

The Methodist Episcopal

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume IX. No. 36.

HALIFAX, N. S., THURSDAY, SEPTEMBER 3, 1857.

Whole No. 425.

Lines.

ON READING THE LIFE OF THE REV. ROBERT NEWTON, D. D.
O this life, — to live and love,
All joyous, in the Saviour's cause,
To win for it a pure applause,
And get our blessing from above!

O this life, — how dark and crude
To those who worldly blessings love,
Who think they live when clothed and fed,
And move in ranks they reckon good!

But thus to be for Jesus spent,
For ever looking on his cross,
And call for it the world but dross,
— The were to such sad punishment.

Oh Newton won a glorious crown,
And bright the glory that they wear,
Who still the cross of Jesus bear;
They shall, with Christ, in heaven sit down.

In journeyings oft by night and day,
Far from the joys of quiet home,
Frenzied round by crowds who anxious come
To hear what eloquence can say;

For him all eyes expectant stood,
With him they clasped their hands in prayer,
And did his strong emotion share,
And said, the cause he pled was good:

The miser parted with a piece!
The clerk with feeling labored o'er,
The liberal gave a liberal store,
When Newton said we must increase.

The tribute to our Saviour paid:
He must the darkened world subdue,
Bring light to Gentile and to Jew,
And leave his empire widely laid.

No hardship then the people saw
To love a cause so nobly pled;
To be with truth so plentiful,
Would seem just fit for the world to draw!

Some scores of men of this high grade,
Might wake the world with pleasure blind,
In their own words a theme would find,
Their vain exclaims to upward—

And make them see,— their little love
Never prompted in their hearts a thought,
That angels in their bosoms caught
As worthy of the realms above!

O for an angel to guide
The masses of souls who do not know
What glories from the Saviour flow,
What pleasures in his cause abide.

O for the Spirit from above,
The melting, moving, proving fire,
That only can the soul inspire,
And bring to man God's boundless love.

To raise some Newtons in our day,
Laborious, painful, living fast,
With frames to work, and long to last,
The cross of Jesus to display.

T. H. D.
New Brunswick, Aug. 24th, 1857.

Whitefield in Philadelphia.

A hundred and seventeen years ago, our city was first visited by one who seemed to be moved by the spirit of the "angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth." He came here at a time when the life and power of the gospel seemed to be almost unknown in the Church. Religious declension had long prevailed both in England and in this country. The church and the ministry had long since fallen imperceptibly into a sleep so profound, that it seemed as if no power on earth could awake them. Then it pleased God to commission Whitefield and Wesley, and their co-workers, to rouse them from their guilty slumber.

GEORGE WHITEFIELD, whose name will be remembered while evangelical Christianity shall bless the earth, was born in Bell Ina, a hotel in the city of Gloucester, England, December 17th, 1714. He was the sixth son of Thomas and Elizabeth Whitefield. His father died when he was two years old, leaving him to the care of an excellent mother, whose sufferings in his early infancy led her to hope for more comfort from him than from any of her other children. At the age of about sixteen, he became pious. In his childhood, he obtained from his mother the promise of a classical education, which he pursued with great diligence at the grammar school, and entered College at Oxford in the eighteenth year of his age. Shocked by the prevailing impiety of the students, he abstained from their society and shut himself up in his study. Here he became acquainted with the Wesleyes and others, called *Methodists*, in whom he found congenial spirits. His account of his religious experience is instructive—but we must pass over it. After spending about two years at the University, he was, at the age of twenty, set apart to the work of the ministry in the cathedral at Gloucester. On the preceding evening he spent two hours in prayer, and on the morning of his ordination, he rose early and had a season of prayer and meditation on the duties of the sacred office which he was about to enter. We proceed to give from Dr. Becher's interesting memoir, an account of his first visit to Philadelphia, in December 1738, when about twenty-three years of age. In reference to his first labors here, he says:

"I have scarcely preached among them, but I have seen a stirring among the dry bones. Go where I will, I find people with great gladness receive me into their houses. Sometimes I think I am speaking to stocks and stones; but before I have done, the power of the Lord comes over them, and I find I have been ploughing up some fallow ground, in a place where there has been a great famine of the word of God. But as God's word increases, so will the rage and opposition of the devil. Scoffers seem to be at a stand what to say. They mutter in coffee-houses, give a curse, drink a barrel of punch, and then cry out against me for not preaching more morality. Poor men, if God judges them, as he certainly will do, without their morality, out of their own mouths will condemn them. Their morality,

falsely so-called, will prove their damnation. God has enlarged my heart to pray. Tears trickle down my face, and I am in great agony; but the Lord is pleased to set his seal to what he enables me to deliver. Amid cries and groans in the congregation, God gives me much freedom of speech. Many people and many ministers weep. My own soul is much carried out. I preached to a vast assembly of sinners; nearly twelve thousand were collected; and I had not spoken long, before I perceived numbers melting; as I proceeded, the powers increased, and thousands cried out: never before did I see so glorious a sight. Oh, what strong crying and tears were poured forth after the dear Lord Jesus! Some fainted; and when they had gotten a little strength, they would hear and faint again. Never was my soul filled with greater power. Oh, what thoughts and words did God put into my heart. As great, if not greater commotion was in the hearts of the people. Look where I would, most were drowned in tears."

An aged man who was living in 1806, and who well remembered the scenes he witnessed, bore testimony that after this visit of the great evangelist, public worship was regularly celebrated in Philadelphia twice a day for a whole year; and that on the Lord's day it was celebrated three, and frequently four, times in each church. He said there were not less than twenty-six societies regularly held for prayer and Christian conference.

(It should be remembered, that at that time, the population of Philadelphia, was only about five thousand, whereas at the present day, there are probably more than five hundred thousand inhabitants in this city. Had we the interest in spiritual matters which they had, there would be two thousand six hundred societies for prayer and conference, but our last directory contains the names of only about two hundred and ninety churches.)

Such was the influence of Whitefield, not only in Philadelphia, but throughout the colony of Pennsylvania, that in the city, attention to commerce was suspended, and in the country, the cultivation of the land for the time being was abandoned, that people might hear him proclaim the gospel of the Lord Jesus.

Among other very striking conversions in Philadelphia at this period, was that of a young lady, who had for several years made a public profession of Christianity, but who now became fully convinced that she was totally unacquainted with vital piety. When Mr. Whitefield began his labors in this city, she was greatly affected by his preaching, on which she constantly attended, and often afterwards told her friends, that after the first sermon she heard him preach, she was ready to say, like the woman of Samaria: "Come, see a man who told me all things that ever I did." The preacher, she said, so exactly described all the secret workings of her heart, her wishes, and her actions, that she really believed he was either more than human, or else that he was supernaturally assisted to know her heart. She was not then aware that all depraved hearts are much alike, and that he who in lively colors can paint one, gives a description which will be recognized by many as their own. This young lady once walked twenty miles to hear a sermon from Whitefield; she became a most eminent Christian, and was one of the constituent members of the church organized by Mr. Tennent. She married Mr. Hugh Hodge, who was also one of the seals of Mr. Whitefield's ministry, a deacon of the church; and for more than sixty years she eminently "adorned the society of God in all things."

During the first visit of Mr. Whitefield to Philadelphia, another interesting circumstance occurred. Whitefield preached one evening from the court-house in Market St., at the corner of Second, which became his favorite spot during that and subsequent visits. A youth some thirteen years of age, stood near him, and held a lantern for his accommodation; but becoming deeply absorbed in the sermon, and strongly agitated, the lantern fell from his hand and was dashed in pieces. Those near the boy, observing the cause of the accident, felt specially interested, and for a few moments, the meeting was discontinued by the occurrence. Some fourteen years afterwards, Mr. Whitefield, on his fifth visit to this country, was visiting St. Georges, in Delaware. He was one day riding out with the Rev. Dr. John Rodgers, then settled as the minister at St. Georges, in the closed carriage in which Whitefield generally rode. Mr. Rodgers asked him whether he recollected the occurrence of the little boy who was so affected with his preaching as to let his lantern fall. Mr. Whitefield replied, "O yes, I remember it well; and have often thought I would give almost anything in my power to know who that little boy was and what had become of him." Mr. Rodgers replied with a smile: "I am that little boy." Mr. Whitefield, with tears of joy, started from his seat, took him in his arms, and with strong emotions remarked, that he was the *fourteenth* person then in the ministry whom he had discovered in the course of that visit to America, in whose conversion he had, under God, been instrumental.—*Phil. Chris. Observer.*

Prosperity.

The river bottom cannot be tested as long as it is covered by the stream. It may be of sand, or it may be of gold, or it may be of rich alluvial deposit, but what it is, cannot be known until its water taintment is swept away. So the heart, covered with prosperity, may or may not be in a right state; but whether it is or cannot be told until some distress comes. When the flood of the Almighty, however, cleaves the land so as to let flying boats pass, and thus opens the water in a seam to its bottom, we can tell what our foundation is. The Lord then says to the heart that he has cut in to see very quick—"Dost thou love me?" Then alone can the true answer come—"Thou knowest all things. Thou knowest that I love thee."—*Episcopal Recorder.*

Friends in Heaven.

He must be an unhappy man indeed who has not a single friend. There must be a sad admixture of selfishness or malice in his composition—something crooked or crabbed in his very make. On the other hand, he is a rich man who is rich in honest friends. They make up a great estate.—He who can fill his house, or fill his heart, with those who shall be with him as David was with Jonathan, or as Newton was with his brother poet, Cowper—he is the social Graces. The beautiful and sympathetic intercourse of large, refined, loving, golly minds, is one of the truest types of heaven. It is an antepast of joys to come. It is the commencement of a friendship that shall be perfected beside the crystal waters and under the shadows of the twelve fruit-bearing trees. In the "many mansions" what intimacies shall spring up! What conversations! What conversations! What conversations! What spiritual battles! What narratives they will relate to each other!

It is a stirring sight to see two Revolutionary pensioners telling over the campaigns they fought through from Concord Bridge to Yorktown; to hear them recall their common conflicts and their common triumphs; how they leaped together into the deadly breach; how they bore together the enemy's iron sleet and hail of musket balls; how they came down like death upon the foe; how they huzzed together from the ramparts when the victory was won. There will be in heaven an abundance of thrilling narratives, from soul to soul, of what God has wrought through them and for them. Friends here who are in Christ will, no doubt, be friends in heaven. The general intimacies begun below will be perfected there. The separations at the grave's mouth will be followed by the rapturous reunions before the throne of the Lamb. Apostles who perished at the stake of martyrdom will meet to congratulate each other on the martyr's crown. God's heroes who shouted farewell in the amphitheatre of the lions, or amid the smothering flames, will tell over their great "sight of afflictions," all passed away for ever. Saints of different ages and centuries will meet Paul with Abraham—the disciple who leaned on Jesus' breast with that "man after God's own heart." Luther will hold high converse with Augustine; the Wilberfores of modern reform with the Josias, Eras, and other purifiers of ancient days. "When I get to heaven," said the dying Emmons, "I shall hope to see Isaiah and David, and talk with them about a thousand things; but among them all, I am most anxious to see and talk with the Apostle Paul. That was a most natural wish from the expiring man of God. Who does not long and hope for that very interview when we shall reach the better world? What a pleasure there will be around that chiefest of God's apostles—once the very chief of sinners! How will we love to embrace with thankfulness his precious services to us, and to the whole church of the Redeemer!

The meetings in heaven will be endless—amazing—affording ever new surprises, and ever fresh delights. Long sundered households will come together. The husband will stand before the wife in the white bridal array of the saints in light, and the wedlock of earth will become the everlasting union of Paradise. Praying mothers will embrace the child of her early vows and baptismal consecrations. Faithful pastors will walk amid their flocks, as the shepherd Psalmist did amid his father's fleecy charge on the hills of Bethlehem. The teacher will resemble the groups of his Sabbath School; and in the train of such glorified souls as Robert Raikes and Isabella Graham, every look to see great troops of rejoicing children.

Those friendships awakened in heaven from a common fellowship with Christ will know no end. Here friendships are proverbially frail and brittle. They break too often like pipe-clay. But no alienation shall ever separate those who dwell in the same palace of the Great King. No enmities will disturb the universal and unending harmony. All will be as one, for all will follow the Lamb white with evergreen, and he will lead them to living fountains of waters. Together shall they roam beside the "woody brink of celestial streams; together shall they lift the anthems of their worship hours; together shall they sit down at the marriage supper of Immanuel.—Reader will you be among them?"

The Wooden Disciple.

A few years ago I was greatly interested in reading in some religious paper a description of certain professed Christian disciples, which the writer characterized by some names, which marked the leading features in their character. There was the slow disciple, and the sleeping disciple, and the talking disciple, and the dead disciple, and I mistake not, even the smoking disciple came in for a share in the description. It has occurred to me that another character deserves a passing notice, and that is one that I should designate as the *wooden* disciple. Paul speaks of him, so that we know him to have been a real character in the early days of the Church. "In a great house," says the apostle, "there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor." 2 Tim. ii. 20. By the great house here spoken of, the Church is undoubtedly meant, and by the vessels therein, we must understand professors of religion, or members of the Churches. These are of various kinds, some are gold, some are silver, while others are of wood and of earth. So Paul found it in his day, and so we find it in ours. Just as certain, then, as that there are in the Church excellent, wise, active men, true and pure, in their profession like these precious metals, so also are there others sily called wooden and earthy who are not sensual and devilish. May we not be instructed from this? Let us dwell a little on some points in the character of the wooden disciple.

He is inactive: In this matter it is just what we might expect from a block of wood. His brethren all round him may be arousing and calling to the active discharge of duty, and doing with their might whatever their hands find to do; but the wooden disciple cannot be prevailed with to move at all. If you try to urge him on, he is ever seeing a lion in the way. If you exhort him to awake, he will say with the sluggard, "A little more sleep, and a little more slumber." If you try to excite him even by pointing out the signs of approaching revival, he can discern nothing in the direction to which you point; and he will do nothing, for it is always with him four months to the harvest. (John iv. 35.) Thus he is inactive, and you may as well expect a wooden man to act in the ordinary concerns of life, as for the wooden disciple to move in the things of religion.

Forgiveness.

Under the head I may cite an anecdote of John Wesley, which, while it illustrates the character of this good man, teaches a sound practical lesson on the subject now in hand. In the course of a voyage to America, Mr. Wesley heard Ogilthorpe, with whom he sailed, making a great noise in the cabin, upon which he stopped to know the cause. The General immediately addressed him, saying:—"Mr. Wesley, you must excuse me. I have met with provocation too great for man to bear. You know the only wine I drink is Cyprus, as it agrees with me best of any; I therefore provided myself with several dozen of it, and this villain (his servant, who was present, almost dead with fear) has drunk up the whole of it. But I will be revenged on him. I have ordered him to be tied hand and foot, and to be carried to the man-of-war which sails with us. Theascal should have taken care how he used me so, for I never forgive."

Here then is the point: If we would never forgive, we must never sin. The very provocation to sin which we find in ourselves should be a powerful incentive to the cultivation of the spirit of forgiveness.

Letter to a Deist.

NO II (CONTINUED).
CAIN AND EVANGELIST.

Cain.—What foundation does your creed rest upon? You believe in a mass of ceremonies and endless, inextricable doctrines and dogmas impossible to understand.—Who can unravel them?
Evan.—Nay, the confusion exists in your mind, not in my creed.
Cain.—Look at the man you call an idolater—he bows down to his stone God; and you seeer at him, but do you not incur ridicule as well as he, when uniting with your fellow-beings in eating bread and drinking wine to adore an invisible, and, for all you know to the contrary, an imaginary deity?
Evan.—You are wrong again. When we eat bread and drink wine it is not for the purpose only of adoring the deity—but to commemorate an event.
Cain.—The death of Jesus Christ.
Evan.—Even so—I cannot conceive why you might not as well celebrate the death of Julius Caesar.
Evan.—In the latter case we would merely acknowledge the historical event—but in commemorating the death of Jesus Christ we do not only acknowledge that there once existed a person, but that he still exists; and that, as God, he will forever exist. These persons then who meet to perform that rite are acknowledging the death and life of Christ in opposition to the opinions of the world generally, who deny the deity of the Son of God.

Cain.—Then what should they do? if that doctrine be true, they should overturn the world! Why are they silent? If Christ be still living—and they know that fact—they have found what Archimedes sought in vain. Well may they cry, "Eureka!"
Evan.—They are not silent. The Christian Church for sixteen hundred years, with greater or less earnestness, has been proclaiming, "That God was manifest in the flesh." It has persuaded men to believe this. But the world refuses to believe it.
Cain.—And what would follow, consequent upon my belief? Admitting that I assented to the proposition that Jesus Christ being truly God, is still living, would that admission give me the right to eternal life?
Evan.—No.
Cain.—Would it be the passport to admit me into your fraternity?
Evan.—Certainly not, unless some society of christians who had corrupted the doctrines of primitive ages were to receive you merely upon such an historical faith.

Cain.—Then what would you have me believe?
Evan.—That Jesus Christ came into the world to save sinners of whom I am chief. And I being a sinner, he came into the world to save me. Therefore he is the propitiation for my sins—and not for mine only, but for the sins of the whole world. John i. 11, 2.
Cain.—And what follows upon this admission?
Evan.—You will receive power to become the Son of God.—John i. 12, and you will further receive the spirit of adoption itself bearing witness with your spirit that you are the child of God. Rom. viii. 17.

Cain.—And what will be the next step?
Evan.—Behold what manner of love the father hath bestowed upon us, that we should be called the Sons of God—and it doth not yet appear what we shall be, but when he shall appear we shall be like him, for we shall see him as he is.—John iii. 1, 2.
Cain.—Like him?—like the Son of God, in what degree?
Evan.—Indefinitely, we shall be like him in power, in immortality, in holiness, and in happiness.
Cain.—State the whole Gospel scheme in as few words as possible, once again.
Evan.—Thus then—"God who at sundry times and in divers manners, spake unto the Prophets in times past, hath in these last days spoken unto us by His Son, whom he hath made heir of all things, by whom also he made the world."
Cain.—This doctrine will convulse the world if it be true. Give me time for reflection.

Power of the Press in China.

Dr. Divie Bethune McCarty, a great grandson of the late Isabella Graham, has labored many years in China, and having made it his first object to master the difficult language, mingling much with the people as a physician, he is well qualified to state facts as to the influence of the press "among the three hundred and sixty millions of that ancient and mighty land."
The Chinese, he says, are the oldest tract distributors in the world. They have been distributing tracts for centuries upon centuries. Their tracts are to be met with in every part of the country, and in every form, from that of the sheet tracts placed upon the walls or at the corners of the streets, to the carefully printed volume illustrated with commentary and plates in the highest style of Chinese art. Often have I seen, on entering one of their shops, a pile of tracts lying upon a table in a conspicuous position and "Please take one" written upon the label attached to them.

The present emperor Hien-fung signalled his accession to the throne by the publication of a tract against depraved sects, numerous editions of which have been scattered broadcast throughout the country. The famous emperor Khang-hi wrote a tract, called the "Holy Commands," frequently styled by foreigners the "Sacred Maxims," which was republished with a commentary by his son and successor Yung ching. This is also distributed at the examinations for literary degrees throughout the empire; and whenever a magistrate is recommended for promotion, it is necessary to produce a certificate from his immediate superiors, testifying that the said magistrate has on the first and fifteenth days of each month read, or caused to be read and explained to the people under his jurisdiction, a section selected from this tract, as direction by.

Extracts and illustrations from the "Almanac of Peace," and from a work on geography by the Rev. R. Q. Way, issued from the Presbyterian mission press at Ningpo, have been introduced into a new edition of a Chinese standard work, called "Maps and

Descriptions of Maritime Countries.

and the proper credit given to the source from which they were derived.

The Chinese are great admirers of our wood-cuts and engravings, particularly such as illustrate the manners and customs of the West. A shop was opened last year at Shanghai, as an experiment, for the sale of Chinese tracts and other publications; but it soon became necessary to close it, on account of the impossibility of supplying the demand, particularly for those with vignettes or other pictorial illustrations. If tracts, etc., were published in Chinese illustrated with such pictures and cut, as appear in the publications of the American Tract Society, there is no doubt that a part at least of the expense might be defrayed by the proceeds of the sales.

The Chinese therefore are prepared to understand and appreciate in some degree the good intentions of those who come among them to distribute the gospel, and the missionary with a bundle of tracts in his hand can safely venture into places and among people where the life of another foreigner would be in imminent peril.

It is but a few years since a party of young Englishmen was set upon and murdered by the inhabitants of a village a short distance from the city of Canton. Some time after this Mr. Rowland, who resided for many years at the above named city in the capacity of interpreter in Her Britannic Majesty's civil service, having learned with surprise that Dr. Ball was in the habit of visiting the neighboring villages with impunity, requested Dr. Ball to allow himself and brother to accompany him in one of his excursions.

The request was granted; but the doctor not only prohibited the Messrs. Meadows from carrying fire arms, but even required them to leave behind their walking sticks, filling their pockets with tracts as their only admissible weapons. Upon landing from their boat at a village in the country, they were met by the villagers with violent, opprobrious, and threatening language, and showers of stones; but when Dr. Ball held up a handful of tracts, and proclaimed the nature of his errand, the behavior of the villagers was instantly changed. The party were invited into the houses, refreshments were set before them, and they were treated with cordiality and respect.

Religious Matters of Scotland.

Scotland is remarkable for the strong attachment of its people to a Calvinistic creed, and a Presbyterian form of Church polity. Its established church is Presbyterian. At the time of the Reformation, the Scottish people, led by the intrepid John Knox, rejected Episcopacy, or Church of Englandism, and demanded that the Reformation should be a complete one. Hence the recognition—unwilling it is true—by the state, of what has been, all things considered, the purest state-church ever known.

From the Reformation down to 1740, the great mass of the Scottish population professed the religion, and raised themselves within the pale of the Establishment. With the exception of a very small number of Romanists, Episcopalians, and Cameronians, dissent was entirely unknown; and even now that the ancient unity in ecclesiastical affairs has in form been broken up, there is still a greater harmony of opinion and feeling on religious matters in Scotland, than is to be found perhaps, in any other country of Christendom.

Of the various sects that have sprung into existence, the principal, both in point of members and influence, while seceders from the communion, adhere faithfully and zealously to the standards of the Established Church. In other words, though in a state of separation, they continue to hold the same peculiarities to follow her doctrine, discipline, and form of government. Established Presbyterianism in its best and purest days, is the model, to a large extent, from which the Reformed Presbyterians, the United Presbyterians, and the Free Presbyterian communities have drawn their distinctive forms of public worship doctrine and policy.

The Secession Church originated in the

encroachment of the civil power, to which and disposition of the Arist. The crisis came when Ebenezer Erskine on the 10th of October, 1782, delivered his famous sermon against the usurpations of the state, and the unfaithfulness of the church. The sermon was a noble protest against prevalent detestation and error—a bold and magnificent appeal for the rights and freedom of the Christian pulpit. For this sermon Erskine was condemned by his synod, and subsequently by the assembly to which the case had been appealed. Three other ministers, Wilson, Moncrieff, and Fisher, made common cause with Erskine, and after passing through various trials, the four were formally deposed and excommunicated.

Their heroic men founded the Associated Synod, which unhappily in 1787 divided on the "Burgess Oath," the party who disapproved of the religious clause in the oath, were named the General Associated Synod, while the other division kept the title of Associated Synod; but while pursuing separate, yet parallel paths for seventy-three years, both branches prospering,—in 1820 a reunion took place, baptizing the United Secession, which continued under this name till its union with the Relief in 1847.

The Relief Church originated with the deposition of Thos. Gillespie in 1752, by the General Assembly of the Established Kirk, which had gone from bad to worse year by year. Gillespie was speedily joined by other associates like-minded with himself, who had gone further than the Erskines in declaring the belief that an Established Church was inconsistent with the spirituality and freedom of Christ's kingdom. These advanced views prevented their junction with the previous secession.

Many have wondered why no churches so much alike in origin, constitution, and working, should have remained apart for any length of time. But the common pursuit of public objects of christian benevolence, and the agitation of the Voluntary Controversy, brought the Relief and Secession into more close and constant co-operation; and of necessity, the obligations of christian union began to be more and more felt and acknowledged. Suffice it to say that, after a series of negotiations, the union was consummated in Edinburgh, in May, 1847, the Relief bringing 116 churches, and the Secession 391. The name assumed was the appropriate one of the United Presbyterian Church, which ever since has been favored with an unusual degree of prosperity, numbering at the present date, upwards of 600 ministers and congregations. Dr. John Brown, of Edinburgh, Dr. John Eadie, of Glasgow, and Rev. Geo. Gilliland, of Dundee, are among the most gifted authors of the United Presbyterian Church.

The history of the events which issued in disruption of the Scottish National Kirk, and the formation of the Free Church in 1843, is too well known to require amplification. A revival of religion had been for some years in progress in the Scottish Establishment, of which Dr. Thos. Chalmers was the chief instrument. A dead, formal church may bear the fetters of the State Alliance, but a living church cannot tolerate the bondage of a man-made law. This accounts for the disruption, and 478 ministers and professors abandoned their status and emolument in the State Church, and in faith and a good conscience separated themselves, prepared at all hazards to assert and maintain the crown-rights of the adorable Redeemer.

The Free Church of Scotland has been increasing in strength and moral worth from 1848 down to the present date. Its 478 ministers have grown into 891, and at least one third of the church-going population adhere to the doctrine and discipline of the Free Church. In the last year of the Free Church, the fund for the sustentation of the ministers, amounted to £68,704, or 443,520 dollars; for the last year it amounted to £108,872, or 544,860 dollars. In the first year, each minister received from the Sustentation Fund, £105. The stipend of each minister last year was £140. In 1848, its missionaries numbered 14; now they number 66. Since the disruption, down till May, 1856, there has been collected by the Free Church, the sum of £3,902,000, or about £390,000 on an average, annually, for thirteen successive years.

It cannot be questioned, but that some of the ablest writers of the land belong to the Free Church. Our best expositors of scripture, and our best defenses of Christianity come from this source. Dr. Candlish on Genesis, Dr. Fairbairn on Ezekiel and Jonah, Rev. A. M. Stuart on the Songs of Solomon, Rev. W. Arnot on Proverbs, and Rev. A. Bonar on Leviticus are only specimens.—*Northwestern Christian Advt.*

A Singular Prayer.

Almost a year since, a gentleman of wealth and talent, resident in the State of Rhode Island, was very anxious to become a Christian. Indeed he had been anxious for several years, but had not consecrated himself to God. His experience, trials and difficulties were very much like those of other men who desire eternal life more than they desire to obey God, and he continued in darkness. Finally he opened his mind to a minister of the place, and asked him to pray for him, and consented to pray for himself. That first prayer was peculiar, and with other circumstances may be troubled with the same difficulty that was prominent before the mind of this man, we will put the prayer on record. It may have been expected to pray for himself first, but he did not. His prayer was: "O Lord cure this people of the lock-jaw. Here I have been anxious for salvation for years, and I have no except Mr. B. (the man who was with him), has ever said a word to me on the subject of religion.—O Lord, cure them of the lock-jaw. A very eccentric, yet a significant prayer. How many people there are who profess to love God and the souls of men, but they have the lock-jaw; their mouths are closed, they are dumb upon the subject upon which they should converse the most frequently and the most earnestly. The impression which this makes upon the mind of the sinner is by indifference in the maintenance of the doctrine of his divinity, and in the exhibition of his atoning work.—Christ's crown was battered away, and the

cross on which he was crucified with his blood, was also dishonored.

The Secession Church originated in the encroachment of the civil power, to which and disposition of the Arist. The crisis came when Ebenezer Erskine on the 10th of October, 1782, delivered his famous sermon against the usurpations of the state, and the unfaithfulness of the church. The sermon was a noble protest against prevalent detestation and error—a bold and magnificent appeal for the rights and freedom of the Christian pulpit. For this sermon Erskine was condemned by his synod, and subsequently by the assembly to which the case had been appealed. Three other ministers, Wilson, Moncrieff, and Fisher, made common cause with Erskine, and after passing through various trials, the four were formally deposed and excommunicated.

Their heroic men founded the Associated Synod, which unhappily in 1787 divided on the "Burgess Oath," the party who disapproved of the religious clause in the oath, were named the General Associated Synod, while the other division kept the title of Associated Synod; but while pursuing separate, yet parallel paths for seventy-three years, both branches prospering,—in 1820 a reunion took place, baptizing the United Secession, which continued under this name till its union with the Relief in 1847.

The Relief Church originated with the deposition of Thos. Gillespie in 1752, by the General Assembly of the Established Kirk, which had gone from bad to worse year by year. Gillespie was speedily joined by other associates like-minded with himself, who had gone further than the Erskines in declaring the belief that an Established Church was inconsistent with the spirituality and freedom of Christ's kingdom. These advanced views prevented their junction with the previous secession.

Many have wondered why no churches so much alike in origin, constitution, and working, should have remained apart for any length of time. But the common pursuit of public objects of christian benevolence, and the agitation of the Voluntary Controversy, brought the Relief and Secession into more close and constant co-operation; and of necessity, the obligations of christian union began to be more and more felt and acknowledged. Suffice it to say that, after a series of negotiations, the union was consummated in Edinburgh, in May, 1847, the Relief bringing 116 churches, and the Secession 391. The name assumed was the appropriate one of the United Presbyterian Church, which ever since has been favored with an unusual degree of prosperity, numbering at the present date, upwards of 600 ministers and congregations. Dr. John Brown, of Edinburgh, Dr. John Eadie, of Glasgow, and Rev. Geo. Gilliland, of Dundee, are among the most gifted authors of the United Presbyterian Church.

The history of the events which issued in disruption of the Scottish National Kirk, and the formation of the Free Church in 1843, is too well known to require amplification. A revival of religion had been for some years in progress in the Scottish Establishment, of which Dr. Thos. Chalmers was the chief instrument. A dead, formal church may bear the fetters of the State Alliance, but a living church cannot tolerate the bondage of a man-made law. This accounts for the disruption, and 478 ministers and professors abandoned their status and emolument in the State Church, and in faith and a good conscience separated themselves, prepared at all hazards to assert and maintain the crown-rights of the adorable Redeemer.