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THE CANADIAN

United Presbyterian Magazine.

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Miscellaneous Articles.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

In last number we entered on the different counts in the libel of Dr. Marshall against Dr. Brown, and presented two of these.

The third count is on the extent of the atonement, where Dr. Brown is said to have held that—"If without a satisfaction God cannot pardon the sins of any man; and if, further, as this Synod expressly declared, about a year ago, the death of Christ has opened the door of mercy to all men; in other words, made it possible for God consistently with his honour and justice to pardon all men, it follows as an obvious and necessary consequence, that the death of Christ is a satisfaction or atonement for all, that is, a universal atonement, ransom, or expiation."

To this it is replied by Dr. Brown, that "The proposition, 'Christ died for men,' has been employed in three different senses. In the sense that he died with the intention and to the effect of securing salvation, I hold that he died only for the elect. In the sense that he died to procure easier terms of salvation, and grace to enable men to comply with these terms, I hold that he died for no man. In the sense that he died to remove legal obstructions in the way of human salvation, and opened a door of mercy, I hold that he died for all men; and whether, in thus dying for all, he expiated the sins of all, or made atonement for all, depends on the sense you affix to these expressions. In one sense he did; in another sense he did not. I dislike all extreme statements—all startling expressions on this subject, and would equally shrink from saying that the death of Christ was intended to express no benignant regard, to produce no merciful results, except to the elect; and that it was intended to express no regard, to produce no results to the elect, but what it was intended to express and pro-

duce to all mankind. Neither of these modes of speaking seems to me to be words which become sound doctrine, 'speech which cannot be condemned.'

Again, "The phrase, 'universal atonement,' as the defender lately remarked in the hearing of his libellers, he never employed as descriptive of his own sentiment, and he is not aware that he ever employed it at all from the pulpit, from the chair, or from the press. He is not even aware that he ever heard a student use it in an academical exercise, and if he had he would have cautioned him against its employment. He has taught christianity for more than forty years without finding it necessary to employ this term; and were he to teach it for forty years more with his present convictions, he would never employ it. It is not a scripture term, it is not a symbolical term, it is not necessary to the expression of any christian truth, it is liable to be misunderstood, it has often been used in a false sense, and unless carefully explained, the false sense is the sense in which our people are most likely to understand it. He knows that his late colleague was not quite so sensitive, as he has always been, as to the hazard connected with the use of this term; but he knows, too, that he did not employ it either in his pastoral or in his academical instructions."

The Synod, on this count, sustained the motion of Dr. King, which was as follows:—"The Synod finds that Dr. Brown expressly rejects the Arminian doctrine of universal redemption, and holds the doctrine of the Reformers, of our standards, and of the decisions of the Synod on this subject, namely, that the death of Christ, viewed in connection with covenant engagements, secures the salvation of the elect only; but that a foundation has been laid in his death for a full, sincere, and consistent offer of the gospel to all mankind."

The fourth count respects the sufficiency of the atonement. Here the framers of the libel accuse Dr. Brown of saying, or holding, that "Intrinsically considered, and apart from the divine appointment, the death of Christ, notwithstanding the infinitude of its merit, is not sufficient for the salvation of a single soul; it is not an atonement at all." "The Saviour's sacrifice can be sufficient for those only who for whom it was offered or intended, and, of course, if sufficient for all men, it must have been intended for all men." This is supposed by the framers of the libel to imply "That the sufficiency of the death of Christ depends not on its intrinsic worth as the death of a divine person, but on a certain appointment; and that its efficacy depends not on its being a proper satisfaction to justice, the punishment due to the guilty borne by the surety in their name; not on its being a vicarious sacrifice offered and accepted for them; not on its being the price more valuable 'than corruptible things, such as silver and gold,' by which they have been purchased; but is derived from a certain super-added appointment, or destination, connected with such results in the case of others, while it has made atonement or satisfaction equally for all." In reply to this, says Dr. Brown,—“With regard to the fourth allegation, the defender submits that his departed friend and himself ascribe to divine appointment no place in its reference to the death of Christ as a sufficient atonement, but what sound divines generally have ever done. They have always taught that the death of Christ could not have been a sufficient atonement for any, had it not been the death of a

divine person—had it not been a proper satisfaction to justice—had it not been the endurance of the punishment of the guilty in their room—had it not been a vicarious sacrifice—had it not been a price more valuable than corruptible things. They have always taught this, but they have also taught that divine appointment was necessary to constitute this death of Christ, in itself intrinsically valuable enough to be the atonement for all sinful beings, sufficient as a propitiation for all who believe. The defender readily admits that he does not accord with the doctrine of the libellers, which is, if he does not misapprehend their meaning, that, apart from divine appointment, the death of Christ is not only sufficient to be an atonement—but is a sufficient atonement. On the contrary, he holds, that apart from divine appointment, the death of Christ could not have been an atonement at all.”

The Synod, on this count, carried the motion of Mr. Thom, elder, from Greenock, namely, that “The Synod find that Dr. Brown has not taught anything inconsistent with the Scriptures and the standards of our Church, and that this part of the libel is altogether unfounded.”

The fifth and last count is on the substitutionary character of Christ's sacrifice, in respect to which the pamphlet represents Dr. Brown as holding, that, “In some sense, Christ was the substitute of all, though not of all precisely, in the same sense.” Again, “As to the question, whether Jesus Christ was the substitute of all men, in any sense, and if so, in what sense. I apprehend that if our Lord suffered evils, which were the manifestations of the divine displeasure against mankind generally, which he did when he ‘died the just for the unjust,’ that thus far he was their substitute; but since our Lord did not suffer these evils with the intention, or to the effect, that mankind should be universally saved, He was not their substitute to the same extent, in which He was the substitute of those whom, when He gave Himself, the just one in the room of the unjust, He, by that offering of Himself intended to bring, and whom he actually does thus bring to God.” These expressions were thought by the framers of the libel, “To subvert and render void the great cardinal doctrine of our Lord's substitution; *first*, by teaching that there are different kinds or degrees of substitution; *secondly*, by teaching that our Lord might stand in the room of the sinner, bearing the punishment due to him, and yet the sinner not be ultimately set free; and *lastly*, by teaching the doctrine already libelled, that the salvation of the sinner is secured, not by a substitutionary sacrifice offered and accepted in his room, but only by some kind of purpose, or intention, or appointment, connected with that sacrifice.”

The following is the reply to this:—“The defender, in adverting to the fifth and last allegation, has to remark, that the explanatory statement lately made by him in the hearing of his libellers, as it was sufficient, so it ought to have convinced the libellers that there was no ground for this charge. He will trespass on the patience of the Court only this once more, by laying before them what they have already heard and considered. ‘As to a double atonement, and a double substitution, I confess myself somewhat at a loss to comprehend what is meant by those terms. The only atonement I know of, that on which I rest my own hope for salvation, and on which I call my fellow-sinners to rest theirs, persuaded that it will well sustain them, is ‘the offering of the body of Christ once for all,’—the

sacrifice He presented, when 'through the Eternal Spirit He offered himself to God;' but with the Synod I believe that this one atonement has various aspects,—an aspect to mankind-sinners, as such, and an aspect to the chosen of God."

The Synod's motion on this count, introduced by Dr. Paterson of Kirkwall, and their deliverance, was—"That the Synod find the fifth count in the libel, charging Dr. Brown with effectually subverting and rendering void the great cardinal doctrine of our Lord's substitution in the room of His people,—a doctrine firmly held by this Church,—is entirely unfounded."

Thus all the five counts in the libel were declared to be unfounded. The investigation occupied several days, and was conducted, on the whole, with impartiality and candour. The Court was now prepared for a general deliverance on the whole cause. But before we proceed to present this, as it will form the best conclusion to the subject, we shall take the liberty of making a few remarks of our own. In this cause, it will appear that we have not introduced the reasoning of the Court. A volume is almost filled with this; and having quoted so largely from the speeches in the case of Mr. Morison, we deem it unnecessary, there being considerable similarity in their tenor, to introduce any of them here,—especially as the libel, and the answers, and the deliverances, very plainly present the different points. The speeches on this occasion were, however excellent and eloquent, indicative of a thorough knowledge of the christian system; and although shades of difference of sentiment appeared, yet all the speakers manifested an anxiety and zeal in the defence of evangelical truth, and, on the whole, much harmony of doctrinal opinion prevailed. It is but justice to mention that the sentiments of Dr. Brown were, in some instances, called in question, and even objected to by members of the Court, as inconsistent with the Scriptures and the Standards. His explanations, however, satisfied by far the greater number; and, so far as we have noted them, they are indeed satisfactory. But we venture to remark that Dr. Brown, who could give such satisfactory explanations of his own statements, which to many were before ambiguous and obscure, and by some were considered as expressive of questionable sentiments, different from what he intended, might as well have expressed his real opinions at first as clearly as he does in the explanations, and thus have prevented all ground of suspicion, and all necessity for investigation. With regard to Drs. Marshall and Hay, who have lately gone to their reward, we cannot speak of them but in terms of respect and veneration. They were both sound divines, strictly orthodox, perhaps in some particulars, the former at least, was what some might consider hyper-Calvinistic, and we confess we like to see a leaning to this safe side. The church is certainly indebted to them for the stand they made, for, in our apprehension, it was both seasonable and necessary,—not perhaps for Dr. Brown himself, whose modes of expression on some topics gave occasion for the libel, from which he so successfully defended himself, and was so honorably acquitted by the Synod,—but for less talented and experienced brethren, and, in particular, the rising ministry, the students of divinity, who, by giving way, as they are sometimes ready to do, to unprofitable speculations on divine truth, might go far astray from "the good old way" laid down by the venerable fathers of our church. Dr.

Marshall, we allow, was rather too keen and dogmatical in pushing his libel without personal intercourse or correspondence with Dr. Brown, and he surely erred in giving premature publicity to his own sentiments as opposed to those of the Professor. Dr. Marshall was unsuccessful here. It was not the work for which God had best qualified him. He is one, however, whose memory will be cherished with respect and gratitude by our Church, as having been the great and successful leader in the Voluntary Question. This controversy was his fort. Here he had the ease of mastery, and the triumphs of a champion, whom none could challenge with success. This was the work God assigned to him, in which He stood by him, and enabled him to commence a new and prosperous era for the Church; and on this work, with its results, whether past or future, his fame will permanently and deservedly rest. As, in his case, it sometimes happens, that when the special work which God intends by the instruments he employs is actually accomplished, these instruments are laid aside.

Of Dr. Brown none can speak too highly. He has always been a pillar and an ornament to our Church, and we trust he will be long spared to be the honored instrument of varied and extensive good. The writer, however, is not to be understood as homologating all his sentiments. He has endeavored only to give a brief and impartial view of the case as it was conducted by the Synod.

We now leave this part of our subject by presenting the conclusion of the whole matter, which was peaceful and pleasant, and which, we trust, has put a final period to doctrinal agitation in our Church.

James Peddie, Esq., Writer to the Signet, rose and said,—“I think there cannot be a doubt, that now when we have gone through all the counts, and given deliverances on each, we must pronounce a general deliverance, finally disposing of the case.” Mr. Peddie, in concluding, read a motion as follows:—

“The Synod, on a review of its deliberations and decisions during this and the last six Sederunts, finds, that all the charges made against Dr. Brown have been disposed of, being severally declared to be unfounded: and that there exists no ground even for suspicion that he holds, or has ever held, any opinion, on the points under review, inconsistent with the Word of God, or the subordinate Standards of this Church. The Synod therefore dismisses the libel; and while it sincerely sympathizes with Dr. Brown in the unpleasant and painful circumstances in which he has been placed, it renews the expression of confidence in him given at last meeting, and entertains the hope that the issue of this cause has been such as will, by the blessing of God, restore peace and confidence throughout the Church, and terminate the unhappy controversy that has so long agitated it.”

Mr. Peddie's motion was unanimously adopted.

Dr. Kidston, the venerable father of the Synod, then rose and said,—“Were I to express what I have thought and felt on this subject, I should occupy by far too much time. I shall only state, in a few words, that although, under considerable frailty and affliction, I have attended this Court pretty regularly, and given all the attention in my power to the discussions which have been going on, I must say that I never suspected Dr. Brown to hold doctrines inconsistent with the Bible and the symbolical

books of our Church; but I know that reports to this effect were widely circulated and believed by many; and I know no method so effectual to put an end to these surmises, as that to which the the Synod have been led; and so far I thank those who brought forward the libel that has given an opportunity to the Church in her collective capacity, to express decidedly her opinion on this subject. I would simply add, that I accord completely with what is now proposed as the general result of the business, and I rejoice to find that we are unanimous in giving forth this decision, which, undoubtedly, will have a happy influence, not only on Dr. Brown, but on our own and other Churches, as well as on the public, not a few of whom, I fear, have been looking on our proceedings not with the most favourable eye. We have reason, I think, to bless God for having led us to so desirable a conclusion."

The Moderator then intimated to Dr. Brown the decision of Synod, in nearly the following terms:—"Dr. Brown, I have the highest satisfaction in intimating to you that the Synod, after a patient and temperate investigation of the several counts of the libel which they have now had under their consideration, have come to a decision on each of them, finding them unfounded; and also to a general conclusion on the whole libel, acquitting you from the whole charges preferred against you in it, and dismissing it accordingly. The trial through which you have passed has been one peculiarly painful. It has been a matter deeply painful to your brethren of this Synod; how much more must it have been to yourself! You have the warmest sympathy of this Synod. In proportion to the painfulness of this trial must be the gratification flowing from its happy result. And if such a feeling of satisfaction, and joy, and gratitude, has pervaded this Court, what must be the feeling of gratification and thanksgiving in your own bosom! May you be long spared to be an honour to that religious body of which you are so distinguished a member, and an instrument of eminent usefulness in the general cause of religion."

Dr. Brown then replied—"Moderator, I retire from your bar, at which for these four days I have appeared as a panel, with mingled emotions; with deep regret that I should have been the occasion—in the inmost consciousness of my mind, I feel, the unintentional, the most unwilling, the innocent occasion—of so much trouble to this Court; with entire satisfaction with the sentence to which, after so much patient investigation, they have come, with humble gratitude to God for relieving me from imputations so injurious to my usefulness, and so painful to my feelings, and with sincere thankfulness to this court as the instruments of His goodness. For the expression of their sympathy, and for this renewed assurance of their confidence, I return my heartfelt thanks. I trust, sir, that that confidence will not be found misplaced. I hope that, during the few remaining years that may be assigned me (few they must be at most), I shall be enabled, with increased diligence and circumspection, to discharge the duties of the highly responsible station in which you have placed me, and that I shall be permitted to pursue and end my course in peace."

This address by Dr. Brown was delivered in a most solemn and impressive manner; and many of the members of Court were melted into tears.

The Moderator then called on Dr. Marshall, said—"The Synod, after a calm and patient examination of the various charges preferred by you in

this libel, have come to a decision acquitting Dr. Brown on them all. I trust that, after the patient and temperate investigation to which you have listened, in which the most perfect freedom of discussion on all sides has been allowed, the decision of your own mind has been in accordance with the unanimous decision of this court; or, if any hesitation remains, that candid and prayerful reflection will at length lead you to join with them in giving thanks for the issue to which this affair has been brought. And let me express my hope that this painful matter will afford to yourself, and to all of us, a lesson of forbearance and candour as to the conduct and the words of one another; and that before we proceed to impeach the one or the other, we will, in all cases, make sure that we do it after the most patient and candid enquiry, and on the clearest evidence."

Dr. Marshall, who seemed labouring under considerable emotion, then came forward, and said—"I have done what I felt to be my duty in the circumstances in which I am placed, a most painful duty, an overwhelming duty, a duty which I performed with a most afflicted heart, with deep anguish and tribulation of spirit. I felt that I was called upon to undertake this duty in Providence. It was laid upon me by you, whom I regarded as His instruments. I felt it was laid upon me by the great Lord, and I have humbly endeavoured to perform it in obedience to Him. I hope good will result from it. I have formed this anticipation from what has come under my notice just now. I offer no opinion on the finding of this Court. Perhaps it will be prudent in me to say nothing, yet I strongly felt that I was entitled to say that the case was not proceeded in regularly, nor brought to a regular issue. Your own form of procedure required, and, in my opinion, justice required, that you should first have proceeded to consider the relevancy of the libel—the relevancy count by count—ere you came to consider the probation. I would have been entirely satisfied if you had proved the whole, or even a part, relevant; and with respect to the probation, there is no man here, there is no man in this kingdom, would have rejoiced more to have seen Dr. Brown completely exculpated than I would. I have been taken at present somewhat by surprise, and am not prepared to speak, but I wish not to be understood that I have intimated my dissatisfaction with the finding of this Court."

Dr. Andrew Thomson now rose, and said—"Moderator, At the commencement of these protracted and momentous discussions, which have now terminated so happily, we implored the presence and guidance of Him whose name is 'Counsellor.' I believe that prayer has been heard, and that, amidst the evidences we have too often given, that we are men of like passions with others, there has not been wanting evidence also that the blessing of our Master has not wholly been withdrawn. It has been a painful process, but how peaceful, how blessed the result! To the presiding care of Him that heareth prayer we owe it. Is there one in this house who could have wished the result to be otherwise? I therefore propose that the Moderator call a member of Court to engage in prayer, and to give utterance to our deep feelings of gratitude in a voice of thanksgiving."

The Moderator then called upon Dr. Kidston, as the father of the Synod, to offer up thanks to Almighty God for the gratifying result of the Synod's deliberations, which the Rev. Doctor accordingly did, in a most appropriate and solemn prayer. The members of Synod then united together in sing-

ing the hundred and thirty-third Psalm, shortly after which the Synod adjourned.

"The closing scene was one of no common interest. Every individual who was privileged to witness it, or take part in it, (if he loved that peace which is founded on purity and truth,) must have been subdued and overawed by the conviction, that He, who is the 'God of order and not of confusion, as in all the Churches of the Saints,' was present. It was manifest that, in answer to the prayers which, from every quarter of the Secession Church, had been ascending unto the throne of Grace, that the Spirit of judgment might be granted to the members of Synod, 'when sitting in judgment,' in a cause of such moment, 'great grace was upon them all.' Those who, but a short while before, betrayed the alienating influence of the strife in which they had been engaged, were now together breathing the spirit, and uttering, from a full heart, the sentiments of harmony and peace. It was the power of Him who said to the winds and the waves—'Be still. and there was a great calm.' The agency of the Spirit, in something of his Pentecostal power, was felt and owned. 'The Lord hath done great things for us, whereof we are glad.' To the on-lookers, who had been marking our contentions, which seemed fraught with mischief to the interests of the denomination, we may now, in humble gratitude say, 'Look upon Sion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.' Be it henceforth our aim to be wholly consecrated, in mutual confidence and love, to the labours of holy christian enterprise.

'Whereto we have already attained let us,' in testimony of our gratitude to the Father of Lights for His goodness, 'walk by the same rule, let us mind the same things; and if in anything we be otherwise minded, God will reveal even this unto us.' '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.' And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

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

Mr. Jenkins came with his family to Canada in the year 1817—Forty-one years ago. His object was to seek out, and preach to, the scattered flock of the Lord; and from that year to October, 1843, he did what he could to "seek out that which was lost, and bring again that which was driven away, to bind up that which was broken, and strengthen that which was sick." If we consider the condition of Canada in these early years of her history, we may have some idea of the toils and privations of the first ministers. There were then no plank or macadamized roads, (we need not speak of Steamships and Railroads such as Canada now possesses, and regards as essential to human progress,) there were few roads of any kind,

except those which were truly and emphatically bush roads, and these of the worst kind. The Townships which border on Lake Ontario were, in those early days, somewhat like those townships which now skirt the Georgian Bay, and which lie along the upper parts of the County of Grey, with far fewer of the means of improvement, or of the necessaries of life than are possessed by the present inhabitants of these townships. The labours of a missionary in those front townships may be compared to those of our brethren who now occupy the outfields of the church,—a sphere of great labour, of great responsibility, and, if men thought aright, a position of great honour. The inhabitants of Canada then, in general, had far fewer of the necessaries of life than the most remote dwellers in the back-townships have now. Any one can, with a little experience of Canada, imagine the support a minister would receive in such circumstances. Mr. Jenkins, like many of his successors in the same fields, did not preach the gospel for worldly emolument. Having a little money, he purchased a place to be a home for himself and family, in the township of Markham. Having settled there he gave himself up to the work of the ministry. His special fields of labour were within the townships of Markham, Scarborough, and Vaughan, but he extended his labours occasionally to other places. His extended fields of labour embraced many settlements from the head of Lake Ontario to the Bay of Quinté, and from Toronto to Lake Simcoe. He visited occasionally such places as Port Hope, Cobourg, Belleville, Peterboro, and Cavan, and formed churches in these places. In these journeys he usually preached in going and returning in the several intervening townships. He was a thorough Voluntary in principles and practice. He sought not remuneration for his labours, but the salvation of souls. He could, like the apostle, honestly say, "I seek not yours but you." Some of the oldest members in the congregations of Port Hope and Cavan remember with gratitude the periodical visits of Mr. Jenkins.

There are only a few outlines of his sermons, and a rough draft of a paper or two, remaining of his mental labors during this long period, but none can tell the effects of these labours among the scattered population of Canada. "That day will declare these when the Lord comes to be admired in his saints and glorified in all those who believe." The greater part of Canadian Country Ministers can form a very clear notion of the labours and privations of a missionary under similar circumstances. He has the usual sabbath services to perform—to preach in two or three places every sabbath, to ride, mostly on horseback, fifteen or twenty miles every sabbath.—He has his stated pastoral visitation to make to every family, which is connected directly or indirectly with his congregations—and that once every year at least. He has thus to preach from house to house, "to comfort those who mourn, to give them beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness," to warn the careless of the dangers which surround them, to strengthen and support the weak, to counsel and admonish the erring, and, if possible, to restore the backslider. Besides thus preaching from house to house, the Canadian minister is especially expected to visit the sick, both within and without his own congregation. This is regarded as one of his special duties, and he is expected to do so, whether asked or not. Nay, he is expected to possess a particular knowledge of the persons who are sick within the bounds of his congrega-

tion. This knowledge he is supposed to possess from instinct or intuition, for he very seldom receives information from the family, some of whose members may be sick. His information respecting the sick is generally obtained indirectly or accidentally, yet still he has to act on this information as readily as if it came directly and in the most kindly manner. Should strife and contentions arise between any of the members of the Church, he has to stand forth as the mediator between the contending parties, sometimes receiving as the reward of his services the ill-will of both parties. Such are some of the duties which the Canadian Minister is expected to perform, year after year. To perform such duties requires not only considerable mental abilities, but also an amount of perseverance and meekness of wisdom which no worldly calling requires. If these abilities, perseverance, wisdom and patience were brought into any worldly employment they would be crowned with ample success, insuring to their possessor wealth and honour in old age—blessings which the aged minister neither asks nor expects, and seldom obtains. Mr. Jenkins performed such services in Canada during a period of twenty-six years. For some years he laboured almost, if not altogether, alone, and he was then “in journeyings often, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, in fastings often.” When some other Ministers arrived from Scotland and Ireland, they constituted the synod known as the United Synod of Upper Canada, and they laboured together in harmony for a few years, till the support of the State was offered them, and a union proposed between them and those Ministers who came out in connection with the Established Church of Scotland. The whole of those Ministers who formed the United Synod of Upper Canada, with the exception of Mr. Jenkins, took the pay of the State, and went into union with the Church of Scotland. He has left a draft of his protest and reasons for refusing to join the Synod in their receiving State support. He says, addressing the Moderator of Synod—

“The following reasons are submitted for declining the authority of the Synod:—

Because 1st. “The Synod has practically laid aside some of those principles which I believe to be Scriptural, and which they formerly vowed to God to adhere to.”

2nd. “I am of opinion that they acted inconsistently with their former professions, when they united, as one body, with the Ministers of the Church of Scotland, in this province, in their petition to Parliament for a share of the Clergy Reserves, the national property.”

3rd. “They propose to unite with a Church after having often and publicly declared that they believed it to be their duty to keep separate from her, and to testify against her corruptions and errors, and especially in consequence of the evils arising from her connection with the State.”

4th. Because in so joining with the civil power, you enter into confederacy with the Clergy and Churches through the world that are the chief supporters of tyranny and oppression.”

Having thus left the Synod, with which he had been connected for several years, because he thought that they had abandoned their principles, he joined the United Secession Presbytery, in 1837. The following remarks are taken from the Presbyterian Magazine for 1843, which was

edited by the late Professor Proudfoot. Speaking of Mr. Jenkins's death, the writer says—"I will now advert to his character *as a man*. He was a man when he lived, and there is no propriety in saying now, when he is gone, that he was an angel. He had his failings, and what man has not? but these all 'leaned to virtue's side,' and those who knew him best saw fewest of them. His failings arose from one great trait in his character—his honesty. He spoke at all times what he thought—what other men would think but keep it to themselves. It may be said he did not fear the face of man. Never was man more independent. This honesty and fearlessness led him to speak with apparent, and often with real, severity; but, notwithstanding this, a better hearted man—a man in whom there was more sterling worth, and in whom the tide of human kindness ran in fuller flow, never breathed. His character may be summed up in a few words. He was a man of immovable integrity; you could not terrify him by words, for he would laugh at them. You could not buy him with gold, for he would despise it.

"*As a minister*, he was a thorough Calvinist in his religious opinions, and these he always stated distinctly, and with urgent, and, not unfrequently, with eloquent appeals, brought them home to the conscience. He was full of ministerial work, and many a time when he ought to have been in his bed, did he travel to fulfil his Sabbath duties. His talents were of a high order. He was an excellent scholar. There was united in him powerful talent, keen sarcasm, and the simplicity of a child. Of his piety it is unnecessary to speak; notwithstanding all his peculiarities and buoyancy of spirit, no one could doubt that he was a good man." He suffered much during his last illness, but endured with patience and fortitude till he was relieved. The last words which he uttered were "Blessed are the dead who die in the Lord."

The Toronto Presbytery, at their meeting on the 26th Sept., 1843, adopted the following: "On motion by M^r. Lawrence, the Presbytery unanimously agreed to take this opportunity of expressing their high respect for the memory of the late Mr. Jenkins, their venerable co-presbyter, their sympathy with his family and congregation under their bereavement, and their prayer that this dispensation of Divine Providence may be blessed to all concerned."

LECTURE READ AT THE CLOSE OF THE U. P. DIVINITY HALL, 8TH APRIL, BY REV. JOHN TAYLOR, M. D.

As the Session of the Hall was opened with the expression of devout gratitude to the Giver of all good for preserving us during the vacation, and bringing us together in peace and comfort for the resumption of our labours, so it is most meet that now at the conclusion, we should bless the holy name of God, that during these months we have spent together, we have experienced so very much of his providential kindness—that we have enjoyed with almost no exception, excellent health—that we have met with no outward hindrance to our studies, and that in every respect, we have had so high advantages. Surely it must be acknowledged that if we have not made great progress, the fault must be wholly our own.

It is simply an act of justice to the students that I bear testimony to

their excellent and exemplary conduct, so far as I have observed it, and to the regularity with which they have attended the meetings of the Hall. They have also, I think, been reasonably diligent in the prosecution of their studies; and I conscientiously believe they have, generally, made as much progress as could be fairly expected in the circumstances. They will ere long, it is hoped, appear as Probationers before the Church; and we pray God that, under his blessing, they may be found workmen who need not to be ashamed.

Boasting is excluded, and any indulgence in it at present would be exceedingly indecorous. But the public good of the church seems to require that a fair estimate should be formed of the provision made by the Synod for the training of the ministry. In offering you a few words on this point, I will abstain from making the slightest reference to the Academical Institutions of any other denomination than our own. And certainly it would be extravagant and foolish to make any direct comparison between the Divinity Hall at home and ours here. In many respects they have a vast advantage over us. We cannot easily over-estimate the benefit they have, from the fact that their students have all passed through a pretty extensive course of University study before they enter on Theology at all, which, with us, is rather the exception to the rule. And then it is well known that their professorial chairs are filled by five of the most distinguished men in the church—men, each of whom would do honor to any University in the world. Let us, however, entreat you to guard against so gross a fallacy as to suppose that the efficiency of a training institution depends merely on the number of its teachers, and is exactly proportioned to that. The real proficiency of students, let it never be forgotten, results mainly from their own private, personal application. Every man who deserves to be called educated, whatever aids he may have got from others, is, in the proper sense of the word, self-educated. The office of a teacher, especially a teacher of those who are beyond the period of childhood, is principally to point out subjects of study—to propose questions for solution—to offer suggestions—to give directions respecting the sources of information, and to endeavour to stimulate the mind to activity and zeal. Unquestionably the thinking must be the work of the student himself. It would be of little avail that the most learned Professor should transfuse all his own ideas into the minds of his pupils. These ideas would never be really theirs without a process of investigation, followed by mental assimilation and appropriation. Keeping this in mind, it must be obvious, that the proper question is not, How much has one been taught? but, How much has he learned? and however many teachers he may have had, his real progress will always correspond mainly to his own diligence and capacity. Now a very small number of competent, and duly qualified instructors may do for a student in the way referred to, really all that it is desirable should be done for him—may bring before his mind as much as he is capable of mastering, and certainly all beyond that is useless, and worse, is bewildering and injurious. Supposing then, that our Hall at home were reduced to one Professor—one who might be regarded as a fair average representative of the whole, doubtless the institution would greatly suffer, but there could be no greater mistake than to conclude that its efficiency would be reduced to just one-fifth of what it at present possesses.

That one individual might still so direct and stimulate the minds of the students as to keep them advantageously and fully employed; and, supposing that to be done, the loss they would sustain would be comparatively small. The efficiency of an institution then does not depend merely on the number of its teachers.

I venture a step farther, and make bold to affirm what may be startling to many, but what I know to be true, namely, that leaving out of view the advantage resulting to the students from the personal character of the late excellent Dr. Dick, omitting this item, which certainly is large, the theological education given in our Hall here is superior to that given by the United Secession Church in Scotland five and thirty years ago, when I attended as a student. The means of substantiating this readily present themselves. It will be questioned by no person possessing the requisite information, that the principal part of the advantage derived by the students from attending the Hall in Scotland at the time referred to, resulted from hearing the admirable lectures of Dr. Dick. Now, these same lectures we use here as our text book. The students are required during the four years of their attendance, to read them all, and to prepare to undergo examination on each. That examination afterwards uniformly takes place, and I cannot but think that bringing each lecture thus twice under the notice of the student, first in his private perusal of it, and then at the public examination, at which time a few conversational remarks are generally made, and frequently the views of other systematic writers—such as Knapp, Hill, Chalmers, Wardlaw, and others are also presented, I cannot but think that all this is more fitted to impress the subject on one's mind than simply hearing the lecture read by its author. It seems to me, then, that we have the benefit of Dr. Dick's lectures more fully than his own students had. These lectures, however, do not occupy one-third part of our time; the remaining two-thirds are devoted chiefly to the critical reading of the Scriptures in the original—an exercise which was not wholly omitted in the Hall over which Dr. Dick presided, but which was certainly carried to a comparatively small extent. We also go over an entire course of Church History during our curriculum, whereas, neither I, nor any of my fellow students in Scotland, ever received one lesson in that department. Some may, indeed, have attended classes for Church History, but not in connection with the Secession. I attended the class for Church History in the University of Edinburgh, but that need scarcely be referred to as an exception, for the Professor began his course at the creation and terminated it at the point at which most writers on Ecclesiastical History begin, to wit, about the ascension of Christ, giving, as he called it, a course of Chronological Divinity. Truth requires me to state that Dr. Dick did also examine his students on the lectures read, but certainly not so thoroughly as we do, when devoting a whole hour to the consideration of each. A very large portion of the time of the students at Glasgow was taken up in hearing the discourses of brother students. To that we also attend, but our number being small, comparatively little time is consumed in this way. We have also a few written exercises, of which none whatever were required at home. Altogether, therefore, it seems obvious to me that the education given in our Hall is really superior to that formerly given to the students of the United Secession Church in Scotland. If all this seem somewhat egotistical and vain, let it

be forgiven, and especially, I entreat you, observe that I have not been guilty of so gross an impropriety and absurdity as to institute the most distant comparison between myself and my late excellent and revered instructor Dr. Dick. Neither have I insinuated that our Hall here will bear comparison with the Hall which the Church now has at home. With reference to it we certainly follow at a very humble distance. Let us, however, be humbly and devoutly thankful for what we enjoy; let us turn our advantages, such as they are, to the best account; let us implore the Divine blessing on our undertaking, and let us hope that, as has proved to be the case at home, better things may be in store for us.

This topic should not be dismissed without remarking that the difference between the circumstances of the students at home when entering their Hall and those of our students here, namely, that the one have received a general University education, while the other for the most part have not, this requires a difference in our mode of procedure; and this difference of procedure is further recommended by the fact that we hold our Session at the time when University College also holds its Session, and when, accordingly, there is an opportunity for students pursuing their literary and philosophical studies at the same time that they attend our Hall; whereas the Session of the Hall at home is at a season of the year when all other academical institutions are in vacation. The students at home are expected to give their whole time to theology; ours have other studies at the same time to prosecute; and to overburden them with employment would just be to prevent success altogether. It was wise, therefore, in our Synod, to arrange at the period when we commenced holding our Session in winter, that the work required in our Hall should be of such moderate extent as to afford opportunity of attending, advantageously, classes in the University. It is impossible indeed to contrive any public scheme so as to be the most suitable for every individual; the general good must be consulted. To such as have made considerable progress in their preparatory studies, before they enter with us, a somewhat different method might be more appropriate; but for the great body of the students, our scheme seems to be the best adapted; and those most advanced when they come to us, need not spend their time in listlessness nor idleness. They have arrived at such years that they may profitably engage in private study, and the more one has already learned, generally he is the more sensible of his need for further progress.* It is the chief fault of many institutions, I humbly conceive, that an attempt is made to accomplish too much, and the consequence is that far less is really achieved than if less had been undertaken. Our aim is during our four Sessions to give the elements of a Theological Education—to bring the simple outline before the mind of the student, to qualify him for making a sort of fair start as a Preacher, but certainly leaving it to him to fill up the outline in a course of

* It is generally admitted, we believe, that one chief disadvantage attending the scheme of education on this side of the Atlantic, is that the student is driven too rapidly through his course. As an illustration, a student in our Church in Scotland entering the University, cannot present himself before a Presbytery for license till after a period of seven years. Here, one entering our hall with much about the attainments that would fit him for the University, may apply for license after three years and a half. The consequence of this greater speed is that our students have little time for general reading or meditation. They find in fact that the mystery of their text books is almost all they can accomplish. This tends to give a hard, dry, bare, *skeletony* character to the mind. Provided that a student has sense and principle (and if he want these, we had better want him,) it is of great advantage that his time should not be fully occupied in mere preparation for classes.

continuous future study, and to build upon the foundations which we endeavour to lay. Let me add that I conceive it to be of very great importance that our students should eagerly prosecute literary and philosophical studies during their curriculum. It is the boast of the Church of England that almost all the good theological writing which Britain has produced, has been furnished by her Clergy. Now it is well known that in that Church there is almost no special training for the ministry at all; but a thorough general education is given. The candidates for the sacred office are well versed in the classics, in mathematics, in logic, in science, and in philosophy. Their minds are thus expanded, disciplined and trained, and after that, they make great and rapid progress in their theological pursuits. Unquestionably if our students were greater proficient in these general branches it might be hoped that they would become more distinguished theologians than we generally do, though they received even less direct theological teaching than is actually given. Doubtless it would be of great advantage that their literary and philosophical course should precede their entrance on theology; but in the present state of the country, such a thing is not to be thought of; to demand it would almost annihilate our Hall.

(To be concluded in our next.)

REVIVAL WORK.

The Spirit of God is moving upon the face of the waters. A shaking is going on among the dry bones. Many believers, who had grown lukewarm, are gathering fervour, as if they had been touched with a live coal from off the altar; and hundreds, who were formerly far off, are coming nigh, or are putting the all-important question,—What must we do to be saved? There cannot be a doubt of it. We have it affirmed by persons who are trustworthy; and these the members, not of one party merely, but of various parties; while even the writers of non-religious prints are obliged to acknowledge the same thing, and are virtually saying, the finger of God is here. We are willing to admit that reports may be somewhat exaggerated. It is more than probable that, of those who have got the name of converts, there are numbers of those who are no converts at all, whose goodness will be as a morning cloud, and as the early dew, it may pass away. And even in the case of revived christians there may be some who will soon fall off, who, instead of continuing bold in the faith, will ere long become cold-hearted, and seem as if they had also gone away. But who will allege that the present stir is entirely delusive, that there is no real religion connected with it? While many other movements of a like kind have been full of noise, and various forms of extravagance have attended them, we learn from all quarters that the present movement is unusually quiet, that it does not resemble a shallow, brawling current, but a deeply-flowing powerful river; and being so, we cannot but believe that a great and good work is going on,—a work involving the agency of grace; and that both on account of religion begun and religion advanced, we may gratefully exclaim, "This is the Lord's doing: it is marvellous in our eyes."

Nor can any one say that such a work was not needed. It was eminently needed; and it is eminently needed still. The measure of piety in

God's people was far from being what it ought to have been. If not in all of them, at least in many of them, the world had gained an undue hold. Having floated well on the tide of prosperity, they had grown remiss in spiritual matters; their affections had greatly cooled toward God; their attention to the various means of grace had rather retrograded than gone forward. Like many of their worse neighbours, they had caught too much the spirit of politics, and speculation, and outward gaiety; and the natural consequence of all this was, that, free as they might be from all immorality, they scarcely looked like a *peculiar* people, they were scarcely *zealous* of good works. Nor are many of them otherwise as yet: we would not misjudge them; we would not represent them in false colours; but it may be averred with all safety, that notwithstanding their high advantages, they are grievously dwarfish in spiritual excellence, and deal so keenly in worldly matters, as to call back the saying of the Psalmist, "My soul cleaveth unto the dust." How true is it then, that even in the case of religious people, there was, and still is, need of a revival. And it will be well if the present commercial gloom continues to impel them in the way referred to; if it checks their undue attachment to the world,—if it whets their longings after heavenly things,—if it deepens their interest in the means of grace,—if it betters their entire spiritual nature, and enables them to say "Before we were afflicted we went astray, but now we keep thy word."

A revival however, is needed for others, as others indeed of the class now alluded to have actually obtained it. It appears from recent accounts, and these of a kind we may rely upon, that numbers who were once immoral, or infidel, or oblivious of the claims of the Sabbath and the sanctuary, have not only been brought to the preaching of the gospel, but have often appeared in the prayer-meeting, and have given themselves to prayer in the closet; and more than this, they have made confession of faith in Christ, and after being suitably dealt with, have received admission to the Christian church. Is not this gratifying? There is joy in the presence of the angels of God over one sinner that repenteth. And when Peter informed the saints at Jerusalem of the work done on Cornelius and his company, they "glorified God, saying, then hath God also to the gentiles granted repentance unto life." And shall we be actuated by a different spirit in reference to conversions now-a-days, when those who were lately living without God are now walking in the fear of God? It is needful indeed, to rejoice with trembling, lest the change in some be partial and short-lived. But if others have believed with the heart unto righteousness, should we not be glad on their account, and honour the riches of the grace of God? Yet still there are multitudes of sinners around us. Not to speak of avowed heathens who live in far-off lands; not to speak of avowed papists, whether in the new or the old world, how many are there in our very neighbourhood, in our cities and villages, and rural districts, who are walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Many of these are grossly immoral; some of them perpetrate bold crime; not a few of them side with Atheism, or with forms of belief little better; and as for the rest, though their practice and principles are not so bad, yet still they are godless; they may have a good name, but they are dead in trespasses and sins, and like all others unconnected with

Christ, they are treasuring up to themselves wrath against the day of wrath and revelation of the righteous judgment of God. These then are worthy of our pity,—our deepest pity; they may not ask it—they may not even thank us for it—but still they should have it; they are our fellow-men,—they have souls which are destined to exist for ever,—they must face death, and judgment, and eternity; and oh, what a blessing would be gained by themselves, what an honour and joy would accrue to us, what a song would rise in the paradise above, if even in the case of a few of them we were made instrumental, by the help of God, in leading them away from the paths of error, and bringing them to the road that leads heavenward.

The question, however, naturally arises, what should be done for the ends referred to? Now, we answer the question in two forms: First, negatively,—We have no idea of employing or sanctioning new measures; let no new doctrine be propounded; let no new ceremony be gone about; and as for groaning, and shouting, and wild gesticulation, whether on the part of ministers or people, we do not hesitate to frown on all these; for this good reason, that “God is not the author of confusion, but of peace, as in all churches of the saints.” Indeed, it is owing to the excesses just alluded to, that the name of revival is unpalatable to many; and although we are willing to believe that, in spite of such excesses, some good has been done, we cannot but fear also that there has been no little evil. The apostle Paul had an eye to this when he said to certain parties, “will they not say that ye are mad?”—1. Cor. xiv: 23. But, secondly, let us speak positively: We reckon, as a leading means of revival, the clear and pointed exhibition of the gospel. This, of course, is the work of ministers—at least it is chiefly theirs. And is it not fitted to the end in view? If ministers in plain and direct terms, set forward the claims of Christ, shewing believers who are lukewarm, how far short they have come of their duty, and urging them anew to look to the cross and the fulness of joy in the other world, that so they may gather new life, is it not to be supposed that, with God’s blessing attending such appeals, their cold hearts would catch fire, and that active as they might be in worldly things, they would seek chiefly the things which are above, where Christ sitteth on the right hand of God? And then, as regards the unconverted, let them have a pungent exposure of their guilt, whether it arises from gross immorality or mere unbelief; let them know the immense danger they are in, the danger of everlasting burning; let the brevity of time, and the value of the soul, and the awful realities of a judgment day, with other like considerations, be all pressed home upon their minds to induce them to repent and believe the gospel; and stout as their hearts may have hitherto been, is it not likely that some of them may yield to the claims of Christ and willingly surrender themselves to His service? Let it not be inferred from these observations, that we reckon the usual preaching of the gospel to be seriously faulty: far from it—in many, if not in all evangelical pulpits, it is preached with much affection and energy. But there is room for improvement, in all quarters: and unless we are very greatly mistaken, the sinner must be dealt with more closely, his guilt must be shown more pointedly, his peril must be handled more earnestly, in order, if possible, to turn him from his errors, and to make him submit himself to the Saviour. Was not this the character of Peter’s address on the day of Pentecost? To

say that he spoke with energy and zeal were to say only what is rife every day: but it ought to be remembered that he closed in with the consciences of his hearers, that he siezed on the error they were specially guilty of, and showed them the peril in which it involved them. And the consequence was that, they said "men and brethren what shall we do? and the same day there was added to the church three thousand souls."

In addition, however, to the agency just spoken of, we must necessarily mention another, namely: prayer. Preaching without prayer would be absolutely ineffectual. It is easy to see this. Will any one say that the mere exhibition of gospel truth will help on the work of religion, either in advancing believers or in converting sinners? As well say that the efforts put forth by the husbandman will quicken his seed or mature his crops. It is only when his labours are seconded by God, by the rain and sunshine which come from God, that his several efforts are made successful: and so in the spiritual world: the Holy Ghost must come from on high, co-operating grace must issue from God, that the good seed may bring forth fruit, and that those who have entered into the narrow way may leave the things which are behind, and reach forth unto those that are before. But for these and such things he is to be inquired of the House of Israel to do it for them. His language is "Ask and it shall be given you: seek and ye shall find: knock and it shall be opened unto you." Is it not a fact, too, that all genuine revivals have been preceded by prayer? Think of the case on the day of Pentecost: before the conversion of the three thousand, the apostles and the saints who were associated with them had all continued in one accord with prayer and supplication. And so with the same parties shortly afterwards: "When they had prayed, the place was shaken where they had assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness." See Acts i, 13, and iv, 31. Even so has it been in modern times: the good that was effected in the days of Whitfield, or of Edwards, was not effected without prayer. And as to the good that is going on now, have we not report after report that it owes its existence greatly to the prayer meeting? The gospel, indeed, is frequently unfolded; but God's blessing is also invoked, sincerely, earnestly, unitedly invoked; and in answer to those devout entreaties God is exhibiting the riches of his grace, not only in blessing his believing people, but in turning sinners to himself. Does it not become us then, especially in the present season, to abound in prayer? The hearer of prayer seems to be specially inviting it; and he has never said to the sons of Jacob: seek ye me in vain. Let our closet prayers be more intense; let all our prayers be more intense: it is good to be zealously affected always in a good thing. But especially let meetings for prayer be uninterrupted, and the spirit of real devotion pervade them, not noisy, but sincere and deep. And surely to a larger extent than ever the divine promise will receive fulfilment, "I will be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon."

We will not enlarge on the subject further, important though it is. We commend it, however, to serious consideration. Whether it ought to be taken up by our church courts,—whether it ought to be treated of in Synod and call forth a printed address to be sent throughout all our congregations, we do not affirm. But we do affirm that there ought to be more eagerness,

both among ministers and private christians, for the advancement of religion, and for spiritual quickening to the many who are yet dead. "Return, O Lord, how long?" and let it repent thee concerning thy servants." "O Lord, revive thy work in the midst of the years; in the midst of the years make known: in wrath remember mercy."

R. M.

Reviews of Books.

THE IDOLATROUS CITY AND THE STIRRED SPIRIT: *A Sermon preached in the U. P. Church, Duke Street, Glasgow.* By REV. JOHN B. JOHNSTON, 16 mo. pp. 32. Glasgow: D. Robertson, 1858.

This sermon seems to have been preached in the ordinary course of the author's ministry, and its excellence having excited in the minds of those who heard it "a strong and general desire" for its publication, he has been induced to gratify them by giving them it from the press. It is a highly respectable discourse on a very interesting subject. The text is Acts xvii. 16, 17; and the plan is to consider, *First*, what Paul saw at Athens—the city wholly given to idolatry. *Secondly*, what he felt—(1) he was amazed at the folly of the Athenians, (2.) he was shocked by their impiety, (3.) he was distressed at the thought of the danger to which they exposed themselves. *Thirdly*, what he did—he made opposition, which was (1.) prompt, (2.) moral, (3.) open, (4.) continuous. The following is the concluding paragraph.

"Having now directed your attention to what Paul saw and felt and did at Athens, let me, in conclusion, call on you to follow his example. Let us not, my hearers, be content with mourning over the wide-spread and deplorable idolatry which prevails, but let us put forth our hands to stem the torrent; let us place ourselves in the breach, that the plague may be stayed. The world is perishing with hunger, and we have the bread of life; the world is languishing and bleeding under the foul and fatal wounds of sin, and we have the divine and efficacious remedy; the world is 'without God, and without hope,' and we have the gospel which can give it both. If we are not animated by feelings of moral indignation and benevolence, and if these feelings are not leading us to action, what evidence have we that we have indeed believed the truth, by the belief of which men shall be saved? What a poor, miserable representation are we giving of the character of Christianity! What a distant and imperfect following of Him who, 'though he was rich yet for our sakes became poor, that we, through his poverty, might be rich!' Glorious things are spoken of the latter days, and of the happiness that awaits the generations to come. We may behold even now the germ of the glorious future; we may discern some of those changes and revolutions by which the moral world shall be brought into order and beauty. O that the minds of Christians were enlarged to receive the gospel in its fulness, and were thus made meet to partake of the coming triumph, when the earth shall be cleansed from the cruelties and impurities of polytheism; when the idols of Britain, as well as those of India shall be abolished; when there 'shall be one Lord, and his name one,' and when the loud and joyous hosanna, rising from intelligent nature, shall tell of the accession of the Son of David to the throne of universal empire!

THE SPIRITUAL LIFE DEVELOPED; a Sermon preached in the *Jamies Street U. P. Church, Paisley, on Sabbath, 8th November, 1857, on occasion of the death of their Pastor, THE REV. ARCHIBALD BAIRD, D. D.*, By the REV. JOHN MACFARLANE, I. J. D., Glasgow. 8vo., pp. 32. Glasgow: S. & T. Dunn, 1857.

Dr. Macfarlane has acquired great celebrity as a popular writer and preacher; and this sermon is quite worthy of him. His text is Proverbs, IV., 18; "The path of the just is as the shining light, that shineth more and more unto the perfect day;" and the heads of discourse are, *First*, The path of of the just shines. *Secondly*, The path of the just shines like the light, (1.) *like the light it is pure*, (2.) *like the light it is gentle*, (3.) *like the light it is genial*, (4.) *like the light it is glorious*. *Thirdly*, The path of the just shines more and more. *Fourthly*, The path of the just shines to the perfect day. There is a high and merited eulogium pronounced on Dr. Baird, whom we well knew and greatly admired; but we regret that the over-crowded state of our pages at present, will not permit us to give any portion of it. On some future occasion we may gratify our readers with an extract respecting him.

Missionary Intelligence.

TOTAL RECEIPTS OF THE U. P. CHURCH, SCOTLAND, DURING PERIOD
FROM 1st JAN. 1857 TO 1st JAN. 1858.

General Fund.....	£1,438	2	0½
Home Fund.....	5,374	11	5½
Foreign Mission Fund.....	13,594	2	5
Synod House Fund.....	123	4	0
Scholarship Fund.....	1,330	15	4
Fund for Liquidating Debt.....	9	17	5
Missionary Record.....	53	6	5

Making total receipts in 1857..... £ Stg. 21,923 19 1½

The whole of the above sums, it will be observed, are not for Missionary purposes. There has been a falling off last year, but the declension is very small, considering the badness of the times. There was also raised, chiefly during last year, a sum exceeding £20,000, Currency, for affording annuities to aged and infirm ministers.

JAMAICA.

KINGSTON.

The Rev. James Watson says, 10th February:—A poor black woman of the name of Duhaney had for many weeks been laid down of the prevailing distemper, called the "pest fever." She was indeed brought very low, but always exceedingly cheerful, exhibiting, amid great poverty and much bodily weakness, a fine display of Christian contentedness and meekness. It was a privilege to visit her, and hear her rejoice in God her Saviour—deeply experienced in the ways of God, and with large views of Gospel truth drawn by herself fresh from the fountain of an ever open Bible beside her in her bed. From long confinement, her means of support

were entirely exhausted. The church then sent, by the hands of a Christian sister, a weekly donation, for which she seemed greatly thankful. It was on the occasion of the weekly call of Miss Campbell (a very worthy female of our church who spends much of her time among the poor of the people) that the following interesting circumstance took place. Miss C. was surprised at receiving one day, from this poor woman, a small piece of paper with something wrapped in it. That, she says, is for the minister; give it to Mr. McGlashan the deacon, and tell him that it is for the minister. Miss C. said, the minister will not take anything from you just now until you get well and be able to work again, and do something for your own support. You require all this and much more for yourself just now; and when you get better, if it please God to spare you, you can then pay whatever you owe to the church. No, no, said the poor woman, that is the minister's,—it is dedicated to him. I raised one pig, that I said was to be sold for the church. I sell him last week, and get fourteen shillings for it. Them pay me ten, and four is left; the ten is there, the remaining four I will give you the next time you come back. Miss C. did all in her power to urge upon her the necessity of keeping and using this money in her sickness; but no, she had devoted it to God, and she would not touch a farthing of it. The week following, true to her word, she handed Miss C. the other four shillings, adding, now she was happy that God had enabled her to do her duty to the church and to God. Such an illustration of the practical influence of the Gospel on the heart of a poor daughter of Ethiopia is truly encouraging, and comes upon us as a gleam of glad sunshine on a cold wintry day.

WALDENSES.

The Rev. Professor Revel has addressed the following letter to the *News of the Church*, respecting the Winter Operations in the mountain parishes of the Vaudois.

LA TOUR, 16th March, 1858.

MY DEAR SIR,—You will know, without doubt, that most of the parishes are very extended, and very difficult to traverse in winter. In many of them it takes an hour and a half, and in some two hours, to arrive at the church, which, as far as is possible, is in the centre—in the position most accessible to all. A good shepherd ought to have his eye on the whole of his flock, as well as on each of the sheep and lambs. He ought to have a general inspection of them, and at the same time a minute care of each. To attain this end, each pastor requires to undertake a special work at the beginning of the severe season, which lasts the whole winter. Each parish is divided into quarters or districts. At the head of each quarter there is an Elder, who has the surveillance of all the members of the district; and he has also a school under his special charge. There are parishes which have twelve Elders and as many as sixteen schools. These are the more remote and extended in the mountain districts. In the course of October and November each pastor makes a visit in each division of his parish. He announces this on the previous Sabbath. On the day indicated, he arrives, accompanied by an elder. He goes to the school, when the master of the school attends, who having a goat's or ox's horn, or sometimes a large sea shell, exerts all the force of his vigorous lungs in blowing it with such strength, that all the neighbouring mountains re-echo with the sound. This is the bell which summons to the examination. Soon the school room is filled with fathers, mothers, and children. A review begins. It is very simple and natural. The pastor reads and explains a part of the Word of God; he prays; some verses of a psalm are sung; then the examination is proceeded with. The pastor addresses some questions to those present, old as well as young, but more particularly to the latter, on their faith, their biblical knowledge, their christian experience; he invites those who have doubts or difficulties upon subjects so important, to state them distinctly and frankly, showing himself disposed and happy to assist in silencing them. Sometimes very interesting conversations occur. The examination of affairs more external is then proceeded with. The pastor asks the heads of families of the manner in which the elder acquits himself in the discharge of his duties in the midst of them. He demands, in particular, if he occupies himself with the interests of the poor—if he visits the sick—if, as a

man of peace, he seeks to be at peace with his neighbours, and to re-establish peace and concord where friendly relationships are disturbed. He also inquires of the elder if he is satisfied with those of whom he has the Christian surveillance; and if there is any question in dispute which has not been settled, he obtains a knowledge of the circumstances, and attempts to settle it on the spot. He makes arrangements in regard to the holding of the school of the district, encourages the parents to be watchful and attentive to their children, and to see that they attend regularly the school placed at their door. A whole day is consecrated to the examination of each district; and it is necessary to leave early in the morning, without being able to promise to return before night. Snow and bad weather are not considered sufficient reasons for putting off an examination which has been announced. All the schools being in activity, the pastor visits them often during the winter. He passes in review each school, to assure himself that progress has been made, and to discover whether the fault is that of the child or the master, if the result is not satisfactory. It is impossible, as may be easily understood, to be very exacting, since the masters do not receive, on an average, more than fifty francs for four months' teaching.

Illnesses are most frequent in winter and in spring. The elder of the district on the Lord's Day, or some friend or neighbour on a work day, comes to announce that some sick person wishes the minister, to carry to him the consolations of the gospel, or otherwise to assist him. It is likewise during winter, or, more exactly, from the 1st of October to Easter, and, if desirable, even to Pentecost, that the pastors give special religious instruction to the young persons preparing to partake of the Lord's Supper. They attend at these classes for two years or less, and are admitted after an examination. The instruction is given three times a week, and lasts at least an hour each time. The catechumens assist very regularly at the public service, of Sunday morning, and at the second service, which is equally public, but specially intended for them, and for those who feel the need of familiarizing themselves more with the fundamental truths of the gospel. The Bible and Catechism are the books used at these examinations. In this part of their work, which is so important, the pastors cannot study too much to be active, faithful, and persevering; and they accompany their work with much preparation and prayer, never forgetting that, though Paul plant and Apollos water, it is God that giveth the increase.—Receive, sir, the most cordial brotherly salutations.

J. S. REVEL.

NEW HEBRIDES.

The following letter is addressed to the Rev. James Bayne, Nova Scotia:—

Aneiteum, October 15th, 1857.

MY DEAR BROTHER,—I send you a brief letter in addition to those I have already written, as I have a few items of information to communicate.

Mr. and Mrs. Gordon are at this island at present on a visit. They came in the "John Knox," and are both well. We saw so little of them when the "John Williams" was here that we were anxious for a visit from them. They have come at a very seasonable time, as our communion takes place next Sabbath. Mr. Gordon accompanied me last week in visiting some of my out-stations.

Abraham, one of the teachers from Tana, is here at present. We sent the "John Knox" last week to bring some Tanese who wished to visit this island, and he accompanied them. The information he brings is both encouraging and otherwise. The teachers are all well, but their house at Port Resolution has been burnt. It was the work of an incendiary. There has been much sickness in Tana of late, and many deaths, and the teachers are blamed by the heathen as the cause of it. It is supposed to be one of them who did the deed. The people at large disapproved of the house burning, and sympathize with the teachers about it. The teachers inform us that at Port Resolution there are several warm friends of the cause who wish to be taught the word of God, and that even the heathen, when sickness does not prevail, are kind to them, but, as soon as an epidemic breaks out, they are angry, and tell the teachers to leave the island, but our teachers are not afraid

of the Tanese injuring them. The teachers on the south side of the island get on well, and the natives treat them with great kindness. A very sad affair took place at Tana a few weeks ago. A Chief of influence from a distant place and a party of his young men visited Port Resolution. He saw the teachers and was so pleased with what he heard from them that he begged one of them to go to his land. The teachers told him that they would make known his request to us. After the Chief's return to his own district sickness broke out, and the people, because he was favorable to christianity, which, they supposed to be the cause of the sickness, killed him and the young men who had been with him at Port Resolution. What an affecting instance of cruel superstition!

The teacher also informs us that Mr. Inglis and I were in danger during our late visit to Tana. We travelled the road between the two stations, which are distant from each other about fourteen miles. The Aneiteum teachers have the privilege of walking this road unmolested, and we felt ourselves safe with them. The people in the various villages through which we passed gave us a cordial welcome. But some of the inland tribes, hearing of our journey, came down from the high lands to kill us, but we had passed before they could intercept us. Our friends on Tana advised us in time to come to make our visits by water and not by land.

Do not be discouraged about what I have written concerning Tana. The cause has many and warm friends there. A spark has, we hope, been enkindled on that island, which the waters of opposition cannot quench. The gospel must and will triumph there. Besides sickness, the island is suffering from famine and war at the present time. God oftentimes prepares the way for great mercies by His judgments. It may be so in the present case. I cannot help believing that the time to favor this lovely but degraded island draws nigh.

BOMBAY.

The Rev. Dr. Wilson, a Free Church Missionary, gives the following account of five receptions into the Church:—"Our native church here received an accession of five members, three of whom were baptized by myself, and two admitted (one from Popery, and another from religious unconcern) by their simple profession of the truth as it is in Jesus. Of the parties baptized, one, Yelabai, is the mother-in-law of one of our converts, resident on the mission premises; another, Gourabai, is an adult and well-instructed pupil of Mrs. Wilson's female schools; and the third, Maniram Motiram, a young Marwadi lad, the first of his caste who has here entered the Christian church—whom I met five years ago on a missionary tour, and who has since resided in the mission-house and attended the institution, giving of late very satisfactory indications of piety and devotedness. The other two persons alluded to, Mr. and Mrs. Edward Fenwick, belong to an Indo-British family, several members of which have of late years joined our communion, and have been instrumental, with ourselves, in their instruction."

Ecclesiastical Notices.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, March 31, 1858.

MY DEAR SIR,

Since I wrote you last, Mr. Brownlow North has been prosecuting his evangelistic labours in the west of Scotland with much success. I have been informed by those on whose veracity and judgment I can place much reliance, that in Rothsay and in several other places he has been honoured as the instrument of awakening to deep concern about the salvation of their souls not a few

who have hitherto been careless. Another gentleman from the north, a Mr. Grant, has been in Glasgow for some time, and has awakened considerable interest by his earnest appeals to his fellow men on the subject of religion, and by his racy, unconventional treatment of religious themes. He seems to have a thorough contempt for pulpit etiquette, and denounces the vices of the age,—the various forms of worldliness,—with the terrible power of a village bruiser, if not with the science of a well-trained athlete. I look on the facts, that men of high social position, are coming forward and telling their fellow-men in plain and earnest terms “what God hath done for their souls,” and that the various sections of the Church are disposed to avail themselves, gratefully, of the aid of such labourers, as among the most cheering signs of the times.

Among our friends of the Free Church, the system of *dunning* which has prevailed so much, is producing very unpleasant results, and statements were made in the Glasgow Presbytery of that Church, the other day, which, but for the quarter whence they came, would have been looked on as incredible. Will it be believed, that a minister, distinguished for the accuracy of his statistical information, actually declared that as many members had been within the last few years lost to the Free Church, as would have formed about twenty congregations? I observe, too, that Mr. Purves, of Jedburgh, Mr. Arnot, Dr. Hanna, and others, have declared their conviction, that if the cause of the Free Church is to prosper, an end must be put to the system of deputations,—riding committees—which is felt to be very disagreeable to ministers, and irritating to the people in a very high degree.

Among the things that are exciting an interest in ecclesiastical circles here, is the Organ question. The Free Church people are excited by an overture from Dr. Candlish, on the subject of union with the English Presbyterian Church. The English Presbyterians lately came to a very absurd and childish decision on the subject of instrumental music in public worship; they permitted two of their congregations, which had organs, to retain them, but they forbade those which had them not, to introduce them into their places of worship. Being a sister church, Dr. Candlish obviously thinks himself and the Free Church generally, committed, in some degree by this decision, and has given notice of the overture referred to. He seems to be supported by Drs. Bruce and Begg, while Drs. Guthrie and Hanna have advocated the doctrine of forbearance. I was told the other day that Dr. Candlish has discovered the current to be strong against him, and that he is likely to withdraw the overture. He cannot but have a salutary fear of such scenes as the Panmure Comedy of last Assembly. Among ourselves the Organ question is likely to be brought up by a memorial from the Glasgow Presbytery, and the circumstances in which the question will be discussed are not likely to promote the cause of liberty. A congregation, after having been forbidden to put an organ into their place of worship, did put an organ in, and after having been told by the Synod that the use of instrumental music was not to be a matter of forbearance in the meantime, used an organ regularly at their congregational prayer meetings. You can easily imagine that many who would have tolerated an organ, are not able to tolerate ecclesiastical anarchy. The cause is thus likely to suffer from the zeal and cleverness of its friends.

I am, Dear Sir,

Yours faithfully,

PROPOSED UNION BETWEEN THE PRESBYTERIAN CHURCH OF CANADA AND THE UNITED PRESBYTERIAN CHURCH IN CANADA.

A joint meeting of the Committees of these churches was held in Knox's Church, Toronto, on the 14th and 15th of April, and through the kindness of the editor of the *Ecclesiastical and Missionary Record*, we are enabled to lay the following account of the proceedings before our readers :

A very lengthened conference was held regarding the duty of the Church, as such, to approach the civil magistrate with a view to secure the proper observance of the Lord's day; and in case of such a step being taken, regarding the extent of

the liberty of dissent allowed to a minority. Ultimately the following resolution was unanimously adopted, viz. : ' That while it is the duty of the civil magistrate to protect the sacred character and obligations of the Sabbath, it is also the duty of the Church to bear her testimony in favor of God's holy day, which she may do by approaching the Legislature, or otherwise, as the majority may determine.— And that a minority, while permitted all equitable liberty, would be understood in this as in other departments of Ecclesiastical government, as bound in action or dissent to respect constitutional order and the received principles of the United body.'

Questions regarding the practice of the churches in admitting to sealing ordinances ; and as to bonds or promises securing the payment of stipends, were considered and a satisfactory understanding was arrived at, showing that in these respects, the practice of the Churches is substantially the same.

Also the following articles were agreed to ;

I. That the relations which the United Church should bear to the Free Church of Scotland, the United Presbyterian Church in Scotland, the General Assembly of the Presbyterian Church of Ireland, and all other Evangelical Churches, be intimate, or otherwise, as the supreme court may, from time to time determine. That all ministers and preachers applying for admission shall be received on an equal footing, as by law to be enacted ; and that all ministers or preachers at the time of the union, having temporary pecuniary aid for missionary or pastoral work from any foreign Church or Society, shall continue to receive the same till the time agreed on expires. From the first section of the above, Dr. Burns dissented and gave in reasons.

II. That the Committees recommend that the two Theological Institutions be amalgamated, and all the Professors retained, and that the Supreme Court determine the special duties of the respective Professors, as well as all other matters of arrangement.

III. That the name of the United Church be 'The Canadian Presbyterian Church.'

IV. " In conclusion, the Committees would express their conviction, that further enquiry into the practical bearing of the principles as enunciated in the minutes of June 4th, 1857, is unnecessary ; since any differences which confessedly exist between the two bodies, particularly on the power of the civil magistrate with regard to religion, are not, as seems to the Committees, so great, nor of such a nature as to prevent cordial co-operation, and may be made, and should be made, matters of mutual christian forbearance. They would therefore recommend to their respective Synods, that the statements contained in the minutes of the joint Committees be adopted as a basis of Union."

[Being ourselves very desirous of union (evil-speakers to the contrary notwithstanding) we beg to recommend the above to the deliberate and careful consideration of members of Synod, and hope they will come to the ensuing meeting prepared for prompt and decisive action. In our numbers for July and November, 1857, will be found reports of the former proceedings of the committees.]

U. P. PRESBYTERY OF LONDON.

The usual quarterly meeting of this Presbytery, was held in London, on Wednesday, 9th of April. There was a tolerably full attendance of members. After various matters of routine were disposed of, there was read a petition from the congregation of Woodstock, asking the appointment of one to moderate in a call. The prayer of the petition was granted, and the Rev. Wm. Inglis, Westminster, appointed to preach and preside on Monday the 26th April, at 2 P. M. A similar petition from the United Congregations of Nissouri and Flat Creek, was also favourably received. Messrs. Cavan and Fotheringham to preach and preside on Wednesday 28th April, at Nissouri at 10 A. M., and at Flat Creek at 2 P. M.

There having been no communication received from Rev. Joseph Young in reference to the call to new Windsor it was agreed that the call be set aside, and by a majority, that the whole matter be allowed to drop. Agreed to transmit to Synod,

petitions from the congregations in Goderich, Harpurhey, and Warrensville, to be erected into a new Presbytery, under the designation of the Presbytery of Huron.

The clerk reported with reference to the steps taken for the employment of students in evangelistic labours within the bounds of the Presbytery, during the recess of the Hall. Messrs. Hall, Milligan and Irving, had been corresponded with. Sanctioned the arrangements of the clerk for three months.

Rev. Mr. Thornton was now cordially invited to visit the congregations, according to the arrangement of the Foreign Mission Committee.

The call from the congregations of Downie and Fullarton to Mr. Robert Hamilton was sustained, and trial discourses appointed.

A deputation from the London Free Church Presbytery consisting of Rev. Messrs. McKenzie, Zorra and McPherson, Williams, with Mr. Clerk, Elder, was received. The members of the deputation addressed the court in succession, in a most friendly and appropriate manner, after which Mr. Hogg of Detroit, and the moderator responded, in name of the Presbytery, reciprocating the expressions of friendliness, and eager desire for a speedy union of the two bodies. Mr. McKenzie was then requested to lead the devotions, and after singing, and again engaging in prayer, the deputation withdrew. The whole proceedings in connection with the deputation were of the most gratifying description. It was felt, we doubt not, by all present that it was good to be there, and that such meetings were well calculated to hasten the consummation so "devoutly wished for."

After the deputation withdrew, the Presbytery were taken up for a considerable time, with the question of instrumental music in the public worship of the sanctuary. A memorial to the Synod, signed by 101 members and adherents of the congregation in London, praying for a reconsideration of the question, and a distinct and authoritative decision on it, which in the judgment of the memorialists had not been given at last session, was transmitted. A protest and appeal to the Presbytery against certain decisions of congregational meetings, in this matter, and signed by 16 members and adherents of same congregation, along with answers to reasons of Protest, were also laid upon the Presbytery's table. After considerable discussion the protest and answers were withdrawn, it having been distinctly stated once and again by the minister of the congregation and the representatives of the memorialists, that there was an entire readiness on the part of those favorable to the use of instrumental music, to acquiesce in the decision of Synod whatever it might be.

In withdrawing the protest, the protesters claimed that an extract of the minutes of Presbytery, in reference to the case, should be transmitted along with memorial, which was agreed to.

Rev. John Hogg laid the demission of his charge on the table of Presbytery.—Instructed the clerk to notify the congregation of Detroit, and summon them to meet for their interests at next meeting of Presbytery to be held on the 3rd Wednesday of May, in London, at 11 o'clock A. M.

Moderation granted to Congregations of Grey and Turnberry. Mr. Barr to preach and preside.

Members of Rev. Mr. Skinner's congregation residing in and near Carlisle, erected into a separate congregation.

Nothing else of any importance before Presbytery.

U. P. PRESBYTERY OF DURHAM.

This Presbytery met at Newcastle on the 6th of April. There was a full attendance of the members, and a considerable amount of business transacted. The matters of most public interest were the following; A call from the Congregations of Verulum and Lindsay, and supported by adherents in the newly formed station of Bobcageon, addressed to Mr. Robert Hamilton, Probationer, was sustained. In connection with this, a letter was read by the Clerk from Mr. Hamilton, intimating that he had come to the conclusion to decline this call. The Presbytery declared the call to be set aside. The Rev. Gilbert Tweedie laid before the Presbytery his

demission of the Pastoral charge of the Congregations of Manilla and Fenelon ; Mr. T. intimated that this step was taken by him after mature deliberation, and he found it necessary both because of the inability he felt to continue the amount of labor required in stations so distant as those of Manilla and Fenelon ; and also, because of the embarrassment they were involved in, in supporting him in the present state of things. The clerk read a paper from the elders and managers of the above churches, intimating that they had been fully aware of Mr. Tweedie's intention, and were convinced that he acted from a conviction of duty, and therefore they had agreed to offer no objections to his demission of his charge. After mature deliberation, the Presbytery agreed to accept the demission, at the same time expressing regret that Mr. Tweedie should find it necessary to relinquish a field which he had occupied so laboriously ; and that the Presbytery further record their good wishes for his welfare and future success. The connection between Mr. Tweedie and the above named congregations was accordingly dissolved, and Rev. J. M. King, of Columbus, was appointed to preach in those places on Sabbath, and intimate the decision of Presbytery, and that Mr. Tweedie supply Mr. King's pulpit.—*Communicated.*

CALEDON AND ORANGEVILLE.

A soiree was held in the church at Caledon on the 17th of March last, on the occasion of the ordination of the Rev. A McFaul to the pastoral charge of the United Presbyterian Congregations of Caledon and Orangeville. The Rev. Mr. Baird of Pickering presided on the occasion. Notwithstanding the inclemency of the weather, and the bad state of the roads, the church was well filled with a seemingly highly interested audience. After the company had partaken of an excellent tea served up by the ladies of the congregation, the chairman, in a few well chosen remarks, explained the object of the meeting, and congratulated the congregation on the auspicious circumstances in which they were placed. Suitable and excellent addresses were afterwards delivered by Messrs. Fletcher, Hall, Hume, Stewart and Irving, students of Divinity. During the course of the evening, Mr. Fletcher, Senior Student, in an address to Mr. McFaul, presented him, in the name of his former fellow-students, with a handsome copy of the Comprehensive Commentary in six volumes. Subjoined is a copy of the address and Mr. McFaul's reply :

ADDRESS TO THE REV. ALEXANDER MCFAUL.

REVEREND AND DEAR SIR,

We, the Students of the Institution with which you were so lately connected, are happy to have this opportunity of expressing our regard for you and our cordial wishes for your success in the new and important sphere of labour into which you have entered. Years of intimacy with you on the part of some of us, and at least a partial acquaintance with nearly all, have contributed to make us feel no slight interest in the circumstances in which you are now placed. Impressed with the sense of the responsibility which attaches to the office with which you are now invested, we trust that the course of theological training through which we are passing and which you have finished, will be found no inefficient preparation for the right performance of its duties. And we know well that the feelings of interest and regard which we cherish towards you and the corresponding feelings in your breast towards us, will tend to unite us all still more closely in wishing the good of that Divinity Hall which has common claims upon each of us, her sons. May she prosper, and year after year, send forth many to co-operate with you in the great work of leavening Canada with the leaven of the Gospel.

In conclusion, Sir, we need not say how sincerely we wish that you may find your new field of labour a congenial one. And earnestly do we pray that, by the blessing of the great Master, you may be instrumental in turning many from darkness to light—from the service and love of sin, to the service and love of God's dear Son.

And now, Sir, we would request your acceptance of these volumes, as a slightly more enduring manifestation of our feelings and a memento of pleasant intercourse enjoyed in days gone by.

REPLY BY MR. MCFAY.

MY DEAR BROTHERS AND FELLOW-STUDENTS.

I scarcely know how to thank you sufficiently for the present of these excellent volumes. I am well aware how unworthy I am of such a mark of your esteem; and can only attribute it rather to your kindly feeling toward me than to any merit of my own.

I shall always look back with pleasure to the time when I was privileged to enjoy along with you the instructions of our revered Professor, and it delights me much to find that the pleasant intercourse and brotherly feeling which was invariably maintained among us, is remembered by you, as it ever will be by me. May the same affection ever be maintained among the students of our Church and may the Great Head of the Church render yet more efficient our beloved school of the prophets.

Although I enter on the discharge of the duties to which providence has called me, with considerable fear and trembling; yet the consideration that your best wishes and fervent prayers are offered up in my behalf, will afford me no small degree of consolation and I trust that this, among the other kindness I have this day received, will spur me on to yet greater exertions in the cause of our common Lord and Master.

I can only again thank you for this noble gift, which I hope faithfully to preserve and carefully to study, and my prayer is that He "from whom all blessings flow," may make us all workmen who need not be ashamed, and honour us all in turning many to righteousness.

WESTMINSTER.

Some time ago, we noticed approvingly, the efforts made by the lately formed United Presbyterian Congregation, Westminster, for the maintenance of ordinances and the improvement of their church property. In the notice then printed, it was said that there was every prospect of the church property, including church and manse, being entirely free from debt, by the month of February, 1858. From the hard times and other causes, which need not be mentioned, these have not been quite accomplished, yet the amount of debt remaining is so trifling, that we may safely say that those who have done so much already, will have no difficulty in wiping it all off very speedily. The membership in Westminster is not eighty, yet during the year 1857, there were raised the following sums:

For maintenance of Ordinances.....	£126	0	2½
" Church Property.....	220	2	4
" Missionary and Benevolent purposes.....	34	4	3
			£380 6 9½

Amount of Debt.....£ 95 0 0

It must be a matter of devout thankfulness to all concerned, that the burden on the Church property has been reduced so speedily to such a manageable amount. We trust that we may have, very soon, the pleasure of reporting its entire removal; and that our friends in Westminster, by having helped themselves so promptly, may only feel more induced, from the pleasure and profit they have thereby enjoyed, to lend a helping hand to other congregations, still struggling with the difficulties of a new location, and the very occasional administration of word and doctrine.

We have no means of very accurately ascertaining the amount of debt upon the property of the United Presbyterian Church in Canada. It is not such, we are convinced, but that it might all be removed by an energetic and combined effort, in the course of a few years. Ought we not, in this matter at any rate, to outdo the church at home? Bad times may be pleaded at present, but that instead of

being a reason for no immediate action, is in our estimation a strong argument for losing not a moment. The church at home propose to get quit of all the burdensome debt by 1860. Why might not we resolve that by that time, we shall get quit of all our ecclesiastical debt together?—*Communicated.*

 FOREIGN MISSION COMMITTEE.

HAMILTON, April 12, 1858.

DEAR SIR,—In accordance with appointment of Synod's Committee, I visited each of the congregations in the Wellington Presbytery during last month, and addressed them on the subject of missions and the Christian duty of liberally supporting gospel ordinances. My reception in each case was most cordial and brotherly—the meetings, in the circumstances, well attended—and the spirit evinced most commendable and hopeful. So far as I could learn, all seemed to agree that the time had now come, when the United Presbyterian Church in Canada should be literally self-supporting—and most were of opinion that we *could* and *should* do something to spread the gospel in other lands.

Except in one case, the stipend of the ministers is at least equal to the sum proposed by the Committee as in every case desirable—and in nearly all the congregations, a willingness was expressed to contribute freely to the Home Mission Fund, in order that the weaker congregations may be encouraged and sustained.

One instance of most exemplary liberality I may be permitted to mention; on my return home, I met an excellent member of our congregation in Guelph, who handed me the sum of *Forty Dollars* for the Home Mission Fund. If all were animated by the same spirit, how easy to support missions either at home or abroad. I shall ever entertain a pleasant recollection of my visit to these congregations and their worthy pastors. May the Head of the church bless them more and more abundantly and grant them prosperity.

Yours very faithfully.

W. ORMISTON.

 MEETING OF SYNOD.

The Synod of the U. P. Church will meet in Hamilton on Tuesday, 1st June, at half-past seven o'clock, P.M. To this notice we have been requested to add the following kind invitation, for which we hope members will be duly grateful:—

"All members of Synod are respectfully invited to come immediately on their arrival, directly to the U. P. Church, McNab street, where a committee will be in waiting to receive them, and direct them to the homes where a cordial welcome awaits them during the session of the Synod.

W. ORMISTON."

 U. P. DIVINITY HALL.

The session of the Hall closed on Thursday 8th April. A meeting connected therewith was held in Gould-st Church in the evening. The Rev. the Moderator of Synod occupied the chair, and there were present of the committee on Theological Education, together with the chairman, the Rev. Messrs. Dick and Kennedy and Dr. Taylor. After singing

and prayer, an address was delivered from the chair, Dr. Taylor read a Lecture, addresses were delivered by Messrs. Dick and Kennedy, and the proceedings were concluded with prayer, singing and the benediction. The number of students who attended this year was fifteen, to wit: of the *fourth* year, two; of the *third*, four; of the *second*, five; of the *first*, four. The Hall was never before in so efficient a condition. Next session will (D. V.) commence on Tuesday, 19th October, and it is hoped that Presbyteries having students under inspection will arrange so as to allow them to be present at the opening. It is proposed that the portion of the New Testament to be read next session, shall be the epistle to the Hebrews, from the beginning to chap. X, verse 19th. The Committee on Theological Education will meet at Hamilton on Wednesday, 2nd June, at 8 A. M.

 U. P. PRESBYTERY OF BRANT.

At the meeting of this Presbytery held in Paris on the 6th of April, the Rev. A. Drummond, for reasons connected with

his changing his position, tendered his resignation as Clerk of the Presbytery.—The Presbytery, after expressing their regret that circumstances prevented him from longer holding the office, and, after tendering to him their cordial thanks for the efficient manner in which he had discharged its duties, accepted his resignation, and appointed the Rev. John Dunbar, Glen Morris, to be Clerk in his stead.

A petition was handed in to the Presbytery by commissioners from the congregation of Brantford requesting the appointment of one of their number to moderate in a call, and promising £200 including manse, &c., &c., as stipend.—The prayer of the petition was granted and Mr. Dunbar was appointed to attend to its requirements on Tuesday the 20th of April.

Communicated.

U. P. PRESBYTERY OF FLAMBORO' WEST.

This Presbytery met at Hamilton on the 13th of April. The Rev. Jos. Young intimated that he declined the Call given him by the Dundas congregation. A petition from the Drummondville Presbyterian Congregation, under the Buffalo Presbytery of the American Presbyterian Church, U. S., was read, setting forth that said congregation desired to be taken under the charge of the Flamboro' West U. P. Presbytery, and be associated with the Thorold congregation, under the charge of the Rev. Mr. Dickson.

The Presbytery, while assuring the congregation of welcome, ordered, that as no intimation of the step they desired to take had been made to the Presbytery with which they have been hitherto connected, the petition lie over till next regular meeting in July, and that the Clerk be instructed to communicate with said Presbytery in reference to the matter.

A paper, on the subject of Intemperance, prepared by Rev. Wm. Ormiston, was read, and after remarks by members of Presbytery, it was unanimously resolved; that the thanks of the Presbytery are due to its author; that its recommendations be acted on, as far as possible, and that Messrs. Ormiston and Porteous be appointed to prepare an overture to the Synod on this important subject.

The Moderator having referred to the present wide spread excitement on religion, and other remarks having been made in relation thereto, the Presbytery resolved, that having learned with delight from a great many public and private sources, that a great and gracious work of God is now going on in many of the churches in almost all parts of the adjacent country, and in some parts of our own, desire to record their deep gratitude to Almighty God for this evidence of his faithfulness, and deeply humble themselves in view of their own past faithlessness and fruitlessness, and earnestly do they implore that he would bless and revive, in a like gracious manner, the congregations of their charge.

Mr. John Cameron was certified by Professor Taylor, as having creditably finished his course as a first years student, and as such, the Presbytery took him under their care, and prescribed certain exercises on which he was instructed to be ready to stand an examination at next regular meeting of Presbytery.

Communicated.

WOODSTOCK.

Mr. Stephen Balmer, Probationer, was, on the 26th April, unanimously called to become the Pastor of the U. P. Congregation here; Rev. Wm. Inglis presiding.

Communicated.

BRANTFORD.

On Tuesday, 20th April, the U. P. Congregation here called the Rev. Joseph Young to be their Pastor. The Rev. Jno. Dunbar preached and presided.

HONORARY DEGREES.

The College of Princeton, New Jersey, has conferred the Degree of D. D. on the Rev. James Reid McGavin, Dundee, Scotland: and the University of Edinburgh has conferred the same degree on the Rev. John Cairns, A. M., Berwick on Tweed.

SUPPLY OF U. P. PROBATIONERS IN SCOTLAND.

The U. P. Magazine (Edinburgh) intimates that the number of Probationers on the Roll at present is 75, and that the number of vacancies is 32.

Gleanings.

BAPTISMAL REGENERATION.

No doctrine can be more radically opposed to the spirit and teaching of the New Testament than the doctrine of baptismal regeneration. The grand idea of the gospel (so far as the essential nature of religion is concerned) is, that God looks on the heart; that rites and ceremonies are no more essential to religion than clothing to the being of a man; that he is not a Jew who is one outwardly, and that true circumcision is not of the flesh, but of the heart; that the righteousness which God requires must be something different from that of the Scribes and Pharisees; that a man's state before him does not depend on anything external, but on what is internal and spiritual; that neither grace nor salvation is to be attained by works, least of all by ceremonies. It is the burden of the gospel, that whosoever believes shall be saved, whether Jew or Gentile, circumcised or uncircumcised, baptized or unbaptized. There is nothing on earth which Paul would have more execrated than the doctrine, (unless perhaps the man who taught it,) that a true believer and worshipper of Christ would perish for the want of external baptism. This would be to contradict a hundred assertions of the word of God, and utterly pervert, transmute, and degrade the religion of the Bible. Luther felt this as deeply as any man, and therefore, no man was more vehement in his denunciations of the Romish doctrine, that the sacraments confer grace on unbelievers. He held that unless infants believe, baptism avails them nothing. The modern doctrine of baptismal grace was as abhorrent to Luther as to Calvin; because abhorrent to the spirit of the gospel. All experience shows the evil tendency of the doctrine in question. Who are the advocates of baptismal regeneration? Of course there are exceptions, many and great; but speaking in general terms, they are not the spiritual and evangelical class among Christians. The most zealous advocates of the doctrine are the irreligious, the worldly, the fashionable, and even the vicious. It is most vehemently defended by those who make religion a form; who carry out the theory, and ascribe sanctifying power to a bishop's hands, to relics, to holy water, to consecrated oil, to amulets and talismans; who fast on Friday, and rob or murder on Saturday; who believe in priestly absolution, and think they can sin with impunity so long as they keep within the pale of the Church, and have access to her cleansing manipulations. It is part of a great system; an element in the great apostacy from apostolic teaching to christianized Judaism. This doctrine of baptism is only a revival of the doctrine of the Pharisees concerning circumcision. It pains us to write thus, when we recollect that dear, glorious Luther retained this with other elements of Romanism. But Luther was a wonder. He had the stomach of an ostrich and could digest iron. There was nothing which his faith could not master. He believed that the words, "this is my body," teach the local presence of Christ's body in the Eucharist; therefore he believed that Christ's body fills all space. He believed that the Bible teaches that infants cannot be saved without baptism; therefore he believed that baptism regenerates them. But he believed that the Bible teaches that baptism is useless without faith; therefore he believed that infants exercise faith. He would just as readily have believed that they read and write, had he thought the Bible called him to do so. His great fault was being too confident that he understood the Bible. We are not to be unfaithful to the truth, or to shut our eyes to the dreadful effects of false doctrine, because many, at whose feet we are not worthy to sit, through misinterpreting Scripture, believed it.—*Biblical Repository and Princeton Review.*

SCOTTISH EPISCOPAL CHURCH.

A very disagreeable excitement has lately taken place among the Scottish Episcopalians. It is well known that the Scottish Prayer Book, especially the Communion Service, leans Rome-ward considerably more than the English; and the Right Rev. Dr. Forbes, Bishop of Brechin, has always been distinguished among his brethren

as a peculiarly high-churchman. He lately delivered a Charge to his clergy, in which he said: "If the blessed Sacrament be really what we believe it to be,—if the body and blood of Christ are verily and indeed *taken* and received by the faithful,—that body and that blood, in some supernatural mode, must be *there* really to be so taken. And if the body and the blood be there really (inasmuch as the humanity of our Lord hypostatically united to the Divinity is itself an object of worship), it follows that supreme adoration is due to the body and blood of Christ mysteriously present in the gifts, which yet retain their own substance." This has been publicly disapproved of by at least three of the Scottish Bishops, Terrot, Trower, and Ewing; and a large number of the nobility, gentry, and clergy of the church have signed an address congratulating these Bishops on the step they have taken, and many it is said have expressed their determination to withdraw from the denomination unless the doctrine is officially and authoritatively condemned and disallowed. Bishop Forbes in a letter addressed to the Earl of Wemyss says: "You may be sure that I court the fullest and completest investigation of my doctrine before the proper tribunals. I have no wish to decline the consequences of any act of mine, nor to shrink from the ordeal of a fair trial. If my doctrine is not the doctrine of the church of England from the beginning,—if it exceed the wise latitude which the Anglican church has ever allowed to her children, I am quite prepared to take the consequences." It must be confessed that the Bishops who have already, as individuals, expressed their sentiments, are exceedingly moderate and cautious. They say: "We hold and teach that the body and blood of Christ are not *so present* in the consecrated elements of bread and wine as to be therein the proper object of *such supreme adoration* as is due to God alone." Now it is well known that "such supreme adoration as is due to God alone," is not the only kind that is recognised in certain quarters. There is *latreia* and there is *douleia*, the latter of which is given to creatures, such as the Virgin Mary, angels, and saints, while the former is restricted to God. The Rev. Mr. Drummond, a highly evangelical episcopal minister in Edinburgh, has published a pamphlet in which he expresses the opinion that the Bishop of Brechin, tried by the Scottish Prayer Book, is in the right.

REVIVAL.

Our readers we hope have been observing with deep interest the progress of this work. In the Northern States especially, great results are said to have been produced. A religious Newspaper declares, that there has been nothing to equal it for the last twenty years. In many parts of Canada, numerous Prayer Meetings have been held. We are not aware of any very striking effects, but the attendance has generally been considerable, and there has been the appearance of seriousness and earnestness. We trust good and permanent fruits will be produced. It is very satisfactory that, in the present movement, there has generally been very little of noisy, boisterous excitement. The impression produced seems, for the most part, to have been calm and solemn. Certainly, nothing can be more fully sanctioned by Scripture than that the people of God should unite in imploring him to pour out his Spirit, and there are most explicit promises that such prayers will be answered. There is the most abundant reason that our Canadian Churches should earnestly supplicate God, that he would revive us again, that his people may rejoice in him.

THE TITLE "REVEREND."

The Rev. Arthur Brook, Vicar of East Retford, and the Rev. Thomas Lee, a Baptist minister of the same place, took part in the soiree at the Retford Mutual Improvement Society, held on Thursday, 11th March. The Vicar, however, who was in the chair, absolutely refused to introduce Mr. Lee to the meeting as the *Reverend* Thomas Lee, and that gentleman was therefore obliged to introduce himself. The *Retford Advertiser*, in which the proceedings of the meeting are reported, states that the conduct of the Vicar met with well-nigh unanimous condemnation.—*Leeds Mercury*.