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Miscellaneous Articles.

UNION BETWEEN THE FREE AND UNITED PRESBYTERIAN CHURCHES.

OBSERVATIONS ON THE REV. ROBERT URE'S LETTER.*

To the Editor of the Canadian United Presbyterian Magazine.

SIR,—Seldom have any of our Free Church brethren come forward with a lucid statement of their peculiar views. They have generally shut themselves up in vague and ambiguous language, from which it was next to impossible to understand what they would be at. Whether this might be from design, or from the rather gloomy nature of their peculiar sentiments, we shall not determine. But certain it is that they have dealt in obscure and doubtful phraseology which, like heathen oracles, might be interpreted in whatever way might serve their purpose. And in general, too, when they have come forward at all, either to explain or defend their cause, it has been done in a style of haughtiness and virulence which did not deserve reply. It is not so, however, with the letter of the Rev. Robert Ure, which you have very seasonably transcribed into your pages, and which we thank you for giving us. It is written in a clear, connected and argumentative strain; and, on the whole, with becoming dignity, as well as christian candour and courteousness. We are bound to make some reply, in doing which, whilst we shall endeavour to imitate his example in being dispassionate, serious, and conciliatory, we shall, at the same time study to be faithful in endeavouring to do justice both to the views he presents, and to our own. We venture to state, at the outset, that if the same "meekness of wisdom" characterize his brethren, we are even hopeful that some common ground may yet be reached by his Church and ours which may at length lead to an honourable union.

Mr. Ure complains of an accusation against his Church, in your Magazine, —of a violation of christian charity. But as he does not state on what that

* The Letter originally appeared in the *Eccelesiastical and Missionary Record for the Presbyterian Church of Canada*, and was transferred to our number for January..

rests, or to what it refers, we shall say nothing more than that no accusation was meant, but a mere expression of regret that any such spirit should be exhibited in public documents and proceedings, of which the world can form probably a more correct judgment than Mr. Ure, or any of his brethren. If there be any warmth of feeling in the article referred to, it may surely be excused after all the slander and misrepresentation from them which have been silently borne by us, and the whole of which we are willing, should there be no more of it, to consign to oblivion; for it is now with much joy, that we perceive some evidence that the tide is turning, and that any of our Free Church brethren can do themselves and their denomination justice both in the manner and matter of their statements.

Mr. Ure seems to think that our Committee was not left "unsaddled" by their constituents more than his own. On second thoughts he will surely see that this is a great mistake. Our Synod simply stated the fact that the Establishment Principle is with us a matter of forbearance, there being ministers in our Church who hold it. They did not ask the brethren of the Free Church to renounce it: they only declared themselves quite prepared to forbear with all the ministers of that Church although they continued to hold it. There was no requisition on our part that the Free Church should change their views in a single iota to effect a union. And so far from having "demands of a more extensive sort" which were not expressed, as Mr. Ure insinuates, we had none to make on them at all. Does he really think that we are capable of such dissembling? But when we saw, or thought we saw, their determination not only to hold by the Establishment Principle themselves, to which we objected not, but to insist on our adopting it into a basis of union, there was surely some ground for a charge of want of christian charity, and certainly the blame of frustrating the attempt at union lay entirely with themselves, and no share of it could reasonably be ascribed to us. We opened the door by saying that we could unite with them, leaving them to hold all their peculiar principles, provided they permitted us to hold our own. They closed the door by saying, as we thought, "we will unite with you provided you renounce your peculiar sentiments, and accede to ours." Here was "the first error" on their part; but where, in this particular, was there any error or blame with us? We have no "platform" of union to present, as Mr. Ure says. We consider the matters of difference between the Free Church and ours as altogether subordinate; and are willing to forbear with them, provided they forbear with us, as to respective peculiarities.

But it appears, from Mr. Ure's letter, that we have made another mistake. It is, however, one which we shall rejoice to find correct. He seems to think that his Church would be "perfectly pliant to our wishes" in making the Establishment Principle a matter of forbearance. What immediately follows in Mr. Ure's letter is perhaps the only uncharitable insinuation it contains; and it is one he should have spared, as he might have seen it to be totally without foundation:—It is *that* before alluded to, that the refusal of our Committee to meet with theirs is apt to breed the suspicion that our demands upon them were to be of a more "extensive sort." Why should Mr. Ure have thought, or said, this in the face of a statement that we make no demands on them whatever in the way of altering their views? All we ask is that they do not demand or expect that we alter ours; or, in other words, we did not demand, but we expected, that the forbearance on the point of difference which we proffered to them, would in the same conciliatory spirit, be extended to us. But as this was not reciprocated, and seemed to us to be refused, we thought our Committee were shut up to decline meeting with theirs, and we think so still. As you, Mr. Editor, in your Magazine justly observed, "it was the quietest, speediest, and least offensive termination of a piece of business which evidently could not be prosecuted with any hope of a successful issue, and which probably could not be entered on, without consequences which all good

men in both Churches would have deplored." If our Free Church brethren and we can discuss the matter coolly and candidly, and with a prayerful spirit, in our different periodicals, we believe it will be of more use in removing difficulties, and preparing for union, than could possibly be expected, in the present state of matters, by meetings of a joint-committee. We might thus aim at a better understanding of each other's sentiments as preliminary to Committee meetings, which in our humble opinion should not again be attempted till there can be an encouraging prospect of accomplishing the end contemplated in a scriptural union of the Churches.

Mr. Ure quotes our fourth Resolution, and in the next paragraph he says:—"I presume, Mr. Editor, we would have no difficulty as a Church in giving in our adherence to the principle here stated, and joining heart and hand with our brethren on the basis it presents, provided we were not asked to suppress our united testimony to other principles in reference to the power or duties of the Civil Magistrate, beside those immediately connected with the question of ecclesiastical establishments." Whilst we would again remind Mr. Ure that there was no asking on our part that the Free Church should suppress their testimony on any principle in reference to the Magistrate's power, we would state that this sentence, if we could believe that his Church would homologate it, does really present the cause of union in an aspect more hopeful than we anticipated: and if the Free Church brethren would cease to misrepresent us, as they have so often done, and would exercise something like candour and charity in comparing the views referred to with our own, which somewhat differ, they would perhaps find that although we could not adopt their precise sentiments on this subject, yet the sentiments we hold, which we do not seek them to adopt, are such as that it would be no great stretch of charity to permit us to hold; and that they would secure, in a manner at least as effectual, all the practical results which they wish to secure by their own. Our brethren will find that we move in another atmosphere than they had the least idea of; and that in the heat of argument, or rather in the excessive warmth of party feeling, they have never done justice to our views—never really understood them, and often, we hope unintentionally, misrepresented them. In some instances, which we could name, their misrepresentations have been so palpable, and yet so strenuously persisted in, that it could be of no use to enter into cool argument in their refutation, or even to put ourselves to the trouble to attempt to undeceive them. The Rev. Mr. Thornton, on a former occasion, made a remark which was just in its application to one individual, and which, we humbly think, will be found true in respect to the whole Free Church, that "they have not yet even a glimmering at our principles." Perhaps it ought not to be thought wonderful that the Free Church should be much in the dark about our peculiar sentiments, and that we should be in some measure unacquainted with theirs: for we are told that at the very eve of union between the Burghers and Anti-burghers, thirty-five years ago, brethren on both sides acknowledged that they never understood one another's denominational principles before, but that seeing them to be what they were, they were satisfied there was nothing to obstruct the union. May God grant that it be found so between us and our Free Church brethren.

Mr. Ure, very clearly and calmly, in three particulars (waiving the question of civil establishments, on which he supposes there can be mutual forbearance) gives us, we shall suppose, the sentiments of his Church on the power of the civil magistrate in matters of religion. Before looking particularly at these, we say at once, from our general estimate;—"Hold all your sentiments, brethren, we will not quarrel with you for doing so, and if we cannot adopt them *simpliciter* in theory, we will not stand in the way of their practical results."

The first particular refers to the moral relation which God sustains to nations as such. Now, it is certainly true that God sustains a moral relation to all His

rational creatures, whether men or angels. The world at large is under His moral government, and therefore all nations, all families, all individuals, are bound to serve him: yes, and we cannot deny that there are national sins, and national duties, as well as family sins, and family duties. And we grant, too, that civil rulers should rule in the fear of God, and that it should be their concern and their duty to regulate their administration, and to frame their laws by the tenor of God's holy word. In short, we grant all that Mr. Ure here states. We have no serious difficulty about this particular.

To the second particular, however, we have some objections, although none which will interfere with its practical results. We form a somewhat different idea of the mediatorial kingdom of Christ from our brethren. Like them, we believe in Christ's universal headship: his headship over the whole world, and thus over all nations, and all individuals. Christ's mediatorial government is equally extensive with the moral government of God; but there is a speciality in it, which, though it does not limit its extent, yet varies its design. Its primary object is the salvation of His Church, and, subordinate to this, all things are put under him for *His Church*. As was well stated by our first Committee on union:—"While this is the case, the obligation to obey Christ, is, in one respect at least, different from the obligation to obey God. By the constitution of nature, all men are under obligations to obey God, and all men have the means of knowing this to such an extent as that they are without excuse for disobedience. But it is not so with regard to Christ. His is a delegated authority, and as there are no significations in nature to tell of Christ, and no suggestions in our own minds in connexion with Christ, no man is bound to obey Christ, till God, by the preaching of the gospel, give information and evidence such as ought to be given to a man who is responsible for his conduct, that he has committed all authority into the hands of his Son. Men are not blameable for doing what is contrary to laws which are not original in their constitution, and respecting which they never received information.—(Rom. ii. 14, 15.) God's authority is original, universal and eternal: Christ's authority is derived,—is a new thing,—and is temporary; (for he shall one day deliver it back to God). No man is bound to obey Him—no man is a sinner for not obeying Him, till God acquaint him with the new Covenant. We, therefore, do not believe the unqualified statement, that "*all men, in every relation of life, are bound to honour and serve Him as King.*" Thus we conceive, that, Christ's headship over the Church is peculiar, in that, believers being quickened and enlightened by His Spirit, and graciously disposed and enabled to acknowledge Him as their Lord and King, are necessarily bound to obey Him in every duty, whether of a public or private kind, whether civil or ecclesiastical, for all christians are Christ's servants, and are to obey Him in all the relations of life. Christian magistrates are His servants, and are to discharge their civil duties in accordance with His laws. Christian subjects are His servants, and are to obey magistrates in obedience to the authority of Christ. There is no duty incumbent on any professing christian which is not to be rendered to Christ. Christian morality, or the new obedience of the gospel, embraces all the precepts of the Divine law, and thus extends to secular, as well as to sacred duties. The magistrate in the Church, though not as a magistrate, is to worship God his Saviour, and observe His ordinances; and when he passes into the Civil Court, to act in his official capacity: he is not, as some of our Free Church brethren have supposed to be held by us, to cast off his religion, and his allegiance to Christ, but, is still, in his official capacity, to judge and enact for the honour and glory of Christ, and to do all in his power to have the laws of the land conformed to the principles of God's Word. It is different, however, with magistrates and subjects who are not christians. They may be honest and honourable citizens. As rulers, they may preserve the trust committed to them by their constituents, and execute the laws with fidelity and zeal; and as subjects they may be orderly and blameless in their

whole deportment: but, service to Christ they can never render whilst strangers to the power of godliness. As was well remarked by the late Professor Esson, whose memory is venerated by the Free Church, and beyond it, and whose sentiments on this subject, they would do well to consider:—"As a dead man cannot, until he is quickened into life, discharge any of the living functions, so, for the Church of the living God to expect or seek any succour or service from the world, is to seek the living among the dead. First, cure the universal paralysis of sin, and then call upon the subject to walk and to work. Ponder well the scripture doctrine of the fall—take, more especially, the Calvinistic statement of it, and then, say whether there be not a real, palpable inconsistency on the part of those who expect and require the unregenerate and unconverted to come to the help of the Lord—to minister to the service of the Church, which is the body of Christ."

The doctrine of our Free Church brethren, that nations and civil rulers, as such, are under law to Christ, we admit, if it mean only that all things are made subject to him. But, civil rulers, for the most part, and nations always, are mixed companies, and, therefore, the nature of that subjection is twofold. With those who are christians it is not by constraint, but willingly, whilst with those who are not christians, it is not willingly, but by constraint. Nations and rulers, so far as the individuals composing them are under the influence of grace, will acknowledge subjection to Christ, as the Church's King, and honour him as such, in discharging all their duties. But, all in the body politic who are not under gracious influence, being still the Saviour's enemies, are under Him as King of nations, to be overruled and constrained by Him, and made subservient to whatever purpose He appoints. When our Free Church brethren speak of positive service being required from nations, or evil rulers, as such, to Christ, we must beg to differ from them, at least till that blessed period, when "the people shall be all righteous." For no such service is required, or could be accepted, from men in an irregenerate state: or, if attempted, it would be formal, not real, and an act of gross presumption and hypocrisy. Besides, it would be a blending of Church and State matters, and thus the very Establishment principle, which we do not seek our brethren to renounce, but which they must forbear with us in meeting with our unqualified condemnation.—God may make even heathen rulers unwilling or unknowing instruments of service to Him, as in the cases of Pharaoh and Cyrus: but, such service can never be true and acceptable obedience, and, therefore, never the obedience which the gospel requires of believers to Christ their King. Nations and rulers, as such, do not stand, as Mr. Ure supposes, in the same moral relation to Christ, as the law of nature places them in to God. For, the moral relation to Christ is economical, and thus, can only extend to those with whom He is graciously pleased to establish His everlasting covenant. Such, only, are Christ's willing and joyful subjects and servants, as King of the Church. All others are under Christ, as king of nations, i.e., of the heathen, or, in general, of unbelievers. But it is in their case, the government, not of willing obedience, but of involuntary subordination. Christ rules over His Church, and the people of Zion are joyful in their King. He rules also in the midst of His enemies.

From this, it will appear, that we entertain a somewhat different idea of the Headship of Christ, and His mediatorial kingdom, from our brethren. Ours, we humbly think, is more evangelical than theirs. They seem to lean to the Arminian school. Our view, is what their own Professor Esson would call, "the Calvinistic statement," which our brethren should "ponder well." They think that the distinction between Christ's headship over the nations, and His headship over the Church, corresponds "not to the distinction between the Church and the World, but to the distinction between what is peculiar to the Church, and what is not peculiar. In other words, the headship of Christ over the nations implies that all men, whether members, or not members of the

Church, are bound in every secular relation, and, especially as members of civil society, and organized under civil government, to honour and serve Him as King." Now, making all due allowance for our brethren holding this view, from their having so recently come out of an Established Church, and especially, out of one where the moderate, or Arminian party, prevailed till very lately, we beg to say, that to us there seems to be no foundation for this view in the scriptures, or even in their own standards. It is a mere figment; and, as our first Committee say, "of comparatively late origin, and brought into prominence for the purpose of sanctioning certain other acts which have proved very disastrous to the Christian Church." The Establishment principle, which Mr. Uro is willing to make a matter of forbearance, is imbedded in it, and founded on it. By this theory of our brethren, a magistrate is under Christ as King of the Church, when engaged in the ordinances of religious worship, but when in the civil court, and transacting civil business, he is under Christ, as King of nations. On reflection, they will surely see that this is very absurd. They affirm that Christ is King of nations, geographically considered, or, which is the same thing, in civil matters. Thus, like old King James, (as in the dedication of our authorized translation of the Scriptures,) our Saviour, who expressly says that His kingdom is not of this world, is made King of Great Britain, France, and Ireland, as well as of all other nations of the earth. We are persuaded our brethren do not really mean this, although they have been heard to say it. Our view, on the contrary, is, that the christian magistrate, and all christians, are under Christ exclusively as King of the Church, and *that* in all duties, whether sacred or secular. Our brethren consider the distinction between Christ's being King of the Church and King of nations, as intended to separate into classes civil duties and devotional duties. We cannot adopt this view: but hold, that Christ is King of the Church, to regulate and bless His people, whether rulers or ruled, in their duties of every kind: and, we consider His being King of nations as expressive of His control over all persons and things besides, for the good of His Church. It has no reference whatever to nations and rulers as such, but, refers entirely to those who are without the range of the Christian Church. This, we apprehend, is the orthodox, scriptural doctrine: and it is the doctrine of the standards, for, in our Shorter Catechism we read, that "Christ executeth the office of a King in subduing us unto Himself, in ruling and defending us," that is, those who are destined to be, or have already, become members of His Church: "and in restraining and conquering all His, and our enemies," that is, not only Satan and his hosts, but the rejectors of salvation, who are in scripture language, called, the heathen, or, the nations.*

In reference to civil society, we may further remark, that, as all are not christians of whom it is composed: and as, alas! in general, it is only a minority that can be considered christians, we would say, that whilst every christian magistrate is, in his official capacity, to act as a christian, he is only bound for himself; and although, doubtless, obligations lie on those who are not professors, to embrace christianity, and to act for Christ, yet, till they believe for their own salvation, they neither can, nor are required, to yield any obedience to Christ:—"No man can call Jesus Lord, but by the Holy Ghost." Besides, as the service of Christ must not be performed hypocritically, which would render it *null and void*, all that can be expected is, that the magistrate enforce the laws of the land on such principles as are established as just and right. His being no christian,—as our Confession allows (see chap. xxiii. sec. 4.)—does not disqualify him from holding the office, or discharging, externally,

* In the expression in Scripture "O King of nations," (Jer. x. 7.) and many others, the word "nations," as all Hebrew and Greek scholars know, is simply, Gentiles, or heathen, in contra-distinction from the Jews, that is, from those who are not included in the Church of God.

the duties which the office involves. The christian magistrate, however, serves Christ, in his official capacity. But, whilst he is at liberty to recommend his christian principles, and should act upon them himself, he cannot force them upon others. In a nation not christianized, should a christian be in office as a magistrate, he will be influenced by his religion, and if he cannot co-operate conscientiously with magistrates who are not religious professors, his only alternative is to retire from office. As was well remarked by our first Committee:—"It is a mistake to suppose that the influence of religion cannot be felt in a nation unless the headship of Christ, and the Bible, be enacted by authority. Where christianity has leavened the masses, by its sublime principles, the administration of civil affairs will be influenced by them, and that in a way which can offend the conscience of no man, and encroach on no man's liberty or rights." It is the force of public opinion in a country that must establish its laws; and thus, the more a country is christianized, the more will its laws be found to correspond with the tenor of God's holy word.

In regard to Mr. Ure's third particular, that the word of God imposes new duties upon nations, we hold it to be a gratuitous assertion, founded on the mistaken view, already referred to, which has been adopted by the Free Church, of what is meant in scripture by Christ's being King of nations. But, perhaps in speaking of new duties there is only between us a difference in words. Both Churches hold that the Magistrate's duties are all civil. If so, what new duties do the scriptures impose? Mr. Ure does not specify, but he instances legislation respecting the Sabbath. But this cannot be for the sanctification of the Sabbath, for that is a spiritual duty, to which the Magistrate is incompetent. It is only to preserve that outward order which is necessary to enable the citizens to follow their spiritual duties without molestation. This is no new duty but belongs to the same class with the preservation of outward order on every other necessary occasion. As long as the Free Church holds with us that the Magistrate's duties are all civil, it seems to be mere trifling to speak of new duties. There may be a greater variety of the same class of duties, but there is no new class. As well might we say, that new duties are imposed on the Magistrate, since Railway Cars have been set in motion, or Steamboat navigation employed. Our brethren may be assured, however, that we have as much freedom as themselves in petitioning Parliament for the formation or enforcement of salutary laws for external order on Sabbath, and for all other such matters which affect the moral and religious interests of the community. As is well known to all who are acquainted with the history of the United Presbyterian Church, it has been in the habit for generations of approaching the civil government in regard to matters of public interest.

We have extended this paper too far, and cannot now touch on some minor points in Mr. Ure's letter. We are, however, afraid that the Free Church are still wedded to the Establishment Principle: for they forget that if in any one thing the Civil Magistrate is allowed to give law to the Church, or to decide as to what is the true religion, it is mixing with his duties what does not belong to them, and thus leaving the line of demarcation between the Church and the world undefined, and endangering the interests of religion, and the purity of the Church,—so that the Magistrate once stepping over the line of his civil duty, may proceed to any extremity, either in patronizing or persecuting the Redeemer's Church. On this subject we would conclude in the words of Professor Esson, who was far in advance of his Church in enlightened scriptural sentiment:—"Suppose at this day, that all the States and Governments of the world were 'to take order, that the truth of God, (as understood and held by them severally,) be kept pure and entire,' is it doubtful what would be the consequence? Brahmanism, Buddhism, Mahomedanism, Popery, Erastianism, Puseyism, would certainly be mighty gainers; but let the advocates of State-connexion themselves say, what true religion would reap, as the fruits

of this principle, reduced to immediate and universal practice. I suppose, on the other hand, that if the principle of the non-interference of the Magistrate with religion, were universally acted upon, so that he should have nothing to do with the consciences of his subjects, except to secure to them perfect freedom, and to give full scope to truth and right to run and have free course and be glorified, then would China, Japan, India, and all Pagan, Mahomedan, and Popish nations, be opened to the beneficent influences of knowledge, science, and civilization, and above all to the light of the glorious Gospel. Then 'many would run to and fro, and knowledge would increase,'—the heralds of the cross would find everywhere a wide and effectual door opened to them,—a free and abundant entrance would be secured for truth, human and Divine,—'*Magna est veritas et prevalebit.*' If practice and experience be the best test of truth, is it questionable to which of those principles (the Establishment or the Voluntary) the preference is to be given? Enough, we deem, perhaps, our readers will deem, more than enough, has been already advanced, to enable the candid, unbiassed, intelligent Christian to judge for himself, how far the views of our Voluntary brethren, have been justly appreciated, or fairly represented."

If any thing in the observations we have made appear disrespectful to Mr. Ure, or his Church, it is unintentional, and we are quite unconscious of it. We should be sorry were this the case, and would seek their forgiveness, especially as we forgive great wrongs committed by them, and wish always to reward evil with good. Some of us may not live to see it but we are persuaded that our Churches will yet be one. Our successors, if not ourselves, and without compromise on either side, "will become one stick in the Lord's hand." We still proffer to them entire forbearance as to existing differences, whether real or supposed, and bid them reciprocate. We still believe that this is the best, the easiest, the only step to union.

I am, &c.,

W. R. -A.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

We are now approaching the closing period of the history of the Associate Synod, as a distinct body. For now, in 1818, commenced that series of unions, between the Burgher and Anti-burgher 'rethren, in different parts of the world, the completion of which has had so happy an influence, not only among themselves, but among other denominations of Christians. The years 1818—1820, are signalized by pleasing illustrations of that beautiful passage, of the 133rd Psalm,—“Behold how good and how pleasant it is for brethren to dwell together in unity.” The movement like that of the celestial spheres was from west to east. It began in Nova Scotia. It soon wafted its genial influence across the wide Atlantic, and pervaded the Irish Secession Churches. It next enthusiastically fell upon the Scottish heart, and irresistibly brought those who had been alienated for seventy years, into the closest bonds of Christian love.

It was at the meeting of the Associate Synod, in 1818, that intelligence was received, that the brethren under their inspection in Nova Scotia, had accomplished a union with the Anti-burgher brethren, and other Presbyterians in that Province, and had taken the name of the Synod of the Presbyterian Church of Nova Scotia. The Synod rejoiced in this arrangement as the earnest of more extensive unions, and without entering into any discussion as to the terms on which it was formed, they agreed to express their conviction that they were safe in cordially acknowledging the Synod in Nova Scotia, as a sister church,

and in expressing their readiness to "co-operate with them in promoting the great interests of the Gospel, and of the Presbyterian government of the Church, in that part of the world."

The example of this union in Nova Scotia, was followed by arrangements for effecting a union of the Burgher and Anti-burgher Synods in Ireland. With this view each Synod appointed a committee to make "such addition to the Secession Testimony as might adapt it to the state of religion in Ireland, that so it might serve at once as a basis of union, and the public testimony of the united body, in favour of truth, and against error."

The joint committee held different meetings, and at length they reported to their respective Synods, "that though several able papers had been submitted to their consideration, which might serve as a display of the present truth, yet they had not been able to form such a document as they could with confidence recommend to be adopted as part of the testimony of the united body." They, however, agreed unanimously to recommend, that the Synods should take the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Directory for worship, and Form of Presbyterian Church government, with the original Secession Testimony; and that they should now unite, leaving "the adaptation to be afterwards digested, adopted, and exhibited to the world."

The following are Articles of union, which the joint-committee proposed to recommend to a joint-meeting of the two Synods, when, on their approval the union might be effected:—

I. The Presbyterian Synod of Ireland, distinguished by the name Seceders, do declare our constant and inviolable attachment to our already approved and recognized standards, namely, the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Directory for worship, and Form of Presbyterian Church Government, with the original Secession Testimony.

II. As we unite under the banner of a Testimony, we are determined, in all time coming, as our forefathers have set us the example, to assert the truth when it is injured or opposed, and to condemn and testify against error and immorality, whenever they may seem to prevail.

III. We do hereby cancel the names Burgher and Anti-burgher for ever, and unite in one Synod, to be hereafter known by the name of "The Presbyterian Synod," distinguished by the name Seceders.

IV. We declare our insubordination to any superior ecclesiastical court; while, at the same time, we do hereby signify our hearty inclination to hold a correspondence with our sister church in Scotland, or elsewhere, for our mutual edification; but we think it expedient not to lay ourselves under any restriction as to the manner of said correspondence.

V. We let all the Presbyteries and Congregations of our connexion bear the same name, and, in the meantime, stand as they were before the coalescence.

VI. We agree carefully to preserve, all the records of the two Synods, from their formation in the kingdom, till the present day.

It was on the 7th day of July, 1818, that the two Synods met together at Cookstown, when these articles were discussed and approved of, and when their union was consummated.

The Associate Synod had for a considerable period, been turning their attention to the state of religion in the Highlands and Islands of Scotland; and they had repeatedly sent ministers to itinerate and preach in the more destitute regions. At the meeting of Synod in 1819, several ministers gave in reports of their labours. In particular, a memorial was presented by Messrs. Ebenezer Brown and John McKerrow, who had been appointed to an extensive preaching tour in the summer preceding. In this document they show the eagerness with which, in some of the most destitute parts of the Highlands, the people desired to hear the gospel: and they suggest to the Synod the duty of adopting measures for sending the gospel more steadily to some of these places, where evangelical ministrations were not enjoyed. From this valuable memorial the

following is an extract:—"We may further add, that in consequence of a considerable proportion of the people being now taught to read their own language, and in consequence of the scriptures being circulated among them, in a dialect with which they are familiar, the light of Divine truth is beginning to break in upon them; so that they are now, in many places, beginning to know what is the gospel; and nothing but the gospel will satisfy them. A spirit of religious enquiry has been excited, chiefly by the labours of pious and zealous individuals, who have been in the habit of itinerating from place to place; so that the people, having now got a tasting of doctrine, with which they were formerly unacquainted, are ardently longing for more. Provided they can only be permitted to enjoy it, they care not from what quarter it comes, or by what instrumentality it is conveyed. When a minister goes amongst them, who has the character of being an evangelical preacher (no matter to what denomination he may belong,) the people flock to hear him, and listen with gladness to the message which he delivers. They will travel ten, twelve, and even fifteen miles, to enjoy the benefit of his ministrations. We do not say that this spirit exists in every part of the Highlands; but we say that it exists in very many parts, and that it appears to be daily gaining ground. In the Isles, with very few exceptions, the same symptoms are beginning to manifest themselves. To take advantage of this growing spirit, and to turn it to the very best account, labourers are required: pious, and active, and zealous men, who shall be able to speak the language, and who shall be accustomed to the habits of the mountaineers. The fields are whitening rapidly for the harvest, and there is a loud call for labourers to go forth and exert themselves in the vineyard of the great Husbandman."

In consequence of this memorial, the Synod appointed a committee, "to concert measures for affording a more abundant and regular supply of the means of religious and moral improvement to the destitute inhabitants of the Highlands and Islands. At the meeting of Synod, in April, 1820, this committee presented a report of the state of religion in those parts of the country, of the deficiencies of public instructors connected with the Establishment, and of the prevalence of Popish superstition among the Highlanders. And, at the same time, they suggested a plan by which the Synod might be of use in promoting the spiritual benefit of their fellow-countrymen, in these regions. This was to appoint a standing committee, to promote and encourage every effort to have pious young men from the Gaelic population trained to preach in their native language, and in the meantime, so far as in their power, to employ missionaries to itinerate, and to take every opportunity of proclaiming the gospel of free grace in the more destitute places, especially where it was found that a thirst for this pure gospel of salvation was manifested.

The Synod approved of the suggestions in the memorial; and the following—out of its details devolved afterwards on the United Synod, formed by the union which was now about to take place, between the Associate, and General Associate Synods. It is only proper to mention here, that several young men acquainted with the Gaelic language were afterwards trained, under the inspection of the Synod, and sent to labour in the Highland districts. One of these preachers, it may be mentioned, namely, Mr. Peter Ferguson, after labouring for a time among his countrymen at home, was sent to Canada, in consequence of an application made by persons in this Province, to receive a minister acquainted with the Gaelic language. This respectable minister still labours in the Township of Esquesing, although now in connection with the Established Church of Scotland.

At this last meeting of the Associate Synod as a distinct body, the name of the venerable Dr. Lawson, Professor of Divinity, was dropt from the roll, in consequence of his death, which took place in the month of February preceding. He had faithfully and efficiently presided over the Theological Seminary for thirty-three years, and had been Pastor of the Associate Congregation in Sel-

kirk, for fully forty-eight years. His character is thus described by Dr. McKerrow:—

“He was a man of extensive learning, of eminent piety, and of child-like simplicity of manners. His attainments in biblical literature, were of the highest order. So thorough and accurate was his knowledge of the scriptures, that he could with ease quote from memory, and explain extemporé, almost any portion of the sacred volume, not only in the English version, but in the original languages. It has been affirmed of him, that, if all the existing copies of the Bible had been destroyed, by some calamitous event, he could have restored, from recollection, both the Hebrew and the Greek text almost entire. Take him all in all, he has had few equals in any Church.* His latter end was every way corresponding with the holy and exemplary life which he had lived. A short while before he expired, he took the members of his family severally by the hand, pronounced (like Jacob of old,) a blessing upon each, and bade them an affectionate farewell. He then lifted up both his hands, and, looking around him on the company that was assembled in his chamber, said with a tremulous voice,—‘The Lord my God bless you all.’ The last words he was heard to utter were, ‘Lord take me to Paradise,’ when he fell asleep in Jesus.”

At this time the arrangements were in progress, and well nigh completed, for accomplishing a union between the Associate and General Associate Synod in Scotland. On these interesting procedures, which were common to both Synods, we do not enter at present, reserving an account of them till we have overtaken a narrative of the General Associate Synod, similar to that which we have been endeavoring to give of the Associate Synod.

* His simplicity of manners forced itself on every one's observation. There was, however, combined with it, no ordinary measure of real delicacy and refinement. We recollect that during his last session, in the Autumn of 1819, Prince Leopold, now King of the Belgians, accompanied by Sir Walter Scott, passed through Selkirk, where they halted for a little. Dr. Lawson was presented to the illustrious visitor, at the hotel; and, in the course of the interview, said that it afforded him great satisfaction, to see a descendant of the Elector of Saxony, who, three hundred years before, had befriended Luther and the cause of the Reformation. It was said the Prince regarded this as a finer compliment than almost any that had ever been paid him by a courtier. He was accustomed to hear of scarcely anything save the relation to the throne of Britain, into which he had been brought by marriage; but this venerable old Divine had adverted to something properly his own, and reminded him that he had an historical ancestry not to be ashamed of. In Biblical Literature, as now understood, it is no disparagement to the memory of Dr. Lawson to say, that he was not an adept. At the period when his faculties were in vigour, and his studies prosecuted, Biblical Literature had not found its way into Scotland,—indeed, was non-existent except in Germany. In Systematic Divinity, however, he was thoroughly versed, and quite at home in Ecclesiastical History. His acquaintance with the Scriptures, and his ability to quote them from memory, both in our version and in the originals, were quite marvellous. Scarcely a verse in either Testament could be cited, but he was ready with it at once. When lecturing (expounding) in church he always kept the Bible shut. His judgment was sound and clear, his affections tender and ardent, (witness his Reflections on the Illness and Death of his daughter Charlotte) and his memory singularly retentive and ready; while his piety, the governing principle of his soul, was as primitive as his simplicity. We have heard one of the present Professors at home say, that when, as a Probationer, he had occasion to spend a longer or shorter time under Dr. Lawson's roof, the latter was every now and then saying, “We'll go up stairs for a little.” Then, on reaching his own room, they knelt down, and one of them poured out a few petitions to the Father of spirits, with whom it was his happiness to live in close and holy communion. It is impossible to estimate the amount of good he rendered to the Church by moulding the characters of the rising ministry during so long a period of time. All his students loved and revered him; and he whose name stood last on the Selkirk roll cannot deny himself the gratification of this tributary note.—Ed.

But what we have to remark at present, is, that as these arrangements for union were proceeding, with the best prospects of speedy success, it was proposed in the Associate Synod, that instead of, at this time, making choice of a successor, in the Theological Chair, to the late Dr. Lawson, they should delay this matter till the union was completed, when a Professor might be chosen by the United Synod. But this proposal was over-ruled, it being considered inexpedient to leave this important office vacant. In consequence a Committee was appointed to present a list of persons to the Synod, who were thought qualified for filling the Professor's Chair. From this list, which the Committee handed in, the Rev. Dr. Dick of Glasgow, was elected by a great majority, on the 27th of April, 1820.

At this meeting of Synod cheering intelligence was received from Ireland, respecting the exertions of the Synod there to diffuse the knowledge of the Gospel over the more destitute parts of the Island, and earnestly seeking assistance in this great work. The Synod returned a friendly answer, expressing their approbation of what their brethren in Ireland were doing; and they appointed a Committee to correspond with them, and to take such steps as might be thought necessary for aiding and encouraging their Irish Brethren in the great object of their mission.

The history of the Associate Synod, in its separate state, closes with their agreement to present a loyal address to His Majesty George IV on his ascension of the British Throne, after the death of his august and venerated father George III. This address breathed the same spirit of loyalty by which this Synod had been always distinguished; and they expressed their devoted attachment to the reigning family, and to the civil constitution of Great Britain.

The Synod appointed their next meeting to be held at Edinburgh, on the 5th of September, 1820, when it was determined by them, as by their brethren on the other side of the Secession, that they should then cease to exist, as a distinct ecclesiastical judicatory, and when they should be united with the General Associate Synod, that thenceforth blended into one large Association, they might more effectually advance, through the blessing of God, the interests of the Redeemer's Kingdom.

(To be continued)

Reviews of Books.

THE EARNEST STUDENT, BEING MEMORIALS OF JOHN MACKINTOSH.

By the Rev. NORMAN MACLEOD, Minister of the Barony Parish, Glasgow; small 8vo., pp. 448: Edinburgh, Constable & Co.; Toronto, J. C. Geikie, 1854.

This is an exceedingly interesting book; quite fascinating indeed to readers of a certain class; but those who can enter into it with full zest must be comparatively few, especially, we suppose, in this region of the earth. Mr. Macintosh, who died at the age of 29, was a remarkably accomplished, amiable, and pious young man. His piety obviously grew with his growth, and it is impossible not to be very deeply impressed with it, on a survey of his whole life, especially towards the close, though in his juvenile effusions there may be, here and there, a slight indication of levity, and though he seems to have continued in practices, with regard to pub-

lic worship, which may be regarded as latitudinarian; and for which we are not apologists.

For mental cultivation, he enjoyed very high advantages. His parents, of some standing in society, spared no expense on his education. He early entered the New Academy of Edinburgh, where Archdeacon Williams was Head Master; and having private tutors of ability, as indeed almost all the boys attending that seminary have, he stood at the top of his classes during the whole seven years of his attendance. His career in the University was brilliant, of course. After his college curriculum, partly at Glasgow and partly at Edinburgh, he accompanied Professor James Forbes of Edinburgh to the continent. He next entered Cambridge, where, we believe, one might matriculate, without any other test than simply subscribing the thirty-nine Articles, which are sound upon the whole, but where he seems also to have "taken the sacrament" as it is called. At the Disruption, he joined the Free Church and studied Theology under Dr. Chalmers. We find him, however, not only occasionally attending public worship in the Establishment, but writing earnestly, to a friend, in favour of the practice, at a time when Free Churchmen generally, stood as scrupulously aloof from their quondam brethren, as ever the Jews did from the Samaritans. His health becoming very indifferent, he set out again for the continent, where, indeed, he had spent a winter during the period of his theological studies, and had enrolled himself as a Student at Heidelberg. He now resided for some time in Geneva, and a number of other beautiful places in Switzerland. He visited the principal cities in Italy, and was sometime in Rome, where, abominating Popery as he did, he went some length in conformity. He has recorded in his diary that he was one day at a Popish Church, and "was able to follow the whole service, and enjoyed its beauty and piety very much." He next crossed the Alps into Germany, and commenced as a Student at Tübingen. He also visited some other celebrated places, and his health rapidly declining, he removed to Canstatt, where he died on the 11th of March, 1851.

It is quite unreasonable to expect that the incidents in the life of a student should be striking; but his letters and diary exhibit a character most lovely and attractive; and for assiduity in self-improvement he has seldom been surpassed; an "earnest student" he certainly was, and very exemplary, also, in his efforts to do good to others. Indeed, it has been said, that the book may be useful as a beacon—that he was over-educated—educated to death. There can be no doubt that the application he must have given, even when attending the New Academy, was such as could not fail to be very perilous to the tender brain and unknit frame of a boy, and might go far to account for all the delicate health he afterwards experienced; while some would say that seven years devoted to such studies was at best a waste of time. It is otherwise ordered on this side the Atlantic. We regret that we have so little space for extracts from his diary. The following are taken almost at random:—

Glasgow, January 9, 1839.—"This day I am seventeen. It is about two years since I began to think seriously of religion. I trust I have made progress; but alas! how small compared with my opportunities! God be praised for His goodness to me in the past! May His loving-kindness continue, and may I daily make growth in every grace." . . . "Opportunities occur for my

saying a word for Jesus, yet I am unprepared and unable to speak! Enable me to walk more closely with Thee, O Lord."

January 13, Sunday.—"Went in the evening to teach class—it consists of nine or ten, varying from six to ten years of age—a very difficult task, from the extreme youth of the children, and fatiguing though pleasant. 'Cast thy bread upon the waters, and thou shalt find it after many days!' Let this be my encouragement. The management of it will require some thought and much prayer."

Cambridge, October 24, 1840; Sunday.—"Resolved, in the new week, to endeavour through the Spirit to walk more closely with God. If need be, to devote seven till eight evening to Scriptures and prayer; to bed by eleven, and rise at five; spending from half-past five till half-past seven, one till two, and seven till eight, in using the means of grace. I shall thus have only five hours for study; but 'better is a little with the fear of the Lord,' &c. I am in a vortex of ambition and honours' seeking, and the past week has been too much conformed to the same spirit. I believe that while this continues, my studies cannot be blessed. Lord, deliver me, and give me a single eye to Christ's glory and service."

Cambridge March 23, 1841.—"Feel strong desire to progress more rapidly in studies; and last night sat up till two, to-night twelve, wishing to increase my hours of study; yet I expect I shall be forced back to the old system as healthiest and best.

"*Thursday 24.*—Studied with little intermission, save for meals, from eight A.M. to one A.M. following."

Edinburgh, January 1, 1844.—Rose at four, and spent some time in devotion, seeking to dedicate myself and all I have anew to the service of Christ, and imploring His Spirit to direct me in everything."

January 21, 1844.—"At six p.m. to prayer meeting at St. Leonards. May the Lord water our meeting, and make us a blessing to the district. Came home very despondent of my being able to address a meeting. The thought that I have made myself over to the Lord, and that therefore it is His concern, who can and will give me all necessary strength, comforted me entirely, and until I fell asleep my frame of self-renunciation continued."

Rome, December 15, 1849.—"Rather poorly this forenoon. O my Lord and Saviour! at the close of another week more deeply conscious than ever of my helplessness without Thee, either to resist sin, or to do good, I cast myself on Thy divine grace, mercy and strength; and I know that Thou wilt not leave me nor forsake me! Mould me according to the good pleasure of Thy will; and when temptations abound, may Thy grace much more abound! 'I am Thine, save me.'

We reluctantly break off. His death-scene was very affecting. The last things read to him by his mother, were the first two verses of Isaiah, xliii., and the Hymns, "The hour of my departure's come," and "Hark how the adoring hosts;" and the 23d. Psalm. When these were ended he said to his sister, "Bury me beside Chalmers," and after a short pause, "Jesus, oh Jesus," and spoke no more. The book is admirably written, and quite *con amore*, by Mr. McLeod, the most popular minister in the Church of Scotland, who was a bosom friend of Mackintosh, the Free Church Student. *In omnibus caritas.*

A VOICE TO CHRISTIAN MOTHERS, or a Memorial of Filial Affection; being a brief Memoir of Mrs. Anne Massey, by her Son, Agent of the Montreal Young Men's Christian Association, with an Introduction by the Rev. H. WILKES, D.D. Montreal, Oowler & Stevenson, 1854.

This small publication affords another illustration of the potency of a

gentle, pious, persevering mother, for leading, under God's blessing, even an unpromising, perverse child, to embrace the salvation offered in the gospel. The idea is happily very far from new, but it cannot be too earnestly pressed on public, especially on *maternal*, attention. Generalised, it was probably embodied in, or at least was the counterpart of, and meant to be suggested by, the saying of the ancients, that poison* to be certainly effectual should be administered in woman's milk; which, like, many of their adages, had very likely a deep, recondite, parabolical import. The following paragraphs are by Dr. Wilkes:—

Christian Mothers, for whom this Tract is designed, will find in Mr. Massey's brief and loving memorial, subject-matter for instruction and encouragement in their efforts to bring up their children for God. They will learn how one faithful, yet gentle mother wept and prayed for the conversion of her children; how judiciously she trained them, and how her efforts were crowned eventually with success. Instruction on these points is important; in the following pages that instruction is given in the attractive form of example, and therefore of narrative. Nor can a thoughtful mother who reads, fail to be encouraged. Perhaps she is now often cast down by the waywardness and obstinacy of her boy. We must suppose that Mrs. Massey had knowledge of the fact that her son disrelished her prayers, and stopped his ears, that their sound might not trouble him; she would perceive his distaste for Divine things, and was doubtless often grieved and troubled thereby; yet she persevered, and behold the result! She lived to see that son a Christian, and a useful labourer in Christ's vineyard; and we see how he venerates her memory, and loves the remembrance of her; how he cherishes, with the utmost filial affection, the very things which at the time he disliked. Fear not, mothers, that your children will in the future reproach you for your faithfulness; they will love you the more tenderly for it; future reproaches will only be for unfaithfulness.

The great need of the Church now is a large reinforcement of faithful labourers. Never before was the prayer of more pressing concernment to the interests of Zion, and the glory of her King—"Lord of the harvest, send forth labourers unto thine harvest." The harvest-field was never before so far-spread, open and ready for the reapers; and then, alas! that we should have to say so, the sons of the Church do not press forward in such numbers as they did aforetime, saying, "Here are we, Lord, send us." Christian mothers, be it your honour and privilege instrumentally to reinforce the ranks of Christ's faithful missionaries.

We are glad to understand that the Montreal Young Men's Association have an Agency for Home Missionary operations. Their own personal improvement will progress nothing the less hopefully that they exert themselves for the improvement of others; *Docendo discas*. "He that watereth shall be watered also himself." It was a great objection of Dr. Chalmers to the Evangelical Alliance that it did not contemplate the direct accomplishment of some practical object.

Missionary Intelligence.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

We regret being obliged to give, for this month, only a very condensed summary. From *Australia* the painful intelligence has been received of the death of the Rev.

* The term *pharmacum* includes *medicine* as well as *poison*.

William Ritchie. In an excellent letter from Mrs. Ritchie, there is a most satisfactory account of his peaceful and comfortable departure, and of the deep interest he felt and expressed on his death-bed, in the spiritual welfare of the people now left without a pastor. She affectingly adds:—"The people are all lamenting the want of Mr. Ritchie, but so far as I know, there has no step as yet been taken to supply his place. The congregation was formed of people from so many different denominations that anything like unity can scarcely be expected. They have supplied all our little wants the time we have been among them. But I believe there is not one of them who holds the Voluntary principle. I fondly trust, however, that the great Head of the Church will soon send us an evangelical preacher to labour among the perishing souls of this district. Religion is at a low ebb here at present; and if there is no dissenting or Scotch church, as they call it, I am afraid it will soon be lost sight of altogether. I am left here a lonely widow in a foreign land. But my husband left his boy and me to the care of the God of the widow and the fatherless, and I feel quite confident He will supply all my real wants as long as He sees good to continue me in this wilderness."

With respect to *Jamaica*, the Rev. James Martin and family, sent out by the Mission Board, arrived safely and comfortably at Kingston, on the 13th of December, and met with a kind reception from missionary brethren and other friends. They had public worship on three of the six Sabbaths they were on board, and evening worship regularly in the cabin. Mr. Watson's congregation at Kingston "are making most praiseworthy efforts for liquidating the debt on their church, and the standard of their giving might, with great advantage both to themselves and the Church, be adopted by many professing Christians at home." Mr. John Welsh, teacher, Carronhall, under date of 3d November, 1854, writes:—"We are overjoyed with the prospect of again getting a minister amongst us. Having heard that Mr. Martin was coming to St. Mary's, I mentioned it to the people; and, if I could but convey to the contributors for the cause of missions, in Scotland, the expressions of thankfulness and delight which beamed in the countenance of every one of those present, I am sure they would consider themselves amply repaid for all they have given. In order to have things in readiness for a minister's arrival, they have commenced, most heartily, to bill the pastures, repair the fences, etc.; and next week they are to endeavour to subscribe the amount of debt remaining on the church. Come when a minister may, he will here have a wide and important sphere of usefulness; will reap much precious fruit from the seed, so long, so faithfully, and so sedulously sown by Mr. Cowan; and will receive a most cordial and affectionate welcome, from a loving and grateful people; this last will only be mingled with the sorrowful recollection of their former beloved pastor, whose voice, in all probability, they will hear no more. But this account would be incorrect, were I to represent everything as having gone on smoothly without any interruption. A few have fallen into the prevailing sin of the land, and there have been some cases of disputes between members of the church; however, there has been far less of either than I could have anticipated.

Jamaica, a Good Field of Labour.—I hope your appeal, in the *October Record*, in behalf of *Jamaica* and the other mission fields, will speedily be responded to, in many, prepared for this work, coming forward and saying, "Here am I, send me." A more delightful field of labour than this, none could enjoy. If my humble testimony would be of any service in inducing others to engage in this work, I could say, that the longer I am here the better I like both the country and the work. I frankly acknowledge, I would desire much to see dear "old Scotia," and loved friends there, but, were that wish to be gratified, only by the alternative of my returning no more to my work here, I would rather forego it."

From *Calabar* there is a very interesting account of an exploratory voyage made, by a steam-ship, which proceeded up the Niger to the confluence of that river and the Tchadda, after which the vessel ascended the latter river to Hamaraa, in the kingdom of Adamawa, two hundred miles beyond the point any European navigators had formerly reached, about 550 miles from the sea. The climate is described as salubrious, and the region as "picturesque, splendid, and glorious." Dr. Barth says:—"It is indeed a fine country, with very extensive valleys, of a most fertile soil, and irrigated, as it is, by a rainy season of seven months' duration, it is un-

commonly rich in pasture grounds, and consequently full of cattle." The people are either pagan or Mahomedan—the latter half-civilized. Our readers will cordially join with the excellent Secretary of the Mission Board in saying: "Surely the safe return of this steamer from a voyage up the most splendid river of Western Central Africa, not only speaks encouragingly to the merchant of coming intercourse and commercial gains, but lets the Christian see the dawning of a day, when the treasures of a free and full salvation shall be carried up this mighty stream to enrich for eternity all the nations on its banks."

The Missionary Income of the Church for last year amounted to £22,051. 1s. 3½d. stg. (upwards of (£26,828 cy.), viz., for Foreign Missions, £14,458. 17s. 5½d. stg.; Home Missions, £4405. 3s. 10d.; Augmentation of Small Stipends, £1442; Testaments for China, £1745. The above is the sum which reached the Synod's Treasurer. But a very great deal more was raised by congregations for the liquidation of their own debts, for augmenting the stipends of their ministers, and for general missionary and benevolent objects. Indeed, we are safe in saying that there is not another denomination in Scotland which so readily gives collections for non-denominational purposes. Whatever be the imperfections of our Church at home, its worst enemies will not charge it with sectarianism.

PROSPECTUS OF THE CANADA FOREIGN MISSIONARY SOCIETY.

In May, 1854, the Circular of the Provisional Committee of this Society was issued. There resulted a subscription of £380 by a body of sixty-five subscribers of seven different denominations of Christians. These subscribers, being the constituency, were recently convened to organize the Society. Persons favorable to the object and willing to co-operate were invited. The Society was then duly organized. Of its constitution then adopted the chief articles are—the second, announcing its object, and the seventh, declaring its fundamental principle, which are as follows:—

ART. II.—OBJECT.

The sole object is to spread the knowledge of Christ among heathen and other unenlightened nations.

ART. VII.—FUNDAMENTAL PRINCIPLE.

As the union of Christians of various denominations, in carrying on this great work, is a most desirable object, so, to prevent, if possible, any cause of future dissension, it is declared to be a *fundamental principle* of the Canadian Foreign Missionary Society, that its design is not to send any particular form of Church order and government, (about which there may be difference of opinion among serious persons,) but the glorious Gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of Evangelical Church Government as to them shall appear most agreeable to the Word of God.

The persons duly appointed officers of the Society are—

President—John Redpath.

Vice-Presidents—Joseph Wenham; Jacob Dewitt, M. P. P.; John Smith, and all ministers of the Gospel willing to co-operate.

Treasurer—Benjamin Lyman.

Foreign Secretary—T. M. Taylor.

Recording Secretary—

Committee—John Dougall, D. Lewis, Joseph Mackay, John Brodie, E. T. Taylor, James Ferrier, Jun., John Louson, N. S. Whitney, W. Whiteford, J. C. Beckett, D. P. Janes, P. Redpath, Jas. Mathewson, Alfred Savage, J. W. Howes, John Plimsole, with power to add to their number: who, together, constitute the Board of Management.

Under a deep sense of the responsibility devolved upon them, this Board now appeal to the Christian public of Canada. They need not urge what is already admitted, that more Foreign Missionary effort should be put forth by the people of this growing country; but under the conviction that Canada would act with more power were she acting nationally, and with Christians of all denominations united in the

Missionary enterprise, this Society has been instituted. And now to give effect to the organization,

1. The Board respectfully ask the friends of missions throughout Canada to consider the character, as Canadian and Catholic, of this Society, and its claims upon them.

2. They respectfully ask subscriptions. So soon as £500 are in hand, and two suitable persons as missionaries are found, they will be sent out.

3. They earnestly call upon ministers of the Gospel, and suitable persons for the mission work, to consider the personal claim which that work presents, and, if they feel a call to it, to correspond with this Society.

4. They are now seeking information as to unoccupied fields, impressed with the importance of selecting ground not yet entered upon. To this point their present anxious consideration is given. So soon as they can do so they will announce the field. They request information and suggestions from the friends of the cause.

On behalf of the Board,

JOHN REDPATH,

President.

Montreal, Feb. 26, 1855.

[The Society have subsequently announced that they have fixed on the "Region of the Red Sea," as their mission-field; and that they are desirous to obtain a travelling agent, funds, and missionaries.]

CHINA.

Mr. Carstairs Douglas, who was lately licensed by the Free Presbytery of Glasgow, has been ordained as a missionary to China, in connection with the mission scheme of the English Presbyterian Church. Mr. Douglas is to labour in connection with the Rev. William Burns and another missionary to China, and is to be supported entirely by contributions from Scotland. He was to sail for China on board the ship *Challenger*, on the 1st of March.—*Scotch Paper*.

SAMOA.

In 1830 the inhabitants of Samoa were heathen, without a written language, or a knowledge of the true God. Now, with the exception of about 200, all are professedly Christian, and the New Testament, with considerable portions of the Old, have been translated and printed. The number of native teachers employed is 190, who, with scarcely an exception, are supported by their own industry and the offerings of the people where they labour. In the whole group there are 177 places of worship, which will accommodate from 150 to 200 people each. The number of day schools is 170, of Sabbath schools 140.—*Montreal Witness*.

IRELAND.

Rev. Dr. Heather, Secretary of the Irish Home Mission Society, states that the Roman Catholic population of Ireland has fallen off since 1846, about 2,500,000, while the Protestant population is fully maintained at its former mark of 2,000,000, or a little more; and that the professed conversions to the Protestant faith in that country during the last thirteen years have been about 30,000, including all conditions and professions.

UNITARIAN MISSIONS.

The following is from the *Christian Inquirer*, a New York Unitarian print. That denomination, it must be admitted, have not hitherto distinguished themselves by their missionary efforts. Their now bestirring themselves will, we trust, stimulate evangelical christians to increased zeal and activity in manifesting the truth:—

"The American Unitarian Association have recently taken two important steps in the connection named above. They have appointed Mr. Tanner as their missionary

among the Chippewas, a tribe numbering about two hundred and fifty thousand souls, now living near the head waters of the Mississippi; and have sent Rev. Mr. Dall to India, to inquire whether something may not be done there by Unitarian Christians in the work of Christianizing the people. Mr. Tanner is a native Indian, and it is satisfactorily proved that he occupies a prominent and influential position in the tribe to which he belongs. He was formerly attached to the Baptist Mission, but never having been in accord with them in respect to the doctrine of the Trinity, and asserting that this sentiment is shared by the Indian converts, he has sought and found employment at the hands of those whose religious ideas coincide most fully with his own. He is very confident upon two points: that the Indians are and have been all along Unitarians; and further, that strenuous endeavours to introduce the arts of civilized life must go hand in hand with efforts to convert the Indians.—Rev. Mr. Dall is a graduate of Harvard, and has recently been the pastor of the Unitarian Society at Toronto. He has acquirements and a spirit which are well adapted to his work. It is well known that about forty years ago “Rammohun Roy,” an eminent Hindoo, became a convert to Unitarianism under that form commonly called Humanitarianism. An English Trinitarian missionary in 1823, Rev. Mr. Adam, was, partly through his influence, led to adopt similar views, and was for some years minister of the Unitarian Church at Calcutta. In a short time Mr. Adam left Calcutta, and the opportunity of supplying his place was allowed to slip by. Attention has been recently turned towards that region by the interesting reports of Rev. C. T. Brooks, (who visited India last year,) to the effect that there were there Unitarians who earnestly desired that a preacher might be sent to them.”

Ecclesiastical Notices.

UNION OF THE FREE AND U. P. CHURCHES.

BROOKLIN, Jan. 16, 1855.

At a meeting of the members of the Free, and United Presbyterian Churches, held here this day, by public notice, William Heron, Senr., Esq., was called to the Chair, and John Ratcliff, Esq., appointed Secretary. After devotional exercises, the Chairman explained the objects of the meeting, and called for a free expression of sentiment from others. Several appropriate remarks having been made, after a full and harmonious consideration of the objects in view, the following resolutions were unanimously adopted:—

Resolved,—1st. That while we lament the circumstances which have prevented the committees of the respective churches meeting for mutual conference, in regard to Union, we still believe it (Union) practicable, and that it is the duty of all connected with both churches, to express their sentiments, and use their best efforts for this important object.

Resolved,—2nd. That the resolutions of 18th April last,* embody the senti-

ments of this meeting; and that with a view to elicit the sentiments of our brethren throughout the country, these resolutions together with a Letter from the present meeting, be printed in form of a circular, and sent to all the sessions, congregations, and stations in our bounds in Canada.

Resolved,—3rd. That it be recommended to all the congregations interested in the cause, to associate together for prayer within their respective bounds, as often as circumstances suggest, for the Holy Spirit to grant His influences, that the parties may be brought to such agreement in mind and heart, as shall result in Scriptural Union.

A draft of the Letter was then submitted, and unanimously adopted, viz:

To the Sessions and Congregations of the (Free) Presbyterian, and United Presbyterian Churches in Canada:—

Christian Brethren,—the preceding resolutions sufficiently explain our reasons for addressing you, and we believe that their object will, from its importance in your minds, be ample apology for intruding our sentiments upon your notice.

Union among the professed followers of the Lord Jesus, cannot well be over-

* The resolutions appeared in our No. for May last

estimated,—since, as our common Master assures us, it is one of the ways in which His cause is to be exhibited and commended to the world. But if ends so important are served by its manifestation, it must be obvious, we think, that evils of an opposite character must result from division—evils too, which must be augmented in proportion to the closeness with which Christian denominations approximate each other; embracing a common faith, and pursuing opposite and often conflicting interests. That such evils do exist in connection with ourselves, and to an extent which every intelligent Christian must deprecate, we think no one can deny. It becomes therefore, a matter of grave inquiry, whether our respective bodies can, on Scriptural grounds, be justified in keeping apart—holding as they do, so much Scriptural truth in unison, the same views of Church Order, and occupying a similar position in a new and rapidly rising country,—very destitute still of what we mutually believe essential to the spiritual welfare of our population. We are decidedly convinced that in the circumstances, separation is not justifiable. On the contrary, we believe that it is at once greatly injurious to the progress of the Redeemer's cause around, and hurtful to the parties themselves. From the various considerations noticed in the third resolution of April last, and others suggested on calm reflection; we believe that, as expressed by the Synod of the United Presbyterian Church, in June, 1854,—“almost every effort and sacrifice, not inconsistent with principle, ought to be made for the attainment of union.” But really we know of no sacrifice required in the case, of any thing deserving the name of principle. And, believing that a vast majority of the people mutually concerned, hold our sentiments, and that all that is wanting to lead to such measures, as will, ere long, mature a union on sound Scriptural grounds, and without undue concession on either part, is harmonious, and decisive action on their part, in giving such expression to their wishes as, under our excellent representative system of Church Government, cannot be set aside.

We therefore earnestly beseech you, as you value the interests of Christianity, and respect the law of its great Author, to take such measures as you judge best adapted to secure in your bounds, that

attention to the subject, which it merits; and also to give due publicity to your deliberations and opinions in regard to it. And we suggest whether some organization, say, Union Associations, might not be a likely means of enlisting the sympathies of our intelligent fellow Christians; and by the mutual expression of sentiments, in the exercise of “brotherly kindness and charity,” tend to unite more in heart, those whom we believe to be essentially one on all vital points. Far from wishing to dictate, we shall be most happy to respond to any call to co-operation for this great object, or to listen to any suggestions which others, doubtless as warmly interested, may see cause to make.

We remain, Christian Brethren,

Yours cordially, in Gospel bonds,

WM. HERON,

Chairman.

J. RATCLIFF,

Secretary.

THOROLD.

At a social meeting held in the Hall belonging to the Sons of Temperance on the 9th ult., the ladies of the U. P. Congregation here, and other friends residing in the village and neighbourhood, presented the Rev. William Dickson with £23 in money, and other valuable articles, amounting in all to the handsome sum of £30. After a few appropriate remarks from Dr. Grant, who occupied the chair, Mr. Dickson returned thanks to the ladies for the substantial proofs he had received of their good-will, and concluded his address by expressing the hope, that the impression made that night would be a permanent one, and that he would be enabled to give greater heed to the important duties which devolved upon him as a Christian minister. The meeting was very numerously attended; and that it was a very delightful one, was abundantly manifest from the happy faces of all present. The good taste and liberality displayed on the occasion, reflect the highest credit on the ladies, who have made this movement, so honorable to themselves and their pastor.

HOLLAND AND SULLIVAN.

Mr. Dewar has declined the call from this congregation.

WHITBY.

On the 6th February, the U. P. Congregation here, held their Annual Mis-

sionary Meeting and Soiree. The evening was, as will long be remembered, intensely cold, and prevented many, who intended to be present. The meeting, notwithstanding, was highly respectable, and from the attention given to the excellent addresses, could scarcely fail to be profitable. The Rev. J. Gerrie, Baptist, at the call of Mr. Thornton, opened the meeting with prayer, and after tea, addresses were delivered upon Missions by the Rev. Messrs. Cassie, and Young, U. P., and Mitchell, Free Church; and upon Power and Principle, by the Rev. Mr. Findlay, Free Church.

The receipts of the Congregation in 1854, for missionary objects, amounted to £37; an advance over former years, giving encouraging evidence of some desire to "give as God has prospered;" a desire which it is hoped will be entertained by the people generally. There can be no doubt, that the means in the hands of the Christian people, are of late vastly enlarged, and it surely becomes them to be careful not to "withold more than is meet."—*Communicated.*

LINDSAY AND MONTICELLO.

A Soiree was held by the U. P. Congregation of Lindsay, in the Town Hall, on the evening of the 14th Feb. Mr. Kay, elder was called to the chair, and the meeting was addressed, upon the Advantages of Piety in the present life, by Rev. G. Tweedie, pastor of the congregation; upon Education, and again upon Temperance, by Mr. Thornton, Whitby; and upon Missions by Mr. Ewing of Emily. A purse containing £15, was presented by the Chairman to Mr. Tweedie, in token of esteem, and of appreciation of his devoted labours, by members and adherents of his Congregation, in that locality. The Chairman and Mr. Tweedie were both very happy in their remarks upon the occasion. Fully £12 were realised.

A similar meeting was held the following evening, in the U. P. Church at Monticello, Mariposa; another department of Mr. Tweedie's field of labour. Mr. Tweedie occupied the chair on the occasion, the church was crowded, and a very lively interest was manifested by the audience, in the able and varied addresses delivered. The Rev. Messrs. Newton, (Congregationalist,) McTavish, (Free Church,) and Thornton and Ewing, (U. P.,) successively addressed the meet-

ing, which was also favoured with the very tasteful performances of a small choir, of vocal and instrumental music, appropriate to the occasion. The pecuniary proceeds of this meeting, which were to be devoted to liquidating the debt upon the building, were over £16.

A very handsome silver lever-watch, with appendages, value £15, was presented to Mr. Tweedie, as a token of esteem from those under his care, by Dr. Kellog, who with much feeling and propriety, addressed Mr. Tweedie. Mr. Tweedie in reply, very appropriately took up the Dr's allusions to the *time-keeper*, and drew from the theme, some excellent, moral, and religious reflections.

It was highly interesting to witness these meetings so numerous and so well conducted, in localities so lately rescued from the solitudes of the forest. Truly "the wilderness and the solitary place has been made glad."—*Communicated.*

ERAMOSA, ELORA, AND GUELPH.

At the Annual Meeting of the United Presbyterian Congregation of Eramosa, held in the Church there, on the first Friday of January, it was resolved that the yearly stipend of Mr. Barrie, should be raised to £100, and that £8 of funds in the Treasurer's hands, should be given him as a present. It is only a few years, since Mr. Barrie resigned the pastoral oversight of the Irvine congregation, and confined his stated labours to Eramosa. This congregation has been flourishing under his care during this period, and the people have recognized their increased ability to support him, and their duty to give as the Lord has prospered them. At first the salary promised was £85, with a manse, which had been built a short time before, and fifty acres of land, ten of these cleared, which they had resolved to purchase, as soon as they came into the market; but for which a deed could not be procured, on account of the proprietor being a minor. Last year he attained his majority, and an effort was made in the congregation to raise the purchase money. In a few days, £168 were subscribed and paid, and the deed at once lifted. Mr. Barrie's salary had been previously raised to £90, now it has been farther raised, as already stated; so that reckoning the manse and glebe, it is fully equal to £150. We understand that the financial report of the congregation for the past year, will show a total income

of upwards of £314. These figures speak for themselves—reflecting great credit upon the christian liberality of the people, and illustrating the practical efficacy of the voluntary principle. May the pastor and congregation be long united and prosperous.

We learn also, that the congregation of Elora, has increased the stipend of Mr. Duff to £126, part of which goes for house rent. Mr. Duff has also lately received, a present of money from his friends in the village of Fergus, and likewise in Peel, in both of which places he has been ministering, while the good people of Elora have not been forgetful of him, although we have not learned the amount that has been raised. There is one fact which we think deserves notice. Andrew Geddes, Esquire, in the village, has generously presented him with the deed of a village lot, lying on the south side of the river, and in a most delightful position. The gift is a very valuable one, and much to the honour of the donor. Might not his example be copied by members of the church, who own town or village property? If they did so, it would be an incitement to the erection of manses, and ministers would be thus freed from the burden of a yearly rent.

Guelph congregation have also been adding to the stipend of their pastor. It is only a year since it was raised to £125, it has now been farther raised to £150; and the managers have agreed to give Mr. Torrance a present of £3, towards defraying his expenses when travelling on duty in the Owen Sound District.

One of his members, Mr. Joseph Armstrong, gave him last summer, an acre of land in the vicinity of the town, a most valuable present when the high price of land in that locality is considered.

We have great pleasure in recording these instances of liberality. We hope the people throughout the Province are awakening to the fact, that it is both necessary to the comfort of their ministers, and incumbent on them, to give more abundantly of the wealth with which God has blessed them, for the support of the Gospel. Some congregations have not yet moved, but we hope that before another year, none of them where there is not a manse and glebe, will be giving less than £150. There are few places, with the exception of the newly settled townships, where this sum might not be raised.

RICHMOND HILL, THORNHILL, AND KING.

⁴ The income of these Congregations, was £193 5s. 6d.; and the expenditure was—on Stipend £112 10s., Church property £55 10s. 7d., Theological Fund £4 5s., Synod Missions £12, General Missions £5, Incidental £6.

The Richmond Hill Congregation, have increased their minister's annual stipend last year, £10; the station in King gave him a present of £11; and the small station at Mr. Dalziel's in Vaughan, at which he preaches once a month, also gave him a present of £5.

DETROIT.

The Rev. John Hogg was inducted to the pastoral charge of the U. P. Congregation here on the 14th ult.

TILSONBURG.—CHURCH OPENING.

The new United Presbyterian Church here, was opened on Sabbath, the 4th ult. Public worship was conducted in the morning, by the Pastor of the congregation, who commenced with devotional exercises; and by the Rev. A. Drummond of Brantford, who preached a very able and impressive discourse from Haggai, ii. 9: "In this place, will I give peace." The congregation, about four hundred, listened with the most earnest attention, and showed the interest they felt by a contribution of \$24, in aid of the church. In the afternoon, service was conducted by the Rev. J. Fraser, from Chatham, who in a very earnest and forcible manner, exhibited the excellence and value of true gospel peace. The number in attendance was about three hundred, and the collection a little over \$22.

On the Monday following, a tea meeting was held in the church. And although it had rained almost incessantly during the forenoon, by half-past two o'clock, the people from the village and the surrounding country, about four hundred in number, had assembled to take part on this festive occasion. The

chair being taken by the Rev. R. Rodgers, the exercises were commenced by music from the choir, and prayer by the Rev. Mr. Drummond. The chairman spoke nearly as follows:—"Christian Friends,—We have met together this day on a most auspicious occasion. The desire of our hearts is now, in some measure fulfilled. About five years ago, the Presbyterian cause here had its origin, with one or two families. For a time, they had service only occasionally. About sixteen months ago, a pastor was settled over them. Then there were only eight names on the roll. These have now increased to forty. Aided by the liberality of friends, the building committee have proceeded thus far, amid much difficulty, in the erection of a house in which to worship the only living and true God. They have already expended about \$2000, and obtained by subscription about \$1300. Christian friends, let our hearts be filled with gratitude, that we have been enabled to accomplish so much, and let us thank God and take courage." The company was then addressed by the Rev. Mr. Rump, Methodist, who in a most earnest and happy manner, set forth the beauty of brotherly love, and of harmonious and united effort in the Church of Christ. He was followed by the Rev. G. Murray, of Blenheim, who with his wonted ability and clearness, set forth the nature, the design, and the divine appointment of the Christian Ministry; showing at the same time, its claims on the liberal support of the christian people. About half-past four, a sumptuous and elegant repast, provided solely by the liberality of friends, and the zealous efforts of the ladies, was served up in a manner highly creditable to those in attendance; and we believe with general satisfaction to the whole company. After tea, addresses were delivered. The Rev. Mr. Beardsall, in his usual pleasant and humorous style, expressed his deep interest in the prosperity of the good cause, in this place. The Rev. Mr. Bothwell, in a few remarks, expressed his high satisfaction, that the spirit of union was fast gaining ground in the church. The Rev. Mr. Drummond next appeared on the platform, and in a powerful and energetic speech, set forth concisely and pointedly the grand elements of a prosperous church. Towards the close of his remarks, he started the idea, that something should be done to finish the steeple and put a bell in it; and concluded with an earnest appeal to the Christian people, to use their means and influence for building up the cause of Christ, and doing good to those around them. In the remarks which followed from the chair, it was hinted that something might be done now, to carry out the idea started by the last speaker. The house responded with the greatest readiness and liberality, and in less than half an hour, a subscription was obtained for the purpose mentioned, to the amount of \$263. The assembly was afterwards addressed by Mr. T. P. Crandon, the Rev. Mr. Wallace of Ingersoll, and by the Rev. J. Fraser. Mr. Crandon, whose efforts in preparing for the occasion, showed the deep interest he felt in it, in a few sentences expressed his satisfaction in holding a place in such a meeting, and also his wish that it might be productive of lasting good to the community. The Rev. Mr. Wallace referred to the origin of the Presbyterian cause here, congratulated the friends most heartily on the prosperity they enjoyed, and in a short, but comprehensive and telling speech, advocated the friendly feeling between different denominations, and said it was an object for which he had long wished and labored as far as he could, that the United Presbyterians and the Free Church should not only meet together as friends in Christ, but as brethren of the same denomination. In the closing speech, the Rev. Mr. Fraser, with great power and eloquence, set forth the suitableness and excellency of the gospel, as a means of bringing peace and happiness to the world. During the intervals of speaking, the company was entertained by music from the choir, which for its richness, its variety and harmony, did ample honor to the skill of the performers. After a few observations from the chair, the benediction was pronounced, and the company separated about half-past eight, all evidently highly gratified.

The proceeds of the meeting apart from the sabbath collections, and the sub-

scriptions to which we have already referred, are about \$250, and will be devoted to aid in liquidating the debt on the church. In this matter, the ladies are deserving of honorable mention. By their efforts, chiefly in labor and collecting, has this sum been realized; and it is well worthy of the zeal, the devotedness, and the united and harmonious feeling, which seemed to animate all their hearts during the whole proceedings. It was highly pleasing likewise, to see the forward zeal of some of our young men, whose exertions in preparing for the occasion, and in carrying it out are worthy of all praise.

It is hoped, that this meeting, will be the beginning of much good to Tilsonburg and its vicinity, and every true Christian will readily join with us in the prayer, that this new temple dedicated to the service of the living God, may be a happy instrument of shedding abroad the light of the glorious Gospel, and of preparing many living stones for the heavenly temple above.—*Communicated.*

NARRATIVE OF A JOURNEY TO OWEN SOUND.

A unanimous call had been addressed by the United Presbyterian congregation of Euphrasia and St. Vincent to the Rev. Mr. Fayette, in the month of November, who saw it to be his duty to accept; and his induction was appointed to take place on the Thursday after the third Sabbath of January. As the place, which is within the bounds of the Wellington Presbytery, is so far distant from the stated spheres of labour occupied by its ministers, that it could not be reached in less than three days' travel, it was necessary to fix the induction for this late day in the week.

By previous arrangement, the members of Presbytery were all to meet in Fergus, on the Monday morning, and proceed thence in company to the scene of their interesting service. At the time there was no sleighing, and the apprehension was entertained that the journey must be made on horseback, if not by stage, as it would be hazardous to venture in a buggy. Providentially the snow began to fall on the Sabbath, and before night was of such a depth as to allow of taking the cutter. By Monday morning there were several inches lying and it still continued to fall.

At nine o'clock Mr. Barrie of Eramosa, Mr. Duff of Elora, and Mr. Torrance of Guclph, met in Fergus in the house of Adam Argo, Esq., and started shortly afterwards, on the long journey that was before them. A track had not yet been broken in the freshly fallen snow; a keen cheek-wind was blowing from the south-west, driving the snow with it; and the cold was intense, thus rendering the commencement of the journey anything but agreeable. It was afternoon before the village of Arthur was reached, although the distance from Fergus is only twelve miles. Proceeding onwards, the party arrived at Smith's Tavern in the evening, where it was decided to remain all night, as there was no comfortable stopping place between it and Durham.

Leaving in the morning, they arrived at this village in time for dinner, and here met several acquaintances, some of whom were from a distance, while others lived in the neighbourhood. Four o'clock in the afternoon had come before they could proceed, and they had still twenty-nine miles to travel, as it would be necessary to reach Owen Sound that night, in order to complete their journey next day. Stopping at one tavern for supper and feeding the horses, calling at another where they met with an unkind reception, and again at a third where they would have stopped, for it was now past eleven o'clock, if they could have obtained accommodation, they reached the town some little time after midnight. But the Tavern to which they drove was closed for the night, admittance was at first refused as the beds were all occupied, and some lodgers were lying on the floor; but when the host learned the names of those who were at the door, he kindly arose and welcomed them to such entertainment as he could afford. One person gave up his bed, but Mr. Barrie was obliged to lie upon the floor rolled up in his buffalo skin.

Next morning after breakfast, some of the Elders from Lake Shore Line congregation called on business, and after visiting a family or two in town, the members of Presbytery succeeded, by the aid of Robert Paterson Esq., in hiring a team to take them through to their place of destination, and Mr. Paterson consented to be their guide, and companion for the remainder of the journey. It was one o'clock when they got once more upon their way. Driving past the gaol and court-house, splendid buildings of stone which have been recently erected, and up to the heights, a wide prospect of the Bay was obtained, stretching away on the left, while in the rear, lay the town, as yet but in its infancy, although its position and other circumstances indicate that it is destined to become a place of size and importance.—After passing through some clearances, we came to one of the most romantic scenes we have witnessed in Canada.—A precipice stretched across the road presenting a bold front of perpendicular rock. By the winding road which conducted up it, the team was able to travel with difficulty. We were soon in the wild bush, and from this to Meaford, the clearings were but few and small, the road we were on is the one by which the mail stage travels, three times a week, between the towns of Sydenham and Collingwood, the terminus at present of the Huron and Ontario Railway. Part of it has been opened by Government, and for miles at one section the eye sees the road stretching away in the distance, gradually narrowing as in a picture—there is no sign of habitation on either hand—wild unbroken bush every where shows itself—upward and forward are the only directions in which the traveller can see.

On in the afternoon, we came out on the shore of the Georgian Bay, and soon afterwards entered Meaford. This is a small village, dreary enough in its winter aspect but we were informed that the place was really delightful in summer. We had not time, and the snow was too deep, and the cold too intense, for us to be tempted to take a survey of the place. A river of considerable size runs through it, and, judging from the height to which the land rises in the rear, we suppose there must be considerable water privileges. Its inhabitants expect that it will become a place of importance.

Here we stopped all night, and left early in the morning for the place of Induction, which lay seven miles inland from the Bay. The scenery was most interesting, notwithstanding the barrenness inseparable from a winter prospect. Far away across the water the "Christian Islands" could be discerned under the beams of the rising sun, and the light swell was breaking upon the ice which girded the shore we were travelling. Taking a turn to the right we commenced a series of ascents which continued for about two miles. When we had reached the elevation and looked back upon Meaford and the surrounding vicinity a scene was presented which could not be contemplated with indifference. The Christian Islands were now seen in large dimensions; the smooth bay stretches northward till it was lost on the horizon; lines of light smoke were rising from the houses in the town, and soon disappearing,—cut off by the intensity of the frost; thousands of acres of unbroken wood lay in the valley, in which the dark branches and overshooting tops of pine could be distinguished from the brown leafless beech and maple. We have no doubt but it must be a charming prospect which the eye of the spectator embraces when, in summer he looks from that ridge upon the rich foliage of the trees, the distant islands, and the glittering waters of the Bay through which the steamer may at times be seen ploughing her course.

At ten o'clock the Presbytery met, and after disposing of some business proceeded to the services of the day. Mr. Barrie preached from the words "Let us hold fast the profession of our Faith" taking occasion to set forth the doctrines of the United Presbyterian Church, and in particular, the scriptural authority of Voluntaryism. Mr. Duff followed with the Induction service and address to the minister, eloquently dwelling upon the duties to which he was called in that corner of the church, and energetically exhorting him to their

performance. Mr. Torrance succeeded in an address to the people, going over those duties which Mr. Duff had urged upon the minister, and showing that there were corresponding duties incumbent on them which they were bound to fulfil. At the close Mr. Duff introduced Mr. Fayette to the members and adherents of the congregation, and Mr. Barrie to the Session. Mr. Torrance then handed to the Session £12, the sum which had been placed at the disposal of the Presbytery by the congregation of Richmond Hill and station of King, and which they had resolved to appropriate to Euphrasia.

Thus closed the interesting services of a day, which, we hope, will prove the commencement of a time of blessing to the congregation in that quarter. God has blessed them in allowing them so soon to see their pastor. It is not long since they placed themselves under the superintendence of the United Presbyterian Presbytery of Wellington, and they were successful in their first endeavours to procure a stated minister. Let us trust that he has gone to them in answer to prayer,—that the union formed may be long continued—that peace may be within the walls and prosperity within the palaces of this portion of Zion, and that many may be born through the ministry of the Word.

Immediately after dinner, the members of Presbytery, having taken an affectionate farewell of Mr. Fayette and family, started for the town of Sydneyham, which they reached after nightfall.

(To be continued.)

DISTRIBUTION OF PROBATIONERS, APRIL—JUNE.

PROBATIONERS' NAMES.	April—5 Sabbaths.	May—4 Sabbaths.	June—4 Sabbaths.
Rev. Mr. Carruthers .	T 1, 2; F 3, 4, 5.	D 1, 2, 3, 4.	F 1, 2, 3; L 4.
“ Devine	L 1, 2, 3; F 4, 5.	W 1, 2, 3, 4.	W 1, 2, 3, 4.
“ Dewar	F 1; W 2, 3, 4, 5.	W 1, 2, 3; F 4.	F 1, 2; L 3, 4.
“ Glassford ...	F 1, 2; L 3, 4, 5.	L 1, 2, 3, 4.	W 1, 2, 3, 4.
“ Lees.....	W 1, 2, 3, 4, 5.	W 1, 2; F 3; L 4.	L 1, 2, 3; F 4.
“ Livingston..	T 1, 2; D 3, 4, 5.	Lan 1, 2, 3, 4.	D 1, 2, 3; F 4.
“ McIntosh ...	L 1, 2; F 3, 4; T 5.	T 1, 2, 3; D 4.	D 1, 2; T 3, 4.
“ Montearth ...	W 1; D 2, 3, 4; F 5.	F 1, 2, 3; T 4.	T 1, 2; Lan 3, 4.

There are within the limits of the several Presbyteries, 26 reported vacancies, viz: L—London 5, F—Flamboro' 5, W—Wellington 8, T—Toronto 3, D—Durham 4, Lan—Lanark 1.

JAMES DICK, *Con. Committee.*

HAMILTON.

On the evening of Tuesday, the 30th January, the Annual Missionary Meeting of the U. P. Church here, was held in the Church. Rev. Mr. Hogg in the Chair, who, after stating the object of the Meeting, called upon Mr. John Y. Reid, the Secretary and Treasurer, to read the Report for the past year, which was as follows:—

“Fifth Annual Report of the Missionary Society in connection with the U. P. Church, Hamilton.

“Your Committee cannot present their Fifth Annual Report without alluding to the prevalence of cholera during two months of the past year, in consequence of which the operations of the Society have been greatly impeded, and by which twenty-five members or adherents of this Church have been transferred, we trust, from the Church below to the Church above. But, while feeling the painfulness of

the visitation, your Committee would desire to bow submissively to the dispensations of a mysterious Providence, and to acknowledge the hand of that God who has been to them, during the past year, a chastening Father, but not an avenging Judge. Mercy has, however, been mingled with judgment. A much larger sum has been contributed for missionary purposes by the congregation than during any previous year of its existence; and while sensible that the utmost extent of duty and ability has by no means been reached, they would nevertheless thank God that he has imbued the Church with such a devoted zeal for the promotion of his glory in connexion with man's conversion.

"The congregation has been divided into six districts, and two collectors have been appointed to each, in order that they may sustain and encourage each other in the good work. Their diligence and fidelity, during this trying year, has been unwearied; and it is chiefly to their exertions, under the Great Head of the Church, that your Society is indebted for its present prosperity.

"Your Committee have to report that there has been collected for missionary purposes during the past year, £33 10s., and they recommend that this sum be appropriated to the following objects within the Province, as follows:—

Theological Institute, in connexion with the U. P. Church, Canada...	£10	0	0
Theological Library, " " " "	10	0	0
Synod's Missions, " " " "	10	0	0
French Canadian Missions.....	3	10	0

Total..... £33 10 0

"In conclusion your Committee would recommend the cause of Missions to the prayers of the Congregation, and express a fervent hope that their successors in office may succeed not only in keeping alive, but increasing missionary zeal in this Church. May the Redeemer soon reign triumphant in every heart, and may all the ends of the earth remember and turn unto the Lord."

It was then moved and seconded, that the Report as read by the Secretary be adopted, and that the funds collected during the past year be allocated, as recommended in the Report; the members of Committee being all re-elected the meeting closed.

The Missionary Box in connexion with the Sabbath School was opened in the beginning of January, when it was found to contain two pounds, five shillings, cy., which the children voted as follows:—

For the Calabar Mission	£1	5	0
For the French Canadian Mission	1	0	0
	£2	5	0

NOTES FROM HOME.

We have been favored with an interesting communication from a Correspondent in Scotland; but regret that a press of other matter prevents us from giving it entire. Indeed we must content ourselves with compressing into the narrowest compass a few leading particulars, and should have been glad had most of these worn a less sombre aspect.

The Rev. Dr. King of Glasgow has found it necessary to resign, on account of the state of his health. So large and onerous a charge is beyond his present strength, and likely to prove an obstacle to his recovery. The Rev. Dr. Struthers, also of Glasgow, has had repeated shocks of apoplexy, and is, for the present, laid aside from duty. The Rev. Henry Renton, of Kelso, has, by the advice of his medical attendants, left Scotland for a warm climate. Three or four additional U. P. Congregations are likely to be very speedily erected in Glasgow. Those formed there, two or three years ago, are in a flourishing condition. Our denomination is the largest and most influential in the Western Capital.

A discussion which it is feared may prove troublesome, has been introduced

into our Church Courts respecting the admission of slave holders to communion, as at Calabar. The Mission Board have had the subject under consideration and have exhibited their views in an elaborate article. But it will, to all appearance, occupy a considerable share of the attention of the ensuing Synod. All who wish well to our Church, and to the propagation of the gospel by its instrumentality, will earnestly pray that the matter may be peacefully brought to a sound and satisfactory conclusion. A very unpleasant controversy has also sprung up in the Free Church respecting the erection of a Divinity Hall at Aberdeen, and the Sustentation Fund. The affair too is somewhat personal between the Rev. Dr. Cunningham of Edinburgh and the Rev. Dr. Buchanan of Glasgow. Dr. C. alleges that there has, all along, been too much of policy and management in the Free Church; and that they are now likely to reap the bitter fruits. The meeting of Assembly is looked forward to with considerable anxiety.

Trade at home is in a very depressed condition; and on account of the severity of the winter, and high price of provisions, there has been much distress among the poorer classes, especially in manufacturing districts. In several places there have been somewhat serious bread-riots.—The unsatisfactory progress of the war is spreading a general gloom, and leading multitudes of persons, usually disposed to be satisfied with things as they are, to suspect that there must be “something rotten in the state.” The “glorious constitution” they are beginning to say requires amendment, at least in its administration. A feeling of this sort is said to be more prevalent, among the sober-minded portion of the community, than it has been at any time since the passing of the Reform Bill. The tendency is decidedly towards the infusion of a larger portion of the democratic element. Birth and wealth must no longer monopolize the great offices in the State. Promotion in the military service must be placed on a new footing; men of valour must be allowed to rise from the ranks; and the purchase of commissions must cease. Patronage altogether must be curtailed if not abolished; and the motto, *Qui palmam meruit ferat*, must be emblazoned on all our institutions. If so sweeping a tide should set in, can the national Church remain intact? One thing is clear, if Church-patronage go, the Church-establishment goes also. This is one chief break-water against the rising billows of reform. But the Crimea has spoken in a voice of thunder; and tho’ the war must be regarded as an enormous evil, Providence, which from evil educes good, may be pleased to render it, in many ways, subservient to the welfare of Britain and the world. Meanwhile we hope and pray that a just and solid peace may be at hand, and leave us at leisure to reduce to practice the humbling lessons which have been so sternly given us.

Gleanings.

EARNESTNESS.

I feel extremely anxious to impress your minds with the necessity of sound knowledge to a healthy faith, and of strong faith to a healthy earnestness. Without knowledge zeal is but a temporary excitement, and is often the ready means by which demagogues, clerical as well as lay, have gained not a few of their unworthy ends. While, on the other hand, faith, laying hold on fragments of truth, but never embracing it as a whole, is almost certain to pass into some form of malign fanaticism. These principles, if clearly understood, would explain much of the folly we witness in the world, and not a few of the frightful crimes which have desolated society.

Hence, you perceive, what we desiderate is not mere earnestness. This may spring from the grossest errors and produce the most disastrous consequences. It was indeed this, in one of its most awful forms, which at the fanatical call of Peter the Hermit aroused all Europe to arms, and filled the plains of Asia with needless carnage. And, when the hour came that saw all the old barriers of society in France give way, it was again this that filled Paris with such lamentation and woe as no city in modern times has witnessed. It is only good to be zealously affected in a good thing. Zeal in what is bad not only fits man for great crimes, but is sure to beget that blind approbation of crime which steels the heart against remorse, and by drawing to its aid the approval of conscience fatally prepares the soul for almost any sort of wickedness. A dull, wicked man may be loathsome and in many ways mischievous; but who can set bounds to his criminality, who is thoroughly in earnest to gratify his own bad passions! To find an apology for a wicked course of conduct in the wreckless ardor with which it is prosecuted, although common enough with writers of a certain class, is yet one of the most pernicious lessons that can be taught to the young. To be blind to the claims of justice or to invert these, and then seek for justice in mere revenge with quenchless ardor, is perhaps as true and simple a notion as we are able to form of the wickedness of devils. And just in as far as this is seen in bad men, who employ great intellectual powers to accomplish bad ends, whatever fictitious charms may be thrown around their character, or by what sophistry soever it may be disguised, still to all virtuous persons the ardent hero of wickedness is an object of peculiar loathing and dread. If it be painful to see a human mind becoming imbecile through inaction, it is still more so to see a mind frenziedly active under the influence of some vicious passion. To be thoroughly in earnest to go to perdition, or drive others to it, is the consummation of madness. Yet this madness has been celebrated by not a few writers, who appear to be so enamoured with ardent heroism, but find, in the daring with which great crimes are committed, something that gives them the hue, if not the substance of virtues. It were easy, not merely from writers of fiction, but from grave historians, to illustrate the pernicious commendation of men whose heroism was simply a daring, reckless wickedness. Let me guard you against being imposed on by this most mischievous sophistry. No man is a true hero who tramples under foot the laws of God and the rights of his fellow-men. A man may be great in wickedness without being great in anything else.

But, while it is true that misdirected earnestness, like every other power—and it may be said to be the misdirection of all human powers—can only produce harm, still it is no less true that the earnestness which springs from right motives, and strives to accomplish worthy ends, is of unspeakable advantage to man. *It strengthens all the powers of the mind.* For, although it may be assumed that all men have the same radical faculties, yet it does not follow that they all have these originally in equal strength, or have an equal capacity to perform the same amount of labour, or produce intellectual fruit of the same kind. It will hardly admit of question, that there are original elementary differences necessary to make one man a true poet, another a great orator, a third an able statesman. Yet experience shows that, be the original powers what they may, the mind cannot acquire either the strength or material for putting forth great efforts without long and severe exercise.

It is the want of this, or of the motives which lead to it, that is the cause of the sloth and frivolity which ruin so many young men. For, although they possibly had good natural parts, yet, as these were never thoroughly exercised in the prosecution of any great object, their powers were either never unfolded, or suffered a premature decay. The latter, which is often witnessed with pity, would never take place without some mental or bodily disease, had all the faculties of the soul been laboriously exercised. For, when there is an earnest application to duty, all the powers of the mind not only find employment, but are wonderfully strengthened by every effort that is made. Hence, the task accomplished by an earnest man but prepares him for still higher achievements.—*Address of Professor George to the Students of Queen's College, Kingston.*

THE WIDOW'S MITE.

It is quite time that the amount of the widow's mite should be determined. Her example is frequently quoted, and even the penurious use it as a sort of shield. A gentleman called upon a wealthy friend for a contribution. "Yes, I must give my mite," said the rich man. "You mean the widow's mite, I suppose?" replied the other. "To be sure I do." The gentleman continued, "I will be satisfied with half as much as she gave. How much are you worth?" "Seventy thousand dollars," he answered. "Give me, then, a cheque for thirty-five thousand, that will be just half as much as the widow gave; for she gave all she had." It was a new idea to the wealthy merchant. The late missionary, Rev. Daniel Temple, once said at a meeting of the Missionary Board, "The poor widow's gift is not to be estimated so much by what she gave, as by what she had left."—*American Messenger*.

A BISHOP'S SALARY.

The Rev. Dr. Potter, the new Protestant Bishop of New York, has voluntarily relinquished \$1000 of the \$6000 voted by the Diocesan Convention as his annual salary. The Bishop says he has done this from a conviction of what is right. He thinks he can get on in New York city with \$5000 per annum and rent-free. We rather suppose he can—at least he ought. A good many of our bishops get on with a trifle less. But we do not live in New York; and, moreover, are not *diocesan* bishops; but such as were appointed in apostolic times, when every bishop had his church, and every church had its bishop, and no bishop had the oversight of more than one church.—*Presbyterian Advocate*.

IMMACULATE CONCEPTION—PROBABLE CONSEQUENCES.

Of the effects of this new dogma of Rome, it is too early to speak. Perhaps it may prove the feather's weight too much, that breaks the camel's back. Among the more enlightened Catholics in this country, it cannot but produce a feeling of humiliation and shame—perhaps of disgust and rebellion. In Great Britain, it may put an end to the coquetry of Semi-Protestants with the mother of harlots. In France it is likely to be received with the indifference which extends to every thing religious; unless, indeed, it should afford occasion for Napoleon III, to accomplish some projects of his own as a counterpoise to the ambition of Pius IX. In Italy, the Dominicans, and all the followers of Thomas Aquinas, denounce the Immaculate Conception dogma, and may give their Franciscan and Jesuit antagonists some new ideas of the *unity* of holy Mother church. It would not be strange if the ambition of the Pope as a theologian should as much miss its aim in 1854, as it did in the character of a political leader in 1848; or that the measure which was intended to perpetuate his power over the prostrate intelligence and virtue of Europe should land him, as before, at Gaeta.—*American Messenger*.

The French Government, we learn, will not allow the Bull relative to the Immaculate Conception to be published in France without the permission of the Council of State, and until it is so published, it is not binding on the French Roman Catholics. *The Catholic Layman* points out the fact that "now, for the first time in the history of the Church of Rome itself, the Pope has attempted to establish an article of faith, in an assembly of Bishops only, excluding the princes of Europe." It is said, also, that the publication of the Bull in Lombardy is forbidden by the Government.—The Dominican monks of Florence, too, have positively refused to accept the new doctrine, and have announced their intention to controvert it with the Jesuits. They have been consequently cited to Rome to receive sentence as guilty of rebellion against the Holy See. Thus, the measure which it was said was to give greater unity to the Church of Rome, has thus far only increased her divisions.

MODERATE CONGREGATIONALISM.

"Perhaps had I been left to choose, instead of being led by circumstances, I should have preferred Presbyterianism, as to church-order and regimen. But the truth is, I never deeply studied the theories of ecclesiastical government. I had neither inclination nor leisure; and other things of greater moment always seemed to press upon my immediate attention. Nor was my mind upon this subject made up so entirely and exclusively and stiffly, as that I could only have moved in one direction

By the providence of God, I was trained among the Independents, and with them I remained. I agreed not in every iota of their system, but I approved of it in the main; and felt nothing in it that violated my conscience, or abridged my liberty. I found also in it many advantages and efficiencies. It allowed the people the privilege of choice, and the minister a sufficiency of authority. It secured church-purity, and maintained due discipline. It promoted Christian communion and edification. It befriended, urged, and employed means and exertions for the conversion of sinners; and presented a ready and unfettered medium for the extension of the Redeemer's cause, abroad and at home. But could it not be relieved of a little of its democracy, and of its great dependence on individual suffrage? Or would a change here, in its working (it is possible), introduce an agency more exceptionable and liable to abuse? Could there not be established some power of appeal, so that its ministers, in cases of accusation or complaint, should be heard and judged by their peers, and not be left to interested, prejudiced, and ignorant arbiters? Could nothing be done to render a number of churches of the same faith and order, within such a distance, constituent parts of the *whole*, with some delegated power for this purpose, without invading their independence?"—*Jay's Autobiography*.

OBITUARY NOTICES.

THE REV. DR. BEAUMONT.

This celebrated Wesleyan Divine, expired suddenly at Hull, England, on Sunday, the 21st, January, while in the pulpit of Waltham-street chapel. The effect upon the congregation who witnessed the solemn scene, may be imagined but cannot be described. A general shriek interrupted the opening song of praise; and the dying preacher, on being borne into the vestry was found to be dead. His expectant hearers slowly and sadly dispersed, save those who performed the melancholy office of bearing his lifeless body to the home which he had so lately left a living man. Dr. Beaumont was, (says the *Patriot*,) without doubt, after the late Dr. Newton, the most popular man in the Methodist ministry. With respect to the dissensions by which the Wesleyan body has of late years been so much agitated, he was more acceptable among the people than among his brethren in the ministry, from the generality of whom, he widely differed as to the manner in which their Connexion ought to be governed. Dr. Beaumont was in the 61st year of his age, and the 42nd of his ministry, the closing years of which have been darkened by the spirit and the acts of the Conference and their consequences. As superintendent of a London district, a few years since, he suffered outrage and insult from violent and vulgar-spirited men of the Conference, because he would not join in the unholy crusade against the people and play the part of a despot. He submitted to insult and humiliation rather than retire from the Conference, and the ruling clique which have dared almost everything shrunk from "expelling" one so beloved and honored by the people.—*Canadian Independent*.

MR. JOHN M. HARDY, SURGEON, TILSONBURG.

On Wednesday, the 24th January, Mr. Hardy departed this life, aged thirty-one years. He was born in the Township of Stamford, near Niagara Falls, and there spent the early part of his life. At the age of fourteen he went to an academy in Lewiston, where he remained for three years under the tuition of the Rev. R. H. Close. He next entered on the study of medicine in the village of Grimsby; afterwards studied under the Hon. John Rolph for nine months; and then successively attended lectures in Geneva, Buffalo, and Montreal. Having passed the board in Toronto, he immediately commenced the practice of medicine at the age of twenty-four. For one year he resided in the Village of Otterville. After this he removed to Tilsonburg, in the Township of Dereham, where he continued to follow his profession with great acceptance and a more than ordinary measure of success, until sickness put an end to his labours. In the fall of 1852 his strength began to fail, and from that time his health gradually declined. He never was entirely confined until the 22nd of November last. From that time all hopes of recovery were given up, both by himself and his friends. During the last eight weeks of his life, his

sufferings were intensely severe. In prospect of death his mind was seriously drawn to the subject of religion. He was led to humble himself at the foot of the cross, and to trust in the merits of Christ alone for salvation. He regretted that in life he had so much neglected his Bible, and forgotten his Creator and God. But during the last four weeks he was with us, he expressed the most firm confidence that he had found mercy with God; and that when his sufferings here were ended, he should find a better home in heaven. In the midst of all his sufferings his patience was most exemplary. No word of murmur ever escaped from his lips. He looked forward to death, and spoke about it with the greatest calmness and composure. He said he had no fear, for his hope was in Jesus the Divine Saviour. To his mother, for whom he cherished the most tender affection, he would often say: "Weep not for me, I shall soon be better off." As he drew near his end his sufferings increased, but his hope of heaven remained unshaken; and while his weeping friends hung around his bed, leaning on the arm of a brother physician, he breathed his last without a struggle or a groan. On the Saturday following, his remains were borne to the grave by a large concourse of sorrowing friends. The occasion was improved by the Rev. R. Rodgers, from Jer. ix. 23, 24.

The death of Mr. Hardy is universally regretted. As a professional man he had the confidence of the entire public; as a sick-bed nurse he was tender and sympathising; and as a friend he was social, affectionate, and confiding. He was an only child, and has left his parents behind him to mourn and to weep. But they have this consolation, that as a son he was respectful, loving, and kind, and had no higher ambition than to make them comfortable and happy; and although their delightful intercourse here is ended, they have some good ground to hope that a happy reünion awaits them in that better land where joy is full and pleasures are enduring.

[We very readily give insertion to notices of recently departed individuals, distinguished for their talents or attainments, especially in piety—persons who have rendered important services to the Church or to society, or whose lives have been remarkable for occurrences calculated to illustrate the ways of God in providence or grace. We shall be thankful to friends who will favour us with such communications. Only we beg they will study conciseness, and omit all particulars, which however fondly they may be recollected by relatives, are not sufficiently momentous to command public interest.]

ARCHDEACON HARE.

By the death of the Rev. Julius Charles Hare, M.A., what is styled the Broad party in the Church of England has lost one of its most able and zealous adherents. The Archdeacon belonged to that section of the Church which is identified neither with Tractarian nor evangelical sentiments—whose views savour rather of the theology of Germany than of the doctrines either of Geneva or of Rome.—*Christ. Times.*

The Archdeacon died at his Rectory of Hertsmonceux, Sussex, on the 23rd of January, aged 59. The "Broad Party," to which he is said to have belonged, was lately so named by a writer in the *Edinburgh Review*, who alleged that the old designations of "High Church" and "Low Church" did not include a section that had now become numerous and important. He was a highly educated man, and characterised by great earnestness; a close friend of Arnold, of Rugby, and, of course, like-minded in a considerable degree. He was always regarded as moderately, though rather mistily, evangelical; and his leanings towards Germanism appeared chiefly in his disposition to view, and exhibit, religion subjectively, rather than objectively. His chief works are "The Victory of Faith," "The Mission of the Comforter," (in which he enters the lists with Sir William Hamilton, and bears himself manfully), "Guesses at Truth," (the joint production of himself, and his brother, the Rev. Augustus Hare), and a Memoir of the noted John Sterling, who had once been his curate, and had distinguished himself by his zealous and devoted labours among the sick and the poor of the Parish, but afterwards lapsed into a sort of Pantheistic infidelity. By this last work the Archdeacon considerably lost cast with the more evangelical portion of his admirers. He also published a number of single Sermons and Charges. He was chaplain to the Queen, and is said to have been eminent for benevolence and generosity, and for the assiduous discharge of his public and private duties.