



THE  
CANADIAN  
UNITED PRESBYTERIAN  
MAGAZINE.

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VOL. VI.

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Pray for the peace of Jerusalem, They shall prosper that love thee—Psalm cxxii. 6.  
Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem—Psalm li, 18.

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TORONTO:

PRINTED FOR THE COMMITTEE, BY LOVELL AND GIBSON, YONGE ST.  
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## THE MAGAZINE.

In bringing to a conclusion the Sixth Volume of the Magazine we desire to cherish the most fervent gratitude to the Father of mercies for his sustaining kindness during the years that have elapsed, since we very reluctantly entered on our editorial labours. Our best thanks also are most respectfully offered to the excellent contributors who have favoured us with assistance, and to all our readers and friends. At the outset we had no expectation of continuing our services for such a length of time. We have always declared that on a Union being effected between the Presbyterian Church of Canada and ours, we should gladly withdraw from the field; and we still indulge the hope of being released by the accomplishment of that happy event on sound and satisfactory principles.

For a time we feared that pecuniary considerations would have led to the extinction of the Magazine. It is highly satisfactory, however, to be able to say, that for the last year or two, notwithstanding the badness of the times, our circumstances have been better. Indeed a small profit is now realised, and were it not for a considerable debt contracted at the first, which ought in all fairness to be paid, the price of the Magazine might now be reduced. It would be unpardonable here not to acknowledge our great obligations to the Committee of Publication, by whom the business is so admirably managed, and by whom we are most kindly relieved from all responsibility and trouble about matters financial.

We have been in the habit of sending to Britain upwards of 100 copies of the Magazine, and have some reason to believe that these have been useful in diffusing information respecting our Church in the Province, and keeping alive a feeling of interest towards it in the minds of brethren at home. We regret that a recent Postal arrangement here interferes with our plan. We have intimated that we would continue transmitting copies only to those who should pay to Messrs. Oliphant & Co., Booksellers, Edinburgh, the sum of 6d. as postage. The Committee have resolved to send till the close of this year. Afterwards, we are sorry to say, the names of those who have not paid must be dropped from our list.

We cordially concur with our readers in the joyous anticipation of returning commercial prosperity, resulting from the bounteous harvest Providence has graciously afforded us. This, we trust, will prove beneficial to our Church, in a temporal point of view, and will contribute to her independence and extension. We hope the benefit will also extend to the Magazine. Its circulation might be greatly increased; and contemplating no personal object, but aiming at the good of the Church, we confess we should be glad to see an enlargement of its sphere.

To our contributors we present an earnest solicitation for an extension of their valuable co-operation; and sincerely thanking a number of Ministers and other friends who have made efforts on our behalf, we venture to hope that they will kindly continue their good offices. We feel deeply obliged to our readers for their indulgence, and trust the relation subsisting between us will be happily prolonged.

# INDEX.

## MISCELLANEOUS ARTICLES.

	PAGE
Abstinence, Total .....	368
Address, Ordination .....	199, 354
Amendment, Hopeful .....	169
Basis .....	225, 257, 267
Congregations, Supplemented Training on .....	104
Difficulties, Scripture .....	33, 65
Funds, Our .....	138
Headship of Christ .....	321, 365
Henderson, late Rev. Alexander .....	110
King of Nations, If Christ, be, What then? .....	289
Kingship of Christ .....	296
Minutes of Synod, Printing .....	333, 365
New Year's Address .....	1
Revival .....	262, 292, 329
Statistics, Our .....	12
—————Remarks on .....	82
—————Strictures on .....	107
Sermon, Thanksgiving for Harvest .....	359
Statistics, our New .....	106
Suspicious, Root of .....	10
Synod, Suggestions for .....	141
————— and Public Schools .....	144
U. P. Church History, (Dr. Ferrier) .....	3, 39, 73, 97, 130
Union .....	164, 240
—————, Suggestions on .....	161
Worship, Public Attendance on .....	103
Worlds, Plurality of .....	193, 233

## REVIEWS.

Accepted Time, by L. H. Christian .....	177
Angels, Revelations respecting, by Archbishop Whately .....	301
Baptism, Letter and Dialogue on, by J. Irons .....	369
Calvin, Letters of .....	18
Church History, Sketches of, by J. Wharey .....	52
Church of God, by Stuart Robinson .....	145
Gatherings, Three, by J. Brown, D.D. ....	303
Gentiles, Offering of, by J. Cairns, D. D. ....	245
Gospels, Four, by D. Brown .....	113
—————, Preaching, by W. Aitken .....	269
Library, Household .....	368
Limits of Religious Thought, by H. L. Mansel, B. D. ....	204
Logic and Metaphysics, by Sir W. Hamilton .....	247
Manual, Hermeneutical, by P. Fairbairn, D. D. ....	333
Messiah's Throne and Kingdom, by J. Harkness .....	114
Religions, Our new, by J. C. Geikie .....	83
Revival of Religion, by J. Brown, D. D. ....	274
Risen Saviour, Life in, by R. T. Candlish, D.D. ....	84
Sermons, Dr. Brown's, Funeral .....	45
State, Future, by Archbishop Whately .....	171
Teaching, Poetry of, by J. Malcolm .....	20
Treasury, Family .....	148
U. P. Ministers and Elders in England, Conference of .....	18
Worship, Lessons on .....	336
Wonders in the deep, by G. Johnston, D.D. ....	202
MISSIONARY INTELLIGENCE .. 21, 53, 85, 114, 149, 178, 205, 248, 274, 307, 336, 370	
ECCLESIASTICAL NOTICES .. 26, 53, 85, 115, 150, 179, 207, 250, 281, 311, 338, 371	
GLEANINGS .. 31, 64, 93, 125, 157, 190, 220, 254, 284, 313, 346, 377	
OBITUARY .. 128, 160, 191, 320, 349	

# THE CANADIAN

## United Presbyterian Magazine.

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### Miscellaneous Articles.

#### NEW YEAR'S ADDRESS.

The period has arrived at which salutations and congratulations are usually exchanged among friends. Most cordially do we express all kindly feelings towards our readers, and fervently wish for them the bestowment of all good. Especially may the God of all grace impart unto them all spiritual and heavenly blessings. May he afford us such length of good days upon earth as to his infinite wisdom may seem best; and after days and years cease to measure our duration, may he through the merits of the Saviour bring us all to perfect and eternal blessedness at his own right hand.

To all sober-minded persons, the past is matter of serious and solemn reflection. During the twelve months which have just elapsed, each individual has had his own peculiar history—his series of blessings for which he ought to be thankful—of opportunities he ought to have improved, and for which he must account,—of trials by which he ought to have profited—and, alas, of follies, omissions, and sins, for which he ought to be humble and penitent. Let each meditate on his own case. Let him view the whole with reference to Him with whom we have to do, and give himself to prayer. May the future be by God's grace, a period over which it may be more comfortable to look back.

The year which is gone has been in a temporal point of view, one of difficulty and trial. Many have been straitened and harassed and

vexed about their worldly affairs ; and many we hope have found it good to be afflicted. We need to have our affections loosened from the things which are beneath, and set upon treasure in heaven. The pecuniary affairs of our churches also have experienced embarrassment ; and this in our own denomination has been increased by the withdrawal of aid by the parent church at home. That aid let us gratefully recollect has been long and liberally bestowed, let us consider also the weighty and very sufficient reason for which it is now discontinued, namely, the urgent demand for missionary operations in the East ; and let us not refuse to admit that the assistance we have been so long receiving has been to some extent abused,—has encouraged inefficiency on our part, and been really injurious to us. We are at present, under somewhat trying circumstances, in a state of transition. Let us all quietly and patiently, make such efforts and sacrifices as the case requires ; and when, as we hope will speedily be realized, times of greater prosperity shall come, let us more abundantly honor the Lord with our substance and with the first-fruits of our increase.

It is just matter of thankfulness that during the past year, our religious privileges and opportunities have been fully and amply continued. Never was there more abundant preaching of the gospel amongst us. The number of our Probationers, though now greatly reduced, has been unprecedently large, so much so that our Mission Committee has requested the Board at home, “to consider the application for more preachers fallen from, till those already on the field have obtained a settlement.” Certainly there ought to be no deception and no concealment. Let the facts of the case be fully known. But if zealous and energetic young men, eager to spend and be spent in the service of their Redeemer, be willing to cast in their lot with us, we should say, let them not be discouraged. One thing is certain, that able, popular, and effective men coming here, and showing a disposition to accommodate themselves to circumstances, may depend on getting such places as we have, and a sphere of usefulness will there present itself. Great things of a worldly sort, for themselves, they must not seek, though our congregations we trust, will more and more be disposed to minister carnal things to those who sow unto them spiritual things.

With reference to the Magazine we have nothing very particular to say. We are exceedingly anxious for its improvement, and are somewhat encouraged to hope for this, from the circumstance that the number of contributors is increased. We beg a continuation and an augmentation of their valuable assistance. Our readers also, we trust, will continue their indulgence ; and humbly relying on the Divine blessing we venture to hope that there will, at all events, be no falling off. From large promises it is better to abstain. When the much desired Union takes place we will gladly resign the field to worthier occupants.

## UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

By an overture from the Presbytery of Kilmarnock the attention of the United Presbyterian Synod was called in 1852, to consider the propriety of framing and publishing a Summary of their Principles, to guide in the admission of young communicants. The Synod appointed a Committee of their number to take this subject into consideration, and to report at next meeting. In the following year an overture on the same subject was presented by the Presbytery of Perth, which was handed to the Committee. The Rev. Peter Cairns, convener, reported that they had prepared a draft of a summary of principles, which, however, they wished to revise before submitting it to the Synod. They were also desirous that the Synod should re-appoint the Committee, and authorize them to print the Draft, and send it down to Presbyteries for their remarks, and that these should be forwarded in sufficient time to enable them to report finally at next meeting of Synod. The Synod acquiesced in their proposal and re-appointed the Committee, with additions.

At the meeting of Synod in 1854, the convener presented and read the Committee's report, and laid on the table copies of the summary itself, prepared by them as ultimately revised, after considering all communications made to them by Presbyteries on the subject. The Synod agreed to receive the report and to give thanks to the convener and to the members of Committee, for the great diligence and care bestowed by them in the execution of the work with which they were entrusted.

The full consideration of this subject was delayed till 1855, when the following motion was carried:—"That the Synod without entering into a minute examination of the summary prepared by the Committee, approve of it, as fitted to promote the end in view in its preparation—namely, that of affording, especially to persons seeking admission into the fellowship of the Church, a distinct account of the rise and past history of the church, and of the views of divine truth which it holds, and authorize the publication of the summary in a cheap form for general circulation. At the same time the Synod declare that the summary is not to be regarded in any respect as an addition to, or as superseding the recognized subordinate standards of the church which remain as stated in the basis of union."

The Synod now appointed a small Committee to superintend the printing of this document for general circulation.

This summary is a brief but comprehensive and valuable manual. It consists of two parts, of which the first is historical, and the second doctrinal; and it is calculated to be of great service in giving a general view of the rise and progress of the United Presbyterian Church, and of the great doctrines of grace, which, at all stages, it

has been honoured to defend and maintain. Its principal use is to assist the young on their application for admission into church membership.

The following questions, by Synodical appointment, are appended to the summary, which though not formally prescribed, may be put to applicants for communion on giving in their accession to the Church.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and practice?

2. Do you acknowledge the principles of the United Presbyterian Church, as stated in its summary, to be agreeable to the word of God?

3. Do you acknowledge that you are sinners obnoxious to divine wrath, and unable to save yourselves from it? Do you accept of Christ as your Saviour, and rely on his obedience unto death, for pardon and eternal life? And do you resolve in dependance on the promised aid of the Holy Spirit, to yield obedience to His laws?

4. As members of this Church, influenced by the authority of Christ, do you promise conscientiously to respect the order established in it, to cherish an affectionate regard to your fellow church-members—to attend regularly upon the ordinances—and to contribute cheerfully, as God may prosper you, for their support, and for the extension of the gospel throughout the world?

We formerly took notice of the efforts made for the more liberal support of the gospel ministry. In proportion as this movement is successful, will another important movement, it is believed, be found less necessary. We refer to the benevolent purpose of maturing a plan for making adequate provision for ministers incapacitated for official duty from age or other causes. An overture having this object in view had been brought before the Synod by the Presbytery of Edinburgh, and the Synod had expressed their sense of the importance of the object contemplated; and at their meeting in 1851 a Committee was appointed to make what enquiries were necessary, and to devise a scheme and report. This Committee had several meetings, collected much information, and had extensive correspondence on the subject. They, however, found it difficult to mature a plan, and requested the Synod to permit them to continue their investigations, and that afterwards they should be allowed to print a short report, with some definite recommendations to the Synod. The Synod approved of these suggestions, and authorized the Committee to transmit the scheme when matured to Presbyteries and Sessions, and afterwards to bring the result before the Synod.

At the meeting of Synod in May, 1856, the Committee gave in their report, containing a scheme on this subject, when the Synod, in accordance with the tenor of the report, agreed:

“1. That a capital fund be raised of such an amount as will procure an annual revenue of not less than £50 to each minister, incapacitated for official duty from age or infirmity.



2. That until the capital fund reach the sum of £10,000, no part of its revenue shall be applied to the payment of annuities, but be added to the said fund.

3. That until the Synod otherwise resolve, and making allowance for exceptional cases, which may authorize more liberality, no minister shall receive a larger sum than amounts along with the provision made for him by his congregation, to the minimum stipend of the Church.

4. That until the capital fund be sufficient to yield the annuity specified in article first, appeals be made to the liberality of the Church, ministers and people, the proceeds of which, so far as necessary, shall, combined with the annual revenue of the said capital fund, be appropriated to the payment of annuities, and the remainder added to the capital fund.

5. That if in any year the income derived from these two sources be found inadequate to grant annuities of £50 to all the ministers admitted to the benefit of the fund, the same shall be divided equally among them.

6. That no minister shall receive an annuity, until the Presbytery with which he is connected, have certified to the Committee of management, that he is permanently incapacitated for regular official duty, and that the congregation of which he is pastor, have made arrangements for the regular dispensation of religious ordinances; and until the Committee, after considering all the circumstances of the case shall have given a favourable decision in the matter.

7. That a Committee be appointed by the Synod, to adopt such means as they deem best for raising the capital fund through the Church, by subscriptions, donations, special collections, or otherwise; for stimulating the liberality of the Church, until the necessity ceases by the accumulation of the capital fund; and for the general management of the scheme.

8. That the Committee consist of eighteen members; one-third being ministers, and the other two-thirds elders or other members of the Church; and that three of the Committee shall retire annually by rotation, and their successors nominated by the Synod.

9. That the Committee shall present an annual report of their proceedings to the Synod, and shall have the power of submitting to its consideration and decision any amendment of the preceding regulations, or additions to them, which to them may seem desirable."

The following extract from the report of the Committee on this subject, in 1857, the latest that has reached us, will show the great success which this movement has had, and is likely yet to have in a still higher degree.

"The Committee cannot refrain from recording their deep sense of gratitude to the Church, and above all to Him who inspires every good thought, and qualifies for every benevolent action. The generosity manifested to this scheme has exceeded the expectations of its most

sanguine friends. Its success is without a parallel in the history of the denomination ; and it indicates the arrival of a period, when great enterprises may be entered upon, without apprehension of a disastrous failure. It shows a gleam of sunshine on the future, as well as upon the past. 'All things are possible to him that believeth.'

"The liberality has not been altogether confined to the United Church. In a few instances, subscriptions have been spontaneously made by persons who did not belong to the communion. Among the subscribers of the Free and Established Churches, Baptists, Congregationalists, and Episcopalians, these donations do not perhaps exceed £200 ; but the fact deserves honorable mention, as an expression of Christian sympathy with this movement.

"The amount subscribed from all sources is £17,044 8s. 2d. ; of which, 432 ministers have contributed £2,057 11s. In addition to this, £126 5s. has been subscribed in the form of annual donations.

"It is not to be supposed however, that the resources of the Church are yet exhausted. The opposite is the case. No more than 257 congregations have contributed in their collective capacity. A majority of the congregations have up to this date made no combined effort, though in some of them personal subscriptions have been obtained to a considerable amount. This delay has been occasioned by local and temporary causes, such as the liquidation or extinction of debt, the erection of a new place of worship, or the formation of some missionary or benevolent agency, which demanded priority of effort. And as a number of the congregations still unreported occupy a prominent position for size, wealth, and Christian activity, it is surely reasonable to conclude that a large increase will be realized in the course of the next six months. It is not, indeed, expected that the capital fund will this year reach £30,000, which is probably the lowest sum required to place this scheme upon such a basis as will supersede the necessity of further appeals. But it may reach this amount in a very short time."

We must not dismiss this subject without referring to the munificent gift of the late revered Rev. Dr. Brown of Edinburgh, when his jubilee was celebrated in Tanfield Hall, on the 8th of April, 1856. His congregation then and there presented him with a splendid donation of £610. This sum with £50 more from himself, making £660, he handed over to the Cashier of the Commercial Bank, for the aged ministers' relief fund, in reference to which most generous and noble action, it was well remarked in the Missionary Record, that— "No appropriation of the money could have been more graceful or becoming. It was a touching sight to behold the venerable servant of the Lord, who as a popular preacher, a faithful pastor, an accomplished professor, and a learned and successful author, has been spared to enter on the fifty-first year of his ministry, and whom the Lord has placed in circumstances that did not call for the personal use of the gift, with his white locks, and with a countenance beaming

with happy Christian love, remembering at the very moment when he was surrounded by the congratulations of admiring thousands, the claims of his less favoured brethren, and generously bestowing this large donation to assist in succouring and in cheering those, who having spent their years of strength in the service of the Lord Jesus Christ, are in their old age laid aside by infirmity or disease. This act ennobled and hallowed the whole proceedings. Surely it will have its due effect upon the opulent members of the Church, and prompt them to come forward and place this benevolent and most necessary scheme on a safe and enduring basis. May the Lord continue to bless his honored servant, and make his last days his brightest and his best."

Doubtless the generous appropriation of this jubilee testimonial has had a powerful influence on the success of the scheme. It seemed to open the hearts of many, and led on the rapid growth of the fund. It is proper to specify one immediate result. The family of the late Rev. Dr. Heugh of Glasgow, who was Dr. Brown's intimate friend, resolved to add the same amount of £660, to be conjoined with Dr. Brown's donation, to form a special fund for investment, which was transmitted by John Heugh, Esq., Manchester: and the surviving members of the family of the late Rev. Thomas Leckie of Peebles, added to this, besides their own subscriptions to the general fund, the sum of £100, all which with interest amounted in 1857 to £1,500. This is to be kept by itself, invested in the name of Trustees, who will have the privilege, subject to the approval of the Synod of naming a minister to receive the benefit.\*

This important movement has been attended with great success; and there is little doubt of its being fully and permanently established. In leaving the subject we quote a happy remark from one of the Committee's reports:—"We have been led step by step in a way that we knew not, until we have arrived at our present position. And since we have adopted the principle of benevolence in all its integrity, somehow or other, our hearts are more enlarged, and we can breathe and move with greater freedom. It is our settled conviction, that the missionary enterprise excepted, there is no scheme which will receive more cheerful and liberal support from the more educated, more influential and wealthy members of the Church."

Whilst the foregoing reference to the munificent gift of Dr. Brown to the fund for aged or infirm ministers, was in preparation for the press, his death was announced in the public journals. This beloved

\* In speaking of these donations for this important object, we beg to introduce a Note here, which properly belongs to the paper on Scholarships, given in the October number. The information contained in it had not come to our knowledge when the paper was written, and which though mentioned by the Editor in the same number of the magazine is equally entitled to have a place in our history with the above notices.

The Rev. Dr. A. O. Beattie of Glasgow, a well known energetic and popular preacher, died on the 10th of June, 1858, in the seventy-fifth year of his age, and fifty-first of his ministry, leaving, besides legacies to his friends, about £3,000 Sterling, for founding Bursaries of £20 each, to assist the sons of ministers in prosecuting their studies for the ministry in connection with the United Presbyterian Church. This will prove a seasonable help to that important scheme of the Church, and will materially add to its efficiency.

and venerable minister finished his earthly career of great and varied usefulness, on the 13th of October, 1858, in the seventy-fifth year of his age, the fifty-third of his ministry, and the twenty-fifth of his professorship. He was the eldest son of the late Rev. John Brown of Whitburn, a minister of primitive manners, and extensive usefulness, and grandson of the late Rev. John Brown of Haddington, the well-known commentator of the Holy Scriptures, and author of many other valuable works, and to whom we formerly referred as one of the Professors of our Church. The death of Dr. Brown will be felt as an unspeakable loss to the Church. His character and accomplishments are happily referred to in the quotation we have given from the *Missionary Record*, But as in the course of our historic sketches we have taken particular notice of the several eminent individuals who have occupied the professorial chairs in our Theological College, it is proper that we pay a similar tribute to the memory of Dr. Brown, who was Professor of Exegetical Theology, and the senior of the five Professors in the United Presbyterian Church. From personal acquaintance, and from knowing the high place he held in general reputation, we feel that we can scarcely draw an exaggerated picture of the excellencies of this distinguished minister. As a scholar, and especially as a critical expositor of Scripture, he stood in the very highest rank of accurate and profound erudition, as his many valuable publications fully demonstrate. As a Preacher he was popular wherever he went, and was especially admired by persons of taste and education. As a gentleman, he was affable, polished and fascinating in his manners; in a high degree he united firmness with gentleness, frankness with unobtrusiveness, dignity with humility. He was a most agreeable and instructive companion, especially where the conversation turned to literary, philosophical or theological works, where he was always in his element. As a friend he was amiable, generous, faithful and ever ready to oblige to the utmost of his power. It is said of him by a popular writer from Scotland, who has long lived in New England,\*—"Dr. Brown is a man of decided talent, though distinguished more for clearness and strength of intellect, than for genius and imagination. His mind is highly cultivated, but it seldom glows and sparkles. His discourses are always interesting and instructive, but not often thrilling or overpowering. They never fall below mediocrity, are always clear, sensible, and useful, but perhaps never rise to the highest heaven of invention. He appears to great advantage in the pulpit. His ease, energy, gracefulness and variety of tone, attitude and expression are equally striking. Occasionally he hesitates for a word, but never fails to find the right one. His language is remarkably full and accurate. His topics too, are uniformly well selected, clearly divided, and thoroughly discussed. If he does not, like Chalmers, awe and subdue his audience, he seldom fails to interest and instruct them. His style is lucid and vivacious,

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\* The Rev. Robert Turnbull, Boston, in his "Genius of Scotland."

and well adapted to useful practical preaching. He looks much as one might conceive the apostle John to have done. A tone of deep and fervid piety pervades the whole, giving the impression that a man of God is addressing to you the messages of Heaven."

Many other schemes of benevolence, besides those we have mentioned, have been introduced from time to time, into the United Presbyterian Church, and have been reduced to practice with encouraging success. The Friendly Society of Dissenting Ministers or Widow's Fund, though not Synodical, is yet closely connected with the Church, and has been in active operation for two or three generations. It embraces all Dissenting denominations, although now, from the unions which have taken place, it chiefly belongs to our Church. Its object is to secure annuities to the widows of ministers. It is left to the option of ministers of all Dissenting denominations, and of what were called *Chapels of Ease*, to join it or not as they see cause, but they are admissible only if they join within a year after their ordination. This Society is very generally supported by the ministers of our Church. There are different rates of annual payments, any one of which may be fixed on by the minister on his entrance; and these of course secure, in the event of his death, a corresponding rate of annuity to his widow, which continues during her life. This fund has been the means of doing much good, and we believe it is in a safe and prosperous condition.

There has also been for many years a fund for the children of deceased ministers. It is sustained by voluntary contributions. Its object is to provide support and education to such children of deceased ministers as, in the providence of God, are left in circumstances of comparative destitution.

We find that of late a Benevolent Fund has been raised, or rather an Insurance Scheme instituted, for the Widows and Children of Missionaries of the United Presbyterian Church, who have laboured in tropical climates. We believe that the Missionaries themselves are directed to pay annually, according to certain rates, into the Colonial Insurance Companies, it however, being left to their option whether to do so or not, and that the Mission Board agrees to make up certain deficiencies which may arise from extra premiums.

In May 1852, "The Committee of the Mission Board appointed to manage the Fund for the Widows and Orphans of Missionaries, reported their proceedings, from which it appeared that twelve Missionaries had availed themselves of the benefits of the scheme, and that the Committee had deemed it advisable, seeing that they had as yet no fund at their disposal to meet any claims which might emerge, to protect themselves against loss by a back insurance with the Colonial Insurance Company.

"The Synod approved of the proceeding, and on the recommendation of the Committee, agreed in reference to Missionaries in the West Indies, that in the case of such of them as had been five years

abroad, the rates should be reduced to those payable to the Colonial or other Insurance Company, in respect of the back insurance; and in the case of those who may be sent out, or who have not been five years abroad, and in reference to whom extra premiums are chargeable by the Insurance Companies, it should be made optional to them either to be insured according to the rates in the existing tables, or according to those which may be charged for back insurances. It was also agreed that the rates chargeable against Missionaries to Calabar, should continue as in the existing tables, but that, wherever the risk may be covered by back insurance, any extra premiums which might be required should be borne by the Mission Board.

(*To be continued.*)

## THE ROOT OF SUSPICION, BETWEEN US AND THE PRESBYTERIAN CHURCH OF CANADA.

*To the Editor of the Canadian United Presbyterian Magazine.*

SIR,—There is obviously and confessedly a suspicion, in the mind of our brethren of the “Presbyterian Church of Canada,” that we have a reservation in regard to civil authorities, when we, like good Protestants say Amen, to the capital principle, “that the Scriptures of the Old and New Testaments being the inspired word of God, are the supreme rule of faith and life.” It is also plainly suspected by us, that our brethren harbour sentiments in reference to civil authorities, tending to endanger the liberty and independence, both of the church and the commonwealth. What is the reason of this mutual suspicion, which looks strange to not a few? Permit me if you deem it proper, to attempt an answer.

“The Presbyterian Church” is more, and “the United Presbyterian Church” is less under the perturbing influence of the traditional idea, which a correct historico-grammatical interpretation cannot fail to discover embodied in the Westminster Confession of Faith, to the effect that the supreme magistrate is bound by the New Testament, as the kings of the Jews were by the Old, to tolerate liberty of conscience only within the limits of God’s word; faith in the Lord Jesus Christ is a term of citizenship in the state as well as of membership in the church; heresy and unbelief exclude from the benefits of both; the state and the church are two bodies in one, and the head of the former is general superintendent, some way as Constantine the great and his successors were, in matters spiritual as well as temporal, it being his duty to see that all things are done according to the pattern shown to him in the word of God and the Lord Jesus Christ.

Does any one say, There is no such idea couched in the Westminster Confession of Faith? Let him just read the third section of the twenty-third chapter, and study it in the historical light of “the National Covenant,” “the Solemn League and Covenant,” and “the Solemn acknowledgement of public sins and breaches of the covenant

and the solemn engagement to all the duties contained therein," or if he cannot take time to look through all these, let him consider the following statute extracted from the National Covenant: "That all kings and princes at their coronation and reception of their princely authority, shall make their faithful promise by their solemn oath, in the presence of the eternal God, that enduring the whole time of their lives, they shall serve the same eternal God to the uttermost of their power, according as He hath required in His most holy word, contained in the Old and New Testament; and according to the same word shall maintain the true religion of Christ Jesus, the preaching of His holy word, the due and right ministration of the Sacraments now received and preached within this realm, and shall abolish and gainstand all false religion contrary to the same, and shall rule the people committed to their charge, according to the will and command of God revealed in his foresaid word, and according to the laudable laws and constitutions received in this realm, no-wise repugnant to the said will of the eternal God; and shall procure to the uttermost of their power, to the Kirk of God, and whole Christian people, true and perfect peace, in all time coming; and that they shall be careful to root out of their empire all heretics and enemies to the true worship of God, who shall be convicted, by the true Kirk of God, of the foresaid crimes."

The Scottish Covenanters and the English Puritans were ardent in the cultivation of wisdom, and eager to transmit it untainted to their posterity. They were great in their day, many of them very great; and we of this age are indebted to them under God, for numerous and inestimable blessings. But certainly it would have been better, had they made less of statesmen and kept closer to the word of the Lord. If they had studied the constitution of the Christian church in the New Testament more accurately, they could scarcely have committed themselves to a scheme of church-policy, which the Redeemer taught not to His apostles, and which, as might have been anticipated, hard experience has proved to be impracticable. They appear to have felt in some measure, as if when Popes and Emperors were no longer to be authorized in the temple of God, there was a vacancy that ought to be filled by some visible presence potent enough to be the fountain of unity and order, the source of defence and support. It was not unnatural in them to feel so, in front of the Pope and his allies. But more grace would have led them to adopt the policy of the apostles, and, which their posterity are learning to do now, look directly to the King Invisible. And what did they get by trusting so much to an arm of flesh for protection, for property and power? Did it not turn them off naked and bare and persecute them most unmercifully in the interest first of prelacy, then of popery? And what good has come out of state patronage to the church, since the glorious revolution of 1688? Let the corrupted and disrupted condition of the church in the three kingdoms of our

Sovereign Lady and most excellent majesty the Queen and in her magnificent colonies declare. We ought to imitate the wisdom of our ancestors and shun their folly ; and thank the God of our fathers if we find any reason to sing with the Psalmist : " I have more understanding than all my teachers ; for thy testimonies are my meditation, I understand more than the ancients, because I keep thy precepts." How the old church-state theory of religion and politics influences the mind of the " Presbyterian Church of Canada," it were hazardous to say. But all the world knows they have sympathies where we have antipathies : and that is enough to account for the suspicions referred to at the beginning of this essay. Yet the diversity of sentiment is now so circumscribed, that although the two bodies may not forget they can surely forgive and join hands in the presence, and by the grace of, their common Lord by whose sole power and will they live. Amen.

J. W.

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## OUR STATISTICS.

### NO. IV.

Before proceeding to consider the questions with which our last article was closed, let us examine the Statistical Reports of the United Presbyterian Church in Canada for the purpose of ascertaining what is raised by congregations for Pastoral support, in other words, the amount of stipend paid by each to the minister. In one respect this is the most important item embraced in these returns, and if there is any deficiency in it we need not be surprised if the other schemes of the Church receive a very inadequate measure of support. A minister gives himself to the oversight, in the Lord, of the people by whom he is called. He engages to minister to them in spiritual things as God shall give him ability. He studies the Gospel of the Grace of God that he may feed them with knowledge. He refuses other callings which promise larger pecuniary remuneration that he may labour among them in word and doctrine, and have them for a crown of joy and rejoicing in the day of the Lord Jesus. In the family, and in the closet, he bears them on his heart before Him that heareth prayer. He visits from house to house that he may know the state of the families over whom he has been ordained. And, be it cold or be it warm, be it wet or be it dry, at whatever sacrifice of his own comfort, and at whatever expense, he must be by the bed of the sick and of the dying. His people, again, solemnly bind themselves to give a certain amount for his support, and to increase in this as God shall prosper them. Here then is an actual contract made in all openness, the minister binds himself by promise in the sight of God and the Church to preach the word, to be instant in season and out of season, and the people bind themselves to give him all due reverence and respect in the Lord, to support him out of their means, and to increase that support as their means become more ample.



What was done by congregations in 1856, the last year for which a Statistical Report has been published, in payment of stipend to ministers? Do they appear to have implemented their engagements and given as God has prospered them?

The congregation of West Gwillimbury returned a membership of 37, and raised as stipend £45 5s. We presume that most impartial judges will reckon this very creditable. For our part we have no disposition to find fault with it, and particularly on ascertaining that the total income was £71 14s. 2½d. Were all our congregations to raise nearly £2 a member for religious purposes, as West Gwillimbury has done, there would be greater evidence of the power of the voluntary principle than there is. But Essa, with a membership of 60, raised only £39 12s. 6d. as stipend, and the total income was only £54 2s. 3d. Now these congregations are in the same neighbourhood; they constitute a joint pastorate, and yet there is a marked difference between the amount raised by each. Must there not be a want of religious life among the people of Essa? Do they value the Gospel? Do they care to have a minister over them? Would they deny themselves a single luxury for the sake of his proper maintenance?

No return was made by the First congregation of Toronto for the year we have selected. The Second congregation gives a membership of 114, and the expenditure on stipend was £100. This congregation is under a heavy debt, and the total income far exceeds any thing to be found among other congregations, namely, £1839 0s. 6d,\* or more than £16 to each member. Verily the spirit of liberality must be abroad, but it has not been directed to the pastor, who receives only the minimum stipend that the Church allows. We know that he has an income from other quarters, but is the congregation contributing to his maintenance as God has enabled them? This is the question for them to consider.

The congregations of Richmondhill, Thornhill, and King are under one pastor, but each has given a separate return. The first, with a membership of 90, raised £66 for stipend, and £144 2s. 8d. in all; the second, with a membership of 20, raised in all £21, and as stipend £15 15s.; and the third, with a membership of 64, raised in all £59 0s. 6d., and as stipend £38 12s. 6d. That is, a total membership of 174 contributed to the support of the pastor £120 7s. 6d. While this is not so bad as some it is certainly by no means creditable.

The First congregation of Chinguacousy has a membership of 70; the sum raised as stipend is £79 1s. 3d.; and the Second congregation, with a membership of 31, raised £38 10s. The total income of the former was £95 10s. 8d., and of the latter £45 12s. 7d. It is quite possible that these amounts are small compared with the circumstances of the people, but looking at them on the face of the Report they appear well.

Toronto Townshipp and Brampton unite their report so that there is

\* This sum includes contributions for Church building, and was not all raised within the congregation.

no opportunity of knowing the sum raised by each. The joint membership is 112, the amount raised for stipend is £140, and the total income was £235 14s. 7½d.

Dunbarton and Canton, with a membership of 53, raised in all £152 14s. 3½d., and as stipend £118. Here is one of the most exemplary congregations of the Church, having a total income which averages nearly £3 to each member, and a stipend averaging more than £2 to each member. Surely all must give with cheerful heart and liberal hand, or the drones must be very few. The pastor ought, and we suppose does, give himself with readiness and spirit to his work, for he has this thought to assure and comfort him, that his people do not consider him a burden, nor feel disposed to live as paupers on his mental toil. There would be more life in the pulpit, more mental activity in the study-room, more fervency in prayer, domestic and closet, and more comfort in the parsonage, were all our congregations like these. Yea, they would be blessed and increased more and more, for can congregations expect prosperity from the Master while they dole out a niggardly pittance to his servant, scarcely sufficient to keep himself and his family on bread and water?

Vaughan had a membership of 45 and raised for stipend £60, and for all purposes £70 17s. 6d.; and Albion, having a membership of 56, raised for all purposes £80, and for stipend £50.

Pickering had 62 members, whose total contributions amounted to £74 14s. 9d., and their contributions to stipend to £50.

Claremont had 56 members, who raised for stipend £44, and for all purposes £61 16s. 9½d.

Tecumseth returned 84 members on the roll; no record is given of the total income; stipend is set down at £42 5s. Such then is the report for the Presbytery of Toronto on the two items we have mentioned, our chief desire being to fix the attention of our readers upon "Stipend." A total membership of 954 contributed for this one object £927 11s. 3d. In 1855 this Presbytery returned a membership of 892, and an expenditure on stipend of £850 14s. 7d. In 1854 a membership of 722 raised £600 14s. 7d. as stipend. And in 1852, 1080 members contributed to the same purpose to the amount of £683 9s. 2d. It may be remarked that all the congregations reported their membership and stipend for the year just mentioned. It will thus be seen that so far as the Statistical Tables enable us to judge there was a decided improvement in the amount raised for ministerial support by this Presbytery during the five years ending with 1856, yet we question if that improvement was according to the New Testament standard of liberality, namely, as God has prospered.

Flamborough Presbytery stands second in order upon the Report for 1856. Let us pass the congregations composing it under review, making such remarks as may seem called for, at the same time leaving our readers to form their own conclusions in certain cases.

The congregation of Flamborough West returned 189 members on the roll, a total income of £204 10s. 4½d., and a stipend of £125.

No great praise, we think, can be awarded to a people so large in number in a locality so well settled, near markets where they can obtain the highest prices for their farm and other produce, and having the services of a pastor so highly esteemed by all who know him, and so energetic and savoury in his preaching, who give with such a sparing hand to his maintenance. Were we to express our opinion we would say, that, as he deserves, so they are able to give £200 a year at the least.

Caledonia, Oneida, and Indiana are under one pastor. The membership of the first is 50, the total income £92 19s. 7d., the stipend £47. Of the second the membership is 32, total income £34 17s. 3½d., stipend £27 7s. 6d. The third returns 55 as the number of members, £53 2s. 3d. as the income, and £40 5s. as the stipend. In none of them does the stipend average £1 per member.

West Dumfries returns a membership of 216, a total income of £199 4s. 8½d., and a stipend of £125. There can be no difference of opinion regarding this congregation. Ability and liberality do not here go hand in hand. It may well be said that God has a charge against the people for robbing him in tithes and offerings.

Beverly has 162 members, whose total income is £158 3s. 11d., and their stipend £125. Although not so bad as the congregation last named yet there is ground for censure rather than for praise. More might be raised, there are the means, and there ought to be the fruit. When people so numerous are satisfied with paying such an amount to their teacher it is a sign that they do not prize the gospel.

Chippewa congregation has 68 members, whose contributions amounted to £133 19s. 3½d., and who paid as stipend £125. There is no need of a word of remark here. It would be well if other congregations, whose ability is greater, were endued with the same spirit of liberality.

Hamilton congregation has a membership of 269, who raised for all purposes £508 13s. 5d., and for stipend £354. This is the only congregation that has yet occurred to our notice, and we doubt if there is another one in the table, that shows any understanding of the amount necessary for ministerial comfort, and any desire to have their pastor placed beyond the reach of carking care and heart distracting anxiety. Of the many daughters this one excels in the amount given, although not equal to some in the ratio between it and the number of persons in church fellowship.

Thorold, with a membership of 45, raised £100 for stipend, £113 13s. 6½d. for all purposes.

Ancaster Village, Ancaster West, and Ancaster East, are under one pastor; their membership respectively is 65, 32 and 61, and the sums raised for all purposes are £68 9s. 5d., £38 4s. 7½d., and £43 19s. 1d., and for stipend £50, £32, and £40.

The total membership of the Presbytery as returned is 1244, and the total sum raised as stipend is £1190 12s. 6d. In 1855 there were 660 members on the roll, and the amount of stipend raised was

£540 7s. 9½d. In 1854 the membership was 1230, and the stipend £884 13s. 11d. In 1852 the membership was 1648, and the stipend £1151 7s. 1d. It must not be supposed that these figures indicate a decrease of membership, for the Presbytery of Brant was set off from that of Flamborough since 1852, while they show an increase of the average sum paid to pastors.

Space and fear of wearying the minds of our readers compel us to withhold further remarks on congregations. We have selected two of the most influential Presbyteries in respect of numbers and the ability of congregations composing them, and they may be regarded as a specimen, and, indeed, by casting our eye down the columns of other Presbyteries, we find that they are the most favourable specimen. One congregation belonging to the Presbytery of London could be named, consisting of 139 members, giving only £80 2s. 6d. as stipend; another of 109 members giving £54 15s. 4d.; another of 176 members giving £75; another of 109 members giving £60; one of 76 members giving £42. In the Presbytery of Durham two congregations under one minister, with a membership of 150, give £80 as stipend. In the Presbytery of Brant a congregation of 140 members gave £100; another of 219 members gave £150; another of 70 members gave £47. In the Presbytery of Grey a congregation of 66 members gave £12. On consulting the Statistical Tables for other years we find similar entries of most miserable pittances doled out to the minister.

Since we cannot give all the congregations of the Church *seriatim* let us take Presbyteries and give the sums raised for stipend in connexion with church membership:

The Presbytery of Wellington has 689 members, who raised £526 18s. 8d.

The Presbytery of London has 1393 members, who raised £1159 9s. 1d.

The Presbytery of Durham has 1160 members, who raised £836 11s. 7½d.

The Presbytery of Lanark has 145 members, who raised £170.

The Presbytery of Brant, with a membership of 982, raised £850.

And the Presbytery of Grey raised £355 16s. 3d., with a membership of 356.

Looking at these figures one cannot avoid coming to the conclusion that congregations are not alive to their duty of giving their ministers a just and adequate maintenance. There was a time when they had little to give, and we appeal to them now, if their pastors did not patiently bear all the privations by which they were surrounded, and if they did not remain faithfully at their post amid all the temptations which assailed them to abandon the ministry of the word and the oversight of their souls for some secular business. There are ministers of the Church who have toiled for years among you, living from hand to mouth upon your small contribution, unable to lay past any thing for the day of sickness, infirmity, or age. Yea, unable to give their children, we do not say a liberal, but even a common education,

who, if they had settled upon farms when they first came to the Province, might now be as comfortable as yourselves and living on the fat of the land. As they voluntarily gave themselves to suffer with you in your poverty ought you not now to make them rejoice in your prosperity by giving to them with a cheerful heart and a full hand out of your abundance? Are you not in debt to them? Have you not said when your means were small, "when they increase the minister shall reap the benefit?" Are you fulfilling your promise and giving effect to your purpose? God requires that your liberality should keep pace with your prosperity. As he has given you much, so he demands much, and if you keep from him that to which he has a just claim, it must be to the hurt of your souls and the dishonour of religion. For do you suppose that he will cause the light of his countenance to shine upon you, that he will prosper the work of grace in your hearts, that he will bless to you the ministry of his servants, while you keep them screwed down to a mere subsistence, and cause their minds to be filled with apprehensions that want may come upon them in the end, or that their children must go out to the world with the clog and the brand of poverty upon them? We ask not that you should be so liberal as to enable them to roll upon the couch of luxury—no fear of the people of Canada opening their purse-strings so wide—but we do ask that you should place them beyond the limits of poverty—that you should make them comfortable, and we say that in order to do this, your contributions as stipend must be greater than any—with one or two exceptions—that have yet appeared in the Statistical Tables to which the writer has had access. Does not the work in which the minister is engaged entitle him to look for this at your hands? Does not the good he is doing to yourselves and families deserve, yea, demand it? Must he not receive it if you would be benefited by his ministry? Does the stipend you pay him remunerate him for his present time and labour devoted to you, to say nothing of the years he has spent and the expense he has incurred in preparing for the office he holds?

We think also that it is evident from the tables of successive years that the rate of payment to ministers has not increased proportionately to means. There has been an increase. That we admit and rejoice in, but it has not been equal to your prosperity. Land has risen immensely in value within these few years. The marketable value of articles has also risen. A minister's personal and family expenses have at the same time increased. As a general thing congregations have increased in numbers as well as prospered in circumstances. Now God requires you to calculate this and give accordingly. Your minister expects you to do so, for you have promised him this in the call you have addressed to him, and will you violate your solemn engagement? And the Presbytery through whom your call was addressed, requires it of you.\*

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\* Readers at home will please recollect that the money referred to is currency—£1 Stg.=£1 4s. 4d. Cy.

## Reviews of Books.

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LETTERS OF JOHN CALVIN; *Compiled from the Original Manuscripts and Edited with Historical Notes.* BY JULES BONNET. *Translated from the original Latin and French.* Vols. I and II, 8vo. pp. 483 and 456. Philadelphia: Presbyterian Board of Publication, 1858.

These two large and handsome volumes contain only about one half of the letters of the great Reformer which are to be given to the public in English. The book will be exceedingly interesting to a numerous and highly respectable class of readers, but it is obviously not for the people. A few wealthy and public spirited gentlemen, among whom are named Mr. Douglas of Cavers, Mr. Henderson of Park, and Mr. James Lennox, New York, have lent their assistance to the work, and this edition by the Presbyterian Board is sold evidently, and considerably, below its natural price. The first letter is dated 14th May, 1528, when the author was not quite nineteen, and the last in these volumes is believed to have been written in 1553. A great deal of minute and curious information is given respecting the early history of the Reformation, many of the leading actors in that great and blissful evolution of Divine Providence, and a number of the first reformed churches. Much light also is thrown on the character of Calvin, who always appears as pre-eminently learned, as intensely earnest in the best of causes, and as of a singularly acute and logical turn of mind. We were disappointed however, in finding almost nothing, concerning his great transition from Popery to Protestantism; and to say the truth, the letters scarcely bring you into any sort of personal intimacy or acquaintance with the author. The imaginative and emotional parts of his nature seem to have been very little developed, or kept excessively under restraint. Several parts of the letters relate to the marriages of himself and some of his friends, yet even in these, there is as little of either fancy or feeling, as if he had been buying a cow, or a barrel of flour. This will the more readily be believed, when we mention that these marriages, like those of old, seem to have been chiefly negotiated by the agency of third parties. It is but justice to add, however, that when Idelette de Bure died, Calvin's heart seems to have bled freely under the stroke. These letters sufficiently manifest what indeed was well enough known before, that their author was no Voluntary. Voluntaryism, though of the apostles, and of the Master of the apostles, who said, "My kingdom is not of this world," has never long, nor extensively prevailed in the church. It would comfort us, could we believe that it is not at present on the decline.

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REPORT OF THE PROCEEDINGS OF THE CONFERENCE OF UNITED  
PRESBYTERIAN MINISTERS AND ELDERS RESIDENT IN ENGLAND,

*Held in Liverpool on April 20, 21 and 22, 1858.* EDITED BY THE CLERK OF THE CONFERENCE. 12mo., pp. 88. Edinburgh: W. Oliphant & Co. 1858.

It appears there are 69 Congregations of the United Presbyterian Church in England, and an opinion has long prevailed among them that, on account of their peculiar position and circumstances, they ought to have a special organization. An English Provincial Synod with defined objects and powers has been talked of, but that is regarded as scarcely compatible with the relation they sustain to the United Presbyterian Synod, and which they are anxious to maintain. The propriety of holding a Conference was recently brought before the Presbytery of Lancashire by an excellent Elder, Samuel Stitt, Esq., Merchant in Liverpool, who stated that friends in the vicinity were ready to meet all the travelling and other expenses connected with the Convention. The Presbytery cordially adopted the proposal and agreed to invite the Ministers and Elders of the other Presbyteries, and the Conference was held accordingly. Forty-three Ministers, with four from Scotland, were present, and thirty-four Elders, with two Students in Divinity. The proceedings were opened with an eloquent and appropriate sermon by the Rev. John Ker, A.M., now of Glasgow, but formerly of Alnwick, Northumberland. A Business Committee was appointed, and arrangements made for the subsequent meetings. Next day, after devotional exercises, the Rev. R. S. Scott of Manchester, who, while a Student, read during four Sessions the Lectures of Sir W. Hamilton, and conducted the Examinations of the class, was elected Clerk; after which, an Address was delivered by the Chairman, the Rev. James Pringle of Newcastle, and a paper was read by the Rev. M. Dickie, Bristol, on the Nature of True Congregational Prosperity. There was next read a paper by the Rev. David Pirret of Little Sutton, on the Means to be Employed for the Revival of True Religion, after which a conversation took place respecting the State of Religion in the Congregations represented by the Conference. On the third day of the Conference, after devotional exercises and the Chairman's Address, the Rev. W. M. Taylor of Bootle, Liverpool, read a paper on the Proper Manifestation of Denominational Attachment, and the Rev. David Sim of Bradford read one, on the Adaptation of our Forms of Public Worship to General Edification. The Conference then engaged in conversation respecting the formation of an English Synod, the propriety of an incorporated union with the English Presbyterian Church, and the relations of the United Presbyterian Church in England, and the Union of Congregational Churches. This resulted in unanimous resolutions that the question of an English Synod should lie over for consideration at another Conference—that a deputation be sent to the English Presbyterian Synod, then met at Manchester, to express fraternal regards and desire for brotherly and Christian intercourse—and that a deputation be sent to the Autumnal Meeting of the Congregational Union of England and Wales, with the

same communication to them. A number of Addresses were delivered and minor motions were adopted, and the Conference was closed with prayer and the benediction. On the evening of Thursday, 22nd April, a public Meeting in connection with the Conference was held in Mount Pleasant Church, Liverpool, Samuel Stitt, Esq., in the Chair, and admirable addresses were delivered by the Rev. R. S. Scott, the Rev. Dr. McKerrow, both of Manchester, and the Rev. Dr. Archer of London. On Friday, 23rd April, the deputation proceeded to Manchester and had an interview with the Synod of the English Presbyterian Church, by whom they were most cordially received. Several of the deputies then addressed the Synod, after which the Rev. Dr. Lorimer of London rose and said, "there had been for sometime a desire on the part of the English Presbyterians that they and the United Presbyterians should draw closer and closer together; but anything practical in that direction would require intercourse, and some little time. The tricentenary of the Scottish Reformation would be in the year 1860: and it had been thought that the Presbyterian Churches should prepare to celebrate the birthday of their common mother. In the meantime they must cordially shake hands together, but it would be pleasant if the two denominations of English Presbyterians in England should then find themselves more prepared for union than they were at present." He concluded by moving thanks to the deputation, which being unanimously agreed to, the Moderator, the Rev. Dr. McCrie, in the most cordial terms conveyed the sentiment to the deputation, who then withdrew. It may be proper to add, that in the Conference the opinion had been strongly expressed that the time for union with the English Presbyterians had obviously not yet arrived.

The pamphlet before us, which does great credit to its editor, contains the papers read and an outline of the addresses delivered. In these there is much that is interesting and valuable. But it is impracticable for us to give an account of their contents, and we have thought that a sort of business report might be acceptable to our readers. The meeting was evidently not at all of the nature of a Synod. Nothing deserving to be called Ecclesiastical Proceedings was entered on. Nevertheless, we doubt not, the assembly was found both pleasant and profitable, and we hope beneficial consequences will result. Evangelical Presbyterianism is manifestly regaining ground in England—we say regaining, for it was once established by Parliament, to wit, in 1647.

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THE POETRY OF TEACHING; or the *Village School, its Subjects and its Rulers. A Poem*, BY JAMES MALCOLM. 12mo., pp. 36. London: Partridge & Co., 1858.

This elegant little *brochure* is dated from Port Madoc, which, we believe, is a place in Wales, where the author was Teacher during the summer. We do not remember that we have hitherto introduced a poem to the notice of our readers; and perhaps we might not, in



this instance, have deviated from our usual practice, had not the poet been now enrolled among the rising hopes of our Church. As a Student he has his hands full of other employment than flirtation with the muses. But a poetical gift is certainly a lofty endowment, and when properly managed and restrained, may be turned to excellent account in preaching the Gospel. We do not pretend to be great as critics in this department, but it seems to us that the author gives considerable indications of genius, and it is no disparagement of so young a composer, to say that he has not acquired the complete mastery of his art.

We can give only a very few lines as a specimen. After speaking of an Examination, and describing the eulogistic speeches brought cut and dry by the visitors, he adds :

A class comes forth, but scarcely is arranged,  
 Before dismissed for others to make way,  
 Class after class investigate they thus,  
 And this, in the next "Local News," is styled  
*A thorough, searching, testing, trying day.*

Human nature is the same on both sides of the Atlantic. The inhabitants everywhere are men and women, as Sir Walter Scott used to maintain.

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## Missionary Intelligence.

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### U. P. MISSION TO INDIA.

The *Missionary Record of the U. P. Church* for December is wholly occupied with a Report concerning a field of missionary operations in India. Ajmere in Rajpootana has been adopted as the sphere to be occupied, unless some facts at present unknown should suggest an alteration. The Committee have had ample information, and excellent advice from a number of well qualified persons who have had large experience of India, among others Dr. Thomas Leckie, physician of the governor general, whose father was minister of our church at Peebles in Scotland. Ajmere is 1039 miles North West from Calcutta and is in North latitude 26° 27', in East longitude 74° 48'. The following is the portion of the Report relating to that place.

"We feel on the whole, though with hesitation and difficulty, disposed to prefer and recommend Ajmere. All who speak of it describe it as an important and inviting field of labour. Mr. Wylie says, in one of his letters, "It is a most interesting field." The Rev. J. Owen, who has laboured at Agra for a number of years, suggests and recommends it. Dr. T. Leckie, who resided in Ajmere for some time, and who knows it well, says, "I certainly would recommend the United Presbyterian Church to leave Bengal and establish a new mission in Upper India at Lucknow or Ajmere." We regard as a circumstance of special importance, that the Rev. Dr. Wilson of Bombay, who has long resided in India, and who is thoroughly acquainted with its wants and its claims, has at once named Rajpootana "as about the best field." The Rev. J. M. Mitchell says, "If no mission has been begun or projected, certainly Rajpootana has strong claims. Neemuch and Oudeypore are fitted to be good centres of operation in Rajpootana—AJMERE BEST OF ALL." And the Rev. J. Mullens, who kindly attended the meeting of the Foreign Committee on the 5th October, and gave a deeply interesting and instructive account of missionary work in India, and of the best and most inviting vacant fields, said

then, and subsequently to the secretary, that the more he thought of Ajmere, he was the more persuaded that it was a very eligible scene of missionary labours.

Ajmere seems to combine, more than any of the other places named, the qualities required in a proper locality:—1. It is distant, but it is accessible. Its distance, and its being somewhat removed from the great highway between the southern and northern provinces, are the only objections that we feel in regard to it. But there is a road to it from Agra, which is distant from it 230 miles. And when the present rebellion is fully suppressed, and order is again restored, there will exist free and full communication between Agra and Calcutta;—indeed, we believe, that a railroad between these places has been projected,—as the growing importance of the northern provinces will make it dutiful on the part of the Government to see that the speediest and best means of intercourse are kept up. 2. It is central. Ajmere, which has 25,000 inhabitants, will afford a base of operations from which the missionaries can extend their agency into the whole district, with its population of 225,000; and, as we have said, it opens the way into Rajpootana, with its numerous towns and states, all destitute of the gospel. 3. It is in the midst of an energetic people. The very character of the town, with its stone walls, gates, and temples, and its handsome streets, bazaars, and houses, proves this fact. The elevated and northern nature of the region, 2000 feet above the level of the sea, and in the 27th degree of latitude, would lead us to expect, that, it would be inhabited by a more robust, active, and enterprising race, than those who dwell in the burning plains of Bengal. And this is the character of the people. The Rajpoots were the chivalry of Northern India. They are a race of high blood, proud, independent, and warlike, whose ladies considered themselves scarcely mated according to their rank even when married to the Emperor of Delhi. Mr. Montgomery Martin, in his work on the “British Colonies,” calls them “the high-spirited Rajpoots;” and Mr. Murray, in his “British India,” speaks of them in the highest terms, as a brave and gallant people, and as being “the only large class of natives, who, amid so many revolutions, have preserved an almost complete independence.” There is no limit to the good which such a people would achieve, if brought under the exciting power of the gospel. For may we not declare, that the men who, as daring cavalry, rode forth to battle, and wielded their swords in defence of their liberties, would be ready, as the soldiers of Christ, to use with equal energy the sword of the Spirit in enlarging his kingdom? Or, that the descendants of those who reared the massive and splendid structures which Ajmere contains, will by God’s grace, labour assiduously to build up the temple of the Lord? 4. It does not interfere with the labours of others. The field is entirely unoccupied. As the Rev. J. M. Mitchell intimates, in one of the passages of his letter, that he had heard that one of the Church missionaries had, within these two or three years, gone to Ajmere, a note of enquiry was addressed by us to the Rev. W. Knight, one of the secretaries of the Church Missionary Society. The following is Mr. Knight’s reply, dated London, 13th October:—“We rejoice much at the prospect of your church establishing a mission in India. Our brother, Mr French of Agra, has often visited Ajmere, and casts a longing eye at it; but there is ample room for all; and we bid you God-speed in the selection of Rajpootana—a field of much hopefulness and much destitution. We regard such central points as Ajmere or Benares, as common ground for all missionary bodies; though, alas! in the former case, there is not one representative of the Christian church there; and it may be long before we can find the men to extend our work into that region.” 5. It is comparatively healthy. Dr. Leckie says, “It is salubrious.” “Thornton’s Gazetteer” states, “It is generally healthy.” And Bishop Heber gives the following graphic account of the climate of Rajpootana and the Upper Provinces:—“Of the Upper Provinces, Behar, Oude, the Deccan, Rohilcund, and Rajpootana, I was myself disposed to form a very favourable judgment. The weather, during the five months of which I have spoken, is there not only agreeable, but sometimes actually cold. The rains are moderate; and there is an elasticity in the air, a deep, bright, matchless blueness in the sky, a golden light which clothes even the most minute objects with beauty and radiance, and a breeze so cool, calm, and bracing, as to render

the country singularly propitious to every work of art, and every natural feature of the scenery, and more exhilarating than can be expressed to a person coming, as I then was from the close heats and dripping thickets of Bengal during the rains. This difference, indeed, is felt by every living thing. The animals of Upper India are all larger and of better quality than those of Bengal. The natives are a taller, handsomer, and more manly race. And Europeans, who all, when in Calcutta, look like kid-skin gloves, and seem as if they had been boiled, recover here their natural complexion and firmness of flesh and muscle, as if they had returned to their own country. Even here, however, the sun, during the greater part of the day, is too fierce to be confronted with impunity; and the annual prevalence and fury of the hot winds, which blow during March, April, May, and part of June, for eighteen hours out of the twenty-four, like the stream of air from a great blast furnace, is regarded as a plague, which more than counterbalances the superiority of those provinces in other respects; and are no less destructive both to comfort and to health than anything to be endured in Calcutta. Still, if I had my choice, it is here that I would pitch my tent, in the neighbourhood of Meerut, the most considerable of our northern stations, and with the power of migrating every year during the hot winds to the lofty valleys of the Dhoon, about 150 miles off, where the breath of the furnace is said to be but little felt, and where the view of the Himalaya, with its eternal snows, is of itself enough to communicate a comparative coolness."—Vol. ii., pp. 308, 309. Perhaps, as Ajmere is situated on the east side of the great Aravulli range of mountains, and as it is encircled by hills of considerable height, it may not be so much exposed, as some other places, to this scorching blast. And, finally, it is distinctive. It is a field not only by itself, having a distinct character about it; but it will stand out so in the estimation of the people, and will, on this account, draw to itself special attention and interest. We may add, that the language spoken there is, we believe, Hindui; and though the materials which exist in that tongue for aiding the missionary, such as grammars, dictionaries, translations of the Scriptures, books and tracts, are not so abundant as in the Hindostani or the Bengali, yet enough of these will be found to facilitate the acquisition of the language. The entire Scriptures have been translated into ten languages in India, and one of these is the Hindui.

Should the Committee approve of Ajmere as the locality of our mission in India, and should our agents go forth with the design of settling there, we trust that it will not be with them as it was with Paul when he essayed to go into Bithynia, that "the Spirit of the Lord will not suffer them;" or as it was with the same apostle in another case, that "Satan, will hinder them." On the contrary, we cherish the expectation that, as this work is undertaken in obedience to the command of the Divine Saviour, and with the view of promoting his glory in the salvation of perishing sinners, the Lord will go before them, removing all difficulties out of the way; spread over them the shield of his gracious providence; grant them favour in the eyes of the natives; give them not only in Ajmere a multitude as his people, and as their joy and reward, but make them the messengers of glad tidings to the benighted thousands in the districts around, and enable them to establish an agency which shall cover all those regions with the light of the gospel, and aid very materially in fulfilling the great promise—"Many shall come from the east, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven."

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CALABAR.—CREEK TOWN,

The Rev. Hugh Goldie gives in a letter, dated 21st July, the following brief but satisfactory notice of the death of one of the female converts. This death, which happened on the 12th July, is intensely interesting, not only as being the first breach that has occurred among the converts, but as being the first instance, there is reason to believe, since the crucifixion of the Divine Saviour, of a native of that part of Africa having died in the faith of Jesus. The event seemed outwardly unimportant; lowly was the funeral, and few were the mourners that consigned the body

to the grave; but in itself the event was great and auspicious. Three of the souls of the agents, Messrs Jameson, Sutherland, and Edgerley, have gone up from that dark land to the world of eternal light and glory, but this is the first soul of a native that has travelled "the path of life," destined yet to be trodden by thousands and by millions of bright and happy spirits; and may we not suppose that the holy angels would have peculiar pleasure in "carrying" this the first-fruits of the Calabar Church to the celestial paradise, and that the Divine Saviour himself, seeing this evidence of the power of his gospel and earnest of its coming triumphs, would, with special approbation, welcome her to "the rest and the joy of the Lord?"

Eliza, the young woman who died, was emancipated by Mr. Hamilton, and resided for a few years as servant in his family; but on her marriage to Efanga Ofiong, another of our church members, she went with her husband to reside in the town, finding, I suppose, that it would be more convenient for him, he being employed as one of the king's stewards. She has been poorly for a considerable time; and when her sickness came on in its strength, I did not expect her to survive so long as she did. She was able to understand what was said to her to the last, and felt no fear of death, but expressed her confidence in that Saviour whose name she professed. Her end was peace. She died on the morning of the 12th, and in the afternoon we laid her in the grave, in the sure and certain hope of a glorious resurrection. Hers was the first Christian burial which has occurred in the town. Her husband dug a grave in the small yard behind his house, and at the appointed hour called together the members of the church who could attend. As she was a stranger in the town, but few others came. We had a word of exhortation and prayer, and then consigned to the dust the remains of the first of our converts who, from our fellowship here has joined the great company before the throne. She has left a little infant. May He to whom he has been dedicated, spare him and fit him to glorify him in this land."

Mr. Goldie says, "On Sabbath last we received a young man, named Henshaw Eyo, into the church by baptism. He has always, since we knew him been a steady, quiet lad, but until lately the truth seemed not to have reached his heart. He applied to Mr. Waddell in the beginning of the year to be received into the candidate class, and from his attention to instruction, as well as from his previous attainments and decency of conduct, I felt warranted in receiving him thus early into our little band of converts. He belongs to one of the principal families of the town, and I trust will throw a considerable weight on the side of those who are the witnesses for God in this dark land."

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#### EVANGELIZATION OF CHINA AND JAPAN.

In the beginning of December a meeting of the Society for the Propagation of the Gospel in Foreign Parts was held in London, with a view to the "providential openings which have recently been made for the introduction of the Gospel into China and Japan." The Bishop of London occupied the Chair, and spoke as follows:—

"They were continually reminded that, after all, but little progress had been made against the ancient institutions of the Hindoos; and they must remember that in the regions to which they were about to have access they would perhaps meet with even greater difficulties than those encountered in dealing with the creed of the Hindoos. The great religion of Buddhism having among its adherents 320,000,000 of the human race, or a greater number of followers than any other faith on the face of the earth, and teaching doctrines that are more extensively believed than any tenet of Christianity, would in these lands be found a very formidable antagonist to the spread of the Gospel. Persons who sought to look at missions in a philosophical light, very commonly treated with scorn the idea of their making head against such religions as Buddhism. But the history of those creeds seemed to show that, immovable and unchangeable as the East was supposed to be, it had yet undergone great religious revolutions in times past; and there was no reason why it should not undergo great religious changes in times to

come. The very faith that he was considering, though it certainly enjoyed the prestige of a very great antiquity, might, in comparison with other religions existing in the same countries, be termed a modern religion; and surely if false creeds could in the lapse of years thus win their way, it would argue very little faith, and not much philosophy, to maintain that it would be impossible to introduce the true. They were told that the Buddhist religion at one period spread itself over the Indian peninsula, and, after sweeping over the country and displacing Hindooism, it was obliged to succumb to the very faith which it had formerly conquered. It then diffused itself over other lands where it was unknown; and finding an old ancestral religion prevalent there, which it was never able entirely to uproot, it existed side by side with it both in China and Japan. Buddhism was an aggressive faith, always endeavouring to propagate itself by missionary efforts, and continuing to do so even at the present day. . . . In Japan, as they were probably aware, in the century between 1550 and 1650, Christianity had almost promised to become the dominant creed of the country.\* Very imperfect though it might have been in its form, it still was Christianity, and called forth on its first propagation examples of heroism from which they might well take courage to persevere in the evangelising work which now lay before them. But, while they gathered hope and comfort from the past, they might well also take warning. If Christianity under the Portuguese was so powerful in Japan for 100 years, how was it that it had since then altogether died out there? How was it that for the last two centuries so great had been the hatred of the Japanese towards it that a decree was passed declaring that if any Christian missionary showed himself there he should be immediately punished? Nay, in its arrogance, this barbarian Court threatened that if the King of Spain or Portugal came himself he should share the same fate; nay, that if the God of the Christians, the great Lord of heaven and earth himself came, he should be expelled as ignominiously as the humblest missionary. This antipathy towards the preachers of the Gospel arose from two causes, both of which they would do well to lay to heart. One was, that Christianity had mixed itself up with political intrigue; and there was a deep-seated conviction in the minds of the Japanese authorities that those who were ostensibly promoting the religion of peace were in reality endeavouring to subvert the Empire which tolerated them. We must, therefore, let it be distinctly understood, that when we went to proclaim the Gospel tidings to this people, we went as true disciples of Him whose kingdom is not of this world. The other evil which led to the banishment of Christians from Japan—shame that they should have to say it!—their quarrels among themselves. Those who were divided, sect against sect, and religious order against religious order, could not expect to command the respect of those heathens among whom they were placed; and, as suspicion was excited by their political intrigues, so their influence was weakened by their internal disunion. Let them, therefore, remember, if they would avoid the failure of those who had preceded them in this enterprise, that they were the servants of one Lord, and endeavour to prove the truth of their religion by that most convincing of all arguments, the love which Christians ought to bear to one another. The Chinese Bible could now be purchased, he believed, for a smaller price than even the English Bible. A complete translation of the Bible into the Chinese language might now be had for 2s. This was a good beginning to make for the evangelization of that vast country. A translation into Japanese of the Gospel according to St. Luke had also been executed, under the supervision of the Bishop of Victoria, by a missionary formerly employed in the island of Loo choo. The people of that island—for our knowledge of which we are indebted to the interesting work published many years ago by Captain Basil Hall—spoke a dialect of the Japanese tongue, and looked to Japan as the great centre from which their civilization and improvement were to be derived. There was a mission to Loo-choo, and the progress that had been made there, small though it might be, still gave ground for the hope that, with the Gospel of St. Luke in their hands, they would, under the Divine blessing, reap some measure of success also in Japan ”

\* The great Missionary, or, as he was called, the Apostle of the Indians, was the Jesuit Francis Xavier, who was canonised by the Pope in 1623.—Ed.

## Ecclesiastical Notices.

APPOINTMENTS OF THE PROBATIONERS OF THE U. P. CHURCH—JANUARY—MARCH, 1859.

<i>Names of Probationers.</i>	<i>Jan'y, 5 Sabbaths.</i>	<i>Feb'y, 4 Sabbaths.</i>	<i>March, 4 Sabbaths.</i>
The Rev. William Clark..	L, 1, 2, 3, 4, 5.	B, 1, 2; F, 3, 4.	F, 1, 2, 3; G, 4.
" Rev. J. G. Carruthers	G, 1, 2, 3, 4, 5.	G, 1, 2, 3, 4.	G, 1; F, 2, 3; B, 4.
" Rev. J. Howie.....	B, 1, 2, 3; H, 4, 5.	F, 1; D, 2, 3, 4.	CE, 1, 2, 3, 4.
" Rev. John Paterson .	Lk, 1, 2, 3, 4, 5.	Lk, 1, 2, 3, 4.	Lk, 1, 2, 3, 4.
" Rev. William Peattie	D, 1, 2, 3, 4, 5.	D, 1, 2, 3, 4.	D, 1, 2, 3, 4.
" Rev. John Scott.....	L, 1, 2, 3; F, 4, 5.	F, 1, 2; G, 3, 4.	G, 1, 2, 3; H, 4.
" Rev. Thomas J. Scott	F, 1, 2, 3; B, 4, 5.	B, 1; L, 2, 3, 4.	L, 1, 2, 3, 4.
" Rev. Walter Scott...	H, 1, 2, 3; L, 4, 5.	L, 1, 2, 3, 4.	L, 1, 2, 3, 4.

There are 25 vacancies, viz: In the Presbytery of London, 8; Huron, 2; Brant, 2; Flamboro', 2; Grey, 5; Durham, 3; Lanark, 1; Canada East, 2.

The attention of Presbytery Clerks is called to the above scheme, as being a little different from the circulars sent to them. They are requested to act upon this scheme in making out their appointments. The reason of these changes is, Preachers withdrawing their names from the list of Probationers after the circulars are issued.

It would be very desirable if Preachers would make up their minds respecting accepting Calls, or withdrawing their names from the list of Probationers, a month before their appointments expire. Not attending to this, causes considerable trouble afterwards.

JAMES DICK, C. C.

LAKE SHORE.—REPORT OF THE SESSION OF THE U. P. CONGREGATION ON THE BASIS OF UNION.

In regard to the provisions under Article II., we are of opinion that they are theoretically correct, but feel that they can be construed to suit the particular views which each of the two bodies to be united, holds in regard to the Magistrate's power in matters of religion. The U. P. Church could take them as expressive of its views on that subject, which deny the civil magistrate all power in spiritual matters. The Free Church, on the contrary, could take them as expressive of its views on the same subject, which give to the civil magistrate a certain power in spiritual things, while that body, according to its own views, repels any improper interference on the part of the civil ruler, with ecclesiastical affairs; or ignores that Erastianism which asserts that Church Government and discipline are entirely to be regulated by the will of the civil magistrate.

We are therefore of opinion that another proviso should have been added, to the effect that the one body is by no means intended to be compromised in the peculiar views of the other on the magistrate's power; but that, on the contrary, both bodies are to exercise mutual forbearance on that subject, clearly expressed and defined.

In Article III. the concluding clause—"and ought not to enter into such engagements with any party as would be prejudicial thereto"—appears indefinite, and could be taken in different senses by each of the bodies to be united; by the one in an ecclesiastical sense, by the other both in an ecclesiastical and political sense; and could therefore mean union with the State as well as with any ecclesiastical body. Now, we are of opinion that no language should be employed that involves, or seems to involve, the parties to be united as holding sentiments different from what they do, inasmuch as this would lead to results subversive of the very end contemplated by the union.

In Article IV. the only objectionable thing is the phrase "King of Nations," objectionable, not in itself, but in the peculiar use made of it by some. But as the objection is entirely obviated by the Notes subjoined to the article, we fully acquiesce in it, on the understanding that these Notes ought and must form a part of the basis of union.—[Communicated.]

BASIS OF UNION IN NOVA SCOTIA.

"The Committees on Union of the Presbyterian and Free Synods of Nova Scotia met for conference at Halifax on the 22nd September. There was a good attendance of both Committees:—the number who took part in the conference being ten in all. Professor King was called to the chair, and Mr. McGregor appointed Secretary.

The Basis of Union which had been drawn up and agreed upon in the course of the negotiations for union, which took place in 1844–46, was taken up by the meeting, considered in its details, and unanimously adopted.

Some conversation took place respecting the best mode of combining or amalgamating the two Colleges, when the union of the Synods should be consummated. A Sub-Committee was appointed to consider this matter and report to another meeting of the Joint Committees, to be held about the beginning of March.

The following is the Basis of the Union which the Committees have agreed to recommend to their respective Synods:—

The Synod of the Presbyterian Church of Nova Scotia, and the Synod of Nova Scotia adhering to the Westminster Standards, recognising each other as Churches of Christ, deploring the differences which have hitherto existed between them, and desirous of forming a union, agree to the following statement of principles as a Basis.

I. That whatever designation may be adopted by the united Church, it shall be in all respects free and completely independent of foreign jurisdiction and interference, but may hold friendly intercourse with sister Churches whose soundness in faith and whose ecclesiastical polity accord with the sentiments of the united body.

II. That the great object of the union shall be the advancement of the Redeemer's Glory, by a more visible expression of the unity and love of the members of Christ's body, the cultivation of a more fervent piety, devoted zeal, and practical Godliness, and subordinate thereto the setting forth of a more united testimony against all Popish, Socinian, Arminian, Erastian, and other heresies, as these have been exhibited in past ages, or are now manifested under the garb of the religion of Jesus, and the providing by the combined exertions of the United Body of a duly qualified ministry for an efficient dispensation of Gospel ordinances within our bounds, and for the enlargement and permanence of the Church, and the preparation of a platform of discipline for the sake of obtaining a uniformity in the proceedings of Ecclesiastical Courts.

III. That the Standards of the United Church shall be the Confession of Faith, with the Catechismus Larger and Shorter; the following explanations being subjoined in reference to the statement in the Confession regarding the power of the civil magistrate *circa sacra*, as limited by the act of the General Assembly of the Church of Scotland, 27th August, 1647, and excepted to by the Presbyterian Church of Nova Scotia.

1st. That the United Body disclaim as unscriptural, all right on the part of the Civil Magistrate to regulate or review the procedure of the Court's of Christ's Church, maintaining that the Church is a free institute under law to Jesus and to be ruled entirely by his authority, and furnished by him with ample power to meet, deliberate, and consult in his name whenever, and as often as, the rights or interests or government of his house may require.

2nd. That while recognising magisterial authority as an ordinance of God for good to man, and holding in the language of the Associate Presbytery, that "it is peculiarly incumbent on every civil State wherein Christianity is introduced, to

study and bring to pass that civil government among them run in agreeableness to the mind of God, be subservient to the spiritual kingdom of Jesus Christ and to the interests of true religion," a principle clearly founded on the supremacy of our Lord Jesus Christ over the Church and over the nations, this United Body repudiates the idea of attempting to enforce the belief or profession of Christianity by the power of the sword, as alike contrary to the law of Christ, the Spirit of His Gospel, the rights of conscience, and the liberties of man.

3rd. Finally, while recognising the responsibility of the civil magistrate to God, and praying for the time when "kings shall be nursing fathers and their queens nursing mothers" to the Church, the Synod finds that the question as to the mode in which the civil magistrate may discharge his responsibility, is one in which in their circumstances, they are not called upon to come to any deliverance."

[We regret that we have not had an opportunity of laying the above important document earlier before our readers. It is not for us to discuss its merits; but we have heard that some influential persons, deeply interested in the proposed Canadian Union, prefer this basis to the one adopted by our Joint-Committee; and we have no difficulty in saying that we humbly concur in that preference. The Nova Scotian draft has at least the excellency of being simple and straightforward, and we make ourselves believe that we understand it, which is more than we dare venture to say of the other. We are persuaded that our Committee would take no inconsiderable step towards Union if they would just quietly cancel their own basis, and bring this one before the Synods for consideration and amendment.]

#### SIR GEORGE SINCLAIR, BART., ON ESTABLISHMENTS.

[Some movement has lately been made in Scotland towards the abolition of Patronage in the Kirk, or at least a change in the law respecting the settlement of Ministers. Sir George Sinclair was invited to lecture in Paisley on Christian Co-operation and Presbyterian Union. He wrote a letter of reply, and has since published, in a newspaper, an explanation, from which the following is an extract. We have often said that Sir George properly belongs to our church. The progress of his mind is exceedingly interesting. It is not many years since he was a staunch upholder of the establishment, and published that he had never heard a Free Church Minister preach, nor had one of them within his door.]

"The movement which has so recently taken place on the part of certain most respectable lay members of the Established Church, seems to present an auspicious opening for the recovery of State connection on the part of that very numerous portion of the Free Church who avowedly and honestly adhere to the principle that there should be a connection between the State and a sect selected for the purpose of being patronised and endowed. A very estimable gentleman, personally unknown to me, but who was aware that I had paid attention to such matters, did me the honour to ask my opinion as to the course most eligible for adopting, in order to obtain from Parliament an alteration in the provisions of Lord Aberdeen's Act. He has most considerately abstained from laying our correspondence before the public; but I hope there is, on my part, no breach of confidence in merely stating that, after frankly owning that no legislative provisions, however liberal, would induce me to be a member of any communion connected with the State, I would submit to him the conclusion at which I had arrived, after having carefully, and for the first time, considered the subject, in consequence of his esteemed communication, namely, that if the Established Church applied to the Legislature merely as an isolated body, they would meet with little attention in that quarter, and not much sympathy from any unendowed denomination. But that, as the most powerful of the latter bodies gloried in adhering to the State Church principles, I thought it would be wise on his part, and on that of his worthy coadjutors, to put themselves in friendly communication with some of the most influential ministers and elders of the Free Church, and ascertain what were the precise terms on which they could consent to resume their former positions as office-bearers of a State-Church; that if an agreement on this subject could be arrived



at between the parties, it was, in my opinion highly probable that, for the sake of fusing two such important communions into one, and removing the many unseemly anomalies which the present state of the Establishment presents in many districts, the Parliament would go great lengths in the way of concessions, and with the view of securing to the State Church a more promising prospect of permanence and popularity. My letter to my Paisley friends, though in substance agreeing with my present statement, was couched in stronger and less considerate terms (as being intended for the consideration of three gentlemen only) than I should have employed if drawing up a communication designed to meet the public eye, and concluded with a declaration, that though I was at one time a staunch adherent of the compulsory principle in regard to the payment of the clergy, because I had so little faith in the liberality of congregations as to think that no church would thrive without those extraneous and compulsory resources, the experience of the Free Church itself, and of other communions, had entirely changed my opinion, and that, if such arrangements should receive legislative sanction as might enable that great majority of the Free Church ministers which is unfavourable to the Voluntary principle to resume its connection with the State, I myself, and I believe not a few laymen at present belonging to the Free Church, would prefer entering into the United Presbyterian pale."

#### CHURCH PATRONAGE IN SCOTLAND.

In consequence of the late disputed settlement at Kilmalcolm, in Renfrewshire a large and influential meeting of the friends of the Kirk, was held in Glasgow, and the following memorial was adopted and presented to the Presbytery, by whom it was most respectfully received and laid on the table for future consideration. It is rumoured that a member of Parliament purposes to bring in a Bill for the abolition of Patronage in the Church of Scotland. If he succeed, it seems clear to us that a larger abolition will soon follow.

*"To the Reverend the Presbytery of the Church of Scotland.*

"The memorial of a meeting of lay members of the Church of Scotland, held at Glasgow, on the 1st of October 1858,—

"Respectfully sheweth,—That your memorialists have observed with deep regret the proceedings which have taken place in the Church Courts for several years past in cases of disputed settlements; and, considering the evils that must result to congregations and parishes, in the event of ministers being settled contrary to the wishes of the people, your memorialists beg respectfully to represent to your reverend court,—That in their opinion it is essential to the interests of religion, and to the welfare of the Church, that the principles of non-intrusion be distinctly and unequivocally recognised in the laws for regulating the settlement of ministers. That Lord Aberdeen's Act, although so far beneficial in securing to the people the privilege of offering objections and reasons against the settlement of a presentee, has yet been found in practice not sufficient in all cases to prevent the intrusion of unacceptable ministers on reclaiming congregations; and that proceedings have taken place, in cases of disputed settlements, which besides occasioning great expense and delay, have led to discussions inconsistent with the dignity of the Church Courts, and done much to disturb Christian peace and harmony in parishes and congregations. That the regulations issued by the General Assembly, having reference only to the form of procedure under the Act, cannot correct any defect in the Act itself; that no new regulations issued by the General Assembly could have the effect of an amendment of the Act; and especially that no such regulations could insure uniformity of practice in different presbyteries, or even in the same presbytery in different cases, or in the superior courts on appeal from presbyteries. That it therefore appears to your memorialists that a change in the law for regulating the settlement of ministers is required, in order to prevent the evil of unacceptable settlements; and that the most constitutional remedy is to obtain from the Legislature a supplementary measure, giving effect to the call, as the ancient

and constitutional rule of the Church, requiring that the call to a presentee be signed by an adequate number of communicants before any settlement can be made by the presbytery.

JAMES HANNAN, *Chairman.*"

TREASURER'S ACCOUNT.  
*Charge against the Treasurer.*

	Mission Fund.	Institute Fund.	Synod Fund.
1858.	\$ c.	\$ c.	\$ c.
On hand 26th November last.....	254 02		
December 1. Westminster.....	22 00	12 25	
"    Erskine Congregation, Pickering.....			
"    Alex. Rodgers, Esq., West Dumfries	5 00		
"    2. Missionary Society, Smith's Falls ...	40 00		
"    6. Hubbert and Kirkton.....		5 42	
"    Rev. Mr. Waddel, Ridgetown.....			3 00
"    English Settlement.....	17 06	9 87½	
"    Bethel, Proof Line.....	7 50	6 00	
"    14. St. Marys.....		8 00	
"    Thorold.....	6 00		
"    22. Eramosa.....		17 00	
"    Caledonia \$34.75, less expenses 35 cts.	34 40		
"    27. Caledonia.....		6 43	
"    Indiana.....		3 20	
"    Oneida.....		3 33	
On hand 28th Dec., 1858.....	\$386 88	71 50½	3 00
Less Printing.....	20 00		
	\$366 88		
Arrear of Institute as stated 25th Nov. last.....		728 49½	
Collected in December brought down.....		71 50½	
		\$656 99	
<i>Abstract of Synod Fund</i>			
Arrear 26th November last.....			212 13
Collected since.....			3 00
			\$209 13

DETROIT.

On the 22nd Decr., the U. P. Congregation here called Mr. F. B. Tisdell, B.A., Probationer, to be their Pastor. The Rev. William Walker, of Chatham, presided on the occasion.—*Com.*

VERULAM.

At a meeting of the U. P. Congregation here held on Monday, the 6th of Decr., and presided over by the Rev. R. Monteath, of Prince Albert, a call was brought out in favour of Mr. William Fletcher, Probationer.—*Com.*

OWEN SOUND.

The first annual meeting of the Missionary Society, connected with the U. P. Congregation here, was held in the Church, on Monday evening, the 20th Decr.,—Rev. James Gibson in the chair,—when it was found that \$86.54 had been collected during the year.

On motion, the whole amount was ordered to be transmitted to the Synod Treasurer, for carrying on the Home Missions of the Church.

Thanks having been voted to the Col-

lectors for their valuable services, and office-bearers appointed for the ensuing year, it was resolved that, in the present circumstances of the Church, the funds raised next year shall be applied in the same way, and transmitted, at least half yearly, to the Synod Treasurer.—*Com.*

WINDSOR—PRESENTATION.

In October last the U. P. Congregation here presented Mr. James Milligan, Student of Divinity, with a purse of \$40, in testimony of their appreciation of his labours among them. By special request of the congregation, Mr. Milligan was stationed there for a period of about

three months. Such a proof of their regard deserves to be recorded alike in justice to the recipient and to the congregation itself. May the Great Head of the Church still enable them to devise liberal things, and in his own good time place over them a pastor according to his own heart!—*Communicated.*

FUND FOR AIDING AND ENCOURAGING STUDENTS OF DIVINITY.

We have received from William Dunbar, Esq., Dunbarton, the sum of Ten Pounds, as his Annual contribution for an Exhibition, to a Student selected by the Committee.

## Gleanings.

DR. SAMUEL JOHNSON'S RULES FOR SABBATH OBSERVANCE.

- "1. To rise early, and in order to do it, to go to sleep early on Saturday.
- "2. To use some extraordinary devotion in the morning.
- "3. To examine the tenor of my life, and particularly the last week; and to mark my advances in religion, or recession from it.
- "4. To read the Scriptures methodically, with such helps as are at hand.
- "5. To go to church twice.
- "6. To read books of divinity, either speculative or practical.
- "7. To instruct my family.
- "8. To wear off by meditation any worldly soil contracted in the week."

BENEFIT OF SABBATH OBSERVANCE.

"I have, by long and sound experience, found that the due observance of the Lord's-day, and the duties of it, has been of singular comfort and advantage to me; and I doubt not it will prove so to you. God Almighty is the Lord of our time, and lends it to us; and as it is but just we should consecrate this part of that time to him, so I have found, by a strict and diligent observation, that a due attention to the duty of this day hath ever joined to it a blessing upon the rest of my time; and the week that hath so begun, hath been blessed and prospered to me: and on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments; so that I could early make an estimate of my success in my secular engagements the week following, by the manner of my passing of this day; and this I do not write lightly or inconsiderately, but upon a long observation and experience."—*Sir Matthew Hale.*

CODEX VATICANUS.

At last this long-expected work, which has for the last twenty years sorely tried the patience of the Biblical scholars of Europe and America, has made its appearance. The Vatican Codex—the queen of MSS.—to inspect which Bentley, Tischendorf, Tregelles, and many others, have made journeys to Rome—is no longer a sealed book, an unknown volume. Here are its whole contents, given to the world, and available to all who can afford to pay the goodly price at which the work is published. As the title-page announces, the MS. is edited by Cardinal Mai, to whose laborious industry we are indebted for many other valuable works. Although but recently published, it has been long known that this edition of the Greek Scriptures has been printed some years. The Cardinal showed Tischendorf the whole

five volumes ready for publication in 1848, and from the work itself we learn that it was printed so far back as the year 1838. Various reasons have been suggested to explain this unaccountable delay. Dr. Tregelles says that when Rome was in the hands of the Republican Government, and the authority of the Pope could no longer hinder the appearance of useful works, Cardinal Mai offered the impression for sale to Mr. Asher, the publisher at Berlin, but the terms named by the Cardinal were deemed too high, and thus the negotiation came to nothing. The French occupation of Rome, and the restoration of the Papal Government, soon prevented Cardinal Mai from publishing his edition, and thus biblical scholars have been doomed to wait another ten years for this precious boon. Now that it is in our hands, it is melancholy to reflect that the learned editor did not live to see the consummation of his labours, and that the work was finally sent forth to the world under the superintendence of another. The work is well and handsomely got up. The type is very good, and the paper very stout and capable of being written on. The text of the MS. is comprised in five stout quarto volumes, of which four contain the Old Testament, the fifth the New. The Old Testament—the Septuagint translation—is, of course, valuable having never before been correctly published; but the New Testament is beyond all comparison that which renders this work so especially important. On this account it is much to be regretted that the one cannot be separated from the other. The Old and New Testaments must be bought together. As the cost of the work is rather considerable (£9 stg.), this is a serious matter to scholars, a race not usually burthened with wealth. It is true an edition of the New Testament alone, in smaller size, is announced as to follow hereafter; but the editor adds, some considerable time will, probably, first elapse. The Vatican Codex, thus at length given to the world, we need scarcely say, is generally regarded as the most ancient copy of the Greek Scriptures in existence. —*British Quarterly Review*.

[How or when the Codex came to the Library of the Vatican is unknown. The New Testament is incomplete. From Hebrews IX., 14, to the end of Revelation is wanting, and in this part are included the Epistles to Timothy, Titus and Philemon. Some consider it to belong to the beginning of the Fourth Century; others place it one or two hundred years later.]

#### THE CHURCH.

We see in a jeweller's shop, that, as there are pearls, and diamonds, and other precious stones, there are files, cutting instruments, and many sharp tools for their polishing; and while they are in the work-house, they are continual neighbours to them, and come often under them. The Church is God's jewel; also his work-house, where his jewels are polishing for his palace; and those he especially esteems, and means to make most resplendent, he hath oftenest his tools upon.—*Leighton*.

#### RESPONSIBILITY.

I confess (said a faithful servant of God,) that I seldom hear the bell toll for one that is dead, but conscience asks me, What hast thou done for the saving of that soul before it left the body? There is one more gone into eternity, what didst thou do to prepare him for it? and what testimony must he give to the Judge concerning thee?—*Baxter*.

#### FROM THE PUBLISHING COMMITTEE TO THE SUBSCRIBERS.

In presenting the first number of the Magazine for 1859, we would tender our sincere thanks to all friends for the assistance rendered during the past year, which, as stated in the December number, has been the most successful. We would again renew our solicitations for fresh efforts towards its extension, the importance of which is so desirable. We must also earnestly request that all subscribers will see the necessity of early remittances, which will strengthen our hands and contribute to the prosperity of the only Periodical of the Church in this country. What seems a small affair to each individual subscriber forms in the aggregate of so many hundreds of subscribers, a serious matter to us. Full directions for remittances, &c., will be found on the cover of the Magazine.