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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

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Miscellaneous Articles.

THOUGHTS ON SOCIAL PRAYER-MEETINGS.

In every Christian congregation, where there is a faithful, zealous minister, who watches for souls as having to give account to God, and a pious Eldership such as should be, a variety of means will be used for maintaining and increasing religion among the people, as well as extending it abroad. It will not be considered enough that the congregation assembles together on Sabbath-days, and that the minister preaches to them, and offers up prayers in his name and theirs, in which they ought devoutly to join. There will be steps taken during the week-days to keep up and deepen the impressions produced on the Sabbath. There will be religious intercourse with the people in their houses; and according as opportunities allow, occasions will be afforded them for cherishing and strengthening in their hearts an active interest in real, practical Christianity.

Among other proper measures for gaining these desirable ends, social meetings for religious exercises and improvement will be specially encouraged. Every minister, who would be counted faithful, will be particularly concerned to hold at least one week-day meeting of a devotional character; and happy is that minister who, in this important matter, is well supported by the people, pleased and cheered by their numerous attendance, and by seeing in them evidences of the grace of God. Like Barnabas, he will be glad, oh, how glad! But it should not be thought sufficient that there is a minister's prayer-meeting; the people, also, should have their meetings for prayer and fellowship. Such meetings distinguished the best times of godliness and of goodness in our fatherland. Would that they were imported into this land! Would that the Divine Spirit were shed down from on high, to produce such an effect! As a humble modicum of effort in their favor, and a word of advocacy to introduce them, the following remarks are addressed to serious Christians in our congregations, with all affection and earnestness:—

Now, Christian friends, whether we look to ourselves, or to others both near and afar off, we may see plentiful reason for abounding both in private and social supplication, that the light and the power of Christianity may be sent forth more and more. If we look to ourselves, we may perceive, alas! that we have not yet attained, neither are already perfect; that we are greatly deficient in acquaintance with the system of Divine truth; and need to improve much in the cultivation of personal and family religion. If we look around us, is it not most evident that spiritual deadness and ignorance, sin, ungodliness, and carelessness about eternity, prevail to a most lamentable extent? And if we cast our eyes, guided by good information, farther than our immediate neighbour-

hood, do we not learn that by far the largest part of mankind are still strangers to the knowledge of the Gospel; that heathenism and superstition hold them in chains; that it is too true that the whole world yet lieth in wickedness—in the grasp of the Wicked One? Surely, then, there is much occasion for us, and all who are in Christ to pray fervently, “God be merciful unto us, and bless us, and cause his face to shine upon us, that we may be saved, that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee.”

Such social devotional meetings as are now recommended, may be enforced by a number of arguments. It is obviously proper and right that they who have assumed a profession of godliness, and are consociated in that profession, should exhibit some peculiar marks to distinguish them from those who are without God in the world. But a mere attendance upon Christian ordinances on Sabbath will not constitute the requisite distinction; for many even of those whose transgressions say that they have not the fear of God before them, are in the habit, from custom, for the sake of appearances, &c., of going to church more or less regularly; and they come unto God as his people come, and they sit before him as his people sit; and they hear his words, but will not do them. Some additional evidence, then, is necessary, in order to free his people from the charge, “What do ye more than others?” And what more fit for this than their meeting together as often as possible, for religious exercises, to strengthen each other’s hands, and encourage each other’s hearts? It was thus that the primitive Christians showed both their brotherhood and piety; and we should be followers of them.

Further, the meetings now advocated have the express sanction of God in the Scriptures. Thus, it is said (Mal. iii. 16) “then they that feared the Lord spake often one to another; and the Lord hearkened and heard; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name.” The prophet is describing the conduct of those who remained faithful to God, at a time when religion had woefully declined, and the majority of the Jews said, “it is vain to serve God, and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?” In those days of backsliding and spiritual declension, the remnant that existed had frequent meetings, to converse upon the low state of piety, and to pray for each other’s stedfastness, and for a revival of the work of the Lord in the midst of the years. And is not this an example to saints at all times, and especially when, because of iniquity, the love of many waxeth cold? The prophet adds an ample encouragement to those who exercise themselves in the manner of which he is speaking: “And they shall be mine, saith the Lord of hosts, in that day when I made up my jewels; and I will spare them as a man spareth his son that serveth him.” Such is the honorable mention made of those who unite for social religion; and such the high felicity to which true and humble worshippers among them shall be raised. The Apostle Paul also says (Heb. iii. 13): “Exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin.” Now, surely this implies that they should take specific measures for giving mutual exhortation and counsel. And what better measures can they take than expressly to come together, in order to pray for one another, and to endeavour to speak to each other words in season?

But still more, we have our Lord’s own sanction of the meetings we are considering, in Matt. xviii. 19, 20: “Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.” Thus we have the blessed Redeemer’s own words as a most explicit warrant for our social prayer meetings; and as an assurance that, if properly held, they shall be productive

of the greatest advantage. We now add a few remarks on the objects at which such meetings should aim.

It should be the desire and aim of those attending them to obtain the advancement of religion in their own souls, in the congregation to which they belong, and throughout all the Churches of Christ; to ask the Divine blessing on the preaching of the Gospel, and all the means of grace that are enjoyed, that both ministers and people may rejoice together, and be edified; to plead for the excitement of a spirit of seriousness and enquiry about the great things of salvation, in our neighbours and fellow-men; to pray that peace may be within the walls of Jerusalem, and prosperity within her palaces; and that Christian unity and love may abound throughout all the Churches; to supplicate for the extension of the Gospel over the world, for the downfall of Antichrist, the subversion of Mahometanism, the bringing in of the Jews, the full conversion of the Gentiles, and the arrival of those happy days, when men shall beat their swords into plough-shares, and their spears into pruning-hooks, neither shall they learn war any more! What noble objects are these! Compared with these, how poor the purposes for which other meetings take place!

The social religious meetings now recommended, are well calculated to be very beneficial. If rightly conducted, they will, through the Divine blessing sought upon them, tend greatly to produce and strengthen that reciprocal love, which is the bond of perfectness. They will be instrumental in stirring up the graces of the Christian character, and in bringing forth to the view and love of one another, its beautiful and attractive features. They will act as a powerful safeguard to behaviour, by prompting to circumspection, tenderness of conscience, and holy watchfulness. We may well hope that they will be the means of bringing down more abundantly upon ourselves and others the blessing of God and the influences of his Holy Spirit. It has ever held true that a praying people have been a spiritually prosperous people. May we not humbly hope, too, that our fervent, importunate, and persevering supplications will do something for the interests of religion at large? Who can tell what may be the fruits of multiplied, united prayer, wherever a company of praying people can be gathered—sent up on behalf of the ignorant and unconcerned about their eternal interests; and on behalf of the poor heathen, and the deluded followers of the false prophet, who in multitudes are perishing for lack of knowledge?

He who addresses these suggestions to Christian friends, would state particularly that there appears to be exceedingly strong reason for adopting the meetings which have been spoken of, arising from the spirit of worldliness which has been growing in this country, and which recent prosperity as to outward things has called forth, to an extent that will be highly detrimental to vital religion, if it is not counteracted. The population of Canada is made up of mixed people from many lands; and accessions are continually being made to them; earthly motives bring them here, under a strong desire to better their circumstances; there is ample scope for the exercise and fostering of a secular disposition; rich harvests and high prices of late, along with the vast demands opened up by facilities of transit through the land, on railways, &c., have given an impetus to the popular mind, which, if not balanced by moral and religious means, will greatly endanger the future welfare of our people, both as to personal and general religion. And there are many appearances on the face of society, indicating much ground for such an apprehension. It is the special duty, then, of those who would be found on the right side, and in the position of spiritual safety to themselves, their families, and the interests of Christ's kingdom, to do what they can in helping to stem the tide of earthliness, pride, sensuality, and a great deal more, which has set in over the land. Among other things done by them with this view, and as necessary to cause success to their endeavours, let them wrestle with God, in their closets, and at social meetings, for the pouring forth of his restraining, converting, and sanc-

tifying grace ; so that "glory may dwell in our land. Yea, the Lord will give that which is good, and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps."

The proposal which has been made is commended to the wise consideration of ministers, Christian office-bearers—the watchmen on Zion's walls, and to all professing to belong to her, and to have their citizenship in heaven ; while an important part of their present duty is to strive together for the cause of Christ in this world, and for the salvation of immortal souls, passing on fast to their everlasting, changeless condition. May He, who has the residue of the Spirit, pour forth his influences extensively on his people, as a Spirit of grace and supplication ! Thus may we hope that it will yet be well with us as a people, and as Churches of Christ.

FRATER.

GRIEVING THE SPIRIT.

(Continued from page 70.)

The Spirit is grieved by our *undervaluing His influence*. The operations of the Spirit are all-important for the prosperity of believers in the Divine life. Our Lord declares that the presence of the great Comforter would more than compensate for his own withdrawal from them. "It is," says he, "expedient for you that I go away." It is not only *necessary for me*, but it is *expedient for you*, that I go away, "for if I go not away, the Comforter will not come ; but if I depart, I will send him unto you." Jesus needs to retire, that he may make room for his people's receiving a greater blessing, in the coming of the Holy Ghost. Great as were the advantages of the Saviour's personal presence, his followers then made small attainments in faith, and love, and holiness. But when the Spirit descended on them, they rose to eminence in all the graces of the Christian character.

The importance of the influence of the Holy Spirit further appears, from the emblems under which he is represented in Scripture. He is spoken of under the emblem of *water*. His influences are fertilizing, cleansing, abundant and free. He is spoken of under the emblem of *fire*. His influences are purifying, illuminating, searching, softening to the heart. He is spoken of under the emblem of *wine*. His influences are sovereign in their bestowal, sensible in their effects, all-pervading, divinely quickening. He is spoken of under the emblem of *oil*—as pure oil, as the holy anointing oil. His influences are healing, comforting, beautifying, consecrating for the work of God. He is spoken of under the emblem of *dew*. His influences are seasonable, refreshing, silent in their descent on the soul, but reviving in their efficacy. He is spoken of under the emblem of a *seal*. His influences are authoritative, authenticating, securing, impressing the divine image on the soul, as the seal fixes the character on the melted wax.

What variety of emblem is here employed in Scripture to exalt our estimate of the Spirit's operation ! Yet are we not often painfully reminded of our sin in undervaluing the influence of the Holy Spirit ? We are, perhaps, prosperous in the Christian life, our views of Christ are clear, our victory over temptation is signal, our discharge of duty is faithful. We have liberty in prayer, we have enlargement in a holy walk, we abound in hope, and the joy of the Lord is our strength. But, alas, how apt are we then to feel as if our own hand had gotten us this prosperity, instead of humbly owning, "by the grace of God I am what I am ?" Again, we perform commanded service with success. We speak the word of salvation with fervour and zeal ; we labour for Christ's sake, and do not faint. We read and hear, as feeling the powers of the world to come. But how prone is the minister of Christ to think then, that the fruits of righteousness *ought* to follow his preaching, because he deems it

earnest, Scriptural, full of the gospel of Christ? And how ready is the private Christian to forget that the life of all his reading, and hearing, and fellowship is derived from the Lord the Spirit?

Yea, how frequently are spiritual exercises so observed by us, that the grace of the Holy One, instead of being honored, is shown to be lightly esteemed. The Scriptures are perused, the Gospel is heard, prayer is presented, praise is offered, all so carelessly, that it would seem as if we were not waiting on a Divine Agent to bless us; or as if we reckoned his gifts of little value. In sickness, we wait for the word of our physician, and when his skill is successful for recovery, we honor him for his care. In a cause of judgment in a human court, we trust to the counsel of our advocate; and when his pleading is successful, we are grateful to him for his help. Christians! in all our sickness of soul the Spirit declares, "I am the Lord that healeth thee." And shall we not wait on Him heartily, to redeem our life from destruction? In all our perplexities in the religious life, the Spirit is our Comforter, our Advocate; shall we not, then, earnestly engage him in our suit? And when our cause succeeds, shall we not glorify His grace, who helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered?

The Spirit is grieved by our *opposing his suggestions*. The suggestions of the Spirit may be opposed by our *not listening to them*. God is ever ready to give the Holy Spirit to them that ask him. He gives, not merely with the liberality of a prince, but with the heart of a father. He bestows his grace, to enlighten our darkness, to subdue our corruptions, to prepare us for heaven, with all the affection and kindness of a God! It is thus that the Saviour speaks—"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." In like manner, the Spirit is infinitely willing to come into our hearts, to illumine and guide us by His gracious suggestions. This is the tenor of these Scripture commands—"Walk in the Spirit," "Be filled with the Spirit"—precepts which show that He surrounds our souls with His genial power, like the air we breathe, and that He is waiting to flow into our hearts with all the fulness of a mighty river.

But, alas, how often do we repel the offered presence of the Holy Ghost! How often do we refuse to listen to His gracious words! He comes to us, in danger of hearkening to temptation; He lifts his voice of warning against the evil desired, but his counsel is not received. He comes to us, in blindness through the deceitfulness of sin; He calls, "Awake, thou that sleepest," but the faithful admonition is not heard. He comes to us in worldly care; He urges this question on the conscience—"What is a man profited if he gain the whole world and lose his own soul?" but the kind words are not regarded. How grieving must such treatment be to the Spirit of grace! We know how a generous man is filled with sorrow, if he finds his benevolent efforts to aid a person in danger, all slighted by him, whom he would rescue from ruin. How deeply grieved, then, must be the good Spirit, when he beholds us not listening to his suggestions—all tending to lead us to salvation. "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways, unto whom I swear in my wrath that they should not enter into my rest."

Further, the suggestions of the Spirit are opposed by our *resisting them*. His operations are resisted, when his words are not obeyed, or his truth not received. There was much of this opposition to the Spirit in the world, of old, and there is much of it still. The unbelieving Jews are censured for vexing and rebelling against the Holy Ghost. "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and be converted, and I should heal them." What a charge of prejudice is this! These persons are thought of, as in the presence of the God of grace. They

have, so to speak, an impression that something great is to be seen, and heard, and felt, but lest this should subdue them to the love of God, they close their eyes that they may not see, they stop their ears that they may not hear. Yet, could we unveil the history of the Spirit's operations among ourselves, could the thoughts of many hearts be now revealed, we should see this resistance to his power repeated in thousands of cases every day. Let it be remembered that, wherever a text of Scripture, or a clear testimony of Bible truth is slighted or opposed in the heart, resistance is offered to the Holy Spirit, whose will that truth is. How much of this resistance prevails among men! There he draws near to one, impressing the mind with conviction of some known sin, stirring up his conscience to condemn it, prompting his judgment to decide against it; yet, after all, the sinner goes on in his trespass! There he approaches another, revealing to him the danger of neglecting the great salvation, moving his heart to fear being cast into hell, quickening his desire after a portion with the righteous in their death; yet he stifles sacred impressions, to the undoing of his soul! There He comes to another, who is setting his affections on earthly friendships, the voice is heard in Providence, saying, "Write this man childless." Then, in the desolation of bereavement, the heart is moved with sorrow, yet it is not brought home to God. Must not all this resistance of his words and strivings, greatly grieve the Spirit of God?

Hear the divine command, "To-day, if you will hear his voice, harden not your heart." Reader, be sure of this, that not to hear him, is to harden your own heart and to grieve his. It was thus that the word of the Lord, and the Spirit in the Word, came of old to Felix. And you read, "As Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled." Yes, the word of the preacher was not without effect. Felix trembled. He trembled, but did nothing more. He was convinced, but not converted. He resisted the gracious power put forth in the word, to draw him away from his sin and his ruin. The Holy Spirit was grieved, and, to all appearance, departed from him. You read of Felix's again sending for Paul, and communing with him. You cannot doubt that the earnest apostle preached to him the same great truths, but you read no more of Felix trembling under the word. Is not this a solemn lesson to all not to grieve the Holy Spirit of God! W. R.

Dunse, Scotland.

(To be concluded in our next.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The five ministers who left the General Associate Synod, and formed the Constitutional Presbytery, were all deposed from the office of the Holy Ministry. This, it is true, was in accordance with the usual mode of procedure in like cases; and, in particular, in this Church, where the government was conducted in strict conformity to the ancient rigour of Presbyterian form, Deposition was considered a necessary step. We think, however, in the present case it might have been dispensed with, and that a simple declaration that these ministers, having declined the authority of the Court, were no longer ministers of this Church, would have been sufficient; and it would have presented the Synod as acting with the utmost mildness. It should have been remembered that these separating brethren were only professing to hold what had been all along held by the denomination at large, and thus that they were not falling into error, but only remaining in a position which was now considered antiquated, and capable of being improved by more explicit statement. They were only refusing to go along with their brethren in their

progress to more enlightened and enlarged conceptions of Divine truth. It cannot be said to be their fault that the Protesters could not see as their brethren did, and that they professed to continue to hold the very sentiments and constitution of a Church which their fathers had transmitted. They had, it is true, put a construction of their own on the doctrines of their fathers, but still they professed adherence to the constitution and principles which they understood their fathers to maintain.

Again, it should be remembered that these protesting brethren were all truly excellent men, and some of them most eminent ministers; and to think that the learned Professor Bruce, and the indefatigable and talented Dr. McCrie, should be the subjects of such censures,—men who were an honour to their country, and would have been an honour to any church, is a fact which must occasion regret to those who, in our time, would have shrunk from such a course of ecclesiastical discipline, except where dangerous error in doctrine, or gross immorality in practice, were chargeable on those who were thus treated.

Still there were occurrences and circumstances attending this process which serve, in some measure, at least, to excuse the Synod's procedure. These brethren, for instance, were very unreasonable in the charges which they brought against the supreme court. "The following," says Dr. McKerrow, were the chief grounds of complaint preferred by them against the Synod:—

"1. In re-modelling their Testimony the Synod did not take 'the original Secession Testimony,' but the Scriptures for their guide. This is a singular charge to bring against a Protestant church court. Most men will consider that they were entitled to praise rather than blame for such christian conduct.

"2. The Synod gave a decided expression of their opinion with regard to the unlawfulness of the connexion between Church and State. They testify against all such conjunction of Church and State as subjects the State to the Church in civil matters, or the Church to the State in those that are religious.

"3. The Synod refused to blend things civil and sacred in their public religious covenanting. They declared that public religious covenanting is the deed of a number of church members, in which they jointly and publicly profess, to renounce all hope of life from the covenant of works, to take hold of the covenant of grace, and to devote themselves to the Lord; and in the strength of promised grace, engage faithfully to cleave to him, to hold fast his truth, to perform the various duties which they owe to God and man, in their respective stations and relations, and to strengthen one another's hands in the work of the Lord."

It is admitted by impartial judges that the Synod in reviewing their Testimony acted with much prudence and circumspection, that they treated their protesting brethren with the greatest indulgence, showing no disposition to exercise discipline till these brethren manifested a spirit of insubordination, and were pursuing a divisive course; and, in particular, it should be remembered that the sentiments expressed in the new exhibition on the power of the Civil Magistrate, were not new, but substantially what had been entertained from the beginning, only had not before been so fully brought out,

It is true that the separating brethren did not attach the same views to the sentiments embodied in the answers to Mr. Nairn, as the Synod did, but that was because they attached a different view to them from what was intended by those who wrote and enacted them. It is a curious fact that the Rev. Adam Gib, who is understood to have been the principal author of the answers referred to, gives an explanatory Note to prevent the sentiments intended to be conveyed from being misconstrued. He says, "The writer is the only person now remaining in the Associate Synod, who had special occasion to be acquainted with the precise intention upon which the several terms of the above paragraph, with the other terms of this declaration and defence, were

laid. He does not mean any other intention than what the words themselves, when properly weighed, do naturally and necessarily suggest. But as this may not be readily adverted to, in a cursory reading of what is purposely concise and comprehensive, he offers the following paraphrase and explication of it.

"1. The great end of magistracy is the public good of society, distinguished from all interfering private interests; the public good of outward society, as not versant, like the gospel ministry, about the disorders of men's hearts.

"2. Those invested with magistracy are to prosecute the above mentioned end of their office, according to the nature of it *civilly*, in such ways as agree to the nature of civil society, without subordinating any religious institutions or ordinances to that end; in doing which, it is only over men's good and evil works (comprehending works of the tongue as well as hand) that they can have any inspection, without pretending to any control of men's judgments, hearts or thoughts. The magistrate must not assume any lordship immediately over men's consciences, in offering to make himself a judge of men's religious principles; nor must he encroach upon the special privileges and business of the church, by assuming a cognisance of men's religious conduct or behaviour, further than the public good of society is concerned,—while all other cognisance thereof belongs particularly to the Church-state.

"3. It is to be considered, that the whole institution of the magistrate's office lies in natural principles, being no way founded in the revelation of grace, nor at all peculiar to such as enjoy the benefit of that revelation. But this is meant of what the magistrate owes to all his subjects in common, and of how he is to proceed with them, by way of necessary jurisdiction, that in all such matters, his procedure is not to be according to the rule or measure of revealed, but of natural principles. Whereas in matters which are optional and arbitrary, the christian magistrate ought to determine himself, not merely by natural, but also by revealed or christian principles; while all the concerns of earthly kingdoms, with all the influence that is competent to every civil station, so far as consistent with the nature thereof, should be subservient to the Kingdom of Christ."

"These," says Dr. McKerrow, referring to the foregoing statements, more fully made, "were the sentiments of the Associate Presbytery. They are sufficiently plain, and coincide very closely with those that in latter times, have been expressed by writers on the Voluntary Church Question. While such sentiments as these are on record in the official documents of the Secession Church, published soon after the commencement of the Secession, it is not fair to bring the charge of apostasy, perjury, and infidelity, against the present race of Seceders, for avowing similar opinions."

Such is a short account of the Old Light controversy, in the General Associate Synod. It was, we believe, wisely ordered in Providence to bring this section of the Christian Church into a position, in which it was prepared for further advances in enlightened scriptural administration.

We are hereby brought to what may be considered the more modern part of the history of the Antiburgher division of the Secession,—when, with still remaining prejudices, they were progressing in liberality and zeal, and becoming more and more ready to burst forth into the exercise of elevated Christian love, and vigorous co-operation with the friends of Christ in general, for the spread of the everlasting Gospel.

Even still, however, there were prejudices of a subordinate character, which influenced the practice of many. What was called "occasional hearing," (to which reference has been made), that is, being seen worshipping in the church of another denomination, was rare, and when it did occur, it gave offence to many. Again, repeating tunes, and even singing without giving out the

line,* were not permitted in many of the congregations. Numerous are the anecdotes which have been told on these points, but being generally of an odd and ridiculous nature, we allow them to sink into oblivion. Yet the scruples on such points, it may be remarked, all tend to show a zeal for purity and simplicity in the Church, and a conscientious regard for the honour and glory of the Church's Head.

The Old-Light controversy deprived the Synod of the valuable labours of Professor Bruce; and in consequence the Rev. George Paxton was chosen Professor of Divinity in his room. Dr. Paxton had been minister at Kilmaurs, but was now loosed from his pastoral charge, that he might devote his whole time to the students of Divinity who might attend the Hall, during ten weeks in autumn, and the others during the rest of the year, who might be within his reach. With this view the Divinity Hall was now to be permanently fixed in Edinburgh, where the Professor was to reside.

In Edinburgh the Divinity Hall was conducted with great efficiency and success, under the assiduous care of this talented and pious Professor. The number of students greatly increased, and the prospects of the Church seemed to be progressively advanced.

In the year 1811, still more enlightened and liberal measures began to be adopted by the Synod. Jealousies of other congregations had in a great measure ceased, and a proposal was made in the Supreme Court, to open up friendly correspondence with christians of other sections of the Church. The Rev. Mr. Allan, of Coupar-Angus, at a subsequent meeting, read a draught of an overture which he had prepared on this subject, the consideration of which, however, was postponed. There can be no doubt, that at this period there were in the Synod a numerous class of ministers, who cherished sentiments which were as catholic as those of any other christian denomination. But it is also true that there remained among them, ministers who were contracted in their views, and who had little or no idea of any denomination beyond their own pale, that would be considered as coming up to the standard of scriptural conformity, which would entitle them to be considered a Christian Church.

It is a remarkable fact, that only eight or nine years before the union of the Burgher and Anti-burgher denominations, when the proposal of opening correspondence with other Evangelical denominations was made, and when some denominations beyond Scotland were proposed as fit to be corresponded with, in the hope of more close connexion, it was suggested by the Rev. Dr. Ferrier of Paisley, the writer's father, one of the most liberal and enlightened ministers in the Synod, that he saw no necessity for commencing with christians at a distance, when there were christians around, who were nearer us in every respect, with whom the correspondence might be first contemplated. He referred, in particular, to the Burgher denomination, from which he thought they had been too long separated, and whose doctrine, worship, discipline, and government, were precisely the same with their own. This suggestion, strange as it may seem, put an end to all further thought, in the meantime, of corresponding with other denominations. For still, with a considerable portion of the synod, the prejudices, hereditary prejudices, we might call them, were so deeply rooted, that this denomination, though the likeliest their own, was regarded with more jealousy and rancour, than all other denominations in Scotland.

Thus although these feelings, which had been general for two generations, were now becoming rare, yet they still lingered in some quarters. So true is it, that the less the difference is which occasions division in a Church, the

* The practice of reading line after line of the psalm to be sung, was introduced after the Reformation, when many could not read. It was not intended to be continued after education became common. But the Christian people became so habituated to it, that it was regarded by many as essential.

greater is the hostility. God's time to heal the breach between the two branches of the Secession, was not come, although it was near at hand.

A long process had been carried on in this Synod, and was about this time brought to a close, respecting the Rev. Robert Imrie of Kinkell, who had been charged with employing expressions in his ministrations, which were considered erroneous, or at least which were calculated to startle and perplex his hearers.

It is not necessary for us to give the details of this process. When his exceptionable opinions were first propagated, a member of his congregation brought charges against him to the Presbytery of Perth. The Presbytery considered some of his expressions as novel and unguarded, and calculated to unsettle the minds of the hearers with regard to some of the fundamental articles of the christian faith. But the explanations were so far satisfactory, that the Presbytery after censuring him for using such expressions, and exhorting him to beware of employing them in future, permitted him to continue in the exercise of his ministry.

In a few years new charges were brought against him; and afterwards a libel was prepared, and the matter referred to the Synod. In this, Mr. Imrie was charged with such matters as the following:—That there was no proper condition in the covenant of works, and that Adam would have fulfilled no condition, though he had stood. That there was no proper covenant between the Father and Son from eternity, about man's salvation; for how could God make a bargain with himself? That Christ was not actual Mediator till his incarnation. That Christ's righteousness is not imputed to believers, except in its fruits and effects. Mr. Imrie was charged with holding these and other views, which were thought erroneous. One part of the Synod were for deposing him at once; but it carried that he should be rebuked and suspended from the exercise of his office. This was at the meeting of Synod, in April, 1807. The case of Mr. Imrie, who meekly submitted to the Synod's authority, was resumed, Synod after Synod till 1810, when his explanations were so far satisfactory, that by a small majority, it was carried, that he should be restored to the exercise of his ministry. But this decision produced considerable agitation in the church; and as Mr. Imrie, during the interval was indulging in his paradoxical expressions, it was found necessary, on the following year to review their procedure, when, after a tedious investigation, the sentence was reversed, and a further enquiry was instituted into his sentiments, which continued during two successive meetings of Synod, when, by a great majority, he was deposed from the holy ministry, on grounds, of which the following is the substance:—

That by using such expressions as,—“How can God make a bargain with himself?” he was apt to mislead his hearers, and unsettle their minds on the important doctrine of an eternal covenant between the Father and Son as distinct parties; that after being restored, he had, by his peculiar modes of expression, given occasion for a new process, in which the Synod find that the doctrine advanced by Mr. Imrie on the eternity of the covenant of grace, and the mediation of Christ, was not consistent with the doctrine of scripture and the standards of the Church; that he had used improper expressions on the doctrine of the Trinity, and on the Headship of Christ; and said that Christ was a Priest merely in purpose and design before his incarnation, after which he became a Priest in fact, and that almost all his whole mediatory work refers to his Priesthood, excluding in a great measure what he did as a Prophet and a King.”

For teaching these and other tenets Mr. Imrie was deposed from the office of the holy ministry, which sentence was solemnly pronounced by the Moderator, with suitable exhortations. Mr. Imrie immediately afterwards stated that he declined the authority of the Synod, and considered the sentence null and void; and that he protested that his connexion with his congregation was

valid, and that he held his right to exercise his ministry at Kinkell, and elsewhere, as Providence opened the way.

Against this sentence six ministers and two elders entered their dissent.

"Mr. Imrie was considered by many," says Dr. McKerrow, "to be an able and a faithful minister of the gospel, and the sentence pronounced upon him was regarded by his friends as unreasonably severe. He had an acute and a powerful mind, and seems to have been fond of making nice distinctions in theology. Taking the most favorable view of his case that it will admit of, his language, to say the least of it, was unguarded, and was apparently much better calculated to perplex than to instruct. Some of his positions were sufficiently startling, and if they did not amount to positive heresy, they made a close approximation to it. He had acquired, in a high degree, the attachment of his people. They refused to acquiesce in the sentence of the Synod, dissolving the pastoral relation betwixt him and them. They left, nearly in a body, the communion of the Synod; and having erected a new place of worship in the village of Auchterarder, they continued to enjoy his ministrations till the close of his life."

During the whole time of these procedures, and more particularly after they were closed, the Synod were zealously endeavoring to strengthen and extend their churches in the United States and Nova Scotia. Many applications were made from these quarters for supply, and often they could not be met, or were met but partially. But from 1806, for ten years, a goodly number of ministers, some of them of high standing, were missioned to the Western Continent. Among these were Mr. Joseph Shaw, who was ordained in Philadelphia, Mr. Gordon, who was settled in Prince Edward's Island, Mr. William Brownlee, who was ordained at Mount Pleasant, Bridgetown, afterwards the celebrated Dr. Brownlee of New York, and Mr. Robert Bruce of Pittsburgh, afterwards Dr. Bruce, President of the University there. These were, some time later, followed by Mr. John McKinlay, Mr. John Liddell, Mr. Robert Bullions, afterwards Dr. Bullions; celebrated for his classical works, and Messrs. Gordon, Donaldson, France, Isaac, and Campbell.

For some years the congregations in connexion with the General Associate Synod in Nova Scotia were active in devising measures to accomplish a union with other Presbyterian congregations in that Province; and in the spring of 1818 they were successful. And to them belongs the honour of taking the lead, and being the first to heal the breach between Burghers and Anti-burghers, an example which was very soon afterwards followed with enthusiasm by the mother churches in Scotland. A few congregations connected with the Established Church of Scotland, and the congregations connected with the two leading branches of the Secession, constituted themselves into a Synod, under the designation of "the Presbyterian Church of Nova Scotia," forming three distinct Presbyteries, to which a fourth was soon added. The news of this union were communicated to the General Associate Synod at their May meeting in 1818; and after having duly considered the grounds on which the union had been effected, they agreed to declare that though they had "some serious difficulties" with respect to certain articles in the Formula submitted to their consideration, yet they were sufficiently aware that no church in a newly settled country can be expected to be brought all at once to a high degree of perfection; and they found nothing in the constitution of the Presbyterian Church of Nova Scotia which prohibited them from co-operating with these brethren "in the great work of propagating the principles of religion, and advancing the cause of Christ."

The time was now at hand when the great union between the two branches of the Secession in Scotland, was to be accomplished. This movement in Nova Scotia helped it on. For it appeared to be rather anomalous that the Presbyterian Church of Nova Scotia should be connected with both bodies in Scotland, whilst these last stood aloof from each other. They were hereby necessarily

led to feel, more than ever the desirableness of union at home. And it was not long in bringing on this interesting event. The union in Nova Scotia was followed by the union in Ireland, which took place the same year in the month of July; and before either of the Courts in Scotland had opportunity of meeting to consider the terms of the Irish union; those movements had begun in Scotland, which brought on the Union speedily among themselves. In the month of August, six weeks after the Irish union, the humble, and at first obscure instrumentality, which God employed for giving the first effectual impulse to this great event in Scotland, was called into exercise. But this event is so important and interesting as a portion of ecclesiastical history, ever to be remembered with gratitude and praise to God, that we shall enter into some detail in giving the particulars and steps of the movement.

"Among the last acts of the General Associate Synod," says Dr. McKerrow, previous to their uniting with their brethren, "was the appointment of some of their number to itinerate in the Highlands of Argyleshire, and Perthshire. They also gave a favorable reception to an application made to them from the Irish Evangelical Society, to send some of their Preachers to itinerate in Ireland, under the direction of that society. They further recommended, that a collection be made in their several congregations, in aid of the funds of that Institution. By such useful and honorable acts as these, did they show that the spirit of christian zeal and liberality which prompted them, at an early period of their history, to send preachers of the gospel to foreign lands, continued to animate them till the close of their career, as a distinct religious association."

At their meeting in April 1820, the Synod appointed their next meeting to be held at Edinburgh, on the 5th of September, the same year, when it was determined by them, as by their brethren of the Associate Synod, that they should then cease to exist, as a distinct Ecclesiastical Judicatory, and when they should be united with the Associate Synod, that thenceforth, blended into one large Association, they might more effectually advance, through the blessing of God, the interests of the Redeemer's Kingdom.*

(To be continued.)

Reviews of Books.

PLAIN DISCOURSES ON IMPORTANT SUBJECTS. By JOHN BROWN, D.D., Senior Minister of the U. P. Congregation, Broughton Place, Edinburgh. 16mo, pp. 427. Edinburgh: Padon, 1852.

These able and valuable Discourses are what they profess to be—plain, and on important subjects. Several of them, it appears, were preached at the Mission Station maintained in the Canongate by the Congregation of Broughton Place, and are accordingly styled 'Canongate Lectures.' The subjects are:—The Bible; The Startling Question—Wherefore doth the Wicked forget God? Receiving the Grace of God in vain; The Equity and Benignity of the Divine Law; Religion—The good old way; The Announcement; "Lo, I come;" The Forgetter of God; The Children of God, and how Men become so; Paul's Description of the Blessedness of the Man to whom the Lord imputeth Righteousness without Works; A Serious Charge and a Puzzling Question—Rom. xv. 34, and Mark viii. 21. We regret that we have no room for extracts. The author's well-known character renders commendation superfluous.

**Erratum*—On p. 44 line 15, for "annexed" read "answered."

DAILY DUTY: A BOOK FOR THE NURSERY, FIRESIDE, AND SCHOOL. 16mo., pp. 160.

THE BETTER LAND: A BOOK FOR THE AGED. By the Rev. JAMES SMITH, CHELTENHAM; 16mo., pp. 64. Both published by Nelson & Sons, Edinburgh; and sold by C. Fletcher, Toronto, 1856.

The first of these two small books is for the young, and the second for the old; but both of them contain not a little which the middle aged may read with pleasure and profit. The first, which is specially adapted for girls, is anonymous, but has a warm recommendatory preface by the Rev. Dr. Tweedie of Edinburgh, in which he says:—

“To Christian parents such a volume should be specially acceptable. It explains and adjusts, upon sound and Christian principles, not a few of the questions regarding which they are often perplexed, and would be glad of a judicious guide. A mere glance at the titles of the different sections, will make the importance of the volume plain. There is the subject of play—of companions—of dress—of household work—of visits—of family worship—of the Bible—of early piety—of fashionable amusements, and many more; all discussed in a way which renders them vividly interesting to the young, and not less instructive to the old. In a word, we expect for this work great popularity, and would class it among the little books which often embody great truths, as the acorn contains the oak.”

Mr. Smith's little work resembles, in its plan, his other excellent publication, entitled, “Welcome to Jesus.” It consists of a number of short detached articles, each beginning and ending with a text of Scripture; the whole simple, earnest, faithful and judicious.

The style of both is good; and they are got up in the handsome manner which characterizes the publications of the Messrs. Nelson.

Missionary Intelligence.

MISSIONS OF THE U. P. CHURCH.—*From the U. P. Missionary Record.*

JAMAICA.—MOUNT OLIVET.

The Rev. Mr. Strang gives, in a letter dated 24th September, the following account of the congregation of Mount Olivet:—

A year fully has elapsed since I gave you any account of things here. I have not now anything particular to communicate. But duty requires that I furnish you with a few notices of what is doing.

Our juvenile Sabbath school continues flourishing and interesting. When I wrote you last year about it, a six or eight months' existence had just given it time to cease to be a novelty; and I was afraid lest, like many other plans adopted for this people's benefit, it might then begin to decline. These fears have not been realized. It has rather steadily increased than otherwise. There are 128 on the roll, and uniformly from 110 to 120 present. There is perfect order and decorum; and it is an interesting scene, so many young minds receiving the seed of eternal truth. The Lord grant that at least some of it may take root.

There are eleven teachers, and all, with an exception or two, seem very hearty in their work. And, whatever amount of good they may be doing, they are certainly receiving good. All the classes have the same lesson, and I meet weekly with

the teachers to go over it. At these meetings they are encouraged to state difficulties and ask questions. Some weeks ago, having had for lesson the subject of the presentation in the temple, we had entered upon that of the visit of the wise men. When opportunity was given, one of the teachers, obviously with the concurrence and by appointment of the rest, asked which of these two events took place first. Being answered the former, he drew attention to Luke ii. 39, as, in that case, presenting a difficulty, viz., how they could return to Nazareth after the presentation in the temple, and yet be in Bethlehem at the visit of the wise men. Of course, the mystery was easily solved. And, to friends in Scotland, this may seem as a small matter to mention. It is not so here, where it is so rare to meet with one either sufficiently attentive or sufficiently intelligent to perceive any difficulty.

The attendance at our Sabbath school is painfully disproportionate to that at our day schools, which average only from thirty to forty. The two are, of course, in no sense antagonistic. Nor can the one be, in any sense, a substitute for the other, as reading is not taught in the Sabbath school, and this the people know. But the privileges in the one can be enjoyed without any *cost* at all—not so in the other; and this points to a prominent and most discouraging feature in the character of the Jamaica negro—that he will rather forego privileges than secure them, at even trifling expense. Exceptions there are, but this is the rule. The Presbytery examined the day school some time ago. I suppose the clerk either has given or will give you some account of it.

Our Sabbath public services, week-day prayer-meetings, and various adult classes, continue to be fully and decorously attended. In the Friday class, for the most advanced of our males, I have been in the habit of endeavouring to excite in them a thirst for general knowledge, by giving them, from time to time, sermons of Natural History, etc. Of late, chiefly with the view of teaching them to express themselves with some degree of correctness upon paper, I have required those who can write to give me in writing, previous to the next meeting of the class, the substance of the secular information communicated at the preceding one. These exercises I return to them corrected, or, at least, partially so.

Missionary enterprise is kept habitually before the minds of the congregation, as their duty and privilege. Extracts likely to interest and benefit them are read from our missionary periodicals; and, in March last we had a missionary meeting, which was effectively addressed by Mr. Cook, Moravian; Messrs. Alloway and Miller, of the London Missionary Society; and our brethren, Niven and Garnet, who kindly accompanied me, on our return from Synod, for the purpose of being present on the occasion.

We observed the *first of August* in our usual way; I first giving a short discourse, and subsequently several members of the church saying a few words. Many good and useful things were said. Thomas Brown, an old African, gave a peculiarly interesting speech. To me, indeed, it was an empty sound and unmeaning gesture. Only a word here and there could I make out; for most of his class speak English so imperfectly, that, after nearly ten years experience among them, I require an interpreter, even in conversing with them. But, of course, the people understood him; and I saw, from their marked attention, and occasional expressions of emotion, that he was saying something that interested them. His manner showed the deepest earnestness on his part. He is a natural orator; and his gesticulations and intonations are very frequently most graceful and appropriate. On subsequent inquiry, I learned that he had been describing the circumstances under which, while yet a lad, he was carried off from his native land. A neighbouring tribe had attacked his native village, burned it, and, despite their efforts to resist or to flee, either killed its inhabitants on the spot, or carried them to the coast, and sold them to the slave ship. The former was his parents' fate, the latter his own. It was an awful calamity at the time. But he now blessed God for it, for He had brought him to this land to give him true freedom. But it grieved him much to see that many of his brethren and sisters did not seem to know their own mercies. I believe Thomas to be a really good old man. He has been for some eight or ten years a member of the church.

I have just completed a domiciliary visitation of the whole congregation, each elder accompanying me in his own district. I felt it desirable, in existing circum-

stances to attempt something of the sort. But it is what I would not think of doing frequently. I am satisfied that, in mercantile phrase, "it does not pay." It is a most laborious undertaking, it consumes an enormous quantity of time; and as our people are not sufficiently elevated to be able to converse, one has just to talk to them; so that the same object is better accomplished, and with a tithe of the trouble, by holding stately district meetings, where you get all in the neighbourhood together, and instruct them in an easy familiar way.

We have had several admissions to the membership of the church during the last twelve months, and several who were excluded have been restored. But we have had exclusions also—one of a peculiarly grievous character—an elder for habitual adultery. Two years previous to his detection, rumors of the sort got afloat about him. He flatly denied their truth, and spoke of himself as greatly wronged by them. They were the inventions of wicked people, who grudged him his position in the church, and wished to injure the cause of Christ through him. After the most careful and diligent inquiry, not a scrap of tangible evidence of his guilt was found. Every one had only heard such and such rumours. No one knew the ground of them. He was then, at a meeting of session, charged in the most solemn manner to tell the simple truth on the subject; and, with equal solemnity, appealing to God as his witness, he declared his perfect innocence. Of course he was believed; and, for two years, continued regularly at church, at the Lord's table, discharging the duties of an elder, even to that of addressing counsels and rebukes to offenders: until, about a month ago, his being caught almost in the very act, revealed the horrible truth that he was guilty at the time of the former rumours, and has been habitually so ever since. This is not a singular case by any means. Nor have I stated all its aggravations. Take it as strikingly exhibiting the sort of minds, we have got to deal with here. Conscience is torpid, and truth seems utterly wanting. The grossest wickedness is nothing so long as it is not discovered; and *then* any amount of penitence will be professed, and any species of rebuke submitted to with perfect coolness, if thereby the lost standing in the church may be regained. This is the second of our six elders who have fallen in this way within two years.

As a further illustration of this most discouraging state of mind and feeling, take the fact that, among our regular hearers on Sabbath, are some half-dozen couples who are living in open concubinage. They have been often spoken to in private, and they hear, and assent, and promise, and no more about it. Their sin has been many, many times, and in variety of form and connection, exposed and denounced from the pulpit. They receive it unmoved, and continue faithfully to attend the house of God on Sabbath, and as faithfully to prosecute their vile and indecent course during the week. Yea, and very likely in *all* their houses, I know that in *some* of them, you will find family-worship duly observed. Thus inveterate is their propensity to cleave to external observances, and to make an unseemly jumble of heterogeneous things. With what caution must many things, which in Scotland, are very decisive evidences of Christian character, be received in that light here.

We have for a year past, been singularly free of those childish quarrels which are usually so frequent and so troublesome here. In deciding such cases, I have all along not only given "the highest and the lowest part"—as they themselves express it—to the parties to whom they respectively seemed to belong, but have taken care to point out, to both parties, the silliness, and degradation, and sin of getting involved in such broils. Some are, in consequence, beginning to feel that quarrelling is rather a discreditable business, and endeavour either to avoid it, or to make it up quietly.

Five have been excluded during the year from the class of candidates for church membership. Four have been admitted to it. Three seeking admission have been refused, and the whole number on the list at present is 27, some of whom, I trust, have their faces Zionward.

Two members of the church have died during the year, both females, and both of dropsy, a disease very common here. Of both, I had hope in their death; not, because of any deathbed expressions or occurrences—if we judged merely from these we should have comparatively few deaths here, that are not hopeful—but, because of the accordance of their spirit and demeanour latterly, with what I had for years remarked as the general tenor of their deportment.

One of them was aged, and naturally a quiet timid sort of person. A reply which she made to a remark of mine, months before her death, and while she was yet much in her usual state of health, though complaining a little, is a pretty good index to the general frame of her spirit. I had, in substance, said that bodily infirmities should remind us of approaching death, and of the need of being ready. Her reply was, "oh! yes, but if He will only give me heart to love Him, it will be all right."

The other was in the prime of life, and has left behind her a husband and eight children, the youngest just weaned. Her manner was peculiarly modest and unassuming. In this respect she had not her equal in this congregation. She had had trials and afflictions of various sorts; and her patient, subdued demeanour suggested at once that her spirit had received the chastisement. She could not read, but in respect of religious knowledge, she was superior to very many here who can do so. For some dozen years she had been a member of the church, and had never caused a suspicion of her Christian consistency. She never had much to say, and on her death-bed she was greatly more disposed to listen than to speak. But, in answer to my inquiries, she declared that the mercy of God in Christ was the sole foundation of all her hopes. She had one anxiety—and who can wonder at it?—the eight children whom she was about to leave motherless. Referring to the subject one day, she said, "But has not God promised to be the Father of the fatherless, and surely He will not forget the motherless?" Another day, one of my last visits to her, when taking leave of her, she said, with a full heart, "Please remember my children when I am gone." Alas! so far as accomplishing much for their practical benefit is concerned, she imposed upon me a difficult task.

— AUSTRALIA.—ADELAIDE.

The Committee on Foreign Missions, lately received a petition from Port-Adelaide for a minister, signed by one hundred and nine persons. This petition has been transmitted, and cordially recommended by the session of Adelaide.

The following extracts from a letter of the Rev. Peter Mercer, dated 21st Sept., show the value of the field, and the strong claims which one hundred and nine petitioners have to our favorable attention:—

"In terms of the enclosed minute, it devolves upon me, as moderator of the session of the United Presbyterian congregation of Adelaide, to address the Mission Committee through you, in connection with the petition from Port-Adelaide, also enclosed. It may be necessary to premise that a regular preaching station has been formed there, of which I have taken charge, and which I have promised to supply with sermon on each alternate Sabbath. Collections for defraying necessary expenses are made on each occasion, and a committee is appointed to take charge of the funds, and otherwise to superintend the affairs of the station. At a meeting of that committee, at which I was present by request, it was resolved to hold a public meeting of those interested, for the purpose of petitioning for a minister; and the result has been the petition which the session of Adelaide now transmit to the Committee on Foreign Missions.

"According to information obtained from the best sources, the official census return of the population of Port Adelaide, Alberton, Queenstown, and Le Fevre's Peninsula, is 3507. The Port is the Principal place, distant eight and a half miles from Adelaide. Alberton and Queenstown are two villages about a mile on this side of the Port, which, from the scattered way in which houses are set down, they nearly join. In the former is a chapel, where there is sermon in the evenings every Sabbath, by a gentleman of the Baptist persuasion. Le Fevre's Peninsula is a tract lying between the harbour and the gulf,—the former separating it from Port-Adelaide,—at present containing no village, but promising to be well peopled at no distant date. Many of the inhabitants of the district are Scotch, and a goodly number have been members of our church. The population above mentioned, lies within a circle of two miles diameter. I am inclined to think that the number is rather below than above the mark; for in the electoral districts, there are 1300 electors, all of whom must have been owners or occupants of houses for six months; houses here being let by the week, and removals being frequent.

"From all that I have seen, the prospects of success are very encouraging. The spirit of the people is most pleasing and promising. Our services are held in the

Mechanics' Institute, which is too small for the number that would attend, were it possible to obtain a larger place. The attendance last Sabbath was nearly 130, even with this disadvantage. Collections, at the lowest, amount to considerably above £2; and though they were weekly, would not be less. Above all, the people are very desirous for a continuance of sermon, and especially for a regular minister. They have requested that the Lord's Supper be dispensed among them; and it has been agreed to dispense it as to an outpost of this congregation. I am to meet on Tuesday evening with those desirous of joining the membership of the church. Before intimation of this was made or thought of, nine individuals handed me certificates of membership; and altogether, I anticipate a respectable commencement. I have no doubt of the success of our cause at the Port, in the hands of an acceptable and active minister; and I am not over-sanguine in such matters. Doubtless there is much to be done; but were I to land at Port-Adelaide and find such an opening, I should not hesitate one moment thankfully and hopefully, to enter upon the field thus displayed.

"Nothing seems wanting to the immediate establishment of our cause in Port-Adelaide, but a minister to take charge of it. The movement has been so cordial, and is so popular in the district, that an immediate settlement, were such an arrangement possible, would secure the effects of the presently existing feeling. Yet, as there are many things to be done, it is not amiss, on the whole, that the necessary length of time must elapse before a settlement can take place. A place of worship must be obtained, and the congregation must be organized. Something in regard to these things may be advantageously done before the arrival of the future minister. These objects will demand, and will secure our attention. Still, as one sermon on each alternate Sabbath, and an occasional weekly visit, does not meet the necessity of the case, or do justice to the station,—to say nothing of the labour, which in this climate is more severely felt than at home, and the subtraction of a part of the attention which the congregation of Adelaide so much requires,—it is respectfully hoped that the Committee will send one to labour at Port-Adelaide as soon as they possibly can.

"At present the United Presbyterian church in this Colony does not exhibit that aspect which is necessary to successful operation. The one congregation in Adelaide, and that a small one, does not form an object sufficiently attractive, or sufficiently effective. All that can be accomplished by its ministers in the shape of aggression on the unoccupied field, is necessarily very limited. Had we even one other labourer in the field, his presence and his assistance would be of very material advantage. Besides, it is important that there should be some one at the Port, who would take an interest in United Presbyterians on their arrival in the Colony, who could go on board ship and inquire for them, and who could give them advice and direction. Loss to our cause, which has occurred hitherto through the want of such attention, might thus in future be prevented; and members and adherents of our church might be saved from that apathy and backsliding into which too many have suffered themselves to fall."

The Committee on Foreign Missions, feeling the great importance of supplying Port-Adelaide as speedily as possible, have written out to the Rev. Mr. Kinirmonth, whose prospects in Melbourne are not so favourable as is to be desired, recommending him, unless circumstances shall have greatly changed with him, to visit Port-Adelaide, and devote himself to the raising of a congregation in that locality.

The Rev. Ralph Drummond, formerly of Crail, Scotland, who has been labouring for a number of years in Adelaide, has retired from active service; and the congregation have engaged to pay him £100 a year.

SIDNEY—NEW SOUTH WALES.

Formation of a Congregation.—The Rev. Hugh Darling, who left Melbourne because he did not see a prospect sufficiently encouraging, either of usefulness or of support, and went to Sidney, in New South Wales, has formed a congregation there, and obtained a promise of a salary of £300 a-year. He says in a letter dated 13th September,—"I have formed the first United Presbyterian congregation in New South Wales. I have received certificates to the number of 80. I dispensed the

sacrament on the first Sabbath of August. About 70 sat down at the communion table; and when I spoke of the privilege and the blessings of eating bread and drinking wine in commemoration of the death of Jesus in connection with the church of our fathers in this far distant land, I saw the tears trickling down the cheeks of many."

THE CHURCH AND MISSIONS OF THE WALDENSES.

Letter of the Rev. Dr. Revel, Moderator of the Vaudois Synod, to the Theological Students of the United Presbyterian Church.

The following letter of the Rev. Dr. Revel, written in reply to one from the Secretary of the U. P. Theological Students' Missionary Society, gives interesting details with respect to the efforts which the Vaudois are making, both for raising up a native ministry, and for spreading the gospel in Italy:—

La Tour, Vaudois Valleys, Piedmont, 28th October, 1855.

VERY DEAR SIR,—Your excellent letter of the 18th instant, has given me the most agreeable surprise. We regard the fact of entering into direct and regular correspondence with young brethren, who are earnestly preparing themselves for the most serious work which could be entrusted to men, as one of those proofs of the gracious goodness of our Heavenly Father, who is rich in ways to strengthen the weak. We have opened, on the first day of this month, our School of Theology at La Tour. M. Geymonat, evangelist at Genoa and myself, have been called by the pastors of our church to give the instructions to the first students of theology, who, since the Reformation have ever been able to think of preparing themselves for the holy ministry in our Valleys. We feel that in this fact, in itself of but small moment, there is a very profound significance for our church, and for the reign of our Saviour in Italy. We will consider your advances so warm-hearted, and your offer of aid one of the most powerful encouragements, that we could receive on the part of our brethren.

I ought at once to tell you, that we have made arrangements with two students of theology, Messrs. D. Gay, and Jean Pierre Salomon, to board with a professor of our college, whose age and whose mild character may exercise a most happy influence on our young friends. As neither of them can expect much help from their father's house, I intended to write some generous and tried friends in Scotland and America, to obtain for them some pecuniary assistance. It appears to me, that I may submit this case, and this want, to the brotherly consideration of the members of the Students' Missionary Society of the United Presbyterian Church of Scotland. And if I might be permitted to give a suggestion on pecuniary matters, I would pray you to examine, along with your excellent and generous friends, if, in the sum which you hope to collect, it would be judged proper to assign during this scholastic year, to each of the two students I have named, £20 or £24. We shall, without doubt, also stand in need of books. I could afterwards tell those that we have already and those that we would wish to have. The Presbyterian Church of America, (Old School), has engaged to obtain for us funds for the stipend of the theological professors. I have not any reason to doubt that they will realize their promise. Supposing that this year, having chosen the Theological School of our church, and that another year you direct your attention and apply your liberality to some other missionary work, seeing that you reckon upon receiving about the considerable sum of £300; if you agree to my proposal in regard to the two students, and cause the salary to be continued to them for three years, this would absorb very nigh half of the collection; would you be able to allot the other half, partly to buy books, and partly to fit up the place where the students receive instructions?

You desire to have some information upon our church in general, as well as upon our little academy of La Tour, in particular. As to the first point, confining myself to its actual state, I will endeavour to show you what it is in the midst of the Valleys, and what it is doing among the Roman Catholic population of Sardinia. In the interior of our ancient Valleys, we have fifteen parishes confided to fifteen pastors, these Valleys comprehend altogether a population of 22,000 souls, which

gives 1500 to each pastor. You must not forget that this population is scattered through the Valleys, and over mountains covered with snow, seven or eight months of the year. The number of Roman Catholics mixed with these 22,000 Vaudois, is about 5000 with twenty-nine priests. They have been established since the period of *the glorious return* of H. Arnaud, in 1689, and have always been maintained in order to watch, to annoy, and to convert the Vaudois to Roman Catholicism. The two first of these duties they have performed thoroughly, but in the third they have fortunately failed. Having had, in the beginning of my ministry, one of the highest of our mountain churches, I found a priest there, whose whole flock consisted of one old woman of seventy years of age. The poor man had never made a single convert to his church, and what afflicted him most of all was, that often he could not perform mass, not having any person to serve, which would cause him to lose his fee. He was not, however, wanting in zeal, for when he visited in the valley of Pragelas, which had been Protestant, but was compelled to become Roman Catholic by the dragons of Louis XIV. of France, he found in a good many families large Bibles preserved with great care. By many artifices, having obtained these Bibles, he carried them, or caused them to be carried to the public square, where kindling a bonfire, he threw them into the flames. This insolent act so revolted the populace that the bishop had to send him away. We have been assured, that the owners of these burnt Bibles, soon procured plenty of others. We have the intention of engaging our theological students to devote their summer vacation to travel through the valley, and perhaps other valleys, and prepare themselves for becoming colporteurs, Bible-readers, and evangelists. With regard to the religious state of our people, the Rev. B. Noel, who visited us seventeen years ago, and again last year, went over all our parishes, says, "Since his last visit there has been a considerable revival of religion among them." Elementary knowledge is scattered everywhere here, so that it is very rarely that a Vaudois cannot read. We have here 169 little schools, of which the greater number are open only four months of the year, during the depth of winter. They furnish the means to each child of learning to read the Bible, which is our principal lesson-book. The number of scholars during the best attended months of last year was 4826. Our poor are assisted by voluntary contributions regularly collected in each church, and by the gifts of some very generous friends. We have received many of these during the last three years, provisions being very dear, and the produce of the earth having partially failed. Those among us who are sick, are received and well looked after in the hospitals. The hospital, because of the great distances, has two depôts in which are twenty-six beds altogether. Thirty years ago, collections made in England, Holland, Sweden, Prussia and Switzerland, furnished us with the greater part of the necessary funds.

Our church has had 160 years of very hard oppression, calculated to suppress it—open and bloody persecution not having been able to slay it. Seven years ago it entered upon a new era, I will not say of liberty, but of true and liberal toleration, thanks to the clear-headed and benevolent men who have had the direction of public affairs since the promulgation of the constitution by the late King Charles Albert. It has immediately acknowledged and proclaimed that its mission, as an evangelical church in Italy, was, and will always be, to announce the good news of salvation in Christ Jesus. An opening being afforded, its duty urged it to testify to the truth in the midst of a people enveloped in the darkness and superstition of Rome. Doubtless, little has been done when we consider the vastness of the work to be accomplished; yet, when we regard the obstacles, external and internal, which our poor little church has surmounted, what thanksgivings should we not render to the Lord, who has given us the desire to begin, and the means to carry forward this lovely mission. It will not be out of place to mark the points which she is holding, by giving here some statistics. The Italian mission numbers seven stations. 1st *Pignerol* at the outlet of our valleys into the plain of Piedmont. This is a small town of 15,000. We opened there a provisional chapel four years ago, but the 29th of this month has been fixed on for laying the foundation stone of a Vaudois church. One evangelist, one teacher, and colporteur, labour there. The congregation numbers from 200 to 250 persons. 2d *Turin*, the capital of Piedmont, population 150,000. We have had there for sometime a Vaudois parish with one pastor, who preaches in French, and acts as chaplain to the Protestant Ambassadors. We

maintain two evangelists, who preach in Italian; three teachers, a schoolmaster, two Bible-readers and colporteurs. We publish an Italian Journal, and have a depôt for religious tracts under the direction of a committee. 3d, *San Mauro*, near to Turin, one teacher who is also a Bible reader and colporteur. 4th, *Genoa*, an important town on account of its traffic, population 90,000. One evangelist, one unordained missionary, one schoolmaster, one schoolmistress, and two colporteurs, and Bible readers. 5th, *Sampier d'Arena*, suburb of Genoa, one evangelist and schoolmaster. 6th, *Favale* in the Apennines where live the Cereghini, converted to the faith by Bible readers, two families composed of forty-nine persons forming a little evangelical flock, guided and instructed by a teacher who was educated in the Normal School at La Tour. Last month I paid a visit to these dear brethren, accompanied by a Scotch lady of rare evangelical devotedness. It is right that she should be the first to tread this ligurian soil, and her ascent of this great mountain of Favale is certainly more worthy of our admiration, than the exploits of those ladies who risk their lives to set their foot on the summit of Mount Blanc. 7th, *Nice*, population 20,000. We have there at present one minister, an evangelist, a schoolmaster, and a schoolmistress, and two colporteurs. We have then twenty-four agents employed under different names in the field of Italian evangelisation. To organise these agents, and suitably prepare them as circumstances demand, and to increase their number to the extent required, we have recognised the necessity of completing our college at La Tour, establishing there a Theological Faculty, a want much felt for acquiring unity of aim, of spirit and of action in the work itself. This college only dates from 1831, the building was only finished in 1835, at which time it only contained two professors and twenty pupils. It gradually increased till now, there are twelve professors, and 105 students, including those of the Normal School and of Theology. I am persuaded that if you establish a correspondence with our students of theology, it will be a powerful means of spiritual development.

On examining the number of pages which I have written, I very much regret I have not had time to be more condensed and clear. I hope you will have the goodness to excuse me in both these respects. I desired to return you an answer without delay, to assure you how much I am touched by, and grateful for, your offers. Please when you have opportunity, recal me to the warm and brotherly remembrance of the Rev. Dr. Andrew Thomson. And pray assure all your friends of the Missionary Society, of my sincere affection and gratitude in Christ, and receive yourself, their organ, the evidence of my esteem, and of my cordial and fraternal love.—Yours very devoted,

T. P. REVEL, *Mod.*

Ecclesiastical Notices.

UNION OF PRESBYTERIANS IN AUSTRALIA.

The Free Presbyterian Synod of Victoria met at Geelong on 6th November last, when the Rev. Dr. Cairns gave in a Report from the Committee on Union with the Colonial branch of the Established Church of Scotland, relating almost entirely to certain legal steps recommended by Counsel to be taken for securing, prospectively, the property of the Free Church. The Report, as given in the *Witness* (Edinburgh), thus concludes:—

“In these circumstances, the Committee are of opinion that the difficulties that previously existed have been removed, and that the Synods may now proceed to arrange a plan of carrying into effect the union of the Churches in a way becoming so solemn and so great an occasion.”

The Rev. Doctor then read the articles of union, which were as follows:—

“Articles of Union between the Free Presbyterian Synod of Victoria and the

Synod of Victoria, agreed to by the Union Committee of the former body, and submitted to the Union Committee of the latter.

"We, the undersigned ministers and elders of the (Established) Synod of Victoria, and the Synod of the Free Presbyterian Church of Victoria, constituting the supreme judicatories of our respective Churches, and being, as such, free and independent, and under no external jurisdiction nor control whatever, having resolved, after long and prayerful deliberation, and repeated friendly conferences, held on the motion, and at the instigation of the former Synod, to unite together in one Synod and one Church, being satisfied that there is no longer any impediment or hindrance to the same, and that we hold the same standards and formulas, viz., the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline—do now, in the name of the great Head of the Church, and with solemn prayer for his guidance and blessing, join and unite together in one Synod, to be called 'The Synod of Victoria,' having superintendence and jurisdiction over all the Presbyteries, and Kirk Sessions, and Congregations that homologate and agree to this union, in the same way and with the same powers and authorities as the aforesaid Synods; and resolve and determine that the following be the fundamental principles and articles of this union, and be subscribed by each of the members of the new Synod, namely—

"I. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formulas of this Church.

"II. That, according to the views and principles laid down in the said Confession, on the duty of the Civil Magistrate in regard to religion, setting forth that he is bound and required to use his official power and influence for the maintenance, protection, and support of the truth, and the restraining and putting down error and ungodliness, but that this is to be done only in accordance with the requirements of the Word of God, and within the sphere to which mere civil authority is by that Word restricted; and that, in subscribing to the said Confession, the ministers and elders of this Church are not to be understood as encouraging or countenancing persecuting and intolerant principles, or as professing any views inconsistent with liberty of conscience and the rights of private judgment.

"III. That, according to the views and principles laid down in the said Confession, in regard to the sole Headship of Christ over his Church, and the authority with which He has invested her rulers, they have an independent and exclusive jurisdiction over the government of the Church in all spiritual things, and that it belongs to them alone to admit or exclude members and office-bearers, and to license or ordain ministers, to induct and settle them over congregations, and to suspend or depose them; and that with these and the like functions, it is equally presumptuous and unwarrantable in the Magistrate to interfere, and faithless and sinful in the Church to permit, or submit, to such interference; and that from any of the decisions of her judicatories, in reference to such spiritual matters, there can be no appeal to any civil court or ruler whatever.

"IV. That, according to the views and principles laid down in the Confession of Faith and Second Book of Discipline, in regard to the Headship of Christ over the members of the Church individually, they have rights and privileges secured to them which may not be interfered with; and that the rulers are to exercise their authority so as to have respect to these, and take care that no elder or minister be intruded on any congregation contrary to their will; and, in particular, that it shall be a fundamental rule of this Church, that the election of a minister, ruling elders, and deacons, belongs to the members of each separate congregation in full communion, the judicatories of the Church superintending and regulating the same.

"V. That this Synod, while holding itself at liberty to maintain communion and correspondence with all other faithful Presbyterian Churches throughout the world, has yet of right, and is determined to maintain, a separate and independent character and position, and to preserve unimpaired a supreme and independent jurisdiction over its subordinate judicatories, and congregations, and people, irrespective of any other Church or body whatsoever; and that all privileges, whether ecclesiastical or

temporal, held by any of the ministers, office-bearers, or other members, in virtue of their office and membership respectively, are and shall be possessed and enjoyed free from the interference or control of any ecclesiastical body foreign to itself.

"VI. That the foregoing principles be summed up in the subjoined Formula, and be signed by every licentiate before license, and by every minister previous to his reception into the Synod, or induction into any of its congregations."

The Formula, being just a summary of the preceding, need not be given.

Dr. Cairns also stated that he had had some correspondence with Dr. Lillie of Hobart Town, who had communicated the following extract from the minutes of the Presbytery of Van Diemen's Land (Established):—

The Presbytery, for the purpose of removing certain misunderstandings, has unanimously agreed to the following declarations:—

"1. That this Presbytery holds the Confession of Faith and the Presbyterian form of Church Government, as described in the Act of Union between England and Scotland, as the standards of its faith, and the ground on which it considers itself entitled to the designation of the Presbytery of the Church of Scotland in Van Diemen's Land.

"2. That as these standards are liable to a difference of interpretation in regard to certain important questions, this Presbytery entirely coincides with the Free Church of Scotland as to the meaning of the said standards, with reference to the right of the Church to the independent administration and control of its own affairs, together with the right of the Christian people to have an effective voice in the choice of their ministers.

"3. That this Presbytery not only records, as it has already done, its admiration of the faithful testimony borne to their principles by the Free Church of Scotland, and its earnest desire to cultivate friendly relations with her, but while it considers itself entitled to offer to the choice of its people all licentiates and ordained ministers, whom it shall, after due inquiry and examination, have found qualified in terms of its standards, it nevertheless holds itself warranted in looking chiefly to the Free Church of Scotland for its future supply of ministerial labourers, both on account of the identity of its own principles with those of the Free Church, and from the belief that it is likely to obtain from her able and faithful men.

"4. That this Presbytery considers all such supplies from extraneous sources as only temporary, and looks forward with hope and confidence to the training of a native ministry, especially when the different sections of the Presbyterian Church shall have been united together, so as to bring their several powers and resources to co-operate for the accomplishment of a common end.

"Union was very desirable for the furtherance of education, and more especially for the education of students for the ministry."

With regard to Union with the United Presbyterian Church, Dr. Cairns said "He confessed that this question presented difficulties which he had not anticipated. He was under the impression that the chief difficulty lay in a misunderstanding of the Confession on the part of their U. P. friends, when they supposed that it sanctioned intolerant and persecuting principles. Their views were entitled to respect, though he felt unable to understand them.

Dr. Mackay said he earnestly desired the proposed union, as united they could better spread themselves over the length and breadth of this land to build up Zion. They had proposed large concessions, which he felt bound to abide by, and he might go further; but to ask them to take exception to unspecified portions of the Word [whose Word?] he could not comprehend it.

After some discussion, the following deliverance was agreed to:—

"After a long and anxious deliberation, the Synod are unanimously of opinion that they cannot agree to the terms embodied in that minute; but that, with the view of making another effort for the accomplishment of the great object which they have so much at heart, they appoint a Committee to ascertain if the U. P. Synod cannot be brought back to the terms on which they originally proposed to go into this union, and to draw up a narrative of the whole subject, the following ministers to form the Committee—Rev. Drs. Cairns and Mackay, Messrs. Tait and Divorty; Dr. Cairns to be Convener.

At a meeting of the Synod of Victoria (Established), held at Geelong, 6th Nov.

last, the Moderator reported that, after frequent communications had with the Union Committee of the U. P. Church, the Committee had agreed to submit to the Synod that in order to meet the special views held by that body, the first and second of 'ne articles of union drawn up in concert with the Union Committee of the Free Church should be modified as follows :—

“ That the Westminster Confessio of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formulas of this Church, but that any minister or elder who disapproves of those portions of the said standards which treat of the powers and duties of the Civil Magistrate in reference to religion, namely, the 3d section of the 23d chapter of the Confession of Faith, and the 7th clause of the answer to the 191st Question of the Larger Catechism, shall be held as subscribing these standards subject to the exclusion of such portions.”

U. P. PRESBYTERY OF LONDON, C. W.

At a recent meeting of this Presbytery, a letter from the Rev. Walter Inglis was read, declining the call addressed to him by the congregation of Chatham. Same day, a call addressed to him by the congregation of Westminster was sustained. This congregation proceeds with activity and cordiality, promising to him who may become its pastor a generous support in the Christian schemes which he may introduce. The Presbytery received and sustained the trials for Ordination given in by Mr. John Fotheringham, Probationer, and appointed some of the members to perform the various services connected with his ordination.

On Wednesday, the 27th February, the Presbytery again met, and after the ordinary forms had been observed, they repaired to the church situated near the town line of Hibbert and Fullarton. The Rev. Archibald Cross, of Ingersoll and Woodstock, proceeded with public worship, and preached a very appropriate, excellent, and effective sermon from 2 Cor., vi.: 1. The Questions of the Formula for Ordination were put to the Minister and Congregation by the Rev. James Skinner. These having been satisfactorily answered, Mr. Fotheringham was, by prayer and the laying on of the hands of the Presbytery, solemnly set apart to the work of the holy ministry, and inducted to the pastoral charge of the congregations of Hibbert and Flat Creek. The Rev. John Logie, of Warrensville, in his usual energetic manner, addressed the young minister, and the Rev. Matthew Barr, of McKillop, spoke with solemn impressiveness to the congregation. After which the Moderator closed the services of the occasion.

The church was excessively crowded by the attendance of both the congregations. It was evident, also, that the minds of the audience were deeply interested in the whole of the work. The congregations had called repeatedly without success. Now the Lord's time to favour this portion of his Sion had come in answer to prayer. The people saw their *first* minister appointed over them. The place which, only a few years ago, was an unbroken forest, now contains two congregations, having a settled ministry. These congregations occupy a fine locality. Many of the settlers are, or have been, Presbyterians. There is still room for more congregations. With the Divine blessing accompanying ordinances, and causing them to enliven hearts, these congregations will greatly increase. May the Lord dwell in their families, and enable them to exert a happy influence in all that region !

At the close of the public services, a very interesting event occurred, which seemed to be very gratifying to all present. The Sabbath School Teachers, together with a few other friends belonging to the Rev. Dr. Taylor's congregation, Toronto, as a testimony of their esteem for Mr. Fotheringham, and appreciation of his services in the Sabbath School previous to his licensure, forwarded a large parcel of books to Mr. Skinner, with the request, that on

that occasion, he would present them to Mr. Fotheringham, and read the following letter, which accompanied them :

Toronto, 19th February, 1856.

REV. DEAR SIR,—I am requested by the Sabbath School Teachers and a few other friends in the Second U.P. Congregation of Toronto, respectfully to beg your acceptance of the accompanying volumes, as a slight token of our gratitude for the valuable services we received from you as Superintendent of our School prior to your being licensed; and also as an expression of our sincere and fervent desire for your success and comfort in the work of the ministry, in which we rejoice to learn, that you enter in circumstances so auspicious and promising.

We have great pleasure in retaining you as a corresponding member of our Association; and shall deem it a privilege to receive any communications you may from time to time, find it convenient to make.

May it please God, who has endowed you with such talents, and enabled you to make such attainments, long to spare you in health and strength, and to bless you and make you a blessing! May you and the people of your charge walk together in the fear of the Lord and in the comfort of the Holy Ghost, and be edified and multiplied; and at last, may you have them for a joy and crown of rejoicing in the day of the Lord Jesus!

In name of the Teachers' Association, I am, Rev. Dear Sir,

Yours faithfully and cordially,

Rev. John Fotheringham.

(Signed,) JOHN CAMERON, Superintendent.

To some introductory remarks by Mr. Skinner, and to the letter, Mr. Fotheringham made a feeling and happy reply. He hoped that if his services there among the young had, by the blessing of God, proved a benefit to any—that if they had at all been worthy of the appreciation expressed, and unexpectedly and handsomely evinced by the large and valuable present now tendered to him, he should, by this memorial of friends so valued, be stimulated to greater and more continuous efforts among the young now committed to his pastoral care, seeking to be instrumental in the hand of God in leading the young to Christ Jesus by the knowledge of his truth.—[Communicated.]

ENGLISH SETTLEMENT, LONDON TOWNSHIP; AND BETHEL, PROOF LINE.

The annual meeting of the Missionary Society in the U. P. Congregation of the English Settlement, under the pastoral care of the Rev. James Skinner, was held on Thanksgiving Monday, the 25th February, when the Committee submitted the following Report of missionary operations for the past twelve months:—

Mission Fund of the U. P. Synod in Canada—First Quarter, £4 11s 3d;	
2d do., £4 7s 10d; 3d do., £3 17s 6d; 4th do., £4 7s 3d; for Year, £17 3 10	
U. P. Synod's Theological Fund.....	2 9 0
“ Presbytery Fund	2 14 7
French Canadian Mission	3 14 3
Total.....	£26 1 4

There was also paid:—

In Stipend.....	£83 11 0
On Church Property	105 0 0
Incidental Expenses.....	6 12 0
On Library (now Eleven Hundred Volumes)	7 11 4
Total	£202 14 4

The contributions for Missions by the other Congregation, under the charge of Mr. Skinner, Bethel, was:—U. P. Synod's Missions, £9 14s 11d; French Canadian Mission, £2 2s 6d; Total, £11 17s 5d.

May these Congregations become more sensible of their obligations to Christ Jesus their Lord, then shall they yet more and more abound in every good work.

HAMILTON.

We sincerely sympathize with the U. P. Congregation here, who have been disappointed with reference to the Rev. W. Ritchie. But we trust they will, in patience, faith, and hope, rely on the declaration "that all things work together for good to them that love God, to them who are the called according to his purpose." Mr. Ritchie has transmitted to them the reasons he assigned before the Presbytery at home for declining the call—one of which is, we grieve to say, the present state of his health, which, however, is improving. He speaks of the Congregation, throughout, in the most kindly and respectful manner, and expresses his very high sense of the importance and desirableness of such a field of labour. His communication concludes as follows:—

"Such, dear brethren, are the terms in which I intimated to my Fathers and Brethren in the Presbytery, my decision in declining your Call. And now, suffer from me a word of exhortation. As I have no doubt your invitation was earnest, I know you will feel painful disappointment at the issue. Yet put your trust in God, that he will surely do you good. Give not way to dark forebodings of the future from unfulfilled hopes in the present. Remember the welfare of your Congregation depends not on the presence of any Minister, but on the pastoral care of the great Shepherd. I call to your mind what the illustrious John Owen said, when about to leave this world, "I am leaving the ship of the Church in a storm, but whilst the great Pilot is in it, the loss of a poor under-rower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond, the promise stands invincible, that he will never leave us, never forsake us." These are weighty words of a great man. Ponder them, and apply them to your own case. There are still weightier words from our gracious God. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day." Be all true to one another, and to the common cause which binds you together as a Christian Church. Let none desert the standard of the truth which you maintain, in the time of difficulty, and when each soldier is needed in the ranks. The great Captain of salvation is looking on, and expects every man among you to do his duty. Were I to hear of your Church suffering, I could not but feel it as a personal affliction. Permit me, then, most earnestly and affectionately to beseech you "to hold fast the profession of your faith without wavering, and have confidence in God, that he will in due time give you a Pastor according to his own heart, who shall feed you with knowledge and understanding.

Dear brethren, my heart is full, and I have much to say to you; but I must draw to a close. May "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen." So prays your sincere friend,

(Signed)

WILLIAM RITCHIE.

NEWTON, CLARKE.

The U. P. Congregation of this place have raised, during the past year, for Missionary purposes, the sum of Forty Pounds, being nearly double of what was collected for the same purposes during the previous year: which sum the session, in obedience to the wishes of the congregation, have apportioned as follows:—

Synod's Missions in Canada.....	£20	0	0
Theological Fund	12	10	0
French Canadian Mission.....	5	0	0
Upper Canada Tract Society	2	10	0
	<hr/>		
	£40	0	0

In addition to the above, they, along with their sister congregation of Newcastle, have permanently increased their Pastor's salary, and are on the eve of

forming a Minister's Library, which is to be devoted exclusively to his benefit and use. "By their works ye shall know them."

In glancing over the above allocation, you will perceive that our whole Collection has been distributed within the limits of Canada East and West. And why have confined it all within the limits of Canada? some may be disposed to ask; why not have devoted a part of it to some far-off nation of the earth, or Island of the sea? Why have overlooked those vast realms of heathenism, over which the blackness of night still broods, and throughout whose solitudes that joyous shout has never yet been echoed, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace?" And why not have sent a portion of it to some of those societies who, it may be, have men ready to go forth, at any moment, if they had the means, to the assistance of those already labouring in some of the high places of the field, or who are perhaps desirous of making a fresh inroad upon some of those newly-explored territories of the prince of darkness, but are prevented from carrying their plan into execution, for the want of pecuniary assistance? Why then, with these considerations before you, has your Collection been confined within such narrow limits? Now in answer to such questions as these, we would remark, first, that while we allowed such thoughts as these to have their due weight and importance with us, we nevertheless saw it to be our duty, at the present, to put forth some effort in order to promote the kingdom of peace and righteousness and love in this the land of our birth and adoption, and to extend the knowledge of our Lord and Saviour among those multitudes within our borders, who are still living without God, and without hope in the world. And, in the second place, we, as a congregation, having felt it discreditable to our Church in Canada, that notwithstanding the comparative wealth and prosperity of our members, she should still continue to draw upon the Mission Fund in Scotland, instead of depending wholly and exclusively upon those ample resources, which Providence has now placed within her reach—have thus unanimously devoted the above sum to that purpose, with the earnest hope that the other congregations in the country may adopt a similar course, and thus free ourselves entirely of foreign aid. There is no reflecting individual in the Church, we think, but must see the anomaly of our position, as a wealthy intelligent body of Christians, and at the same time feel for those poor individuals in the mother country, who year by year, are called upon to contribute of their poverty towards the support of the mission in Canada. When, then will such a stain be blotted from the Church here? and when will another order of things be introduced and established? Let the Church answer the question for herself, and let every member of her communion seriously weigh and consider it. "Them that honour me, saith the Lord God of Israel, I will honour." "Honour the Lord with thy substance, and with the first-fruits of all thy increase." "Do unto others as ye would that others do unto you."—*Communicated.*

Newton, March 13, 1856.

SPIRITUAL DESTITUTION IN AUSTRALIA.

We have received a statement in reference to the United Presbyterian Churches and preaching stations in Victoria, and the spiritual exigencies of that colony generally, issued by order of the Synod, and recommended to the consideration of the brethren and Churches at home. It appears that there are at present fourteen Churches and mission stations in connexion with the Synod. The state of society in the colony, in many respects, is quite peculiar, and presents conditions to which no parallel exists in the old country. It is peculiar in the elements of which it is composed. It is not Scotch, nor English, nor Irish, nor anything else to which a national cognomen may be given, but is composed of people from almost every clime under heaven. The people, moreover, to a large extent, are strangers to each other; and society is characterised by intense worldliness and excitement. These characteristics

are anything but favourable to the progress of evangelisation. Of the religious condition of the colony a painful picture is drawn: "Error and vice, in their varied forms, are rampant. Many there are who deem it a sign of manliness and mental superiority to set aside the teachings of the Bible, and become 'freethinkers.' Heresy is not unknown, The emissaries of Papal delusion are busy in erecting the kingdom of 'the Beast,' and ensnaring to their destruction the souls of many. Even Mormonism finds a place. The Sabbath, while kept externally as well, if not better than in most other cities of the same extent in the old country, is nevertheless a day of pleasure-seeking to the multitude, and it is a fact, that not only at the various diggings, but even in Melbourne, there are thousands on thousands who are never within a church-door; and not a few of these, persons who in the home country were of regular church-going habits. The sanctuary is neglected. In comparatively few homes is the voice of family prayer heard. The haunts of dissipation are sought after. Elegant taverns flourish at the corner of every street. Theatres overflow; intemperance, licentiousness, and ungodliness abound in the land! And what shall we say of the gold-fields, where such multitudes of human beings have congregated? To the eye of the Christian their spiritual condition is startling and appalling. For miles beyond miles they stretch away, the white tents of the diggers dotting the valleys and the eminences in seemingly countless numbers, while on some no temple of the living God is to be seen at all, and on others only one or two small and humble places of worship are visible. Let us look at the condition of Maryborough, one of the gold-fields, as an illustration. Its population has been estimated as high as 40,000. But suppose we take it at only the half of that number, what is to be thought of the fact that until very recently no minister of the Gospel laboured there, and that even now there is only one (an Episcopalian), and his labours are but partially given to that field. Though matters are not so bad as this on all the gold-fields, yet on many of them the means of grace are not much more abundant, and in all of them most lamentably disproportioned to the wants of the people. There cannot be under 180,000 persons upon all the gold-fields of the colony, multitudes of whom belonged to the United Presbyterian Church at home, and we have not a single preacher or minister settled at any of them." The Synod places these facts before the minds of Christians at home, and says,—Now is the time to "go up and possess" Australia for Christ.—*Christian Times*.

U. P. DIVINITY HALL—CLOSE OF THE SESSION.

The last meeting of the Hall, for the present Session, will be held on Thursday, 10th April, at 7 o'clock P.M. The Synod's Committee on Theological Education will then meet, and some addresses will be delivered by members.

HUNTINGDON AND ST. MICHAEL'S, C.E.

The Ladies of the U.P. Congregations of these places, lately presented their able and zealous Pastor, the Rev. James Watson, with an excellent Cutter and Set of Harness.

U.P. PRESBYTERY OF WELLINGTON.

This Presbytery met in Elora on the 4th March, and was constituted by the Rev. Mr. Duff, Moderator, with whom were present the Rev. Messrs. Barrie, Torrance, and Stuart, and Mr. Joseph Johnston, Ruling Elder.

It was reported to the Presbytery, that the Congregations of Brant and

Greenock had given a unanimous call to the Rev. Mr. Muir to be their Pastor. The Calls, which were signed by 73 Members and 40 ordinary hearers, were duly sustained, and the Clerk was instructed to notify Mr. Muir of the same, and to request him to have his decision regarding them forward by next meeting.

The Clerk reported that he had received statistical returns from only five of the Congregations within the bounds.

Mr. Caldwell intimated his acceptance of the Call from Esquesing, and he was requested to appear before the Presbytery at their next meeting, and deliver trials for ordination.

A petition was read, signed by 115 individuals in and around the Village of Eden Mills, praying the Presbytery to form a station there, in connection with the U. P. Church. The prayer of the petition was granted, and Mr. Duff was appointed to preach on the fourth Sabbath of March, to enquire into the spirit-

ual wants and prospects of the locality, and to report at next meeting.

Mr. Barrie was appointed to preach at Mount Forest on the fourth Sabbath of March, and report whether he thought there was a favourable opening there for a station.

MOUNT PLEASANT (BRANTFORD).

The ladies of the U. P. Congregation here have presented to their Pastor, the Rev. Patrick Greig, an excellent covered Buggy, with Set of Harness, value \$160, as an expression of their respect and esteem, and appreciation of his labours among them in word and doctrine.—*Com.*

THOROLD.

The U. P. Congregation here, in conjunction with friends in the village and

neighbourhood, have presented the Rev. William Dickson with the handsome sum of £50, in expression of their gratitude for his ministerial labours among them, and of their personal esteem for Mrs. Dickson and himself.

ELORA.

The annual meeting of the Juvenile Bible and Missionary Society, in connection with the U. P. Congregation here, was held on the evening of the 17th March. After the ordinary business was over, the proceeds of the Society, for the year, were voted as follows:—French Canadian Mission, £6; Upper Canada Bible Society, £2 5s. It is gratifying to see the young take an interest in the prosperity of Christ's kingdom.—*J. D.*

DISTRIBUTION OF U. P. PROBATIONERS, APRIL—JUNE, 1856.

PROBATIONERS' NAMES.	April—4 Sabbaths.	May—4 Sabbaths.	June—5 Sabbaths.
Rev. Mr. Carruthers.	D 1, 2, 3; T 4.	T 1, 2; B 3; L 4.	L 1, 2, 3; W 4, 5.
“ Clarke	W 1, 2, 3, 4.	F 1; L 2, 3, 4.	F 1, 2; T 3, 4; D 5.
“ Muir	L 1, 2, 3; F 4.	W 1, 2, 3, 4.	W 1, 2, 3; D 4, 5.
“ Watson	Lan 1, 2, 3, 4.	Lan 1; D 2, 3, 4.	D 1; B 2, 3; L 4, 5.

The vacancies are 18. In London Presbytery, L., 4; Brant, B., 1; Flamboro', F., 2; Wellington, W., 4; Toronto, T., 2; Durham, D., 3; Lanark, Lan., 1; Canada East, 1.

JAMES DICK, *Con. Com.*

Gleanings.

CHRISTIAN MISSIONS—A PLEA FOR ABSTINENCE.

[The following is from the article by the Rev. W. Ritchie, of Dunse, Scotland, entitled “Scripture Testimony against Intoxicating Wine.”]

Our religion is self-extending as it is self-evidencing. It is of no particular land or nation. It is for the world and the race. Like the sun in the heavens, it occupies a sphere above the earth, which it blesses, and sheds down light and life to all mankind. The missionary enterprise is, therefore, an essential part of true Christianity, and what is favourable to it, is in keeping with the spirit of our religion. Do not Scripture missions thus form a powerful plea in behalf of abstinence? What outward obstacle to the progress of the gospel can be compared with the drinking customs of this land, and the intemperance that springs from them? In these days of ours, how few are the accessions made from the world to the church, how numerous are the instances of blacksliding from a religious course? Does not our religion appear to be struggling among us for existence, rather than carrying forward its triumphs in the conversion of men? And what so fruitful a cause of this as the use of intoxicating drink? Is not this drawing away vast numbers of the young, taught in our Sabbath schools, and promising to be the hope of our churches? Is

not this drawing back very many who at one time did run well? Who can tell to what extent these drinking practices are searing the conscience, effacing religious impressions, leading to companionships that sap the foundations of Bible morality and of Bible faith? Who can tell how much careless unprofitable hearing of the word on the Sabbath is occasioned by previous drinking on the Saturday night? And then the sacred day itself, the Sabbath of God, how extensively is it mis-spent, profaned, lost for good, turned into an evil, all through the temptations and indulgences of strong drink! The benevolent efforts, too, of the times, how are these impeded, counteracted, rendered almost nugatory by the agency of drink? Benevolence and philanthropy may plant their schools for neglected youth, and send their missionary agents into the wynds and closes of our populous cities; but what avails it all, when intoxicating drink is freely sold there to the victims of its power? How saddening is it to the heart of a religious reformer, as he goes among the masses of his fellow-creatures in their haunts of wretchedness, beseeches them to turn from the error of their ways, sees, perhaps, the tear stand in the eye as he tells them of a Saviour; and then, when he leaves their miserable dwellings, beholds the glaring dram-shop, with all its allurements, tempting them to enter, and purchase the drink which is destroying their bodies and their souls.

Let the report of any home-mission be examined, let the testimony of any home-missionary be heard, and it will be found that the drinking practices of the country are meeting these at every turn. Let the evidence from the foreign mission field be also collected, and it will be observed that strong drink has become one of the most powerful obstacles to success; while the adoption of abstinence has acted as an auxiliary to the advancement of the gospel. In numerous cases an inveterate prejudice has been created against our religion among heathen tribes, by the intemperance of its professors, and by their efforts to tempt others to the same habits for the sake of gain. Many of the missionaries have been tauntingly told to remain at home, and reform their own countrymen to sobriety, and not a few of the North American Indians have been alarmed at the fire-water which white men introduced among them, to the ruin of their tribes. Wherever the drinking customs of our country have been carried, they have formed a barrier to the progress of religion; but, on the other hand, where the Temperance reform has been introduced the most blissful effects have followed. Hear the testimony to this effect of some of the most honoured labourers for Christ in foreign lands. The Venerable Archdeacon Jeffreys, of Bombay, declares 'it is in vain for a missionary to go to the East, unless he is an abstainer. I am persuaded, too, from many years of past experience, that God will not bless the cause of missions with any extensive success, till the missionaries of the everlasting gospel take up this position.' Again, of the illustrious John Williams, it is testified by his biographer, 'before this, Mr. Williams had become a determined enemy to the use of ardent spirits, and what he now beheld of the effects of intemperance at Raiatea, confirmed and increased his aversion to this potent poison of body and soul. Having satisfied himself by the experience of many laborious years, that such stimulants were not essential to health, or energy, and having seen their fatal influence in frustrating the objects he so ardently desired, he could not, in after years, be induced to make terms with what he believed and denounced to be a fell destroyer.' Once more, the honoured Dr. Philip, of South Africa, thus witnesses, 'The Governor and his Lady, and a few others at the head of our society, agree in thinking that Infant Schools and Temperance Societies are most excellent things. At most of our stations we have found Temperance Societies to be what a person at one of our stations called them, John Baptist Societies. They are sent to prepare the way of the Lord. Our missionaries have found them to be most valuable auxiliaries in promoting the cause of God in Africa; we have Temperance Societies at each station, and there are few of our people who do not conform to their rules.'

Is not this a powerful plea for abstinence, that it so helps forward the cause of God? Would not its adoption set free large sums of money at present expended in drinks that are worse than useless, and contribute to replenish the treasury of the grandest enterprise that can occupy the energies of man? Is it not sad to think that, after all the appeals made from the pulpits, and through the press of our land, only about half a million of pounds sterling are collected for all our benevo-

lent purposes in Britain, while above fifty millions are freely spent among us in intoxicating drinks? Who is not ready to do something to wipe away this reproach? And does not abstinence point out an easy and effectual way? Only give to the church the money, the energy, and the moral power which the drinking customs destroy, and then with a replenished treasury, renewed strength, and invigorated piety, she will go forth successfully to the conquest of the world.

Let, then, the friends of truth and religion throw off all supineness and awaken to the zeal which the magnitude of our danger requires. Let them not countenance the customs out of which such evils spring, but let them espouse the abstinence principle, proved as it is to be an effective auxiliary of the gospel of Christ. This gospel has proved itself to be the power of God unto salvation, and it must yet go on conquering and to conquer. In its first days it appeared as a small stream, springing up in the mountain side, and it seemed as if the sands of the desert on which it flowed would drink it up, but it grew as it advanced into a great river diffusing healing and life wherever it came. Blessed thought! even now the word of life is extending its conquests in many lands, Saving conviction passes from heart to heart; the cry of mercy rises from afar into the ear of God. Glorious prospect! the Prince of Life shall increase his welcome reign, shall ransom sinners from the ruins of their fall, till that hallowed era revolve, so wonderful and yet so certain, when every kindred and people shall celebrate the jubilee anthem of a regenerated world, singing, 'Hallelujah, for the Lord God omnipotent reigneth.' While we wait in assured hope for these peaceful years, and look on the church, as she advances forward to her millennial rest, we hear a voice from above urging on us this plea of abstinence. 'Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.'

POPULARITY OF MR. CAIRD'S SERMON.

It is stated that 60,000 copies of Mr. Caird's sermon on "Religion in Common Life" have been sold; that Mr. Caird has received £700 from the publisher; and that it is his intention to apply the whole sum to the endowment of the Errol Females' Industrial Schools.—*Dundee Advertiser*.

[Mr. Caird, who was formerly Minister of Lady Yester's Parish, Edinburgh, is now Minister of the Parish of Errol. Besides the regular editions of his Sermon, there have been many pirated ones, especially on this side the Atlantic.]

ASSYRIAN DISCOVERY.

It is stated that Colonel Rawlinson, who is at present engaged in prosecuting the discoveries commenced by Layard and Botta, and in exhuming from the mounds of the long-lost rival cities of Nineveh and Babylon the instructive remains of a once gigantic power, has lately discovered in a state of perfect preservation what is believed to be the mummy of Nebuchadnezzar. The face of the rebellious monarch of Babylon, covered by one of those gold masks usually found in Assyrian tombs, is described as very handsome—the forehead high and commanding, the features marked and regular. This interesting relic of remote antiquity is for the present preserved in the Museum of the East India Company. Of all the mighty Empires which have left a lasting impression on the memory none has so completely perished as that of Assyria. More than two thousand years have gone by, since the two "great cities," renowned for their strength, their luxury, and their magnificence, have crumbled into dust, leaving no visible trace of their existence, their very sites forgotten. A chance traveller, Layard, riding through the Mesopotamian valley, discovered "the buried city," and with a success that will immortalize his name has commenced to unroll the book of Assyrian history and civilization, which of all the histories of the first period of the world is most closely connected with the subsequent destinies of the human race. The discoveries already made furnish ample testimony to refute the sceptic and unbeliever of Scripture truth.—*Journal of Commerce*.

[For prophecies of the destruction of Babylon, the reader may be referred to Isa. xiii. 19-22, and Jeremiah 1-li; as respects Nineveh let him read the Book of Nahum.]

CONVERSION OF DR. JUDSON.

One evening a young man stopped his horse at a country inn in America, and asked for a bed for the night. As the landlord lighted him up stairs to his room he said—

“I am very sorry, sir, that I am obliged to put you into this room. I am afraid you'll not sleep over-sound, for there's a young man in the next room that's very ill—indeed, I may say dying.”

The traveller told him that he did not care where he slept; that he was sorry for the sick man, but lying in the next room would make no difference to him.

He went to bed, but he could not sleep. The partition between his room and the sick-chamber was thin, and he could hear what was passing there—the groans of the dying man, and the movements of those who were watching him. But it was not these sounds which disturbed him. He thought of what the landlord had said: that the stranger was probably dying, and that he was a *young* man too. He could not get his thoughts away from that sick-bed. He wondered if the stranger was prepared to die! Then he checked himself for such folly, as he thought it, for he was an infidel, though brought up by a praying father and mother.

He felt ashamed of himself for thinking so much about a dying stranger. “Why should I trouble myself about him?” he said to himself, “as if people were not always dying. How my college companions would ridicule me if they knew my weakness! What would E—— say to such childishness?”

But, do what he would, he could not drive away these fancies. Again, and again such thoughts would come into his mind as “I wonder if he is a Christian;” or, “Perhaps he is an infidel, and has got a mother somewhere that is praying for him.”

At last, morning came. As soon as he had arisen he inquired of the landlord how his sick guest was.

“He is dead,” was the answer.

“Dead!” exclaimed the young man.

“Yes, he is gone, poor fellow. The doctor said he would probably not live till morning.”

“Do you know who he was?”

“Oh yes; he was from Providence College—a very fine fellow, his name was E——.”

The young man started; the sound of that name seemed to stun him. Then it was E—— that was dead!—his most intimate friend at college—he who had taught him to be an unbeliever, and to despise the Bible!

He went on his journey, but one single thought filled his mind, and the words, dead! lost! lost! were ever ringing in his ears.

His journey was intended to be one of pleasure, but he could not enjoy it now; so he turned his horse's head, and returned home, a different man from what he was when he left it. He earnestly sought the God of his father and mother—and He was found of him.

The young man's name was Judson. You know the story of his after-life; how he became a devoted missionary of Christ in Burmah, where he laboured many years, and was honoured by his Divine Master in being the means of bringing many a heathen Burman into His kingdom.—*Missionary Newspaper.*

PRIESTS IN PARIS.

In the year 1790, it was computed that there were 5,000 Catholic ecclesiastics in Paris. According to the increase of the population of the city from that day to the present, the number of Catholic priests should now be 10,000, whereas the total number at the present time is only 800!—*Exchange.*

THE WAY TO EMINENCE.

That which other folks can do,
Why, with patience, may not you?

Long ago a little boy was entered at Harrow school. He was put into a class beyond his years, and where all the scholars had the advantage of previous instruction, denied to him. His master chid him for his dullness, and all his efforts then

could not raise him from the lowest place on the form. But, nothing daunted, he procured the grammars and other elementary books which his class-fellows had gone through in previous terms. He devoted the hours of play, and not a few of the hours of sleep, to the mastering of these; till, in a few weeks, he gradually began to rise, and it was not long till he shot far ahead of all his companions, and became not only the leader of the division, but the pride of Harrow. You may see the statue of that boy, whose career began with this fit of energetic application, in St. Paul's cathedral; for he lived to be the greatest oriental scholar of modern Europe—it was Sir William Jones.

When young scholars see the lofty pinnacle of attainment on which that name is now reposing, they feel as if it had been created there, rather than had travelled thither. No such thing. The most illustrious in the annals of philosophy, once knew no more than the most illiterate now do. And how did he arrive at his peerless dignity? By dint of diligence; by downright pains-taking.—*Hamilton's Life in Earnest.*

THE PLANETS.

M. Le Verrier has communicated a letter to the Minister of Public Instruction, announcing that M. Chacornac of the Paris Observatory has discovered a new planet in the constellation of Lion, of the size of a star of the eighth or ninth magnitude, to which the name Leda has been given. M. Le Verrier adds that he is firmly persuaded that a great number of small planets [supposed to be fragments of a large one] are situated between Mars and Jupiter, and that before 1860 nearly 100 will certainly be discovered.—*Athenaeum.*

THE SABBATH.

The happiness of heaven is the constant keeping of the Sabbath. Heaven is called a Sabbath, to make those who love Sabbaths long for heaven, and those who long for heaven love Sabbaths.—*Matthew Henry.*

CALCUTTA.

Three native Hindus have, after passing, with much satisfaction to the Presbytery, through the regular trials appointed by the church, been ordained to the sacred office of the ministry. The ordination took place in the Free Church, Calcutta, on the 9th September. Another Hindu has been admitted into the church by baptism—a man of middle age, entirely ignorant of the English language. He is, however, well versed in the Scriptures, having studied them carefully in the Bengali translation. This man received his first impressions in favour of Christianity at Dacca, a town about one hundred and seventy miles north-east of Calcutta, from hearing the preaching of the missionaries there, and from reading the Scriptures and other books in the native tongue. He appears to be much in earnest.—*Free C. Record.*

OBITUARY.

JOHN SINCLAIR ESQ., OF BELFAST.

Mr. Sinclair was one of the most active, successful, and enterprising merchants in Belfast, and an influential member of the Presbyterian Church in that town. His pecuniary liberality was unbounded, and in every movement connected with the advancement of religion, his name invariably occupied the highest place in the list of subscriptions. To the Church and Manse Fund, Mr. Sinclair, in concert with his brother, subscribed £1000; and, in one instance, when a place of worship was greatly needed in a destitute locality, he erected a very handsome edifice at a cost of £2000 out of his own pocket! Numerous acts of similar generosity, in various degrees, are well known to have been done by Mr. Sinclair; and, notwithstanding the immense sums thus devoted to religious and charitable purposes, he himself believed, and experience appeared to verify the fact, that his commercial prosperity rose in exact proportion. The procession at his funeral was far greater than any ever before witnessed in Belfast.—*Londonderry Standard.*