

Gods, as some did, that she never felt her need of Christ. I said that the God revealed in the Bible was one God—Father, Son and Holy Ghost, I spake to her of her great need of Christ as a Saviour, but after all I could say I found her determined to adhere to her deism. She asked me to pray with her which I did. This woman has been several times in the church, but I have been told she was never noted for her morality, but the reverse. I thought the present time an important moment to speak to her about Christ, but I fear I spoke to no purpose." In other instances he is more successful. He gives the following instance. "I was this day (22nd Dec. 1812) at the funeral of a soldier who died in the tavern next our church. He was on his way home, having caught the camp fever in the army. He was three or four days sick, during which time I visited him several times. At first he entertained hopes of recovery, and seemed unwilling to enter into any conversation respecting his soul's state. I urged him to consider his state as dangerous, that he had no time to lose, that it was of infinite importance for him to get an interest in Christ. He became concerned about his salvation—the one thing needful. He became deeply affected, and to all appearance in earnest about salvation. He avowed his belief in God's word, in Christ his Saviour, and requested me to pray with him, which I did. In parting he urged me to come again. When I returned next day, he was able to speak, but with difficulty. He asked me to pray with him, I did so; I have some hopes that before death, he saw both his sin, and the remedy provided for sin through Christ."

(To be Continued.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The Secession Church has always been distinguished for scriptural orthodoxy. So much has this been the case that its very faithfulness in openly dealing with heresy, real or supposed, has been sometimes converted by opponents into ground of calumny. Other denominations, and especially the Established Church, might wink at error, and thus escape from the censures of those without; but the Secession was always too honest, and too zealous for truth and piety, to allow any who were liable to censure to pass unnoticed. We are sorry to say that, of late, brethren of the Free Church, without looking to themselves, have been sufficiently officious in the circulation of groundless reports, insinuating that the whole Secession Church was infected with heterodox doctrine: whilst the very reasons for such insinuations might have satisfied any candid enquirer that it was the reverse. It is granted that erroneous tenets have been occasionally propagated by some of our Ministers. But when was there a case where these were tolerated? In every occurring instance the individuals, guilty or suspected, were taken up by the Courts, and if the allegation proved true, were either reclaimed or expelled. Had the Established Church been as diligent and faithful in prosecuting heresy, with suitable and merited censure, how great a cry might have been uttered about its departure from the truth as in Jesus! But in this case it would have deserved, not reproach but commendation: and in this case, too, there would have been no Secession.

The fact is that the very origin of the Secession, and afterwards its progress, were chiefly owing to the prevalence of erroneous doctrine in the Establishment, and its being permitted to pass uncensured. Look to the celebrated Synod sermon of the eminent Ebenezer Erskine, to the Protestations of the "Four Brethren," and to the various steps of the Associate Presbytery, and subsequently to the two branches of the Secession, in all the stages of their