, from which to make remarks to the natives visiting me, about the necessity of being prepared for the great change, seeing what powerful instruments God has in his hand, and they know not how soon he may send forth the summons to them, "Cut them down."

Ecclesiastical Notices.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

Glasgow, Sept. 30, 1857.

MY DEAR SIR,—Since I wrote you last, we have been put much on the *qui vive* by the arrival of Dr. Livingstone, the African traveller and missionary, and by the meetings which have been held to do him honor. At a meeting in the City Hall, and presided over by the Lord Provost, and attended by our most influential citizens, the freedom of Glasgow was conferred on the distin-

guished visitor, and at another meeting in the same place, the sum of £2080 stg. was presented to him in token of the admiration cherished by the men of Glasgow of his indomitable courage and perseverance, and their gratitude to him for opening up what are likely to prove wide fields of profitable commercial enterprise. The day after the more public exhibitions, Dr. Livingstone met with the United Presbyterian Presbytery of Glasgow in Greyfriars church, when an address was presented to him which had been previously agreed to by the Presbytery. The address was prepared by Dr. Robertson, of Shamrock St., and was marked by even more than its author's ordinary judiciousness, affection, and good taste. Dr. Livingstone's reply, bearing as it did more on missionary labour in Central and Southern Africa, than on commerce, was perhaps more interesting to Christians than his statements at the other meetings to which I have referred. He is altogether a very remarkable man, quiet and self-possessed, and well informed, with a fund of good sense, a dash of humour, and an air of truthfulness, that effectually scatters all suspicions of the ordinary long bow shooting of travellers.

The Divinity Hall of the U. P. church was closed on Friday last, by an admirable lecture given by Dr. Eadie, not *qua* Professor of Biblical Literature, but *qua* moderator of the Synod. With much beauty and power, he pointed out the necessity of sincere and earnest piety, of accurate scholarship, and of diligent and continuous study of the Bible, in order to an efficient ministry. It was refreshing to observe the masterly way in which the objections against the plenary inspiration of the Scriptures were grappled with, and to hear a distinct and hearty expression given of adherence to the doctrines of evangelical religion by one who knows, and can appreciate, and sympathize with, all that is good, and beautiful, and true in the writings of the upholders of a Rationalistic or Negative Theology.

The Divinity Hall was this year attended by 194 students, and it is a fact worth noticing that this is a larger number than were in attendance on the *three* Scotch Theological Institutions of the Free Church. One reason for our larger number is, I doubt not, to be found in the superior position of our probationers who, after receiving license, are distributed impartially among the vacant congregations of the church, and have thus a fair opportunity given them of exercising their gifts. Till our friends of the Free Church adopt a similar plan, they may rest assured that all schemes of scholarships, bursaries, &c., will prove but partially effective in securing the services of able and generous young men. Our system of theological training is not perhaps what it ought to be, and it is not what I hope to see it, but the conviction is deepening in the minds of the more enlightened and candid, both in the Free and Established Churches of Scotland, that they must take a leaf or two out of our book if they are to go forward, or even to keep their ground. The complaint is becoming more general and urgent that their systems fail egregiously in producing a regular supply of effective preachers. If they are not taught to preach and practised in the art of preaching, how can it be otherwise?

The Queen, by the advice of her wise counsellors, has appointed a National Fast, to be observed on the 7th of October, on account of the lamentable state of things in India. That there is much cause for humiliation cannot be denied and this fact will excite in the minds of the unthinking strong feelings against those who are conscientiously opposed to the observance of Fasts appointed by civil authority. I thought we had got this difficulty removed, and that in a very simple way, viz., by the use on the part of the Crown officials of the "language of exhortation, not of command," or by restricting the injunctions to those in the pay of the State. The latter was the case in the proclamation of September 30th, 1855, and the former in that of April, 1856. Now, however, we have the strongest and most offensive language. There are many among us who would not hesitate for a moment to comply with a request from our Queen, as a professing Christian, that we should pray with her, but who think our principles as voluntaries would be sadly compromised, if we observed a

day of humiliation because the Queen has said, "we do strictly charge and command, that the said day be reverently, and devoutly observed by all our loving subjects in Scotland as they tender the favour of Almighty God." It is all very well to say that fasting in the circumstances is a proper thing, and dissenters ought to take advantage of a day when people are not generally employed in their worldly avocations, and employ it in religious services. What we ask, is the moral impression of such conduct? Is it not fitted to weaken the force of our protest against state interference in the things of religion, and to lead multitudes to say that whatever our professions, our fear of God is taught by the precepts of men.

I am, Dear Sir,
Yours, &c.

MINUTES OF THE JOINT-COMMITTEE OF THE PRESBYTERIAN, AND
UNITED PRESBYTERIAN CHURCHES, ON UNION.

[The following has been sent us by the Clerk of the Committee, and we beg the serious attention of our readers to the document.]

Within Knox's Church, Toronto, this twentieth day of October, 1857, the Joint Committees of the United Presbyterian Church and of the Presbyterian Church of Canada, on union met. Present: On the part of the United Presbyterian Church—Drs. W. Taylor, J. Jennings, Messrs. James Gibson, Alex. Kennedy, J. J. A. Proudfoot; and R. Christie, *Elder*. On the part of the Presbyterian Church of Canada—Dr. Willis, Messrs. R. Ure and J. Laing; W. Heron and Arch. Young, *Elders*. Mr. Proudfoot was appointed Chairman, and Mr. Laing, Clerk. The Meeting was constituted by prayer. Thereafter the Committees adjourned, to meet in the same place at 9 o'clock to-morrow morning. The meeting was closed with the benediction.

Within Knox's Church, this twenty-first day of October, 1857, the Committees met according to adjournment. Present: On the part of the United Presbyterian Church—Drs. W. Taylor, J. Jennings; Messrs. Proudfoot, James Skinner, Gibson, Kennedy; R. Christie, *Elder*. On the part of the Presbyterian Church of Canada—Dr. Willis; Messrs. Ure, J. Ross, Laing; W. Heron and Arch. Young, *Elders*. The Meeting was constituted by prayer. The Minutes of the respective Synods, re-appointing the Committees, having been read, after some preliminary discussion it was agreed to consider the opinions of the persons present on the three following points:—

- 1.—State Endowments of Religion.
- 2.—The use of the Bible in the Common Schools.
- 3.—The appointment of days of Public Humiliation and Thanksgiving, by Civil authority.

A lengthened discussion having taken place, several resolutions were laid upon the table, and the Committees adjourned to meet again at half past six o'clock in the evening. The meeting was closed with the benediction.

Eodem die—Half past six o'clock, p.m. The Committees met according to adjournment.—Present, on the part of the United Presbyterian Church, Drs. W. Taylor and Jennings, Messrs. Gibson, Kennedy, Skinner; on the part of the Presbyterian Church of Canada, Dr. Willis, Messrs. Ure, Ross, Laing; and Heron and Young, *Elders*. Mr. Ure was appointed Chairman in the absence of Mr. Proudfoot. The meeting was constituted by prayer.

Consideration of the matter which had been before the Committees at the previous sederunt was resumed. The resolutions on the table having been withdrawn, the following motion was submitted and agreed to,—On the question of State Endowments of Religion; the Committees agree to report to their respective Synods in the following terms.

1. That the brethren of the Presbyterian Church of Canada hold that there are circumstances in which the State may lawfully offer endowments, and the

Church may lawfully accept of them. And that the brethren of the United Presbyterian Church maintain that the acceptance of endowments is in all cases inconsistent with the spiritual independence of the Church, and the allegiance which she owes to Christ, her head.

2. That no specific declaration of opinion on the above question, or its bearing, is demanded, as a term of communion in either of these Churches.

3. They therefore recommend that in the event of the Churches being united, the same practice in reference to this question should still be followed in the united body, that is now followed in the two branches in their separate state, and that the same forbearance should therefore continue to be exercised.

The second point, viz., The use of the Bible in the Common Schools was then considered, and after mature deliberation, the following resolution was agreed to.—On this point the Committees are unanimous in the opinion that it is highly important that the Bible should be used in the Common Schools of the country, and that the church should constantly aim at this object. And for the accomplishment of this end, that it is the duty of civil rulers to afford every facility for the Use of the Bible in the Common Schools, and while abstaining from the enforcement of the use of it on any who may be opposed thereto, to provide that no obstacle shall be thrown in the way of those who may desire to use it. The third point, viz., The appointment of days of Public Humiliation and Thanksgiving by civil authority was next considered. After mature deliberation, the following resolution was unanimously agreed to:—On this subject the Committee hold that there are times in which days of National Humiliation or Thanksgiving ought to be observed, and that in such cases in order to secure a general concurrence throughout the nation, the Civil Magistrate may with propriety nominate the day and recommend the observance of it by all under his rule, at the same time that he has no right to prescribe the religious exercises to be observed.—It was agreed that the Clerk shall transmit a copy of this minute to the *U. P. Magazine* and *Ecclesiastical and Missionary Record* for publication.—The Committee then adjourned to hold its next meeting in Knox's Church, Toronto, at the close of the session of the Theological Institutions, about the middle of April. The day to be fixed by the Conveners.—The meeting was closed with the benediction.

(Signed)

W. TAYLOR, D.D., *Convener*,
ROBERT URE, *Convener*.

THE U. P. PRESBYTERY OF LONDON.

The regular Quarterly meeting of the Presbytery was held in the Rev. Mr. Proudfoot's church, London, on Wednesday the 7th of October, at 11 o'clock, A.M., Rev. Wm. Cavan, Moderator.

Mr. Towers appeared as commissioner from the congregation of Woodstock, and presented a petition to moderate in a call there, on an early day. The Presbytery being satisfied with the information on certain points given by the commissioner, cordially granted the prayer of the petition, and appointed the Rev. Wm. Inglis to preside at the moderation, on Wednesday, the 28th Oct. A petition from certain parties in Howick, to be erected into two congregations was granted; it being understood that in the mean time, they act along with the congregations of Grey and Turnberry in the support of Gospel ordinances. The Rev. Mr. Barr reported his proceedings in moderating in a call in Grey and Turnberry, and laid on the Presbytery's table, with the usual documents, a unanimous call from these congregations, addressed to the Rev. Wm. C. Young, Newcastle and Newton. After remarks the moderator's conduct was approved of, the call sustained, and Mr. Barr appointed commissioner from the Presbytery to prosecute the call before the Presbytery of Durham. A petition for a moderation from the congregation in Windsor, was granted, and the Rev. Mr. Hogg, Detroit, appointed to preside. A petition from 35 persons in full communion with the U. P. Church, and residing in the neighborhood of Fish Creek, praying to be erected into a congregation, under the inspection

of the Presbytery, was favourably entertained and its prayer granted. The Rev. Mr. Cavan, St. Mary's, was appointed to dispense the Lord's supper in West Nis-souri, and to preside in the election of elders. Mr. William Fletcher, student of the 3rd year, delivered a sermon and a lecture, and was examined in Greek. After remarks, the various exercises were sustained, and Mr. Fletcher encouraged to pursue his studies. The Rev. Wm. Inglis reported his proceedings in dispensing the Lord's supper to the congregation in Kincardine, and in presiding at the election of four elders. The Rev. Mr. Logie was appointed to preach in Kincardine on the 25th Oct., and to ordain those elders who may have signified their acceptance of the office. The Rev. Mr. Logie shortly after reported his proceedings in Wisconsin. The Presbytery cordially thanked Mr. L. for the zeal and diligence he had displayed and earnestly requested him to furnish a more extended statement for insertion in the Magazine. After disposing of some other matters of no public interest, the Presbytery adjourned to meet in Chatham on the 18th inst. The next ordinary meeting to be held as usual in London, on the first Wednesday of January, 1858.

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OWEN SOUND—OPENING OF NEW CHURCH, AND ANNIVERSARY OF REV. JAMES GIBSON'S
INDUCTION.

The United Presbyterian Church of Owen Sound met in their new place of worship on Sabbath the 27th September, when the opening services were conducted by the Rev. William Ormiston, Hamilton, and Rev. Jas. Gibson, minister of the congregation. The former preached in the forenoon from Zechariah vi., 12, 13, "Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord, even he shall build the temple of the Lord." And in the afternoon from 2 Corinth. v., 19. And the latter preached in the evening from 1 Timothy iii., 15, "The Church of the living God."

The house, which will accommodate about 400, was filled at the two first services, and there was a large attendance also at the third. The collections in aid of the building fund amounted to over \$80.

The building itself is a plastered one, to shew, when finished, like stone, and though plain in its appearance, it is at the same time substantial in its construction, and comfortable in its arrangements. The important matter of ventilation has not been overlooked, and the design of the pulpit especially, is considered very neat and chaste.

A double interest was imparted to the occasion, by its being the first anniversary of the settlement of the first minister of the congregation, the Rev. James Gibson; and in celebration of both events, a service was held on the Monday evening.

The house was again filled in every part; the staff of speakers was at once large and efficient, embracing, besides Rev. Messrs. Ormiston, Hamilton, and Dewar, Lake Shore, all the ministers in Town, with one exception, and several other gentlemen. The most cordial Christian feeling pervaded alike the platform and the pews; the addresses blended rational entertainment with the communication of useful knowledge, and the excitement of religious feelings. Several pieces of sacred music filled up the intervals of the addresses; the evening passed rapidly away, and at half past ten the meeting separated highly gratified, apparently, by the entire proceedings.

The corporeal entertainment was quite worthy of the mental, and reflected great credit on the ladies of the congregation, who spontaneously undertook to provide it, and who, assisted by an able and active body of stewards, accomplished most successfully their self-imposed task. The free proceeds of the soiree with money contributions raised by the ladies, amounted to above \$150, and have been devoted to the fitting up of the pulpit, the furnishing of lamps, and other objects calculated to improve the appearance and increase the comfort of the building.

Mr. Ormiston's visit to this place was quite a treat, and fully sustained the expectations that were entertained of him, and the reputation that he has established in other parts of the Province.

That the young people might also participate in the pleasures of the occasion, a soiree of the children attending the Sabbath School was held on Tuesday afternoon, and suitable addresses were delivered to them by several of the Rev. gentlemen who had spoken on the previous evening,—Mr. Ormiston, who had been detained by

stress of weather, being of the number. His disappointment was a high gratification to them, and their merry countenances, and hearty plaudits, clearly shewed that the last day of the feast, was not, in their eyes, the worst.

In concluding this notice, a word may be added respecting the state and prospects of the U. P. Congregation here. The one is very satisfactory, and the other highly promising. The best idea of the progress it has made during the single year that it has enjoyed a settled ministry, may be obtained from the following sentences taken from the opening speech of the Chairman at the Soiree:—

“Our first place of meeting, commodious enough at first, soon became too strait for us. After many an eager longing look, and not a few bitter disappointments, we made our escape from it, and took up our abode in another of *double the capacity*. There we had room for a time, but not a great deal to spare, while a considerable time before leaving it we felt that it was too crowded and too close to be either commodious or comfortable. And now here we are in a church of our own, of more than twice the area of the hall that we have just left; yet we had not too much room yesterday, nor have we to-night. But, methinks I hear some one say, you will have by and bye. I know it. It would shew a gross miscalculation if we had not—that we had made no allowance for the increasing wants of our growing town, and the progressive tendencies of our growing congregation.”—*Communicated*.

U. P. PRESBYTERY OF GREY.

October 14.—The Presbytery met this day in Brant, to ordain Mr. Robt. C. Moffat. The Rev. Walter Inglis preached a racy and impressive sermon, from Phil. I. 5. The Rev. James Gibson, who presided on the occasion, put the Questions of the Formula, and offered up a very solemn prayer, in the course of which Mr. Moffat was set apart to the office of the holy Ministry by the laying on of the hands of the Presbytery. Mr. Gibson then delivered to the newly-ordained pastor a neat, comprehensive and effective address. The Rev. Robert Dewar made a few practical but forcible remarks to the people, on the duties and obligations binding upon them from the regular ministration of the Word, and urged upon them a liberal support of Gospel ordinances. There was a large assembly of people congregated on the solemn occasion, and all seemed deeply interested in the varied services, and separated with pleasing feelings and delightful anticipations.—*Communicated*.

U. P. PRESBYTERY OF FLAMBORO'.

The Presbytery met at Hamilton on the 13th of October, the Rev. Mr. Ormiston, Moderator. After due examination, the Presbytery agreed to certify to the Divinity Hall Mr. John Cameron, as a student of the first year. Mr. Cameron belongs to the Hamilton Congregation.

The Flamboro West Congregation, under the pastoral charge of the Rev. Thomas Christie, petitioned the Presbytery to organize the part of it which worships in Dundas into a separate Congregation, and thus permit their revered pastor to devote the whole of his time and services to the Congregation at Flamboro' West. The Presbytery heard the parties more immediately concerned in the contemplated change, and found not only that all wished it, but also that if it were sanctioned, the Flamboro' West Congregation would continue Mr. Christie's present stipend at least. Accordingly the Presbytery granted the prayer of the petition, and erected the Dundas portion of the Flamboro' West Congregation into a distinct and separate body, to be called the Dundas United Presbyterian Congregation; and, further, appointed the Rev. William Ormiston to preach in Dundas on the fourth Sabbath of this current month, and announce this decision to the Congregation.

The Rev. Joseph Young, late of Haddington, Scotland, being present, agreed, at the request of the Presbytery, to dispense the Lord's Supper to the Dundas congregation on the first Sabbath of November.

It was also unanimously resolved that the Session Books of the Congregations under their superintendence be annually submitted to Presbytery for examination. The first examination is appointed to be made at the regular meeting in October, 1858.—*Communicated*.

GREY AND TURNBERRY.

We understand that the call of the U. P. Congregations in these places has been declined by the Rev. W. C. Young, of Newton and Newcastle.

PREACHER LICENSED.

Mr. F. Tisdell has been licensed as a Probationer, by the U. P. Presbytery of Durham. Mr. T. has an engagement in Upper Canada College, but will be at liberty in about a month.

SUPPLY FROM SCOTLAND.

Mr. Robert Hamilton, Probationer, sent out by the Mission Board in Scotland, has arrived in Canada, and entered on his labours.

LOWDEN FUND.

We have received the sum of £2 10s. Sterling, as a collection from the U. P. Congregation of Sandwich, Orkney, in behalf of Mrs. Lowden and family. Mrs. L. is a native of Orkney.

U. P. DIVINITY HALL.

The Annual Session of the Hall was opened in Gould-street Church on the evening of Tuesday, the 20th of October, the Rev. J. Porteous, Moderator of Synod, in the chair. There were present, of the Committee on Theological Education, besides the Moderator, Rev'ds Dr. Ferrer, Mr. Dick, Mr. Kennedy, Mr. Ormiston, Mr. Duff, and Dr. Taylor. Several other Ministers also were present. After singing, and reading the Scriptures, prayer was offered up by Dr. Ferrer. An address was given from the Chair. Dr. Taylor read his Introductory Lecture, and Mr. Ormiston gave an address. The Rev. Mr. Skinner, of English Settlement, London, engaged in prayer, and the meeting was closed with singing and the benediction.

The number of students is fourteen. It was stated to the Committee that two boxes of books for the Theological

Library had been sent out from Scotland, a donation from the Rev. S. McMillan, Aberdeen; that the Congregation of Hamilton had voted £10 for the Library; and that two of the students—Messrs. M. William and Stewart—had raised for it, by collections, the sum of £13 15s. 2½d.,—viz.: Mr. McWilliam, from Mount Pleasant, £1 14s. 5½d., and from Paris £5 14s.; and Mr. Stewart, from Caledonia (three stations), £3 8s. 10d., and from Ancaster (three stations) £3 2s. 11d.; from which there falls to be deducted for expenses £1 10s., leaving £12 5s. 2½d. The Committee was delighted also to learn that an Elder in the Congregation of Dunbarton has resolved to give annually an Exhibition to a student, to be selected by the Committee.

It was agreed that the best thanks of the Committee should be returned to all these benefactors, whose generosity, it is hoped, will provoke many others to similar good offices.

SEMINARY OF PRESBYTERIAN CHURCH,
NOVA SCOTIA.

In consequence of the illness of Prof. Ross, the Philosophical classes of the Synod's Seminary were closed a few weeks before the usual time. We feel it due to the Church to allay anxiety on the subject, by stating, that Mr. Ross has in a great measure recovered, and that there is every prospect of his being able to resume his duties when the Seminary classes again open. The Hall was opened on the 3rd September, by a lecture from Prof. Smith. The subject of his lecture was Isaiah lii. 13 to 15, liii. 1 to 12. The lecture contained an exposition of the closing verses of the 52nd chapter, and a defence of the Evangelical view of the 53rd against the Rationalistic view. We regret to say that the number of students of theology is this year very small, there being only five in attendance.—*Miss. Reg. for Oct.*

Gleanings.

CENTRAL AFRICA.—ITS PRODUCTIONS AND CAPABILITIES.

On Wednesday morning, 9th Sept., Dr. Livingston, the African traveller, met the members of the Chamber of Commerce, Commercial Association, and Cotton Supply Association, at the Town-hall, Manchester, and had a most warm and hearty reception. There were a number of ladies present. Sir James Watt's, Mayor of Man-

chester, presided, and on the platform were Mr. Cheetham, M.P., and several influential gentlemen of the town. An address having been presented, Dr. Livingston, in reply, returned his warmest thanks for the welcome offered him, and said the approbation of the merchants of Manchester afforded a powerful stimulus to the further prosecution of his efforts. He agreed with them cordially that the Africans ought to be encouraged to cultivate the raw materials of English manufactures; and he was so fully convinced of the elevating tendency of lawful commerce, together with the probable influence which the course specified promised to have on the slave trade and slavery, that he proposed to devote the next few years of his life to special efforts in that direction. With reference to the capacity of Africa to produce raw materials used in manufactures, he gave many interesting details. With respect to oils he said he brought home about twenty-five or twenty-six different kinds of fruit, some of which were valuable as yielding oil; and, in the central part of the country, called Lunda, where the seeds were abundant, the fleshy part was eatable, and the oil was used by the natives for anointing their bodies. Among so great a variety, doubtless some must be good for food, though, perhaps, from having been usually pretty hungry, he could not be supposed to be a very good judge. Nearer to the coast, eastwards, the people cultivated large quantities of cucumbers, and their best salad oil was made from the seeds of cucumbers. Throughout the whole country the ground-nut was cultivated in large quantities—used as food and for oil; and they had also castor oil throughout the country, their only use for it being to anoint their heads and bodies, though it was not a very agreeable unguent. In reference to cotton, Dr. Livingston said that very large quantities of it were cultivated by the natives, and one small district, between the rivers Conza and Loands, produced 1,300 cloths annually, of cotton grown by the natives, spun by the women, and woven by the men. With respect to wheat he stated that it had never been tried in the central country. The Portuguese came to Angola to make a little money, and go back to Portugal, and they devoted themselves entirely to the trade in ivory and bees-wax. That country produced beautiful wheat, and he saw it growing on the high lands with ears the length of his hand. The high land produced it without irrigation and it might be grown there to almost any extent. It was quite remarkable that the Portuguese did not cultivate it, because they paid the Americans handsomely for all the flour and biscuits they consumed; and he found they had Irish butter from Cork. The east side of the country also produced wheat. The Portuguese had been in the habit of cultivating the wheat on that side of the country; all that it required was that a slave woman with a little hoe should make a hole in the ground, drop a few seeds in, and push back the soil with her foot. In four months there was a crop of beautiful wheat. This simple operation answered all the purposes of our subsoiling, ploughing, draining, liming, and manuring. The higher they went up the better the wheat was. At Zumbo the grain was twice the size it was at Tete, where it was rather small.—In answer to a series of questions Dr. Livingston also gave an interesting account of various products of the country, and, in conclusion expressed a strong hope that the Government would afford the same aid in exploring the Zambesi as they had to the Niger expeditions. The object was of national importance, and it was hardly reasonable that all should be left to private exertion, or private mercantile capital, to develop a country in which much would have to be done before commercial operations could be fairly entered upon.—Mr. J. A. Turner, M.P., proposed a resolution on behalf of the commercial community, thanking Dr. Livingston for his visit, and for the interesting details into which he had entered, and expressing a hope that Government would place at his disposal further means for exploring the country.—The motion was seconded by Mr. G. Hadfield, M.P., and carried with applause. A vote of thanks to the chairman concluded the proceedings.—*Christian Times*.

THE BERLIN CONFERENCE.

The Evangelical Conference at Berlin, so long anticipated, has not only taken place, but probably surpassed the expectation of the most sanguine of its promoters. The Kirchentag, the Union, the Chapter, the Conference, the Synod, will be all the better for being a while associated with a wider and more varied circle of brethren than had been assembled for consultation since the Reformation. For all-

though there has often been great diversity of representation in these companies of late years, never had there occurred so great a diversity of rank and nationality. That the KING and Court of Berlin should have so freely committed themselves to an avowal of sympathy with Christians not Lutheran, and should have adopted without hesitation, and even in spite of weighty and persevering remonstrances, the doctrine of Christian liberty in the face of Europe, is a great event, however diligently those of the contrary part may labour to undervalue it. It is no trifling thing that men from all the great sections of Evangelical Christendom should have met together under the favouring eye of the leading Protestant Sovereign in Continental Europe, and that the matrimonial alliance of the Royal families of Great Britain and Prussia should be accompanied by a demonstration of moral union between the representatives of MARTIN LUTHER and THOMAS CRANMER, joined by the spiritual children of JOHN KNOX and JOHN CALVIN. However the less tolerant or the more timid may have stood aloof from this first national demonstration of Protestant unity, it is not possible for any man of common discernment to close his eyes to its reality. For the great purposes of Evangelical catholicity this measure may be accounted as tentative—more boldly tentative, indeed, than any which had preceded—but unless the shadow should fall back on the dial of ages, in sign that the life of intolerance must be prolonged, this measure is but one of a steadily advancing series, a series urged onwards by the providence of God and the good will of humanity itself. And while we admire the graceful address of Sir CULLING EARDLEY to the King of PRUSSIA, at the reception at Potsdam, we do not hesitate to express a lively hope that other Sovereigns will render their countenance to this movement after Protestant unity, perceiving that until it shall have been consummated, the political benefits promised at the Reformation, and partially realised by a part of Europe, cannot be effectually secured to themselves and to their children.

The politico-religious fruits of the good seed now sown by England and Germany will be gathered in good time, and meanwhile another work proceeds under fresh impulse. This work is the spread of pure Christianity in nominally Christian countries. The Emperor of RUSSIA is reminded of his duty, as regards the circulation of the Word of God in the language of his people, and although he did not—perhaps, could not—personally receive the deputation, he took the wiser course of allowing himself space for advice and reflection. Henceforth, our societies will be able to give attention more intelligently to the state of such countries as Sweden, where previous efforts have been blessed so far as to lead the Legislature some way towards an act of spiritual emancipation. The King of HANOVER, too, will hear what good men expect of him, and having once undertaken to effect the relief of his persecuted subjects, these men are not likely to desist. The obscure affairs of Schleswig-Holstein will be brought into daylight, and however the Germano-Danish controversy may be settled, the stagnant Unitarianism of the Duchies cannot but be disturbed. Even French Protestantism, no longer slumbering as aforesaid, may try to get the Imperial shackles eased a little, if not suddenly struck off. And the wrangling Christians of Italy, witnessing the benefit of brotherly kindness in the west and north of Europe, may be disposed to take the good counsel of their friends, and endeavour to be at peace. Even Spain may catch a profitable suggestion, and if some of her sons will condescend to enter into the common family of Reformed Christians they may learn how to attain that for which they so ardently long, the regeneration of their own country. At any rate, Spain has been represented for the first time in history in a community of Protestantism, for although the one Spaniard present was not delegated by any body of his countrymen, he no doubt represents the mind of many. For ourselves we esteem it a privilege that from year to year we have been able to review proceedings of increasing importance and of larger promise, and that the report of no one year has discredited the anticipations which were excited by that of the year preceding. Let prayer be made that the dawn, which is as yet unclouded, may speedily brighten into a perfect day.—*Abridged from Christian Times.*

MR. SPURGEON'S CONVERSION.

The Rev. C. H. Spurgeon, preaching at Ross, recently, gave an account of his "conversion." He stated that, in early boyhood, he was the subject of many impressions, and those of so painful a nature that he might truly say he was a misera-

ble wretch. So at last he determined to attend three times on the Sabbath in the house of God, and to go to every chapel in the town in which he lived, to seek a balm for his wounded spirit. It was not without prayer he formed this resolution; and day after day he cried to God—but had never heard the Gospel preached. He said this without disparagement of the ministry of his native town: for they were good men and true; but one preached the experience of the child of God, and he had nothing to do with that; and another told of the future blessing of the regenerated, and that did not apply to him: on one Sunday the text would be, "Be not deceived, God is not mocked;" and again, "The wages of sin is death;" he only became worse and worse after hearing discourses which drove him to despair; and then came the text for good people, but not a word for him. At last he found a Primitive Methodist chapel, of which he had only heard before, that the singing was so loud that it split people's heads. Well, he went there: and he did find that they sung quite as loud as he liked to hear. But the text was, "Look unto me, and be saved, all ye ends of the earth." Now, that was what he wanted to hear. He knew that it was intended for him; and indeed the preacher fixed his eye upon him and pointed him out with his finger, and said to him, "Young man, you are under great distress of mind—and, sure enough, that was true)—and you will continue so. Look, look," he added, in a voice that he (Mr. Spurgeon), should never forget, and whose tones of thunder made his own sound weak—"look to Jesus now, and be saved." "Are you lightened of your burden?" said he; and he felt that he could have sprung into the air, for he had looked, and his burden of sin had left him.—*English Paper.*

 CONGREGATIONALISM.

Recent discussions in regard to the inefficiency of the Congregational system have led us to examine the official Minutes or reports of several of the New England bodies, and the results, we confess, surprise us. From the Minutes of the General Association of Connecticut, from 1850 to 1857 inclusive, we have the following facts and figures. The first column gives the years; the second the total reported additions to the churches of the State by profession of faith; the third the total removals by dismission, death, and excommunication; and the fourth the difference between the last two, which, in every case, is a decrease.

Years.	Additions by Profession.	Removals.	Actual Decrease.
1850,	967	1443	466
1851,	1117	1241	124
1852,	1243	1709	466
1853,	1375	1678	303
1854,	758	1820	1062
1855,	1260	1683	423
1856,	1318	1638	320
1857,	930	1514	575

The result shown is, that the total additions by profession to all the Congregational churches of Connecticut, for the last eight years, are 8977; total removals, 12,716; total decrease 3730 or more than 467 a year! And what is remarkable, there is not one of all the eight years which does not show a decrease. And all the reported increase of these churches for the eight years, has been by certificate, and not by profession, which is no gain, within the State, from the world to the Church!

But what is still more surprising, the whole number of church members reported in 1849, was 41,070; and the whole number in 1857, only 37,029, or an actual decrease, for the eight years, of 3041, and this, notwithstanding the fact, that within that time 6606 had been added by letter—thus seeming to show a decrease, so far as additions by profession are concerned, of 9647, or no less than 1205 per year for the eight years! And further still, the baptisms of children reported for every one of these years averages less than three to each church in the State!

Now, we would respectfully ask, is this the efficiency of Congregationalism? And are the churches or ministers of Connecticut aware of these facts? If so, what is the explanation? We pause for a reply; merely adding, that hereafter we may give the facts as to other New England States.—*Presbyterian (Philadelphia).*

DAY OF HUMILIATION.

[The Queen having issued a Proclamation for the observance of Wednesday, 7th Oct. as a day of Humiliation with reference to the Indian Mutiny, religious service was generally conducted in the churches both of the Establishment and Dissenters at the time appointed. But the Rev. John Burnet of Camberwell, London, conscientiously disapproving of the terms of the Proclamation, preached to his people on the subject, on the preceding Lord's day, and the following is the account of his sermon given by the *Christian Times*. Mr. Burnet is a staunch Scotch Voluntary. We recollect well frequently hearing him at the May Meetings in London in 1829, when he was a minister in Cork. He was then the most popular speaker in the city. The Bishops could scarcely get through their speeches till irrepressible cries were heard in the meetings "Mr. Burnet, Mr. Burnet."]

On Sunday morning the 4th Oct., the Rev. J. Burnet preached, at Camberwell-green Chapel, a sermon applicable to the present position of public affairs from I Peter v. 6: "Humble yourselves, therefore under the mighty hand of God, that He may exalt you in due time." In opening his discourse, he stated his reasons for adverting to the subject then, instead of on the following Wednesday. A Proclamation had issued from the Crown strictly charging and commanding its subjects to observe that day by prayer and humiliation, as they tender favour of Almighty God. Now, it is a first principle with Dissenters, that the Crown has nothing to do with religious matters. Higher ground than that taken in this Proclamation could not have been taken by the Pope. A *recommendation* from the Crown to observe the day religiously, would have been only graceful and Christian-like, and would undoubtedly have met with universal compliance. On the last occasion of the kind, the adoption of such a tone for the future had been urged by a deputation of Dissenters upon the Secretary of State; but although he promised his attention to the subject, the present Proclamation came out in the old form. Now as a Proclamation is not law—and the last monarch (James II) who attempted to enforce a proclamation having lost his crown in consequence, the tone assumed might as well have been recommendatory as otherwise. These remarks were made because principle required it; not out of any feeling of disloyalty, for, said the preacher, in loyalty to the Crown and to the constitution we yield to none. We have thought it right, however, not to let the week pass away without showing some sympathy with the public calamity and with the intention of the Government, although we may conscientiously disapprove of the manner in which the latter has been carried out. The remainder of Mr. Burnet's discourse was divided into five heads—the blessings enjoyed by the nation; the guilt of the nation; the danger to which we are exposed; our duty for the future; and the reward graciously connected by God with duty. In the course of his observations he adverted with gratitude to the measure of religious liberty which permitted such remarks to be freely made, and also commented severely upon the manner in which missionaries had been in the first instance prevented from entering India.

UNION OF EVANGELICAL CHURCHES OF FRANCE.

The Rev. Dr. F. Monod, of this denomination, has been in Canada preaching and holding public meetings. The account he gives of the position of the body is exceedingly interesting. His more immediate object is to raise funds for building a place of worship for his congregation in Paris. Mr. Henderson, of Glasgow, gave £1000 sterling last summer for purchasing a site, and a gentleman in New York gave \$5000. The U. P. Church in Scotland has frequently given liberal contributions to the Union.

ERRATUM.—In our last it was incorrectly stated that the article relative to the late Rev. Joseph Scott, was the production of a member of the Presbytery of Brant. The honour belongs to a member of the Presbytery of Flamboro'.