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THE  
CANADIAN PRESBYTER.

NOVEMBER, 1857.

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TROUBLES IN THE CONGREGATION.

In penning the above title, we have no particular congregation in view. We are not ourselves in any trouble, and we make no allusion to any one locality; but we know that congregational discord is the not infrequent source of great vexation to the Church Courts, and serious hindrance to the Lord's work in the land. It may be of use to expose some of the more common causes or occasions of such discord. We do not expect to see in our generation any portion of the visible Church at rest from all troubles; and we do not wonder that religious communities like our own, enjoying much liberty of speech and action, are more frequently agitated than those denominations which submit to a despotic rule. This tax we have to pay for our freedom. At the same time we have in our ecclesiastical system unequalled advantages for the repression of disorders. Only let us be faithful to our own Church principles, and we may, with God's blessing, demonstrate to all men, that the Presbyterian constitution ensures the happy combination of order and liberty, in as high a measure as human imperfection and unwisdom permit.

Of such troubles as have vexed and disturbed congregations, within the range of our knowledge—the following have been the most obvious causes:

1. *The practical imprudence of many Ministers.*—The Minister of a Presbyterian Church is at once a preacher, a pastor, and an administrator. He cannot fail in any one of these characters without damaging his entire influence and usefulness. And as a qualification for all the three, but especially for the second and third, prudence comes next to piety. The details of pastoral duty, affecting as they do individual and family character and feeling, call for the exercise of much tact and discretion, as well as courage and fidelity. Administration of Church affairs also, the superintendence of the entire machinery of a congregation, requires prudence and patience in no ordinary degree. Yet nothing in the usual education of ministers tends to fit them for the pastoral care, or to form administrative qualities. They are instructed in the science of Theology, and are in a small measure trained to write sermons, but very generally leave

College, ignorant of actual life, inexperienced in the ways of men, and so, unprepared for the prudent discharge of the pastoral and administrative functions. Some, doubtless, are naturally fitted for these duties, and others quickly gather experience, especially in a Colonial sphere of labor—but the broad fact remains, that young ministers have to learn how a congregation should be organized and its affairs conducted, after they have assumed pastoral responsibility. The consequence, as might be expected, is a copious growth of blunders and annoyances. In particular, two extremes appear.

Some ministers do not manage at all. They are haunted with a dread of being thought to domineer, and in a poor subservient spirit run about to please the people; or in a selfish spirit, they consult their own comfort in attending to their studies and pulpit preparations only, while all the business of the Church is allowed to fall into neglect. In some cases, the result is the sheer ruin of the Congregation. In others, certain of the more energetic office-bearers and members take the reins into their own hands, and manage after an irregular democratic fashion:—all departments of Church work, save only that which pertains to the pulpit, being taken from under the minister's surveillance and control.

Some ministers, on the contrary, manage too much. Ever asserting their position and powers, they leave nothing to the wisdom and zeal of the Elders, Deacons, and people—and are constantly pulling the reins and cracking the whip, to show that they sit on the driver's box. They hear every tale, enquire into every rumour, magnify every petty detail, disturb every plan that they have not themselves laid, and allow no sufficient scope for those varieties of taste, and judgment, and mental habit, that must exist in every considerable body of freemen. This over much management, this continual meddling, in time irritates even the best friends of a minister, and ultimately undermines his authority altogether. A very common feat of the managing minister is to manage to throw himself from his seat. The saying of Seneca is as true of Church government as of State policy,—“Power exercised with violence has seldom been of long duration, but temper and moderation produce permanence in all things.”

In what we have said, we do not wish to represent the position of the Presbyterian Minister as one of extraordinary difficulty. He who gives himself to this calling with a godly sincerity, who prepares himself carefully for the pulpit, and is diligent in pastoral work, will, even with a moderate degree of skill and prudence, triumph over many difficulties, and retain around him an attached and orderly congregation. Nevertheless his place in the Church is such, that any lack of prudence is quickly observed and felt, and may possibly result in deplorable turmoil, and provoke many “troubles in the congregation.”

2. *The faulty constitution of Congregations.*—In some localities, written constitutions have been prepared and formally adopted by congregations, for their own guidance, as if they were independent, self-regulating societies. We can only characterise such procedure as a strange anomaly within a Presbyterian Church. The idea must have arisen at some period of ignorance or anarchy. But whether there be a written constitution or not, of this we are well assured.

that every actual departure from the Scriptural order and union of a Christian congregation is rife with troublesome consequences. We allude in particular to the erection of walls of partition in the Church between one department and another of its sacred concerns, breaking the harmony of its movements;—to the device of associations and committees in order to discharge the very functions pro, to the Church;—the separation of the Lord's Treasury from all supervision of the Ministry and Eldership, under the plea of separating temporal things from spiritual;—and the placing of Sabbath Schools under self-governing societies of teachers, that do not recognize the control of the Kirk Session. Congregations in which these non-Presbyterian anomalies exist, may enjoy harmony for many years, owing to the predominance of good sense and Christian love—but they contain the elements of discord and disruption. Every heresy in Church government is sure to lead sooner or later to mischief. And we reckon it such a heresy to erect in a Congregation separate jurisdictions, all looking up to the popular approval as an apex, instead of maintaining one comprehensive consentaneous management, which may be made to comprise and employ all the energies of the Church members, and yet shall ever lead up, through the ordained Church officers, to the scriptural apex in the approval of Jesus Christ—the living and governing Head.

3. *The shrinking of Church officers from their proper responsibility.*—It is too common for Elders and Deacons to take the dignity of office, and enjoy the privilege of being consulted in regard to every measure, while they elude any annoyance or unpopularity that may result from decisions of the Session and the Deacons' Court. If any one, or any party in the congregation take offence at such decisions, the minister is often compelled personally to bear the brunt. Indeed there are cases, where a sensible minister would conduct the discipline of the Church far more effectively alone, than with such Elders as exist. They hamper his judgment with their advices and votes, while all the public responsibility is virtually imposed on him.

Under this head may come another great congregational evil occasioned by the office-bearers. We refer to the practice of resignation. When a step, perhaps of secondary importance, is taken, or not taken, contrary to the opinion and wish of an Elder or Deacon, or when he from any cause begins to feel a decreasing interest in the congregation—he sometimes shows his temper by resigning his office in the Church. We have known several flagrant instances of such misconduct, especially in rural congregations. Now, without entering on the general question of the permanent tenure of office in the Church of Christ, or at all denying, that it may be very expedient in certain cases, that office-bearers who have served for a long term of years should be allowed to retire from the active discharge of their functions and make room for the new zeal of younger men, we are very clearly of opinion, that the resignation of office with its solemn trust and responsibility, on any point of personal dignity or temper, is at variance with all high principle, and a great injustice to the minister and the whole brotherhood. This of course is a fault all the more serious in

small congregations, where the disaffection of one or two office-bearers may seriously weaken and painfully trouble the Church.

4. *The pride of party spirit rising among the people.*—It is astonishing how small a matter sometimes divides a congregation into hostile parties, how great a fire a little spark may kindle. The word of a gossip foolishly repeated, and as foolishly resented, may actually raise a large community into contending forces or scatter it into discontented fragments. Party spirit in a great cause has some excuse; but it is unspeakably painful to see it rage within a christian fold, on matters of small detail, or in consequence of some contemptible calumny. The great troublemakers of the Church are the tale-bearers. Let the minister who would have peace, show an example to all his flock, in discouraging malicious speeches, in treading down those sparks of mischief which busy bodies continually scatter, and in refusing to recognize any parties or to know any feuds within the fold of his own congregation.

So much of the frequent causes or occasions of congregational difficulty. If we enquire for a cure, we find that the one most commonly applied is the removal of the minister. It is the duty of the Church Courts to see, that this is not done in a capricious or tyrannical manner. A minister should never be sacrificed to a senseless outcry or a desire of change, or to the demands of any individual or party whatever, without cause shown. Neither ought a minister to retire from his position, in order to avoid personal annoyance, at the risk of feeding the pride of a successful agitation. But to speak generally, when the minister feels that he has no longer the confidence and love of any considerable portion of his flock, it is best that, without strife or wrangling, he should tender his resignation to the Presbytery of the bounds.

This leads to the remark, that the Presbytery, in our ecclesiastical order, forms an invaluable Court for the investigation and arrangement of local difficulties. It is the constitutional guardian, not of one class, but of all classes and parties in their just rights and liberties. At the same time, it is due to Presbyteries, that they should not be vexed by references and appeals from Kirk Sessions or individuals, until the local Court, the Session, has exhausted its powers in the case.

It must be added that no Church government, however excellent, can ward off dissension and trouble, unless the spirit of love be cherished, and the law of kindness written on the hearts of the brethren. The Churches in the Apostolic times were undoubtedly organized on the best model, yet they had no immunity from discord, and received most urgent admonitions from the Apostles to "follow after the things that make for peace." The strictures of this article might be spared, and a happy era introduced into the universal Church, if the counsel of the Apostle Paul were more generally carried into practice.—"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." √

## UNION--ITS PRINCIPLES AND TERMS.

In our last number we considered at some length the hinderances which lie in the way of our union with the United Presbyterian Church, and how these might without much difficulty be overcome. We also took a survey of the differences which unquestionably may be found between us on matters pertaining to the duties and responsibilities of the civil magistrate, and endeavoured to show that, after all, they amounted to little, and ought not to be bars to our incorporated fellowship. The more we think out these debateable questions, the more are we convinced of the duty and desirableness of Union. We cannot, for our own part, start a good reason why we should not be one Church. If any one tells us about differences we say that the same, or like differences, may be found among the members of either body, and yet these do not disturb their harmony, or hinder their Church activity. It is amazing how much brethren tolerate in one another, and with what complacency they can listen to the statement of opinions opposed to their own, by ministers of their own fellowship. What can be more convincing than this, that there is a pre-disposition for unity on a broad and generous basis, with a tolerance of opinions that do not affect the foundations of the faith, and are too nice and subtle for very clear or intelligible definition?

We cannot overlook the fact that we are in danger of being too particular in our terms on both sides. There are no great and broad questions to handle—no large and disputed territory to survey and divide, to give up or to claim; hence, having so few points to settle, and these, too, reduced to a minor minimum indeed, we are apt in these circumstances to be too fine in our discriminations and too particular in our mutual desiderata. If a man has a hundred gallons of liquid to divide he is not very particular about drops or g'asses, even pints may pass without observation; but if there be but a few drops to be parted between two or three persons there needs the nicest handling and discrimination, lest there should be inequality or loss. So in like manner we, having comparatively small matters to debate about and to determine, are perhaps exposed to the temptation of being very keen and very particular. It will be well for both Churches if they cherish and cultivate large and generous conceptions of Church unity and fellowship, and avoid that too acute analytic which creates doubtful differences, and that microscopic examination which magnifies particles, it may be of precious dust, into ingots of gold. Into such faults and follies the best and wisest minds do sometimes fall, as the past history of the Church abundantly testifies. From such temptations and sins we pray that God may deliver us.

Some of our readers may not be quite familiar with the three "Articles" which the joint committee reported this year to our respective Synods; we therefore reprint them, as a foot-note, to aid in the more intelligent consideration of this question.\* It will be seen that the *first* pertains to the "Headship of Christ over

## \* ARTICLES OF UNION.

I.—OF THE HEADSHIP OF CHRIST.—"We maintain that the Lord Jesus Christ is the only King and Head of his Church; that the laws by which she is to be governed are contained only in the inspired Scriptures; that Christ hath made her free from all external or secular authority in the administration of her own affairs; and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into any such engagements with any party whatsoever, as would be prejudicial to it."

II.—LIBERTY OF CONSCIENCE.—"We maintain that 'God is the only Lord of the conscience,' and that therefore every person ought to be at full liberty to 'search the Scriptures' for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance. But if any person, under the plea of liberty of conscience, presumes to disturb the peace of society, or to set aside the lawful authority of the magistrate, or to blaspheme the name of God openly and wantonly, or to disturb the public religious worship of his neighbour, we declare that these are abuses, which the magistrate ought to repress, both for the glory of God and the public weal."

the Church," and that the other *two* pertain to questions regarding the "Headship of Christ over the Nations." Liberty of conscience, without anarchy or licentiousness, is explicitly declared—that the civil magistrate is not a minister of, or in the Church, but that in the administration of his government he is bound to acknowledge the supreme authority of Christ. We stated in our last number that it is upon this latter point that the moment we come to nice definitions or to practical illustrations, we differ somewhat from one another. We said that some of us would prefer to take high ground, and say that the civil magistrate should act under *immediate* allegiance to Christ and His Laws, and that all crimes should be considered and punished only because they are violations of the Divine Law, and hence that Sabbath breaking and stealing should be placed in the same category. A correspondent admonishes us that this is too strong and high a statement of the extreme on one side of the question. He regards this as not a just representation of the sentiments held by himself and others in opposition to those who hold that in the punishment of crimes the magistrate should not take cognizance of them as sins against God. He says; "I know of no one who would require that civil rules should deal with crimes only as sins against God. But what we object to in the proposed basis is, that the consideration of the sin against God seems, by the language employed by the committee, to be admitted to be beyond the duty of civil legislators. I and others are opposed to the *exclusion* of this as a ground of magisterial procedure but we neither exclude other grounds, nor demand, as on all occasions necessary, the profession of the highest ground."

For ourselves, we have to say that our object was to state an extreme view of the question, and to regard it in its most abstract aspect as a view that might be entertained by some, and one, too, which we have heard frequently urged in the discussion of the voluntary question. It was not our intention to describe or define an opinion held or avowed by any individual in our Synod, but only one that may, or might be held, without giving rise to disputations or divisions—that, in all its modifications, it was of so fine a texture as not to constitute a justifiable bar to union.

The view of the question presented by our correspondent is, we are persuaded the view contained in the articles to which both parties are willing to give their assent. The *second* article, for example, says, concerning blasphemy and the disturbance of public worship, that "the magistrate ought to repress these, both for the glory of God and the public weal." Here is a statement and recognition of the higher motive. Again, in the *third* article, it is said that "he ought to see that, in aiming to promote the social well-being, in subordination to the divine glory, the laws of the land, in their enactment and administration, are avowedly in accordance with the principles of justice and morality inculcated in the Scriptures." This again contains an explicit statement of the *higher motive*

III.—OF THE DUTIES OF THE CIVIL MAGISTRATE.—"We maintain that while the Civil Magistrate, as such, is not an officer of the Church of Christ, and may not therefore assume any ecclesiastical functions, or claim the power to act as an interpreter of the Word of God, or as an administrator in matters spiritual and ecclesiastical, he has yet an important part to act in his official capacity in relation to the Kingdom of Christ; that it is his duty, in his public as well as in his private capacity, to acknowledge the authority of Christ as the Suprme Governor among the nations; and that in this view, without taking cognizance of offences against morality considered as sins against God, he ought to see that, in aiming to promote the social well-being in subordination to the divine glory, the laws of the land in their enactment and ministration are avowedly in accordance with the principles of justice and morality inculcated in the Scriptures. At the present time we think it necessary especially to declare that he is bound to acknowledge the divine authority of the Christian Sabbath, and to secure to all his subjects their right to enjoy the sacred rest of that day."

as full and clear as can well be desired. So far, therefore, as the *articles* are concerned, there is really no exclusion, but the reverse, of the highest motives which pertain to morals and religion. The point of exception to which our correspondent has reference is contained in the statement that the magistrate should aim to promote the social well-being, "without taking cognizance of offences against morality, considered as sins against God." This, we apprehend, was intended not to exclude the *higher motive* but to guard against the assumption of a *jus divinum* as respects governments, and to indicate that their jurisdiction was nothing more than a *jus humanum*; in other words, th. the magistrate was a *Democratic*, and not a *Theocratic*, man. This, let it be noted, does not exclude the obligation under which governors and governments lie, to do all things that pertain to their functions and office with an eye to the glory of God. It in fact implies that, while the Bible is not to be regarded as a State statute-book, yet that all government, legislation and jurisprudence ought to be in accordance with the divine Word. Those, therefore, who agree with this view of the case, would say that the jurisdiction of the civil magistrate did not differ from that of railway directors; in both cases it is *jus humanum*; and yet both are required to have regard to the divine will in the discharge of their special functions. From this it will appear that our correspondent does not hit the point to which we referred, and that in all probability his views and our own will be found on explanation to coincide. The question is rather an intricate and a difficult one, and does not, we apprehend, contain that *body*, and practical bearing which would entitle it to be considered as a ground of separation or a bar to union.

It is to be regretted that we are still labouring at the adjustment of first principles—that we have not yet been able to square and set our foundation stones. It were desirable that we should go on to perfection and not be perpetually grinding at the elements. True it is, that until these be fixed and settled, we can make no advance in the details and specific terms upon which our union may be amicably effected. However anxious the architects of the composite order of things, to which union will give birth, may be to elevate the peristyle, to set up the graceful column and to adorn the temple with beauty, they must yet wait a time till some solid and permanent basis has been laid. This is reasonable, and to begin the formal discussion of specific terms at present is perhaps a useless waste of time; nevertheless, we may be permitted as outsiders, and responsible only to ourselves, to give a kind of anticipatory sketch of the steps and measures which lie before us, and which must be maturely considered and thoroughly debated before a union can be effected. We are, perhaps, doing a rash thing, and, like a hapless bather, plunging into waters the chill temperature of which may be stifling to the breath. It is, however, a grand thing sometimes to make a plunge into the vasty deep. Better this than to stand shivering on the shore, and at last to turn with fright from the crested and sounding waves.

Where shall we begin? What point shall we first bring up for examination and judgment? There are a number crowding upon our mental vision, each inviting that it be taken up. Well, we had better begin at the head, and descend gradually to the members. This will at least be an orderly method, and one that will enable us to traverse the entire field of debate.

The heads of our Church and of the United Presbyterian Church—what are they? We have no Archbishops or Bishops whose "dioceses" must be rearranged. But we have Colleges and Professors: these are our heads. They stand alone, in honor preferred, and, in importance to the Church, preëminent. It would neither be polite nor logical in us to put them in a secondary or inferior place. What then, in the event of union, shall we do with our respective Colleges? We both have institutions and organizations for the training of young men to the ministry. For two such nurseries the United Church would have no need. To



keep up both as separate institutions, cannot be contemplated by either party; there must then either be a lapse of one, or an amalgamation of both. The former is not for a moment to be thought of, and the latter is the only reasonable adjustment that can be entertained. Of the two Colleges, that of John Knox, in connection with our Church, is unquestionably the most complete in its apparatus, comprising as it does a good building, a considerable library, and three Professors. That of the United Presbyterian Church consists of one stated Professor, with, we presume, the necessary complement of suitable books. Where then is the difficulty of uniting the two institutions? We would then have four Professors, among whom it would be easy to apportion the various parts of the curriculum. Our staff would not then be too large. It is generally agreed at home that no College is complete without at least four Professors. According to this arrangement the whole Church would not have to do more in the way of College support than the two bodies are now doing separately, and we should have besides a College in every way worthy of us as a Church, and eminently adapted to train a godly and learned ministry. The curriculum for students in both Churches is at present as nearly as possible the same, so that in this matter there would be nothing to change.

The next point in descent from the College is that of our relations to the Churches at home, and our reception of their ministers and licentiates. At present both Churches pursue the same course in this matter. Ordained ministers or probationers coming to this country with proper Presbyterian certificates and a commission from the Colonial Committee of either Church, are at once received by the respective Churches here as ministers or probationers in full standing. If, however, they come only with Presbyterian certificates, and have no commission from the Committees, then they are received on examination, if such examination proves satisfactory. To adjust this matter we have only to resolve that in the United Church ministers or probationers from either the Free Church or the United Presbyterian at home should be received on an equal footing—that whatever rule applies to the one should apply to the other also. No alteration need be made in the practice of either Church. We shall only, as a united body, extend our relations to the Committees of the three sister Churches at home, namely: the Free, the United Presbyterian, and the Church in Ireland. We shall then assume the happy attitude of receiving into cordial fellowship with ourselves supplies of Gospel ministers from these three noble fountains, and shall thus form a kind of crowning apex by which the home Churches will be united to one another, and have certain important interests in common. It may be asked—But will the home Churches agree to this? We apprehend that they will be delighted at such a result; but even if they should not be quite satisfied, it is not likely that they will alter their present policy towards this Colony. The men whose opinions are of weight at home are sagacious enough to see that the union of the Presbyterian Churches in the Colonies is inevitable in course of time, and that the sooner it is consummated, the better for the general interests of religion. But if the Churches at home should strongly object to our union and change their policy towards us, then let them please themselves and make what laws they like to regulate their relations with us in the future. This is their business, not ours; we can go on our own course, and receive without commissions, such ministers as choose to cast in their lot with us. Of this, however, we need be under no apprehension. The desire for union at home is sufficiently strong to lead the Christian people there to rejoice in any realization of it here. We may therefore press forward in our truly christian work, with confidence in the friendship and co-operation of the Churches at home with which we are nominally connected.

Another point that will require determination and settlement is the use of

Hymns in the public worship of God. It is well known that a book, comprising 468 Hymns with 23 Doxologies, has been published by authority of the United Presbyterian Synod at home, and is used at the option of their Churches. Many of the congregations have adopted it, and have, we believe, become attached to it. Without superseding the old Psalms, it has been found an edifying addition to the Songs of Zion. On this question, then, we would require to come to some agreement. To prohibit its use by the congregations who have adopted it, would neither be just nor politic. As a whole, the collection is, perhaps, better than any that can be found for Presbyterian uses. The arrangement has always appeared to us to render it most suitable for public worship. It is unquestionably greatly superior to our own paraphrases. While it incorporates the best of these, it does not contain those which are objectionable in doctrine or expression. We cannot see what objection any one in our Church can have on the score of principle to allow the public use of these Hymns. As a Church we have long ago conceded the principle that uninspired songs may be used in divine worship. We cannot, therefore, object to the use of this Hymn Book on principle, nor unless it can be shown that it is either unsuitable in practice or unscriptural in doctrine. Neither of these can be shown. We are therefore at liberty to permit, either tacitly or by express resolution, congregations—if they see fit—to use this collection of spiritual songs. It might, however, be wise for us to prepare for ourselves a revised Hymn Book—purging our paraphrases of those which are a scandal to us as a Calvinistic Church, and of those that are manifestly defective in their statements of evangelical truth. On the other hand, the number of Hymns in the United Presbyterian collection might be reduced by one-half, and those only adopted which are couched in the language of direct prayer or praise. We cannot away with the use of didactic and sentimental songs in public praise! They neither do nor can direct the soul to the throne of the Eternal. It may be suitable for a choir, or an actor, to sing exhortations and instructions, with threats and entreaties, to a listening congregation; but upon what principles a whole congregation, under the plea of praising God, can be asked to sing didactic or idyllic poems, we never could comprehend. We shall return to this subject; in the meantime it is enough to say, that in the event of union, while it would be expedient and proper to permit the *status quo* in regard to Psalmody, it might also be wise to appoint a joint committee to prepare a new book on the plan indicated above, which might be permitted, if not recommended, to be used in our Churches.

Another point to which reference must be made is the *Forms of procedure* of our Church courts. It is gratifying to find that these forms are so much alike—in most cases identical—in both Churches. In this matter, however, the United Presbyterians are ahead of us, in that they possess an admirable Book of “Rules and Forms.” This book contains little that any one in our Church, well informed on such matters, could take reasonable exception to. So far as the procedure of Synods, Presbyteries and Sessions are concerned, the “Rules” might be adopted by us even now, with very trifling alteration, much to our advantage. The department pertaining to Church discipline is also an admirable summary of ecclesiastical jurisprudence. Minor matters as pertain to congregational affairs might, we think, be left to the judgment and convenience of the congregations themselves. The mode of electing office-bearers might, for example, be so left. Use and wont in this matter may safely be trusted; and some liberty may, besides, be allowed to congregations in other matters that might be specified. Take it all in all, we deliberately say that there is no book on Church order so judicious or so complete as that of the United Presbyterian Church. In adopting it, with such slight alterations as might be necessary for us as a Church in Canada, we would gain a real advantage.

A further matter of adjustment would be the Church property of the two bodies. Our titles generally connect our buildings and grounds with our respective denominations. But this, with the consent of parties, can easily be arranged. Already something of this kind was done when the union took place between the United Secession and Relief Churches. A short Act was obtained from the Legislature enacting that wherever in Church deeds the words "Relief Church" or "United Secession" occurred they shall be taken and understood henceforth for the United Presbyterian Church. The same thing can without difficulty be done again. Parties consenting, the Legislature will, we are sure, grant any "Act" of this kind that may be required.

Than these which we have mentioned, there are not many other points that require adjustment. In regard to them there are no real difficulties. Their settlement on a just and amicable basis would, we are persuaded, give great enlargement to our Church. It must be apparent to every observer that the union of the Relief and United Secession Churches greatly stirred up the religious life of both and added fresh energy and zeal to all the congregations in the prosecution of christian enterprises. New schemes were then projected, as well as old ones requickered; so that at this time the United Presbyterian Church occupies a high place among the Churches of Britain, and is second to none in her home or foreign evangelistic zeal. We are persuaded that the same happy issues would result from our union in this country; indeed so great, in our estimation, are the advantages which will accrue to true religion and to this country from this union, that we would regard the man, who should wantonly or capriciously place obstacles in the way, as guilty of a heinous crime against Christ the Lord. The high Churchism which would prevent a man from associating with a neighbour Church, on the plea of some fancied superiority of position, is as contemptible as that of the Puseyite or Papist. It is high time that, as Churches, we should be getting rid of the contractedness which past schisms have superinduced upon our Christianity. The times are favourable to such reforms; the world itself applauds them, and the hearts of God's children every where rejoice over them. The spirit of evil works separations, the Spirit of God unions. To unite into one the scattered members of Christ's body is to be a fellow-worker with Christ in the redemption of the world.

Since the above was in type we have received the October number of the United Presbyterian Magazine, in which there is a long letter from a correspondent signed W. I. We have only to say of this production that it is not conceived in the best spirit. The writer has evidently imported his feelings from abroad. He is evidently also a young minister. An enlarged experience and a little further acquaintance with the ecclesiastical procedure of his own and other Presbyterian Churches will enable him to answer for himself the several questions which he asks. This letter is to be regretted more as indicating a change of feeling or of policy on the part of the editor of that Magazine than as starting any difficulties for adjustment or debate.

As a set off to this rather unkind cut, we are happy to say that the joint Committee on Union have had a most interesting meeting in Toronto a few days ago. The differences of opinion between the two parties were then, as we are informed, clearly stated and amicably canvassed, and, notwithstanding manifest diversity of sentiment on some points, a common ground was found on which both parties could take their stand as one church, it being understood that certain points must be regarded as matters of mutual forbearance. We rejoice in this result, and trust that it will lead to a grand climacteric.

## SKETCHES OF THE OLD MINISTERS OF EDINBURGH,

## No. 1.

From the time of the Reformation, Edinburgh has been highly favored with a succession of Godly ministers and learned divines. Her pulpits for the most part gave forth the doctrines, and urged the practice of the Old Calvinistic and Evangelical faith. Not to speak of the men of reformation days, the Erskine's, the Walker's and the Webster's of later times contributed greatly in their day to keep alive the old flame of piety. Some of the congregations in Edinburgh could indeed never tolerate the preaching of "cold morality," and always insisted on being supplied by their patrons, the Town Council, with orthodox and devoted men. Such eminently was the case with the Old Tolbooth Church. Many of its members were descendants from the Covenanters, and probably from this cause as well as on account of the staunchness of their presbyterian principles, they were known by the common *soubriquet* of the "Tolbooth Whigs." A few gossiping memorials of some of the Old Worthies in the ministry of the age that is just past will, we trust, prove interesting and refreshing to many of our readers.

We shall speak only of those whom we have seen and known, and with whom we have had pleasant intercourse in our youth.

The first that we shall notice, is the honored name of Dr. Walter Buchanan, of the Canongate. He was contemporary with Mr. Black of the Lady Yester's, and Dr. Campbell of the Tolbooth, with whom he maintained a most fraternal intimacy. Though not distinguished as a pulpit orator, he was yet a very impressive and useful preacher. Many could date their first serious impression and their conversion to his earnest and faithful ministry. His house stood in a quiet quaint nook of the Canongate, apart from the noise and bustle of the thoroughfare. It was the favorite resort of the Godly men of all denominations of Christians, and it was esteemed a privilege to be admitted into the society which was wont to meet under its roof. Dr. Buchanan possessed a most cheerful temper and a singular suavity of manners—for which last virtue the old ministers more than the modern are distinguished. They never forgot the courtesy of the Christian gentleman, and in this as well as in other matters, are most worthy of imitation. The Dr. and his amiable lady entertained their numerous guests with bountiful and Christian hospitality. Many a distinguished and worthy minister found here a warm reception. None were more welcome than the Missionaries, Carey and Thomas. Many a philanthropic and Christian scheme was hatched in this quiet abode, and many a united prayer was offered on behalf of the interests of the Lord's kingdom in all parts of the world. It was under the Doctor's care that the Sultan of Krim Tartary was placed, whose conversion to Christianity made some noise at that time; and he was singularly successful in confirming his faith and maturing his Christian character.

Dr. Buchanan, though always in his place in the courts of the Church, was not an adept in ecclesiastical business, and seldom took any prominent part in such proceedings. During the latter years of his life this devoted servant of Christ was afflicted with apoplexy, which so affected him for some time before his death as to incapacitate him for his clerical duties. He died esteemed and regretted by a large circle of Christian people, and the flavor of his piety is yet fresh and fragrant in the memories of aged disciples. His funeral sermon was preached by the late Dr. Dickson.

The next to whom we shall refer, is the Rev. David Black, minister of Lady Yester's church—a church founded by this benevolent lady for pious uses in Edinburgh. When Mr. Black first came to the city the old building was still

standing, but was so dilapidated by age as no longer to be fit for use. It was accordingly pulled down, and a more commodious and elegant church erected in its place, which stands at this day in Infirmary Street, near the College. During the building of the new edifice, the congregation met for divine service in St. Cuthbert's Chapel, better known as the Chapel of Ease. This place of worship, though seated for five or six hundred persons, was found quite inadequate to contain the large congregation that assembled in Lady Yester's. Mr. Black was at this time one of the most popular ministers who ever stood in a pulpit. He drew large crowds of deeply-interested and attached hearers. His discourses were distinguished for their high Calvinistic views, their deep piety, and decided practical tendency. Of him it might be said with truth, that he not only preached the Gospel, but lived the Gospel. Such a ministry could not fail to be blessed and owned by the Great Head of the Church, in the conversion of many souls. It was chiefly through Mr. Black's instrumentality that the remarkable revival at Moulin took place, a particular account of which was given by Dr. Stewart, then the Pastor of that parish. His serious conversation was singularly blessed to Dr. Stewart, as he himself mentions, and led him to take very different views of the nature and design of the Christian ministry, from those which he once entertained. The blessed effects of this change soon began to appear in his ministry. A lively concern among his people for their spiritual interests soon manifested itself; eternity alone will reveal all the happy results which followed from this one revival. Mr. Black's house, which was in North Richmond Street, was a favorite place of rendez-vous for the Godly of that time, and for those who were enquiring the way to Zion. It was here that the Haldanes and John Campbell, the well known African Missionary, used to meet. Prayer meetings were frequently held in his house. Mr. J. Haldane, who was then but a novice in this exercise, used to make it a frequent petition that the Lord would lose the stammerer's tongue, a petition which was afterwards abundantly answered, in that he subsequently became a distinguished minister and wrestler in Zion. On these occasions it was often a subject of serious and anxious discussion, whether it was the duty of any one to remain in connection with a confessedly corrupt church, as the Church of Scotland then was; in other words, whether any conscientious Christian could remain in the Established Church of Scotland, in many of whose pulpits the doctrines of grace were never mentioned. Robert and James Haldane always argued in favor of separation, while Mr. Black spoke most strenuously against such a course; thinking it best to fight the battles of the Lord within the pale of the Establishment, to testify against abuses, and to endeavour after their removal. Mr. Black's influence was not confined to his own body, but extended to other denominations even to the most distant parts of England. It was under his auspices and that of other godly ministers, that the celebrated Dr. Carey made an attempt to be admitted as a minister of the Church of Scotland. This attempt was, however, frustrated and was no doubt overruled for good. It occasioned his afterwards becoming the first Herald of the cross to India. Mr. Black and those who adhered to him, argued strongly before the General Assembly in favour of admitting Mr. Carey. For this he incurred much odium from the moderate party, by whom he was held up as a democrat and an innovator. Though Mr. Black always made it a point to attend the Church courts, he very seldom took any part in their debates. His pastoral duties he faithfully discharged, and though there were a great number of souls under his care, he was most diligent in visiting them from house to house, exhorting and rebuking with all long suffering and patience; he even went into places not generally visited by any minister, acting on the principle, that the more hardened in wickedness men were, the more they stood in need of spiritual instruction

and reproof. The pulpit, however, was the place where he shone with the greatest lustre. The energies of his mind were there put forth with the greatest effect. His manner of delivery was grave, solemn, and very impressive. He continued for a period of ten years to exercise his ministry in Lady Yester's, when his Lord called him away to the upper sanctuary, and he entered into rest. The memory of the just is blessed.

The Rev. Dr. Davidson is the next in order to which we shall refer, and with whom and his colleague we shall terminate our first paper. His original name was Thomas Randal, and by his co-presbyters he was called by no other. The occasion of his changing his name to Davidson was his becoming heir to an estate called Muirhouse, in the immediate neighbourhood of Edinburgh, which belonged to an uncle of the name of Davidson. The Dr. was one of the ministers of the Tolbooth Church which was a collegiate charge, and the building in which it met was under the roof of St. Giles' Cathedral, in the immediate neighbourhood of the Old Edinburgh jail, from which it derived its name. Though not remarkable as a pulpit orator, Dr. Davidson was yet very much liked by an attached and loving people. His congregation received his solid instructions and faithful admonitions with peculiar pleasure. They knew them to be the genuine fruit of his own Christian experience. The people over whom he was placed were, generally speaking, old experienced Christians themselves, and loved to hear solid discourses couched in plain and homely language, rather than in the highly ornate and popular style of the modern preacher. Possessed of an ample fortune, he made a good use of it for benevolent and charitable purposes. Besides a handsome mansion on his estate, at which he resided for the greater part of the summer and autumn, he had a town residence in Heriot Row, in which he lived during the rest of the year. He was most diligent in the discharge of his parochial duties, such as visiting the sick and the dying. He was much beloved by his brother ministers, and always welcome to their houses. Not particularly fond of attending Church courts, he took little part in ecclesiastical affairs. He was exceedingly kind and paternal to divinity students, not only in the way of helping them with their studies and benefiting them by his Christian counsels, but even in endeavouring to teach them good manners and becoming deportment. One instance of this may be mentioned: the Rev. Mr. Hunter, now of the Tron Church, Edinburgh, happened to call on the Doctor, one day, and was asked if he had seen a young man at the door, to which Mr. Hunter replied that he had, but had not taken particular notice of him. "Well, rejoined the Dr., I have just been teaching him *manners*. He came into the room with his eyes fixed on the ceiling to the great danger of his stumbling over the first object that might be in the way. So I told him that when he came into a room, he ought to look and see if there were any persons in it, and if so, then he should bow to them and afterwards come forward and take a seat." This shows his kindly disposition and his wish that the aspirants to the Church should not only be good ministers, but well bred gentlemen and ornaments to their profession. Dr. Davidson lived to an advanced age, and died to the regret of an attached flock, and of a wide circle of friends and acquaintances.

Dr. Campbell was colleague to Dr. Davidson, and two more loving brothers than they were could not be found in any part of the christian world. The only point of difference between them (if difference it can be called) was with regard to punctuality. Dr. Davidson was remarkable for this virtue, while Dr. Campbell was quite the reverse. On one occasion the latter transgressed so much in this particular, when it was his turn to preach, that Dr. Davidson averred that he ought to be called "the late Dr. Campbell." Dr. Campbell's style of

preaching, though somewhat heavy and uninteresting in the manner of delivery, was very profound, and edifying to those who sat under his ministry. He spoke very slow and deliberately; so much so, indeed, that a person not accustomed to his manner was apt to get impatient or drowsy. Of a phlegmatic temperament, he was frequently subject to hypochondria. On one occasion, while under the influence of this malady, a young student, who had just entered College, waited on him with a letter of introduction. The Doctor received him very coolly, and, after reading the letter, still preserved an unbroken silence. Upon which the young man ventured to remark, that it was a very fine evening. The Doctor, on hearing this, made the severe remark—"And did you come, Sir, all the way from the end of Prince's Street to tell me a fact which every man with his eyes open can see for himself?"

Many things more favourable may, however, be said of this venerable divine. Whatever may have been his failings, his good qualities were no less remarkable. He was most faithful and conscientious in the discharge of his ministerial duties, both in and out of the pulpit. Though there are no special instances on record in which he was honoured to be useful, yet there can be no doubt that his labours were highly beneficial to his people. The Tolbooth congregation were thus much favoured by the faithful ministrations of two such experienced and venerable servants of God as Drs. Campbell and Davidson. Amid all the changes that took place by the introduction of popular ministers to other city churches, as long as they lived the people remained faithful to them, having no desire to change the solid divinity to which they had been so long accustomed for anything more novel or attractive. Towards the latter end of their ministry both of these venerable fathers deemed it necessary to engage the services of two young men as their assistants. Dr. Campbell chose for his assistant John Bonar, son of the Rev. Mr. Bonar of Cramond, now Convener of the Colonial Committee of the Free Church; and Dr. Davidson, Adam Tate, son of the Rev. Walter Tate, of the College Church, Edinburgh, now minister of Kirkliston. Both of these young men gave great satisfaction to the congregation; but they had not been long engaged in this work when they were appointed, the one to the united parishes of Larbert and Dunipace, the other to Kirkliston. Dr. Campbell did not relinquish his public duties until he was disabled by sickness, but continued to preach as long as his health would permit. It is not to be supposed, from the instance given above, that the Rev. Doctor was always ungracious to students who were recommended to his notice, for there could not be a more kind and affectionate friend to them than he was. He was always happy to see them, and to give them the best counsel in the prosecution of their studies. He was intrusted with the editorship of his beloved friend the Rev. Mr. Black's sermons, to which was prefixed a short sketch of the life of the author; a task which he executed with singular taste and ability. This volume, with his own sermons published after his death, were the only writings of his that ever saw the light—at least so far as we know. Drs. Campbell and Davidson may be said to have been the last ministers of the old school of divinity, in the Tolbooth Church. The very building in which their congregation assembled was annihilated, or, more properly speaking, so extensive were the alterations made that it could not be recognised as the same; and the style of preaching became somewhat different from that to which they had long been accustomed. ✕

## HOWELL HARRIS, THE WHITEFIELD OF WALES.

ORIGINAL LETTER.

Though Wales forms no unimportant section of our Empire, and furnishes a title to our future King, we actually know less of it than of many foreign lands. Long did its iron-bound coast and frowning rocky fastnesses stand as a barrier against the inroads of modern civilization. The "children of the Cymry" were isolated as the hardy mountaineers of the Caucasus, or of Kurdistan. Cradled amid storms, breathing the bracing breezes that blew keen from the towering peaks of Snowdon, and the tremendous steep of Penmanmawr, they lived on as their fathers had done; inheriting all the traditions of the elders, maintaining in spite of all political changes, a rude independence, and retaining, in spite of the flight of time and the fluctuations of fashion, all their primitive simplicity. Only lately has this "land of the mountain and the flood," begun to resound with the shrill snorting of the Iron Horse; and now its varied beauties are being disclosed, its vast resources are being developed, and its primitive people are being brought abreast of the age. Religiously, the change is marked. Little over a century ago, Superstition brooded over Wales, dense as the wetting mist which wrapt her rugged hill slopes. "The people sat in darkness." Huts, resembling the bothie of the Highlander, or the cabin of the Irishman, dotted their smiling valleys or peered out from their dizzy heights, through whose murky gloom pierced not a ray of the Sun of Righteousness. These humble cottages clustered generally round Churches scarcely less humble, devoted to some native saint, and claiming an antiquity of many centuries. These churches witnessed the enacting of a dumb show, mis-named worship. These huts witnessed the frequent gathering of neighbouring cottagers to open up the treasures of legendary lore, and the mysteries of "second sight." Green swards formed the scenes of sacred plays,—parodies on Scripture History gone through in a semi-theatrical style. Holy Wells (as in Ireland) abounded, to which a healing virtue was attached, and pilgrimages were made. The praises of the Virgin Mary were chaunted. The "passing bell," which rung out the soul from time into Eternity, was the signal for the Welsh Peasant to pray that the soul then shelterless might be kept from the "hounds of darkness," to whom it was supposed the space between earth and heaven was allotted as a "hunting ground." Where the Welsh Peasantry had any well defined religion at all, its main formularies consisted in the Creed, the Commandments, and the Old Prayer; the following version of which is borrowed from Goronva Camlan:—

"Mother, O mother, tell me art thou weeping ?

The Infant Saviour asked, on Mary's breast :

Child of th' Eternal, nay, I am but sleeping,

Though vexed by many a thought of dark unrest.

Say, at what vision is thy courage failing ?

I see a crown of thorns and bitter pain ;

And thee, dread child, upon the cross of wailing :

All heaven aghast, and rude mankind's disdain."

Wales very partially shared in the blessings of the Great Reformation. The days of the Commonwealth dawned more propitiously. Then a hundred and fifty faithful men were planted within her borders. Their devoted labours relieved the deepening darkness. Around the names of Powell and Gouge hallowed associations gather. Thomas Gouge especially, who has been spoken of as the Charles Simeon of his day, is referred to in the current Welsh Literature as "the benefactor of the nation of the Cymry."

But this brief season of light was like a premature bright day in an English spring, "after which the gloom of winter returns, and the buds and blossoms



which have been called forth by a transient sunshine are nipped by frosts and scattered by storms." The light that had begun to gild the steep stern mountains was soon put out. The prophets prophesied smooth things, and the people loved to have it so. Indeed, anything like regular preaching was unknown. Even where there was a stated Minister, the periods of preaching were few and far between,—sometimes not oftener than four times a year. In general *reading* the prayers was deemed sufficient. Cock fighting and bull bait-baiting were the order of the day. The book of sports carried it over the Book of God. God's Holy Day, after the short Morning Service was over, was surrendered to a giddy round of pleasure,—a sitting down to eat and drink and rising up to play. The afternoon and evening were devoted to drinking and dancing, in which too often the Pastor participated. Town and country rung with the roar of reckless revellers. One who subsequently stood foremost among Welsh Reformers, was for five years Pastor before his conversion;—blind, leading the blind; deplorably did both fall into the ditch. He headed their Sabbath frolics. There was commonly in every parish some place where the vain, the foolish, and the dissolute assembled; and there among them Rowlands appeared the foremost, the liveliest, and the most active of the party, after having been in Church reading, praying, and preaching in the morning!

Daniel Rowlands nevertheless obtained mercy, and lived to preach, "with unparalleled success, the faith which once he destroyed. He enrolled two thousand communicants in his Church, and only two belonging to it were not "well affected towards religion;" while thousands beyond it looked up to him as their spiritual Father, and of these not fewer than ONE HUNDRED MINISTERS. Closely associated with this distinguished man, and a prominent leader in the great movement, which claimed him as one of its most signal trophies, stood the man whose name heads this article.

HOWELL HARRIS was born in Brecknockshire in 1714; he was connected with the first families in the district. He left the stately family mansion for Oxford, a godless young man; but at the University there fell from his eyes as it had been scales. The sights he witnessed startled him, and the hollowness of what passed for religion pressed heavily upon him, notwithstanding that in these Academic Halls there yet lingered the sweet savour of the presence and prayers of those saintly youths who had gone forth touched with a live coal from the altar of God, to kindle a flame in England which still holds on to burn.

Harris now abandoned his University course. His spirit was stirred within him. He felt "necessity is laid upon me, and woe be unto me if I preach not the gospel!" He could find no rest till actively engaged amongst the tenantry on the estate, and the inhabitants of the surrounding district, in saying to his neighbours and to his brethren, "Know the Lord." He applied for ordination, but the Bishop of the Diocese refused his application. Satisfied, however, that he had credentials from a higher authority,—even from the Shepherd and Bishop of souls, he hastened with a sharp sickle in his hand into fields, which were white already to harvest; and soon did he return rejoicing, bringing many sheaves with him. Multitudes were not able to resist the wisdom and the spirit by which he spake, and the Lord added to the Church daily such as should be saved. The exhaustless fertility of his resources, the undisturbed serenity of his temper, the beaming benignity of his disposition, and the irreproachable consistency of his deportment, disarmed opposition. By the omnipotent weapons of a heavenly love and a holy life, he wrought righteousness, stopped the mouths of lions, out of weakness was made strong, waxed valiant in fight, and put to flight the armies of the aliens. "The mob lay in wait for him

but he took them prisoners. Magistrates put the Riot Act in their pockets and went to hear him, and then shook hands with him and invited him home to their houses. A larking youth, famous for his skill in Welsh music, returning from a fair, stopped in a frolic to hear him, and to that sermon we owe the Sweet Singer of Wales, and the Welsh Methodist Hymn Book."

"I was carried," he says, "on the wings of an eagle above all persecution. I took no particular texts, but discoursed freely as the Lord gave me utterance. Necessity was upon me to go and awaken souls." Would that all who name the name of Christ felt this urgent necessity and acted upon it! Far from eyeing them with envy, or presuming to forbid them, "would God that all the Lord's people were Prophets, and that the Lord would put His Spirit upon them!" The grand principles of *personal responsibility* must be inwrought into the Church. There must be a revival of that spirit which led Andrew to tell Simon, and Philip to tell Nathaniel of Christ, and the Woman of Samaria to become a Missionary to her fellow-townsmen. We must be ready to say *every one to his neighbour and to his brother* "Know the Lord," if we would speedily expect all to know Him, from the least even to the greatest.

Thus acted Howell Harris; like Brownlow North, and other Christian gentlemen in the Old Country now, he consecrated fortune, and fame, and time, and talents, and influence, and all, to the Cross; with quenchless zeal he was ever in labours more abundant. In the district where his labours were blessed, they who feared the Lord spake often one to another. These were gathered and grouped by him into small religious coteries, meeting weekly, or oftener, for Christian converse and prayer.

These little groups became the germ of what is now known as the Welsh Calvinistic Methodist Church, comprising within the principality alone, nearly 150 Ministers, 300 Preachers, and 700 Chapels: the principles and polity of that Church, together with the characteristic features of its Pulpit, we may advert to again. Whitefield cherished towards his Welsh brother the most ardent attachment; many were the love tokens which passed between them. They met first in March, 1739, at Cardiff, where Whitefield had been preaching from the Judge's Bench in the Court House. With reference to this first meeting he inserts in his journal as follows:—

"After I came down from my seat, I was much refreshed with the sight of my dear brother, Howell Harris, whom I knew not in person, but long loved in the bowels of Jesus Christ, and on whose behalf I have often felt my soul drawn out in prayer.

"He is now about twenty-five years of age. Twice has he applied for holy orders, being every way qualified, and yet refused, under the pretence of his not being of age, although he was then twenty-two years and six months. About a month ago he offered himself again, and was yet put off. On this he was, and is still, resolved to go on, and he has already shown indefatigable zeal in his Master's work. During these three years, he has discoursed, as he told me, almost twice every day, for three or four hours together; not authoritatively as a minister, but as a private person, exhorting his Christian brethren. He has been, I believe, in seven counties, and has made it his business to go to wakes, and to turn people from their lying vanities. Many ale-house people, fiddlers, harpers, &c., cry out against him for spoiling their trade. He has been the subject of many rumours, has been threatened with public prosecution, and has had constables sent to apprehend him; yet God has blessed him with inflexible courage, and he still goes on conquering and to conquer. He is of a most catholic spirit, loves all who love Christ, and is therefore styled by bigots a dissenter. He is despised by all who are lovers of pleasure more than lovers of God; but God has greatly blessed his endeavours. Many call him, and even venerate him as their spiritual father, and would, I believe, lay down their lives for his sake. He discourses generally in a field, but at other times in some house, from a wall, or a table, or anything else. He has established nearly thirty societies in South Wales, and still the field of his labours is becoming wider. He is full of faith and the Holy Ghost.

"When I first saw him, my heart was knit closely to him. I wanted to catch some

of his fire, and I gave him the right hand of fellowship with all my heart. After I had saluted him, and given a warm exhortation to a great number of people, who followed me to the inn, we spent the remainder of the evening in taking sweet counsel together, and telling one another what God had done for our souls. My heart was still drawn out towards him more and more. There seemed to be a strong and divine sympathy between us, and I resolved to promote his interest with all my might. Accordingly, we took an account of the several societies, and agreed on such measures as seemed most conducive to promote the common interests of our Lord. Blessed be God, there seems to be a noble spirit going out into Wales, and I expect that ere long the fruits will be more visible. After much comfortable and encouraging conversation, we knelt down and prayed with great enlargement of heart. This done, we had a little supper, sung a hymn, and went to bed, praising God for having brought us face to face. Satan, I doubt not, envied our happiness; and we hope, by the help of God, that we shall make his kingdom shake."

Behold how good and how pleasant a thing it is for brethren thus to dwell in unity. Amid the din and dust of acrimonious controversy how refreshing! It droppeth as the gentle dew from Heaven—the dew of Hermon. May more of it descend on the mountains of Zion! Then will the ancient eulogium no longer sound, as too often, amid the hoarse accents of party strife it has done, like the keen irony of a withering rebuke, "See, how these Christians love one another!" Not less fervent towards Harris were the feelings of his true yoke-fellow, Rowlands:—

"October 20, 1742. My dear Brother,—I bless you for your letters; they were like showers of rain to a dry land. Indeed, the Lord gave you the tongue of the learned. But O what am I? A painted hypocrite, a miserable sinner! I know all the to's and fro's, ups and downs that are in religion; but the blessed liberty that remains for the children of God is still hidden from me. God grant that you may prevail. I wish I could skip and leap over all the mountains of pleasure and laziness, hard-heartedness, unbelief, and rest on the breast of the beloved and never-enough praised Jesus. O blessed time, when all prisoners of hope shall be released, and enter into the rest of their dear Immanuel! I doubt not that your soul joins me in saying, Amen, amen.

"I have been of late in Montgomeryshire, and had great power to convince and build up. Persecution increases. Some of the brethren have been excommunicated. I hope you will consult with the brethren in London, and send us word what we ought to do. At Brecknock, I preached in several churches and houses with uncommon power. I have heard since, that I am brought into court for preaching in an ale-house while there. Your sentiments about this, too, would be very serviceable. Last week I was in Carmarthenshire and Glamorgan, and brave opportunities indeed they were. Whole congregations were under concern and crying out, so that my voice could not be heard. Some persons of quality entertained me with more than ordinary respect. O what am I, that my ears and eyes should hear and see such things? Help me to bless the God of heaven. I hope His kingdom begins to come. Be packing, Satan; flee, flee with trembling, lest the God of Israel overtake thee. Lord, chastise him. Lord, down with him. Let his kingdom be shattered, and let him be himself trampled under the feet of thy children! How long shall he domineer over Thy little ones! My dear brother, up, up with your arms; yield not an inch. That God whom we serve can, yea and will, deliver us. Through his might, we shall win the field."

Harris always triumphed in Christ. In his look, by his language, through his letters, he told "to all around what a dear Saviour he had found." He had the pen of a ready writer, and loved in this way to speak of the things he had learned touching the King. His letters are as ointment poured forth, redolent of the odour of the ivory palace wherein he had himself been made glad. In his lofty flights and passionate outbursts we catch the echoes of our own Samuel Rutherford, when caught up into the third heavens. When the flood-gates were lifted, the pent-up tide of affection gushed forth unrestrainedly. Hear it, as it flowed into the wide warm heart of Whitefield. Here are souls knit. It is the love of Jonathan and David revived:—

Feb. 9, 1742.

MY DEAREST, DEAREST JONATHAN,—

Sure, our Lord is all love, and is resolved to withhold no good from me. Now, I am in the enjoyment of all my soul is capable of enjoying. My Beloved is mine and I am His. He is my treasure. He does all my work, and, as it were, contrives continually to make me happy, while I am heaping provocations against Him. O free grace! Let me quit the stage of time with this song, and begin the Church triumphant with this loud hallelujah. O, my dearest friend, bear with me, for I am sick of love. O, what joys are in our Father's House! The hour is coming that shall call us home. I long for it. I long to see the heavenly host. While I am here, pray for me and carry me in your arms to Him that sits upon the throne, (as I know you do,) as a vile, unbelieving, ungrateful, polluted wretch. Yet, remember to praise Him, for indeed He feeds me with manna and with the dainties of His House. I feel my dear Lord now shining on me in writing to you, and may He do so on you in reading it! The work of our Lord goes on! O, what treasures of love does He daily discover to us! What are we, to be born in such an age when our dear Lord seems to ride about in the chariot of the Gospel!

Your very sinful, but more than happy brother in the spotless Lamb,

H. HARRIS.

This is no raving rhapsody, but holy rapture. And it is but an ordinary average specimen of the lively hope that lights up every letter. But the sword cuts through the slender sheath. "Better to wear out than to rust out," Howell Harris fully exemplified. Labours like his—as for example, exhorting three or four times, often five or six times a day, besides private communings and constant correspondence, a Samson could not stand, and in strength Harris was no Samson. He was prostrated. Withdrawn from the public field, he was confined for seven years to his commodious mansion at Trevecca. Now was witnessed a singular spectacle, calling up the scene at Fenwick, when from various parts of Ayrshire numbers resorted thither and settled down on the glebe, that they might feed on the green pastures into which William Guthrie loved to lead his flock. The Manor House of Trevecca became a rendezvous for upwards of a hundred of Harris's spiritual offspring. They could not bear to be bereft of his services, and when he was left at Trevecca sick, and no longer able to visit them, they pitched their tents around him, working for their bread, but anxious above all things for that spiritual provision which he was thus enabled to dispense to them. It was truly a model establishment, like a little Heaven below.

Henry Venn, the judicious and devoted author of the "Whole Duty of Man," furnishes the following interesting account of it. "From Bath through Bristol and Gloucester we arrived at Trevecca, in Wales. Howell Harris is the father of that settlement and the founder. After labouring for fifteen years more violently than any of the servants of Christ, in this revival he was so hurt in body as to be confined to his own house for seven years. Upon the beginning of this confinement first one and then another, whom the Lord had converted under his word, to the number of near a hundred, came and desired to live with him, and that they would work and get their bread. By this means near one hundred and twenty men, women and children, from very distant parts of Wales, came and fixed their tents at Trevecca. We were there three days, and heard their experience, which they spoke in Welsh to Mr. Harris, and he interpreted it to us. OF ALL THE PEOPLE I EVER SAW, THIS SOCIETY SEEMS THE MOST ADVANCED IN GRACE. They speak as men and women who feel themselves every moment worthy of eternal punishment and infinitely base; and yet, at the same time, have such certainty of salvation, through the second man, the Lord from Heaven, as is indeed delightful to behold. My heart received a blessing from them and their pastor which will abide with me."

Harris reserved for himself in the spacious Trevecca mansion a small dingy

room as a "sanctum." This room, through whose narrow window the sun's rays could scarcely penetrate, witnessed his "wrestlings." Its pigeon holes are still stocked with memorials of him, a fine field for the autograph or relic hunter. The chapel was immediately below, and when too infirm to go down, the holy man would listen eagerly through a hole to the spiritual exercises of his happy family, and interpose words of counsel and comfort.

About the age of sixty he fell asleep. He lies with his numerous family around him, beneath the stately yews in the quiet burying ground near by his house. The mansion was left by him to his spiritual children. About fifteen years ago it was made over by the only two remaining survivors to the Welsh Calvinistic Methodist Church for a College, which, we understand, is going on prosperously. And here it is worthy of notice, that Trevecca was the seat of a similar institution planted in Harris' time by that noble Christian lady, the Countess of Huntingdon. This institution was afterwards transferred to Cheshunt, and presided over for several years by the eminent Dr. John Harris. While at Trevecca the spirit of Howell Harris pervaded it, and a race of faithful preachers were trained within its walls. In many respects it was a model for similar institutions. Now that our College has commenced another Session, a picture of the Trevecca Institute may not be inappropriate. "Lady Huntingdon commonly resided in the College, and the influence of her fervent piety was highly beneficial. The greatest deference was paid by the students to their tutors, and habits of neatness were cultivated. Above all, *the spirit of devotion* was at Trevecca eminently apparent. *The delighted visitant, when walking in the neighbouring vale, might often hear distinctly from different parts of the surrounding woodlands the voice of social prayer proceeding from several little bands of students, who were pouring out their hearts before the God of mercy.* Active exertion was combined with devotional exercises. Several horses were kept for the purpose of conveying the students to more distant places on Saturday afternoons, while the nearer villages were visited on foot; and thus the benefits of the College were felt through the surrounding towns and villages to the distance of twenty or thirty miles. Being possessed of an experimental acquaintance with the things of God, and fired with holy zeal and ardent love to the souls of their perishing fellow-men, the ministry of the students was much blessed. There was a fire and a freshness about their ministrations, together with a laudable preference for that style of preaching which gave prominence to those truths which are most likely to awaken the careless. They were indeed irregular troops, but they brought in more captives than the disciplined squadrons."

The devoted Fletcher frequently visited the Institution. These visits proved times of refreshing—blessed breaks in the monotony of their studies. "Being convinced that to be FILLED WITH THE HOLY GHOST was a better qualification for the ministry of the Gospel than any classical learning, (although that too be useful in its place,) after speaking a while in the school-room, he used frequently to say, 'As many of you as are athirst for this fulness of the Spirit, follow me into my room.' On this many of them have instantly followed him and continued for two or three hours, wrestling like Jacob for the blessing, praying one after another, till they could bear to kneel no longer. This was not done once or twice, but many times."

May the same sacred flame which made the hearts of the inmates of Trevecca thus burn within them, be brightly kindled within our own beloved Institution, and that living loving spirit be found there which fired the lips and made a living sacrifice of the lives of Fletcher and Harris!

The foregoing somewhat desultory sketch we shall wind up by inserting the following original letter of Howell Harris, the substance and strain of which are peculiarly suitable to the present times.

This is the style of men we need—men of *prayer*, and therefore men of *power*—men who sigh and cry for all the abominations that are done in our land—men who can say from the heart, “My Lord, *I stand continually upon the watch-tower in the day-time, and I am set in my ward whole nights.*”

ORIGINAL LETTER OF HOWELL HARRIS, WITHOUT DATE.

*Addressed to Rev. Mr. McCulloch, of Cambuslang, Scotland.*

DEAR SIR,

It would not a little rejoice us now to know how 'tis all this time of T'nal with our Lord's friends with you. We daily bear you on our Hearts, especially since we have heard of the Present Dispensation you are under, and we doubt not that the God of Shadrach, Meshach and Abednego now manifests His Glory in the midst of you more than ever..

Winnowing Time must needs come. I am persuaded you have all your armour on, and so, in the strength of our God, bid Defiance to Death and Hell and all the enemies of our God, of our Saviour, of His Gospel, of His Church, of our King and country. The Lord—the Lord God will smite them after they have been a scourge to the Land for its Iniquity, and all that wish them good Luck, shall be filled with Confusion. The True and Faithful—the Yen and Amen will never cast off His People; how far soever because of our abound'g Iniquities, they may go, they shall be turned back in God's time and way. In this Faith, let us be armed with Invincible Patience and resignation.

As for our Arms, I have no great opinion of them, because I hear of no Reformation and return to the Lord, but the many and Powerful Prayers that among all Denominations are daily put up, will, I am persuaded prevail one time or another. Oh pray, Dear Sir, let us have a Line to know how 'tis with you, for by Sympathy according to the measure of our faith indeed we suffer with you, and we have nothing before our eyes, but soon to drink of the same Cup for open Prophaness, contempt of God's name, Ordinances, Day, and People, with almost an universal hatred to the very form of Godliness has so prevailed in our Towns, and among our great men, Saylor, Soldrs., &c. and such Earthly mindedness, formality, Lukewarmness, &c., among the generality of Professors that, according to God's usual way of Dealg. with the Church, and with the World, we can well expect nothing but that the Sword should run through the land: for though we had the mercy to be awakened at your expense, and though we have had now some months to see if we would take things to Heart, though many, in several places, shew their Loyalty; yet, I find no signs of their being Stirred up by anything but a fear of losg. their Estates and outwd. Privileges—I hear of no Publick acknowledgment of sins, or leaving them, or any deep sense that God is displeas'd with us, and that without Him all our Arms and endeavours are fruitless. Most in this seem as yet to be fast asleep. O that my 'lead were a Fountain of tears to see the Darkness that had overspread this sinful Land, and which shakes the very foundations of it, and yet how few seem to be truly sensible of the cause of it. I doubt not but that the Holy Spirit has given you already to see many good effects from this sore storm, and I hope the dear Brethren the Seceders begin to be a little more cool and moderate, and to yield to conviction that their hasty censures and great opposition to the work of God among you, and their Bigotry, have grieved the Holy Spirit, and been displeasing to Him whose heart and mind that he has revealed to us in His Word and Spirit's Love.

How things are on my Heart; and you see I have used Christian freedom in giving my thoughts vent, as to one I highly valued. Pray excuse what may not be savoury, I would not write to offend for the world. I doubt not but we have a share in your Publick and Private addresses to Heaven, that we may hear now the Bridegroom's voice and be in readiness to meet Him.

In whom I am, Dear Dr. Sir,

Your most unworthy and very Sinful

Yet happy Brother and Servt.,

HOW: HARRIS.

P. S. I had glorious accounts from America, from Mr. Whitefield lately—the work of our Lord never prospered so much in some countries as now. \*

R. F. B.

## THE OPIUM TRADE AND THE INDIAN TRAGEDY.

*(English Presbyterian Messenger.)*

It is from no light or insignificant cause that we have been led to place together these two things, apparently so unconnected—we have weighty reasons for doing so, and we shall presently see that their conjunction is deeply significant. But it will be said, "By what law are they brought together or associated? Is it by the law of resemblance? We can see none. Can it be by contrast? Even that fails. We suppose it must be by the law of causation. If so, the trade in opium must be the cause of that fearful tragedy in India in the same sense that Tenterden steeple was the cause of Goodwin Sands." In this you are so far right—the connection to which we wish to call the earnest attention of our readers, is not that of a natural and genuine causation, but of a striking and significant *coincidence*. We might perhaps be able to show that there was, or may have been something of the connection of a cause and its necessary effect in the overruling providence of God. We might show that as a part of our mismanagement and short sightedness in the government of India, we have brought upon ourselves the severe chastisement of God. But we have no intention to enter on such a subject at such a time as this, when the heart of England is sore, and every thought is directed to the relief of suffering brethren and the retrieving of past blunders. We have no wish to "add to the grief of those whom God has afflicted," and if we did wish to give a lesson to rulers or to "teach senators wisdom" from the errors of their predecessors, we would choose a more obvious text than the opium trade for our lecture on such a subject. Our reason for calling attention to the traffic in opium in connection with our sad troubles in India, is, because it seems to us that God is opening up the way through that sea of trouble, to the removal of that shameless traffic which we feel to be a disgrace to England, a blight on some of the fairest portions of India and a hindrance to the spread of the gospel in China.

We take for granted that there is a desire on the part of all good men to get rid of this trade, and we shall not insult our readers by proving its pernicious tendency. Indeed, we know of no class of men who have the courage to defend the opium trade on its own merits; not even those who are most deeply interested in its support, by being enriched or supported by it; we know of no extensive traffic so destitute of defenders,—religious men cry out bitterly against it, and pray for its abolition,—men of benevolence and philanthropy sigh over and deplore its effects. Honest tradesmen feel ashamed of it,—many of the largest importers of opium would be glad to find a substitute, and others can only say, "It is *not worse* than some trades at home," or "If we don't sell it, others will." Our politicians have in general deeply regretted the rise of such a trade, many denouncing it as a grievous crime; and some have thought it "worse than a crime—a great blunder." And even the East India Government in receiving their revenue from that source do so *with great reluctance*, and as they slowly and hesitatingly button up the millions pocketed, insert on their minutes the following declaration:—

*"Were it possible to prevent the use of the drug altogether, except strictly for the purpose of medicine, we would gladly do it in compassion to mankind."*

But up to this time it has been asked—and the reply was not always at hand—"What can be done?" Here is a branch of our foreign trade which has grown up to such proportions that we cannot touch it without materially deranging a complex and important system of exchange in China; and, what is of far greater importance, we cannot interfere with the East India Company's sources of revenue. Large and costly works have been set on foot for the improvement of that great empire which Providence has put into our hands, and if £5,000,000

sterling be taken away from our revenue, the hands of the Government will be tied, improvement stopped, and the welfare of our fellow subjects in India will be interfered with. Now, is it not a significant fact, that just at the time we hear such arguments against any interference with this trade, our Indian Empire is shaking it to its centre, and our finely-balanced revenue-sheets are scattered to the winds, and our benevolent schemes, for a time, arrested by a diabolical insurrection of the very people we wished to benefit? This fact we recognise as significant, not because of any connection between the opium trade and the revolt; we have no heart, at such a time as this, to measure out with nice balance the degree of blame to be attached to the rulers of India, or to fix our finger with prophetic wisdom, *after the event*, on the causes of such a terrible visitation of Providence. We take it simply as a fact, that the hand of Providence has permitted this fearful tragedy to be enacted; and without any reference to the past, we cast our eyes to the future, and there we see, what every man of intelligence must see, that our rule in India must undergo a great change, and that our sources of revenue and the means of its realization must all be remodelled, and that the very first principles of our system must be re-examined. The state of anarchy is such that we are in a position to lay plans for the future as if the past were a blank for all purposes save the lessons of a sad experience. India, especially the opium-growing portion of it, is practically a chaos; the only element of order visible on its troubled surface is the shattered yet vital power of British arms; and by the blessing of God the desperate energy of British will and of British valour shall yet bring order out of the confusion.

But is it only that we may return to the old state of things? Is all the agonising experience of these few months, which seem an age, and all the blood and treasure yet to be expended, only a step to the restoration of the past—that the Honourable East India Company may go quietly on with their old policy and the sweet exercise of their old patronage, that the old revenue may be collected as heretofore, and that the monopolies of salt and opium may be enjoyed? The thought is too monstrous to be indulged. As for the monopoly of salt, they are welcome to that, if they need a conservative element. If there is a covenant about that, we have no desire to “violate our salt.” But the opium—they have had enough of that; we must have no more dreaming under its delightful but delusive influence. Providence has opened up the way to the rapid, if not immediate abolition of that vile traffic, and that, by no active effort of home agitation, or the interference of a prohibitory legislation, of which there is such a dread. It is by a means which we could never have dreamed of or desired. All that seems to be required for the extinction of the trade and its sudden drying up by the roots is that, for a single year, it be *let alone*; that *no sacrifice* be made for the growth, and protection, and forced production of the drug; that the East India Company abstain from advancing money to the growers, who will be glad to grow rice or sugar if left to their choice; that the troops and police of India be not diverted from more important work to aid in the transmission of that which might be grown in independent states. But by such a policy we apprehend that the supply would be reduced by one half, perhaps by three-fourths; and by prohibitory measures, which at such a time as this would be neither unjust nor injurious, it could be stopped entirely, and that in such a way, that no other country could come in to supply the demand; and if any other field were to be cultivated, the poor victims of the tyrannous vice in China would in the meantime be weaned from their habit, and be in a position to resist the temptation if again presented; if, indeed, any but ourselves should be either able or disposed to tempt them. ✕



## WORDS OF THE WISE.

## BENEDICT PICTET ON THE ASSURANCE OF ELECTION.

*(Translated from the Latin.)*

Not only is the election of believers certain and unchangeable, but they can also certainly know that they are elected; not by ascending into heaven to read the book of life, but by descending, as it were, into their own hearts, examining the book of conscience, and discovering in themselves the fruits of election. For if believers can know that they have faith, they can be sure of their election, because faith is the effect of election; now they can know that they possess faith, as is proved by that passage of St. Paul, in which he enjoins believers to "examine themselves, whether they be in the faith," (5 Cor. xiii. 5,) for to no purpose would the Apostle enjoin this, if it were impossible to ascertain it. Again, the faithful can know certainly whether they are the children of God, for "the Spirit itself beareth witness with our spirits, that we are the children of God," (Rom. viii. 16.) Now all the children of God are elected; and therefore if the faithful can believe the testimony of the Spirit, they must believe that they are the children of God; and if so, they can believe, or be sure, that they are elected of God. We are also said to be "sealed by the Holy Spirit unto the day of redemption," (Eph. iv. 30.) which could not take place without our being sensible of it; hence St. John says, "hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." (1 John iv. 13.) How, then, is it possible, that we should know ourselves to possess the Spirit, and yet be ignorant of our election, since the Holy Spirit is given only to the elect? Finally, the examples of the saints establish this truth, who, being sure of their election and salvation, boldly and confidently professed that no created thing, not even death itself, could separate them from the love of God. See Rom. viii. 38, 39.

But various observations are necessary to be made on this subject, in the way of caution and explanation. *First*, the believer is not always certain of his election, nor equally so at all times, for this assurance is often weakened by afflictions and violent temptations; hence the complaints of the godly, as if God had altogether forsaken them, and "the right hand of the Most High" had been changed. *Secondly*, there are many in the church that without warrant, boast of this assurance, and abuse the profession of it greatly; hence we often find it better to hear the lamentations of a mourning believer, than the exultations of one who rejoices, not through faith, but self-opinion; and it often happens that those who groan, and with the publican, dare not lift up their eyes to heaven, yet possess the very thing which they fear they have not; while others, by the just judgment of God, perceive themselves deprived of what they vainly and presumptuously imagined they possessed. *Thirdly*, there is no true believer that is not at some time or other certain of his election and salvation, for although the experience of present and the hope of future grace, may for a while be laid asleep in the children of God, yet out of this dark condition the believing soul comes forth, when God restores to it the joy of his salvation; therefore, if sometimes the soul groans, struggles, doubts, and fears, yet afterwards it sings, trusts, rejoices, and triumphs, as over a conquered enemy; as is seen in the cases of David, Asaph, Paul, and others. At any rate we believe that there are very few real believers who die in a state of doubt as to their salvation. *Fourthly*, this assurance cannot come into genuine operation, without following after holiness; for a man who should persist in sin, and yet persuade himself that he is elected to eternal life, and therefore will be certainly saved, would indeed bolster himself up with a false and deceitful hope; on the contrary, such a man,

indulging his carnal lusts, and rushing headlong into sin, ought to be persuaded that he is in a state of condemnation, and that eternal destruction hangs over him, except he immediately repent and amend his ways. *Fifthly*, be it observed, that this assurance is by no means incompatible with that "fear and trembling," with which we are enjoined to "work out our salvation," (Phil. x. 12.) For this fear is not *servile*, partaking of mistrust, and despair, but a *filial* fear, partaking of humility, reverence, and godly solicitude. There are two diseases of the mind, which usually corrupt faith, *carnal security*, and *pride of heart*; for both these evils, the remedy is fear; the remedy for pride is a humble and reverential fear; the remedy for security is an anxious and solicitous fear, engaging us in the use of means. From the former the believer learns to think meanly of himself, and highly of God; from the latter he learns that he must not be inactive in the way of salvation. *Lastly*, this doctrine of the assurance of election must be cautiously and prudently set forth, for the comfort of afflicted consciences, not for the encouragement of the ungodly; nor should it ever be enforced, without at the same time enjoining the pursuit of repentance and sanctification. Should any one ask how he may arrive at this assurance, let him take this answer—God hath given him two books, by which he may attain this knowledge—the book of *scripture* and the book of *conscience*. In the former are laid down the marks and signs of election; in the latter he can read and discover, whether he have these marks and signs in himself. Now these are true faith; hatred of sin; sincere pursuit after holiness; unfeigned love to God; even in the midst of afflictions, love to our neighbours, even our enemies; a heart despising the world, and breathing after heaven. ✕

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 P O E T R Y .
 

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## ABEL'S SONG.

Ten thousand times ten thousand sung  
 Loud anthems round the throne,  
 When lo! one solitary tongue  
 Began a song unknown;  
 A song unknown to angel ears—  
 A song that told of banished fears,  
 Of pardoned sins, and grateful tears.

Not one of all the heavenly host  
 Could those high notes attain,  
 But spirits from a distant coast  
 United in the strain,  
 Till he who first began the song  
 (To sing alone not suffered long.)  
 Was mingled with a countless throng.

And still as hours are fleeting by,  
 The angels ever bear  
 Some newly-ransom'd soul on high,  
 To join the chorus there!  
 And so the song will louder grow,  
 Till all whom Christ redeemed below  
 To that fair world of rapture go.

Oh! give me, Lord, my golden harp,  
 And tune my broken voice,  
 That I may sing of troubles sharp  
 Exchanged for endless joys;—  
 The song that ne'er was heard before  
 A sinner reached the heavenly shore,  
 But now shall sound for evermore.

*Light in the Dwelling.*

## REVIEWS AND NOTICES OF BOOKS.

TRAVELS AND DISCOVERIES IN NORTH AND CENTRAL AFRICA IN THE YEARS 1849—1855; by HENRY BARTH, Ph. D., D.C.L.,—in three volumes, vol. 1. New York: Harper and Brothers. Montreal: B. Dawson. pp. 657.

Africa is the only great field of exploration left to modern travellers. Its vast interior attracts the unwearied footstep of European enquiry, and the present time will probably mark a great era of advancement in knowledge regarding the population, geography, and products of the African Continent. The explorations of the Missionary Livingstone in the South have won for him an enviable fame; and we begin to wax a little impatient at the delay of the authorized narrative he has promised to give to the world. Dr. Barth is a German, but was employed by the British Government, in conjunction with a Mr. Richardson and a Dr. Ornberg, (also a German,) on an expedition to Central Africa. The object of the expedition was to obtain protection for British commerce from the native rulers, and to press on those princes the abolition of the slave trade. The English edition of Dr. Barth's narrative is to appear in five volumes. The American reprint (which in its external appearance reflects great credit on the press of Messrs. Harper and Brothers,) is announced to form three volumes, of which the first is now before us. Very few Germans can write English with such purity as Dr. Barth has done, yet his style often lacks vivacity, and a reader whose tastes are formed on the popular light literature of the age would probably find this volume a little tedious. Nevertheless it is full of valuable information. The Geographer will find observations of importance made with great care over a tract of country extending twenty-four degrees from east to west, in the broadest part of Africa. The Ethnographer will meet with not a little fresh information concerning the African tribes and nations. The Naturalist will be pleased with our author's minute description of tropical scenes and products;—the commercial man with his account of new markets and articles of trade;—while every Christian mind will feel an interest in the author's account of the conflict between Islamism and Paganism in the interior of Africa, and in the intelligence obtained by Dr. Barth on the painful subjects of slave-hunting and the slave trade.

Starting from Tripoli in the North, the travellers proceeded through the settlements of the Arab and the Berber—the poor remnants of what were great empires in the middle ages—into a country dotted with splendid ruins from the period of the Roman dominion. Making their way through the wild roving hordes of the Tawarek, they rested at the city of Agades. Thereafter the members of the expedition separated, and Mr. Richardson, succumbing to the fatigue and exposure of the journey, died near Kukuwa, among the Negroes. Dr. Barth gives an interesting account of Kanò, the great industrial emporium of Central Africa. The Kanawa (people of Kanò) have in general become Mohammedans, but Pagan rites are still performed throughout the Province, and in all Negroland. The population of the town is rated at 30,000, including 4000 slaves. The cotton cloth woven and dyed there is sold over a wide extent of country. Dr. Barth describes at length the local sources of wealth, and the infamous domestic slave trade.

We presume that the next volume will favor us with an account of the famous city of Timbuctu, and of the branches of the great river Niger, which furnishes so magnificent a water course into the very heart of Western Africa.

The conversations on religion which our traveller reports do not give evidence on his part of any very high Christian intelligence or fidelity. But, as a book of travels and discoveries, his narrative well deserves to be read by all who take an interest in the Negro and Negroland.

THE ATLANTIC MONTHLY. Devoted to Literature, Art and Politics. November, 1857.  
No. 1. Boston: Philips, Samson & Co. Montreal: B. Dawson. 8vo., pp. 128.  
25 cents.

It is a great event to find a new "Monthly" on one's table ushered into existence from such a respectable source, and claiming for its parentage the most illustrious names in American literature. It has been bravely launched in troublous times, and will have to struggle for existence against fortunes the most adverse. We cannot, however, doubt the ultimate, if not the immediate, success of this bold enterprise. It takes old Blackwood for its model, and evidently aims at being in letters, though not in politics, for America, what that ancient conservative is for the British dominions. The first number is a most agreeable promise of what may be expected in those that succeed. The treatment of the various subjects shows at a glance the hands of masters in the art of literary execution. The style is eminently English, notwithstanding that we detect here and there an intruding idiom that may be regarded as a poor and beggarly relation of the aristocratic Saxon. The aim of this Magazine is to combine "true scholarship and culture with the utmost liveliness and sparkle, both in matter and style." In this object we think it has been eminently successful. In all its articles there are a life and freshness which we have not seen in periodical literature for many a day. Its biographical sketch of the late Douglas Jerrold is kindly and discriminating. Its art critique on the Manchester Exhibition is simple and direct, and is free from the affected mannerism and grotesque terms which frequently disfigure such departments of writing. Its political article on British India is, if we mistake not, from the pen of a skilled historian. There is in it no vapid declamation about English tyranny and misrule, and no affected sympathy with dethroned and effeminate princes. The position of England as a conquering nation is fairly stated, and the advantages which India has obtained from the law, order, and, upon the whole, the good government which England has introduced amongst her teeming millions of heterogeneous people, are frankly acknowledged and commended. A sober judgment is moreover given of the Sepoy Mutiny, justly, as we think, ascribing it to the thirst for dominion and place of the aristocratic and proud Mohammedans, the former conquerors of India. While the faults of the East Indian Company and the imbecility of their government is freely pointed out, it expresses no doubt as to the ultimate and desirable triumph of the British arms.

In general we would say that the "Atlantic" exhibits a kindlier tone towards England than is ordinarily found in American writings; and if this temper be maintained throughout, Englishmen will welcome this United States Magazine as one in which a literature of the highest order may be found, without the offensive tirades against England in which American writers frequently indulge. We might speak in terms of equal commendation of the other articles, evidently from distinguished pens, but this is unnecessary; the names of such contributors as Prescott, Bryant, Longfellow, Lowell, Whittier, Stowe, Child, Kirkland, and a host of other distinguished literati, are sufficient guarantees that this Magazine will take and retain a high place in modern literature. It does not profess to be neutral in its political notions. Its opinions on politics, and on the vexed question of slavery, will side with incorruptible integrity and true freedom. We only trust that it will avoid that rock on which literary men are too apt to strike, namely: a hostile and petulant attitude towards evangelical religion. Why should literary men be ever offending the taste of truly pious and liberal minds by a contemptuous style of remark regarding religion, as if all that is earnest and true in regard to it was hypocrisy? Why should the *profanum vulgus* be gratified at the expense of the good and gentle? The blindness of many learned and agreeable writers on this matter has often appeared to us

astonishing. While they seemed capable of apprehending human sympathies and modes of thought on other points, yet on this they blundered to such an extent as to expose either their own irreligion or ignorance, or both. We do not ask that this Magazine should be *religious*, nor shall we expect it to confine itself within such limits as we might prescribe, we shall however hope, from the goodly array of writers interested in its success, whose religious feelings and convictions are beyond question, that it will show a becoming deference to what is well understood by the name of Evangelical Religion. Conducted on such principles, and maintaining the excellency which its first number presents, we shall commend this Monthly as a valuable contribution to the polite literature of this wondrous age.

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**EVENINGS WITH JESUS.** A series of devotional readings for the closet and the family, carefully prepared from the notes of Sermons preached by the late Rev. WILLIAM JAY of Bath. Philadelphia: Parry & McMillan. Montreal: B. Dawson.

This series of short and devotional pieces are selected with some care and discrimination from the writings of the well-known Mr. Jay. There are few intelligent Christians who have not been much impressed and greatly delighted by perusing the writings of this distinguished man of God. We know of no writer in the present century who has done more to make Christian evangelical literature popular than Mr. Jay. At a time when sermons were little read, and few were worth reading, his sermons obtained extensive currency in England, were read in pious families, commended themselves to the favor of the educated and refined, and were frequently preached from the pulpits of the Church of England: much we doubt not to the spiritual welfare of the hearers. They have, too, been models upon which much of the preaching to be found among non-conformists in England has been formed during the past quarter of a century; and not less have they been regarded by the best preachers and divines as fountains of pure Christian thought, apt Scripture applications to the duties of the Christian life, and beautiful illustrations of divine truth.

This volume, arranged especially to be suitable for family reading, or for private devotion, has for every day of the year a text and an exposition; and while in some cases the necessary brevity and condensation of the passages may have slightly marred the simplicity and quiet beauty of the originals, yet this has been upon the whole carefully and successfully avoided. The Christian reader will therefore find in this book a full and genuine display of the piety, the love, and the faithfulness of its eminent author. We cordially recommend the volume as a most delightful companion for the parlour or the closet.

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**LADIES OF THE REFORMATION.** Memoirs of distinguished Female characters belonging to the period of the Reformation in the Sixteenth century, in Germany, Switzerland, France, Italy, and Spain. By the Rev. J. ANDERSON. Blackie & Son, London, Edinburgh, Glasgow, N. York, and Montreal.

This is the second and concluding volume of the author's contributions to the Biography of the Women of the Reformation. His object has been to seize the most salient points in their history, and yet to bring the whole narratives within as narrow limits as possible. This has we think been very successfully accomplished; the lives are sufficiently minute in their detail of facts to be instructive

and yet are not so burdened with trivial matters as to destroy or weaken their interest. To each section, embracing the ladies of each country referred to, there is a valuable historical introduction; by this means unity is given to the separate Memoirs, and a bird's-eye view is obtained of the great events in which these heroines bore no inconspicuous a part. We can conceive of no reading that is so well calculated to give noble thoughts to the young ladies of the present generation, and to inspire them with noble purposes as this is; the style is remarkably pleasing and lively; dramatic and stirring events are forcibly and broadly depicted. The author in the preparation of his work has evidently ransacked the sources of history in various languages with much zeal and erudite care. We know of no other book in any language, and certainly not in our own, in which the same kind and amount of historical information can be obtained. In commendation of the "getting up," we have only to say that this volume is from the press of the Messrs. Blackie: the binding is really beautiful, and the typography, for excellency, is incomparable; the wood-cut illustrations with which the book is profusely adorned are by superior artists, and in the best style of engraving. We unhesitatingly recommend this volume as one of the most beautifully executed and most interesting on the subject of which it treats that we know of, and well worthy of a place in every parlour library.

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THE CITY,—ITS SINS AND SORROWS. By THOMAS GUTHRIE, D. D. New York: Robert Carter & Brothers. Montreal: B. Dawson. p.p. 115.

Dr. Guthrie has long been known in Scotland as a vivid and eloquent Preacher, and each revolving year seems to enhance his fame, and widen his popularity. His name has also been connected with important philanthropic movements, especially with the institution of Ragged Schools. He has not written much for the press, but the publication of a volume of Sermons, under the title "The Gospel in Ezekiel," has in late years secured to him a high repute wherever English religious literature is read. The little work now before us well sustains the Author's fame, and cannot be read without leaving a powerful impression on the mind.

In a series of sermons on our Lord weeping over Jerusalem, (Luke xix. 41,) Dr. Guthrie exposes the sins and sorrows of the populace of Edinburgh; and the main features of the description are only too applicable to all the large Towns in Great Britain and Ireland. The four gigantic evils exposed are prostitution, drunkenness, ignorance, and irreligion. The sermons abound in passages of very striking, and sometimes pathetic writing; and one can scarcely read the book without tears. In the appendix are furnished statistics and facts of the most painful and affecting character. Having described the prevalent evils of great cities, Dr. Guthrie does not omit to suggest and urge the proper remedies, and addresses the most powerful appeal to the Church, to the individual Christian, and to the State.

We trust that this volume will receive the careful attention of a large circle of readers in this country. Temperance Societies ought to press its circulation, or extract portions and scatter them over town and country in the form of Tracts.

We have no space for quotations, but having read the volume, give it our unhesitating and cordial commendation, as one of the noblest utterances of Christian Philanthropy to be found in the English Language. ✕

## SUMMARY OF INTELLIGENCE.

## MISSIONARY AND ECCLESIASTICAL.

EVANGELICAL ALLIANCE AT BERLIN.—In the month of September the Evangelical Alliance met in the Capital of Prussia. Besides many visitors from all parts of Christendom, 1254 members were present. Of these Prussia sent 876, the other German States 103, Spain 1, France 12, Switzerland 11, Italy 2, Holland 11, Belgium 4, Denmark 11, Sardinia 2, Great Britain 166, Russia 12, Austria 7, Turkey 2, Greece 2, Asia 3, Africa 3, America 23, Australia 3. The King of Prussia attended some of the meetings, and received the members of the Alliance at the Palace. The conduct of His Majesty produced a great and beneficial impression. Among the eminent men whom this conference gathered together were Krummacher and Nitzsch of Berlin, Merle D'Aubigne of Geneva, Capadose of the Hague, from Scotland, Cairns of Berwick, and from England, Alford Dean of Canterbury, and Baptist Noel. We do not hear that much business was done, but certain topics of great importance were ably discussed. Dr. Nitzsch delivered an address on the universal priesthood of believers. Dr. Krafft of Bonn, read a paper on the question, "Why the return of the Church to orthodoxy had been followed by so little spiritual life in the Congregations." Beyschlag of Carlsruhe and others continued the discussion in a very interesting manner. Suggestions were thrown out for the better education of preachers, the more complete organization of the Church, and a more thorough study of Holy Scriptures. We regret that nothing was said of the observance of the Christian Sabbath, as bearing on the spiritual life. Why did the Scottish Divines hold their peace? Professor Plitt of Heidelberg addressed the Conference on religious liberty, and communicated those principles which are happily familiar to the British mind. In the discussion which followed, however, Dr. Krummacher gave utterance to those limited views of religious freedom which prevail in the Lutheran Church, and among the powers that be in Germany. The papers read at the conference, which will probably attract most attention, are the opening address by Dr. Krummacher, an eloquent vindication of the constitution and aims of the Evangelical Alliance; and a lecture by Mr. Cairns, of Berwick, (in German) on "the influence on each other, both in Christian Theology and in Christian Life, likely to be exercised by the close union of British and German Christians."

A Berlin Correspondent of the *News of the Churches*, says:—"It cannot be doubted that the Alliance has gained by this meeting a hold over the sympathies and affections of multitudes, who before regarded it with indifference, or at best distant curiosity. Much of this change may be ascribed to the decided and resolute adhesion of the King of Prussia to the Alliance, for "where the word of a king is, there is power." Not a little of the cordial interest of many leading clergymen of the national Churches of Germany is probably to be traced to this source; and possibly the noble stand made by the Archbishop of Canterbury, and the Low Church Bishops in England, may, to some extent, have been called forth by the influence of so distinguished an example. Be this as it may, the facts remain, most honourable to the parties and most gratifying to all lovers of the Alliance. As the result of the Berlin meeting, it has found a support in the Christian opinion of a portion of central Europe before altogether hostile or indifferent, and this must furnish the broadest basis for future operations, and give the Alliance a position in advance of all that could be attained even by the most influential gatherings in Paris or London. The wide adoption of Alliance principles by the theologians and Churches of Germany, must be regarded by all intelligent persons as the greatest victory which this confederation has yet achieved, and as destined to act most powerfully upon the Continent, as well as to exert a reaction upon the British and American Churches, proportioned to the fame and influence of Germany in the theological world. The other point of view in which the recent meeting may be contemplated, viz., in its bearings upon the future of German Christianity, is equally very cheering, and not less solemn and impressive. The wide acceptance of the Alliance basis is a proof of the general return of German theologians to the ground of evangelical orthodoxy; at the same time, the liberal spirit which has prompted such multitudes to break through the trammels of confessional prejudice, and to raise a public testimony against the reactionary tendencies of the high Lutheran party, is a most gratifying proof that the bigotry and narrow-mindedness of the latter are contrary to the genuine instincts of the German nature, and must ere long pass away. The sensation in Berlin has been immense; and the impression will doubtless extend to all parts of the German world. The earnest and practical character of all the leading addresses has struck a right key-note; and, indeed, as was justly remarked by Dr. Krafft of Bonn, the reproach

of an abstract and unpractical character has ceased in the eyes of the Germans themselves to attach to their Christian theology and Christian life, and is only received by foreigners as applicable to a state of things which exists no more. Nothing has been listened to with greater interest than Christian statistics and missionary reports; and indeed some of the speakers found it necessary to utter words of caution and warning against the opposite extreme of neglecting Christian science, and surrendering the distinctive character of German theology as fortified by learning and philosophical culture."

INDIA.—We have nothing new from the Mission field of India. Dr. Duff continues by his letters to the Edinburgh Witness to enliven the events of the Indian mutiny by his graphic pen. The allegations of Lord Ellenborough, that disaffection among the Hindoos was caused by the Missionaries, or by Lord Canning contributing to a Missionary Society, have been amply refuted by the most distinguished Hindoo native gentlemen. A valuable testimony has also been borne by these same parties to the esteem in which the Missionaries are universally held for their self-denying labours on behalf of the public welfare. We may, therefore, hope that we have heard the last of this infidel outcry, that the Missions in India have been in any sense the cause of this most disastrous mutiny. Most of the Missionaries who have been laboring in North-West India, beyond the limits of Calcutta, have been driven from their posts, and many of them, seeing the impossibility of resuming their work for some time to come, are returning to Europe and America. Prayer meetings of a most interesting character, in which several of the Protestant Ministers and their Congregations united, have been held in Montreal and in London, C. W., on behalf of India. In Montreal the meetings have been most successful and refreshing, and collections were made on each occasion for the sufferers by the revolt. The last mail brings us intelligence from England of the religious services throughout the country on the occasion of the National Fast, which by Royal proclamation was appointed to be held on the 7th Oct. The most notable incident on that day was the preaching of Mr. Spurgeon, in the Crystal Palace at Sydenham, to an audience of 20,000 persons. The collection amounted to £400, to which the Directors of the Palace added £200. Altogether, the sermons preached by all denominations were of the most faithful kind, and took a just and magnanimous view of the sins of the nation and the retributive judgment of God.

The Rev. George Stevenson, Missionary of the Presbyterian Church of Canada, at Bancoorah, having been driven from his Station, has resolved to return to Scotland. He has been influenced by the conviction that the country will not be in a state to admit of the mission being opened for at least two years, and by a conscientious scruple in regard to his living for so long a time at Calcutta learning the Bengal language, at the expense of a missionary fund. Dr. Duff and M. Lacroix, of Calcutta, have concurred in the propriety of the step Mr. Stevenson has taken. Dr. Duff writes as follows:—"I do fondly trust, that the faith of the Canadian Church will rise buoyant over the disappointment. If Mr. Stevenson had been wrecked on his way out, as some Missionaries have been; or if, after being a few weeks or months in the field, he had been driven from it by deadly disease, as others have been; in these or any similar cases, I am sure the faith of the Canadian Church would only be burnished all the brighter by the manifestly providential trial, and rising up purer and stronger than ever, would prompt to more prayer, augmented liberality, deeper humility, and redoubled energy and effort. And now, when by an utterly unexpected calamity, Mr. Stevenson has been driven from the chosen sphere of his labour, I cannot but confidently hope, that the Church will perceive in this only a new though severe trial of her faith,—that she will not be depressed or dispirited by the event, but only see in it a new call from her Great Head to come forth more bountiously and energetically than ever, to the help of the Lord;—to the help of the Lord against the mighty in this land."

FREE CHURCH OF SCOTLAND.—The great Funds of this Church appear to be in a healthy and prosperous state. The Sustentation Fund presents, at the end of four months an increase of £876 4s. over last year. The Foreign Mission Fund also shows an increase of £602 19s. 1d.

OPEN AIR PREACHING AT BELFAST.—This town has been greatly disturbed by the rising of a Popish mob to suppress by violence the preaching of the gospel in the open air. At the request of the civil authorities, the Presbytery of Belfast, and the Episcopal Clergy there have discontinued the practice of out-door preaching. A licentiate of the Presbyterian Church, Mr. R. Hanna, persisted, but the Magistrates interfered by order of the Lord Lieutenant. The question is a very serious one, and the conduct of the Presbytery, in waving their rights to free speech on religious subjects in the open air, when a thoroughfare is not obstructed, has been keenly criticised. The immediate effect, without doubt, is to give a triumph to the Priests. ✕



## LITERARY.

**JOURNALISM IN FRANCE.**—From statistics of the press, recently issued, it appears that no less than 510 journals are published in Paris, 40 of which only are political, the rest being devoted to religion, literature, art, science, and the finances. No less than 108 of these have been started since January last; and while some are of the lowest class, containing nothing but novels of an immoral tendency, it is pleasing to know that a few are of a much better character, and that others sometimes contain really good and interesting articles. The other day, as I was passing a bookseller's shop, I noticed on the outside page of one of these weeklies a pretty fair likeness of Dr. Livingston. I at once bought the sheet, entitled, "Illustrated Journal of Travels and Travellers," and found in it the first of a series of articles, in eight chapters, on the great modern missionary discoverer of Central Africa. The author is evidently not a Protestant; great, therefore, was my surprise to find that, instead of omitting the spiritual object of Dr. Livingston's researches, he made it as conspicuous as possible, and repeatedly gave vent to his admiration of the Dr.'s Christian character, devotedness, and love for souls.

**TAKING THE NUMBER OF THE STARS.**—A most magnificent and interesting work is now being issued at Paris, a complete map of the heavens, so far as our knowledge goes, prepared under the auspices of the Imperial Observatory. It is to consist of sixty-five plates, each one of which indicates the position of 25,525 stars of the third magnitude, or 1,659,125 in all. The eighteenth plate, now finished, was recently presented to the Academy of Sciences by M. Leverrier, where it excited immense admiration.

—Messrs. Constable are re-publishing Nathaniel Culverwell's discourse "Of the Light of Nature," edited by the Rev. John Brown, D. D., of Edinburgh, with a Critical Essay by the Rev. J. Cairns, M. A., of Berwick.

**EXTENT AND POPULATION OF INDIA.**—A Parliamentary return from the statistical office of the East India House, of the area and population of each division of each presidency of India, comprising the area and estimated population of native States, has been published. It appears that there is in the British States, under the government of the Governor General of India, in Council, a population of 23,255,972 within an area of 246,050 square miles; under the Lieutenant-Governor of Bengal, 40,852,397, within an area of 221,969 miles; under the Lieutenant-Governor of the North-western Provinces, 33,655,193, within an area of 105,759 miles; under the Madras Government, 22,437,297, within an area of 132,090 miles; and under the Bombay Government, 11,790,042, within an area of 131,544 miles,—making a total population in the British States of 131,990,901, with an area of 837,412 miles. In the native States there is in the presidency of Bengal a population of 38,702,206, within an area of 515,633 miles; in the presidency of Madras, 5,212,671, in an area of 51,802 miles; and in the presidency of Bombay, 4,460,370, in an area of 50,575 miles; making a total amount of population in those States in the three presidencies of 48,375,247, within an area of 627,910 miles. In the foreign States there is a French population of 203,887, within an area of 188 miles; and a Portuguese population of 313,262, in an area of 1066 miles; making a total population in those States of 517,149 in an area of 1254 miles. The grand total population in all the states is 180,884,297 within an area of 1,465,576 square miles.

**CHRISTIAN BIOGRAPHY.**—The most valuable acquisitions to Christian literature since our last communication, are two memoirs of excellent men who have good biographers, though the *materiel* their lives have furnished ought to secure good memoirs from the most "prentice hand." The memoirs of the Rev. G. Townley, L.L.D., and of Josiah Conder, Esq., are full of the most touching and impressive incidents. The former was a devoted and earnest preacher of the gospel; he sacrificed a lucrative profession for the purpose of winning souls to Christ. His early experience is highly instructive. The latter was an eminent poet and a prolific author. He was at all times the consistent Christian, whether he appeared before the public as the controversialist, the poet, or the historian.—*New York Independent*.

**AUTHORSHIP OF THE "IMITATION OF CHRIST."**—The last number of the "Lower Canada Journal de L'Instruction Publique," contains an interesting paper on the Authorship of the well-known "Imitation of Christ," commonly attributed to Thomas à Kempis. This has been a favorite topic of ecclesiastico-literary discussion on the European Continent. The work has been ascribed by some to an Italian, Abbé Gersen, and by others to the famous Chancellor Gerson, of the University of Paris; but M. Malon, Bishop of Bruges, has satisfactorily proved that the common opinion is correct, and that the author was Thomas, a pious recluse of the 15th Century, called a Kempis, or in German, Kempen, from the place of his birth, in the Archdiocese of Cologne.