

stuff taught in pulpits, or that there would come out a divinity which would bring down God's moral school from the strong position it does take in Scripture to a namby-pamby sentimentality such as this good women would plead for.

But we never know one day what we shall see to-morrow. We have lived to see a certain sort of men—thank God they are not Baptists, though there are a great many Baptists who are beginning to like the thing—who seek to teach now-a-days that God is a Universal Father, not a Governor and a Judge; that sin—well, it is a naughty thing no doubt—but still there is no delinquency in it; no guilt that deserves any punishment, and they would have us believe that all that God does is to try to bring them round by treating them very kindly, and that—well, if they won't come round, it doesn't matter particularly. There is no sort of punishment for their sin, and all the ideas of punishment, we are now told by certain new divines who have lately sprung up, are all founded upon old and heathen notions. In fact, books now appear which teach us there is no such thing as the atonement of our Lord Jesus Christ; at least they use the term atonement, but they don't mean by it what we mean. They mean that the Father has shown his great love to poor sinful men by sending his Son, but not that God was just, not that he punished Christ on behalf of his people, nor that indeed God ever will punish anybody, or that there is such a thing as justice, or that there is such a thing as sin, or that there is such a thing as hell—these are all old-fashioned notions, and we poor souls, who go on talking about election and imputed righteousness, are behind our times. Aye, and the gentlemen who bring out books on this subject—who follow Mr. Maurice, and Professor Scott, and the like—these are the new men whom God has sent down from heaven to tell us now that the Apostle Paul was all wrong; that our faith is vain; that we have been quite mistaken; that there was no need of propitiating blood to wash away our sins; that the fact was our sins were but a little bit of mistake, that there was no punishment needed; and that all that fuss and to-do about the judgment to come and the wrath of God that abideth on us, is needless. Well, brethren, I am happy to say that sort of stuff has not got into this pulpit. I dare say the worms will eat the wood before there will be anything of that sort sounded in this place; and may these bones be picked by vultures, and this flesh be rent in sunder by lions, or may every nerve in this body suffer pangs and tortures ere these lips shall give utterance to any such doctrines or sentiments. We are content to remain among the vulgar souls that believe the old doctrines of grace; we are willing still to be left behind in the great march of intellect, and stand by the unmoving Cross, which, like the pole-star, never advances because it never stirs; it always abides in its place, the guide of the soul to heaven, the one foundation other than which no man can lay, and without building upon which no man shall ever see the face of God and live."

THE SPIRITUAL CHANGE IN IRELAND.

One of our Ministers, the Rev. H. Meekin of Pembroke, who has spent a few months in Ireland, gives the following account of the effects of the Revival.

"The work of God is going on more *silently* but not less surely than in the season of 1839, which Professor Gibson in his late admirable treatise has so justly called "the year of grace." The power of prayer as a channel of the Holy Spirit's operation has never before been more felt and understood since the beginning of this Revival in Connor. I have been present in these places, where the Spirit was first poured down and the first fruits were gathered, and a more striking change in the moral aspect of the community, it is hardly possible to conceive. Familiar with the people from boyhood, brought up in the midst of them, imagine my surprise and delight to see the drunkard, the swearer, and the greedy worldling and despiser of ordinances, changed by the power of divine grace into such godly devoted Christians, longing for and rejoicing in the Lord's Sabbath.

My first Sabbath in Ireland was spent in Connor in my father's pew, for I had resolved to spend one silent Sabbath in that thrice-hallowed spot, and carried out the resolution, contrary to the wishes of the pastor. What struck me most was the stillness in prayer, this *awful* stillness save when broken by the suppressed breathing of souls beside me, wrestling with the angel of the Covenant. There was no voice that might be heard, but there was a stillness that might be felt, and after eight year's absence I rejoiced to find myself mingling in an assembly of living souls. Oh! Sir, it was a privilege after being so long frozen up in the polar region of spiritual death to enjoy the warm sunshine of that tropical climate, where the people walk in the light and under the warm effulgence of heaven's central sun. I shall never forget that *silent* Sabbath. Afterwards on their thanksgiving day I preached to a congregation there of about three thousand souls. It is a large church and there are between ten and twelve hundred families in the parish. I was told that there are one hundred prayer-meetings in operation. Around Edervale, where my brothers live, there are four quite convenient, and all crowded as I can testify from having thrice attended and dressed them. The young men pray with remarkable fervour and eloquence. The old men are scarcely able to contain their emotion, and in two cases they almost broke down. Their invocations of the Holy Spirit to come and change the vile hearts of sinners, and revive the Church, how awfully solemn and earnest, and what burning love to Jesus flowed from their lips! One day when I was riding through Kells, an old man took hold of my horse's bridle, said: "O! Sir, wont you come up and see me, you know what I want." Another person desired to converse with me about his soul, and expressed his great fears, of an interest in Christ on account of his inconsistency. It is unnecessary for me to state all that passed between us, but I cite these cases to show you the spirit of enquiry and concern that is still in existence in that flock. And what I most

deeply lament is that the Minister is now almost broken down by his severe labours during the revival season. Although formerly strong in body and full of animal spirits, his fine manly form is now stooped to the ground, and his constitution the wreck of what it once was. When last he preached, he had to sustain himself in the pulpit by leaning on both hands.

Mr. McGillin, the young man whose labours were so blessed all over the country in promoting the revival, has left the field and is now in England. It would have afforded me much pleasure to have met him, as we both went forward together for the first time to the Lord's table.

The other young man Meneely, has turned a Baptist, and is endeavoring to get up a small cause, but with little effect, as I heard that fifty-one children were baptized the other day at one service in Connor. Two or three able discourses of Mr. Moore, arrested the heresy, and exploded the arguments of the Anti-pedo-baptists, and confidence in the doctrine of infant baptism is now restored. These trials to which the Church has been exposed after her great refreshing will serve, under God, to keep her humble as well as to establish her. When shall our blessed Zion be visited by the Spirit, and put on her beautiful garments. May God hasten it in his own good time."

Proceedings of Presbyteries, &c.

PRESBYTERY OF LONDON.

The last quarterly meeting of the Presbytery was held at London, on the 25 and 26th September. The Rev. W. T. McMullen, Moderator.

The following are the more important items of business which occupied the attention of the Court:—

The Rev. John Gauld, being present was invited to set with the Presbytery.

Nine Students were examined, and certificates granted them to the Professors' Court of Knox College.

Mr. Neil McKinnon completed his public probationary trials with approbation, and was licensed as a Probationer of the Church.

Petitions were received from Ingersoll, Belmont and Yarmouth, and Wardsville, praying for the moderation of calls, and the prayer of these petitions were granted.

The petition from the congregation of Moore praying for the moderation of a call, was not granted as the petition had not come regularly from the Bear Creek Branch of the congregation. The Rev. David Walker was appointed Moderator of the Kirk Session of Moore.

Petitions for Missionary Supply were received from Frampton, Wardsville, Tara, Port Elgin, Elma, Grey, Twinburg and Wanawosh.

A petition was also received from Elma Centre praying for the ordinance of the Lord's Supper to be dispensed there, and for the election and ordination of Elders.

For the supply of the Mission field it was agreed that application be made for ten Missionaries and that the appointment of the Missionaries to these fields of labour