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Miscellaneous Articles.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

All along the United Presbyterian Church might be considered a Home Mission. Much was done by each of its constituent parts, in their separate state, to extend the knowledge of Evangelical truth throughout Scotland and the other parts of the United Kingdom. Wherever an opening appeared, especially where Ministers of the Established Church seemed to be neglecting their duties, it was embraced as a suitable field of operation, and many Congregations were thus formed in Scotland, as well as in much of England and Ireland. Occasional appointments were made of Ministers to visit the Highlands and other destitute regions to proclaim the Gospel, and this gave opportunity to multitudes to hear it, who had seldom or never in all their life been favoured with such a privilege. It was not, however, till more recent times that systematic and constant efforts were made to supply the spiritual wants of the people, not only in rural parts of the country, but in large towns and cities. It became common to employ town and city Missionaries, and to embrace remoter and less populous districts by means of catechists and other itinerant messengers of the glad tidings of Salvation. These efforts were much blessed, and have been at length organized into a regular system of Home Missionary effort.

In the year 1848 an overture was transmitted to the Synod by the Presbytery of Galloway, suggesting the propriety of employing a select band of ordained Evangelists to be exclusively employed in the

Home Mission Stations and Congregations of the Synod, with fixed salaries, and having the *status* of Ministers of the Courts of this Church. On hearing this overture the Synod felt the importance of the suggestion ; but, at the same time, owing to the difficulties connected with its reduction to practice, they did not come to any conclusion, appointing only a committee to consider the whole question, and to report at next Annual Meeting of the Supreme Court.

Accordingly, when the Synod met in 1849, this Committee reported that they were deeply impressed with the object contemplated, and the desirableness of having the most efficient agency employed in Home Missionary work ; but that they did not at present see their way to recommend the various parts of the plan proposed. The Synod, therefore, expressing their continued interest in Home Missionary operations, and approving of the efforts made by Presbyteries to communicate Evangelical instruction to the neglected and increasing population of the larger towns and cities,—remitted to the Home Mission Committee to consider what exertions ought to be made with the view of extending the Home Missionary operations of the Synod, and instructing them to prepare a Schedule of questions to be sent to Presbyteries, for ascertaining the exact state of the Home Mission field, and to report to the Synod.

This, however, was found unnecessary, as the Synodical Schedules furnish sufficient information of both the wants and the means of instruction connected with the various Presbyteries.

In general we notice on this department of Missionary work, that at the meeting of Synod in the year 1858, it was found that the Home Missions Committee had supplemented the stipends of 144 Congregations, besides giving aid in the form of grants to twenty other Congregations or Stations. Thus the number of Congregations and Stations which have, by the last accounts, been benefited by the Home Fund is 164.

Nearly £6,000 had been collected for Home Missions during the year. We are not aware of the number of Congregations which have been formed from the commencement of the new organization of Home Missionary work, but a considerable number, we know, have been formed in Glasgow, where the Home Mission scheme has much scope for its operations among thousands of the hitherto neglected population of that large and continually increasing City. In rural districts also, especially in various parts of the Highlands and Islands, has this work of Home Missions been prosecuted with very successful and encouraging results. The Missionary efforts in England, particularly in Lancashire, have been very successful ; and the exertions in behalf of Ireland, by Deputations and otherwise, have been the means of important benefit.

Indeed, so greatly has the Home Mission Department of our Church increased that an additional Secretary has been found necessary for superintending it. Hence, in 1857, an overture from the

Glasgow Presbytery was presented to the Synod requesting the appointment of a separate paid Secretary for the Home Mission Board, that more attention might be given to Home Mission affairs than could be rendered by one Secretary as hitherto acting for both Home and Foreign Departments.

Prior to this the Rev. Dr. Somerville had stated his inability to overtake the onerous duties devolving on him as Secretary for both Departments, and expressed a wish that a colleague should be appointed to take a share in the labours. This matter being taken into consideration by a sub-committee, the Board of Missions agreed to recommend to the Synod to appoint one to act as Home Secretary, it being understood that he should be charged not only with the work at present connected with Home Missions, but that he should visit the Congregations of the Church, and do all in his power to strengthen a Missionary spirit, and to raise funds for both Home and Foreign purposes.

The Synod in 1857 appointed a Committee to take this matter into consideration, and the result was that three individuals were proposed, among whom was the Rev. Mr. Ker of Glasgow, "whose extraordinary attainments, high moral character, great truthfulness and amiability, and wonderfully persuasive eloquence, make him admirably fitted for the duties of the office." The other two individuals withdrew their names, and Mr. Ker, by the unanimous voice of the Synod, uttered in a most impressive manner, was chosen. During this procedure Mr. Ker laboured under deep feeling, but he immediately intimated, most respectfully, but firmly, his resolution not to accept of this invitation. The consequence is, we understand, that the amiable and accomplished Rev. H. McGill, of Glasgow, has been invited to undertake this office, has given his consent, and has entered on his important duties.

We now proceed to present a brief view of the Foreign Missions of the United Presbyterian Church. This is by far the most important and popular subject of Synodical action; and, in concluding our historical sketches, we shall consider its progress and present condition. The subject was before us in our narrative of the United Secession Synod,—and there we found that a wonderful spirit of Christian liberality and zeal had been awakened throughout the length and breadth of the Denomination, and that much was done in spreading the glad tidings of Salvation over distant regions of the earth.

It can easily be conceived that the Union in 1847 not only enlarged the field of Foreign Missions, but gave greater facility and greater impulse for the prosecution of such labours of love. By the surrender of the Caffrarian and Jamaica Missions, which were partially, at least, under the management of Societies made up of various denominations, to the charge of the United Presbyterian Synod (to which we have already referred), the field for Foreign Missions was very

considerably enlarged, whilst other Missions were carried on and new fields opened up.

One step towards aiding the Canadian Mission was providing a Professor of Divinity in room of the late Rev. and learned Professor William Proudfoot. At the meeting of Synod in 1851, the Mission Board, which had been applied to by the Canadian Synod, presented to the Supreme Court a request in behalf of the Canadian Church to point out for their choice a fit person to take charge of the Theological Institute, and the training of young men for the Holy Ministry in Canada; and our own Rev. Robert Torrance, of Guelph, having been appointed Commissioner from the Canadian Synod, was heard in support of the application. The Synod in Scotland remitted the whole matter to the Mission Board, to make such arrangements as were found best, and to take steps for recommending a Professor to the Church in Canada.

Next year, 1852, the Mission Board reported, "that they had proposed to the Canadian Synod that the salary of the Professor should be £250 sterling, per annum, it being understood that the Home Synod should aid in paying this sum, that he be directed to go to Toronto and reside there, devoting, in the meantime, his labours to the duties of his office; and that the acceptance also of a pastoral charge be left to be determined by circumstances, and especially by his being satisfied that it is in such a central situation as is fitted for securing the ends of his appointment; that the Synod in Canada having acceded to these views, the Board had unanimously nominated the Rev. Dr. John Taylor, Auchtermuchty; and that said Synod had, at a meeting held at Hamilton, on 7th April last, unanimously and cordially approved of this nomination, and called and invited Dr. Taylor to be their Professor of Theology."

"The Synod having heard this report, approved of the terms on which it had been proposed to send out a Professor, and of the nomination of Dr. Taylor to be Professor."

In consequence of these arrangements Dr. Taylor was loosed from his Pastoral charge in Scotland, sailed for Canada, was cordially welcomed by the Theological Committee, and entered on his labours as Professor to the Canadian Synod in the Autumn of 1852. Since that period he has conducted the Theological Seminary with much credit to himself, much satisfaction to his Brethren, and much benefit to the young men who have studied under him, or are still studying for the Holy Ministry.

It is unnecessary to say much on the Canadian Mission, for it is liker a Home than a Foreign Mission. It has been on the whole prosperous, and had supply of Ministers been obtained in proportion to the demand, which, however, could not be expected, it would by this time have been the largest Presbyterian Church in Canada. As it is there is much cause of thankfulness to the Great Head of the Church for the countenance he has vouchsafed to give, and much

encouragement to persevere with fidelity and zeal in his service. In the course of a quarter of a century it has spread over the length and breadth of the Province. It began with two Ministers, sent out by the Home Church, one of whom, the Rev. Thomas Christie, still survives, and we trust will be long spared for a blessing; and now the Synod numbers upwards of sixty Ministers and more than a hundred Congregations, and is branched out into ten different Presbyteries.

The Jamaica Mission was the next that was undertaken by the Mother Church. We have already detailed its origin and progress till the year 1847. Since that period it has continued to prosper, amidst many changes among its ministers, and occurrences sometimes discouraging but often cheering and stimulating.

In January, 1848, the brethren finding it inconvenient to travel so far as some of them required to do to meet in Presbytery, and not able to overtake their business without frequent meetings, resolved to constitute themselves into a Synod and to divide into four different Presbyteries,—the Northern, Southern, Eastern, and Western. There were now twenty-six congregations either under ordained Missionaries or under Catechists. Soon after this auspicious arrangement the hand of the Lord was heavy upon the Mission, and a year of sadness was experienced. No less than four Missionary Ministers were removed by death: the Rev. Messrs, W. P. Young, Mount Zion; James Caldwell, Mount Horeb; John Scott, Montego Bay; and J. P. Callender, Kingston. These, with other bereavements, were most discouraging, and seemingly disastrous; and the minds of the survivors were filled with gloom and sorrow. How mysterious are the ways of the Lord! These brethren, thus suddenly and unexpectedly taken away, were all young, and distinguished for talents of a high order, and for piety, energy, and devotedness to the work of the Lord. They all died in peace and comfort, and with hopes full of immortality. God sometimes reminds us that we are not to look to the instruments, but to Himself, for success in the spread of the Gospel.

It was amidst the grief which pervaded the Missionary Church on the occurrence of these trying events that the Rev. Dr. King, of Glasgow, arrived in Jamaica on a visit, and his counsels, sympathy, and prayers, tended in an eminent degree to soothe and comfort the brethren in this season of tribulation, and to encourage them to persevere in the work of the Lord.

By this time the greater number of the Congregations in Jamaica had assumed a settled form, and were conducted in religious services much as is done at home. The Gospel was preached in simplicity and purity. The swarthy population seemed to value their Christian privileges and were anxious to improve them, and not a few seemed to be brought under saving impressions. The Congregations were multiplying, which made it the more necessary to have a supply from

Home. The Mission Board in Scotland did all in their power to fill up the vacant places and to extend the Mission.

At the time when the Brethren in Jamaica originated the Mission to Old Calabar in Western Africa, to which we formerly referred, they felt it a desirable thing to establish an Academy for the purpose of training pious youths of colour to become teachers, pastors, and Missionaries. Accordingly a house was rented in Montego Bay, and a number of boys, denominated Missionary Students, were placed under the care of Mr. Millar, an able and experienced teacher. This house, however, was found to be in an unhealthy part of the Town and otherwise inconvenient, and when a commodious and pleasantly situated house came into the market, the Board of Missions advanced £500, which, with subscriptions in the Island, enabled the Jamaica brethren to secure it, and the titles were made out in the name of the Board in Scotland. It was felt to be of great importance to sustain this Academy, and the more so after the several breaches that had recently occurred; for it was reasonably supposed that when the Gospel was fairly introduced it should be carried on, and would doubtless be more efficiently carried on, by native teachers reared among themselves; and it was at the same time thought that the principal supply of Missionaries to Africa must at length be from the converts in the West Indies, who were more likely to endure a tropical climate.

This Academy has been successful beyond expectation. Of a public examination which took place on the 20th of June, 1850, the Rev. Warrant Carlile, who was present, says: "We had an examination of the Academy which gave universal satisfaction. The pupils are making rapid progress in their studies; and strange to say, that though there are many intelligent boys there from the most enlightened families in the town, the blacks took the greater part of the prizes. We had Ministers there of all denominations. The Academy begins to excite more interest, and if the Board will allow us further help, we shall soon not only get the education of the country conducted on moderate terms, but we may expect, in a few years, to have native Catechists and, ultimately, Ministers."

Many pleasant incidents connected with this Jamaica Mission are presented in the *Missionary Record*, but it would be out of place to detail them here. We shall conclude our references to this Mission by some statements from the latest reports. There are now twenty-five Congregations. The membership is 3,995, and the average attendance 7,810, and there are at present 571 candidates for fellowship. The Missionaries have twenty-nine week-day district meetings, attended by 1,277; thirty-seven week-day classes, with an attendance of 327. There are 113 prayer meetings conducted by the elders or others, with an attendance of 1,771, besides the public services on Sabbath; there are 108 classes for adults, attended by 1,876; 220 classes for young persons, attended by 2,652; which classes are con-

ducted by 319 Sabbath School Teachers. 2,308 are reading either in the Old or New Testament: and the money raised at all the stations in the course of last year amounts, exclusive of school fees, to £2,518. It appears from the latest statistics that the number of members admitted is greater than in the preceding year, the candidates more numerous, and the funds somewhat improved. The last reports from this Mission are more encouraging than they have ever been, and the Missionaries feel thankful to God, and disposed to take courage.

The Academy maintains its high character. The scholars are numerous, and eleven of them are Missionary Students. The Divinity Hall is conducted by the Rev. A. Renton. There are but few students in attendance, but, as the first fruits, three have been licensed to preach the Gospel, one an American, and two persons of colour. These, it is hoped, are the precursors of a native ministry, to come forward at length to proclaim the truth as in Jesus to their coloured brethren. May the Lord himself give the word, and great shall be the company of those that publish it.

(To be concluded in our next.)

ATTENDANCE ON PUBLIC WORSHIP.

To the Editor of the Canadian United Presbyterian Magazine.

REV. SIR,—I am an Elder of the United Presbyterian Church, and have been very much vexed by what I consider a gross omission of duty on the part of many of its members in this country. Before alluding to the subject, permit me to say, that I am not given to fault-finding. I like rather to praise than scold, and have never been in love with a censorious spirit. But at the same time, I believe there are cases wherein we ought to reprove and rebuke, and then it is a sin not to do so. I might give you many examples from the Bible in proof of what I say—examples of the best of men speaking their mind freely when they felt themselves in duty called to do so. But any person at all acquainted with the Bible must know, that He who was fairer than any of the sons of men, and into whose lips grace was poured, and concerning whom it is said that, in general, they wondered at the gracious words that proceeded out of his mouth—that even He, when witnessing the inconsistency of professors, pronounced his emphatic woe, ! woe ! woe ! again and again ; and after quoting such an authority I consider that adding any other would be quite superfluous. The bad practice to which I refer is that of adherents, and more so of members, absenting themselves from Church during any of the times set apart for divine service. It is a notorious fact, sir, which one cannot shut his eyes to, that the majority of church-goers, in this country, seem to think that one attendance during the Sabbath is sufficient. By what process of reasoning they have arrived at this conclusion, I am wholly unable to divine. At home it is the

custom for respectable people to give full attendance, and many of those by whose negligence were I am grieved, were themselves in the habit of attending, generally, all the services. Surely there is either an excess at home or deficiency here. I would put it to the conscience of those who content themselves with partial attendance, whether they are as dutifully and profitably employed when not in the house of God? I am willing to believe the absentees are not directly profaning the Sabbath, for I would not let myself be so uncharitable as to think any of them could be found on the highways or in the fields—say they are reading some good book. But in whatever way they are employed, seeing they are not engaged in the way God hath appointed they should be at that time, and which he hath revealed as being most for his glory and their good, I would put the question to them which was put to Saul;—Hath the Lord more pleasure in sacrifices than in obeying the voice of the Lord? Would his superior accept the excuse from a sentinel who had deserted his post, that he had been fighting in another part of the field? The apostle would say to all such, “See that ye neglect not the assembling of yourselves together as the manner of some is.” These individuals, sir, do not know the evil they are doing, the bad influence they have upon others. It is a well known fact that strangers often first visit a church from mere curiosity, and if they find a thin, cold, heartless attendance, they feel no desire to repeat their visit; but on the other hand, when they see a full, warm, lively church, they come again and again till they become adherents, and then members. Are not then those of whom I have been speaking keeping back the cause of Christ, not only refusing to come in themselves, but keeping out others. I could say a great deal more were it needful: but I know the pages of your valuable Magazine can ill be spared to hold any poor matter I am capable of sending. And having drawn attention to the subject, I conclude by saying, that should you consider the above worth any thing, and at any time have a spare corner into which you can put it, you may do so, or what would be far better, give us an article of your own on the subject instead of it. S.

A WORD ON THE TRAINING OF SUPPLEMENTED CONGREGATIONS TO MISSIONARY WORK.

To the Editor of the Canadian United Presbyterian Magazine.

SIR,—It is obvious that when an Address is sent to be read from our pulpits and circulated among our people, in the name of our Synod, it ought to be as solid and forcible as possible. But what can be more feeble than most of the matter introduced under the third part of the Address on the self-sustentation of the Church, and the best manner of attaining it?” We are told that if supplemented congregations adopt the scheme of having a Missionary Society with a

Committee of Management and staff of collectors operating alongside the regular managers of temporal affairs, and raise money for our missions, it does not follow that what may be raised shall be so much withheld from their own support. This, sir, is certainly true, for suppose a supplemented congregation to raise £5 for the mission fund, these £5 would be given away by it only in appearance, since the sum would all be sent back immediately as part of the Synod's aid. It would be indebted to the Synod for, we shall suppose, £20 apparently, and really for only £15. Then we are told this way of giving and receiving is good for training such congregations from the very first to missionary work, inasmuch as surely the lesson "freely to give" for the spread of the Gospel, can, with all the better grace, and all the greater effect, be inculcated on them, that they are themselves, at the same time, freely receiving for its support. Now, sir, it is true, that the most graceful and efficacious method of moving Christian people to give freely, is to let them feel that they receive freely. Liberality begets liberality. But it so happens that they cannot receive freely according to the scheme of supplement, which stipulates for an immediate largess from the needy congregations to be aided. According to the present law of Synod small congregations are to be enabled to eke out the stipends of their ministers on the condition that they organize a special society, in addition to their regular congregational organization, to collect money to enable the Synod to bestow the full amount to be received. On the principle that like begets like, conditional receiving will lead to conditional giving. A mercenary spirit will be cultivated rather than a missionary one.

I shall not in the face of the judgment of Synod, deny altogether the expediency of requiring congregations who get help to give help systematically. But I would have such a policy set forth on its real grounds, which are plainly such as the following: After all that a congregation has done indirectly for itself there are apt to be fragments left worthy of being gathered up; even small congregations who generally give more in proportion to their ability for the support of the Gospel than large ones are not likely to engage with the Synod to raise more stipend to be supplemented than they are quite sure they shall at all events be able to make up, on which account it may be well to provide for the ingathering of the unstipulated contributions which a gracious Hand may enable and dispose people to make. Then congregations known or supposed to be in circumstances to do more to help themselves than they are disposed to do, may be the better to be put under a system that shall make them see and feel, that if they are not able to support themselves and their institutions in one way, they are able to do it in another way a little more round about. Yet very great care ought to be taken lest such erring congregations sit down contented with their dependent condition as long as they find they can enjoy their bounty upon the easy condition of keeping up the stipulated missionary organization. They must

be led to perceive that being in circumstances to give for the support of other small congregations, they are in a state to be less burdensome than they choose to be.

Huntingdon, C. E.

JAMES WATSON.

OUR NEW STATISTICS.

To the Editor of the Canadian United Presbyterian Magazine.

SIR,—While I differ on a number of points from your correspondent "Z," I agree with him in lamenting that "our statistics" have hitherto been so imperfectly obtained. In fact, there has been such deficiency as to render almost useless the returns which have been made. Several congregations have given no return at all, and many have made such partial statements that no safe, general conclusions respecting the Church can be drawn, and there is considerable risk that fallacious estimates may be formed. In order that the purposes of statistics may be served, it is manifestly necessary, if not that the returns be complete, at all events that the omissions be so inconsiderable that one can make allowance for them, and still approximate pretty nearly to the truth. Every person who has turned his attention to the subject must be sensible that ours have not been of that character. A little information, respecting this or that congregation may be gleaned from them, but it is preposterous to use them for any other purpose.

There are probably a number of reasons why we have had such defective returns. Congregations may be much to blame, and I suspect in not a few instances the responsibility lies with the minister. But there can be no doubt that, to a great extent, the real reason is that many of the questions cannot be answered without inconvenience and trouble—really cannot be answered at all, except by guess—without keeping accounts in a different manner from what is considered necessary. It is, therefore, highly desirable that the questions should be few and simple, should relate entirely to matters of fact, and should be such as clearly to indicate the real external condition of the congregation. It is disagreeable to me to throw any reflection on our Synod or its Committees, but I must say it pains me much to find the new statistical table only making bad worse. The questions are more numerous and intricate than those of its predecessor. Some of them relate to matters of opinion, and not a few of them are altogether useless. Why, for example, should any congregation be required to state what contributions they have made to the funds of the Church? Have not we the Treasurer's accounts, and are not they the most satisfactory evidence? It would be very desirable, indeed, that his accounts should close at the end of each year, and so correspond with the period of the statistics. I cannot but think, also, that an improvement might be made in the mode of reporting. The practice of our Church at home, and of some other Churches, is to exhibit a report for the year, in which dates are omitted. The first column

contains a list of the congregations ; then, in subsequent columns, the contributions for this, and the other, object are set forth ; and frequently in the last column the totals are given. The whole is thus presented at one view. The exact date of each entry stands only in the Treasurer's book, and that is sufficient. But further, Sir, I observe there are in the tables questions relating to expenditure for a number of objects which, so far as I am aware, the Synod has never sanctioned, and of which, I think, it ought to take no account. It would be a good rule for the Synod, as for individuals, to mind its own business. Then, I see the Theological Fund is divided into several items, while I believe the Synod has authorised no congregation to distribute its Annual Collection in that manner ; and I suppose the Treasurer has no warrant to open accounts for these several items. It is evident, too, that if the whole fund be apportioned to these objects, there will be no provision for some payments which his accounts show that he has hitherto made. One of the items is entitled "On Students." If that relate to the Exhibitions which have for some years been given, it is an object for which the Synod has never required the congregations to collect annually ; and if it relate to gratuities which congregations may have given to individual students, the same rule, I apprehend, ought to apply to it as to other alms-deeds—one's right hand ought not to know what his left hand doeth.

This is a subject on which I do not wish to dwell, but I beg to add that it is of great importance, in public as well as in private business, to begin at the beginning and do everything in its proper order. It is clearly reasonable for the Synod, in the first place, to set distinctly forth what are the objects for which congregations are required annually to contribute, and then to ascertain whether, and to what extent the contributions have been made. On this point, I would ask, not the congregations, but the Treasurer, to report. If there is to be an union soon with the Free Church, perhaps it may not be worth while to make any new arrangements ; but so long as the present hodge-podge scheme continues, nothing but confusion, inefficiency, and dissatisfaction can be expected. At the close of this somewhat grumbling communication, let me express my delight and that of many of my brethren, at the new mode adopted of reporting monthly, in your pages, the contributions that are made. That, I hope, will have a salutary effect. I see some congregations which have long been doing nothing, have begun to make an effort.

I am, &c., AN OLD-COUNTRY MAN.

STRICTURES BY "Z" ON THE REMARKS OF "&," ON "OUR STATISTICS."

To the Editor of the Canadian U. P. Magazine.

SIR,—Allow me a very short space in your pages in reply to your correspondent &, remarking on the articles that have appeared under the caption "Our Statistics."

1. I am highly gratified that my censor does not question my motives, and that there are "some things" in which he agrees with me. He might have specified what these "things" were. One of them he does state. He admits that the stipends of ministers are too small; yet, making this admission, he seems to feel himself on the confines of a dark place through which he can discern no way—for he adds, "it is not easy to say what they ought to receive." Is not the laborer worthy of his hire? Should there be any service so highly remunerated as a clergyman's? Is there any for which the remuneration is so small, considering the claim there is upon his time and energies, the expense incurred in his education, the money invested in a library, the incidental outlay connected with the office, &c.? Ought he not to receive a comfortable maintenance, so that his mind may be kept free from worldly anxiety, his family, if he has one, suitably educated, and that he may be under no temptation to seek an income from other employments to enable him to eke out a living? How many of our ministers are thus remunerated? Are there THREE in all Canada?

2. Your correspondent says, "People will not be scolded into duty." If & means the remark to apply to me, I deny the charge of scolding. I gave a full, fearless, honest statement of facts, based my remarks on *figures*, and put forth an earnest remonstrance to the Church, and it is only a morbid sensitiveness that will regard the articles as *scolding*. I made no attempt at "*commanding*," little opportunity was afforded me for "*commending*," or does & mean that commendation should be given where remonstrance, if not censure, was required? "A spoonful of treacle will catch more flies than a hogshhead of vinegar." And yet treacle is not much used for catching flies. It is a dirty thing: it defiles the fingers of him who handles it, and flies often spread it on articles round about. I protest against the employment of such a figure for the purpose & has in view. Shall I put his meaning in a vulgar mode of expression once employed by a high official in Canada, and tell the people that the principle of &'s procedure with you is to "butter you up, and slither you down?" A moment's reflection might have shown & the absurdity of such a figure as he employs. We have not to catch flies but men, whom their Creator has endowed with understanding, and whom we suppose capable of reasoning and of being reasoned with, and not to be governed by animal passion or love of sensual gratification. Scripture gives him no countenance in the mode he would propose. Did the Baptist employ "treacle" as he fulfilled his office among the people? He hesitated not to say, "O generation of vipers! who hath warned you to flee from the wrath to come?" Did Christ? "Repent" was his call. "Woe unto you, scribes and Pharisees, hypocrites." Let me just refer & to Matthew xxiii. We read of prophets who cried, *peace, peace*—here was commendation—and of some who healed the hurt of the daughter of God's people slightly. Is your correspondent of the same spirit? Is it not

often salutary to apply a *probe* to a wound, before applying the healing salve?

3. He next refers to the badness of the times as rendering my appeals peculiarly unseasonable. Now let it be remembered that the Statistics come down only to 1856, a year of plenty and high prices—preceded by others of the same kind—even then an amount was paid as stipend which I presume & admits was too small. It may be that God has sent bad times in his displeasure against his professing people for being so parsimonious in their contributions to religious purposes when he was filling their barns with plenty, and is it so censurable to put them in mind of this? It is not necessary to quote from the next part of the communication, but the purport of it amounts to this, every man may lay out his all in purchasing property, may exceed his means, get into debt, pay high interest, but he must not be told that he has not been giving, and is not giving, as he ought, to the support of the gospel. No, no; address him in the "mildest and most conciliatory manner." How does this agree with Is. lviii. 1, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins"?

4. Your correspondent next refers to the fact that some ministers have an income from other offices than that of the ministry. Granted, but why do they resort to these offices? As a matter of necessity, not of choice—because their stipends are too small to support them. My conviction is, there is scarcely a minister who would not willingly and at once resign every other office if he could live upon the income derived from his congregation. If there is blame to be attributed, & should lay it to the guilty parties and not upon the shoulders of the ministers. "These callings do not prevent one from appearing in the pulpit on the Sabbath; but to them all other parts of ministerial duty, including preparation for the pulpit, must give way." Such are the words of your correspondent, and I characterize them as conveying a *gross libel upon ministerial faithfulness*. So far as known to me, there is not a minister of our denomination who is not actuated by the spirit of Paul, who determined not to know any thing among you save Jesus Christ. Every one of them is in ministerial labors abundant—every one of them is self-denying and persevering, willing to spend and be spent in the cause of Christ, if the people did not give them, in some instances, reason to conclude that they wanted not their services. Very few, who know the ministers of our Church in Canada, will endorse the charge preferred by &. Men who have acted as missionaries in heathen lands have testified to the laboriousness and self-consuming zeal with which the ministers of the Canadian United Presbyterian Church prosecute their work;—and yet & sends it abroad in the Province, and to the Church at home, that they are such time-servers, so greedy of this world, that they neglect "all other parts of ministerial duty." In my own name and in the name of others, I repel the charge, and honesty compels me, however reluc-

tantly, to tell him that he is an accuser of the brethren. It is bad policy, and bad morality, to make ministers the peace-offering for the sins of others.

These are the chief points deserving notice in the communication of &. I have studied to be brief in my reply. I could say more, but conclude by expressing my regret that he thought he should rush into print as a critic upon the articles on "Our Statistics," and my firm conviction of the imprudence he has displayed in his manner of treating the subject.

Yours, the *last* letter in the alphabet,

Z.

THE LATE REVD. ALEXANDER HENDERSON.

The *Canadian United Presbyterian Magazine* for Dec., 1858, contained the following obituary announcement respecting the subject of the present sketch :

"We understand Mr. Henderson died at Fitzroy Harbour on the 23rd October. He was for a considerable number of years minister of the United Presbyterian Congregation there; and before coming to this country he was a long time minister at Dumblane in Scotland. We should be glad if some brother who had opportunities of knowing him would favour us with a short biographical notice of him. We hope the censure is not applicable to us;—the righteous perisheth and no man layeth it to heart."

We have referred to this announcement, not with the intention of taking exception to the words with which it concludes, though apparently susceptible of no interpretation but one by which Mr. Henderson's surviving brethren of the Lanark Presbytery might justly feel somewhat aggrieved; but simply for the purpose of explaining that however anxious these brethren might be to furnish some such notice as was desired, they were all but absolutely destitute of the materials, in the shape of definite information concerning the history of the deceased, from which it could be produced. To a great extent the same difficulty stands in the way of such a tribute of respect being paid to his memory still. In his ordinary intercourse with his friends Mr. Henderson was not apt to be communicative about matters personal to himself, and rarely made allusion to the occurrences of his past life; and the knowledge which was so little likely to be gathered from his own lips, even by those who were on rather intimate terms with him, has been but scantily supplied from other sources.

Mr. Henderson was born in the town of Alloa, Scotland, on the 11th of May, in the year 1800, and was brought up in the Congregation of the Revd. James Muckersie. In due time he entered the University of Edinburgh—having finished his attendance at which, he became a Student of Divinity under the late Dr. Dick of Glasgow.

After the regular course at the Theological Hall, and the usual Presbyterian trials, he was commissioned to preach the Gospel. His services in this capacity appear to have been generally acceptable, and it was not long ere he received a call from the United Secession Congregation of Dunblane. Having accepted this call he was ordained to the pastoral oversight of that Congregation in the year following that in which he obtained his designation as a preacher.

With respect to the spiritual change—of such unspeakable importance in the history of a human being—which is necessary to qualify for admission into the Kingdom of God, Mr. Henderson is believed to have been savingly impressed by the truth under the ministry of Mr. Muckersie; and at a very early period of his life, even before the commencement of his college career, to have solemnly dedicated himself to God. However, this may have been, it was impossible, at a later period, to doubt of his having experienced the power of religion, or of his being habitually under its governing influence.

Mr. Henderson's ministry in Dunblane extended over a term of no less than twenty years; his congregation there was a small one, but like many other congregations of similar dimensions, held tenaciously by its distinct organisation, though quite too limited in its pecuniary resources to be able to afford its minister an adequate temporal support. While retaining his connection with it therefore, Mr. Henderson opened a classical academy, which he long conducted with much success. In course of time, however, the scarcity of employment in Dunblane occasioned the removal of a number of families from his congregation. Some of them became settlers in this Province, and he was by and by led to entertain the thought of seeking a new home in Canada himself. His meditations on this subject at length ripened into a decided purpose, and having resigned his charge in Dunblane, he came to this country in the year 1849. The sentiments of high respect and friendly regard, of which, during his long residence in Dunblane, he had become the object among persons of all parties and denominations, were strikingly called forth in the prospect of his departure; and eloquent and affecting expression was given to them at a public meeting convened in his honour, and presided over by A. Cross, Esq., Sheriff of the Western District of Perthshire.

Soon after Mr. Henderson's arrival in Canada, he was inducted as minister of the United Presbyterian Congregations of Pakenham and Arnprior. He took up his abode near the village of Fitzroy Harbor, and both there, and in the neighboring Township of Tarbolton, congregations were, by his instrumentality, formed in connexion with the United Presbyterian Church. To these—his relation to the congregations of Pakenham and Arnprior having been dissolved—his pastoral care was ultimately restricted.

Shortly after he began preaching in Tarbolton, the people there erected for themselves a place of worship. By great exertion, con-

siderable progress was made in the erection of a building for the same purpose at Fitzroy Harbor. The completion of this work was to Mr. Henderson an object of anxious solicitude; and he was engaged in visiting different parts of the Province in the endeavor to raise the necessary funds, when he was compelled to hasten home by the visitation of the sickness which issued in his death.

During the progress of his malady his sufferings were severe, but he bore them with uncomplaining patience; and persuaded in his own mind—notwithstanding the abatement for a season of the most threatening symptoms—that his appointed time on earth was drawing near its close; he contemplated the event with the resignation and fortitude and peace of one who rested his confidence towards God, on the merits and mediation of the Divine Redeemer; and who had obtained good hope through grace. His mortal remains were interred in a field at a short distance from the house in which he dwelt, and close by the grave of an old Indian Chief. At his burial, devotional services were conducted by the Revd. Mr. Watson of Pakenham and Mr. William Tait, Senr. Elder; and the attendance was such as to evince the esteem in which he was held by all classes in the neighbourhood in which the last years of his life were spent. A few weeks subsequently, funeral sermons were preached to the congregations of Fitzroy Harbour and Tarbolton by Mr. Aitken of Smith's Falls, whom absence from home had prevented from being present at the burial.

Of Mr. Henderson's character, intellectually and morally, our acquaintance with him was not such as would warrant us to attempt a particular delineation. As has already been observed, however—concerning his personal piety there could be no question: it was unobtrusive but decided. With a quick sense of honor, he was kind and obliging in his disposition, and uniformly courteous in his deportment. Of his scholarship we can say nothing; but he was a very miscellaneous reader, and his general information, without being minutely accurate, was copious and varied, and well under his command. Judging from the few opportunities we had of listening to his preaching, we should suppose that in his more elaborate discourses he was apt to rise above the comprehension of a common audience: he could, nevertheless, be sufficiently plain and pointed, and we have been informed that, in his less studied and formal addresses, he usually was so. From his earliest years he discovered a strong liking for poetry, and in this respect "the child was father of the man." He possessed "the accomplishment of verse," and many of his compositions in this form were contributed to the periodical press. While still resident in Dumblane he published, as a sort of experiment, the commencement of a poem entitled "The Pilgrim," which, however, was never finished, or, at least, never further given to the world. The new associations in which he found himself on coming to Canada, powerfully stimulated his poetic tendencies; and proof of the influence thus exerted subsists

among his papers in the shape of a work of great length in blank verse, the scene of which is laid in this Western Continent, and which is inadequately entitled "A Legend of the Ottawa."

We have only to add that in the year 1832, Mr. Henderson entered into the conjugal relation with Miss Margaret Eadie, and that besides his widowed partner, three sons and a daughter, the fruit of their union, survive to mourn his loss.

W. A.

Reviews of Books.

THE FOUR GOSPELS, according to the authorized version; with original and selected parallel References, and an original and copious critical and explanatory Commentary. By the REV. DAVID BROWN, D.D., Professor, Free Church College, Aberdeen. 12mo., pp. 176. Wm. S. & Alfred Martien, Philadelphia. 1859.

In this very compact, closely printed volume, we have the text of the four Gospels, parallel references, and marginal readings, and on the opposite page a remarkably condensed, but able, and judicious exposition, giving, without details, the result of much research and reflection. It is a book not so much for continuous perusal as for consultation; at the same time, we must say there has not come into our hands an expository work, of a summary character, which will be of so much service to the student of the Scriptures, after having read a chapter or section with careful thought, (this should ever be done in the first place,) and then going over it again, with Professor Brown's notes. In bringing out this volume, he has conferred a highly valuable boon upon the British and American Churches. We would specially recommend it to Theological Students preparing for the sacred office, to young Ministers, to Sabbath-school teachers, indeed to all who desire to have a most useful help for understanding and appreciating the inimitably simple and rich narratives of our Lord's ministrations, His benevolent and miraculous doings, and His discourses and sayings, full of divine wisdom and a heavenly spirit, and showing Him to be one who, while he spake as no other man ever spoke, was, in nature and in character, "God manifest in the flesh." The plan on which Dr. Brown's commentary is constructed is such that it is not easy to give extracts with advantage; only we would just say, that every one who purchases it will soon find he has a large prize at small cost. The cheapness of the volume, 50 cts., is extraordinary, and could only be afforded by adopting, as has been done, an economical yet respectable style of printing, and counting on an extensive sale. This is being realized, for though the book has been published in America since the commencement of the present year, one edition has already been exhausted, and another is fast going. We under-

stand that the Presbyterian Board at Philadelphia will adopt the work among their publications, and this will be an *imprimatur* of its excellence, and a means of diffusing it widely over the States and Canada.*

THE MESSIAH'S THRONE AND KINGDOM; *or the Locality, Extent and Perpetuity of Christ's Kingdom.* By the REV. JAMES HARKNESS, *Pastor of the First Presbyterian Church, Fishkill Landing.* 12mo., pp. 228. John Moffett. New York: 1855.

Some of our readers may be aware that the excellent author of this volume commenced his Ministry in the United Secession Church, at Ecclefechan, Scotland. He has been for a number of years in the United States, and is, at present, an Old School Presbyterian Minister in the City of Rochester, N. Y. He is a zealous pre-millennarian; expects the speedy return of Jesus Christ; and holds that he will set up a kingdom which shall stand alone and be universal, and continue forever on this earth. All these ideas he supports by numerous passages of Scripture, which generally he interprets very literally. Those who differ from him in his views, he considers as erring in the way of making void the word of God, through a too figurative mode of explanation. "It is not pretended," he says, "that there is anything new in these pages, but simply an exhibition of the truth presented in Scripture. Yet it is confessed that some views are set forth more plainly and extensively than the author has seen them in any work. Many of them were presented to his flock in a course of lectures, and desire has frequently been expressed to see them in print." We are not able to concur with him in many of his opinions, but we admire the benevolent and pious spirit by which he is characterized, as well as the learning and ability which he displays.

Missionary Intelligence.

OLD CALABAR.

We regret that circumstances render it necessary, this month also, that our Missionary Report be very brief. The death of King Eyo Honesty, at Creek Town, on 3rd Dec. last, produced great consternation throughout his kingdom, and was felt by our missionaries as an event likely to have a considerable effect on their operations. The people were, for a number of days, distracted with terror, lest the bloody rites of heathenism, usual on such occasions, should be put in practice. Fears were entertained that the *esere* (the poison nut) would be extensively used to ascertain who had killed the King. Great numbers, it was apprehended, would be slaughtered, and the old custom of washing the grave with blood resorted to. It is most satisfactory, however, to be able to state, and it is no small triumph of the gospel, that not one death has taken place, and that, after a few days, order

* This Review is furnished by a correspondent; but we believe the book is really deserving of high commendation.—[Ed.]

and tranquillity began to be restored. The King had often said that if any of his brothers should die before him, he intended to kill no one for them, and that he strongly desired that no one should be killed for himself. Young Eyo, his son, who has been for some time a member of the church, and stands high in the opinion of the missionaries, made every effort to suppress the old abominations, and allay the fears of the people. The missionaries, of course, exerted themselves to the utmost; and every person who has any idea of the state of things at Calabar, when our operations commenced there a few years ago, must be amazed at the results which have been produced, though only a very small proportion of the people have embraced christianity. The late King did not profess to be converted, but he was a very remarkable man, considering the circumstances in which he had been educated, and in which he passed his life. "He was prudent, sagacious, and industrious; faithful to his word and his engagements; anxious for the civilization of his people; intelligent beyond his compeers, and going to the extent of his power in opposition to evil customs; ever friendly to the missionaries, and exerting his great influence in their favor; regularly attending the house of God, taking a part reverentially in the worship, "doing many things" in accordance "with the word," and passing through not a few severe struggles between his conscience as a man and his interests as a King." Worship was long conducted in his yard; and before the missionaries could speak Effick, he generally acted as interpreter. Young Eyo, though his heir, it seems is not King. Mr. Goldie says:—"You may perhaps be wishful to know what Young Eyo's position will be now. There is no kingship, properly speaking, no hereditary or elective office of the kind amongst us. King Eyo's position was won by himself, and could be held only by himself. However, as the head of his father's people, he will occupy a place of much influence in the country. But by his christianity he is separated from his countrymen, and his present desire seems to be to withdraw from them as much as possible, for the sake of maintaining a walk and conversation becoming his purpose." There is abundant reason to thank God in regard to the past, and to labor, and pray, and trust, and take courage, as respects the future.

Ecclesiastical Notices.

APPOINTMENTS OF THE PROBATIONERS OF THE U. P. CHURCH. APRIL—JUNE, 1859.

Names of Probationers.	April, 4 Sabbaths.	May, 5 Sabbaths.	June, 4 Sabbaths.
The Rev. William Clark..	G. 1, 2, 3, 4	G. 1, 2, 3. D. 4, 5	D. 1, 2, 3..B. 4.
" " J. G. Carruthers.	B. 1, 2. D. 3, 4. .	D. 1, 2, 3..B. 4, 5	B. 1, 2. L. 3, 4.
" " James Howie. . . .	L. 1, 2, 3, 4. . . .	L. 1, 2, 3, 4. G. 5	G. 1, 2, 3, 4.
" " Donald McLean.	B. 1, 2.. L. 3, 4. .	L. 1, 2, 3, 4, 5. . .	L. 1, 2, 3..F. 4.
" " John Paterson. . .	Lk. 1, 2, 3, 4. . . .	Lk. 1, 2, 3, 4, 5. .	Lk. 1, 2, 3, 4.
" " William Peattie.	D. 1, 2. F. 3, 4. .	F. 1, 2, 3, 4. B. 5	B. 1, 2. L. 3, 4.
" " John Scott.	H. 1, 2. L. 3, 4. .	L. 1, 2, 3, 4. F. 5	F. 1, 2. D. 3, 4.
" " Walter Scott. . . .	L. 1, 2, 3, 4. . . .	L. 1, 2, 3, 4, 5. . . .	H. 1, 2. . . . L. 3, 4.
" " Daniel Todd	F. 1, 2. B. 3, 4. .	B. 1, 2, 3, 4. G. 5	G. 1, 2, 3, 4.

There are 24 vacancies, viz. :—In London Presbytery, 8; Huron, 1; Brant, 2; Grey, 5; Flamboro', 2; Durham, 3; Lanark, 2; Canada East, 1.*

JAMES DICK, C. C. D.

* We have heard that offence is taken at our publishing that there is such a number of vacancies, as it produces the impression at home that there is demand for many additional Ministers. Not the slightest blame is attachable to us. For in the first place, these announcements proceed from official quarters; and in the second, it is not said that these vacancies can maintain Ministers.—[Ed.]

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

Glasgow, March 3, 1859.

DEAR SIR,—Since I wrote you last we have had a visit in Scotland from Mr. Spurgeon, of whose extraordinary popularity as a preacher all the world has heard. Both in Edinburgh and Glasgow he attracted immense audiences; but his appearances in Glasgow seem, so far as I can learn, to have been much more successful than those in the east. Judging from what I saw and heard in Glasgow, I should say that his preaching has nothing in it that is very remarkable, and nothing that would insure marvellous popularity for any considerable time—at least among Scotch people. He has a very good and powerful voice, which he manages well, so that he can be heard distinctly in every part of a large room, and the exertion of an hour or two's speaking does not seem to fatigue him: his gestures and mode of speaking are easy and natural, so much so that it requires an effort of abstraction to view them critically. There is no art, or he has reached what Horace deems the perfection of art, viz, the concealing of it. His illustrations and phraseology are at times very *low*: now and then statements are made that are absurd as profane; and more frequently a feeling of the ludicrous is excited, but his errors in matters of taste were not by any means either so many or so gross, on the occasion of this visit, as when he was in Scotland two or three years ago. If he goes on as he has apparently done since he was here last, I think in from four or five years he will be a preacher—very acceptable among the more sober-minded and well-disposed, but not greatly popular among the multitude, who will pay a shilling to be amused and excited by a sermon, just as they will to hear Fanny Kemble read King Lear, or to hear Dickens read Dombey.

Did you see in any of the Scotch newspapers a report of a speech delivered some time ago by Dr. Norman McLeod, of the Barony, here on the subject of union with the Free Kirk? Dr. McL. apparently thinks that by such a union—that is a union between the Established Church and the Free Church—both bodies would be benefitted. The established Church instead of having a mere fraction of the population in connexion with it, would then be the Church of the majority as before the disruption, and the ministers of the Free Church would be freed from what Dr. McL. seems to think many of them are feeling to be irksome and degrading—dependence on their people for their support. He talks of their “sinking into voluntarism,” instead of rising to it as we would say. Dr. McLeod is not one of the bold, blunt men whose frankness leads them to say things that they hardly comprehend, and the full bearing of which they had not considered; and many thought the speech referred to was indicative of a state of feeling, and of perhaps more than feeling, that was about to be disclosed. That such was a correct supposition I have now the means of knowing. On good authority I can inform you that Lord Derby's Government have been sounded on the point, and have intimated that, if there is a reasonable prospect of success, they are not unwilling to take legislative action. Several of the leading men in the Free Church have been negotiated with privately; but the difficulties have in the mean time been found so great that there is no probability of any immediate progress. Without a large endowment the absorption of the Free Church, or any considerable portion of it, would be useless or worse to the Established Church, and the getting of a national endowment is utterly hopeless. The failure of the 1838 scheme would be seen again, and probably something more signal and summary. It is well known that if such a project were proposed there are not a few influential laymen who, like Sir George Sinclair, would repudiate the thing with disgust and indignation, and cut the connexion. Besides, Lord Derby and his colleagues have their hands quite full of what they regard as much more important matters. Their Reform Bill is likely to occupy them while they are in office, which will probably not be more than a few weeks, or days.

You will be glad to hear that our Synod's Mission Funds, notwithstanding the great commercial depression that has prevailed during the past year, are in a thriving

state. Surely it is a fact which speaks well for the conscientiousness and self-denial of our people, that we have had a larger missionary revenue in 1858 than in any previous year. By the way I cannot help thinking some of your congregations need greatly to be stirred up, as to the matter of giving for religious objects. I may not have the means of forming an accurate judgment on the point, but looking at the contributions as reported in your magazine, they seem to be in many instances miserably small. We have been led to believe that in many of your congregations there are individuals who would not display very great liberality—except relatively—if they were to give the whole sum contributed by the congregations to which they belong. I know that your farmers have often not much money, but I suspect they are often lacking too in the will to part with it for such purposes.

An agitation has been begun in Scotland with a view to desecarianize the parish schools. This seems the most likely scheme that has been proposed in Scotland on the education question, and is sure of a large amount of support. Some will say indeed “if religion is to be taught in the schools, better have a test than be without one;” but the truth is the statements about the teaching of religion in parish schools, are mere talk. If the tests be abolished, the abolition of the Presbyterial superintendence is a corollary.

I am, dear Sir,
Yours sincerely,

WHITBY.—CELEBRATION.—“TWENTY-FIVE YEARS A WATCHMAN.”

The Rev. R. H. Thornton having completed the twenty-fifth year of his pastorate of the U. P. congregations in the front of the Township of Whitby, the people of his charge becomingly resolved to celebrate the event by a social meeting, yept a soiree, and to invite the presence of some of their brethren from the surrounding congregations, which owed their origin, in great measure, to Mr. Thornton's indefatigable and efficient labours. The meeting was held in their large brick church, situate between the tovus of Oshawa and Whitby, on the evening of Wednesday, the 16th of Feb. The audience was large, numbering, it is presumed, about 500; and the spirit that pervaded the meeting was truly delightful,—declarative at once of christian brotherhood, and gratitude for the enjoyment, for such a lengthened period, of the pastoral services of one so highly qualified and so faithful.

Dr. Tempest, of Oshawa, was unanimously called to the Chair, and he discharged its duties in every way worthy the Christian gentleman. After a very solemn prayer by the Rev. Mr. Cassie, of Port Hope, tea was served, which did honor to the bounty and bakery of the ladies of the congregation. The Chairman then read and presented to Mr. Thornton the following suitable and interesting address, which the present writer copies from the *Whitby Times*:—

WHITBY, FEB. 16, 1859.

To the Rev. R. H. Thornton.

DEAR SIR,—The lapse of 25 years since the organization of the Church of which we are members and of which you are the minister, calls for more than ordinary notice.

The founding of the Church here was due under Providence to your first missionary labours having been directed to this part of Canada.

These labours resulted shortly in the formation of this Congregation and in your being placed as pastor over it. The formation of the United Presbyterian Church in this place at that time was a work of no small difficulty, being as it was one of the first that were established in the Province; formed too, when the country was new; the people new comers from all quarters, with various and diverse views and prejudices, and when the pecuniary resources of the members were very limited indeed.

Difficulties and trials, arising from these and other causes were constant for the

first ten years of our existence as a Church, during several years of which period, you performed a large amount of strictly missionary labour, in addition to the regular duties of the Pastoral charge of the Church. At that time our membership was scattered over, not only this township, but also the neighboring ones of Pickering and Darlington, and the oversight of so wide-spread a congregation involved a great amount of mental and bodily exertion.

Being as you were the first educated minister in this part of the country, when educational and moral institutions were unformed, or in their infancy, you felt called upon to exert yourself in forming and assisting all measures for advancing the best interests of society in these respects, and in so exerting yourself, you wielded a great influence for good.

The efforts you have made on behalf of education in this locality have already been acknowledged in a becoming manner by the Teachers' Association of Whitby and the friends of education generally.

During the whole period of twenty-five years of our existence you have continued a Faithful Watchman upon the Towers of Zion, holding not back from any good work, being ever ready for what was good, dealing forth to us constantly of the Words of Life; doing the work of an evangelist, making full proof of your ministry.

While so continuing to discharge your high duties, you have declined many offers of advancement and worldly profit, that would have taken you from us; you have made personal sacrifices for our sakes, you assisted us through early trials when it was easier to have left us to struggle without you, and our present continuance as a Church is due, under Providence, to your continued labours in our behalf. It is not often that a Congregation is favored with the continued ministrations of one Pastor for so long a period, and our happy lot is to us a cause of gratitude and thankfulness to the Giver of all good.

In conclusion we may express a hope that you may long be spared to labour in every good work.

Signed on behalf of the congregation.

JOHN MICHAEL,
ALEX. BURNET,
W. TEMPEST.

To the foregoing Address Mr. Thornton replied in feeling and appropriate terms, expressing his grateful sense of the honor designed for him by the occasion and the address. The speech was of more than ordinary interest, and it is matter of regret to the writer that a treacherous memory prevents him giving anything like a lucid outline of what was so well said by Mr. Thornton. He referred to the providential circumstances that led to his lot being cast in the locality,—to their call and his settlement amongst them,—to the early difficulties, ecclesiastical and political, which the congregation had to encounter,—and to the numerous vicissitudes through which it had passed. He stated that the Church, when constituted, consisted of twenty-five members,—that the Lord's Supper was dispensed for the first time about seven months after his settlement, and by that time the membership had increased to seventy six, of whom not more than six or seven were found in connection at the expiry of ten years, the great majority having removed to other localities. He alluded also to the fact that the congregation (and, he might have added, his own missionary labours,) had been the parent of other congregations in the neighboring townships, by which it suffered numerical loss for the general good; and that more recently the sphere of his labour had been greatly narrowed, the northern portion having been formed into a separate congregation at Columbus, by which more than one half of the membership were at once set off. He said he greatly rejoiced in the prosperity of the various off-shoots, and trusted that he and the comparative remnant would see cause to thank God and take courage.

Mr. Thornton's reply was listened to with deep interest by the large assembly. Representatives from three or four of the congregations formed by Mr. Thornton's

missionary labours were present on the occasion. The meeting was also addressed by the Rev. Messrs. Cassie, of Port Hope; King, of Columbus; Scott, of Perrytown; Baird, of Claremont; Lowry, of Whitby (Free Church); and Kennedy, of Dunbarton. William Mitchell, Esq., an Elder from the congregation of Newton, made a few remarks, on rising to present to the Chairman a token of gratitude to Mr. Thornton, from himself and others in Clarke, for his labours in that quarter in days of yore. Mr. Mitchell's remarks, though tremblingly uttered, were excellent—creditable alike to his head and his heart. Among other things, he stated that, in early times, the good folks in Clarke, though they had resolved to build a church in which to worship, were somewhat tardy, from some cause or other, in setting about the work. Their pious purpose long hung fire. In the meantime Mr. Thornton paid them one of his periodical preaching visits, and on that occasion selected as his text the words of the Lord, by Haggai, chap. 1, "*This people say, the time is not come, the time that the Lord's house should be built. . . . Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? . . . Go up to the mountain and bring wood and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord.*" Such was the effect of the text, and the sermon therefrom, that the people forthwith set about cutting down and getting out the wood for the Lord's house, and had it erected in no long time.

Space will not admit of remarks on the various speeches delivered by Mr. Thornton's brethren on the occasion. Some of them were short, and seemingly unpremeditated, but all were full of heart. The two addresses on specific subjects, by the deputies from the Presbytery of Durham, viz., Messrs. King and Scott, were of a very high order,—profound in thought, and accurate and eloquent in language.

All in all, the occasion was one of peculiarly deep interest to pastor and people,—honourable, and it is hoped profitable to both. It could not fail to conjure up much from the grave of past years; and reflections on God's goodness and gracious dealings would prompt a fuller flow of gratitude, and must needs have induced a firmer trust for the future in Him who is Zion's King and their common Saviour.

"*Twenty-five years a Watchman,*" was the striking motto on one of the huge pyramid-like cakes that adorned the platform table. Happy the man honoured to bear arms under the Captain of Salvation for such a lengthened period, and who cannot be charged with ever sleeping at his post, or of failing to give warning of danger, or of giving the trumpet an uncertain sound when danger threatened; and happy the people who have enjoyed for twenty-five years such watch and ward. May they be long spared, and be more abundantly blessed than in the past. It is no flattery,—it is but uttering the opinion of those who have had better opportunities of judging than the writer,—to say that Mr. Thornton deserves well at the hands of the people to whom he has so long ministered, of the community of which he has been such a useful member, and of the Church at large, whose extension and interests his efforts have so much tended to promote. But "the recompense of reward" is not to be obtained either now or here,—it is future, and in heaven. May Christ's ministers and all Christ's people "be faithful unto death," and each of them shall assuredly "receive a crown of life."

On the 19th Feb., Mr. Thornton was waited upon by the managing committee, who placed in his hands the following address, with the proceeds of the soiree (including contributions to its funds), being something over \$200.

To the Rev R. H. Thornton,

DEAR SIR,—In accordance with the Resolution and desire of the Congregation we present you with the proceeds of the Soiree held on the 16th instant to celebrate the close of the 25th year of your ministry amongst us.

We congratulate you on the success which has hitherto attended your Missionary and Ministerial labours, and trust that the Divine Blessing will accompany them to the end.

To Mrs. Thornton, your respected and beloved partner in life, who has so ably assisted you as a Pastor's wife, we tender our thanks, and pray that she may recover from her illness, and be long spared for your aid and comfort. At another time

and under other circumstances we should have desired to put these proceeds into a more permanent shape, that the testimony of respect they convey might be handed down to your children; but in present circumstances we consider it best to hand to you the funds we received, in the shape they came to us.

Our earnest hope and trust is that the Celebration we have just had may be for the good of us all.

On behalf of the Soiree Committee,

JOHN BOYD.
PHILIP TAYLOR.
JOHN AGNEW.

Whitby, Feb. 19th, 1859.

WHITBY.—UNION MEETING.

To the Editor of the Canadian U. P., Magazine.

DEAR SIR,— Will you have the goodness to insert the following resolutions passed at a meeting held in Mr. Thornton's Church here, this day, for the purpose of considering the basis agreed upon by the joint Committee of the "United Presbyterian," and "Presbyterian" Churches of Canada, and of promoting the cause of union between these Churches. All the four congregations in what was originally the township of Whitby, were represented; three of the ministers were present, and all the resolutions were passed with great unanimity and cordiality of feeling, the discussion being free, candid, and extremely friendly.

Moved by Gavin Burns, U. P. C., seconded by Robert Gardiner, F. C., and *Resolved*,—

1. That this meeting cordially rejoices in the growing prospect of union between the "Presbyterian" and "United Presbyterian" Churches of Canada, believing, as it does, that it would be of great service to the interests of Christianity in the country generally, and should be earnestly sought by those who are so near to each other in all essential matters.

Moved by Dr. Tempest, U. P. C., seconded by Richard Cormack, F. C., and *Resolved*,—

That this meeting believes the proposed union to be a most desirable measure, not only for the general interests of Christianity but for the maintenance and propagation of the Gospel within the bounds of our rising congregations, the support of our educational institutions, and for invigorating missionary efforts to extend the Gospel into other lands.

Moved by John Agnew, U. P. C., seconded by Hugh Frazer, F. C., and *Resolved*,

2. That we feel grateful that by the good hand of God upon the joint Committee on Union; all their meetings were characterized by unbroken harmony, and conducted at length to such an issue as the basis of Union now before the public.

Moved by Wm. Heron, senr., F. C., seconded by Alexander Burnet, U. P. C., and *Resolved*,—

4. That it is much to be desired that the supreme courts of the respective churches should speedily take such measures as may lead to the consummation of the union; and although it may not be possible to present any basis of union that will not require the exercise of Christian forbearance, this meeting is fully convinced that the one now offered calls for no sacrifice of principle from either party.

Moved by John Ratcliff, U. P. C., seconded by Wm. Heron, jun'r, F. C., and *Resolved*,—

5. That this meeting would much rejoice to learn that all the congregations in connection with the "Presbyterian" and "United Presbyterian" Churches, had given, or were preparing to give, free and unbiassed expression to their views in regard to a union on the basis adopted by the joint Committee, in order that the supreme courts of these churches may be made fully aware of the state of feeling in the respective bodies; and earnestly hope that immediate steps will be taken to give such an expression of opinion.

Moved by John Michael, seconded by John Hepburn, and *Resolved*,—
6. That the foregoing resolutions be forwarded to the editors of the *Ecclesiastical and Missionary Record*, *Canadian United Presbyterian Magazine*, *Montreal Witness*, and *Globe* newspapers, with a request that they publish the same.

East Whitby, Feb. 22, 1859.

JAMES BREBNER, Chairman.
JOHN RATCLIFF, Secretary.

LAKE SHORE.

RESOLUTIONS passed by the U. P. Congregation, in favour of Union between the Free and the U. P. Churches:

- (1.) We deeply deplore the sectarian divisions among Christians who are nevertheless one in principle, one in life, one in destiny.
- (2.) We deeply deplore that these unhappy divisions in the church do, in too many cases, cripple her energies, circumscribe her sphere of action, waste her men, squander her funds, create animosities by religious strife, or excite jealousies by officious zeal in beating up for members and adherents.
- (3.) We deeply deplore that from the crowded occupation of many districts in the Province by religious sects, the church is to a great extent diminished in her moral influence and discipline, in her attractive power and pecuniary resources, inasmuch as each congregation is necessarily a weak and struggling cause; and from its weakness and struggles to maintain itself in existence, people stand aloof from it instead of attaching themselves to it, as they would do, were it strong and prosperous;—and thus it has to pay court for public favour and countenance, instead of demanding them from higher principles—has to be subservient, instead of being authoritative in its moral tone—has to pass over or wink at delinquencies, instead of exercising discipline therein—and has to be content with anything that may be given, instead of receiving an adequate sum for the vigorous support of gospel ordinances.
- (4.) From these and similar reasons, as well as from “love” to the “brotherhood,” we most cordially desire and pray for a speedy union of the Free Church and U. P. Church, on a basis which evinces mutual confidence, the one body in the other; which acknowledges the respective differences of both bodies on the power of the civil magistrate in matters of religion, and enjoins mutual forbearance thereon.
- (5.) We resolve to use all possible means for the speedy accomplishment of this union so much to be desired for the common cause of religion; inasmuch as were the union effected, many stations which, in the present divided state of things cannot secure the constant dispensation of religious ordinances, would be able to do so without delay—many congregations which are weak from the same cause would become strong—the boundaries of the church would be extended into new regions by a wise distribution and application of men and funds, which from the present divided state of things are in a great measure thrown away—and the purity of the church would be promoted, as her hands would be strengthened in the exercise of discipline.
- (6.) We rejoice in the movements made in this most important matter by congregations in both bodies, and we resolve to publish these Resolutions with a view to strengthen their hands, and to provoke others to do the same, that an effectual influence may be brought to bear on the members of both Synods, that none of them may, from biases, or prejudices, or refinements, or narrow-mindedness, dare retard or put a stop to the progress of the union among the people of God.
- (7.) We resolve that a Committee be appointed consisting of Messrs. Grierson and Telford, to draw up a Petition based upon the above Resolutions, and to lay it before the Session, that it may in regular order be transmitted to the Synod at its meeting in Toronto, June 13th, 1859.

DAVID ARMSTRONG, Chairman.

U. P. PRESBYTERY OF DURHAM.

At a late meeting of the Presbytery of Durham, the consideration of the proposed Basis of Union was entered upon, according to a resolution of a previous meeting. There was a very full attendance of members of Presbytery, and reports were then, or had previously been, received from nearly all the Sessions and Congregations in the bounds; all of which were in favour of Union, and of accepting the Basis.

The Reports from Columbus and Emily Sessions, however, suggested some amendments which the framers thought would render the Basis more satisfactory. The proposed alterations had reference solely to the forms of expression respecting the "interpretations" of certain passages of the Westminster Confession.

After very full discussion, a motion was made and seconded "that the Presbytery heartily approve of the Basis of Union drawn up by the joint Committees, and pray for a speedy consummation of the Union contemplated upon such Basis."—This, however, was felt by several members to express too much to allow its adoption, yet unanimity upon the subject being greatly desiderated, various proposals were made with that object. It was at length moved and unanimously agreed to "that the Presbytery, although objecting to some of the terms used in the Basis, nor approving of the suppression of some of our distinctive views, nevertheless agree to accept of said Basis, rather than by rejecting it, create any obstacle to Union."

It was ascertained that several Congregations had not yet collected for the Theological Fund. Attention on the part of the congregations to the Synod's injunction in this matter, was earnestly pressed; the urgency of the case being increased by the depressed state of this, and other funds of the church.

The attention of the Presbytery was also turned to a paper drawn up by Rev. J. Gibson, Convener of the Committee upon Sustentation and Mission Funds, in reference to the organization of Missionary Societies in all the Congregations, upon a plan set forth in said paper, and approved at last meeting of Synod. It seemed to be the opinion of Presbytery that congregations having already any organization for missionary objects, should not be required to alter their mode, if working efficiently. Upon a call of the Roll in order to ascertain the facts, it was found that all the settled congregations annually contributed in some way, and that several had organized Missionary associations. It was agreed that in holding the annual Missionary meetings, the deputies of the Presbytery should attend to this matter, and fully explain and enjoin the Synod's resolution upon the subject where no standing arrangement might be found to exist.—*Communicated.*

BEVERLY.

The first Soiree of the U. P. Congregation came off with great success at Kirkwall, on the evening of Wednesday the 15th of February. The weather was all that could have been wished by the most interested parties, indeed, in some respects, better than if there had been good sleighing. The chair was taken by the minister of the congregation at a few minutes before seven o'clock. The proceedings were opened by the singing of the hundredth Psalm to its peculiar, well known tune. After the divine blessing had been asked by the Rev. Mr. Ploughman of the United Brethren Church, Sheffield, refreshments were served to the assembled multitude, which numbered over six hundred, and thanks were returned by the Rev. Mr. Duff, of Elora. The chairman, who made a few remarks at the outset, called on the Rev. Mr. Ploughman to address the meeting, who made some very appropriate observations upon the benefits of Soirees. The Rev. Mr. Robertson, of Chesterfield, a young man himself, spoke in a very interesting manner to the young men, of the temptations to which they were exposed. The Rev. Mr. Dunbar, of Gleamorris, directed attention to the formation of character in the young generally, and was very happy in his remarks. After refreshments had been a second time handed round, the Rev. Mr. Duff, of Elora, introduced, by some humor-

ous remarks, an excellent speech on the importance of knowledge, especially of the Bible; and the Rev. Mr. James, of Galt, concluded with some pithy observations on the fact of human activity and the best methods of guiding it.

During the evening the choir discoursed several pieces of sacred music in a famous style.

The church was tastefully decorated; the entables were abundant and excellent, and after thanks were given to the ladies who had furnished the major part of the creature comforts, to the committee of management, to the stewards and stewardesses, to the choir and to the speakers, the meeting was dismissed highly gratified, after the chairman had pronounced the apostolical benediction. It may be interesting to notice that the committee, after defraying all expenses, found themselves in possession of \$88.50, to be expended in diminishing the debt contracted by recent enlargement of the Church.

Next morning, at nine o'clock, the Sabbath school children with many of their parents, in all about 140, met to gather up the fragments of good things. The chairman, together with the Rev. Messrs. Dunbar, James, and Robertson, who kindly consented to remain, shortly addressed the young, betwixt whose speeches several well selected pieces of music were sung; after all which, and the pronouncing blessing, the young folks were dismissed in great glee.—[Communicated.

U. P. PRESBYTERY OF TORONTO.

Those Congregations and Sessions within the bounds of this Presbytery that have not sent in their statistics, are again reminded of their duty to do so. According to the law of Synod, those that have been sent in will be forwarded to the convener of the Mission Committee in a few days. JAMES DICK.

PRINCE ALBERT.

On Tuesday, 5th February, a Soiree was held in the U. P. Church here. The Church, which is seated for fully 300, was completely filled; and indeed it was necessary to bring in several benches for the accomodation of 40 or 50 who could not be accomodated in the pews. After tea was partaken of, speeches were given by the minister, the Reverends J. M. King of Columbus, T. Sharpe of Ashburn, (Free Church) J. Baird of Pickering, and R. Thornton of Whitby. Throughout the evening a select choir, chiefly composed of friends from the front, sung a variety of pieces of sacred music which, besides the speeches aforesaid, contributed greatly to the pleasure of the meeting. Also, a very massive and handsome Bible was presented to the Rev. R. Monteath, by a number of young men connected with his congregation, accompanied by a kind and respectful address. Altogether the proceedings of the evening were unusually satisfactory, and we are happy to add, that after deducting expenses, sixty dollars came

into the treasurer's hands, which will go to diminish the debt upon the Church.

—[Communicated.

HAMILTON.

income of United Presbyterian Congregation for 1858 :	
For Congregational purposes...	\$3,000
For Missionary and benevolent purposes.....	500
	\$3,500

Paid towards building fund...\$18,000
Of which sum about \$15,000 was munificently contributed by one member of the congregation.—[We hope to be excused for drawing attention to this remarkable contribution. \$15,000 is fully £3,000 stg. We have no recollection of any individual, either here or at home, giving so large a donation to one congregation. Oh! that we could say, *Ex uno disce omnes.*—Ed.]

U. P. PRESBYTERY OF LONDON.

We are not aware that this Presbytery have had any meeting since that reported in our last. We have had several communications, however, respecting an unpleasant piece of business still on their table. Being anxious to keep that matter, so far as the Magazine is concerned, within as narrow limits, and to bring it to as speedy a termination, as justice will permit, we have resolved to publish nothing more on the subject till after

next meeting of Presbytery. We gladly any, however, that Mr. Thomas J. Scott, Preacher, wishes it known that he had no intention of charging our correspondent, who furnished the reports, with a wilful deviation from truth, but only with an accidental and unintended departure from it.

ESQUESING.

The Rev. James Caldwell has resigned the pastoral charge of the U. P. Congregation here, and has left for Scotland.

PAKENHAM.

The Rev. Thomas Watson has, we understand, resigned the pastoral charge of the U. P. Congregation here, and intends returning to Scotland.

SUPPLY FROM SCOTLAND.

We are informed that Mr. Donald McLean, Probationer, has come from Scotland to labour in connection with our Church in Canada. Let students, preachers and ministers at home be assured that there is in this Province abundance of—work.

U. P. DIVINITY HALL.

The session will close on Thursday, 14th April. A meeting in connection with it will be held in Gould street Church at half-past seven, P. M., when addresses will be delivered by several members of the Synod's Committee, on Theological Education. The Committee will meet that evening at 6 o'clock.

TREASURER'S ACCOUNT.

Charge against the Treasurer.

		Mission Fund.	Institute Fund.	Synod Fund.
1859.	In Fund on 21st February last	\$1188 25½		
Feb. 23	Rec'd from U. P. Con., Galt	45 00		
"	" " Beverly	30 00		\$2 87½
" 26	" " Chatham	53 00		
	" " Hamilton, Li- brary \$40	217 00	\$50 00	
	Rec'd from Thorold	10 00		
	" Emily Congregation	40 00		
	" Warrensville	39 00		
	" Thames Road	11 00		
	" Goderich, Students' Fund \$2, Library \$1	10 00	3 00	2 00
Mar. 5	" Madrid Missionary Society	72 53		
"	" Dunbarton and Canton	20 00		
" 12	" Newton	90 00		8 00
" 15	" Do. Library \$4		20 00	
"	" Goderich	4 00	3 00	1 00
" 17	" Columbus and Brooklin	47 00		8 00
"	" Glen Morris	25 00		
"	" Prince Albert	7 00		
	Arrear of Institute, as stated 21st Feb. last .....	.. ..	590 33	
	Collected since, brought down .....	.. ..	76 00	
			514 33	
	Arrear of Synod Fund, as last stated. Collected since, brought down .....	.. ..	.. ..	184 77
		.. ..	.. ..	21 87½
		1908 78½	514 33	163 66½
" 22	Paid since 21st Feb. last	700 00	.. ..	.. ..
		\$1208 78½	514 33	163 66½

STATISTICS.

Presbyters are respectfully reminded of their duty to send in to the convener of the Mission Committee the Statistical Reports for 1858 of the congregations within their bounds. None have been received from the Presbyteries of Toronto, Flamborough, Lanark, Canada East, or Brant.

ROBERT TORRANCE.

Gleanings.

THE SCOTTISH LAY EVANGELIST.

MR. BROWNLOW NORTH.

Our readers will remember former allusions to the remarkable religious movement in Scotland, in connection with the labours of several gentlemen who have taken up the work of lay preaching. Among these, Mr. Brownlow North, a nephew of the Earl of Guildford, holds a distinguished place. Before his conversion, he was only distinguished as a votary of fashion. Such is said to be the effect of his preaching, that no church or chapel, or other public place, is capable of containing one-half of those who come to listen to his ministrations. He hardly ever delivers a sermon which does not lead to twenty or thirty persons calling on him after the services are over, in the character of awakened and enquiring sinners. The following particulars respecting Mr. North's conversion, are given in a published letter from Sir George Sinclair, of Ulbster, to the Rev. Dr. Guthrie :

"Whilst residing at Dallas Lodge, County of Moray, in November, 1854, Mr. North, when he sat playing at cards one evening, suddenly experienced a kind of sensation as if he were going to drop down dead. He rose up, and said to his son, "I am a dead man—take me up stairs." As soon as this was done he threw himself down on the bed, and was convinced that he was going to die. His first reflection was, "Where am I to go as soon as I am dead?" a thought which at once burst upon him in this season of trouble, and impressed him deeply with his need of mercy. He felt that there were but a few minutes between himself and hell, and how wretched and worthless did all the things for which he had sold himself at that moment appear! Still he was conscious that he must call for mercy; and it has often struck him how wonderful it was that at such a moment, when nothing but God's mercy could save him, he was ashamed to kneel down and ask for it, because a maid was in the room lighting the fire. The conflict was sharp, whether he should wait until the maid went out of the apartment before he began to pray; but, through God's grace, he did get up, and in her presence threw himself down on his knees, and began to call upon God. Mr. North is firmly persuaded that this was the turning-point, and that if he had let that woman go out of the room before he prayed, he never should have prayed at all; the spirit of God would have been gone. On the following day he made a public announcement to his friends in the house, and to others by letter, that from that instant he had become a changed man—a resolution which, in the strength of the Saviour, he has ever since been enabled to keep. He immediately commenced family worship, and by prayer and reading of the Scriptures, strove to find God, and pardon, and peace; but during many, many months, he rose night after night from his wife's side, that he might retire, in agony of soul, to the dressing-room, and engage in earnest supplication. As far as he can recollect, he first derived comfort and encouragement from the precious words, Him that cometh unto me I will in no wise cast out! This gracious declaration enabled him to perceive that God's own truth was pledged to forgive even *him*, if he believed in his Son; and these words 'no wise' still stand him in good stead in his conflicts with unbelief.

"For about a year he was employed in distributing tracts. In March, 1855,

he went to reside in Elgin, where he employed himself in reading; but beyond the distribution of tracts, attempted nothing for the service of God until November (a year after his first awakening.) At that time a woman, who carried letters, sent a request that he would come and visit a dying niece. Being thus solicited, he went. This was the first visit of the kind that he ever paid. He spoke to the girl, and found that she was a Christian in a dying state. As soon as he began, she said, "O, sir, never mind me—but say something through me to my father, for father is a bad man." Thus invited, he tried to speak to the father; and what with the dying child, Mr. North's words, and different circumstances, the man seemed evidently impressed, and also his wife. At that time, two careless persons witnessing the impression made, went back again and again, and were evidently interested in the case. The father himself became perfectly reformed. The neighbours, hearing of this, came in, and Mr. North's visits became a signal for gathering around the dying girl's bed. After Mr. North had been for some time there, a woman came to him and said, "O, sir, I wish you would come and speak to my husband, as you are speaking here; for he is a bad man too, and I think you might do him good." Thus asked, he went; and this man also listened attentively, and seemed impressed, so that when Mr. North was about to leave him, he asked him to come back, saying, that he would get ten or twelve fellow-workmen (journeymen shoemakers) to come and hear him, and that this might do much good. This man has since died rejoicing. Mr. North went and found about twelve persons assembled, who listened very attentively, and when he had finished said that they would come again, if he would again come and speak to them. He went back at their request on an appointed evening, and found the little room crowded with about fifty or sixty persons.

"Another then applied, and then another, until in a short time Mr. North found himself giving about eight or nine lectures in a week; the largest locality being a granary, which held about two hundred. As he had been brought up and continues to be an Episcopalian, strong doubts as to the lawfulness of what he was doing constantly crossed his mind—increasing in proportion to the extent of his sphere of labour. These he, from the first, laid before God in prayer, and asked Him not to permit him to go on if this work were not in accordance with His will. The answer he received to this prayer was an increasing number of applications for him to go and address the people; and also the seeing and hearing of a still greater number of persons being seriously impressed by what he was enabled to say to them.

"Matters went on in this way until the following May, 1856, when being quite exhausted, and his voice completely gone through over-exertion, he was ordered by the doctor to leave Elgin, and felt relieved and happy in doing so, as he saw, in his departure the breaking up of a work, as to which he could not altogether succeed in persuading himself that he was not taking too much upon himself by carrying it on; and he imagined that, as he had never offered himself to do anything, but only consented to do what was asked, and what, when invited, he did not dare to refuse, he would not, in a strange place, at a distance from Elgin, find any one who could ask him to do anything. His astonishment, therefore, was great, when, after about ten days' residence in the country at Dallas, the excellent Free Church Minister, Mr. Davidson, came to him, and said that he was going from home, and that, consequently, there would be no service in his church unless Mr. North would undertake the duty. Mr. North looked upon the proposal as an absurdity; but Mr. Davison pressed him earnestly, and asked if the statement which he had heard was true, that he never offered to do anything, but never refused, when invited to undertake what could be done. When Mr. North told him that he was not ordained, he replied, 'That is my affair,' and expressed his firm opinion that Mr. North, as a Christian man, was bound to avail himself of every door that was set open before him; and it was ultimately agreed that if one of the elders prayed and read the chapter, and called on him to give an address, Mr. North would do what he could. When the Lord's day arrived, this agreement was carried out.

"On the following morning there was a great flood in the river, and two little

children, attempting to cross on a plank, were washed off and drowned. This sad event created a great disturbance in the small village, and as the minister was from home, the father came and entreated Mr. North to try and comfort the bereaved mother. The bodies of the children were not easily recovered; the one was found on one day and the other on another. The whole village gathered at the door, and a great opportunity was thus afforded to Mr. North to impress still more earnestly the truths delivered on the preceding Sabbath. Mr. Davidson returned towards the end of the week; and believing that good had been done, urged him to speak again, as he himself was going to Pluscarden Abbey. He did so; and on this occasion found the church crammed with people, who came from a distance to listen. An urgent request was sent from Forbes to request an address from Mr. North. He again alleged the same objections which he had stated to Mr. Davidson, but without any avail, and he ultimately agreed to go. From that moment applications poured in from all quarters in the neighbourhood; and wherever he went he always found that the church could scarcely contain the crowds who came to hear, added to which, so far as human eye could see, God was pleased to grant the same blessing and countenance in almost every place. In the following March, 1857, Mr. Moody Stuart wrote and asked him to speak in his church—and also about the same time Mr. Robertson, Minister of the Grayfriars' (Establishment.) Since that period ministers and members of all denominations have been most kind in placing opportunities for preaching at his disposal; and if he could accomplish ten times as much as he does, it would still be impossible to overtake all the work set before him. Thus having received help of God, he continues until this day receiving and accepting invitations to preach in various quarters; and what is of far greater importance, having great reason to believe, that God is still pleased to vouchsafe a signal and special blessing upon his labours. In illustration of which it may be added, that the father and mother of the dying girl previously mentioned, are now Christians, and the wife of the 'bad man,' subsequently alluded to, who was then quite well, has since died rejoicing."

PRAYER FOR THEOLOGICAL STUDENTS.

A memorial was presented by Dr. Candlish from the students of theology attending the New College, Edinburgh, asking the Presbytery to recommend to the ministers within the bounds the frequent introduction of special prayers for the students of the Church. The reverend Doctor expressed his satisfaction at the spirit of the memorial, and suggested that ministers should be recommended to bear in mind the professors and students of the Church, especially in the services of the first Sabbath of each month. Dr. Tweedie, Mr. Davidson, and Dr. Begg also expressed their sense of the great token for good which such a memorial held out; and it was agreed that the Presbytery should recommend the ministers within the bounds to make special mention of the Colleges at one or other of the ordinary diets of worship every Sabbath, at least during session; and that an overture should be transmitted to the General Assembly, praying that a similar recommendation should be issued to all the ministers of the Church.—*Witness.*

Several denominations, in different parts of America, set apart a day annually for prayer in behalf of Students. The Old School Presbyterians, in the States, observe the practice; and the *Biblical Repertory* says—"It is obvious that there has been a great advance in the moral and religious condition of colleges, since the general observation by the church of the annual day of Prayer for Colleges. It began to be partially observed as far back as 1820. Since that time its observance has been constantly extending through most branches of the American church. It has year by year enlisted the colleges and churches, until now it commands the earnest sympathies and hearty observance of the great mass of praying people. 'It has been estimated that fifteen hundred students were made the hopeful subjects of grace in thirty-six different colleges, from 1820 to 1835 inclusive.' Another noticeable fact is, that most of these revivals have occurred in immediate connection with this day of Prayer for Colleges. This has been so with the recent

revivals in Nassau Hall. As far as we have been informed, it has been so with nearly all the memorable revivals in literary institutions during the past year. The period immediately following this concert has been the time of the spiritual renovation of multitudes of students who are now preaching the gospel, or propagating it as teachers, or in other spheres of professional and public life. And why should it not be so? Does not God hear prayer? Will he not be inquired of by the house of Israel to do these things for them? If the whole church is looking with intense anxiety upon these young men, and pleading with God for them, if pious friends are tenderly persuading them, and beseeching God in agony of desire for them, can they help thinking of their own souls, of God, of eternity? Can they avoid the conviction that it is high time for them to awake from their guilty slumbers, and flee from the wrath to come, or that, if they now neglect the great salvation, they have just cause to fear that God will leave them to despise and wonder and perish? We reckon nothing more important, than that the heart of the church should be still more thoroughly and warmly turned towards this day of united supplications for her educated youth. With larger faith, and more persevering and universal and importunate prayer for their conversion, what has not the great Head of the church encouraged us to expect? May we not look for their conversion on a scale beyond all precedent? Much as has been done for moral and religious advancement in our colleges, much, very much, remains to be done! And what blessing can be compared with that of rendering the great body of educated youth, who are destined to be leaders and commanders of the people, holy and devout men? Surely every interest of the church and nation, temporal and eternal, is bound up in this. Surely, then, may we not say to all who pray, for this object pray without ceasing?

The decided advance of our colleges in religion has been marked by equal progress in order, diligence, and morality. Of students not professedly pious, the great majority are earnestly prosecuting their studies as a means of support and success in life. Although immoralities and disorders worm their way into academic precincts, they have place there only by stealth, and, for the most part, shrink away in an atmosphere of diligence and order, of high-toned intellectual activity and generous emulation. The Temperance Reformation has doubtless contributed much to the safety of young men in colleges, as well as elsewhere.

Obituary.

REV. HENRY GREY, D.D., EDINBURGH.

Like a shock of corn in his season, this venerable servant has been called to his rest. Though for the last ten months he had been laid aside altogether from the work of the ministry, which he loved so well, yet he continued in the enjoyment of comparative health, so that down to the first Sabbath of the year he was in his place in the sanctuary, and, even on the Thursday preceding his death, walked to Warriston Cemetery. On Monday he was confined to bed; his strength gradually failed; congestion of the brain ensued, so that for the last twenty-four hours he was quite unconscious. But though his mental vision was beclouded at the close, no death bed testimony was needful; he felt that his end was approaching; and, having some ten days before made some pecuniary settlements, he said, with solemn cheerfulness, that "he had nothing now to do but to die." This event took place on the evening of Thursday, 13th January, at a quarter before eight.—*Witness.*

[Dr. Grey was born at Alwrick, in Northumberland, in 1778. We recollect the sensation produced by his coming to the Old Chapel of Ease in Edinburgh in 1813. He was formerly Minister of the Parish of Stenton in East Lothian. Afterwards he was Minister first of the New North, and then of St. Mary's Parish, Edinburgh. At the Disruption he left the Establishment. Dr. John Brown and he were special friends during a great part of life, and in death were not long divided.]