Guelph Evening Mercury

VOL. II. NO. 212. GUELPH, ONT., CANADA, WEDNESDAY EVENING, MARCH 24, 1869. PRICE ONE PENNY

REMOVAL OF
GARLAND'S
Hat and Cap Store.

THE subscriber has removed to the splendid premises in

Day's Block, late Petrie's Drug Store

And has now in stock an immense assortment of

Hats, Caps, Furs, &c.,

In all the latest and most fashionable styles and colours, which will be sold very cheap.

Being a practical hatter, he thoroughly understands the wants of customers, and invites the public to call and see his goods, as he can sell them a better article at a cheaper price than they can get elsewhere.

☞ The highest price paid for raw Furs.

F. GARLAND.

Guelph, March 15, 1869. 3md&w

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MUTUAL
Life Insurance Comp'y.

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A comparison of our rates with the rates of any Company either doing or purposing to do a legitimate business respectfully invited.

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To intending Insurers.

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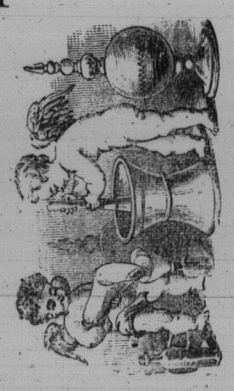

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Only original and Genuine

Tobacco Antidote!

Packets 50c. each.

E. HARVEY & CO.

Chemists and Druggists,

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Guelph, March 15. dw

CLARKE'S NEW METHOD
FOR
MELODEONS AND REED ORGANS,

JUST PUBLISHED,

A comprehensive system of instruction, and an improvement on all other methods for the simplicity and progressive character of its Studies, Exercises, Scales, Voluntaries, and Recreative Pieces—containing a splendid selection of choice pieces of every grade of difficulty, from favorite and popular authors; adopting for Reed Organs the system so successfully carried for the Piano Forte in "Richardson's New Method" for the latter instrument. Arranged expressly for Cabinet, American, Metropolitan, Prince & Co., Carhart & Needham, Burdett, Estey and all other Reed Organs; also for the Melodeon and Harmonium. By William H. Clarke, author of "The American Organ Instructor. Price in boards, $2.50. Sent postpaid. Oliver Ditson & Co., publishers, 277 Washington-st., Boston. Charles H. Ditson & Co. 711 Broadway, N.Y. dw

DRIED APPLES

White Beans,
Factory Cheese,
Fresh Butter and Eggs,

AT E. O'DONNELL & CO'S

Guelph, 20th March. do

MONTREAL STEAM SHIP COMPANY.

GUELPH AGENCY.

CANADIAN LINE—Portland to Liverpool every Saturday.

GLASGOW LINE—Portland to Glasgow every week.

CABIN,—Quebec to Liverpool, $55 and $62.
STEERAGE, do do $32.00.
CABIN—Quebec to Glasgow, $73.50.
INTERMEDIATE, do do $47.00.
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Return Tickets at reduced rates. Prepaid Passage Certificates issued to bring friends out, at the lowest rates. For Tickets, state rooms every information apply to

GEO. A. OXNARD,
Agent G. T. R., Guelph

Guelph, April 1, 1868 daw

MONEY TO LEND.

The undersigned are requested to obtain Farm Securities for several thousand dollars, to be lent at moderate interest

LEMON & PETERSON,
Barristers, Solicitors, &c
Guelph Dec. 9th, 1868. dawtf

Special Notices.

HALL'S VEGETABLE SICILIAN
HAIR RENEWER.

Is the best article known to preserve the hair. It will positively restore gray hair to its original and promote its growth. It is an entirely new scientific discovery, combining many of the most powerful and restorative agents in the vegetable kingdom. It makes the hair smooth and glossy, and does not stain the skin. It is recommened and used by the first medical authority. For sale by all druggists. Price $1. R. P. HALL & Co., Nashua, N. H., proprietors. mar 12 dwlm

'Life's path is rough," the old man said,
"I'm weary,—I wish that I were dead;"
I asked what ailed him, and he feebly sighed
In humbling accents he to me replied,
'It is not that I am feeble, old, forlorn—
T'is a tight boot, and an infernal CORN"

NOTE.—Those who are similarly afflicted will please call at E Harvey & Co's and get a box of Briggs' Curative, and in a jiffey his or her Corns, with all its torments, will disappear. For sale by all druggists. C. H. Wright & Co agent for British possessions.

The summer is gone and the autumn is past,
Jolly old winter has come in at last;
The snow flakes are falling quick thro' the air,
Covering the ground with a mantle rare;
The Ice King his foys is quickly in bringing,
The merry sleigh-bells are gaily ringing;
And whether it be by day, or whether by night,
Lamp, or candle, or clear moonlight,
The breeze doth whisper, "'Tis winter, take care"
And the night wind doth bellow "Beware! Beware!"
But if you should suffer from asthma or cold,
Toothache, lumbago, rheumatic pains bold,
Coughs, bronchitis, or other fatality,
Supposed to shorten our frail humanity,
Don't stop a minute, but hurry instanter,
And purchase a bottle of Brigg's Allevantor.

For sale by E. Harvey & Co., and all druggists. C. H. Wright & Co., Hamilton, general agents for British possessions

Allen's Celebrated Lung Balsam—Cures Colds, Coughs and Consumption.

Allen's Celebrated Lung Balsam—Cures Bronchitis, Asthma and Croup.

Allen's Celebrated Lung Balsam—Imparts strength to the system.

Allen's Celebrated Lung Balsam—Is pleasant to take.

Allen's Celebrated Lung Balsam—always gives satisfaction or the money will be refunded. It is recommended by prominent physicians; and while it is pleasant to take and harmless in its nature, it is a powerful remedy for curing all diseases of the Lungs. Sold by all Druggists.

PERRY DAVIS & SON, Agents, 380, St. Paul Street, Montreal.
A. B. PETRIE and E. HARVEY, Agents for Guelph. Feb 23 dw3m

Mrs. S. A. ALLEN'

Beautiful Hair

Natures Crown. You must cultivate.

GRAY HAIR

Is a certain indication of decay at the Roots.

MRS. S. A. ALLEN'S HAIR RESTORER

Restores gray hair to its natural color and beauty, and produces luxuriant growth. It gives the hair a beautiful gloss and delightful fragrance.

☞ Manufactory and Sales Offices—35 Barclay Street and 40 Park Place, N. Y., and 266 High Holborn, London, England.

For sale by all Druggists.

E. HARVEY & CO.,
February 1. d3mwly Wholesale Agents

Wistar's Balsam of Wild Cherry.

Coughs, Colds, Bronchitis, Asthma, Croup, Whooping Cough, Quinsy, and the numerous as well as dangerous diseases of the Throat, Chest and Lungs, prevail in our changeable climate at all seasons of the year. Those who are fortunate enough to escape their baneful influence. How important then to have at home a certain antidote to all these complaints. Experience proves that this exists in Wistar's Balsam to an extent not found in any other remedy; however severe the suffering, the application of this soothing, healing and wonderful Balsam at once vanquishes the disease and restores the sufferer to wonted health.

Mr. John Buxton, of Baldwin, Chemung Co., N.Y., writes: "I was urged by a neighbor to get one bottle of the Balsam for my wife, being assured by him that in case it did not produce good effects he would pay for the bottle himself. On the strength of such practical evidence of its merits I procured a bottle. My wife at this time was so low with what the physicians termed Scated Consumption as to be unable to raise herself from the bed, coughing constantly and raising more or less blood. I commenced giving the Balsam as directed, and was agreeably surprised with its operation that I obtained another bottle, and continued giving it. Before this bottle was entirely used, she ceased coughing, and was strong enough to sit up. The fifth bottle entirely restored her to health, doing that which several physicians had tried to do but had failed.

Prepared by SETH W. FOWLE & SON, 18 Tremont-st, Boston, and for sale by druggists generally.

ACROSTIC.

Gently it penetrates through every pore,
Relieving sufferers from each angry sore;
All wounds it heals with certainty and speed;
Cuts, burns, from inflammation soon are freed;
Eruptions, at its presence disappear;
Skins lose each stain, and the complexion's clear.

Salve, such as Graefe's, every one should buy,
All to its wonderous merits testify,
Let those who doubt, a single box but try
Verily, then its true deserts to well have;
Even unbelievers would find Graefe's Salve.

Feb. 23rd, 1869. daw4w

BACHELOR'S HAIR DYE

This splendid Hair Dye is the best in the world. The only true and perfect Dye—Harmless, Reliable, Instantaneous. No disappointment. No ridiculous tints. Remedies the effects of bad dyes. Invigorates and leaves the hair soft and beautiful brown or black. Sold by all Druggists and Perfumers, and properly applied at Batchelor's Wig Factory No. 16, Bond-St. N. Y. dly

HAMILTON DYE WORKS,

Two doors from the Royal Hotel. Established 1856.

Silks, Satins, Merinoes, Damasks, Moreen Table Covers, &c., &c., dyed and finished. British and Foreign Shawls cleaned and pressed. Kid Gloves cleaned. Feathers cleaned, dyed and curled.

JAMES CONNER, Hamilton.

☞ Orders left at J. HUNTER'S Berlin Wool and Fancy Goods Store, Wyndham-st, will receive prompt attention. For price list and further information apply to

J. HUNTER,
Guelph, 8th Feb dw Agent for Guelph.

STILL ON THE MOVE.

H. METCALF, Saddler,

Begs to notify his customers and the public that he has returned to the OLD STAND IN

THE NEW BUILDING,

Which has been built and fitted up expressly for his business, and that he has a large stock of the following Goods

Harness, Light and Heavy; Saddles good and Cheap; Trunks of the Cheapest and Best make; Whips, Belts,

Brushes, Combs, &c., in good supply. Special attention is directed to my Stock of HORSE CLOTHING, Blankets, Surcingles. A call is solicited. Repairing done as usual.

H. METCALF.
Guelph, December 4. w

CLOVER AND TIMOTHY SEED,
At JOHN A. WOOD'S.
Guelph, Feb. 16. daw

Evening Mercury.

WEDNESDAY EV'G, MARCH 24, 1869.

Presbytery of Guelph.

The Galt Revival Case Again.

Report of the Committee of Enquiry.

DISCUSSION THEREON.

The Presbytery of Guelph, in connection with the Canada Presbyterian Church, met in Knox's Church, Guelph, yesterday (Tuesday), the Rev. Mr. Thomson, of Erin, Moderator, in the chair. The Presbytery having been constituted with the usual religious exercises, ordinary business was taken up and disposed of.

After this the report of the committee appointed at last meeting to enquire into the origin, progress and present state of the religious movement in Galt was brought up, when the Rev. Mr. Torrance, Convener of the Committee, read the report as follows:

Your committee appointed to enquire into the origin, progress and present state of the religious movement which has been going on in Galt for some months, beg leave to report:

1st. Arrangements were made between the members of the committee and Mr. Smith in whose church, and under whose conduct the religious exercises of which we have heard most, have been carried on, to be present at one of the Evangelistic services, and this was accomplished on the Friday evening after the last meeting of your court. Intimation had been publicly made that the Committee of Presbytery would be present on that evening, and a large attendance had been requested, and the committee have to report that the house was crowded, the audience numbering 800 or 900, composed of persons of all ages, from the child to the aged sire, nearly all of whom were most attentive to the services which were conducted under the presidency of the pastor of the congregation, by the Rev. Mr. Marling, of Toronto, and Mr. Carrol, one of the Evangelists who has been connected with the work almost from the beginning. At the close of this service a meeting for religious intercourse and conversation was held, and your committee took part in this, for the purpose of satisfying themselves as to the reality and extent of the good that had been done. We met also with as many as we could of those in Galt who were both favorable to the work throughout; or with but slight exceptions, and those who took exception to several things in connection with it, that we might be able to form as full and impartial a judgment as we could. We also requested both Mr. Murdoch and Mr. Smith to furnish us with a written statement as to the origin and progress of the work, and their views of the result. With this request both have complied.

So far as the committee have been able to ascertain, the movement commenced under the teaching of Mr. Douglas Russel, a young man recently from Scotland, and who as his testimonials bore, was connected with religious revivals that had lately taken place in that land. His first appearance was in Mr. Murdoch's church at his prayer meeting, where he officiated. He then preached in the Square, was next invited to the New Connexion Methodist Church, and had the use of the Town Hall—both buildings being required on account of the large attendance—and ultimately had offered him Mr. Smith's church. Previous to this he had been joined by Mr. Carrol. From almost the beginning crowds were attracted, among whom many were awakened to anxious enquiry for their spiritual welfare, but as the meetings proceeded these were led to find peace and joy in believing; one or two of our informants assuring us that it was a rare case now to find one troubled about his soul, comfort having been obtained. Week after week these meetings for worship and enquiry were kept up on successive nights without interruption, and with unflagging interest, many of those present being reluctant to withdraw even after they had continued for hours; and although they are held now, and have been for some time only two nights of the week, yet this does not arise from being unable to procure numbers every night, but from the commencing and carrying on of meetings in the neighborhood.

Although public interest has chiefly centered upon the evangelistic services to which we have just referred, yet your committee deem it only proper to state that since the first week of January in the present year, meetings have been held twice a week by the other Presbyterian ministers of the town, which have been largely attended by intelligent and interested audiences, and while there has been no enquiry or after meeting, in which there has been direct dealing with souls yet there is ground to hope that much good has been done in the way of awakening and leading to personal covenanting with God.

2nd. With regard to the character of the movement, the committee would express the hope that the work is of God. The numbers in attendance, the interest evinced, the keeping up of the meetings so long, and the changes that have taken place in the hearts and lives of some in the town and neighbourhood, would indicate that God has been pouring out His Spirit, and adding to the church such as should be saved.

In forming and expressing this opinion, your committee would not overlook the fact that some things have occurred which must prevent them from speaking in terms of unqualified commendation, and

1st. With great regret they refer to an attack upon the ministers of Galt who had not taken part in the movement, by Mr. Russel, in which he applied to them language utterly unworthy a Christian teacher, and which has proved to them a cause of offence. Nor can your committee refrain from stating that they believe the pastor of Knox's Church, Mr. Smith, in whose church and presence the language was used, is to blame in allowing it to pass without a word of condemnation; and his blameworthiness must be the greater, if as has been understood by many, he gave it his express sanction.

2nd. Your committee have reason to believe that statements have been made at variance with the word of God, statements Arminian in their nature, or tending to Arminianism, and that some, especially of the recent converts, misunderstand the place and privilege of prayer, and others think that all men have sufficient grace given them to enable them to believe unto salvation, and that no special grace has been bestowed, or needs to be bestowed, upon any sinner in order to his becoming an actual believer. By fuller instruction these misapprehensions may be removed, but it will require particular pains and oversight on the part of such as may be at the head of this movement.

3rd. Your Committee recommend that the letters which were received from Mr. Murdoch and Mr. Smith be read as part of this report.

Mr. Torrance then read Mr. Murdoch's letter, referred to in the above report. It is as follows:—

GALT, 2nd March, 1869.

Rev. Robert Torrance, Guelph,

REV. DEAR SIR,—At your request I send you an account of the religious movement in Galt, so far as it has come under my observation, with my matured and firmly fixed convictions as to its fruits.

The person who was the occasion of first producing the upheaval through which we have been passing, is Mr. Douglas Russel, a young man from Scotland. He was afterwards joined by Mr. Carrol as a fellow labourer. Mr. Russel first addressed a meeting in my church, at my request, to give an account of the revivals in Scotland, with which his testimonials certified he had been identified. In that address he taught that assurance of being in a state of grace was inseperable from saving faith, and that the atonement of our beloved Lord was for all men without exception, even stating that atonement in a commercial view as the payment of a debt due by sinful man to God, and all that the sinner needed to do was to believe THAT and he was saved.

I spoke to him immediately at the close of the service, and at some length reasoned on these points, but failed to get any expression from him to the contrary. He afterwards addressed meetings in Knox Church, and once at my prayer meeting, on which occasion, having without being asked or leave given by me announced an enquiry meeting to be held afterwards. I no longer considered him a safe teacher or a proper person to take any part in a Presbyterian service.

About a week or so afterwards the Rev. J. K. Smith spoke to me about these Evangelists, and agreed with me, or rather I agreed with him, that unity of action on our part was necessary, that as Presbyterian ministers we could not ask these men into our churches, especially as in addition to the fact of their being connected with no church, they professed no set of principles or standards of doctrine, their whole creed being as Mr. Russel told me "I believe in Christ." We agreed to act on this principle that while we would rejoice in any good effected by their instrumentality, their meetings could not be held in either of our churches.

Soon after, however, I was surprised to learn that Mr. Smith had invited them into his church, and was co-operating with them in special services (which I believe are called *Evangelistic*), and this without the slightest intimation to me that he had changed his views regarding them.

I attended these meetings in Knox Church, some seven or eight times, with a view of hearing for myself the "new theology" which was causing such an uproar. I was convinced, as I am now, that the whole drift and tenor of the teaching was one-sided, and some of the great features of the Gospel ignored and some openly denied. The Gospel as a remedy for man's guilt, as God's plan for saving men from hell was, I do not say too often, or too much, but *too exclusively*, the one feature constantly pressed. I never heard any statement as to man's inability to believe of himself, of the work of the Spirit in regeneration and faith, of the necessity of holiness of life to attest our conversion. Nay, the impression made on my mind and that of others for whom I can vouch was, no special operation of the Spirit is needed or given, common grace is given to all alike; that the Spirit is present in the word equally, and in the same sense to all who hear.

Naturally enough these Arminian views led to the boldest and strongest assertions that the sinner cannot and must not try to pray to God while unconverted; that to ask God for salvation was insulting God, as salvation is already given; and on the evening of Friday, 6th November, in my hearing, and that of competent witnesses then present, Mr. Smith declared without qualification or explanation that the unconverted had no right to pray. His language was "Unconverted brother, I implore you not to pray—cease your praying, only believe," and waxing warm, he said, "I challenge any man to find within the boards of the Bible one statement which warrants the unconverted to pray," and Mr. Russel immediately afterwards declared the views of his dear brother to be correct, and represented them in the coarsest language, assuring the audience that the man who would tell such to pray was a false guide and leading souls to hell.

So much was I shocked at the teaching, that neither myself nor Mr. Acheson could refrain from expressing our entire disapproval of the teaching to those sitting near us, and on the succeeding Sabbath I drew the attention of my people to the dangerous and false dogma, and endeavoured to vindicate the scriptural view.

I attended once or twice afterwards, always feeling that even when nothing false was taught, only half the gospel was presented. However, I and the other ministers of Galt were effectually banished from further attendance by Mr. Russel's farewell address, Mr. Smith presiding. He (Mr. R) declared that those ministers who came sneaking into these meetings were false shepherds, that our flocks were sheep without shepherds, and he advised his audience not to hear us or believe what we told them; that instead of trying to save souls, we were doing all we could to lead souls to hell and hottest damnation, and for about fifteen minutes he poured forth a torrent of the vilest Billingsgate against us. Our brother Mr. Smith sat in meek silence, and when speaking afterwards had no word of defence for his brethren, but only the highest praise for our slanderer.

I did not know Mr. Smith's explanation of this as given in his written statement to the Presbytery, at the time, else I would have obtained the protection of the Court against such a cowardly attempt to undo my usefulness as a minister, by one who, if I rightly understand the relation we sustain to each other as ministers of the Presbyterian church, was bound to defend me, but instead of that evidently rejoices in the attack he dare not make himself, and in a kind of glee washes his hands of all complicity in it by saying, "I am not responsible for what Mr. Russell says; I leave the whole matter in His hands who judgeth righteously."

If the committee in their report do not deem it right to recommend appropriate Presbyterial action on this matter, I will be compelled to bring the matter up by direct complaint, and exhaust *every means* to obtain redress. I have yet to learn that a minister of our church can permit another in his pulpit to defame his brethren in a way and in terms he is too cowardly or politic to do himself.

On the general result of the whole movement I give you my well considered conclusions, and I humbly think I am in a position to do so with accuracy, as I daily mingle with those for and those against the revival.

That good has been affected in many cases I think there can be little doubt; that immense evil has resulted there can be no doubt. Good has been done *I am told* to many who attended; good has resulted *I know* to those who did not attend in deepening our love for the truth, in giving rise to earnest enquiries into the foundations of our Calvinistic principles, and as must always be the case when these are enquired into, increasing our attachment to those views of salvation by grace, laid down in our admirable standards.

1. One noticeable feature, and surely to us all a painful one, but inevitable from the nature of the teaching, is that every convert has full assurance. In such cases I have met with no doubts, humility or fear, and in many cases conjoined to very crude and wrong views as to the first principles of salvation by grace.

2. Another evil, and a serious one, which has leavened this community, is the lowering of the ministry as an ordinance of God. Mr. Russel's whole tone of address and illustration was to depreciate an ordained ministry, claiming, to quote his own words, that while "these men (ministers) had holy hands laid on them, a commission from their fellow men, *he* had his commission from God on high."

3. Another result arising out of the foregoing is, that the idea now prevails that for converting sinners or reviving believers the stated ordinances of the sanctuary are not fitted; that for these purposes special services conducted at least in part by laymen should be resorted to. This in my decided opinion has given a blow to Presbyterianism and all church order, from which, humanly speaking, it will require many years to recover.

4. Morisonianism, which previous to this was dying and lifeless, has received a new impetus—every one holding these views, almost without exception, has forsaken the other churches and taken refuge in Knox Church. Let one example suffice. A family in my congregation on apprising me of their departure from me candidly told me that their reason was they did not believe in "Election" in a limited atonement and special operations of the spirit, and they strongly imagined (under some "misunderstanding") surely after what we heard at last Presbytery, that they do not hear anything against their views in the church whither they have gone.

I will not weary the committee with further details, but assure you that many of our most intelligent and godly members, many of the church's best sons, are viewing with mingled feelings of sorrow and alarm, the strange irregularities with which the movement has been conducted, and the sad effects it has produced in alienation of brethren hitherto in the bonds of love, in anger, clamour and evil speaking.

Again directing the attention of the committee to the injury permitted or directed to be done to me and the other clergymen of this town, and asking that the committee commend and take such action as will roll off the disgrace already openly attributed to our church, if such things can be done with impunity, and trusting that the Presbytery will not commit itself to such approval of the movement as some of the members seem to desire, and that God may guide us all to such wisdom as will best secure His glory and the good of His Church, I am, yours fraternally,

W. T. MURDOCH.

P. S.—I might add that since the first week of the year united prayer meetings have been held by Rev. Messrs. Muir, Acheson, and myself, with an attendance of from 400 to 1,000, composed of those who think that the cause of God can be advanced without resorting to enquiry meetings, in which every person, young and old, who choose, are teachers, and by the presentation of the whole Gospel as held by the Presbyterian Church

W. T. M.

Mr. Torrance then read Mr. Smith's letter which gives a pretty full detail of the origin and progress of the revival movement in Galt. As the history of that movement is now generally well known, and as our space will not admit of giving it in full, we give its leading points in the following condensation:—

Mr. Smith states that for some time prior to any special evangelistic services, several of his elders and people noted that there was more than ordinary seriousness at the Sabbath services, greater solemnity during the preaching of the Gospel, as also the manifestation of a deeper spiritual interest at the prayer meetings. About the middle of September last Messrs. Russel and Carrol came to Galt, and held services in the open air and in some of the churches. These services created a considerable amount of interest, and persons from all churches, and some who had frequently attended no church, were drawn to hear the word of God from the lips of these evangelists. After these services had been going on for about three weeks, two persons presented themselves at Mr. Smith's class for intending communicants, who ascribed their spiritual change to the preaching of these evangelists. Mr. Smith then attended several of these special services, and conversed with several of those who remained behind, and he became convinced that the Lord was working graciously in the community. He then after satisfying himself as to the scriptural nature of the truths taught at these meetings, invited the evangelists to hold services in his church, and expressed his willingness to co-operate with them in the Lord's work. They accepted the invitation, and the work opened up wonderfully. Night by night for four or five months his church has been filled and frequently overcrowded with hearers to listen to the simple story of salvation through Jesus Christ.

He then proceeds to describe the mode of conducting these meetings, which are opened with praise, followed by the reading of the scriptures, by prayer, and by the singing of a hymn. Then follow two or sometimes three addresses from the word of God, a hymn being sung between each address, then prayer is offered and a hymn sung, after which a conversational meeting is held with those who remain and desire to be spoken with about their salvation. As a rule about three-fourths of the people have remained to take part in these meetings, at which ministers, evangelists, elders, men and women converse with those who are enquiring after salvation. There has been no confusion, no excitement, but all things have been done decently and in order. No discussion of doctrinal points has been permitted. Sometimes a slight tendency to indulge in such discussions has shown itself, but it has been immediately checked. Throughout the whole course of the services the addresses have been simple, calm, and earnest, with nothing in tone or manner to create an improper excitement.

He next speaks of the points of truth presented to the people. These are the fundamental truths of the Gospel, as to the way of a sinner's reconcilement to God, and subsequent holy living and walking in Christ. He then gives in detail those truths taught, which are in brief the whole plan of salvation. The whole law of Christ is set forth as binding upon every hearer of the Gospel. About sixty ministers of different churches have addressed the meetings, embracing members of the Congregational, Baptist, New Connexion, Primitive and Wesleyan Methodist Churches, as well as of his own church. All these have been gladly received by the people.

Mr. Smith then speaks of some of the results of these special meetings. He remarks that it is impossible in a letter to give individual cases where God has given blessing to souls, and in any case he deems it unwise to do so as yet. But to speak in general terms, there is a hungering and thirsting after the Word of God. Old and young evince an uncommon desire to learn the way of salvation. Vast numbers have been awakened to enquiry about their spiritual state, and very many nominal professors have seen the sandy foundation on which they are building. Many who used to attend no place of worship have been brought to Christ. Persons who lived an openly wicked, licentious and intemperate life have, so far as man can judge, been born again, and in a considerable number of cases whole families have been saved. Young and old, and many children have been taken into the Saviour's arms. In many homes the people are found searching the Scriptures and speaking freely about the salvation of their souls. In place of seeking pleasure, the young men find their highest pleasure in the things of Christ. The Young Men's Christian Association have doubled its members and more than doubled its zeal. A Woman's Christian Association has been formed with a membership of over fifty. Nor is the work confined to the town. In the services held in the afternoons in the country, in four different places, the greatest interest is manifested, large numbers attend, many of whom are in an awakened and penitent state, and many of whom have hopefully embraced the Saviour. The blessing of the revival has also extended far beyond the immediate neighbourhood of Galt. Of the number converted no attempt to compute them has been made, or is intended to be made, but is no exaggerration to say that hundreds have been hopefully converted.

That there has been no imperfection of any kind in connection with these services is what no one would affirm, but it is a marked proof that the work is of God, that the general order and spirit characterizing the meetings have been on the whole so unexceptionable.

In closing he has pleasure in testifying to the earnestness, sound doctrine and self-sacrificing zeal with which Messrs. Russel, Carrol, and Needham, have cheerfully laboured with them in the service of Christ. The Lord has evidently sent these evangelists to do a great work, whereof our hearts should be glad.

A long discussion then ensued, which was not closed till eleven o'clock p.m. and which we must leave over till to-morrow. In the course of the discussion the following resolutions were brought up.

Moved by Mr. Murdoch, seconded by Mr. Barrie, that the Presbytery having heard the report of the committee appointed at last meeting to enquire into the origin, progress, and present state of the religious movement in Galt, receive and adopt generally its finding, and having regard to the conflicting views held by those competent to judge as to the real and permanent results for good resulting therefrom, while deeply solicitous for a revival of true religion amongst us, and trusting that God may more and more arise and plead His own cause and overrule for His own glory and the prosperity of His Church this and every other movement within our bounds, meantime deem it premature to give any deliverance on the matter. The Presbytery, however, do call the serious attention of ministers and kirk sessions to the subordinate standard of our church in regard to the question "by whom is the word of God to be preached," especially to question No. 158 of the larger Catechism in the answer to which it is stated—"The word of God is to be preached only by such as are sufficiently gifted and also duly appointed and called to that office."

Moved in amendment by Mr. Ball, seconded by Mr. Smith, That the Presbytery find so far as their judgment can go that a great and precious work of God, has taken place in Galt, and although some things undesirable, yet incident to human weakness, have occurred, the Presbytery rejoices in the blessed visitation of the Spirit of God upon a portion of the church and unite in the prayer that the work of revival may extend to the whole country.

The amendment was subsequently withdrawn, and another amendment moved by Mr. Davidson, seconded by Mr. Ball, that the report do lie on the table.

The motion was put and carried, 12 voting for, and 7 against it.

Mr. Ball gave notice of protest against the finding of the Presbytery, and appeal to the Synod, in which Messrs. Smith and Middlemiss joined.

The Presbytery then adjourned.