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# THE CANADIAN United Presbyterian Magazine.

VOL. VII.]

TORONTO, OCTOBER, 1860.

[No. 10.

## Miscellaneous Articles.

### MEMORIES OF SCOTTISH SCENES AND SABBATHS MORE THAN FORTY YEARS AGO.

In my early youth, the psalmody in the Meeting-House at C—— was of the olden type—of Covenanter character. Every line, before being sung, was read aloud with musical monotony by the precentor. And repeating tunes, if known at all in the district, were conscientiously abjured in the songs of the sanctuary. Their introduction, in after years, was fruitful of dispeace and ill-feeling,—a cause of grief to many a godly heart. The tunes generally sung were solemn and time-hallowed,—tunes that erst and often had been heard in heaven, from the moors and mountain-fastnesses of Scotland:

——— In those "days of darkness and blood,  
When the minister's hame was the mountain and wud."

——— "When the standard of Zion,  
All bloody and torn, 'man; the heather was lyn'."

We can well forgive (we should perhaps say admire) the partiality for the music of the martyrs, cherished by the pious of a past generation. Its richness is more than compensation for its asserted rudeness; and the fact that it had, times untold, conveyed up into Jehovah's eager ear, the desires, the hopes and the fears, the confidence and thanksgivings, of His persecuted people, might well impart to it sweetness, and invest it with a sacred character, in the estimation of our forefathers, to whom tradition told—with far more emphasis than history does to us—the bloody tragedies enacted by the recreant and remorseless rulers of their native land. Could we sing "with the understanding and the heart," as the martyrs sang,—with a faith as strong, an affection as pure and ardent, and a hope as bright, we would desire no other collocation of musical sounds than that employed by them.

Musical taste, even with the pious, changed with the times. We marked, with some interest, a measure of that change, and still re-

member some incidents, of a local character, connected therewith, which to our then somewhat volatile and untutored mind, bordered close on the ludicrous. Example, like water, runs downhill; and as more rapid and repeating tunes, as well as singing without reading the line, began to obtain in the more aristocratic churches in the metropolis and larger cities of the land, it was no long time ere the younger members of village and landward churches felt anxious to have the same practices adopted in their respective Sabbath assemblies. But serious difficulties lay in the way. As was to be expected, these innovations were sternly opposed by the aged, who were devoutly wedded to the olden ways of worship. And at that time there were many in the congregation of C—— whose grey hairs and godliness gave them deserved influence. The precentor did not dare to sing any new-fangled tunes, or to dispense with the reading of the line. But a junior and forward Elder, gifted with musical talent and a large amount of confidence, took the desk on one occasion, and started, I suppose, some new tune, and proceeded to sing it without reading the line, to the consternation, and devout indignation doubtless, of not a few in the assembly. On reaching the close of the first verse, the minister, Mr. W——, rose hurriedly, and in a very excited manner, touched the head of the daring innovator, the usual mode of indicating from the pulpit that the psalmody should cease. Instead of remaining silent, as desired, the erring Elder, wishing to mend matters by instantly returning to use and wont, began to read out the next line. This was more than the patience of the worthy minister could bear, who, quick as thought, reached out his arm over the shoulder of the presumptuous and persistent singer, and rather roughly, by rapid and repeated movements or strokes of the hand, attempted to close the psalm-book, a proceeding that gave occasion to some of the rather light-minded and waggish to say that "*the Minister cuffed the Elder's bugs.*" The scene was exciting but short, terminating prematurely and abruptly the singing of the closing or after-sermon psalm, leaving the excellent but somewhat irritable minister in no desirable mood of mind for offering up the parting prayer. The whole is yet fresh in my memory. It would be a good while, no doubt—but how long I cannot tell—ere any further attempt was made to interfere with the good old way of singing, by omitting to read the line, or by introducing outlandish five-lined tunes. However, the wish for these changes not only remained but waxed,—for music, vocal and instrumental, was cultivated assiduously, and with no mean measure of success, by numbers of the young residing in the town and connected with the congregation. By and bye another and a more successful effort was made to bring the singing in the Meeting-House up to the fashion of the day. Who the officiating minister was on that rather memorable occasion, I do not now remember. Probably advantage was taken of the presence of a stranger minister. However, one day the precentor sang on without reading the line, and in all likelihood gave the last line of every stanza a second singing. This, in the estimation of some, was outrageous and utterly intolerable, demanding on their

part instant and emphatic protest. Two of the aggrieved had the fortitude to protest by an act far more expressive of disapprobation and disgust than any words they could have uttered or written. They sprang to their feet, left their pews, and made for the door, and their tread down the aisle or pass was neither that of sylphs nor such as suits a sick-room. Everybody knows that a person's *gait* goes far to unfold the master-feeling of his heart, and that his *tramp* unmistakeably indicates the amount of passion moving him for the moment, which, in some instances, can claim principle as its prompter, if not its parent. It would be uncharitable and very wrong to place the act of those two persons wholly to the account of prejudice, pride, and passion. I verily believe they were prompted primarily, and to a large extent, by zeal for God's house and worship; but whether that zeal was according to knowledge, is another question. I believe all who knew them would, without hesitation, give them a place among the excellent of the earth. Both of them outlived their original horror at the modern mode of psalmody. It is twenty-five years since one of them was called away, doubtless to join the choir in the upper sanctuary, where there are no innovations, no jarring notes heard, and no ruffled feelings known. The other, I hope, yet lives, and has for nearly forty years sung God's praises weekly in that same assembly, with both pleasure and profit, despite unread lines and repeating tunes.

The new mode of singing had now got a foothold in the Meeting-House, and it kept it, and gradually gained ground. However, for a good while there were numerous, though comparatively silent and unobtrusive, protests against the supposed graceless practice. Some of the aged and more rigid quietly opened their bibles and read a passage of scripture while the psalm was being sung in the new style. But there was one man—a truly godly man, and by no means deficient in shrewdness and knowledge—whose opposition to these musical novelties was indomitable. He sat, with several others, within the railing that surrounded the pulpit, that he might the better hear the preacher. Then he, no one sang the praises of God more cordially when the old mode was adhered to; but when the new mode was adopted, which for a good while was not more than once at each service, he invariably closed his book with a clash, took off his *specs*, and sat *mum*, his features vigorously expressing more than disapprobation. Had a master painter caught him then,—transferring the spirit and language of his looks to canvas, it would have been an immortal work, and might have been labelled, "*The Picture of Holy Indignation.*" On such occasions, after retiring from the church, and on his way home, a distance of about two miles, usually accompanied by a number of eager listeners, he was unsparing in his denunciations of the Popish and *play-actor* practices that had been introduced. One of his remarks was,—and the tone of sovereign contempt in which it was uttered yet lingers in my mind,—"*If they had just an auld box organ yoner, they wud noo be complete.*"

This type of Scottish character, belonging to a past generation, was

pestered not a little for his staunch conservatism of ancient religious forms. Some of the frolicsome youths, for the purpose of annoying, would rap at his window of nights, and call out,—“*Cooper,*” (so named after his trade,) “*Cooper, th’re aye singin’ yon way in the Meeting House yet,*” a fact of which the good man needed not to be apprized, but the announcement of which not only interrupted his slumbers, but sadly interfered with his inner equanimity.

But more than enough, for the ends of interest and profit, has been said about the singing. It is high time that the other services of the sabbath engage our attention.

The prefaced psalm being sung, solemn prayer was offered up, and Mr. W——s, sabbath morning prayer was usually of rather remarkable character. It was long, though by no means too long for the really devout, but it had little or nothing of that indefiniteness and generalization that often pertain to pulpit prayers. There was a speciality and appropriateness in the petitions presented of a note-worthy character. Sickness and death were almost weekly at work in some corner of his numerous and wide-spread congregation, and his pleadings on behalf of the sick, the dying and the bereaved were, as regarded his hearers, singularly arrestive, and, it is to be hoped, with God prevalent. The wrestling earnestness of the man of God could not be unheeded, or soon forgotten. There were but few sabbaths in a year on which the precentor at the rising of the vast congregation to the morning prayer, had not some name, or names, to enunciate prefaced with the solemn words, “*Remember in prayer*”—or followed by the equally solemn and more saddening statement,—“*apparently dying*” or “*in great distress, requests the prayers of this congregation.*” Such announcements had a beneficial and hallowing influence on the assembly. They were at once prompters and aids to devotion. To be told, at the moment of approach to a throne of grace, that some neighbour or acquaintance was in the furnace of affliction, or in conflict with the last enemy, forcefully called forth common and Christly sympathy, which is a fine preparatory for prayer, and intensifies devotion. We do think it were well if it were more the custom in Canada to solicit, after the old fashion, the prayers of congregations for the afflicted and dying of their number. The suppliants themselves would profit largely, and who dares to doubt that blessings manifold and precious would be vouchsafed to distressed and dying ones in answer to the believing prayers offered up by God’s people assembled in His house, and again at their family altars and in their closets. Why should the members of Christ’s body in Canada, united as they are by the electric chain of sanctified sympathy and love, have any delicacy or hesitancy, when trysted with trouble, in asking a special interest in the prayers of their fellow members? The guilt of neglect, if not a darker type of culpability is chargeable, we fear, on many churches in regard to this matter. Afflicted ones there are, and will be, among God’s people while dwellers on earth. Would then that we heard in our Sabbath assemblies the request “*remember in prayer*”

—that solemn toll to a sacred duty from the chamber of sickness and the bed of death.

It was the invariable practice of the minister of C—— to *lecture* on a portion of Scripture in the forenoon of Sabbath,—a profitable practice that still obtains, I believe, in favoured Scotland, and should undoubtedly be more common in Canada than it is. It is far better fitted than sermonizing for communicating Scripture knowledge, and is more after the type of primitive preaching than the modern mode of discoursing. Mr. W—— did not wander through the Bible, selecting a passage here, and another there, as the subject of lecture, but took up one of its component books, and lectured through it in consecutive order, taking at each time a goodly number of verses. I cannot speak minutely or with aught like desirable certitude of his lectures, as, to my sin and sorrow, I did not always listen to them with that attention and interest which I ought. I fear that I foolishly felt the lecture to be the heaviest portion of the Sabbath services. My impression is that his lectures were not burdened with verbal criticism or philological disquisition, and that a plain statement of the doctrines understood to be taught in the passage, and an earnest enforcement of the duties therein enjoined were their sole characteristics. That they were eminently profitable there can be no doubt, for many in that congregation attained to an enviable degree of scriptural knowledge and heavenly grace under his ministrations. Still I am inclined to think his fort lay not so much in lecturing as in preaching, of which I shall briefly speak, after telling how the interval between the forenoon and afternoon service was spent; unless I learn that the readers of my homely tale are tired. R. Y.

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### STRICTURES ON THE BIOGRAPHICAL SKETCH OF THE LATE REV. JAMES GIBSON OF OWEN SOUND.

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

SIR,—That portion of “the Biographical Sketch of the late Rev. James Gibson” (published in the Magazine for September,) which refers to the resignation of his charge at Owen Sound, contained statements and insinuations, which reflect injuriously upon that Congregation, and which if passed over in silence, would be tacitly to admit their truth. If its author (the Minister in Scotland) had thought the character of a Colonial Congregation entitled to the slightest consideration, he certainly would not have published such grave accusations, unless upon the most irrefragable evidence. The only portion however, of this article, which I intend to notice at present, is contained in the following sentences:

“Suffice it to say, that his sensitive nature, had been stung by unkindness, which took him entirely by surprise, and having been led by false representations, to suspect the existence of incipient disaffection amongst his people, he regarded this invitation (the call to New York) to a wide

and important sphere of usefulness, as opening to him a door of escape from the heartburnings, which he was ill disposed to brave."

Accusations couched in such vague and general terms are easily made, but most difficult to refute. In all fairness definite acts should have been charged, in order that the accused might have something tangible with which to grapple. As it is, both what has been done and what has been said, is left entirely to the imagination of the reader. If it be true that Mr. Gibson was driven from Owen Sound by "unkindness and false representations," it is strange that such a result was neither known nor suspected by the people themselves. Mr. Gibson's removal, abrupt as it was, took nobody by surprise. Sufficient warning had been given eighteen months before. At the meeting of the Presbytery to dispose of the call from Woodstock, he read a paper animadverting in severe terms upon the insufficiency of the temporal support he received from this congregation, which concluded by distinctly stating, that if he did not get more money, he would not remain long in his present charge. This statement in connection with his often expressed dissatisfaction with the amount of his stipend, led the Congregation to conclude, that he would leave upon the first favourable opportunity, and so fully satisfied were they of this, at the time the call came from New York (the stipend being still only \$600) that no effort whatever was made to induce him to remain.

The best proof however that the allegations with which we are dealing, are unfounded, is the peace and harmony that have always obtained in the Congregation. Were it true that a Congregation warmly attached to their minister, had been deprived of his services, through the misconduct of a portion of its members, small in number perhaps, but powerful for evil, heartburning, strife, and disunion would be the inevitable consequences. Few Congregations pass through the ordeal of a vacancy, without troubles and difficulties, and it ought to be a matter of devout thankfulness, that in no previous six months of this Congregation's existence, has more peace and union prevailed, than in the six months which intervened between the resignation of Mr. Gibson, and the induction of Mr. Stevenson. In proof of this we need only refer to the fact that we very soon gave a unanimous and hearty call, which resulted in a happy settlement, and we also by extra efforts, (a Soiree and Bazaar) realized \$240 towards the liquidation of the congregational debt; and I may add, that never was the Congregation more peaceful and prosperous that it is at the present time. Is it to be believed that a Congregation which contained such unhallowed elements as are referred to in "the biographical sketch" would bring forth such fruits? I trow not! As well might men expect to "gather grapes of thorns and figs of thistles."

I am, &c.,

A MEMBER

Of the U. F. Congregation of Owen Sound.

## UNION.

The Magazine will scarcely be issued till the Synod has met. It is, therefore, almost preposterous to write anything on this subject at present. I will endeavour to be brief. From all that I can learn, there will be a great majority of both Synods for Union; and Union in itself is universally allowed to be an excellent thing. It seems every way proper that those who can go together, with a good conscience, should do so without delay. I know, however, that there is a section of our Synod far from satisfied with the Basis. What steps they should take for their exoneration it is not for me to suggest. But, as there will still be a few months before the proposed consummation of the Union, I cling to the hope that an improvement of the Basis may be made. At the eleventh hour, I shall take the liberty of expressing my ideas on one or two points which, I hope, even the supporters of the Basis might be willing to consider.

First of all, without reference to the subject matter of the document, what has been called its form seems highly objectionable. I have heard its friends, I suppose its framers, acknowledge that it is undignified, almost ridiculous, to present the Articles in the shape of a Resolution. Surely, also, the matter composing the preamble might have a more appropriate place assigned it. The idea that if any other place were adopted, and that if what stands at the beginning were introduced near the close, the whole would require to be sent down to Presbyteries and Sessions, seems to me perfectly fantastic. The people will be apt to think themselves befooled by such trickery. If it be not necessary to be sent down while in the one position, why should it be so if transferred to the other? Surely, if the substance remain the same, improvements may without scruple be made in the form.

Again, it is with me a more serious consideration that the Basis is obscure. I candidly declare that I do not understand it. I confess I am obtuse, but probably not more so than many members of the Church, not to say of the Synod. A number of the latter seem to comprehend the Basis just as little as I do. I have conversed with several of them, and have got quite different interpretations of it. In particular, it is a puzzling question whether it contains forbearance or not. Many say it does, but they add, what I exceedingly dislike, that forbearance is so introduced that it is hoped many will not perceive it. I have my fears that, while forbearance is in it, the contrary is there also. These "bars," of which there are now two sets—one at the beginning, and the other after the second Article—not only limit, but exclude, the meaning of the clauses, so that when the two things are taken together they amount to little else than a nullity. Surely it is not meant that two opposite parties should be both satisfied by each taking just the side that pleases it best, and leaving the other out of view. I must assume that the Basis has a meaning, and, if so, that must be recondite indeed, if it cannot be exhibited more simply and clearly than at present.



After all that is past, I cannot but continue to indulge the hope that a decided majority of our Synod are Voluntaries of a sort. It does not follow that they should insist on Voluntarism being in the Basis. Indeed I should think it exceedingly improper for them to do so. They would be chargeable with sectarianism if they did. But it is to hold them destitute of integrity, to suppose that they should subscribe anything inconsistent with Voluntarism. I submit, therefore, that any motion for accepting the Basis should embody a declaration that the document is regarded by us as sanctioning the principle of forbearance, and that it is on that ground alone that the Synod can receive it. This, while saving our own consciences, would be dealing fairly by our brethren. It would be letting them know the condition on which we accede to the Union, and if that should not meet with their approval, it would be for them to object. If, on the contrary, they agree to go into the Union on these terms, then, I conceive, forbearance might be regarded as secured. Without something of this sort, I fear that, even were the two churches united, there would long be a contention as to what our constitution really is.

R.

### THE FUNDS OF THE CHURCH.

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

SIR,—I am quite sure that a very large number of your readers have given more attention to the Treasurer's Accounts, as published in your September number, than to any other part of that issue. I am sure, at any rate, that, with all respect for your contributors, I have.

As you remarked once, the "blanks speak eloquently." It is to be hoped that, without any more ado, those more immediately concerned will see to have that kind of eloquence stopped. But what if such should not be the case? What, if hardened offenders continue to offend and act as if they had no living interest in the general prosperity and general schemes of the Church? Does our Presbyterian machinery afford no means to get at them? Must they just jog on? Must Ministers and Congregations fare on their way, reckoning the advancement of the cause of Christ as valuable to them as a pair of old boots which the cobbler is just about finally to condemn? I don't know, Mr. Editor: You know better than I can; but it seems to me, that I can well understand the position of a man who says,—“The thing is all nonsense. I don't believe in Jesus Christ, and, consequently, don't believe in any obligation lying on me to extend His cause either one way or other;” but I can't understand that man's position who says that he believes the Gospel is God's greatest blessing to mankind; that the Church is entrusted with the duty of making it known “in the regions beyond,” and that he is an integral part of that Church,—and yet does nothing, or next to nothing, for the advancement of that blessed cause. And further, I cannot understand the position of the Presbyterian Church or Congrega-

tion that systematically ignores the requirements of those under whom they have voluntarily come, and to whom they have promised to give all due subjection in the Lord.

Mr. Editor, I have had my days and years of infidelity,—and dark, black, terrible days they were; and just as the frightful, worldly conversation of professedly Christian people at church doors, made me, to a great extent, a mocking heart-unbeliever in boyhood; so when I saw what multitudes of so-called Christians spent in the course of the year on whiskey or tobacco and snuff, or absolute foolery, and what they gave for what they called “the Cause of all causes,” need you wonder that, in somewhat riper years, I came somewhat rashly, and even unwarrantably, to the conclusion that the whole affair, at least so far as they were concerned, “was a mockery, a delusion, and a snare.”

Will Christian men and women not remember that keen eyes are upon them? Will fathers and mothers not bear in mind that, around their own firesides, keen young eyes are looking, and sharp ears are listening, and young hearts,—are they not terrified lest the conclusion has already been reached there, “My father don’t believe all that nonsense; he talks, and talks, and talks, but he takes his ‘horn,’ and he takes his pipe, and he spends more on these in a week than he spends on the cause of Christ in a twelvemonth twice told!” “Wo unto the world, because of offences; it must needs be that offences come, but wo unto that man by whom the offence cometh.”

And then, Sir, what a contrast between some of the Presbyteries! Why, one or two have scarcely a blank, and one or two have scarcely anything else. Has the Synod any ecclesiastical thunder for such Presbyteries? Or, in the absence of that, have you, Mr. Editor, imported the smallest fragment of Christopher’s celebrated crutch, just to give them the slightest touch to begin with, and start them to their work of taking account with the Congregations under their care?

But then, Mr. Editor, the idea of \$2,244 being in fund at the end of the financial year, is perfectly frightful, even though the half-yearly dividend is to be paid, and has already been paid, from it. The whole year’s expenditure amounts to but \$2,711. We have gathered nearly \$600 more than we have expended. Mr. Editor, this will never do! A Church that is getting to have a round sum at the banker’s, is not in a healthy way, I am quite sure. While money is good, and we want far more of it than we have yet got, to speak of our Church “yielding more money than men,” is the reverse of creditable.

Will you excuse this from one who loves the United Presbyterian Church too well not to speak unpleasant truth about her to point out short-comings, while gratefully rejoicing in all that our good Lord has condescended to accomplish by her instrumentality?

AN OBSERVER.

## PROBATIONERSHIP IN THE U. P. CHURCH.

The Synod, at its last two meetings, made some regulations on this subject, and though these are not of ancient date, and were duly intimated in the reports of the Synod's proceedings in the Magazines of the respective years, yet a number of facts have come under my observation which seem to shew that a rehearsal of the transactions will, to not a few, be very convenient.

First, as to the reception of Probationers, the Synod, on the 17th of June, 1859, made an enactment, which will be found in the Minutes for that year, pp. 330-1. The substance of it was, that licentiates of our own Presbyteries shall be immediately put on the Roll if they present to the Distribution Committee an extract of their license within six months of its date; but that if it is not presented within that time, it shall entitle to admission only if accompanied by a recommendation from the Presbytery within the bounds of which the licentiate has chiefly resided: that a Minister, having resigned a Pastoral Charge in this Church, shall be put on the Roll, if he present to the Committee of Distribution a request to that effect within six months of his resignation, accompanied by a recommendation from the Presbytery of which he was formerly a member: that a Minister or Preacher presenting a recommendation from the Mission Board in Scotland, within six months of its date, shall be immediately placed on the Roll: that with respect to all other classes, and such as have not complied with the above conditions, they shall apply to a Committee of Synod for examining the credentials and qualifications of Candidates, and that if the Committee be unanimous, the applicants shall immediately be put upon the Roll; but if not unanimous, a reference shall be made to the Synod.

By this regulation, all desiring the privilege of Probationers in the U. P. Church in Canada, must govern themselves. The Board in Scotland does not send out Probationers, unless when asked by the Church here. But it might still, I humbly conceive, grant recommendations to those respecting whose qualifications it is satisfied, and who are themselves desirous to come. This would be rendering no small service to the Church here, and would, at the same time, be a great accommodation to the persons recommended. It would surely be an easy thing to secure, and duly notify, that the Board was committed to nothing beyond its opinion of the individual; and if, on his coming here, he should find himself a supernumerary, he would only be in the same situation in which he would have been had he come unrecommended, while a good deal of trouble would be saved both to himself and to others.

As for those applying to the Synod's Committee, they may, of course, present such certificates and documents as they think proper, and it is for the Committee to judge of their validity. It is painful to reflect that letters from individuals at home are frequently so very little reliable. Private friendship, together with the reflection that the person recommended is going to a great distance, seems to produce a wonderful facility. It is, therefore, highly desirable, surely, that certificates were brought

from Presbyteries or other public bodies; and it is manifest, too, that a mere extract of license, which may have taken place five or six years ago, cannot be regarded as satisfactory. What is wanted is, that the person be certified as of good standing up to the time of his leaving home. Indeed, the extract of license might be dispensed with. For if one has been acting as a Probationer, his license, or something equivalent to it, may be regarded as necessarily implied.

With regard to the period of Probation, the Synod, on the 13th of June, 1860 (see Minutes, pp. 364-5), enacted, in substance, as follows: That the period of Probation shall not exceed three years, or two years in the case of those who have held a pastoral charge in this Church; but with respect to those already on the roll, the time they have been there shall be reckoned just half of what it has actually been, and that no name shall be dropped until after one year from the date of enactment; that those struck from the roll, if they continue in good standing as members of the Church, may receive appointments from any Presbytery, so as not to prejudice the interests of regular Probationers, but shall be entitled only to such remuneration as the Congregations supplied may give; also, that these persons shall be entitled to be called by any vacant Congregation, a certificate from the Session of the Congregation with which they are connected, to the effect that they are members of the Church, and of irreproachable character, being produced to the Moderator of the call at the time of nomination.

These details may, with no great difficulty, be mastered, and attention to them would save a great deal of disappointment and annoyance.

A MEMBER OF SYNOD.

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## Reviews of Books.

**THE HISTORICAL EVIDENCES OF THE TRUTH OF THE SCRIPTURE RECORDS, stated anew, with special reference to the Doubts and Discoveries of Modern Times, in eight Lectures delivered in the Oxford University Pulpit, in the year 1859, on the BAMPTON FOUNDATION.** By GEORGE RAWLINSON, M.A. 12mo., pp. 454. Boston: Gould and Lincoln. 1860.

The title of this book fully indicates its general object, which is certainly, in a very high degree, an important one. The aim of the work is substantially the same as that of its predecessor, the Lectures of Professor Mansel, namely, the establishment of our belief of the Gospel. The department of evidence here considered, however, is widely different from that to which the volume of the former year was directed, and is of a much simpler nature. In that case, the discussion was purely metaphysical; in this, our attention is directed to historical, documentary records. To a great extent, the subject is old, and has been frequently presented; but attention is chiefly devoted to doubts and difficulties

which have recently sprung up, especially among that subtle and speculative people—the Germans. And a great deal that is new, is brought forward as derived from discoveries very lately made in Egypt and in the sites of the ancient Assyrian cities. The author has, in this respect, had peculiar advantages from communications received from his brother, the celebrated Sir Henry C. Rawlinson, which he has very successfully turned to account. We hope, accordingly, that the work will be found a valuable contribution to our stock of Christian evidences. The book has had a wide circulation, and is a great deal more readable than that of Mansel; but it would be altogether unwarrantable to represent it as popular, and recommend it for general perusal. The Bampton Lectures are addressed to the University, and are intended for men considerably educated. To others they will generally be found uninteresting, and, to a great extent, unintelligible. The Notes, which occupy about half the volume, and are, in the British editions, mostly in foreign languages, we should say, are in this handsome American reprint translated.—The following passage may be acceptable to our readers. It is to meet the objection often made that if the facts set forth in the sacred Scriptures, and in early ecclesiastical history, were genuine, they must have been more distinctly and fully referred to by ancient Heathen and Jewish writers. The author says:—

“If it be said that Josephus ought to have related the miracles of Christ, and Seneca, the brother of Gallio, his doctrines; that the observant Pausanias, the voluminous Plutarch, the copious Dio, the exact Arrian, should have made frequent mention of Christianity in their writings, instead of almost wholly ignoring it; let it be considered, in the first place, whether the very silence of these writers is not a proof of the importance which in their hearts they assigned to Christianity, and the difficulty which they felt in dealing with it—whether in fact it is not a forced and studied reticence—a reticence so far from being indicative of ignorance that it implies only too much knowledge, having its origin in a feeling that it was best to ignore, what it was unpleasant to confess, and impossible to meet satisfactorily. Pausanias must certainly have been aware that the shrines of his beloved gods were in many places deserted, and that their temples were falling into decay, owing to the conversion of the mass of the people to the new religion; we may be sure he inwardly mourned over this sad spirit of disaffection—this madness (as he must have thought it) of a degenerate age: but no word is suffered to escape him on the painful subject; he is too jealous of his gods' honour to allow that there are any who dare to insult them. Like the faithful retainer of a falling house he covers up the shame of his masters, and bears his head so much the more proudly because of their depressed condition. Again, it is impossible that Epictetus could have been ignorant of the wonderful patience and constancy of the Christian martyrs, of their marked contempt of death and general indifference to worldly things—he must, one would think, as a Stoic, have been moved with a secret admiration of those great models of fortitude, and if he had allowed himself to speak freely, could not but have made frequent reference to them. The one contemptuous notice, which is all that Arrian reports, sufficiently indicates his knowledge; the entire silence, except in this passage, upon what it so nearly concerned a Stoical philosopher to bring forward, can only be viewed as the studied avoidance of a topic which would have been unpalatable to his hearers, and to himself perhaps not wholly agreeable. The philosopher who regarded himself as raised by study and reflection to an exalted height above the level of ordinary humanity, would not be altogether pleased to find that his elevation was attained

by hundreds of common men, artificers and labourers, through the power of a religion which he looked on as mere fanaticism. Thus from different motives,—from pride, from policy, from fear of offending the Chief of the state, from real attachment to the old Heathenism and tenderness for it—the heathen writers who witnessed the birth and growth of Christianity, united in a reticence, which causes their notices of the religion to be a very insufficient measure of the place which it really held in their thoughts and apprehensions. A large allowance is to be made for this studied silence in estimating the value of the actual testimonies to the truth of the New Testament narrative adducible from heathen writers of the first and second centuries.

And the silence of Josephus is, more plainly still, wilful and affected. It is quite impossible that the Jewish historian should have been ignorant of the events which had drawn the eyes of so many to Judæa but a few years before his own birth, and which a large and increasing sect believed to possess a supernatural character. Jesus of Nazareth was, humanly speaking, at least as considerable a personage as John the Baptist, and the circumstances of his life and death must have attracted at least as much attention. There was no good reason why Josephus, if he had been an honest historian, should have mentioned the latter and omitted the former. He had grown to manhood during the time that Christianity was being spread over the world; he had probably witnessed the tumults excited against St. Paul by his enemies at Jerusalem; he knew of the irregular proceedings against “James the Lord’s brother;” he must have been well acquainted with the various persecutions which the Christians had undergone at the hands of both Jews and heathen; at any rate he could not fail to be at least as well informed as Tacitus on the subject of transactions, of which his own country had been the scene, and which had fallen partly within his own lifetime. When, therefore, we find that he is absolutely silent concerning the Christian religion, and, if he mentions Christ at all, mentions him only incidentally in a single passage, as, “Jesus, who was called Christ,” without appending further comment or explanation; when we find this, we cannot but conclude that for some reason or other the Jewish historian practises an intentional reserve, and will not enter upon a subject which excites his fears, or offends his prejudices. No conclusions inimical to the historic accuracy of the New Testament can reasonably be drawn from the silence of a writer who determinately avoids the subject.”

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THE NATURE AND OFFICE OF THE STATE. BY ANDREW COVENTRY DICK. 8vo. pp. 280. Edinburgh: A. and C. Black, 1843.

The author of this work is a son of the celebrated Professor, the Rev. Dr. Dick, of Glasgow, and was justly styled by an eminent person, *magni parentis filius haud degener*. In early life, about the time of his being called to the Scottish Bar, he gave promise of becoming a leading and influential man; and great bodily infirmity, which soon invaded and gradually paralyzed a once vigorous frame, alone seems to have prevented him from taking the prominent place for which he is admirably qualified. About thirty years ago, during the heat of the Voluntary controversy, he published a *Dissertation on Church Polity*, which was not only held in great estimation by dissenters, but acknowledged as an effective and masterly production, by those whose sentiments it opposed. One or two members of government referred to it in the House of Peers, as the ablest treatise on the subject they had seen. The work now before us may be regarded as the reciprocal of the other. To know the proper position of the Church, it is necessary to know also

that of the State. The boundaries of the two are to a considerable extent conterminous. It is not our intention to offer any review of Mr. Dick's volume. The subject, besides being a little out of our line, is somewhat abstruse, and it must be admitted that the book is of a more abstract, and less popular character, than we should have been glad to find it. It is probably adapted to Jurists, but to ordinary readers it is scarcely attractive. On a number of points, views are presented which will not generally be reckoned correct. For example, National Education is decidedly opposed as not properly the business of the State. On such questions we leave our readers to form their own opinion. Our object was chiefly to point out the subject of the book as an important matter for careful and profound consideration. It is important in any country but especially so in one situated like our own, where the constitution is still in a sort of nascent condition. It has also a peculiar interest in our own religious denomination at present, when the power and duty of the civil Magistrate are occupying so much attention. One principle will surely be admitted, that there is a distinction to be observed between the State and the Community. The State is the community organised for civil purposes; and the latter has many duties which do not legitimately belong to the former.

## Missionary Intelligence.

### INDIA.

#### ORDINATION OF MR. JOHN ROBSON.

Mr. John Robson, the eldest son of the Rev. John Robson, D.D., was ordained by the Presbytery of Glasgow, in Wellington Street Church, Glasgow, as a missionary for India, on the evening of Tuesday, the 31st of July. Though the meeting was held on a week-day evening, and though very many of the members of our churches were out of town, yet such was the interest manifested on this occasion, that the spacious church was densely crowded—numbers being unable to find admission. There were also forty ministers present, including twenty-seven from the Presbytery of Glasgow, seven from other presbyteries, the Rev. Dr. Robert Buchanan, Moderator of the Free Church; the Rev. Dr. John Jennings, from Toronto, Canada West, the Rev. Mr. Lomas, from Leicester, England; and three missionaries, namely, the Rev. Mr. Wardlaw, son of the late Rev. Dr. Wardlaw, from Southern India; the Rev. Behari Lal Singh, a licentiate of the Free Church Mission, from Calcutta; and the Rev. Mr. Turner, from the Samoan Islands, South Seas. The Rev. Dr. Eadie preached an able and very instructive sermon, from John's Gospel xii. 24, in which he set forth, in a luminous manner the necessity of the death of Christ, and the rich and precious fruits which that death yields in bringing glory to God, honour to Christ, and salvation to men. The Rev. Dr. Robson put the questions of the formula, offered up a very full, solemn, and appropriate ordination prayer, and, at its close, took his son by the hand, and with much feeling said, "My dear son, I have great pleasure in giving you the right hand of fellowship as a minister of Jesus Christ; and, painful to flesh and blood, as the near prospect of separation from you is, I yet thank God with all my heart that he has given you grace to devote yourself to mission work in India. May he be with you, and bless you in it." The Rev. Dr. Somerville, the Foreign Mission Secretary, addressed the missionary and the audience. The entire scene was deeply interesting and affecting, and must have produced feelings

and impressions fitted greatly to stimulate the Lord's people in the noble cause of foreign missions. At the request of the session of Wellington Street, we submit to the readers of the *Record* the addresses which were given to the missionary and the audience, with the prayer that they may tend, by the Divine blessing, to enlarge the interest which is being taken, by the Church in the mission to India.

## ADDRESS TO THE MISSIONARY.

MY DEAR YOUNG BROTHER,—You have recognised the binding obligation of Christ's last and parting charge, "Go ye into all the world, and preach the gospel to every creature." Having accepted the invitation addressed to you by the Committee on Foreign Missions, you are deputed to go forth and preach the gospel to the people of North-west India. The enterprise in which you are to be engaged is one of vast importance; you are following the footsteps of the apostles of our Lord; and on the manner in which you discharge the trust committed to you, very momentous interests are dependent. Occupying, by the request of the presbytery, who have just set you apart to the high and solemn office of a missionary to the heathen, my present position, let me very affectionately say to you a few words with regard to the people to whom you are sent, the work which you are to do, the manner in which you are to do it, and the encouragements that you will have to prosecute that work; and may the Lord, the Spirit, add his sealing blessing.

The people to whom you are sent form a portion of the inhabitants of Rajpootana, consisting of the Maivs of the mountains and the Rajpoots of the plain. That extensive region, called Rajpootana, is said to contain seventeen millions of inhabitants, who, up to this period, have lived in unbroken heathen darkness. The greater portion of it is divided into states that are still subject to native princes, who are in alliance with the British, and in all political matters are under their control. But the districts of Ajmere and Mairwarra, where our mission which you are to join is planted, have been under the dominion of the British for these forty years. The people, who seem originally to have come from countries in Asia farther to the north-west, are divided into Hindoos and Mahomedans—the former being the great majority—and are more or less under the respective superstitions which these words suggest. Much has been done by the British Government for the agricultural, commercial, and social prosperity of the country; schools, to a certain extent, have been established; but the gospel has not there been preached. Our esteemed brother, Behari Lal Singh, who is present with us this evening—and who is, I understand, a native of Rajpootana—got, in Calcutta, in the teaching of that great and good man, the Rev. Dr. Duff, that gospel which, by the blessing of the Spirit, brought him to the faith and service of Christ. Our church is to be honoured of God to be the first to shed the light of saving truth on these dark lands. You will find in that country temples, palaces, and buildings, the splendid architecture of which, with its gorgeous ornaments, and its delicate and almost inimitable tracery, speaks of an opulent and comparatively refined people who flourished there, when our forefathers in this country were sunk in the deepest barbarism. But these structures are, generally speaking, in ruins—the memorials of a glory that has passed away. There gifted bards sang the achievements of the Rajput princes, and have left songs and poems of nearly interminable length; there sages taught their admiring disciples, and there holy men gained a wide reputation in their lifetime, and have left their names embalmed in tradition. There, too, great events have occurred. These wide regions have seen invasion, revolution, and frequent wars; the contests of the brave Rajput chivalry with the colossal power of the Emperor of Delhi; and, in the second decade of the present century, the tremendous ravages of the hordes of Fındaree horsemen, before whose sweep were populous and fertile plains, and behind it silence and desolation. But the soil and fragments of the people remained, and these last forty years have done much to repair the disasters. The people possess the elements of intellectual and moral strength, and it needs but



the fostering care of good government, education and the spread of knowledge, to raise them to a state incomparably higher than that of their former greatness. The gospel which you are to proclaim will put in motion those agencies which will develop and direct all their energies, and cause that people, who half a century ago found employment in rapine and bloodshed, to glorify God and do good to their fellow-men. Just as the heat of the sun and the rains of the sky are the chief sources of fertility and abundance, so the rays of the Sun of Righteousness and the dews of the Spirit will cover these regions with "trees of righteousness, the planting of the Lord, by which he shall be glorified."

The work which you are to do is twofold. In the first place, as the ambassador of Christ and the messenger of the Church, you are to preach to them the glorious gospel of the grace of God. You carry to the east a treasure infinitely more valuable than all "the wealth of Ormus and of Ind," namely, "the unsearchable riches of Christ." This treasure embodies the gracious thoughts and promises of God; the truths respecting the person, work, and salvation of the Lord Jesus Christ; all the things that men need to know, believe, do, and attain in order to realize heaven and eternal life. The message which you go to deliver is pre-eminently "glad tidings," holding out life to the spiritually dead—liberty to the enslaved victims of the evil one—pardon to the guilty—cleansing to the polluted—strength to the weak—consolation to the sorrowful—and enduring peace, happiness, and glory to all classes of men. Oh! there is nothing that is true or good which any one can require for the soul, either for time or eternity, that you are unable to offer; for you are prepared to make all who embrace your message "perfect in Christ Jesus." And the second part of your work is to seek the salvation of the souls of those that hear you. The conversion of sinners is the aim which, in all your labours, arrangements, and prayers, you are to keep steadily and constantly in view; you are to rest satisfied with nothing short of this; for the commission which you have from your Divine Master runs in these terms:—Lo, I send thee to the people of India, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified, through faith that is in me." And when they have believed through grace, when you have made converts, you are to form them into a church state, and to give them the benefit of those ordinances and laws which Christ has appointed in his word for keeping his people in the way of "new obedience," carrying forward in them the work of personal holiness, and fitting them for the scenes and the services of the celestial church. Oh! it is an exalted, a blissful, and a glorious occupation. You are to stand in India the witness and the plenipotentiary of the only living and true God, and in his name to offer to the perishing multitudes around you the exceeding riches of his grace, to beseech them to be reconciled to him, and to labour unceasingly to fill the "many mansions" with saved, glorified, and happy souls.

The manner in which you are to perform this work may be described in a single sentence. It is to devise the most likely means for conveying clearly to the mind of the hearer those truths which you wish him to receive. It is your province to teach the truth; it is God's province to bless it; but he cannot be expected to bless it till it be intelligently lodged in the mind. As a gospel sower, you are to take care that the seed of the word be properly put into the soil. It will, therefore, be your duty to employ all those measures which, according to the mental habits of the people, seem to you the best fitted to secure this end. You will, in the first place, require thoroughly to master their language, so as to be able fluently to speak to them in their own tongue. This must be done at the outset, for, till this be attained, you are not "apt to teach." In the next place you will carefully study those modes of expression, illustration, and familiar exposition, which appear adapted to the capacities of an imaginative, oriental people, and which may aid them in distinctly apprehending the truth. Many of the most successful vernacular preachers in India use what they call "a Bazaar

Book"—that is, a note book—which they carry constantly with them, and in which they write down every expression, simile, illustration, or argument which, in their intercourse with the people, they have found helpful in the work of instruction. This is especially requisite, both because it is said that the language which the common people use and understand is very different from that which you learn from books, and because, as a foreigner, your modes of thought are dissimilar to those which they have been accustomed to follow; so that you will be an efficient teacher just in so far as you succeed in putting off your own modes, and putting on theirs. Again, this process of tuition is to be carried on with untiring perseverance and with yearning affection. You are to them the embodied example, the living pattern, of the holy, the gentle, and the loving religion of the Lord Jesus Christ; and you must be "patient towards all men," "in meekness instructing those that oppose themselves," never losing your temper or self-command, bearing wrongs, and continuing to beseech them with a love ardent and importunate which they will feel enveloping them as a mantle, and which, as you pour forth your entreaties, gets closer and closer around them, till it touches their hearts, overcomes their enmity, and draws them to Jesus. And all this is to be done in the exercise of unceasing faith and prayer. It is the Spirit of God that will make you clearly understand and convey the truth; it is the Spirit of God that opens the ears and eyes of your hearers; it is the Spirit of God that quickens and renews their souls; it is the Spirit of God that binds them to the living Saviour; and, therefore, ever think, speak, and act under the impression that you are but an instrument, crying in your heart, while you prophesy, "O breath of God, come and make these souls live?"

The work, my dear brother, of which I have spoken, is arduous and difficult,—the most stupendous work that now takes place on earth,—a work transcending alike the power of men and angels. It is a new creation, the appropriate work of omnipotence. But be comforted; you have ample preparation for it. The Lord whose command you are obeying has promised to be with you, for he has said, "Lo, I am with you alway." All power has been given to him in heaven and on earth; he controls all hearts and all events; he rules in India as entirely as he rules in Scotland; and he said to Paul what you may regard him as saying to you, "Delivering thee from the people, and from the Gentiles to whom I now send thee." The Divine Spirit, whose peculiar office it is graciously to form the new creation, is also with you, and calls the work in which you are to be occupied "his work." He said at the designation of the first two missionaries to the heathen, "Separate me Paul and Barnabas, for the work wherunto I have called them;" and I doubt not this same Spirit has been saying this evening to the members of the presbytery, "Separate me this young man for the work wherunto I have called him." Oh, glorious and consoling thought! The divine Spirit regards you as separated and set apart for himself; he takes you up, and he goes forth with you when you leave home, kindred, and country; and he declares that the work to which you are called is his work, which he is pledged to accomplish; and he cannot fail, for he has divine and omnipotent resources. Oh, I think that, when you reach Bawr or Ajmere, and look around you on the encircling heathen, you will feel that the very atmosphere is full of voices, saying to you, "Fear not, for I am with you; I have put my words in thy mouth, and I have covered thee in the shadow of mine hand; not by might nor by power, but by my Spirit, saith the Lord of Hosts." Externally, too, you have many things to encourage you. You will enjoy British protection; you go to a land where missions have won for themselves a high place in public estimation; the name of Christianity as a potent religion has been widely spread; the native languages have been mastered, many aid-books exist, and the best modes of teaching have been ascertained. These things will greatly facilitate your labours. And then glorious rewards await the faithful missionary. The Lord of missions is kind and generous, and he has said, "Them that honour me, I will honour." No words can describe the joy of that day, when the missionary shall stand with his converts before the

divine throne, and when the Judge shall commend and crown his labours. It will ineffably repay him for all his toils, privations, and sorrows. My dear friend, oh, keep "that day," which was ever in Paul's thoughts, constantly in view, and see in the distance that "crown of glory" which Christ has promised, and so, when, after long years of zealous and devoted service, you are called hence, and when that great day is come, you, surrounded by your converts and wearing your crown, will look back to this evening with inexpressible thankfulness, and praise God that you were led by his grace to choose a course of service which has conducted you to such enduring glory and bliss.

Go forth, then, my dear young brother, on your enterprise of mercy and love, carrying with you the blessings of the gospel of peace; spread the truth widely in Rajpootana, and work along with your brethren in forming a large and flourishing church. Go forth with your heart filled with the love of God and the grace of Christ, resolved that you will spend and be spent in the service of him who loved you and gave himself for you. Go forth as the ambassador of God, everywhere beseeching men to be reconciled to him, diffusing around you "a sweet savour of Christ," and making it manifest that God is with you of a truth. Go forth, and may the Lord, the Spirit, clothe you with the panoply of the gospel, endow you largely with the best gifts, make you a burning and a shining light, give you multitudes of converts, honour you to build up a prosperous church in that land, and only after many years of happy and successful labour, say to you "Faithful servant well done; enter thou into the joy of thy Lord."

#### ADDRESS TO THE AUDIENCE.

To the brethren assembled let me say a few words. Those present who are members of this congregation must have felt a very special interest in the transactions of this evening. They know that there is no minister in our church that has a warmer heart for missions, or that has done more for them than their esteemed and beloved pastor; and it is with much satisfaction that I feel myself authorized here publicly to state, that they have shown by their laudable and growing liberality that they respond cordially to his appeals. You have seen your dear minister enjoy this evening the high and special gratification of setting apart his first-born son to the work of a foreign missionary. I know no office on earth that any parent can covet for a beloved child more honourable and more useful than this; and were heaven this moment opened and its utterances let out, they would, I am persuaded, confirm this view. This young man, reared and educated among you—one of yourselves—a member of this congregation, has come forward and given himself willingly to this great work. What do you think of this act? And how do you feel with regard to it? Oh, do not your sympathies cling around him; and are you not prepared, as in the sight of God, to pledge that you will in spirit go forth with him, surround and uphold him with your prayers, take an interest in all that he does, and do everything that lies in your power to render his noble enterprise successful? Christ operates through our feelings of kindred and relationship, sanctifies these, and causes them to aid in the doing of his work; and it seems to be for this reason that the small circle of the twelve disciples contained two pairs of brothers and several cousins. There have been many missionary meetings, and not a few missionary designations, held in this church; but the members of the congregation of Wellington Street will not correspond to the estimate which I have formed of them, if it be not found that this evening has intensified their interest in the work of missions, and given an impulse to the cause of Christ among them, which subsequent years will see constantly augmenting.

To all who are present let me say, this has been an evening of deep and solemn interest. The ordination of a missionary to the heathen is, happily, now an occurrence not so rare as it once was; but its frequency does not diminish the importance of the event. It is a transaction which more nearly than any other that is done by men, resembles the mission of God's own Son, and it contemplates

results the same in kind. We are all connected with it by personal ties, for the command to disciple all nations rests on all the followers of Christ. It binds each of us just as strongly as it binds the missionary, and calls upon us in our respective spheres of influence and labour to do what we can to have it fulfilled. The missionary goes as our substitute and representative, to do our work and to discharge our obligations; we send him; and we cannot, if we are Christ's people, sever the ties which unite us. We may forget these ties; we may neglect the duties which spring out of them; but they exist, and God will not forget them, and we will have to answer to him for our conduct respecting them. And oh, brethren, let us rejoice that there is such a bond existing between us and the missionary. We cannot all go to the heathen field; this is impracticable; but the connection to which I have referred, gives us a share both in the work and in the reward of the missionary. If we accompany him with our sympathies, if we plead faithfully and habitually for him at the throne of grace, beseeching God to bless his labours; if we comfort him amid his sorrows and his toils, and if we support him liberally with our contributions, then shall we be authorized to rejoice in his joy, and have a right to say to his converts both on the judgment-day and throughout eternity, "We helped to bring you to Christ and to glory."

To the young men present let me say, What do you think of the transaction of this evening, and what are your resolutions respecting it? It has a voice to you. Are you engaged in the walks of trade, of commerce, or of science? These are useful and honourable avocations, but they have to do chiefly with earthly things. Do you love the Saviour, and pray that his cause be widely extended on the earth? Then there is here something for you to do; something the doing of which will hallow your gains, and make God to smile on your pursuits. Here is a young brother whom you have seen set apart to the work of a foreign missionary; and in that distant land where he is to labour, he will require to be sustained. He goes to preach the gospel for you, and he will need a share of your "carnal things." Has that you have seen this evening, then, made you resolve, that, in addition to fervent prayer for the success of the gospel abroad, you will consecrate annually to the cause of foreign missions such a sum as God will put it in your power to bestow? If this be your purpose, fulfil it, and God will bless you. But, perhaps, there are young men here who are studying with a view to the ministry of the gospel. I ask them what they think of this transaction, and how they feel regarding it? Has it prompted in them the resolution to arise and to follow? Christ's field of labour is the world; it has been given to him by his Father as his inheritance, and much of it is lying waste. Oh thou Lord of the harvest, cause the transaction of this evening to go home to the hearts of the students and preachers of the Church, with a force that shall "thrust" them forth, and constrain them to say, "Here we are, send us also."

And, finally, let me implore from all, increased prayer for the revival of religion at home, and for its spread abroad. The idea has been deepened on my mind of late,—to which, in various places and forms, I have given utterance,—that the success of the gospel among the heathen depends in a great measure on the piety and the prayers of the home Church. The pathway of gracious influence from the throne of God to heathen mission fields seems, if I read the Bible aright, to lie directly through the home Church. It is when God revives and blesses the home Church, and causes his face to shine on it, that his way is to be known on earth, and his saving health among all nations. Brethren, we have many encouragements to increased prayer. God's promises warrant a larger measure of success than any that has yet been realized; the Lord has been graciously pouring out his Spirit on not a few portions of the home Church; the number of praying persons within these twelve months has been greatly multiplied, and the aspects of providence are cheering. The thrones of despots are falling; the power of the man of sin is crumbling away in his grasp; the followers of the false prophet are struck with frenzy, because they feel that their religion is being overturned; the feet of the missionary are going forth into almost every land, and at home much

is being done for the removal of ignorance and vice, and to elevate the sunk masses of the community; and all that is wanting to render existing Christian agencies more successful, and even to augment them a thousand fold, is just the manifested energy of God's Spirit, and that is promised to believing prayer. Oh, then, let us cry, with united and importunate supplication, that God would, according to his promises, pour out his Spirit as floods, bow his heavens and come down, and make bare his holy arm in the eyes of all the nations, that the ends of the earth may see the salvation of our God. Amen.—*U.P. Missionary Record.*

## Ecclesiastical Notices.

APPOINTMENTS OF THE PROBATIONERS OF THE U. P. CHURCH. OCT.—DEC, 1859.

Names.	Oct. 4 Sabbaths.	Nov. 4 Sabbaths.	Dec. 5 Sabbaths.
Rev. William Clark...	C.E. 1, 2, 3, 4	C.E. 1, 2, 3; D. 4	D. 1, 2, 3, 4, 5
Rev. Mr. Bengie.....	G. 1, 2, 3, 4	D. 1, 2, 3, 4	D. 1, 2; C.E. 3, 4, 5
Rev. Patrick Greig ...	G. 1, 2, 3, 4	F. 1, 2, 3; B. 4	B. 1, 2; L. 3, 4, 5
Rev. James Hanran ..	D. 1, 2, 3, 4	D. 1, 2, 3, 4	F. 1, 2, 3; L. 4, 5
Rev. James Howie....	L. 1, 2, 3, 4	B. 1, 2, 3; G. 4	G. 1, 2, 3, 4, 5
Rev. Donald McLean.	F. 1, 2; B. 3, 4	G. 1, 2, 3, 4	G. 1, 2, 3; H. 4, 5
Rev. George Murray..	B. 1, 2; L. 3, 4	L. 1, 2, 3, 4	L. 1, 2, 3; B. 4, 5
Rev. John Paterson...	D. 1, 2, 3, 4	G. 1, 2, 3, 4	G. 1, 2, 3, 4, 5
Rev. John Scott.....	G. 1, 2, 3; L. 4	L. 1, 2, 3, 4	L. 1, 2, 3; B. 4, 5
Rev. Walter Scott....	L. 1, 2; H. 3, 4	H. 1, 2; D. 3, 4	D. 1, 2, 3, 4, 5

The vacancies are 28. viz.: London, 5; Huron, 1; Brant, 2; Flamboro', 1; Grey, 6; Durham, 6; Canada East, 2.

Claims for supply during the quarter: L, 26 days; H, 7; B, 12; F, 7; G, 33, D, 33; C.E, 12.

Supply appointed during the quarter: L, 28; H, 6; B, 14; F, 8; G, 33; D, 31; C.E. 10.

JAMES DICK, *Con. Com.*

### ADELAIDE AND WARWICK.

[The following is the substance of a notice communicated to a provincial paper. We regret to hear of the illness of Mr. Deas, but are glad to learn that his people are manifesting a kindly sympathy.]

Some time ago there was a very creditable manifestation of cordial esteem and grateful feeling towards the Rev. Wm. Deas, United Presbyterian Minister, in the townships of Adelaide and Warwick, where he has for a number of years officiated at four stations, regularly preaching at two of them every Sabbath, and doing laborious pastoral work among the people on week days. In truth, he has laboured beyond his strength, and his health has been seriously impaired. When this became apparent, his attached people cheerfully made a subscription, and presented him with a very comfortable buggy and handsome set of harness, to render his travelling more easy. But to the regret of his numerous friends, his health has not yet been restored.

On Lord's day, 16th inst, the Lord's Supper was dispensed in one of his churches Adelaide, the Rev. George Kennedy doing the main part of the services. On Monday evening, a public tea meeting was held, the principal object being to

express deep sympathy with Mr. Deas, under his bodily affliction. The attendance was large, Mr. Deas himself presiding, and unmistakable evidence was given of the sincere regard entertained for him by his flock, old and young, for to the old he has been "a son of consolation," and to the young an assiduous teacher, leading them to Jesus, the Saviour and friend of man. The meeting was addressed in a very interesting manner by the Rev. G. Kennedy, who expatiated on the reciprocal duties of pastor and flock, and the mutual pleasantness and profit of Christian intercourse and fellowship between them. Mr. James Thomson and Mr. Forsyth, elders, in name of the people, warmly expressed affectionate feelings and wishes in regard to their minister. As one who was present said, the whole scene was a striking display of the hold which Mr. Deas has on the respect and love of his people. May it please God to give him again his health and vigour, that he may be long spared to go out and in among his flock, teaching publicly, and from house to house, so that he may have many as his crown of rejoicing in the day of the Lord Jesus Christ.

LETTERS FROM OUR CORRESPONDENT IN SCOTLAND.

MY DEAR SIR,

GLASGOW, August 10th, 1860.

We had a very interesting service here on the 31st of July, on the occasion of the designation of Mr. John Robson, preacher (son of Dr. Robson, of Wellington Street Church), as a Missionary to India, in connexion with the United Presbyterian Church. Professor Eadie preached an excellent and most appropriate discourse, from John xii. 24, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." As the large church (Wellington Street) was filled, the opportunity was a good one for preaching that gospel which, according to the Saviour's command, is to be proclaimed to every creature,—and well did the Professor take advantage of it. It was very refreshing to hear the distinct, manly, and eloquent enunciation of the truth regarding the necessity, reality, and efficacy of the atonement of Jesus Christ. Dr. Eadie is no admirer of the negative theology, and it is obvious that if a student now and then takes it into his head to talk about man's being saved by self-sacrifice, and of Christianity being the great exclusive religion, in virtue of its being the great inclusive one, he does not learn such nonsense from the learned Professor of Biblical Literature. After Dr. Eadie's sermon, Dr. Robson, in circumstances very trying to himself, set his son apart by prayer, to the work of a missionary to the heathen; and then Dr. Somerville addressed Mr. Robson in a discourse marked by the Secretary's characteristic extent, accuracy, and minuteness of information. Many of the audience, doubtless, believed that Dr. Somerville knew much more of the hills and valleys, gods and temples, Mussulmen and Brahmins, of India, than men who had been among them for fifty years,—and possibly they were not far wrong. It was gratifying to observe several ministers from other denominations, and also several foreign missionaries, present, and taking part in the proceedings. I observed particularly the Rev. Dr. Buchanan, the present Moderator of the Free Church; the Rev. Behari Lal Singh, a missionary from Calcutta and a native convert; the Rev. John Wardlaw, from India; the Rev. Mr. Turner, from Samoa, and your neighbour, the Rev. Dr. Jennings, from Toronto. The going out to India of Mr. Robson, a young man whose education and connexions might reasonably have suggested the prospect of his being called by a congregation at home, is likely to have a good moral influence, and to tend to the deepening of the interest cherished in our infant mission to Rajpootana.

The Divinity Hall was opened on Wednesday, the 8th of August, by Dr. Lindsay, who delivered a lecture on 1 Peter iii. 19,—"locus qui sæpe exercuit virorum doctorum ingenia." Dr. L. thinks Dr. Brown's interpretation of the "spirits in prison," and the Saviour's preaching to them, is not satisfactory. Doubtless some subsequent critic, full of theological and philological argument, will say the same of his. The discussion was, however, very able, and marked by the author's well-known learning and candour. But for the Volunteer Review,

which took place in the Queen's Park, on the 7th of August, the Hall would have been opened on that day; but it was thought an ungracious thing to put the spirits of the young men in prison, by bringing them to the Synod Hall to learn the precise force of tenses and particles, when they would fain have been seeing the Queen examining how well her Scottish yeoman, "from John o' Groat's to Maiden Kirk," had been taught to "extend centre" and move in "goose step." Among the chaplains in the Volunteer Regiments, I observed Dr. Eadie and Dr. Jeffrey, and thought that the U. P. Church had no reason, either on the score of intellectual or corporeal considerations, to be ashamed of her representatives.

You will very probably have heard that the Rev. John Edmond has been loosed from his charge in Glasgow, and will be inducted in the course of a few weeks as pastor of the new congregation in Islington, London. Mr. Edmond has, I think, been greatly influenced in his determination by public considerations, and has made deeper and more general the impression felt by all who knew him intimately, of his being a man of great Christian patriotism and genuine public spirit. That he will succeed in forming a good congregation in London, if his health remain vigorous, no one will doubt who knows his affable manner, pastoral activity, and preaching power; but he will have a great deal of hard work, and his removal entails a loss of no ordinary kind on Glasgow. He leaves few like him—as an eloquent preacher; an enlightened, courageous, and vigilant Dissenter; a Christian of a truly catholic spirit, and a fast friend.

I am, yours sincerely.

MY DEAR SIR,

GLASGOW, Sept. 6, 1860.

Since I last wrote you, we have had some rather exciting scenes. First, there was the celebration in Edinburgh of the Tri-Centenary of the Reformation, which is generally felt to have been a failure. As a national demonstration it was a failure beyond all question, for the Established Church was not represented at all; and the United Presbyterians were represented only by Professor Lindsay, who marred the harmony by some very true and wholesome, but somewhat unseasonable remarks, on the occasion of the laying of the foundation stone of the Protestant Institute; and by the Rev. John Boyd, of West Kilbride, who read a paper on the "Temporal Power of the Pope." There was nothing in the invitation that United Presbyterians could much object to; but there are many of us who regard the Scottish Reformation Society, the Glasgow Protestant Laymen's Association, and institutions of a kindred character, with great suspicion, and are indisposed to have anything to do with meetings got up under their auspices. The Free Church brethren got the Edinburgh meeting to themselves in a great degree, and, of course, the bolstering up of Popish schools by Privy Council grants, was not very severely condemned. Men become moral cowards who have dirty hands, and our friends found it more convenient to harangue about what was done three hundred years ago than what is being done now. It is pleasing to think, however, that the wretched and unconstitutional Council Grant System is beginning to be felt everywhere as an intolerable nuisance, and gratifying to know, as I do, that several leading ministers of the Free Church look on their connexion with it as a scandal and disgrace.

For some days past we have had very large meetings in Glasgow, connected with the Revival of Religion. These were held during the day in the Green, and in the evening in the City Hall, and were attended by many thousands. Besides several ministers of different denominations,—Established, Free, United, Presbyterian, Congregational, Episcopalian, Baptist, Methodist, &c.,—there were several laymen who took part in the proceedings, particularly Mr. Reginald Radcliffe and Mr. Richard Weaver. The addresses were short and pointed; and I have reason to believe that not only has there been a good deal of excitement, but a considerable amount of spiritual good. That no small amount of twaddle and nonsense has been talked, and that the excitement has been in some cases physical, I think is certain, but the result will prove on the whole beneficial. Mr. Radcliffe is a person of comparatively little intellect, and on good terms with himself; but

apparently quite sincere in denouncing rich sinners, sneering at Ministers and Elders, and preaching a free, full, and present salvation. Mr. Weaver seems a genuine man,—the *beau ideal* of a Local Methodist Preacher—fervent, imaginative, ignorant, grotesque, and effective.

At the end of this month, the National Association for the promotion of Social Science is to hold its annual meeting in Glasgow,—an event which is looked forward to with much interest. It is expected that many of our most distinguished philosophers and politicians will be present on the occasion, and the papers to be read are such as to communicate much important information, and to give rise to discussion on the vital questions in social economy. Several of the ministers of Glasgow are expected to read papers on such subjects as have specially engaged their attention.

I am, dear Sir, yours sincerely.

COLLECTION FOR THEOLOGICAL INSTITUTE.

The Convener of the Committee on Missions and Statistics takes the liberty of reminding of the law of Synod, that the collection in behalf of the Theological Education Fund be taken up in the month of October. It may be recollected also that the Synod recommended that prayers be offered up by the Church for the Divinity Hall. (See Minutes, page 386.)—[Another Correspondent requests us to say, "that, last year, fifty-five Congregations gave no contribution; and that these ought, this year, in all honesty, to give a double collection."]

U. P. PRESBYTERY OF WELLINGTON.

This Presbytery met in Guelph, on the 5th of September, when there was a good attendance of members. A letter was read from Mr. Campbell, of Esqueness, stating that he had endeavoured to collect the arrears of stipend due to Mr. Caldwell, in his section, but that the people said they had no money till they would thresh their wheat, and promising that he would make another effort farther on in the season. Mr. Torrance suggested that members of Presbytery should give each a Sabbath to the Congregation, and mention the reasons which led him to do so. After a lengthened conversation, it was ultimately agreed that the further consideration of the suggestion should be delayed till the next meeting. A report was given in of the state of the Presbytery Fund, and it was announced that the collection made in its aid by the Congregation of Guelph, for the present year, was \$10.20. The other Congregations had not collected. The Clerk reminded members that the collection

for the Theological Education Fund fell to be taken up in the month of October next. On motion of the Rev. Mr. Barrie, seconded by Mr. Lennie, it was cordially resolved to recommend that Congregations observe, between this and November, a day of thanksgiving to Almighty God for the plentiful harvest, and the health and prosperity with which He has blessed the Province. The next meeting was appointed to be held in Toronto, on the first Wednesday of October, at 12 o'clock, noon.—*Com.*

VERULAM AND BOBOAYGEON.

We understand the U. P. Presbytery of Durham have inducted the Rev. John Paterson, as Minister of the Congregations in these places.

CHINGUACOUSY.

In the report of congregational contributions to the Funds of the Church, which appeared in the September number of the Magazine, there is an error in the figures representing the sum said to have been contributed by the First and Second Congregations of Chinguacousy. The sum contributed by these congregations for the Mission Fund, and forwarded to the Synod Treasurer, by a money order on Dundas Post Office, amounts to \$14 53c.—*Com.*

[We are very sorry for the above, and any other errors that may be found in the printed accounts; but we must be excused for endeavouring to clear ourselves from responsibility. When the accounts were set up, we conceived that all that devolved on us was to see that the *proof* corresponded with the *copy*. We had the curiosity, however, to make a few summations, when we detected



errors which we were unable to correct. The proof and copy were, therefore, sent to the Committee, and the impression was taken from the proof as corrected

by them. We were aware that there was still not perfect accuracy, as any one will see who sums the first column in the *Presbytery of London*.]

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#### DELAWARE.

In that beautiful valley and surrounding country, through which the Thames flows, and at the village of Delaware, which quietly stands in a picturesque sweep of the river, some time ago the United Presbyterian Presbytery of London began to collect together those holding Presbyterian principles. The enterprise has been very successful. At Delaware village and several other stations, good meetings have been formed, particularly at the village, where a neat and commodious brick church is being erected, and expected to be finished this season. During the last nine months this interesting home mission field has been effectively attended to by the Rev. George Kennedy, from Edinbrrgh, who came to make a sojourn in Canada.

Part of his labors has consisted in conducting a Sabbath School at Delaware which has been attended by a considerable number of children. As he is about to return to Scotland, a presentation was made to him by the children, at a public meeting on the 21st inst., as a memorial of the important temporary connexion between him and them, and of their grateful feelings for what he has done to promote their spiritual interests. It is a very fine copy of Goldsmith's poetical works, in small quarto, and in rich bevel binding beautifully printed and profusely illustrated—quite a gem book—and has upon the fly-leaf this inscription:—"Presented to the Rev. Geo. Kennedy, by the children of the Delaware Presbyterian Sabbath School, as a lasting remembrance of them, on returning to his native land."

Mr. Kennedy will also carry along with him affectionate reminiscences of the people in general.

[The above is from the *London Free Press*. We are sorry that our old Com-presbyter, Mr. Kennedy, has resolved to make only a "sojourn" in Canada. We cordially wish him all comfort and success where he goes.]

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## Gleanings.

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#### ECCLIASTICAL GRANTS.

Those who suppose that, because the British Parliament has left off voting money for church-building, and appoints an Ecclesiastical Commission to make the most of Church property and watch over the interests of Bishops and Deans, therefore there is an end of all grants out of the public purse to the favoured sect, are grievously mistaken. In our Colonial possessions we are still paying largely to keep up the pomps and dignities of the Episcopal Church. There are few more discreditable items among the estimates than that of £6628 for the Canadian clergy. It was supposed that the whole question of clerical support in Canada was settled when the tough battle of the Clergy Reserves had been fought, and all sensible men were rejoiced that the voluntary system had been adopted. But the clergy still hang on, and cry, "give, give!" Mr. Fortescue, the Under-Secretary for the Colonies, said that, "if this vote were withdrawn, the clergy would be left entirely to their congregations, which the Government could not allow,"—the old story, which still needs to be exploded.

The following charges are also yearly made upon the Indian Revenue:—

Ecclesiastical Department: Church charges, salary of the late Bishop, salary of Domestic Chaplain, Archdeacon, &c.	£9645
Tenasserim Provinces: Church charges .....	772
Pegu: Ecclesiastical Department, Church .....	1315
Oude Territory: Ecclesiastical Department .....	653
Bengal: Ditto, Cathedral and Church Establishment .....	26,189
North-Western Provinces: Ecclesiastical Establishment....	14,881
Punjab: Ditto .....	14,629
Madras: Ditto Church Establishment, including Salaries of the Bishop, Archdeacons, Chaplains, &c. ....	37,328
Bombay: Ecclesiastical Establishment .....	28,349
Scinde: Ecclesiastical Department, Salary and Establishment	2152
Taffara: Ditto .....	1035
Prince of Wales' Island: Ditto .....	1107
Singapore: Ditto .....	1174
Malacca: Ditto .....	483
Total .....	£130,685

Besides these there is charged for Passages and Outfit of Governor, Bishop, Justices, Officers, &c. civil and judicial. £10,898 11s. (The Bishop's proportionis not given.)

To all these items as they came before the House for its annual sanction, there was no one found to object, save only the watchful and determined Member for Sheffield—Mr. Hadfield. By him they were boldly challenged, and some explanations were extorted, but of course no successful opposition could be offered to them. Indeed, it cannot reasonably be supposed that Parliament will consent to stop the supplies asked for by the Episcopal Churches in our Colonies, while Presbyterians, Wesleyans, and Romanists are so eagerly snatching up the crumbs which fall from the Government table after the favourite has been feasted to the full.

The Irish *Regium Donum*, which grows year by year, and now amounts to £39,747, was again voted after a very short debate, because the principle of the grant had already been discussed on Mr. Baxter's motion. No attempt has been made to stop the pay of Catholic, Presbyterian, and Wesleyan Army Chaplains, and Maynooth has this year not only quietly secured its regular subsidy, but has obtained a Repairing Grant into the bargain. The sums voted out of the public purse this session for "religious" purposes amount to more than a quarter of a million sterling.—*Patriot* (London.)

#### PRESBYTERIAN UNION.

[The following appeared in the editorial columns of the *Evangelical Witness* for 12th September. The *Witness*, which is published in London, C.W., is the organ of the Canadian Wesleyan Methodist New Connexion Conference. It will be interesting to our readers to see the views taken of our proposed procedure by brethren of another denomination:—]

The union of the Presbyterian Church of Canada and the United Presbyterian Church has been resolved upon, at least so far as the action of the Joint Committee of the two bodies is concerned. The subject has been under consideration for several years. Difficulties of a rather formidable kind were found to arise out of that part of the Basis of Union which is now the fourth article, and which is as follows:

IV. *Of the Headship of Christ over the Nations, and the duty of the Civil Magistrate.*—That the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and is therefore King of Nations; and that all men, in every capacity and relation, are bound to obey His will as revealed in His Word; and particularly that the Civil Magistrate (including under that term all who are in any way

concerned in the legislative or administrative action of the State) is bound to regulate his official procedure, as well as his personal conduct, by the revealed will of Christ.'

The United Presbyterian Church, being Voluntaries in their notions of State interference in Church affairs, naturally felt scrupulous on this question. The Presbyterian Church in this country, though practical Voluntaries, have not adopted the principle of repudiating State interference, so far as the *support* of the Church by the State was concerned, or so far as the interference of the Civil Magistrate in enforcing what they considered the opinions of the Church on some moral and religious questions was concerned. How far the Civil Magistrate can go in this direction has not been defined. Were we to attach the natural and ordinary meaning to the article above quoted, we might be justified in stating that he might, if his conscience so directed, fine and imprison all who infringed upon those principles which he had gathered from the New Testament; for the article tells us plainly that 'all men in every capacity and relation, and particularly the Civil Magistrate (including under that term all who are in any way concerned in the legislative or administrative action of the State), are bound to obey His will as revealed in His Word,' which is all that Popes and persecutors have ever contended for, the question of their right to interpret what that will is being first considered. That this right must be conceded on the principle avowed, cannot be denied; or, if it is, we are driven to the alternative that the Church must interpret for him, which is a concession that we think the advocates of the article in question would scarcely consent to, and if they did, there could not be worse Popery on the earth. It would then amount to this,—We interpret the 'will,' and you must execute it: it is revealed in His Word, and you are 'bound' to enforce it.

Against either of these results the United Presbyterian Church consistently objected, and the compromise appears in a previous part of the Basis of Union in these words: 'Whereas, besides, it is desirable to prevent any possible misapprehensions in reference to the fourth of said Articles, it is therefore *hereby declared*, that no inference from that Article is legitimate which asserts that the Civil Magistrate has the right to prescribe the faith of the Church, or to interfere with her ecclesiastical action.' How the two statements are to be reconciled with each other, we confess ourselves unable to understand, unless it be that it is lawful for the Civil Magistrate to punish the sinners but not to touch the saints. He may give the Church endowments, but he must not interfere with its ecclesiastical action.

In these days the concrete is taking the place of the abstract. Generalizations and centralizations are the order of the day; and were we to give utterance to a doubt that unions formed on such a basis were an abandonment of ideas heretofore considered important and essential, or such a mystification of them as would lay up in store ample material for future controversy and separation, we should be deemed an enemy to what we very much desire, if it could only be honourably had, the union of all Christians in the bond of love and peace.

If this union is based on *principles*, it will last; but if, as we apprehend it, it is based on compromises which the consciences and judgments of men in future time will not recognize, it will come to nought. The future must explain and develop the contradictory, or at least vague and indefinite, ideas embodied in this part of the Basis of Union. For our part, we shall not know what opinion the Presbyterian Church holds on this question till we are further instructed. As the text and comment stand, we can see no other natural meaning in the words adopted but direct antagonism. We can understand the basis of the Kirk of Scotland, because she adopts the theory and practice of State Churchism, and she is at least consistent with herself; but we cannot understand a Basis of Union which leaves the most difficult and disputed element of the Basis of Union in a mist of words which men of only ordinary capacities will, we are afraid, be unable to comprehend, or, comprehending, to reconcile.

INDEBTEDNESS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND TO THE COLONIAL COMMITTEE IN SCOTLAND.

The following is from an article in the *Presbyterian* (Montreal), for September:—“Until a perusal of the recent Report of the Colonial Committee of the Church of Scotland, we were quite unaware of the extent to which our Church in Canada—which in the Report is designated as ‘the off-shoot and representative’ of the Church in Scotland ‘in this great colony,’—was indebted to that Committee for its fostering care and pecuniary assistance. We therefore think that it is a simple act of justice that our people should know that the Colonial Committee is expending annually on missionary efforts in connection with our Church in Canada, and in the support of Queen’s College, a sum equal to the whole amount which our Synod raises from the free-will offerings of our people to the various Synodical efforts, and as to which we are disposed somewhat, though unworthily so, to vaunt ourselves. From an examination of a clear and ample statistical table, published with the Report of the Committee, we find that, in addition to the annual grant of £300 stg. to Queen’s College, and the further grant of £50 stg. to the Bursary Fund of that Institution, the liabilities of the Committee for the year beginning May, 1860, with respect to Canada, to be expended in the employment of missionaries and the supplementing of the stipends of ministers, amounted to the large sum of £1373 stg. So that the sum of £1723 stg., or \$8385  $\frac{27}{100}$  cy., will this year be expended from the pence and pounds of the poor and rich in Scotland in the maintenance of Queen’s College, and in the support of our Church in Canada, and the propagation of the Gospel here by our instrumentality. Besides, too, these pecuniary gifts, and besides grants to aid in building churches, the Committee are at pains to look out for and to send forth missionaries, not only to Canada, but to all those colonies where Scotchmen have found, and are finding, a footing.”

TRI-CENTENARY CELEBRATION.

The proceedings on the occasion of this celebration were commenced in Edinburgh, on the 14th of August, and an opening sermon was preached by Dr. Guthrie, who, forgetful of the general nature of the invitation given to the friends of the Reformation from Popery, and being, like Dr. Cheever, too full to hold in, perverted the occasion by a characteristic attack on the “social institution” of America; and the audience, yes, a Scotch audience, in the house of God, and during the delivery of a *sermon*, so called at least, clapped and hurraed! Surely a second reformation will soon be necessary.

[The above is from the *Presbyterian* (Philadelphia), and may be regarded as indicating the feeling which, we are sorry to understand, extensively prevails in the Old School. When the “second Reformation” comes, we hope the “social institution,” and all hankering after it, will be swept away.]

THE LATE REV. DR. JOSEPH ADDISON ALEXANDER.

At last meeting of the Old School General Assembly, Dr. Hodge of Princeton, said:—“I regard Dr. Joseph Addison Alexander as incomparably the greatest man I ever knew—as incomparably the greatest man our church has ever produced. His intellect was majestic, not only in its greatness, but in its harmonious proportions. No faculty was in excess, and none was in defect. His understanding, imagination, and memory, were alike wonderful. Everything was equally easy to him. Nothing he ever did seemed to reveal half his power. His attainments in classical, oriental, and modern languages and literature were almost unexampled. His stores of biblical, historical, and antiquarian knowledge seemed inexhaustible. To all these talents and attainments were added great force of character, power over the minds of men, and a peculiar facility in imparting knowledge. His thorough orthodoxy, his fervent piety, humility, faithfulness in the discharge of his duties, and reverence for the word of God, consecrated all his other gifts. His complete mastery of every form of modern infidelity enabled him to vindicate the Scriptures as with authority. He glorified the word of God in the sight of his

pupils beyond what any other man I ever knew had the power of doing. Princeton is not what it was, and can never expect to be what it has been. You cannot fill his place. The only compensation for such a loss is the presence of the Spirit of God."

[The above is from the *Biblical Repertory* for July. We regularly receive that periodical; but regard it as too fully established to require a quarterly puff from us. It is the chief organ of the Old School Presbyterians, and has the celebrated Dr. Hodge for its editor. Of late it has shown a disposition to indulge in somewhat metaphysical writing, such as the articles on Sir W. Hamilton. We do not presume to question its qualification for such a task, nor do we dispute the soundness of its conclusions. We have seen a letter, however, signed "Samuel Tyler," in the *Presbyterian*, (Philadelphia,) from which it appears that the writer is afraid lest he should be suspected as concerned in these articles, which he calls "puerile," and speaks of as "a pretentious display of self-sufficient ignorance and incompetency." Whether that be correct or not, one thing is palpable—writing of that kind is adapted to only a very limited class of readers.]

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LABRADOR.

Along the Labrador coast is a barren region of country, partly inhabited by Indians and Esquimaux, and partly by fishermen from other countries. Three years ago, Mr. C. C. Carpenter, a Christian young man, who has now become a Minister, went out there in a fishing boat, for the benefit of his health, which he had injured by severe study. He was so much interested in the people, that he proposed to establish a mission there, and the "Canadian Foreign Missionary Society" took it up, supplied the funds and engaged him. Last year, when he went back, after spending the former summer here, he gathered the children round him, and asked them if they remembered anything he had taught them. One little fellow of five or six years old, stepped out from the ranks, and to show that he did not forget, struck up

"There is a happy Land,  
Far, far away—"

and the other children, now recollecting the words and tune, struck in and carried it through! Last fall he came home again; but this spring when he went out, he determined to stay over the winter with the people. He finds that among the sailors and fishermen, and all who can read, the papers and tracts issued by the various Tract Societies are eagerly read, and he cannot keep enough of them on hand.

[We cut the above from the *Dial*, a Sunday School Paper just started in Owen Sound. It is unsectarian—is tastefully got up—and meets our general approval. We beg, however, to recommend the strictest purity of language. In No. 3, we observe, "if he *begun*," and "I longed to *lay* down."]

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ITALY.

I was very happy to see in your last that two kind friends had responded to the appeal in behalf of Christian missions in Italy. May the number of those who feel interested in the progress of the Gospel light over that beautiful land be quickly increased a thousandfold, for the important work of evangelisation cannot, in the commencement, be carried on without liberal aid from British Christians.

You may probably be aware that Gavazvi has, for a time, quitted Florence. He had completed the course of lectures and sermons for which the room in the Palazzo Quaratesi had been engaged, and he hopes on his return to be able to hire a larger room, or, if possible, to superintend the erection of a building, "not ornamented or luxurious, but large, simple, and modest," to be appropriated exclusively to the worship of God and the declaration of His Gospel. Before he again opens his mission in Florence, he will probably visit England, to confer with Christian friends on the religious prospects and hopes of his beloved country.

He has now joined the brave Garibaldi, who came to meet his old friend on landing, giving him a most cordial welcome, and, in order that he might have him always near him, taking him to head-quarters and enrolling him as one of his staff. His duties will lie chiefly amongst the wounded, Garibaldi well knowing how to estimate the services of this distinguished man, from having been a witness of his remarkable skill at the siege of Rome in the organisation of the military hospitals. What a mercy that he will now be able to direct these brave fellows to a purer faith!—to look to the Saviour as their *only* hope! He asks most earnestly for further *material* aid, many of the wounded soldiers being destitute of every comfort.

His religious mission is never forgotten; he is looking round for centres which the Lord may indicate as suitable for the commencement of evangelisation, and he is ready to give himself to the work with all his might as soon as the temporal affairs of the kingdom are somewhat settled. More laborers will be required to send forward the message of grace, and these Gavazzi says, can be prepared only by God; but he is hopeful that some may be found among the young liberal priests, truly converted to Christ by faith. He seems most satisfied to have come into Sicily, and remarks in a recent letter: "Contrary to my expectations, I find a soil already prepared for the dissemination of the Gospel. Oh! how good God is!—good to me, and good to my country. Let us beseech Him, in the name of Jesus, to continue His mercies and His benediction. I hope, in due time, you will see Italy again—free, united, and becoming a Christian Italy.—*Evang. Christendom.*

#### METHODIST PERIODICALS.

The day was, and even middle aged men can remember it, when the Methodists were, in comparison with Presbyterians, an uninformed people. At that time many of their ministers, as well as their church members, declaimed against learning. But now there is a wondrous change. They have numerous Schools and Colleges. Their Book Concern excels anything which is denominational in the country; and in periodicals they go far ahead of all their Christian brethren.

The *Repository*, for July, gives the following as the circulation of their periodicals in 1859:

Ladies' Repository .....	33,400
Methodist Quarterly Review .....	4,250
Christian Advocate and Journal .....	29,000
Western Christian Advocate .....	31,000
North-Western Christian Advocate .....	13,000
Central Christian Advocate .....	8,016
Pittsburgh Christian Advocate, (about) .....	8,000
Northern Christian Advocate, (about) .....	11,005
Pacific Christian Advocate .....	1,480
California Christian Advocate, (about) .....	2,000
Christian Apologist, (German) (about) .....	10,000
Sunday School Advocate .....	208,000
Sunday School Bell, (German) .....	14,000

These all are under the direction of the General Conference, and belong, we believe, to the Church North. And they have yet, in the Church North, several other journals of a large circulation, which are conducted as private enterprises.

How is it that this Church sustains so many papers, especially weeklies, and gives to them so large a circulation? There may be several reasons, but the one which is most influential is, that their ministers, *practically* as well as theoretically, say that every family must have a paper. Every minister in charge will preach, persuade, and urge till the thing is done, and that, too, every year. And not only do ministers attend to this, but class-leaders also, (who occupy in some respects, the place of elders with us,) are engaged in the work; and they have females, too, who are effective helpers. And the results are, a people rapidly increasing in numbers, growing in intelligence, advancing in liberality, and keeping

ap their denominational attachments. Are Presbyterians to be outstripped? They well know, or should know, the relations of *cause* and *effect*.

[The above is from the *Presbyterian Banner*, (Pittsburgh.) It certainly indicates a great amount of reading among the Methodists of the Northern States; and corresponding fruits we doubt not will be produced. The size of these periodicals is not mentioned, but considering the circulation of most of them, a great quantity may be given for the price at which they are sold. The Methodists of Canada have issued last month, at Toronto, the first number of a Magazine, entitled *The Wesleyan Repository*. It contains 40 octavo pages, will appear monthly, and sells at one dollar per annum, invariably in advance. Its theology, we presume, will be evangelical Arminianism; and it will advocate, of course, the peculiar organization of the Wesleyan Church. It is very respectably got up, and contemplates a circulation of five thousand. Its conductors seem sanguine of success. "We confess" say they "to a degree of enthusiasm in this business of issuing a Canadian Christian Monthly. Where is the use of allowing others to outstrip us in anything? We have the means of excelling all others even in this particular." To *Editorial Contemporaries* they say—"We shall keep on friendly terms with you all. We are not competitors against you, but co-operators with you, and we hope so to conduct ourselves that you will never have occasion to be ashamed of our company. If at any time, we should differ from you, we shall express our opinions in an honest, candid, manly way. So now bid us welcome, and we shall then cheerfully go on our way." These terms we humbly and cordially reciprocate, and hope we may occasionally find something in the pages of the *Repository* which our readers will be glad to see transferred to our own. Valuable lessons may be learned from our brethren. The means of usefulness and success on which our own Church has mainly depended has been the divinely appointed one, of preaching the gospel; and in this respect few churches have had higher privileges. All along our preaching has been, with surely very trifling exceptions, thoroughly orthodox and evangelical, and also at least moderately judicious and instructive. But, it must be confessed, we have not plied the press as we ought. Hence probably, in a great measure, the obscurity that attaches to us, and the comparatively slow and limited extension of the denomination, notwithstanding the really popular elements by which our constitution is distinguished.]

#### VISIT OF THE PRINCE.

There is a general delusion possessing the minds of the people of this country as to the position which the various religious denominations hold in the estimation of our government. The opinion is prevalent that all religious denominations hold the same position, that there is no State Church, no favoured sect, and that we all stand on the same level in the estimation of the authorities who regulate the affairs of this Province. So far as the direct action of any law or statute is concerned, it may be conceded that we are all equal, with the exception that the law secures a snug income to certain clergymen and denominations. The debris of the clergy reserves has drifted very fortunately in their direction, and they can rejoice in the goodly heritage which the State has provided for them. It is true the act which guides the current of advantage to these parties implies that the system which it superseded, and proposed to remedy, was a nuisance to the country. It recognized that the grants which had been made by the crown for the sustentation of the churches, were not founded on any justifiable ground of policy or national good. On the contrary that act put an end to such grants for the future, and after settling with the claimants on the list, applied the surplus to the municipalities, to be appropriated by them as they thought proper. From that moment the idea took possession of men's minds that religion was free in this country from state control, and that henceforth we are all equal in the estimation of the government.

This is the delusion to which we refer; we are not all equal, nor does the government think us so, or treat us as if we were. Should any one doubt this we

have only to refer to facts connected with the Prince's visit to convince him of his error. At Toronto, the Bishop and the Clergy were received, their Address read to the Prince, and a respectful reply was delivered by the Prince to that Address. The Bishop being afterwards invited to a place among the Prince's suite at the Levee. Dr. Willis had a similar honor. In Lower Canada the Roman Catholics presented their Address, and so did the Anglican Bishop and Clergy: to these a respectful Address was returned. At London, the Bishop and Clergy presented their Address and a similar favor was granted. Thus three churches have been recognized—the Catholic, the English Church, and the Presbyterian Church; as to the rest, with the exception of the Wesleyans, whose luck at Hamilton we are not aware of, they were permitted simply to present but not to read their Addresses, and any reply they received came from the Duke by mail, stating that he had the honor of conveying the thanks of His Royal Highness for the address, and signing himself Newcastle.

In the case of our own (New Connexion Methodist) Address, we wrote twice to Mr. Pennefather, each time enclosing a copy of the Address, and requesting instructions as to the presentation, but no notice was taken of either communication. Like the rest of those who had given notice of Addresses to be presented our deputation met at Hamilton on the 19th: we agreed that if the Address would not be permitted to be read it should be withheld. We could not gain the ear of any person who could give us the least information. While we were waiting in the crowd, the Roman Catholic Bishop stood very near us, and before any of us had any chance of moving up the stairs, his "lordship" was called by one of the officers keeping guard on the stairs, and thus he was summoned to the royal presence by a special message.

When on the stairs the cry was raised, "the stairs are giving way," and considerable confusion was the result. Our deputation became separated, and as those on the landing were ordered to "pass on" part of us were presented before the rest could make their appearance. All that we could learn in answer to any question was, "pass on, gentlemen," and that part of the deputation who were left behind, and had the Address, were obliged either to assert their right to read the Address in the presence of the Prince, or simply deliver it into his hands without any remark. To avoid the ungraciousness of the former course, the Address was simply delivered, and thus the business ended.

Here then is the fact, Catholic and Anglican Bishops, and Presbyterian Professors invited to the royal presence, and a place offered them on the dais near the Prince, and the rest treated, as the Montreal *Herald* expresses it, "as the tag-rag and bobtail of underrated people, unworthy to come, without lawn sleeves or purple, anywhere near to the new fangled blue coats and gold lappets worn by the civil hierarchy of our paltry court."

Now we wish it to be understood that these remarks are not dictated by any feeling of mortified vanity, for if we had consulted our own feeling we should have kept away from a scene such as a levee presents, so formal and soulless as all its arrangements are, but we, in common with our brethren, had a duty to perform on behalf of the Connexion, and we went to it to discharge that duty, and for that reason alone. We went to it to feel the humiliation that those who had the control of these arrangements had a tariff of ecclesiastical respectability of their own, in which we and the like of us were not included, and which they had the bad taste to parade in the very face of many of the ministers of Protestant denominations, and that in Western Canada. We went to see with our own eyes a Roman Catholic Bishop in the city of Hamilton noticed, and invited to "come higher," while the ministers of other bodies were to struggle as they best could, for admission, and to receive the curt reply to every enquiry as to the course of duty on the occasion "pass on gentlemen."

We of course do not blame the Prince, but there are those in his suite whose bad judgment and worst taste have caused all the heartburning and ill-feeling in various parts of the Province, by their marked preference for those whom they



have delighted to honor, and by the coldness if not the insolence with which they treated others. But they have taught us a lesson which may be of some value, and [that is, who are recognized christians, and whose christianity is deemed respectable enough for their august presence; concerning which there will be something to say in the time that is to come.—*Evangelical Witness*.

The following Memorial has been addressed to Sir Edmund Head, as Governor General: "The Memorial of the undersigned, officiating ministers of various religious denominations in Montreal, respectfully sheweth:—That on the recent auspicious visit of His Royal Highness the Prince of Wales to Montreal, an official programme of the procession to receive His Royal Highness on the arrival, was issued by the City Corporation, wherein only three from the various religious bodies in Montreal were recognized. That this proceeding of the Montreal city authorities, besides being at variance with the well-understood spirit and intent of the laws of Canada, which guarantee perfect religious equality to all, is calculated to misrepresent the actual state of religious opinion in the city of Montreal. That, while for the grave wrong hereby done to the body of citizens, whose religious convictions are represented by your memorialists, the public of Montreal will hold their civic authorities responsible, your memorialists humbly pray your Excellency, in whatever manner may appear to your Excellency most fit and proper to communicate to His Royal Highness the fact, that by said proceeding of the Montreal city authorities, fifteen worshipping congregations, comprising two-thirds of the Protestant population of the city, and representing a large proportion of its industry, enterprise, wealth and intelligence, had their existence ignored. And further, your memorialists pray Your Excellency to convey to His Royal Highness our assurance that the body of various religionists thus unrecognized, will yield to none others in dutiful respect and loyal regard to the person and authority of their gracious and honoured Queen, &c. W. Taylor, D.D., United Presbyterian church. H. Wilkes, D.D., Pastor Congregational church. I. B. Howard, Wesleyan minister. Alexander F. Kemp, Presbyterian church of Canada. James B. Bonar, American Presbyterian church. John Goadby, Baptist church. John Cordner, minister of Unitarian church. G. A. Bailey, Methodist New Connexion church. Geo. Werner, Pastor German Lutheran church. Philippe Wolff, minister French Protestant church."

[The visit of the Prince was, to us Provincials, a great affair; and His Royal Highness personally, we are sure, made, and we hope received, a very favourable impression. He is evidently a well-bred, modest, unassuming, young man; and as the son and representative of our most excellent and beloved Sovereign, he met with an enthusiastic reception from an exceedingly loyal people. The matters referred to above, however, and some others of a similar kind produced considerable rankling, and we should not be sorry though the sore continued raw for a time. Happily our own U. P. Church had no Address, and could receive no rebuff. There was no small difficulty also in Canada West, in connexion with Orangeism, of which we are likely to hear more. About the position assumed on this subject by the Duke of Newcastle, there is, of course, great diversity of opinion; but it seems clear that a grave mistake was committed, at the outset, by the countenance so ostentatiously given to Popery in the Lower Provinces. We make no pretention to State craft, but the fact that there is here (surely the Legislature is to be believed) no established church seems to have presented plain sailing to the Royal Party. Their exercising their undoubted right of worshipping in connexion with their own denomination, would have commanded universal approval; and after that there ought assuredly to have been no recognition of the inhabitants except in their civil capacity—the only capacity known to the constitution. All Addresses from Churches and sectarian institutions or parties, should have been most religiously repudiated. A little Voluntaryism would have stood the Duke in excellent stead; and we will hazard the prophecy, that as society advances, the utility and necessity of Voluntaryism, even in our civil relations and intercourse, will be more and more experienced.]