

POBURY.

THE ROCK OF AGES.

Rock of Ages! cleft for me,
Let me hide myself in thee,
Let the water and the blood,
From thy riven side which flow'd,
Be of sin the double cure,—
Cleanse me from its guilt and pow'r!

Not the labour of my hands
Can fulfil thy Law's demands;
Could my zeal no respite know
Could my tears forever flow,
All for sin could not atone,—
Thou must save, and thou alone?

Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, come to the for dress;
Helpless, look to the for grace;
Foul, I to the fountain fly,—
Wash me, Saviour, else I die!

While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See thee on thy judgment throne,
Rock of Ages! cleft for me,
Let me hide myself in thee?

TOPLADY.

Ecclesiastical Information.

LECTURES ON THE REVIVAL OF RELIGION.

This important course of lectures was commenced in Albion Church, on Sabbath Nov. 3d, when the Rev. Mr. Bonar of Larbert delivered a most able and truly valuable introductory lecture. The subjects embraced in it were—the nature of a religious revival—the state of religion peculiarly requiring it—its effects—and a vindication from objections and prejudices. The Lecturer referred in the outset to the series of quarterly sermons, which have for some years been preached in this city, on the momentous subject of the course; the propriety of following these up with such a course as the present; and the peculiar circumstances in which the course has been begun—at a time when God is actually reviving his work around us. He felt standing as it were between the living and the dead, in entering on such a subject, at such a time. A revival he showed to consist not in mere excitement, but in the solid fruits of the Spirit, produced through the instrumentality of the sound preaching of the Gospel, waited upon with constancy and eagerness by a people, in deep earnest about the salvation of their souls. The present state of religion amongst us, he showed, eminently to require such a revival, which would quicken the graces of God's own people, awaken and give spiritual life to the mass of secure carnal professors, who occupy the large space between the true people of God, and the world lying in open wickedness—and make an inroad upon this outer domain of Satan itself, causing even it, or parts of it, to become “the garden of the Lord.” A very able vindication against popular objections formed the concluding theme of the discourse. The crowd, who were anxious to obtain admittance into the large church, where the lecture was delivered was immense; nearly 3000 must have been within the walls, and almost as many were unable to gain admittance.

The second lecture was delivered in the same place and to an equally numerous audience, on Sabbath, Nov. 10, by the Rev. Mr. Anderson of Kirkfield, “On the work of Christ in connection with the revival of religion.” The discourse was very full and able, showing the whole work of revival to be intimately dependant on the work of Christ, in his atonement, righteousness, and intercession. Both discourses, when published, will be read with much interest, and we trust with great practical benefit.—The crowds have been so great, that it was thought proper, last Sabbath, to open St. David's Church, for the accommodation of those who could not get admittance to the lecture. Mr. Lorimer accordingly officiated there, to a large congregation—his subject being “The descent of the Spirit on the day of Pentecost.” The lectures were both repeated in St. George's Church, on the Monday evenings, to full and respectable congregations, who were evidently deeply interested.

The third of the series of lectures on the revival of religion, was delivered on Sabbath, Nov. 17th, in Albion church, and re-delivered in St. George's, on Monday night, by the Rev. Alexander Moody Stewart, of St. Luke's, Edinburgh. The subject was “The work of the Holy Spirit in the revival of religion.” The church was, if possible, even more densely crowded

than formerly. A large number who were unable to find admittance filled St. David's, where the Rev. Mr. Paterson, of Hutchesontown, preached an appropriate and excellent sermon. Both on Sabbath and Monday evenings, the peculiar solemnity of the subject seemed to arrest the attention of the congregation. Mr. Moody Stewart took his text from 1 Cor. ii. 14, “The natural man receiveth not the things of the Spirit of God.” His clear and striking exposition of the special and powerful operations of the Holy Spirit, was calculated to make a deep impression on his hearers. Such is the interest felt in the subject of this important course, that at the three services on Sabbath and Monday, upwards of five thousand persons were present.

The fourth of this series was delivered in Albion Church, on Sabbath (Dec. 1,) by the Rev. Dr. Willis of Renfield Church. The church was, as usual, crowded long before the hour of meeting, and the numbers who were unable to obtain admittance filled St. David's, which was opened for that purpose. Dr. Willis's subject was, “The Sovereignty of God as connected with the Revival of Religion,” which he handled in a most luminous and judicious manner—showing the sovereignty of God to be the source of the salvation of sinners, and that instead of hindering prayer for the outpouring of the Spirit, it was an encouragement in prayer to know that God had ordained men to be saved—that prayer itself, as one of the means leading to the conversion of sinners, was ordained in that connection; and when the spirit of prayer is bestowed, the answer may confidently be expected in consequence of the ordination of God.—An excellent sermon was preached by Mr. Buchanan in St. David's, and on Monday Dr. Willis's lecture was re-delivered in St. George's to a large congregation.—*Scottish Guardian.*

ACTUAL EFFECTS OF THE POLICY

PURSUED BY THE CHURCH SINCE 1834.

Such was the state of matters, when the General Assembly met in 1834. For the first time for about a century, the party usually known as the “popular party” had the majority.

They passed the Chapel Ministers Act, and the Veto Act.

In one single year, and by the meeting of next General Assembly, there were in progress towards erection, by voluntary contribution, sixty-two new churches in connection with the Establishment, being exactly the number which had been so erected in the whole course of the preceding century.

At the end of five years, the number of new churches so erected, or in progress, was 201, being an addition of more than one-fifth to the whole number of churches in the Establishment in 1834.

By the same period, intercourse had been renewed with more than one foreign Protestant Church, the intolerant ban of non-communication had been removed from the English and Irish Presbyterian Churches, and the first step thus made towards a return in practice to the catholic principles of our Confession.

Three new schemes of Christian benevolence had been instituted by the Church—that of Church Extension in 1834; that for the aid of Presbyterian settlers in the colonies in 1836; and that for conversion of the Jews in 1838—while those previously established for education and foreign missions, were prosecuted with increased activity and zeal.

The healthful exercise of discipline was restored, and the church purged of worthless ministers, who in other days would have found protection and shelter.

The oversight of Presbyteries over parishes, of Synods over Presbyteries, and of the Assembly over synods, was encouraged and rendered more effective.

The superintendence and trials of students of divinity were improved and extended, and the course of study enlarged.

One branch of the Seceders was restored to the communion of the Church, and so a door was opened for the return of others.

The “Voluntary” enemies of the Church, so confident in their attack, were first put on the defensive and then driven from the field; and they now find their only shelter, behind the decisions of the Court of Session, and their only hope in the expectation, that the church will abandon the principles, which they themselves profess to consider sacred, and which she has hitherto so steadily maintained.

Since 1834, the sum of £251,439 has been contributed for Church Extension, the scheme for which was established in 1834, being at the rate of £50,000 per annum; the amount for the year ending at last Assembly having been £52,959.

In addition to this, the annual sum contributed in the shape of seat rents, collections at the doors of the new churches, and otherwise, for defraying the yearly expenses, and supporting the ministers, cannot possibly be estimated at less than £10,000 a year.

To the Colonial Scheme, established in 1836, there

was contributed, in the year ending at the Assembly 1839, the sum of £2785.

To the Scheme for Conversion of the Jews, established in 1838, there was contributed in the course of the year following, £1062.

To the Education Scheme, the income of which, in the year ending at the Assembly 1834, was £2121, there was contributed, last year, £4753, being an increase of £2632.

To the Foreign Missions Scheme, of which the revenue was, in 1834, £2736, there was contributed last year, £7588, being an increase of £4853.

There is thus exhibited an INCREASE in the amount of money contributed by the people to the Church, during the last year of the new system of policy, over that contributed in the last year of the former policy, of no less than £74,555 per annum, which, excluding the sum estimated for the yearly expenses of the new churches, makes the income of the Schemes of the Church (£69,412) FOURTEEN times, in 1839, what was received in 1834. And yet the Dean of Faculty alleges that this course of policy has alienated the affections, and excited the alarm and disgust of the great body of the laity of Scotland!—*Mr. Dunlop's Pamphlet.*

CHURCHES OF ENGLAND AND SCOTLAND

Let me then never hear it said, Sir, that amongst the ministers and members of the Church of Scotland, there is anything but sincere and constant loyalty to our constitutional throne. (Great applause.) But, gentleman; I do feel, I confess, most anxious on the part of both these sister Churches, there should exist a cordial reciprocity of good offices. I know that attacks have been made of late, unworthy attacks, on the Church of Scotland, as if she wanted some power of antiquity—some cabalistic and talismanic virtue. All I can say is, that if I know anything of the sentiments of the most distinguished Prelates of the Church of England—and with some of them I have the honour to live on terms of familiarity—I only do them justice when I say that such sentiments are very far from their minds; and I never found from the highest of those Prelates—whose meek and venerable years shed lustre on the Church of England—I never found from him downwards, any one who did not feel an interest in the extension of the Church of Scotland in Scotland—a most lively interest. (Cheers.) Gentleman, I don't ask you to take such a statement from my testimony; I appeal to higher testimony drawn from facts. It was my duty in 1834 to bring forward in the House of Commons a bill, now happily converted into an act which, I believe, has been of some little service in promoting the extension of the Church of Scotland. It was a bill which enabled new churches, to educate and improve Scotland, to be safely erected. Now I beg to ask who was the person who in the House of Lords, when the bill reached that stage—who was the person who took the most earnest part on that occasion—who encouraged my exertions, removed difficulties which otherwise would have been overwhelming—who conciliated adverse parties—who himself took part in the discussions, and most earnestly promoted that bill, and without whose exertions I do believe that bill would never become law? why that individual is a Prelate of the Church of England, and one of the most distinguished of that Church—the Bishop of London. (Cheers.) Who, gentleman when the noble relative of my honourable and gallant friend—a nobleman, who, I need not say, is here well known—(loud cheers)—but a nobleman, I may add, esteemed by all who love the interests of the Church of Scotland and the well-being of the country, when the Earl of Aberdeen brought forward, the year before last, a motion in the House of Lords relative to the Church of Scotland, or at least originated a debate in the House, relative to the Church of Scotland, who were the persons connected with the Church of England, who took the most forward part in that debate, and who spoke most earnestly, most efficiently and most ably? why they were the Archbishop of Canterbury and the Duke of Wellington. (Cheers.) I think, therefore, sir, I am borne out in my assertion that, not on my testimony, but on the testimony of undoubted fact, the support of the Prelates, and members most distinguished of the Church of England is earnestly given to the extension of the Church of Scotland; and therefore permit me to say, that to make attacks upon the Church of Scotland and on the feelings of the people of Scotland, is to do that which in these days is not wise. It is not seemly to open differences, when we can agree to differ, and when there is so much on which we can agree; and it is not wise to expose both Churches to the attacks of the common enemy, who cordially hails such a breach. Far better to agree upon those great cardinal doctrines on which hinge the best interests of society—on which also hinge the interests of eternity; far better, abandoning, or at least putting aside, the points on which we differ, we should cordially stand and walk together, where