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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. II.

TORONTO, MAY 1, 1855.

No. 5

Miscellaneous Articles.

UNION BETWEEN THE FREE AND UNITED PRESBYTERIAN CHURCHES.

To the Editor of the Canadian United Presbyterian Magazine.

SIR,—I fear that you and your readers (if readers there shall be) when you get a glance of the above title, may be ready to exclaim "*Ohe ! jam satis.*"* I have a thought or two, however, which I should like to communicate ; and if you will oblige me with access to your pages, I promise to be brief, and also to strive against everything calculated to produce irritation, which I am anxious to see allayed on both sides.

Looking at the question of union from the United Presbyterian side, there are several things which naturally claim attention. Some of these have already been subjected to discussion, such as the deed of the Free Church Synod appointing the Committee, and Mr. Ure's Letter. The Speeches delivered by the more influential ministers of the Free Church, at last meeting of Synod, are also a very considerable element in the case. It is to be regretted, that of these speeches little is to be learnt, save in the way of vague rumour, which may be doing them injustice. A Toronto newspaper, which reported the other proceedings of the Synod pretty fully, promised to give also a report of the speeches in question, at some convenient time, which it is to be feared will never arrive. But I cannot help thinking that there is one thing more vitally important than any of these, namely the deed of the Free Church Synod respecting the Confession of Faith, to which your correspondent *Irenicus* adverted in your No. for March, p. 67.

* Shortly before going to press, we received, from "A Canadian Presbyterian," a communication, consisting chiefly of queries founded on the paper, in our last, by W. R. A., to whom we have transmitted the article ; and hope it may appear, along with his answers, in our next.—Ed.

That deed not only homologates the Confession, twenty-third chapter and all, but declares that the Synod "do not understand the passages relating to the duty of the civil magistrate as teaching an Erastian-control of the church by the civil magistrate." Now the Synod has most certainly a right to entertain and promulgate its own ideas of Erastianism, and to pronounce the third section of said chapter uncontaminated with that foul heresy, *according to the Free Church conception and definition thereof*; but I cannot imagine how it will be possible, I do not say for any Voluntary, but for any Forbearance-man, to unite with the Free Church, while that deed stands unrepealed. It is often said that there are Voluntaries in the Free Church already. I rejoice to hear of the abundance of Voluntaries, but am grieved to think that any of them should be in such a position; for highly as I appreciate voluntarism, there is something else for which I have a still more sacred regard.

But the obnoxious deed, I may be told, is not like the laws of the Medes and Persians. Of course not; but what probability is there of its being speedily cancelled or modified? Let two things be recollected. First, it is not yet a year old. Public bodies, at least such as respect themselves, do not erect standards of this kind, and presently knock them down like nine-pins. Secondly, the deed was gone into at the very meeting of Synod at which the subject of union was under consideration. Far be it from me to say that the deed was, *deditâ operâ*, constructed as a barrier to union; but neither am I prepared to give the Synod credit for so much inconsideration and stupidity as to suppose that they did not perceive, that while the enactment stands on their statute-book, no union with us can take place; and I shall think it much if a decade of years bring about the indispensable alteration.

It would be out of place, especially holding these views, to offer any suggestion as to such a deed respecting the Confession, as would seem necessary in order to a union. It may be mentioned, however, that there are two examples already in existence. The first is that of our own Church, which receives the Confession, with a clause exceptive of whatever teaches, or may be supposed to teach, persecuting or intolerant principles in religion; the other, and perhaps the better, is that of the Old School Presbyterian Church in the States, which has expunged the aforesaid ill-savoured third section bodily, and substituted for it one, to which in the main, I believe, we should not object.* Indeed, if without presumption I might, I would throw out the hint that a proposal for union might be made on the basis of the Confession as thus *Americanised*.

We sometimes hear, to the credit of the *People*, and the disparagement of the Ministers, that when the former meet on the subject of union, as at Brooklin, *they* find no difficulties in their way. Now, without stopping to weigh in a very exact balance, the comparative merits of these two classes of persons, neither of whom are altogether what they should be, it is easy to account for the absence of stumbling blocks in the path of the "people." They just practically make matter of forbearance the whole question of ecclesiastical establishments and all its collateral topics. Our

* The above statement is rather strong. The section, however, is mostly changed, and in the direction of Non-Erastianism and Voluntarism.—ED.

Synod could go cordially along with them, unless we were to say, 'Brethren, would it not be advisable for the avoidance of future misunderstanding and trouble, that instead of simply ignoring some matters about which there may be a diversity of opinion amongst us, we should have a distinct marking to the effect, that while every one is at liberty to hold his own conscientious convictions on these points, they are expressly excluded from our terms of communion?'

It is impossible not to regard these people's-meetings as deeply interesting, chiefly, however, as indicative of good feeling; and after all, the affair is one in which affection must play a principal part. But in so far as they merely "resolve" that union is dutiful—that it is quite attainable, supposing both parties were reasonable—and that it is calculated to be productive of vast practical advantages, if honestly and heartily gone into—so far they just hold a rush-light to the sun. If they would make actual progress, let them tell us, not indeed what they individually hold respecting ecclesiastical establishments, but what ground they would have the Church to assume. Is it to declare ^{for} Compulsoryism, for Forbearance, for Voluntaryism, or for what? In one word, is the Chalmertian inscription **NO VOLUNTARYISM** to be, or not to be, eugraven on the foundation-stone of the prospective Church?

The Irish Presbyterian for March, p. 83, speaking of the proposed union in England, says:—"The only ground of separation, known to us, is theoretic voluntaryism with the one, and practical voluntaryism with the other." This, of course, is equally applicable to Canada; and I must take leave to say that no representation could be more deceptious, however honestly meant. With us, as a church, there is no "theoretic voluntaryism," but theoretic and practical forbearance instead; and on the side of the Free Church, the hindrance is not their "practical voluntaryism," which we never cease to admire and extol, but their theoretic compulsoryism which they cannot be induced to abandon.

I am eager for union, Sir, holding perhaps as strong views as any, of the abstract sinfulness of disunion in such a case, and being as fully alive to the advantages which might result to the interests of religion, especially of Presbyterianism, which is dear to me, in this Province; not to speak of the benefits which both churches, and not least our own, might derive from the junction. But to the idea of a union on the terms at present offered us by the Free Church, I am most resolutely opposed. I may adopt the language of a Brother who lately wrote me on the subject:—It would be nothing less than blotting out **RELIGIOUS LIBERTY** from the flag of Presbyterianism in Canada, for we are the only section of Presbyterians in the Province who have that inscription on their banners.

If in any respect I have violated the conditions under which I came at the commencement, I beg to apologize, and to subscribe myself,

PHILOS.

CANADIAN ITINERANCY—No. II.

(*A Letter from a Preacher to a Minister of the U. P. Church.*)

DEAR SIR,—Not having heard either good, bad, or indifferent from you since the despatch of my last epistle, or rather my first of itinerant twaddle, I am

willing to interpret your silence as a virtual consent that I proceed with the narrative of my noiseless and uneventful wanderings, for four months, up and down this great, and, in many respects, rapidly growing Province. I resume and proceed all the more contentedly, if not confidently, knowing that you possess a large stock of tolerance—an almost inexhaustible fund of forbearance. On that fund I must have drawn in my last, and will hardly fail to draw as largely in this. If you feel these drafts unduly heavy, you have only to recall your original request, and say “stop!” and I will instantly toss from me this stump of a goose quill, and spare your patience and my paper. However, as your “avast,” if uttered, is still unheard by me, I shall jog and jot on.

We parted (on paper) at Belleville, where I rested for the night, a town of considerable size, beautifully situate on the banks of a rushing river, the name of which I forget, that empties its waters into the Bay of Quinté. The bay-steamers and sailing craft get up to within a short distance of the town. From what I saw and learned of Belleville, there can be no doubt it has a goodly share of the prosperity with which Canada has been so abundantly blessed during recent years. It has something of a city air, indicated by its bustle, the character of many of its public buildings, and not least by the intelligence and manners of such of the inhabitants as I had the good fortune to meet. But my time and opportunity were too limited to gauge, with any degree of accuracy, the character of the people as a whole. Perhaps I saw as fair and favorable a page of middle life in Belleville, outside the domestic circle, as could easily be presented. I was fortunate in being directed to a most respectable hotel. In addition to wayfarers like myself, there met, during the evening, in the common but comfortable room, a number of townsmen, consisting of merchants, speculators, and, I presume, a sprinkling of legalists (generally an erroneous and dangerous sect). There was a friendly and free interchange of sentiments on politics, business, war, &c. And the conversations, on the whole, did no discredit either to their heads or their hearts. The company was, of necessity, of a mixed character, yet I can say of it, what I fear cannot be said of many such chance hotel-reunions, that I did not hear an unbecoming word or witness an unbecoming action, save and except a few visits to a well-furnished and tidy bar, which was temptingly convenient. That bar, in my estimation, was all that needed to be removed, to render the establishment a model hotel or house of entertainment. I am well aware of your patriotic, humane, and Christian practice and opinions in regard to *temperance*, and therefore need not lecture you on that pressingly important department of civil and sacred jurisprudence.

Of the state of religion and of religious parties in Belleville, I had little opportunity of gathering information. Our friends of the Free Church have a congregation there. And there is a Scotch Kirk and also an English Church, the ministers of which, I doubt not, live by the “Reserves,” and not “of the Gospel.” How they quiet their conscience and get quit of Paul’s teaching on this subject, I wot not. I may mention that Belleville is about to be made an educational emporium by, and for, the Episcopal Methodists of the Province.

It was an extremely cold day on which I left Belleville for Napanee, distant about twenty-five miles. There blew a keen, withering, easterly wind, which well-nigh shrivelled me up ere reaching my destination for the day. And the roads were verily and emphatically wretched for the greater part of the way, being of deep and doubtful bottom, and their surface half-hardened by the frost of the previous night. Through the Indian Lands, a distance, perhaps, of eight or ten miles, travelling, by buggy or carriage, was well nigh among the impossibilities. Accustomed as I had been to encounter rough, deep, and difficult passes in other years and other lands, and though I have a spice of the *never give up* in my composition, I was on that day all but at my wits end, and nearly at hope’s end too, as regarded getting forward except *minus* my horse and buggy. It was no uncommon thing to find two or three rails sticking in

in the middle of the road, at angles from 15° to 45° above the horizon, which had been used as levers to raise the wheels of a coach or waggon that had got imbedded deep in the adhesive mud. There was point and force in the paradox or bull perpetrated by some one, either through waggery or weakness, in the following doggerel distich, in regard to the roads in the Highlands of Scotland, formed by General Wade, and which are famed for their excellence:—

“Had you seen these roads before they were made,
You would bless the memory of General Wade.”

I certainly saw the roads through the Indian Lands, west of Napanee, in a wretched state, and my best wishes and hearty thanks await the Government or company that shall *make them* passable in the spring and fall of the year. In summer I understand they are very good, and of course in the dead of winter they are generally paved by the frost and carpeted with snow. But no thanks for this to statute labour or Government grants. But enough of roads. You must be as tired of their tale as I am of their travel.

The Indian lands, to which allusion has been made, consisted originally, I understand, of some ten or twelve miles square, appropriated by the Government to the children of the forest; but of the conditions and specialities of the appropriation I was unable to gather much authentic or intelligible information. The lands, though apparently, and, I believe, in many parts, really rich, were but partially and poorly cultivated. Indeed, with very few exceptions, the fields and farm-houses had a desolate appearance. “Fire-water,” I understand, was working woe among the naturally inert and thriftless populace. Indeed, I saw indications of this as I passed along, and had to witness one melancholy instance of the brutalizing effects of intoxication.

There is something very sad in the past history, the present state, and apparent destiny of the aborigines of this Continent. I never meet them or think of them without pain. They have been the victims of civilized avarice and of heartless aggression of Governments cyleded Christian. Britain is perhaps less guilty in this matter than any other aggressive nation, at least in modern times. Generally, and especially of late, she has manifested something like a becoming regard for the rights and interests of the aboriginal races in the lands over which she rules. Still the *aboriginal* wrong remains, blotting at once history’s page and Britain’s escutcheon, viz., dispossessing them of their lands, either by open violence or mock treaties, dictated, on the one hand, in the spirit and under the dangerous canopy of conscious power, and consented or submitted to, on the other, of necessity rather than choice. Alas, the policy of most colonizing nations has been in accordance with what a poet has sarcastically described as—

“The simple rule, the good old plan,
That he should take who has the power,
And likewise he should keep who can.”

Britain and the Anglo-Saxon race owe a large debt to the heirs of the primary possessors of the far-stretching forests of Canada, which are fast being converted into fertile fields. It is a serious and an urgent question, how that debt is to be discharged, or rather, how is it to be best acknowledged; for discharged to the full I fear it never can be. But something more should be done than has been, or is being attempted, to compensate for the wrong. Pecuniary largesses alone will not liquidate our debt, though they should not be wanting, only let them be wisely conferred. In this, I am happy to understand, our Government has acknowledged its obligations by exhibiting a commendable liberality to the remnants of the Indian race scattered throughout the Province. The public treasury and our highest political wisdom should be taxed to educate, in the broadest sense of the term, these poor starving and starless children of nature—to elevate them in mind, morals, and manners, and give them facilities for running life’s race with advantage to themselves and their fellows. But something more and better far should be done for them, which Government

cannot do, and may not attempt, without incurring greater guilt than by the original wrong. They must be carefully instructed in God's will and way of salvation; and as far as human efforts are available to that glorious end, they must be made personally acquainted with the delightfully constraining and transforming power of the love of God to them through Jesus Christ. Till this be attempted, in a spirit and on a scale to which we are yet strangers, no real or permanent good will be done to these despoiled and dispirited members of our common family. But, as you know well, the civil Government cannot do this, and may not even attempt it, without incurring the guilt of impiety as well as of injustice. Government, unlike an individual, has nothing it can call its own—its power and its self pertain to the people, and are a pure trust, to be employed solely for civil purposes, agreeably to the essentially civil nature and secular ends of Governments. To select a creed for others, and to make others pay for a creed they do not believe, or for any creed, even that which they do believe, is simply a combination of impiety towards God and injustice towards man; impiety, for it is an assumption of lordship over the conscience, and a trampling on God's precepts as well as prerogative; injustice, for it is a glaring misappropriation of common funds to other than their original, specific, and legitimate ends. This subject is wretchedly understood, even in these days of boasted enlightenment and liberality. But light breaks apace, and will one day blaze brightly on the yet darkened minds of the humbugged nations. The ban of Heaven may be read, by the observant, on Governmental Missions and Churches—those in Canada not excepted. The evangelical Churches in the Province must take the Christianizing of the Indians, *among and around them*, into their own hands, and set about it in God's appointed way, and in a spirit of Divine dependence. To expect the Government to accomplish this is of a piece with expecting to "gather grapes of thorns and figs of thistles." The Wesleyans have put forth considerable efforts, and, I believe, have been blessed with a goodly measure of success. But I regret to learn that their mission treasury is annually polluted by monies obtained otherwise than with the consent of their real owners. Why they should thus violate the plain law of *meum et tuum*, and cause their good to be evil spoken of, by accepting of a Governmental grant, is matter of astonishment and sorrow to many who admire their voluntary liberality and their zealous labours in the cause of Christ.

I saw one Church on the Indian Reserve, at some distance from the road, which seemed to me to bear the stamp of Cæsar. Toward it several Indians were wending their way. It was Friday, and that which superstition has dubbed *Good Friday*. I always tremble for Bible doctrines and vital religion when human authority dictates the times and modes of worship.

I have unintentionally lingered long, and chatted much and to little purpose, by the way. I have taxed your time and tried your indulgence. Indeed, but for your large patience and benevolence, you might almost wish that I had stuck in the mud at the very outset. Well, I shall close for the present, with the promise or the threat, that in my next I will tell you sundry things of Nananee and its neighbourhood, of my poor labours in these parts, and of my departure thence for the west.

Yours sincerely as always,

_____, *Preacher.*

_____, 1854.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRER, CALEDONIA.

In proceeding to give a sketch of the history of the General Associate, or Anti-Burgen Synod, it may be proper to mention, at the outset, that for forty

years it held the same title as the other—the Associate Synod. For this was the designation of the Church before the breach: and when the rupture took place each party retained, and each considered that it had the best right to, the original name. The Anti-burghers did not take the name of the General Associate Synod till the year 1788, when, their congregations having greatly multiplied, they found it expedient, for the convenience of ministers and elders, to divide their Church into several Provincial Synods, each of which was called the Associate Synod; and this title was not supposed to be dropt by prefixing the term General, which was not meant to distinguish them from their brethren of the Burgher Synod, but to distinguish their supreme Court from their subordinate Synods. At the time of the preparations for the union of the two branches of the Secession, it was found convenient to distinguish the different denominations by the titles of the Associate Synod and the General Associate Synod. For the same reason we shall adopt the latter designation at once, and continue it throughout, in giving some account of the movements and proceedings of this division of the Secession, as we have done of the other.

According to the protest of Mr. Mair against the proceedings of the Original Associate Synod, which led to the mournful breach, he, and the brethren who adhered to him, met together in the house of Mr. Gib, of Edinburgh, at ten o'clock in the morning, on the 10th of April, 1747, with a view to proceed to the regular business of the Synod. The meeting was constituted by the Rev. Thomas Mair, who had opened the Synod on the Tuesday preceding. He was unanimously continued Moderator; and the Rev. Adam Gib was appointed to officiate as Clerk, the regular Clerk being confined by distress. Part of the sederunt was spent in prayer, wherein confession was made of the Lord's goodness towards them, and of their own shortcomings in His work.

It is no disparagement to the origin of this division of the Secession that it was first constituted in a private house, or in the house of the minister, rather than in his Church. It will be remembered that the very first constitution of the Associate Synod by the four brethren, the common Fathers of the whole Secession, was in a private house—in the house of a layman, at Gairney Bridge, an obscure part of the country. The brethren met there as a convenient central position, and a place where they would be liable to no interruption or molestation. In like manner, Mr. Gib's house was the fittest place for meeting, in the circumstances in which the brethren of this division of the Secession were now placed. They had been worn out by angry and protracted debate, and they wished to avoid even the scene of unhallowed strife. They met where they did, to escape from collision with those who had, in their view, carried matters with sinful violence. They felt that they had as good a right to meet in Mr. Gib's Church as the other party, and probably, had they wished it, it had been as readily opened to the minister and his party, as to their opponents. But simply that they might avoid any dispute about the right to occupy the Church as the true Associate Synod, and that they might not contend further with their brethren, they chose rather a place where they could meet by themselves, and conduct those matters which concerned them with prayerful deliberation. Besides, by choosing Mr. Gib's house for their meeting, they were more likely effectually to draw a line of demarcation between their friends and opponents. It was not, by any means, that they surrendered to the other party the right to the Church, or the claim to be the true Associate Synod. But it was simply that they might proceed with what they considered the proper business of the Synod without obstruction; which accordingly they did during that week and part of the next.

We mentioned before that both parties, in their separate state, proceeded to improper actings towards each other—the Associate Synod by their Act of Nullity, and the General Associate Synod by their excommunications. We wish we could consign all such unwarranted ecclesiastical steps to merited oblivion, and we shall not further enter on them. It is sufficient for us that we present

the General Associate Synod as diligently and conscientiously proceeding, in consistency with their principles, in the work of progressive reformation. In doing this, indeed, they were sometimes misled by the prejudices of the age; but there was an honesty of purpose, and a sterling, uncompromising faithfulness in their whole management. Unlike the other branch, which, as Mr. Brown of Huddington informs us, was satisfied with the Revolution Settlement of the Church, this division never considered that settlement as satisfactory; but, thankful for the attainments made, were desirous of higher attainments, and in the strength of Divine grace, set themselves in earnest to realize them. It is here we shall see the characteristic difference of the two parties. It was felt during the fourteen years they were together, and it was seen during the long period of their separation. The Associate Synod regarded the settlement of religion at the Revolution as Scriptural, and considered it their duty to support it. The General Associate Synod regarded it as "Erastian, founded on the will of the civil magistrate and inclinations of the people, and therefore could never lawfully be joined with." Accordingly, when united with their brethren, they were desirous to push matters which these brethren considered non-essential. This seems to have been the true cause of at length rending them asunder. Now, however, that they were separated, the General Associate Synod proceeded, without obstruction, to practise their favourite principle of progressive reformation. With this view, having disposed of the Burgess Oath by prohibiting the swearing of the religious clause by any of their members, they were prepared to advance with other steps of ecclesiastical progress. They did not, it is true, expect to reach perfection. Yet that was the point at which they honestly and conscientiously aimed; and, with the blessing of God, it was a point to which, like the asymptotes to the hyperbolic curve, they might continually approach, though in this world they could never reach. It will, however, appear that the systematic efforts at progress were such that, if followed out with judgment and perseverance by all the friends of Christ, in whatever denomination; or rather, would Christians of every name be united in following them out, the result would be the exercise of an influence the most salutary and purifying by the Church upon the world.

At their first meeting, the brethren of this division passed an Act asserting the constitution and rights of the Associate Synod to have devolved on them; and at a subsequent sederunt, on the same day, they repeated this with particular findings—such as, that the separating brethren could only have a seat in this Synod in the way of confessing the sinful steps they had fallen into; that none of the Presbyteries and Sessions could be lawful but in subordination to them; and that the probationers and students could only be recognized in the way of due subordination to this General Associate Synod.

It is said that Mr. Ralph Erskine met the brethren as they left Mr. Gib's house, and expressed his deep regret at the rupture which had taken place. Wringing his hands, he said, "O brethren, I never thought it would have come to this." Mr. Gib, in his Display, mentions particularly that Mr. Ralph Erskine had expressed his full satisfaction, in private, with a motion to be proposed, which it was expected would conciliate all parties, nay, that he rejoiced in the expectation that it would terminate the controversy by an amicable agreement on all hands. But afterwards, from intercourse with those who had been most keen in favour of the lawfulness of swearing the Burgess Oath, he shifted his ground. Mr. Ralph Erskine, it is well known, was much less keenly opposed to the objectors to the Oath than most of his brethren, and it is thought that, but for the influence of others with whom he was closely connected, would have been on the opposite side from what he took.

The Synod, on the following week, among several other things connected with the mournful rupture that had taken place, added to their Formula the two following Questions to be put at licensing young men to preach, and ordaining ministers:—

1. Are you satisfied with, and do you purpose to adhere unto and maintain, the principles about the present civil government, which are declared and maintained in the Associate Presbytery's Answers to Mr. Nairn's reasons of dissent, with the defence thereunto subjoined?

2. Do you acknowledge and promise subjection to this Presbytery, in subordination to the Associate Synod, as presently constituted, in a way of testifying against the sinful management of the prevailing party in the Synod, at some of the first diets of their meeting at Edinburgh in April, 1747, or other Presbyteries in that subordination, as you shall be regularly called; and do you approve of, and purpose to adhere unto and maintain the said Testimony, in your station and capacity; and do you approve of, and purpose to adhere unto and maintain, the sentence of Synod in April, 1746, concerning the religious clause of some Burgess Oaths, and that in opposition to all tenets and practices to the contrary?

Before the brethren of the Synod separated, they very properly appointed a Public Fast to be held by their congregations, to confess and mourn over their sins, and to implore the mercy of God, and the sanctified use of His chastisements. They appointed their next meeting to be held in the month of August ensuing.

When the agitation occasioned by the rupture had somewhat subsided, it was found that the number of ministers adhering to the General Associate Synod was nineteen, forming, as before, the Presbyteries of Edinburgh, Glasgow, and Dunfermline. But contention, in another form, soon broke out in different parts of the Church, by processes in courts of law about ecclesiastical property where congregations were divided. The result of these litigations depended on various circumstances—such as, which party had the majority of the people; which Synod would the law sustain as having the original constitution; and in what manner were the titles made out. Often tedious, perplexing, and expensive lawsuits were conducted, and sometimes an undue keenness for the side that happened to be favoured, was seen among the pleaders and judges. We remember only one anecdote, which, though it shows that probably there was less dignified decorum in the Court of Session in those days than in our polite age, yet proves that advocates and judges took their sides with dogmatic eagerness on the question of the Burgess Oath, by which the Associate Synod had been divided. A case of dispute about which party should possess the Church came before this Court of Session, and was conducted with great ingenuity and eloquence. The presiding judge and an advocate were father and son; and whilst the judge favoured the Burgher party, his son was counsel for the Anti-burghers. While the latter was pleading the cause of his clients, the judge, his father, interrupted him with unbecoming bluntness, calling him an Ass; to which the young advocate, without filial disrespect, and with well-timed ready humour, made this merited retort, "Oh no my lord, not an Ass, but only a Colt, the foal of an Ass!"

The General Associate Synod met again in the month of August, 1747, according to appointment. At this meeting they commenced those measures in reference to the opposite party which they felt themselves obliged to prosecute, and which they did not finish till the year 1750. The steps they took in summoning their brethren to their bar, in considering them contumacious for not appearing, in inflicting a series of censures on them, even to the very highest which the rules of the Church prescribe, although they seem to us to have been unnecessary, and a misapplication and abuse of the discipline of God's house, were, however, gone through with cool deliberation, and with prayerful solemnity. There was nothing of the vindictive in their hearts. It was all transacted in the spirit of Christian love. It was the inflexible rigour of the reforming times, prescribed by Knox and his coadjutors, from the belief of its Scriptural authority, and its necessity at once for the faithfulness of the inflictors, and the spiritual good of the subjects, from which even the minds of the truly

godly at the early period of the Church were not emancipated. Our fathers of this side of the Secession must be excused in having acted according to their light, and must in charity be considered as having the best intentions, whilst in appearance they were over-reaching the legitimate bounds of ecclesiastical jurisdiction. Their successors have always disapproved of their procedures towards their brethren of the Associate Synod. But such, nevertheless, is their veneration for those holy men who were the actors, that Knox and Melville, and others of the still earlier period, might as readily fall into disrepute with them, and with all their genuine followers, because they carried some of their measures to an extremity.

There were, however, in the General Associate Synod at the time, those who could not go heartily forward in the work of censure against the brethren of the Associate Synod. They disapproved of the severity of such measures in reference to brethren who were acknowledged to be able, pious and successful ministers of Christ. The measures were carried by the voice of the older members who were wedded to the ancient stringent discipline of the Presbyterian Church. We know there were among the younger members those who saw the danger of such procedure; and it was found, as they anticipated, to have the very effect of strengthening the hands of the brethren of the Associate Synod, and giving more popularity to their cause; for they were regarded as persecuted men; and even in corrupt human hearts there is a natural disposition to sympathise with them who are or seem to be oppressed.

The brethren of this Synod also exercised Privy Censures on each other. This has been ridiculed in some quarters. But it was the practice among Presbyterians in reforming times. On one occasion there were seven brethren exhorted who did not belong to the Synod at the time of the breach, but were ordained soon after it. One of these, Mr. John Muckersie, the writer's maternal grandfather, who was the first ordained after the breach, being settled as pastor over the then very large congregation of Kinkell, Perthshire, in June, 1747, was always doubtful of the propriety of the proceedings against the Burgher brethren. Being young and inexperienced, he did not feel at liberty to strike direct opposition to measures in which he had no part, and about which those who had been in the Synod before the breach were better informed. But he could not concur in the steps afterwards pursued. He even expressed, so far as propriety permitted, his views on the subject, and when, with other six young brethren, he was to be exhorted, he said that of course he could not object to this, as they all needed exhortation; but he did object to it as having anything to do with the late controversy, and the division induced thereby, as he had no hand whatever in that matter, and could see no propriety in the subsequent proceedings.

These matters created considerable noise at the time, but, like other things, they began to be forgotten; and the General Associate Synod proceeded in its proper work with unflinching firmness and conscientious zeal.

The character which this Court then had, and afterwards maintained, was that of uncompromising honesty of purpose. There were no leaderships or partizanships among them. Each, and every man, spake his sentiments fearlessly, and entirely independent of his brethren; and it was found that whilst there was a great variety of minute shades of opinion on the topics which came before them, there was, at the same time, remarkable harmony and coincidence in their general sentiments. It seemed to be a characteristic maxim among them all to hold fast what they had already attained, and to move onward with conscientious purpose, under the Divine guidance, to higher attainments.

It will be remembered that before the rupture had taken place, a process had begun against Mr. Nairn, in consequence of his objections to some sentiments in a Draught prepared by the Associate Presbytery for renewing the Covenants, and in an acknowledgment of sins to be prefixed to the bond into which the brethren proposed to enter. He objected to a paragraph where the Presbytery Lewail, on the one hand, the sentiments of those who impugn the

yielding of subjection to the civil authorities of the country in lawful commands; and, on the other hand, the equally dangerous opinion of such as inculcate the lawfulness of propagating religion by offensive arms.

Mr. Nairn dissented from these statements, declaring himself to be of the same sentiments with those who were called Old Dissenters, now the Reformed Presbyterian Church. Notwithstanding every endeavour to convince Mr. Nairn of his errors, and to induce him to retract them, he persisted in maintaining them, and gave in reasons of dissent from the judgment of the Presbytery. These reasons of dissent were answered in a valuable document, in which sentiments were expressed which we find to be much of the same character as are now very generally maintained, and which have only been more fully brought out by what is called the Voluntary Controversy—showing that the calumnies, so often raised against the Secession, as having departed from the principles of their fathers, are without foundation.

Mr. Nairn had declined the authority of the Presbytery, and the matter was dropped at that time. But the General Associate Synod felt it their duty to resume the cause, and, according to the custom of the times, to call Mr. Nairn to account, and to settle the matter by what was considered the necessary discipline of the Church.

But we leave the procedures in this cause for future consideration.

Reviews of Books.

MARY NOT IMMACULATE; NOR THE MOTHER OF GOD; NOR A PERPETUAL VIRGIN: A Lecture before the Toronto Protestant Alliance, by the REV. ROBERT JOHNSON, of the Reformed Presbyterian Church; Toronto, C. Fletcher and M. Shewan, 1855.

It is humiliating that in this latter half of the nineteenth century, the Immaculate Conception, for which the twelfth was found not sufficiently dark, and to which the Popes neither of that, nor of any subsequent period, till now, durst venture to give their sanction, should need to be made the subject of discussion. It prompts one to ask whether we may not be a little too self-complacent in speaking of this as an enlightened age. Be that as it may, the astounding fact that the immense majority of professing Christians are required, by an authority which they deem sacred, to believe in the Immaculacy as essential to the salvation of their souls, and are, of course, struggling hard to comply with the new and exorbitant condition,—this justifies and demands an exposure of the glaring outrage at once on Scripture, and on common sense. Mr. Johnston, accordingly, has the credit of having seized on one of the most appropriate topics of the day, and of having presented us with an article which we trust will rouse attention, stimulate thought, counteract error, and promote sound evangelical truth. With the Word of God, the writings of the Fathers (revered by Papists), ecclesiastical history, and right reason, all on his side, he must have found his task a light one. Indeed, to a man like him, well read in theology, we presume, it must have been very much of a pastime.

Circumstances at present prevent us from entering on a minute criticism; but, were we to indulge in fault-finding, we should be disposed to fasten on the part respecting the Perpetual Virginity. Mr. Johnson's first thesis is: "The doctrine and practice of Romanists respecting the Virgin Mary are idolatrous; for the Scriptures teach us that she did not remain a *perpetual* virgin." Now, first of all, to the logic of this we demur. The

idolatry of the Romanists, in regard to Mary, seems to us to have little dependence on the question of her perpetual virginity. It would not materially improve their cause, though we gave them that question their own way. Again, while all Protestants condemn Papists for making the perpetual virginity an article of faith, many doubt whether there is any valid evidence in Scripture or elsewhere, that they are wrong as to the matter of fact. Campbell and Bloomfield, to whom Mr. Johnston refers, are not very decided. At all events we think it would have been better, had less prominence been given to the topic. It was evidently unsavoury with Calvin. After remarking (Commentary on Matt. i. 25) that Scripture does not inform us on what terms Mary lived with Joseph after the birth of our Saviour, he says: "And certainly no one, unless over curious (*nisi curiosus*), will ever raise a question on this point; nor will any one pertinaciously insist on it, unless a disputatious scolder (*nisi contentiosus rixator*)." It is a pity when we have so good a cause, to introduce any thing of which Romanists may make a handle. The matter, however, is a minor one, and does not detract greatly from the value of the Lecture.

THE MAINE LAW ILLUSTRATED; being an investigation made in the MAINE LAW STATES, BY A. FAREWELL AND G. P. URE, President and Secretary of the CANADIAN PROHIBITORY LIQUOR LAW LEAGUE in February 1855, 8vo., pp. 94: Toronto, J. C. Geikie, and C. Fletcher, 1855.

This pamphlet contains a great mass of important, and, we doubt not, perfectly authentic evidence respecting the working—the highly beneficial working—of the Maine Law. It gives the testimony of a great number of individuals of the highest personal, and official respectability, who could not fail to be cognizant of the matters respecting which they make their deliberate and unhesitating declarations. There is every security, too, that the reports are faithfully exhibited. The oral testimony was taken down in short hand at the time. Every witness was told that it would be printed, and that a copy would be sent him. In addition to all this, a copy of the entire publication has been sent to every Editor in Canada, and to a number in the States. We presume, therefore, that the honesty and integrity of the whole document must be unassailable. It is well known, that the Law has its opponents in every State by which it has been adopted. It would, doubtless, have been satisfactory to hear their side of the question. It appears, however, that they declined speaking on the subject; and that itself is not without its significance.

For details, we must refer our readers to the pamphlet itself. The general purport of the testimony, however, is, that the practical good effected has been immense: quite as great as the most sanguine friends of the measure anticipated. It is admitted, indeed, that the traffic is not annihilated; smuggling has been had recourse to, and persons bent on having liquor, may obtain it, with a greater or less degree of secrecy. Perhaps, this must to some extent, have been the case anywhere; but certainly nothing else could have been expected on this side of the Atlantic, where the Police, and all the other machinery of government are so very defective; and where the people are only in a state of transition from doing, every man, what seems right in his own eyes. It is clear, however, that every person of

character, capital, or credit, must now be out of the trade. That itself speaks volumes; and there cannot fail to be a great moral influence from the consideration that both the sale and the purchase of the liquor are now clandestine. Whatever is so is disreputable. No man can either buy or sell a glass of rum without consciously placing himself among the *classes dangereuses*; and irrespective altogether of character, a man will be slow to take that position, who reflects that he has a coat which may be stripped off, or a head which may be broken.

Mr. Ure, who, we suppose, has executed the literary part of this publication, has done himself great credit thereby; and the personal character of Mr. Farewell and himself is, besides the considerations already mentioned, a sufficient guarantee for fidelity. We cordially recommend it to the perusal of all who wish to make up their minds respecting the practical feasibility of a measure which, independently of its intrinsic importance, has special claims on the attention of Canadians at present, from the position which it occupies among the contemplated laws of the Province. We have pleasure in adding that the typographical execution of the pamphlet is highly creditable to the Toronto Press.

INTEMPERANCE.—*An Address from the Free Church Presbytery of London, C. W., to the People under their Pastoral Charge, 1855.*

The article bearing the above title is but an eight-page tract; yet we gladly notice it and recommend it. It is a sensible, judicious, and forcible appeal to the understanding and to the conscience, on a subject the importance of which cannot easily be over estimated; and the circumstance of its bearing the *imprimatur* of a Presbytery, will secure for it, in the locality, and we hope beyond it, a degree of attention which otherwise it might have failed to obtain. It concludes with the following exhortation and expostulation, addressed to the more exemplary members of the Church:—

“And you, brethren, who adorn your profession, and walk as children of the day, see that you keep yourselves free from the drinking customs which abound in the community. There are good men, we are aware, who see no harm in making common use of spirits; they approve the use, and consider the abuse of them as alone liable to censure. Far be it from us to judge your Christian liberty; it is neither our right nor our wish to do so. In this matter, as in every thing of the kind, you must be left to the guidance of a conscience enlightened. We do not find that the word of God expressly debars you from all use of wine or strong drink, and we have no right to lay upon you a yoke in any matter, respecting which the Bible has left you at liberty. But, as wise men and brethren beloved, we say to you, with the apostle, “*Take heed lest by any means this liberty of yours become a stumbling block to those that are weak.*” We wish you to consider, 1st. That the word of God nowhere commands you to use as a beverage, any thing that intoxicates. Are you not then at liberty to abstain if you choose? 2nd. Honourable mention is made in the word of God of holy men who had practised total abstinence. Such were Daniel and his three companions. Such were the Rechabites. Such were John the Baptist and Timothy. In these have you not scripture examples set before you for your imitation? 3rd. In certain cases the word of God commands abstinence. The Nazarites, during the term of their vows, and the

priests, while discharging the duties of their office in the tabernacle, were forbidden the use of wine; and in the New Testament, it is declared, that "it is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." You know well, brethren, how many of your own neighbours, how many young men, and men with wives and children, some of them your own kinsmen, stumble and fall through strong drink. Is it right, then, for you to use what makes them stumble; especially when you cannot plead any necessity for using it? Are you acting in the spirit of Paul, when he declared, "If meat make my brother offend, I will eat no flesh while the world standeth." 4th. There are general principles and precepts in the word of God, which, if you should attend to them, would lead you to keep away from alcoholic drinks. Are not drinking habits a part of the ways of the world? You are commanded, "Be not conformed to the world." Do not innumerable evils flow from these habits? You are commanded "to avoid every appearance of evil." Even the APPEARANCE of evil, and EVERY appearance of evil. Every thing that looks like evil, or that may lead to evil, or encourage others in evil. 5th. You can afford to abstain. It will not hurt your health, hinder your lawful business, nor mar the peace of your soul to become an abstainer. 6th. Your religious character imparts great weight to your example; others look up to you and take you as their pattern; you can therefore do more good than other men by abstaining. 7th. As a struggle is now going on, your part cannot be neutral; you must either side with the drinking customs, or with those who assail them and labour to effect a reformation. Is it becoming, therefore, is it for edification that the tavern-keeper and the toper at his bar should be able to point to you in support of their own practice. Is it right that you should appear to be less opposed to this sin than mere worldly men who do not weigh it in the scales in which you see it weighed. You regard this sin as a crime against the God of heaven. You see its ravages upon the immortal soul; and you trace its effects to the judgment-seat and a doomed eternity. They, on the other hand, confine their views to the harm it does within the narrow limits of time and civil society. They know that your standards are higher than their own. If in your practice you should fall behind them, how will they regard you? They know that you profess to be drawing your happiness from a higher fountain than their own, even from the everlasting love of God, and the full consolations of the Spirit. What will they think of you, if they should find you more unwilling to give up the pleasures of wine for the good of others than they are themselves. Many of them have a heart to feel for and a hand to help the drunkard. As they are themselves without God in the world, their corn and wine are all that they have to make them glad, and yet many of them give up their wine for the sake of others. The honour of your religion is therefore concerned in the course which you will take in this matter.

"Such, then, are some of the arguments which ought to move you to come forward into the front rank in the battle now fought against intemperance: and until you take this position, intemperance will continue to be the sin and scourge of the land. Our young men who ought to be like olive plants around our tables, will, in many thousands, be ruined. Our daughters, many of them, instead of taking their places as the corner stones of society, carved after the similitude of a palace, must pine away in sorrow and want, as the unhappy wives of inebriates, or in shame and dishonour as their victims. The Sabbath will be a day of drunken revelry. The land will mourn because of swearing, and the church, by reason of the offence of her members. Oh, brethren, intemperance is one of the most fearful scourges that has ever entered the garden of the Lord. The Church has been often brought under the frown of God by it, and laid open to the shafts of a scoffing world. It has often crippled her energies, withered her graces, marred her beauty, and left her ordinances without power. Set your face in earnest against this foe. Fruitless lamenta-

tions will not do. Adopt decided practical measures against it. Shew to the world, shew to the young, that you regard meddling with strong drink to be a sporting with temptation, which every wise man ought to shun."

It is pleasing to see any indications of healthful vitality in the Church Courts of this country. The Free Church Synod, at its last meeting, did itself credit by recommending abstinence on the ground of expediency, which we hold to be the only legitimate ground. We shall be glad if this tract have an extensive circulation, and under the Divine blessing be productive of much good. Our more immediate brethren of the United Presbyterian Church, we hope, will welcome it, and in all respects interest themselves in it, as if its paternity had been with themselves. Upon such matters, let us shew that we are already united, and that may contribute to lead on to a union more extensive and complete.

Missionary Intelligence.

(From the Missionary Record of the U. P. Church.)

JAMAICA.

CARRONHILL CONGREGATION AND SCHOOLS.

THE following letter from Mr. John Welsh, the teacher at Carronhill, dated 3rd November, gives an account of the state of the congregation and the schools;—

State of the Congregation.—I consider it to be my duty, now that we are deprived of the services of our beloved and esteemed pastor, to present you with a short account of the state of matters here. The Lord in his inscrutable providence has, indeed, sorely afflicted us. Never will I forget that morning Mr. and Mrs. Cowan left, nor would I desire to witness another such scene; many of the members of the church were present, and testified, both their sympathy with Mr. and Mrs. Cowan in their affliction, and also their sorrow at the departure of him who, for more than twenty years, had "broken amongst them the bread of life," and had been the means of leading many of them to that Saviour through whom they had enjoyed "peace and joy in believing." The church, when the weather is good, is about as well filled as formerly, accompanied by the most marked attention. Mr. Cowan's departure, in conjunction with the other visitations of God's providence, seems to have led several of them to think more seriously of spiritual and divine things. The Sabbath classes, I fear, are suffering most for the want of a minister: it is but seldom I can attend them, as I am always engaged at the same time in the Sabbath-school, having no one to take my place, unless, occasionally, that Mrs. W. is able to take it for me. Several of the elders, however, along with the teachers, are most attentive, and are doing what they can to carry on this most important department of the Sabbath services. After Mr. Cowan left, I thought the best thing for us was, to have our hands full of work, and from this consideration, commenced the two Monday morning classes. They cordially responded to my call, by coming out to the number of eighty-one, but after trying it for a few weeks, I was, very reluctantly, obliged to give it up, finding the labours of two classes, followed by a day school of more than 100, too much for my strength, after the extra services of the Sabbath. The Friday class of old people is still continued, and is most encouraging; there are ninety-four on the roll, with an average attendance of fifty, when the weather permits.

Day Schools.—Of the day-school I cannot say much; it is still well attended; but having to divide my strength and attention between it and the congregation, the scholars have not been able to make that progress, which, under more favourable circumstances, it is to be hoped they would have done; my desire and endeavour, have not been so much for progress, as to keep things from going back until help should come to us. In one of the out schools, we had lately a very interesting evi-

dence of how the loss of a privilege for a time, will sometimes lead to its better appreciation. In the month of June last, cholera broke out in a district about six miles distant, where Mr. Cowan had a school commenced in the end of last year; the teacher was thus obliged to give it up for a time, and in the interim came and assisted me in the school here, and continued with me, although cholera had ceased in that district, until the August holidays. The people got alarmed lest they should lose her altogether, and the result was, that they who had formerly left the teacher to travel a distance of three or four miles every day, her dwelling house not being finished, had it now completed, and a piece of ground cultivated for her. During the first six months of the year, there were only sixteen or eighteen scholars, nor would parents be induced to send their children; now there are thirty-six, with the prospect of still further increase.

Cholera.—You have already heard of cholera being again in this island, and I am sorry to say we have not passed unscathed. Although not in general so bad as in 1851, I believe more have died in connection with this congregation, than in the former visitation. Between twenty and thirty have fallen victims, who were either members or candidates, and one of them an elder. I was told his death was one of perfect peace. On being asked if he was prepared for death, he said he was, that he had made his peace with God long ago; only about half an hour before his death, he arose and knelt in prayer at his bed-side. He was one of the "Ibos," and was one of those first admitted to church fellowship by Mr. Cowan, at Carronhill; his name stands first on the list, in a new roll of members lately written by Mr. Cowan. I believe the disease would have proved even more fatal, but for the timely preparation of the people. It broke out in May, while Mr. C. was lying sick at Goshen, and no sooner did the people hear of its approach, than they desired a meeting to be held, and a subscription raised to get medicine; this we had on a Monday, when rather more than L. 5 were subscribed, which we sent the same week to Kingston and procured a supply, after which, we had it made up, and given to each person according to the amount subscribed; and thus, if they were attacked during the night, they had the medicine at hand. I had myself a slight attack, but it speedily yielded to the remedies applied, only leaving me very weak for a few days. It still lingers in the neighbourhood, sometimes proving fatal; I hope it will soon take its final leave of us, producing a solitary impression, both on those who were attacked, and on those who witnessed its devastating power.

The Rev. A. Robb, after giving a detailed account of the schools connected with the Eastern Presbytery of the U. P. Church, sums up the results as follows:—

1. In the various schools under the care of this Presbytery, and supported principally by the generosity of the Church at home, there have been this year about 800 children. This is counting 20 to each of the Carron Hall schools, and 60 to Kingston. Of course the average daily attendance comes far short of that number, say about 600. There is an increase over last year's attendance of at least 200, while the number of our schools is increased by no more than one, and our outlay remains almost the same as before. At least 360 children are reading in the Word of God; about 300 learning to write, and as many acquiring the elements of arithmetic. Gratifying as this is, yet we might see greater things than these. By the use of persuasion, and earnest, kindly advice, I have little doubt that 800 might become 1000 at least, without adding one to our schools, or £1 to our outlay. I have found that at this station the fees have been doubled, and the numbers increased by 50, apparently as the result of a little reasoning with the people, a few appeals to their consciences as professors of religion, and to their regard for the future welfare of their children.

2. The proportion of boys to girls is as 2 to 1. There can be no doubt that this disparity is greater than it should be; but here, as in many other communities, the interests of the female are comparatively unheeded. The "weaker vessel" is too often made to carry the heavier load. That relic of savagism, not unknown even in Britain—the maltreatment of women by their brutal husbands—is too common yet in Jamaica. It is a very common thing for the hot and haughty "lord" to testify his sense of the neglect of his wife, by a severe scourging with a stick.

3. It is not necessary to resort to pains and penalties to induce parents to do their duty to the minds of their children. There are many persons who most dog-

matically assert that the working people of this island will never send their children to school, unless the terror of a fine be held over their heads. I look upon such a statement as opposed to very glaring facts. Here are 800 children sent to school under the influence of moral means alone. The black man has a heart and a conscience, and he loves his children as well as other men. Take pains to show him that it is his duty to do all he can to have them instructed; appeal to his parental instincts, and he will be found to be a docile and a "makeable" being. The simple fact is, that these once injured people are much maligned, are too often talked of as if they were dogs, by many who live by their labour; whose morality they shame, and whose intelligence is not above *par*. The man who takes a dastardly and dishonest advantage of their ignorance, who corrupts them by his immorality, who abuses them in his passion, is unceasingly whining about their indolence, their want of energy and conscientiousness, and their easy indifference to their own social elevation.

OLD CALABAR.

The Rev. W. Anderson, Duke Town, in a brief letter, dated 28th November, mentions the following horrid case as having occurred at Henshaw Town:—

Sad doings here again. On Friday last (the 24th inst.) a boy died at Henshaw Town. The boy's father, who is one of the blood covenant men, declared that some one had killed his son with freemason; a number of the plantation people were called in, and these, joined by a number of Duke Town gentlemen, went on Saturday to Henshaw Town to find out who had killed the boy. On their return to Duke Town on Saturday evening, Mr. Sutherland counted them as they passed our gate, and their number was 548 men, armed with guns, swords, sticks, &c. We then learned that the Abia-Idiong had charged a poor harmless old man with having *ifot* for the boy who had died. He and his family were kept under guard all night. I spoke to several of the Duke Town gentlemen about the matter, as also to Henshaw Town people, condemning the ordeal by the *esere*, but I could not learn whether they really intended to administer it. On Sabbath morning we went to the town at our usual hour, 7 o'clock, and held four meetings; at the close of the meetings, and just as I was about to go on board the "Lady Head" to preach, I learned that, while we had been at our meetings, the plantation people, accompanied by a number of Duke Town gentlemen, had gone to Henshaw Town and administered the nut to the old man, one of his sons, and one of his daughters. Mrs. A., accompanied by Mr. Sutherland, the Sierra Leone people, and a number of the school children, hurried off to Henshaw Town, Mrs. A. carrying with her a supply of tartar emetic. As the boat did not immediately appear, I followed them, and, like Ezekiel, (iii. 14), "I went in bitterness, in the heat of my spirit," fully expecting to have to cope with the 548 armed murderers; but to my surprise, on entering the town, all was still. We were too late—the father and the son were dead; they would not show us their bodies; after some search, we discovered the poor female attended only by her weeping daughter; she was in death's agonies. We could do nothing for either body or soul. The murderers had previously dispersed, all save five or six, who gazed on us sulkily as they leaned on their muskets.

On Monday morning (yesterday) I went round among the Calabar gentlemen, protesting against the murders of the previous day, and remonstrating as strongly as I could against the ordeal of the poison-bean. The most of them listened patiently to my reproofs and exhortations, and I thought I could see that some of them, for their own safety's sake, would hail the abolition of the horrid practice.

I feel assured that a strong remonstrance in the Queen's name, through any of the man-of-war captains on the coast, would be of immensely beneficial influence at present for the abolition of the poison ordeal here. I have just learned that the poor woman slaughtered at Henshaw Town on Sabbath, has left a *sucking infant*, besides the girl whom we saw attending her last moments.

[With reference to the above we find the following in an Edinburgh paper of 31st March:—"The British Consul, and the captain of H.M. war steamer Antelope, on hearing what had occurred, demanded that the murderers should be given up; and

on the natives refusing to comply, the Antelope bombarded the place on the 19th January. The mission station of the Rev. Mr. Edgerly was destroyed amongst other places, and the property plundered. The mission station at Duke Town, Calabar, was also accidentally destroyed by fire on the 9th February. These mission stations belong, we understand, to the United Presbyterian Church."

The Antelope would, of course, find that she had not Cronstadt nor Sebastopol to deal with. The right of bombardment, however, is a separate question.]

MISSIONARY INCOME OF THE U. P. CHURCH FOR 1854.

The Secretary of the Mission Board referring to the sum of £22,005 stg. as raised for Missions says:—

"This is fully Two Thousand Pounds more than our Church has raised in any previous year for strictly missionary purposes. This is a result for which it becomes us to be devoutly grateful to God, which should induce us anew to erect our stone of remembrance, with the inscription,—'Hitherto hath the Lord helped us;' and which should prompt us to beseech God to pour out his richest blessings upon the contributors, and to make them feel both in their spiritual and temporal interests that it is indeed a high privilege to have a share in the good work of sustaining and extending the blessed cause of the divine Saviour."

Last year was one of great prosperity in Scotland, and to the honour of the people, they have given accordingly. Canada is, and has for some time been, very prosperous. We trust she will do likewise.

SHANGHAE.

The members of our (Church of England) mission have lately taken to itinerating into the country, sometimes to the distance of 100 or 200 miles. Edkins went first to Kiahing, then Muirhead and I went to T'hai hoo and Tungtung san; after that Edkins started for Hungchow, and on his return we went to Hooclow, and 100 miles beyond to Tien muh san. No sooner had we returned than Edkins started again for Kiahing; and Muirhead and Hobson (British chaplain at Shanghae) have since been to the hills. On all these occasions we have gone in the foreign dress, sporting the English flag, and preaching openly wherever we went. We have distributed so many Testaments and tracts that we have drained the depository dry. In almost all our journeys we have fallen in with the Mandarins, who have thrown no obstacles in our way, and in some instances they have hospitably entertained us, and helped us on our journey, with coolies and sedans, both to and from the places of our destination. They seem to have come to the conclusion, that foreigners do no harm, that it is no use trying to prevent them getting into the country, and that the best plan is to take them by the hand, and give them guides and guards, with the view of preventing and avoiding disturbances likely to arise from foreigners coming in contact with natives. Be the reason what it may, whether fear or love, we are helped on our way, and by that means the country is getting opened more effectually than could be done by plenipos and generals.—*Extract letter of Dr. Medhurst.*

MADRAS.

Within the last few days, there came to us three young men, perfect strangers, asking to be received into the Christian church. According to their own account, they came from a distance of nearly two hundred miles. In their houses, or at least in the house of one of them, they met with some tracts three years ago, and by reading these, along with a gospel of Matthew in Tamil, they were made dissatisfied with their idols, led to feel that there was nothing in Hinduism for their souls, and at last brought to M. dras to seek salvation. They are as yet but little acquainted with Christianity, but eagerly drink in the instruction we are giving them. Time will test them; but at present it is a singular pleasure to teach men who grasp at every word one says. They are of good caste, and read and speak Tamil in a very

superior manner. To-day they say they are ready to break caste, and this they will have an opportunity of doing very soon. Ere long it is probable their relatives will follow them, and then it will be seen what spirit they are of.—*Letter of Rev. Mr. Blyth in Free Church Record.*

CHINA.

The Rev. I. J. Roberts, a Baptist missionary to the Chinese, has arrived in New York from the field of his labours. The object of his return home, where he desires to make a temporary stay, is to seek men and means in aid of the missionary work in China. For this purpose he makes an appeal to his denomination, in which he gives some facts concerning the revolution, that are hopeful of the freedom of China. He says:—"It is a fact that Tae Ping Wang is so firmly established at Nanking that no Tartar force will ever be able to expel him. 2. It is a fact that the revolutionary spirit is so universally diffused throughout China that no foreign power, if directed against the patriots (and God forbid that such should be allowed) could extinguish it; if driven out of Nanking it would come to consummation elsewhere. 3. It is a fact that Tae Ping Wang destroys idols and publishes the Scriptures without note or comment; hence, that his revolution gives greater promise of China's renovation and advancement than any thing we had ever dreamt of before! 4. It is a fact that he and his party have solicited the aid and co-operation of wise counsellors, skilful physicians, surgeons, and missionaries; and offered a large money inducement.—*Independent.*

THE WALDENSES.

The following letter from the Rev. Dr. Andrew Thomson, colleague to the Rev. Dr. Brown, appears in the April number of the *Juvenile Missionary Magazine* of the U. P. Church. We have no doubt that the children in Scotland will support the Waldensian Professor. The intelligence, we hope, will be interesting to both old and young in Canada:—

"Edinburgh, March, 1855.

"MY DEAR SIR,—There are probably few of your many young readers who have not heard of the Waldenses. They stand out singular among the churches of Christendom, as a people who have kept the faith since the days of the Apostles. They look along an unbroken line of light for eighteen centuries. When Luther and the other Reformers arose, they found the gospel among the Waldenses, when all the other parts of Europe were wrapped in darkness. They stood to Europe in much the same relation as our own Iona did for a time to Scotland: "keeping the truth so pure of old, when all our fathers worshipped stocks and stones."

"I visited them in August last, climbed their mountains, worshipped in their meetings, dwelt in the manses of their pastors. I found them 20,000 in number, spread over fifteen parishes; with the evangelical faith, the simple worship, and the pure morality of early times. I found that the laws which had cruelly hemmed them in within the boundaries of their own valleys, had been relaxed. Since 1848 they have had liberty to migrate into other parts of populous Piedmont, to build places of worship, to form congregations, and to call pastors. This has already taken place at Pignerolo and Turin, and they are proceeding to do the same at Genoa and other towns. Under the shield which shelters them, the Piedmontese may come and worship according to the forms of Protestantism, but not otherwise. The long oppressed Church of the Waldenses is thus, under the strange leadings of Providence, assuming a position of peculiar interest to a large part of Italy. It is becoming a missionary institution for leavening Piedmont with the gospel of salvation; and is breaking forth on the right hand and on the left. What they need is a large band of evangelists, teachers, and even humbler labourers, who will fill the regions contiguous to the valleys with light. They have a college at La Tour for the training of these agents, but they want sufficient funds to make the staff of their professors complete. Some of their professors are already supported from America, some from Holland, and one, Professor Nicolini, is still unprovided for. Will not the children

of the United Presbyterian Church of Scotland, combine their little offerings for his maintenance, and thus perfect the arrangements of this Theological Institution for the Waldensian valleys and for Piedmont? The entire annual sum required is just £60. Six juvenile missionary societies, contributing £10 each, could accomplish the whole, and fill those lovely valleys with thanksgivings and benedictions. Since leaving the Waldenses I have received letters from the Moderator of the Waldensian Synod, and have consulted with Dr. Gilly of Norham, their greatest benefactor in this country, and both concur in saying that this is the best possible way in which we can assist them, and help on the great and blessed work to which God is calling them. I make my earnest appeal then to the children of our churches, and beseech them to stretch out their hands and aid this little sister of the Alps. Let us have our hands in the great work of the conversion of Italy to Christ. Let those juvenile societies that cannot contribute £10, contribute £5, or any sum that may adequately express their ability and interest. It is the opinion of competent judges, that if the cause of the gospel advances in Piedmont at the rate at which it has been advancing since 1848, this noble part of Italy will have a Protestant church in its every town and village within twenty-five years; and if Piedmont become Protestant, will Savoy and Tuscany remain in darkness? Those who sow in this field will reap almost as soon as they have sown; "while by the experiment of this ministration they will glorify God for our professed subjection unto the gospel of Christ and for our liberal distribution, unto them and unto all men. Thanks unto God for his unspeakable gift."

 INDIA.

Cheering intelligence is continually received from almost all parts of India. There are signs of promise in the intellectual and social revolution which is taking place in that vast country, which, though bearing no special relation to the spread of a Christian literature, are of interest in connection with the general work of evangelizing the people of Hindostan. One of the most recent steps in advance, is the introduction of railroads and the electric telegraph. From Bombay to Calcutta, and also from Bombay to Agra, telegraphic wires are already extended; and in a few months more, it is said, all the great cities of India, the Punjab included, will be in direct and instantaneous connection with each other. Railways between the different parts of India are also planned on a magnificent scale, and will be urged forward to their completion with all possible expedition. Cheap postage is soon to be introduced; and the government is also doing much for the country by opening roads and digging canals. It is easy to perceive how this march of social improvement will become subservient to the spread of truth through the medium of the Christian press. Moreover, the native periodical press appears to be gradually becoming more able and influential. Several papers of an infidel character have been started, at different times, for the purpose of opposing and reviling Christianity; but these have all had a short-lived existence. The existing Marathi periodicals, though not just what could be wished, on the whole exert a salutary influence. They are doing much to diffuse useful information, and to destroy confidence in prevalent superstitions. In fact, superstition is rapidly giving way; the spirit of change is going forth with resistless power; there is a wide-spread conviction that the gospel is of Divine origin, and that it is destined ere long to prevail.—*Christian Spectator*.

 THE PRAYING HINDOO BOY.

When the writer of these lines was in India, a fine intelligent boy from one of the Mission-schools came to him one day, when the following conversation took place. "How long have you been in the school?" "Three years." "Do you like to go there?" "Yes." "Why?" "Because I learn the truth." "Do you worship idols now?" "No. My father does, but I do not." "Then have you given up worship altogether?" "Oh no, I worship the true God." "How do you worship him?" "I sit down by myself, read a chapter in the Gospel, and then pray." "Very good. What do you say when you pray?" (After a moment's hesitation). "I say something like this:—O thou great God who dwellest in heaven; bless me, teach me,

save me, for Christ's sake. Amen." What a simple, but yet what a suitable prayer! Reader, did you ever offer such a prayer as that, *alone*, and *from the heart*? If not, learn wisdom from the Hindoo boy, and go and do likewise.—*Juvenile Missionary Magazine.*

Ecclesiastical Notices.

MEETING OF SYNOD.

The Synod of the U. P. Church is appointed to meet in the Rev. John Jennings' Church, Toronto, on Tuesday, 5th June, at half-past 7 o'clock, P. M.

The Committee on Missions, meets in the same place, on the same day, at 2 o'clock, P. M. All applications from Preachers, and weak congregations, must be in the hands of the Rev. R. Torrance, Guelph, a week before.

PAKENHAM.

A soiree, in connection with the U. P. congregation here, was held in their place of worship, on the evening of Friday, the 23d March. The Church was crowded with a respectable and attentive audience. The meeting was addressed in interesting and instructive speeches by the Rev. Alex. Henderson, minister of the congregation, and the Rev. Messrs. Smith and Geekie, of the Free Church, Armstrong, of the Methodist, and Aitken, of the U. P. Church. A plentiful supply of excellent tea, coffee, and cakes was provided by the ladies, and the proceedings of the evening were agreeably diversified by the services of an accomplished choir. The evening seemed to pass most pleasantly, and much to the satisfaction of the numerous assembly, and a handsome sum was realized for the funds of the congregation.—*Communicated.*

JUBILEE OF THE REV. ADAM THOMSON, D. D., COLDSTREAM, SCOTLAND.

Dr. Thomson having entered on the fiftieth year of his ministry in the United Presbyterian Church, a meeting of his congregation, together with a number of ministerial brethren, and other eminent persons of various denominations, was held at Coldstream, on the 14th of March, to offer him their congratulations, and present prayers to God on his behalf.—In the speeches and proceedings, special prominence was, of course, given to the grand achievement of his life—the abolition of the Bible Monopoly—one of the

greatest practical Reforms which mortal man was ever honoured of God to accomplish. The result of it is, that while the Bible is now printed in Britain quite as correctly as before, fully more elegantly, and in a far greater variety of forms, it may almost be said to have fallen from a ransom to a nominal price. In fact, from being by far the dearest book in common use, it passed, all at once, to be the very cheapest in the world; and the copies have multiplied by myriads. That Dr. Thomson was the main instrument in effecting all this, is universally admitted; and on account of it he will be gratefully remembered by a distant posterity, while the blissful consequences will be fully realised only in eternity.

THE U. P. PRESBYTERY OF EDINBURGH AND THE FAST DAY.

At the monthly Meeting of this Presbytery held on the 6th of March, a motion was made to the effect that, seeing business would be suspended on the 21st of the month, in consequence of the Queen's Proclamation, the Presbytery, while not recognising the right of any civil power to prescribe religious duties, or the time and manner for their performance, agree to recommend their congregations to observe the day as one of fasting, humiliation and prayer. An amendment was moved to the effect that, the Presbytery give no recommendation on the subject. In support of which it was argued that, many had conscientious objections to recognising in the remotest manner, the interference of the civil authorities in such affairs, and that the only effectual protest was a practical one; while it was replied, that the motion was so worded as sufficiently to guard the principles of Voluntaryism. On a division, twenty voted for the motion, and twenty for the amendment. The motion was then carried by the casting vote of the Moderator. It must be admitted that the terms of the Proclamation at home are exceedingly offensive, and as we judge,

not free from profanity:—"And we do strictly charge and command that the said day be reverently and devoutly observed by all our loving subjects in Scotland, as they tender the favour of Almighty God, and would avoid his wrath and indignation." This is language, which, in our humble judgment, no mortal is entitled to hold. Her Majesty is the spiritual head only of the Church of England, and it would be well that her ministers understood that there are multitudes, even in the southern part of the kingdom, who do not acknowledge that headship, while in the north, it is universally, or all but universally repudiated. They do not consult well for the stability of Her throne, who at this time of day, put such language into her mouth. Our Governor General only "earnestly exhorts." It is to be regretted that some municipal magistrates, by way of glorifying their little brief authority, issued Proclamations "enjoining" the proper observance of the day. By doing so they could only infuse bitterness into the hearts of many who might otherwise have been in a tolerable frame for worshipping God. It is proper that all should be aware that mere proclamation is not law.

UNION OF THE FREE AND U. P. CHURCHES.

London, C.W., March 26, 1855.

This day, by previous arrangement and public intimation, a Meeting was held in the United Presbyterian Church, English Settlement, London, composed of the Rev. Lachlan McPherson, and Elders and Members of the Free Church Congregations of Williams and Lobo, under his Pastoral inspection; and the Rev. James Skinner, and Elders and Members of the United Presbyterian Congregations of English Settlement and Proof Line, London, under his Pastoral care.

After Public Worship, conducted by the Rev. Mr. McPherson, Donald Fraser, Esq., was called to preside, and Mr. Jno. Robson appointed Secretary, when a free and cordial discussion took place, regarding the propriety, and the attainableness of union between the Churches to which they respectively belong, when the following Resolutions were unanimously adopted:—

Moved by James Bell, U. P. Church, seconded by Alexander Monroe, F. Ch.,

1.—That this Meeting rejoices in the acknowledged fact, that the Presbyterian Church of Canada and the United Pres-

byterian Church in Canada, agree so fully in their profession of Scriptural truth and order; and in their efforts for the advancement of the Kingdom of the Lord Jesus Christ, in this new and rapidly advancing country.

Moved by Rev. Mr. McPherson, seconded by John Robb, U. P. Ch.,

2.—That this Meeting firmly believes, that the separation of Churches, so closely affiliated, involves the violation of the law of Christ; tarnishes their profession; grieves the hearts of good men; presents a stumbling-block to inquiring minds; and furnishes matter of reproach to the profane and impious; and thus grieves the Holy Spirit, and leads to the withholding of His gracious influences.

Moved by Rev. Mr. Skinner, seconded by Wm. Colvin, F. Ch.,

3.—That we assuredly believe, that the Union of these Churches would involve no dereliction of Scriptural Principle, on either side; whilst union in the bonds of truth and love, and peace and purity, would tend to the edifying of the body of Christ; and, owned by the Great Head of the Church, would secure to her spiritual health and energy, holiness and joy; and, so prepare her to exert an enlarged and powerful external influence for good; as well as draw out the thanksgivings of many, in the abundant reception of promised blessings.

Moved by Donald Fraser, F. Church, seconded by Mr. Waters, Student in Theology, U. P. Ch.,

4.—That the members of this Meeting agree, through grace, to act towards each other, in all respects, in Christian love; viewing this as necessary in their intercourse and discussions, in relation to a Scriptural union, as well as their usefulness in their own vicinity.

Moved by Mr. James Fraser, Catechist, U. P. Ch., seconded by Angus McTavish, F. Ch.,

5.—That it is hereby recommended, that members of our respective Congregations do, as often as they shall find it convenient, associate together for prayer and religious conference; and that the respective Sessions do open up mutual intercourse, by delegation or otherwise; and that all interested, do bring this matter fervently before the Throne of Grace. That it may please the Great Lord and King of Zion, to direct and prosper this object; and, in His own good time, bring about a Union of the

Churches, in truth and peace; and, still more, render them instruments in His hand, of diffusing blessings through this land—through the world, and through the generations which shall yet be born.

Moved by John Williams, U. P. Ch., seconded by Alexander Clark, F. Ch.,

6.—That a Committee be appointed to draw up Petitions, corresponding with Resolutions 1, 2, and 3, to be in due order transmitted to our Superior Courts, praying them to continue to take into their serious consideration, the subject of the union of these Churches; and to endeavour, speedily and happily, to consummate this object on Scriptural grounds.

Moved by John Sinclair, U. P. Ch., seconded by Duncan McBain, F. Ch.,

7.—That a Committee of Correspondence on Union be appointed, with power

to add to their number, to correspond with any other Committees who may require it of them. [This Committee consists of Rev. Messrs. McPherson, Township of Williams, and Skinner, Township of London, joint convenors; and Messrs. James Fraser, Donald Fraser, William Wood, and William White.]

Moved by A. D. Garden, U. P. Ch., seconded by John McDonald, F. Ch.,

8.—That these Resolutions be inserted in the *Canadian United Presbyterian Magazine*, and in the *Ecclesiastical and Missionary Record of the Free Church*, and also printed in Circular form, and two copies sent to each Minister of our respective Churches. The carrying out of this Resolution to be intrusted to the Committee of Correspondence.

DONALD FRASER, *Chairman*.

JOHN W. RONSON, *Secretary*.

We learn from the newspapers, that a meeting of the people belonging to the Free, and of those belonging to the U. P. Church, congregations in the city of London, C. W., was, with the concurrence of their ministers, held in the church of the Rev. Mr. Proudfoot, on the 29th March, when resolutions similar to the above were adopted, and the same excellent spirit was exhibited.* A correspondent in the West writes us:—"These meetings bring out an auspicious view of the movement as it now appears, indicating that the people anxiously desire union, and are setting their powerful shoulders to the wheels, for bringing it forward. This they are entitled to do, and they have a deep interest in the business. Nor is the highly favourable feeling confined to the London quarter; it exists among the people generally in both Churches. They are willing, yea, solicitous for union, convinced that it is not only right in itself, but would lead to many happy results over the length and breadth of Canada. At the London meeting, which was large, and very pleasing and harmonious, resolutions in favor of the proposal were passed with great unanimity. At both meetings it was agreed to present urgent petitions to the Synods of the respective Churches in June; and joint committees were appointed to prepare them, and lay them before the Presbyteries for approval and transmission. The United Presbyterian Presbytery of London met on the 4th April, when the joint committee from the people waited on them with a copy of their resolutions, and a petition for the U. P. Synod. The deputation was warmly received; all the members of Presbytery expressed themselves willing to go into a Scriptural union with their brethren; and the petition to the U. P. Synod was received to be, not only presented, but advocated. The Free Church Presbytery of London will meet on May 9th, when a similar appearance will be made before them, and it is anticipated that it will experience like acceptance. May the same spirit of brotherly kindness come out everywhere among members and people; and may He, who has the hearts of all men in His hand, make them one, by His own good Spirit as a Spirit of grace. The writer of this would say to his fellow-Christians, "pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." Let these sentiments and supplications spread from heart to heart, and from congregation to congregation; and the wished-for unity of spirit and its outward manifestation will come; for God will not refuse the desires and prayers of His people, so properly directed. It was by such means that a very important Presbyterian union in Scotland, thirty-five years ago, was accelerated and realized. When it was proposed, ministers and people, especially the people, took it up with

* A written communication has just reached us, 26th April,—much too late.

right good will ; meetings for prayer and brotherly conference were held ; nearly two hundred petitions in favour of it were presented to the different Synods ; the Synods interchanged friendly interviews by deputation ; committees were appointed to draw up a basis of union ; and within two years after being mooted, the union was most happily carried into effect—an event in which he who now pens these sentences in Canada, then a young minister, had the privilege of taking part ; and most glad will he be to witness a similar event in this land, before leaving it for the better,

‘The heavenly country,
Where no discordant sounds are heard,
But all is peace and love.’”

For ourselves we are glad such meetings are taking place, and trust that, while they indicate a ripeness for union, they will contribute to a more perfect maturation. Some great man said, ‘Sects will cease, when they cease to be needed.’ We equally believe, what indeed is much the same thing, that unions will take place, when there is such a measure of preparedness for them, that they would be really beneficial.

PRESBYTERIAN CHURCH U. S.—PROSPECTS OF MINISTERIAL SUPPLY.

The number of students in the several Theological Seminaries under the care of the General Assembly, or otherwise connected with the Presbyterian Church, (as nearly as we can ascertain,) is as follows :

Princeton, New Jersey,	115
Alleghany, Pennsylvania,.....	51
Union Seminary, Virginia,.....	29
Columbia, South Carolina,.....	32
New Albany, Indiana,.....	19
Danville, Kentucky,.....	37
Total,.....	283

We have official information that 4 are studying theology under private instruction ; and it is highly probable that there are 12 or 15 others who are not officially reported. Supposing the whole number in Seminaries and elsewhere to be 300, the annual supply of ministers in our Church for the next three years will be about 100. In the Minutes of the last Assembly 41 ministers are reported as having died during the year : which is probably not a greater number than the average of deaths which may be expected to occur for three years to come. This will make our actual annual increase of ministers for the next three years about 60. From 1853 to 1854 the number of churches had increased by 97 ; which was less than may be anticipated hereafter, considering the constant increase of population, and the opening of new fields for missionary labour. But without any greater increase than heretofore, there will probably be 40 more new churches added to our communion annually than the number of licensures which will be granted to candidates. Unless, therefore, there is a great error in our calculations, or unless additional ministers shall come to us from other lands, the deficiency of ministers compared with the number of churches will be greater three years hence than it is now, to say nothing concerning the foreign field, which calls most urgently for a large increase of labourers, but the consideration of which makes our prospective deficiency of ministers still greater compared with the supply.

Our increase of candidates in colleges and academics affords some relief to this discouraging state of things, but this relief is not immediate. If ever there was occasion for the Church to offer her earnest and importunate prayers that men now engaged in other professions might be converted and called into the gospel ministry, there seems to be a demand for it now. It is well known that some of our most distinguished ministers of former days were called from the Bar to the Pulpit, and that a considerable number now engaged successfully in preaching the gospel have been students of law, and some of them reputable practitioners in our Courts. Is it too much for the Church to ask and to expect of God, that many others of this class may be led in a similar manner to change their profession, and devote themselves to the “cure of souls?” We respectfully submit this question to the serious consideration of those who are devoutly “praying the Lord of the harvest that he will send forth labourers into his harvest.”—*Home & Foreign Record.*

STATISTICAL REPORT OF THE U. P. PRESBYTERY OF FLAMBORO, FOR THE YEAR ENDING 31st DECEMBER, 1854.

ORGANIZED CONGREGATIONS.	EXPENDITURE ON												Incidental Expenses.															
	Stations within bounds.	Average attendance.	Members added.	Members removed.	Members on the Roll.	Baptisms.	No. in Religious Classes.	No. attending Prayer Meetings.	Volumes in Libraries.	Number of Churches.	Is Property Deeded?	Congregational Debt.		Total Income.	Stipend.	Church Property.	Theological Fund.	Synod and Pres. Funds.	Synod's Missions.	General Missions.								
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.				
Flamboro'	0	325	18	20	222	28	80	0	400	2	yes.	150	0	0	168	0	11	120	0	0	0	0	0	0	18	11	6-	
Caledonia	0	100	7	0	60	7	50	30	150	1	no.	90	0	0	67	13	11	49	17	8	10	0	0	0	2	16	3	
Indiana	1	100	8	8	55	9	12	0	0	1	yes.	None.	63	8	6	54	8	3	54	8	3	.....	.....	1	10	3	
Oneida	0	80	2	0	34	4	20	0	1	no.	None.	29	8	1½	25	0	0	.....	.....	.....	.....	.....	.....	.....	0	8	1½
West Dumfries...	0	290	18	22	238	20	60	0	450	1	yes.	None.	246	17	8	125	0	0	87	0	0	0	0	0	13	5		
Beverly	0	220	21	10	156	10	60	80	214	1	yes.	None.	166	11	3	100	0	0	57	0	0	0	0	0	0	8	17	
Chippawa	1	1210	12	10	71	7	60	0	600	2	yes.	80	0	0	213	4	0	100	0	0	68	10	0	8	3	6	2	17
Hamilton	0	350	76	48	231	28	94	60	350	1	yes.	240	0	0	429	9	2	175	0	0	81	2	5½	30	10	0	3	12
Ancaster East*...	0	85	4	0	47	3	36	50	1	yes.	31	15	0	35	3	0	20	3	0	15	0	0	0	0	8	15	7	
Ancaster West*...	0	60	1	6	26	1	0	0	150	1	yes.	10	0	0	19	10	6	19	10	6	0	0	0	0	8	15	0	
St. George*	1	200	23	1	54	8	50	40	0	0	0	76	13	7½	54	0	0	12	0	0	0	0	0	0	19	0	6	
Thorold†	0	0	0	0	17	0	0	0	0	0	0	33	5	0	33	5	0	33	5	0	0	0	0	0	0	6	8	
Dunnville*	0	0	0	0	19	0	0	0	0	0	0	10	7	10½	8	15	0	8	15	0	0	0	0	0	0	7	6	
Eastern Seneca*	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	12	6	

* Vacant Congregations † Rev. Mr. Dickson inducted Aug. 1st, 1854. Balance in hand, Hamilton, £99 19s. 3½d.; Do. Thorold, £2 5s. 0½d. The Poor, West Dumfries, £4 12s. 4d.

JOHN PORTEOUS, Pres. Clerk, P. T.

NEWTON CLARKE.

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

SIR,—I beg to transmit to you for insertion in your magazine the following intelligence, viz.:—The congregation of Newton having appointed the Session to apportion the missionary funds, they allocated the same as follows:—

Theological Fund.....	£6	0	0
Presbytery Fund.....	8	0	0
Upper Canada Tract Society.....	3	0	0
French Canadian Mission.....	2	10	0
Nova Scotia South Sea Islands Society.....	2	10	0
	£22 0 0		

Should it be thought that the sum devoted to the Presbytery Fund is large, in proportion to the others, I may remark, that it has been mooted in the Durham Presbytery, that it ought, of itself, to employ a missionary in some destitute district; and we were desirous, with the co-operation of our sister congregation in Newcastle, to make an effort, in the hope that the scheme may work well, through the blessing of Him whose work it is.

I may mention, also, that the Session, feeling it to be the duty of the congregation and of themselves to do more than hitherto for the glorious work of evangelizing the world, have resolved, this winter, to resume the weekly collection,—which, for some years past, had gone into disuse—and to appropriate it entirely to missionary purposes. This was submitted to the congregation at last annual meeting in February, and was unanimously adopted. So, I fondly hope, as we have been in advance last year, we may, as a Christian Church, more and more abound in liberality, for, “the Lord loveth a cheerful giver.” As we “have freely received let us freely give.” Who has not experienced the truth of the saying—“It is more blessed to give than to receive”? The position of the recipients of such beneficence is no ways to be envied, except in this, that the effects of a faithful ministry seem often to be greater among them, than in countries where we have enjoyed the Word of God since we could lisp his name. How apt are we, in such circumstances, to say “Peace, peace,” when God has not said so! This is only daubing with untempered mortar. Though the difference between a nominal and genuine profession be scarcely so manifest and striking to the eye, as that between heathenism and christianity, yet the distinction is as real and radical, and the necessity for a transition is as indispensable in the former case as in the latter. When shall the happy time come, when “the knowledge of the Lord shall cover the earth as the waters cover the sea?” When shall the “headstone be brought forth with shoutings of grace, grace unto it?” Hasten the work, O Lord, for thy glory and thy people’s good! Amen.

I am, &c.

W. M

Clarke, March, 1855.

[The above letter, from an excellent elder, will, we are persuaded, be highly gratifying to every right-hearted reader. Our Church has been, all along, under inexpressible obligations to its Eldership; and at home, since about the time of the Voluntary controversy, when, in connection with that great movement, this class of office-bearers came prominently forward in the Church courts, and began in conjunction with a host of able and zealous private members, to exert themselves for raising funds, the Church has, blessed be God, presented a new and marvellous development, for which generations yet unborn, in distant lands, and throughout eternity will praise and magnify the Lord. The Free Church, quite as strikingly, presents a parallel case. There is, indeed, vast importance, in a remark once made by a very influential elder of that Church on a public occa-

sion:—"It is the pulpit, (the every day preaching of the gospel) that must fertilize the soil that is to yield the crops?" Let us be instant in season and out of season in so fertilizing; but that being done, it is well when the rest of the cultivation can be left to other hands. God speed such husbandry.]

Gleanings.

ANTI-STATE CHURCHISM OF THE CHANCELLOR OF THE EXCHEQUER.

It is well known that Mr. Gladstone, the late Chancellor of the Exchequer, belongs to the party in the Church of England who can scarcely endure the connection between Church and State, on account of the restraints under which Churchmen are necessarily held by the spiritual supremacy of the Sovereign. It is somewhat curious that his recently-appointed successor, Sir George Cornewall Lewis, is also unfavourable to Church and State connection, as the following passage from his work, entitled "The Influence of Authority in Matters of Opinion," will shew. It will be seen, however, that his voluntarism, if we may use so strong a word, is based merely on expediency:—

"The general result at which we arrive is, that although the promotion of religious truth, and the repression of religious error, are universally admitted to be desirable objects, yet the State is not able, by the means at its disposal, to compass them effectually; and that not only will its attempts to attain it be wholly or in great part unsuccessful, but that they will be attended with serious incidental evils. For the fruitless efforts made by the State are not merely so much labour wasted; the attempts to propagate its own religious creed disturb civil society; they aggravate the existing dissensions and animosities of the rival sects, and create new causes of discord which would not otherwise have existed . . . There is nothing in the constitution or essence of a State which is inconsistent with its being a judge of religious truth, but it discharges this duty ill. It is capable of doing the work of the Church, but the work is better done by the Church without its assistance. The State ought to abstain from the assumption of a sectarian character, and from undertaking to decide on disputed questions of religious truth, for the same reason that it ought to abstain from carrying on trade or manufactures. (This is bad, but better than the Confession of Faith Chapter xxiii., Section 3.) It is capable of trading, but it makes a bad trader; it is capable of manufacturing, but it makes a bad manufacturer. So the State is capable of acting the part of the theologian, but it makes a bad theologian. Hence it is a manifest sophism to infer that, because a person does not wish to see the State undertake the promotion of religious truth, he is indifferent or hostile to religion. . . . All experience shows that, where this intimate union of the Church and State exists, instead of the Church spiritualizing the State, the State secularises the Church. When the political and ecclesiastical powers are exercised by the same hands, the former are sure to prevail over the latter. Practically, the religious theory of Government will end in perfect Hobbism; and therefore, no enlightened friend to religion will seek to confound the province of the State with that of the Church, or to confer upon the State spiritual, and upon the Church, political functions."

DECREASE OF THEOLOGICAL STUDENTS.

Rev. Mr. Tarbox, Secretary of the American Education Society, lately made some very interesting statements at the meeting for prayer for colleges in Boston. During the last ten years, he stated that the Colleges in New England had been growing steadily but not rapidly. In 1840 there were 2000 students; now 2500. In the Theological Schools the tendency has been strikingly the other way. In 1840, in the five Orthodox Theological Schools in New England, there were 322 students. This year we have but four schools, and but 190 students. At the period first

named, Andover Seminary had 150 students, and now, although it is the most prosperous of any, it has but 100. And the same decrease is observed throughout the whole country. Auburn School is not regular. Lane is educating much fewer than formerly. The Theological department of Western Reserve College is totally suspended. In the Old School Presbyterian denomination the change is not so marked, but still there is no increase.—*Evangelist*.

[There is no principle in Political Economy better established, than that demand regulates supply. The demand for ministers, we are assured on all hands, is daily increasing. Yet the supply, it seems, is rapidly declining. Will any wise man tell us why the above principle does not extend to the Theological department? The only poor hint we can ourselves contribute towards a solution is, that in all other departments, the demand is estimated by the price offered. When that is small, it is said, in the language of the market, that there is no demand.]

NATIONAL EDUCATION.—SCOTLAND.

There are two Scotch Education Bills at present before Parliament. The first is that of Mr. Stirling, M.P. for Perthshire. It contemplates chiefly the augmentation of the salaries of the Parochial Schoolmasters, and has received the sanction of a number of the Presbyteries of the Established Church. The second is that of the Lord Advocate, which is materially the same as that which he introduced last year, and so nearly carried in the House of Commons. The alterations in it are calculated to render it somewhat more acceptable to voluntaries and other liberals. The Committee of the U. P. Church on Public Questions have sent a deputation to London with reference to these bills.

EXEMPLARY LIBERALITY.

The late Rev. James Ware, of Wyverston, has left legacies of £200 stg. each to twenty-five religious institutions, among which are—the Church, London, Wesleyan, and Moravian Missionary Societies, the London Jews' Society, the Bible Society, the Home and Colonial School Society, the City Mission, the Town Mission, and the Scripture-Readers', Governesses' Benevolent, Tract, Clerical Education, Poor Clergy, and Foreign-Aid Societies.—*Christian Advocate*.

PRAYING A SERMON.

A young licentiate, after throwing off a highly wrought, and, as he thought, eloquent Gospel sermon, in the pulpit, and in presence of a venerable pastor, solicited of his experienced friend the benefit of his criticisms upon the performance.

“I have but just one remark to make,” was his reply, “and that is to request you to pray that sermon.”

“What do you mean, Sir?”

“I mean just literally what I say—pray it, if you can, and you will find the attempt a better criticism than any I can make upon it.”

The request still puzzled the young man beyond measure. The idea of *praying* a sermon was a thing he never heard or conceived of; and the singularity of the suggestion wrought powerfully on his imagination and feelings. He resolved to attempt the task. He laid his manuscript before him, and on his knees before God, undertook to make it into a prayer. But it wouldn't pray; the spirit of prayer was not in it, and that for the very good reason—as he then clearly saw for the first time—that the spirit of prayer and piety did not compose it. For the first time, he saw that his heart was not right with God; and this conviction left him no peace until he had “Christ formed in him the hope of glory.” With a renewed heart, he applied himself anew to the work of composing sermons for the pulpit; preached again in the presence of the pious pastor who had given such timely advice; and again solicited the benefit of his critical remarks.

“I have no remarks to make,” was the complacent reply. “You can pray that sermon.”—*Home and Foreign Record*.

THE PURITANS.

The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests.

Not content with acknowledging, in general terms, an overruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know Him, to serve Him, to enjoy Him, was with them the great end of existence.

They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on His intolerable brightness, and to commune with Him face to face.

Hence originated their contempt for terrestrial distinctions. The difference between the greatest and the meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from Him on whom their own eyes were constantly fixed. They recognised no title to superiority but His favour; and, confident of that favour, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems, crowns of glory which should never fade away.

On the rich and the eloquent, on nobles and priests, they looked down with contempt: for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language—nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged; on whose slightest action the spirits of light and darkness looked with anxious interest; who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth have passed away. Events which short-sighted politicians ascribed to earthly causes, had been ordained on his account. For his sake empires had risen, and flourished and decayed. For his sake the Almighty had proclaimed His will, by the pen of the evangelist and the harp of the prophet. He had been wrested by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him the sun had been darkened, that the rocks had been rent, that the dead had risen, that all nature had shuddered at the sufferings of the expiring Redeemer.—*Macaulay*.

SUPPLY OF MINISTERS.

It is part of the regular duty of all ministers to aid in securing a true apostolical succession. Let them keep their eye on the young men, not only of their own congregation, but of their general acquaintance, especially on those whose early culture has been of such a kind as to furnish the most suitable basis for ministerial training. Where there is humble but earnest piety, together with a manifestation of a zeal to do good, let such an appeal as this be solemnly presented. "Consider, young man, the state of our churches and of the world." On every hand arises the cry, "Come and help us." The harvest is plenteous, but labourers of the right sort—earnest, devoted, adapted labourers—are few. You have had early advantages of education; God has called you by His grace, and you have devoted yourself to the service of Jesus; you have talents of which you must allow me to be a better judge than yourself, and which I consider adapted to make you useful in the ministry. You are not yet so trammelled by secular engagements as that a change in your plans is impossible. I solemnly ask you;—Is it not your duty, depending on the help of God, to respond to this appeal, as to a Divine call? There is a need of labourers; of such as you are likely to become; you possess the necessary natural gifts. No care of a family hinders your devoting yourself to this work. Ought you not to be willing to sacrifice your prospects as a professional man, a merchant, or a trades-

man, and to submit to comparative poverty, if only you can serve Christ and His church in an office which, for dignity and enjoyment for those who are sincere and earnest in it, is incomparably superior to any other you could possibly fill in the world?"

If ministers of the Gospel were to act thus, the lamented deficiency would at once be supplied, and a higher order of men secured. But in so doing, it appears to me that three things are absolutely essential before a young man be taken from secular pursuits and sent to college. First, unmistakable godliness. He should be "not a novice." Not one very recently converted, but who has shown the sincerity of his profession of religion, by a consistent life, by diligence in his ordinary duties, and by an increasingly humble and prayerful spirit. Secondly, there should be zealous endeavors to do good to the souls of men. It should be evident that the glory of Christ in the salvation of sinners is an object dear to his heart, and one to which it is his delight to devote his energies, as he has opportunity. This, I think, should precede any suggestion to him of offering himself as a candidate to the ministry. Then, thirdly, it should be ascertained if he possesses a natural adaptation for public speaking. There are some men, most pious and most zealous, who never could, without a miracle, become successful preachers. It is unkind to a young man to induce him to give up other engagements to undertake an office for which, after a long course of study, it may be found he was never physically adapted. It is an injury to our colleges and to our churches to recognise as students and candidates for the ministry any of whom there is not good reason to believe that their natural endowments are calculated for the work in which they are to engage.—*Brit. Banner*.

THE PRICE OF SUCCESS.

Effort is the price of success in every department of human action. From the attainment of rudimental knowledge to the salvation of the soul, every step in our progress is made by undaunted toil. The boy who drones over his book, a slave to listless laziness, thereby secures a place for himself at the foot of society. The Christian who like, Bunyan's Timorous and Mistrust, flees at the voice of lions, is undone. The man who shrinks from difficulty in business or profession, who refuses to climb because the rock is sharp, and the way steep, must make up his mind to slide back and to lie in the shadows below, while others use him as a stepping-block for their own rising. For this, such is the constitution of society, there is no help. The poet wrote truly who said:—

"Thou must either soar or stoop,
Fall or triumph, stand or droop;
Thou must either serve or govern;
Must be slave, or must be sovereign;
Must, in fine, be block or wedge,
Must be anvil or be sledge."

To shake off an indolent spirit, or stir one's self to exertion, to reach constantly upward, to struggle for a firm foothold on the most slippery places, to wrestle manfully even when principalities and powers are our foes, to refuse submission to any evils however frowning, are conditions we must either fulfil or sink to littleness, to uselessness—perchance to ruin. Therefore, with a brave heart and an unconquerable spirit, every man should address himself to the work of the day, striving with pure views, and religious trust for an increase of his talents, and for a victory, which will enable him to stand unabashed in the last day. He who thus strives need fear no failure.—*Zion's Herald*.

WHY THE ANCIENT ROMANS WENT TO BED EARLY.

"They went to bed early in those ages simply because their worthy mother earth could not afford them candles. She, good old lady, (or good young lady, for geologists know not whether she is in that stage of her progress which corresponds to gray hairs, or to infancy, or to "a certain age,") she, good lady, would certainly have shuddered to hear any of her nations inquiring for candles, "Candles,

indeed?" she would have said, "who ever heard of such a thing? and with so much excellent daylight running to waste as I have provided gratis?" The Romans, therefore, who saw no joke in sitting round a table in the dark, went off to bed as the darkness began. Everybody did so. Old Numa Pompilius himself was obliged to trundle off in the dusk. Tarquinius may have been a very superb fellow; but I doubt whether he ever saw a farthing rush-light. And though it may be thought that plots and conspiracies would flourish in such a city of darkness, it is to be considered that the conspirators themselves had no more candles than honest men; both parties were in the dark."—*De Quincey*.

THE RIGHTS OF WOMAN.

The rights of woman! What are they?
 The right to labour, love and pray,
 The right to weep with those that weep,
 The right to wake when others sleep.

The right to dry the falling tear,
 The right to quell the rising fear,
 The right to smooth the brow of care,
 And whisper comfort in despair.

The right to watch the parting breath,
 To sooth and cheer the bed of death.
 The right, when earthly hopes all fail,
 To point to that within the veil.

The right the wand'rer to reclaim,
 And win the lost from paths of shame;
 The right to comfort and to bless
 The widow and the fatherless.

The right the little ones to guide
 In simple faith to Him who died,
 With earnest love and gentle praise
 To bless and cheer their youthful days.

The right the intellect to train,
 And guide the soul to noble aim,
 Teach it to rise above earth's toys,
 And wing its flight for heavenly joys.

The right to live for those we love,
 The right to die that love to prove,
 The right to brighten earthly homes
 With pleasant smiles and gentle tones.

Are these thy rights? Then use them well,
 Thy silent influence none can tell;
 If these are ours, why ask for more?—
 We have enough to answer for.

Are these thy rights? Then murmur not
 That woman's mission is thy lot;
 Improve the talents God has given—
 Life's duty done, our rest is Heaven.

THE POET COWPER.

With the single exception of Shakspeare, there is no poet more frequently quoted by his countrymen. He is, perhaps, more quoted than read. Many brief passages in his writings have become as familiar "as household words," and are passed about from one mouth to another by men who cannot trace

the lines or couplets to their true paternity. It is the simple intelligible truth of these passages that fixes them so firmly on the popular memory, and renders them so easy of reproduction. If they were more poetical, or more profound, they would be less current amongst us. The sustained popularity of Cowper's writings is a fact very creditable to Englishmen. Within the last few months three new and handsome editions of his poems have been contemporaneously appearing. He is emphatically an English poet; he represents, indeed, the best side of the English character; but he is entirely and exclusively English. No other country could have produced such a poet; and in no other country would he have been equally popular. We take him to our hearts fearlessly, trustfully. There is scarcely a library in the kingdom containing a hundred volumes in which Cowper has no place. His poems are the earliest which English children learn by rote. They are food alike for tender nurslings and for strong men. We may not be very enthusiastic over them. They do not excite us to any prodigious height of admiration—perhaps they do not often stir any profound depth of emotion within us; but we always approve, we always trust, we always sympathise with, we always love, we are always grateful to the poet. It is the proud distinction of William Cowper that he never led any man astray—that no one ever studied his writings without being wiser and better for the study—that no English parent in his sound senses ever hesitated, or ever will hesitate, to place Cowper's poems in the hands of his child. We are thankful that there is a sufficiency of good healthy English taste and feeling amongst us to keep alive the popularity of such writers as William Cowper. We are not unmindful of the claims of poets of another class. They write under different influences, and they have their reward. Even the writers of what is now called the "spasmodic school" are entitled to some consideration, and may be too severely handled. But let what schools, may rise and fall—come jauntily into fashion for a little while, to be hooted down as quickly—the good English thought and English diction of William Cowper will still keep their place amongst us; and still as we speak reverently and affectionately of him who did so much to swell the happiness of others but could never secure his own, it will be our boast that the most English of our poets was emphatically the most Christian.—*North British Review*.

TRUE NOBILITY.

"I do not know," Wilberforce often said, "a finer instance of the moral sublime than that a poor cobbler, working in his stall, should conceive the idea of converting the Hindoos to Christianity; yet such was Dr. Carey. Why, Milton's planning 'Paradise Lost' in his old age and blindness, was nothing to it. And then when he had gone to India, and was appointed by Lord Wellesley to a lucrative and honourable station in the College of Fort William, with equal nobleness of mind he made over all his salary, between £1000 and £1500 per annum, to the general object of the mission. By the way, nothing ever gave me a more lively sense of the low and mercenary standard of your men of honour, than the manifest effect produced upon the *House of Commons* by my stating this last circumstance. It seemed to me the only thing that moved them."—*Life of Wilberforce*.

OBITUARY NOTICE.

REV. WILLIAM INNES, D.D.

This truly venerable man, died at Edinburgh, on the 3rd of March, in the 85th year of his age, and 62nd of his ministry. About four weeks before, when visiting a sick-bed, he met with an accident, and never recovered. Dr. Innes, whose father was a minister of the Church of Scotland, was ordained as a minister of that Church at Stirling, where he continued until 1799, when he resigned, and became a Congregationalist, proposing to go with the celebrated Robert Haldane, to Bengal. The East India Company having prevented this, he settled in Dundee, as a Pastor and Theological Tutor. About ten years afterwards, he removed to Edinburgh. By and by, he embraced Baptist principles, and continued to the close of life, Pastor of a free communion church of that denomination. He was remarkably catholic and liberal in his views and feelings, a lover of good men, forward to every good work, and universally esteemed and respected. He was as superior to the Haldanes in temper and spirit, as he was inferior in energy and talent.