

pathy evinced by all denominations in the statements submitted could not but be regarded as a token of good. Thus it is that the work of grace is spreading and perpetuating in our land. This is the Lord's doing, and it is marvellous in our eyes. There is, no doubt, a formidable adversary to be subdued before all Ireland shall be converted to Christ. But is not this the lesson that is borne in upon us at such a season, when hundreds, as we have reason to believe, have been divorced from their allegiance to the Papacy, through the medium of a great awakening such as we have witnessed, that it is not by keeping ever on the stretch the twanging bow of controversy, with its barbed arrows fitted to the string, that we shall pierce the heart of this great foe of truth and freedom, and that all that is requisite for its total overthrow is that the Lord should be revealed—seen by the eye of faith, in the glory of His divine majesty, in the perfection of His finished work, in the efficacy of His one atonement, in the prevalence of His constant in recession, in the greatness of His almighty power, in the riches and the freeness of His grace! Let the veil be only taken away from the understandings that have been blinded by superstition—and then none but Chris., and Carist, without any other, will give rest to the troubled soul. No resting then on human authority, or Church relationship—no substitution for Him of saint, or angel, or priest, or confessor, or reverend father in the Lord—enough for the destruction of the whole Antichristian dominion over mind and conscience, that Christ shall himself draw nigh, and unveil His matchless excellence and beauty; then shall “that wicked” be consumed even by the spirit of His mouth and with the brightness of His coming. Let us, then, have faith in the predestined future of the Church. In the present aspect of human affairs there is everything to inspire us with new confidence and courage. The judgments that are to shake Antichristian empires, cast down imaginations, and lay open the world to the entrance of truth and the power of the Spirit, and which are even now being made manifest, are to be closely associated with a new and unparalleled vigour and consecration in the Church of God. And it is only by a revival of primitive faith, and zeal, and enterprise, that the glorious things that are spoken of in the city of God shall be accomplished. Such love as ordinarily burns in the heart of the professing Church—a low, languid, wavering affection—may answer well enough for standing upon the defensive, but never for making that vigorous onset that will subdue the world to Christ. So long as any weight hangs on the wheels of the victor's chariot, never on earth, as in heaven, will it move—

“Instinct with spirit, flashing thick flames—  
unless

Attended by ten thousand thousand saints.”

Amid the upheavals that are shaking so many kingdoms, God is now moving on the hearts of His own children, to prepare them, it may be, for some illustrious mission.—Shall we not hail the auspicious omen and obey the trumpet-call to prepare for battle? If any is smitten with fear, let him retreat—if any is faint-hearted, let him draw back—if any is alarmed by the noise which precedes the last dread conflict, let him hide himself with his talent in the earth! But

let all, of whatever name, who love the Lord Jesus Christ in sincerity, and wait for His appearing and glory, give themselves anew to His service, and break the earthen vessel, and lift up the light, and shout, “The sword of the Lord and of Gideon!” and victory, and more than victory, shall be given to the people of the saints of the Most High; and a great voice out of heaven shall be heard saying, “Behold, the Tabernacle of God is with men, and He shall dwell among them; and God himself shall be with them, and be their God.” (Professor Gibson sat down amid great applause.)

#### DEATH OF REV. DR. SMYTH OF GLASGOW.

Recent papers bring intelligence of the death of this highly esteemed minister, who died, after a very short illness, on Sabbath 21st October. On the preceding Sabbath he occupied his own pulpit, and when again his people were assembled in the house of God, it was to hear the intelligence of the death of their beloved and revered pastor. His congregation had indeed good cause to be attached to him. Many of the members had never known another pastor, for he had been minister of the same congregation for about forty years. Both his general character, and ministerial services were eminently fitted to attract the esteem and affection of his people.

We quote some extracts from notices which have appeared in the *Edinburgh Witness*, and *Scottish Guardian*, to which some additions have been made by Dr. Burns, for many years an intimate friend and associate of Dr. Smyth.

Dr. Smyth, who was a native of Ayr, died in the 64th or 65th year of his age. His family occupied a respectable position in the county, and his father was, we understand, an officer in the military service. He was licensed as a probationer in the Established Church in his 25th year; and occupied for a short period the pulpit of St. John's parish in Glasgow, during the incumbency of Dr. Chalmers. St. George's Church, became vacant by the translation of Dr. Muir in 1823, to Edinburgh, and Dr. Smyth received the presentation from the Corporation. It was one of their popular acts, and the appointment accorded entirely with the wishes of the congregation. Dr. Smyth remained in St. George's until the Disruption in 1843. Distinguished as he has been through a long life as the friend of peace, yet he never appeared to doubt the course that he should adopt; and although eminently a peace-maker, and peculiarly qualified even by natural characteristics for that duty, he was not a man likely to flinch from any sacrifice that he deemed requisite to truth, especially the principles involved in the disruption question of 1843, and he resigned his connection with the establishment, to which he was attached by all the associations connected with a successful ministry of twenty years, in the most influential congregation in the largest city of his native land.

But he did not leave alone. The great majority of those whom he esteemed, and who esteemed him highly, departed with him to Free St. George's—a plain but commodious church, which they at once built in West Regent Street. Since that period, Free St. George's has held the position of a leading congregation of Glasgow in their contributions to the various schemes of the Church, and in the moral weight of pastor, office-bearers, and membership, in the general community.

It is always gratifying to refer to the characteristics and talents of a minister who has occupied a position so prominent as that held by Dr. Smyth, and who has rendered such valuable services to his congregation, to his communion, and generally to all the Churches. It is neither desirable, nor is it probable, that a life so much associated with the religious history of Glasgow, for nigh forty years will pass away without a permanent record by some one of his brethren in the ministry of that city. It is desirable, not only for his own congregation, but for the Church, that the massive and rich theology contained in his pulpit services, should not be left to finish its work in the memory, the life, and the conversation of those to whom it was originally addressed.

Dr. Smyth was Moderator of the Free Church Assembly, during 1853. He was for a number of years actively associated with the Bible Society of Glasgow, in the capacity of one of its Secretaries; and he was engaged more or less, in all the religious movements in Glasgow; for, firmly established in his own principles, he entertained the most catholic feelings towards all denominations with whom he could possibly co-operate: and in his practice he illustrated as much as any man, the idea of Evangelical Alliance and union. He attended the first meeting of the Alliance at Liverpool; took a leading part in the proceedings; and by his wisdom and peace-loving suggestions and spirit, contributed very much to the successful issue of what, for some time, seemed a very doubtful experiment.

No man needed to fear that the cause he recommended was a rash or a dangerous innovation, for Dr. Smyth was a man of solid judgment and remarkable prudence, who brought to his public administrations all the advantages of careful thought, extensive reading, and high and matured scholarship. It is an affecting circumstance, that if his health had permitted, he would have received on the Thursday preceding his death a “testimonial,” of the gratitude of a young congregation over whom he had watched, and for whom he had labored, during many years. No man could have cared less for any testimonial, save that of a good conscience, for its intrinsic worth; but, grateful to excess for the slightest service done to himself, we can suppose that he valued gratitude in others. The congregation of St. George's had been instrumental in promoting the rise and progress of a number of younger societies, now flourishing under their respective pastors, and the one in question had been specially led along in safety by his cautious and steady pilotage.

The instruction of youth formed a leading characteristic in his life; and thus it came to pass that, after the numerous daily duties of a Glasgow minister, he was found