

ties of well nigh eighty-five years, ripe too for heaven even then, our oldest elder, and he is living still: but his whole spirit is more of heaven than earth. Engaged when a boy in the Revolutionary war, we often listened for hours to his thrilling accounts of incidents connected with Bedford at that time. But now he has forgotten all this; he speaks of his remembrances of seasons of holy fellowship, of the Saviour whom he loves, and of his longing for home. But his eyes brighten with something of the fire of former days when told of the advancement of the cause of Christ. Father David Miller, as he is lovingly called by the whole congregation, is a man among a thousand, a man of strong natural passions subdued by grace into the gentleness of a child, flourishing even in old age, and bearing rich and ripe fruits, to the praise of the grace of his God and Saviour.

When we stood again in the old pulpit every glance upon the congregation brought back some remembrance of those who were, but are not,—every pew and corner had to us a story of its own. Nevertheless it was pleasant to speak again with those to whom we were bound by so many tender ties, to children whom we had baptized, to men and women whom we had received into the Church, to fathers and mothers whom we had married, to those by whose sickbeds we had often watched, or with whom we had been associated in the deepest sorrows of their own past lives.

The pleasure of our visit was greatly increased by the fact that there had been a marked religious awakening under the ministry of Mr. Heroy, their present faithful pastor, and that there were many evidences of the quickening presence of the Holy Spirit. This was the case also in the neighbouring parish of Pennbridge, where we found our old and tried friend Mr. Paterson, still at his post, now among the honored fathers of that Presbytery.

We are anxious to devote the remainder of the paper to a few remarks on the revivals of religion, and will only notice that after a short visit among our kinsfolk in New York and a delightful visit, in their company, to the Falls of the Passaic near Paterson N. J. we turned our face westward again and reached home greatly refreshed and strengthened.

We confess that we do not like the word revivals, not so much because it is technical and used in quite a different sense from its common meaning, far less from any cowardly fear of the imputation of cant or fanaticism, but simply, because it does not express the truth concerning such religious movements, in their main features. They are awakenings rather than revivals. Without dwelling on the name, we would briefly indicate our impressions of the movement itself. No Christian man can visit the Churches in which these awakenings have taken place without a firm persuasion that this is the Lord's doing. The most bitter opponents of the truth have been seen bowing before the cross of Christ, imploring mercy from the God of all grace. Young and old, rich and poor, learned and unlearned, refined and rude, have felt its power. The Fulton Street prayer meeting is a place of solemn and indiscribable interest, and while there we more than once felt our emotions overpowering us. In every Church that we visited, in almost every family that we entered, there were some fruits and effects of this great movement visible. Yet there are no false fires, no attempts at the mere excitement of the passions; but prayerful and earnest waiting upon God in the social meeting, and in the family, and plain pointed declarations of the truth from the pulpit.

With all this, there were some things which impressed us painfully, and we feel bound to state them plainly. One of these was the

absence of deep and humbling views of self and sin. In exhortation little mention was made either of individual or national sin, and in prayer the language of contrition, and confession was seldom heard. We cannot but hope that this work of God will yet lead to a deeper sense of prevailing sin. We felt, too, that the prominent and repeated introduction of such themes as the Atlantic Telegraph, both into prayers and addresses, was out of place. We attended one meeting in Fulton Street where after the first half hour had been spent in exercises of great solemnity and interest, all at once the subject of the Telegraph was introduced, and when once that key note was struck, we heard of little else, either in prayers or addresses, to the close, and the meeting ended in the appointment of a committee to send a telegram to a meeting in London! This was all done amid many exhortations to humility, and prayer, that they might not be puffed up; but all savoured of the feeling that they had a good deal to be proud of and that it was hard work to keep humble.

Another thing we feel doubtful about, and that is the sending of such large numbers of requests from all parts of the country to the Fulton Street meeting. These, as may be expected from their immense numbers, whole handfuls, are very varied in their character, and it was impossible to do more than allude to them very generally in the prayers which followed. Indeed there was, except in one or two marked instances, no perceptible difference between them and the prayers for all classes and conditions of men which abound in all our meetings for social prayers. In order to special intercession, there must be special interest in the individual, and sympathy with him. But this pouring in of requests from all quarters for prayer at this one place, as if He who heareth and answereth prayer, who fills all space were found only there, as if that were a favoured spot of earth, has a dangerous tendency.

We do not make light of this matter, nor do we doubt that the prayers of the Fulton Street meeting have been graciously answered, but still better results may be expected if, while the brethren in Fulton Street continue instant in prayer for all men, those desiring a special interest in the prayer of God's people, would send their requests to the Churches in their own neighborhood, or to the nearest prayer meetings.

We have still further to fear lest injury be done by the publication of so many cases of conversion. General accounts of the Lord's work are of great value, but this is a very different thing from the minute description, by initials and otherwise, of individual cases. We met with more than one instance, in which persons, with whom we were travelling, referred us to such and met cases published in the papers as being their own. Some incidents are most instructive as examples of God's remarkable dealings with individuals, but these should be given to the public with caution, and the indiscriminate and sometimes premature notices of cases are dangerous to the converts themselves, leading some among them to regard themselves complacently as the heroes and heroines of newspaper paragraphs.

We have upon the whole been delighted and edified with the accounts published in the New York Observer, but even that paper, judicious as it is, has sometimes failed in that Christian caution which we regard as necessary under such circumstances.

There is no perfection here. At least every movement in which the Church engages is only an approximation to what it should be; and we heartily rejoice in the religious awakening, which has probably fewer drawbacks than any other that has taken place in our day. We, in Canada, from our national peculiarities are

liable to the very opposite errors from those indicated above. We are apt to regard our Christian friends in the United States as ostentatious and excitable. Are not we disposed to be morbidly sensitive about the expression of religious feelings? What we have most of all to mourn over is our deadness, our leanness, O for the breath of the Divine Spirit, the outpouring of the Spirit of grace and supplication upon our land! May the Lord hasten it in His time! D. I.

PRESBYTERIAN UNION—WHITBY.

In Whitby at the annual meeting of the Congregation of the First Presbyterian Church of Canada, on Nov. 13, the following resolution was passed.

Moved by Dr. Gunn, Seconded by Hugh Fraser:

That this Congregation feels deeply interested in the movement now in progress, having for its object a Union between the United Presbyterian and Free Churches of Canada and embrace this opportunity of expressing their conviction that such a Union would, by the blessing of God, greatly promote the interests of the Redeemer's Kingdom, and the good of the Church, and their earnest desire and prayer is, that the great and allwise disposer of events may, in his good time, and way, bring about a speedy consummation of so desirable an event.—*Carried.*

GEORGE CORNACK Sect.

THE SEVENTH ANNUAL REPORT OF KNOX'S COLLEGE STUDENTS' TOTAL ABSTINENCE SOCIETY.

In presenting the seventh Annual Report of the Students' Total Abstinence Society, your Committee would, with feelings of gratitude, acknowledge the preserving care of an ever kind and watchful Providence exercised over the members of the Society, during the season of their dispersion in the country.

We are again permitted to meet within these walls, in the capacity of a temperance society; and in looking back upon the various events, which have happened since we last met, there is one which presents itself replete with admonition to us all—one which we cannot recall, without feelings of grief. It has pleased the Righteous Governor of the universe to visit us, in his inscrutable Providence, with a sad bereavement. One of our members, who was wont to associate with us in our meetings, and to take part in our deliberations, during the past session, has been called away from time to eternity. But, as this has been noticed in the annual report of our Missionary Society, we only state here, that those who were best acquainted with our deceased fellow-student, were best able to appreciate the depth of his piety, the warmth of his friendship, and the simplicity of his christian character.

There were three meetings of the Society held during the year, which were numerously attended, and at each of which, the principles of total abstinence and kindred topics were discussed in a friendly and animated manner. Two essays were read, one by Mr. Millican, entitled "The adoption of the pledge, as a means, to obtain the Maine Liquor Law." The other by Mr. Thompson on "The duties of Christians respecting the principles of total abstinence." It is gratifying to your Committee to be able to report, that the members of the Society have been active and vigilant in advocating the principles of total abstinence, in the different localities in which they have been, either labouring or sojourning, during the summer vacation. Several of them delivered from three to seven public lectures each, and obtained a large number of signatures to