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## Miscellaneous Articles.

### UNITED PRESBYTERIAN CHURCH HISTORY

BY THE REV. DR. FERRIER, CALEDONIA.

In concluding our notices of the proceedings of the United Secession Church, we come now to give some account of their correspondence with the Synod of Relief, and the Union which was at length effected with that denomination of Christians.

The original mover in this important cause, was the Rev. Dr. McKelvie of Balgedie. It appeared to him to be an incomplete extension of Christian charity, in the United Secession Church, to hold correspondence, by letter and delegation, with the Presbyterians of the American States and with the Congregationalists of England, when a large body of Presbyterians around them, holding substantially the same principles with themselves, were in a manner overlooked. With a view, then, to rectify this omission, this energetic minister brought in an overture to his Presbytery, at its meeting in Dunfermline, on the 8th of April, 1834, of which the following is the tenor:—

“That this Presbytery do overture the Synod to take such steps as may be deemed necessary to begin and maintain a friendly intercourse with the Synod of Relief, as a sister Church; and that this overture lie on the Synod’s table till next meeting, in order that all parties may become acquainted with it before its discussion.”

The overture does not expressly propose Union with the Relief Church, but only friendly intercourse. But Dr. McKelvie in supporting the overture, distinctly stated that Union was the ultimate object. Yet, in the meantime, he considered it expedient to seek no more than what had been proposed and sanctioned with the other bodies of Christians, being afraid that by proposing all at once, the long continued, and still lurking

jealousies of the parties might be excited. After some discussion, the Presbytery unanimsly agreed to adopt the overture, and to transmit it to the Synod.

This overture was considered at the meeting of Synod, in April, 1835, when several Presbyteries had transmitted memorials respecting it. The following motion was agreed to:—"That this Synod, having heard the overture from the Presbytery of Dunfermline, and various petitions respecting Union with the Relief Church, shall express their cordial approbation of the spirit of these papers, as far as ultimate union with that esteemed body of our fellow-christians, on scriptural principles, is concerned; and shall agree to recommend to Presbyteries and Sessions to take this important subject into their deliberate and prayerful consideration, and that the above resolution shall be communicated to the Relief Synod, in a kind and respectful letter, by the clerk, addressed to the Moderator of that Synod."

The Relief Synod cordially responded to the proposal, by renewing a former resolution, as we have previously noticed, and, by addressing a respectful letter to the Moderator of the United Secession Synod.

By this proceeding, the correspondence between the two Synods was fairly begun. But events in Providence, both in the Churches themselves, and in the Church of Scotland, repeatedly interrupted this friendly intercourse, although they by no means cooled the zeal for Union, felt by many on both sides, but rather tended to promote its increase.

First of all, the evangelical party in the Established Church commenced, about this time, their clamorous and unseasonable agitation for additional endowments to the many chapels they had built, and to the many more they were projecting. Under a pretence of want of accommodation in the Parish Churches, and a groundless allegation that this led many of those who would adhere to them, to join Dissenting Churches, they petitioned the Government, as a measure indispensably necessary, to grant them endowments to their un-endowed places of worship; and these, as we have seen, they arrogantly proposed, should be as numerous as would suffice to accommodate all the people in Scotland. They made no account of the abundant supply of Churches which the Dissenters had built, and were sustaining in conscientious and voluntary separation from the National Church. The friends of Church extension in the Establishment had already their deputies sent to Parliament, and these were even meeting with encouragement from some of the leaders of Government, who were deceived as to the true state of things, by false representations, and at best but little acquainted with the real ecclesiastical condition of Scotland, as being already more than sufficiently supplied with Church accommodation.

All this awakened the zeal of Dissenters, and in particular, so engrossed the attention of the United Secession Synod, for several years, that they had little or no time to turn their thoughts to the cause of Union. But although in one way Union was thus retarded, the same causes otherwise operated in its favour. This stir in the Establishment brought the Secession and Relief Churches into general contact in defence of their common interests, which were now at stake, and thereby afforded evidence that these two Churches were one in sentiment on matters of ecclesiastical

polity, as well as of evangelical principle. During this agitation, which was conducted with eagerness on the part the Establishment, ministers and people belonging to the Relief and Secession Churches, in all parts of the country, became better acquainted with each other. Their co-operation, in common defence, produced confidence among them, and created many friendships, and thus more and more ripened them for coalescence. They were happily successful in resisting the claims of their opponents, and defeating their favourite object of obtaining additional endowments.

Even amidst this stir about endowments, there were petitions from both Presbyteries and Congregations, presented to the United Associate Synod, in September, 1835, greatly in favour of Union. In consequence, the following minute was passed:—"After some deliberation, the Synod agreed to express satisfaction in the friendly communication from the Synod of Relief, and to renew their expression of esteem and affection for the Relief Church; and as few reports from Presbyteries and Sessions on the subject of Union with that Church have been received, probably because there was no specific injunction to that effect, Presbyteries and Sessions are enjoined to take the subject into their deliberate and prayerful consideration, and to report to the Synod at next meeting: and the clerk is directed to return a respectful answer to the friendly communication from the Relief Synod, which has this day been read and cordially received."

When the United Secession Synod met in the month of April, 1836, reports and petitions were presented from nine Congregations, from fifty-two Sessions, and from fifteen Presbyteries, respecting the proposed Union, showing that there prevailed a considerable diversity of opinion respecting it. Some sought immediate Union,—others wished delay; but the Synod being much pressed with business, could not enter fully into the subject. They, however, agreed to the following motion:—"That the Synod shall appoint a Committee of Ministers and Elders to consider the reports and petitions, which have been, or shall be transmitted on the subject of Union with the Relief Church, and also to obtain authentic information concerning the principles and administration of that Church; and further, that a deputation shall be appointed to communicate the resolution to the Relief Synod, and to convey to them the sentiments of fraternal Christian affection, which this Church bears to the Relief Church, and our ardent desire for their spiritual prosperity."

In May following, when the Synod of Relief met, the same subject being brought before them, the following resolutions were moved and carried:—

1. "That a Union with the United Associate Church on Scriptural grounds, and without merging the principle of 'Free Communion of Saints,' which has so long been a distinctive tenet of the Relief Synod, is greatly to be desired, and ought to be sought after, with prudence, deliberation, and perseverance."

2. "That as some of the Sessions and, it is believed, Congregations in the Synod, are not prepared for the contemplated Union, it is necessary that proper measures should be employed to remove objections to the proposal; and for this purpose, it is especially advisable that Christian and Ministerial intercourse, by interchange of pulpit services, and otherwise,

should be cultivated between the two bodies, if it shall be found that such correspondence is not prohibited by the standards of the Secession Church."

3. "That the Synod send a deputation of their number to the next meeting of the Synod of the United Associate Church, to express their high respect for that body, and their desire for its prosperity and welfare, and to make proffer of the intercourse referred to as the most likely method of promoting mutual acquaintance and removing prejudice, and thus of ultimately effecting an incorporated Union."

It was felt on both sides, at this stage, that the parties were not yet prepared for Union; and from various occurrences, little or nothing was done in this matter for several years afterwards. To some of these causes of hinderance we have referred in preceding communications, such as, on the side of the Relief, Mr. Smith's proposal to join the Establishment rather than the Secession, which led, as we have seen, to a serious law-suit, respecting the Relief place of worship in Campbleton, which litigation induced the Rev. Dr. Struthers to prepare and publish his valuable History of the Relief Church, by which the public in general, and especially the United Secession Church, obtained a more full and accurate knowledge of the true character of the Relief denomination, which this work placed in a favourable light. But the continued agitation on the Voluntary question, in particular reference to the applications by the Establishment for Church extension and additional endowments, requiring to be strenuously resisted by Dissenters, so much engrossed the attention of the United Secession Synod, and the Relief Synod, that there was no time, and little seeming inclination to enter fully on the subject of Union. Again, the Morisonian controversy, of which we have given an account, and finally the disruption in the Church of Scotland, occasioned such interruption in the negotiations for Union, that the matter seemed for a time to be set aside. There were, however, occasional intercourses by letters and deputations, and the great object, which many longed to see, was never entirely abandoned.

During this state of suspense which these movements occasioned, the Committees which had been appointed on both sides, held a meeting in July, 1838. Their intercourse was conducted to the satisfaction of all parties, and various subjects of common interest came before them,—such as the subject of Free Communion, the mode of admitting members to Baptism and the Lord's Supper, the manner of electing Ministers and Elders, &c., &c. On these subjects, as might be expected, slight differences existed, but on the whole, there was much similarity of procedure.

In April, 1839, another meeting of this Joint Committee took place, when they agreed,—“That a copy of these minutes,” (that is of the minutes of their present meeting,) be transmitted to their respective Synods, with an expression of lively gratitude to God, that the difficulties that seemed to impede the Union have in a great measure disappeared on discussion, of the high pleasure and pure satisfaction which the Members of the Joint Committee have enjoyed in their friendly and harmonious meetings; and recommend to their several Church Courts to take such measures as may lead to a Union as soon as consistent with general satisfaction.”

When this report was laid before the United Secession Synod, in June, 1839, it resolved itself into a Committee of the whole house, and after full

deliberation, came to the following deliverance :—“ That the Synod have heard with much satisfaction the report of the Committee appointed to confer with a Committee of the Relief Synod, on the subject of Union, from which it appears that the difficulties which seemed to impede Union, have disappeared in a great measure on discussion ; and also, the communication from the Relief Synod on this subject,\* intimating their resolution to continue to cultivate, in so far as opportunities may serve, all Christian friendship and affection with the United Associate Synod, and to watch and improve every opportunity in Providence for promoting a Union between the two bodies ; and that with this view, a Committee has been appointed to continue to correspond with any Committee that may be appointed by the United Associate Synod ; that the Synod cordially respond to the sentiments expressed in these documents, re-appoint their former Committee on this subject, with instructions to meet with the Committee of the Relief Synod, in the hope that continued friendly intercourse will increase the interest and affection necessary to be felt on both sides before this matter can be brought to a desirable issue , and further, that as the chief obstacle to union arises from the fears which are entertained, that in the present condition of the two churches, this step might tend to injure the purity of communion in both churches, the attention of the committee be specially directed to this point, with a view to devise measures for their mutual elevation and improvement.”

At this period, owing to the agitated state of the public mind, continued from the causes formerly mentioned, the attention of the two churches was much diverted from the subject of Union. Yet with a view to keep the question alive, and to cherish the feelings of brotherly love, between the churches, Dr. McKelvie now employed himself in writing a series of letters, which were published in the *United Secession Magazine*, in which he handled all the objections to Union, and endeavoured to point out the advantages which might be expected to result from its consummation.

Another meeting of the Joint Committee was held in November, 1839, when, after friendly conversation on the best means of facilitating the accomplishment of Union, Dr. Brown moved,—“ That this Committee, as the best means of facilitating the design of their appointment, now nominate a sub-committee for the purpose of preparing a draft of a basis of union between the two Synods, to be submitted to the consideration of this committee at a subsequent meeting.

On this motion considerable discussion ensued. They were all agreed as to the propriety of taking active measures for realizing Union as soon as possible. But a slight difference of opinion appeared as to the best means of accomplishing the object desired. The motion, however, was carried, two brethren only expressing their fears that it might push the matter faster than many were disposed to sanction. The sub-committee was then appointed to consist of the Rev. Drs. Brown, Heugh, Thompson, and Struthers, Ministers, and Messrs. David Anderson, and Peter Bruce, ruling elders, Dr. Brown to be convener. It was now agreed that the

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\* That is the Relief Synod which met in May, 1839.

general committee should meet again as soon as the sub-committee were prepared to report.

The joint committee were again summoned to meet on the 28th of April, 1840, when a basis of Union was submitted to them by the sub-committee. This scheme is too long to be introduced here. It, however, embodies the following articles, in which the two churches were fully agreed:—

1. As to the ground of religious faith and duty, the source of all religious authority, in doctrine, law, and usage—the revealed mind and will of God.

2. As to the rule of faith and obedience, the depository of this revelation of the mind and will of God—the Scriptures of the Old and New Testaments.

3. As to the symbol, or Confession of Faith, expressive of the sense in which they understand the Scriptures—the Westminster Confession and Catechism—a symbol in both bodies acknowledged with certain modifications, and in both bodies with the same modifications.

4. As to the ordinances of the Christian Church, and the mode of their observance—the Sabbath, Baptism, the Lord's Supper, and other ordinances.

5. As to the Divine authority for the Presbyterian form of Church government, in its great leading characteristic principles.

6. As to the term of christian communion—a credible profession of the faith of Christ, a profession made with intelligence, and justified by corresponding character and deportment; and the importance of a strict adherence to this term, both in the admission and exclusion of members.

7. As to the entire independence of the Church on the secular powers—both bodies being equally unfettered by civil support or control, and both being equally determined to “stand fast in the liberty wherewith Christ hath made them free.”

*(To be continued.)*

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LECTURE READ AT THE CLOSE OF THE U. P. DIVINITY HALL, 8TH APRIL, BY REV. JOHN TAYLOR, M. D.

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It seems natural at the close of the Session, to address a few words of counsel to the Students about to withdraw. The vacation is generally looked forward to as a time of relaxation; and far be it from me to discountenance such an idea. Many, I trust, have been labouring so hard that a little unbending of their powers is really needed. Let all such freely take the relaxation they require, and let them take it as a duty. But let labour be suspended only as far as is really requisite. To give oneself up to indolence, or desultory pursuits, is not only a foolish and sinful mis-spending of time, for which a strict account will one day be required, but it is also forming one of the very worst of habits, and is in fact paving the way for a useless, disrespectful, and unhappy life. Looking only to one's own future success, and leaving out of view all higher considerations, it is of supreme importance that the life of a student should be one of humble, diligent, patient, toilsome application. Let me,

then, beseech my young friends not to allow the succeeding months to run to waste. Every one will be, to a considerable extent, his own master in choosing the department of study to which he may devote himself; but there is also no small amount of work prescribed, and which will afterwards be made matter of examination. To that, I trust, you will carefully attend, and be anxious not only to *pass*, but to appear before the examiners with credit and distinction. To those especially who are now finally to leave the Hall, and are soon, I hope, to become licensed Probationers, I would present a most earnest entreaty, that they would not, for a moment, think of laying aside the character of student. That, they must retain for life, else little of *comfort, success, or respectability* can be hoped for. Those were weighty and momentous words uttered by the Rev. Dr. Thomson, of Edinburgh, at the Jubilee of my venerable friend, the Rev. Dr. Brown,—“Were I” said he “to state what I conceive to be the great lesson of these fifty years, to younger ministers, it would be *the importance of being students for life*. This has been the law of his being, both as a matter of conscience and of choice. From the time when he was the boy-student in the paternal manse at Longridge, during his quiet young ministry at Biggar, he was the man of many books, of many thoughts; in the toils of a city pastorate, he was still keeping abreast of the theological literature of his time, and causing antiquity to lay open to him its riches, until he accumulated around him a library, that for magnitude and selectness would do honour to a university; and especially, in the last decade of his life, he has given a series of expository volumes to the world, great alike in number and in excellence—perspicuous and yet profound; ingenious, and yet sober-minded; rich in quoted gems of other interpreters, richer in his own; so full of true learning that German Commentators have been taught to respect in him the Biblical scholarship of Britain—and yet so earnest and practical withal, as to warm the heart of many a poor cottager, who

‘ Knows, and knows but this, her Bible true,  
And in that record reads with sparkling eyes  
Her title to a treasure in the skies.’ ”

This continuous course of study is essential for many important purposes, one only of which I at present refer to, that is, securing such variety and freshness to one's preaching as are absolutely necessary to render it acceptable and interesting. What is it, that is most usually complained of in ministers whose congregations get cold and dissatisfied? It is not that the life of their pastor is immoral, nor that his public duties are not stately performed, nor that erroneous or trifling doctrine is proclaimed by him; but in the great majority of instances, the allegation will be found to be, that his preaching is characterized by a wearisome and intolerable sameness; that one can hear him with satisfaction for three or four sabbaths, but that, after that there is nothing but reiteration. To such a height does this sometimes come that, as the people familiarly express it “the minister has run out,” and he finds it necessary, by resignation, or in some other way to look out for a new field of labor. Now, granting that complaints, on this score, are sometimes unreasonable, still it is certain, that without continuous study, most men—even men of



talent—will fall into a very limited range of ideas, with a corresponding meagerness of expression, against which the best preservative is keeping the mind habitually engaged in the investigation of truth. To this let us add what in itself we deem highly important, namely, making a considerable part of our public duty to consist in exposition. This, it is true, is necessarily attended with labour, but it has many strong recommendations, amongst others it secures all the variety that is in the word of God, and with that every congregation ought to be satisfied.

As to the subject matter of your preaching, I surely need not at present address you. I entertain no apprehension that any thing will be admitted into your discourses inconsistent with the glorious gospel of the blessed God. But something beyond this, is requisite. It is sadly to be regretted that into a great deal of what is called evangelical preaching, and what certainly is very popular preaching, the great central saving truths respecting Jesus Christ, his person and work, are not introduced with sufficient distinctness, prominence and frequency. Let us, with the Apostle Paul, preach Christ crucified, and determine to know nothing else save Jesus Christ and Him crucified; and while doing so, let us at the same time urge men to show their faith by their works, and to be careful to maintain good works for necessary uses.

I trust that all of us, whether to be now engaged in preaching or not, will be remarkably watchful and circumspect as to our personal deportment. It is not enough that we avoid whatever is positively and grossly sinful. Let us abstain from all appearance of evil. Self-interest, to speak of nothing higher, imperatively demands this. Persons who are not themselves distinguished for excellence of character, would raise an outcry against the slightest inconsistency in one preparing for the ministry; and be assured that many who might participate with you, and perhaps encourage you in levity, or impropriety of conduct, would be the first to expose and proclaim, and probably exaggerate any deviation from the strictest decorum. There is nothing farther from my intention than to recommend stiff, pedantic, demure, or sanctimonious manners. Let us cultivate simplicity and cheerfulness, and discharge the christian duty of courtesy towards all around. But let us keep at a distance from all that is suspicious. It is related of John Wesley that he said to his preachers that it was no more their business to be gentlemen than to be dancing-masters. And in one sense, doubtless, that is true. But in a very high and important sense also, every minister and every aspirant to the ministry ought to be a gentleman of the first order. Let us always be in the opposite pole to all that is vulgar or mean, and still more to all that savors of impurity or profanity.

Comparatively few of our number are to enter stately on the duty of preaching; all of us, however, I hope will gladly avail ourselves of the opportunities of Christian usefulness which may present themselves, whether in teaching Sabbath-schools, or in whatever other way it may please providence to open a door. Every one of the students, I trust, will endeavour to promote the best interests of the congregation with which he may be connected, and to strengthen the hands of the Pastor, under whose Ministry he may be placed. Prudence, however, may suggest that, as you are likely to be but for a short time connected with the congregation,

you should be cautious about mixing yourselves up with any questions which may arise, especially if they are likely to become keen and acrimonious.

Let me now, in one word, conclude by urging on all my fellow-students the great duty of cultivating personal religion, by a diligent use of all the appointed means of grace. Let us regularly wait on public ordinances. Let us earnestly and devoutly study the Scriptures, and let us live in the exercise of believing, fervent, and importunate prayer. Piety is by no means the only qualification for the ministry, but it certainly is indispensable. Without it, the profession we have chosen is, in every respect, unusable for us. Our work will, to ourselves, be but distasteful, irksome drudgery, which will never, in any way, yield us more than the most miserable return. To our fellow-men there is little likelihood of our being useful; and to the great Master, we must certainly be most unacceptable and offensive. Wherefore let us grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Personally and professionally, this is of paramount importance.

To the friends who have favored us with their presence this evening, I beg to offer our most respectful thanks, and entreat them to interest themselves deeply in the Divinity Hall, and by all appropriate means to promote its welfare. You cannot but be sensible 'hat the prosperity of the Church is closely bound up with the seminary for training ministers. It must be satisfactory for you to know that our numbers, though still small, have sensibly increased. Still more satisfactory is it to be assured that a large proportion of the young men who attend, give promise of becoming, under God's blessing, able and good ministers of Jesus Christ. The Hall in several respects, stands in need of the aid of the Church. Not to speak of the funds necessary for its support, we greatly want an additional supply of well qualified youths as students. Parents and others, possessed of influence, we trust, will eagerly use that influence, in a legitimate way, for inducing suitable young men to turn their attention to the ministry. And especially let me remind you of the need in which we all stand of the enlightening and purifying influences of the good and Holy Spirit of God. I speak the sentiment, doubtless, of every friend of the Hall, when I say, in the words of the great Apostle of the Gentiles, "Brethren, pray for us."

It is impossible not to feel that there is something solemn in closing the labours of a year. A few more such closes, and the great close will come. May the God of all grace guide us by his counsel while here; may he surround us with his favour, and make goodness and mercy to follow us all our days; may he dispose and strengthen us for the discharge of our duty, to the promotion of his glory and the good of his church. And when our course is finished, may he, through the merits of the Saviour, in his infinite mercy, receive us all into his house of many mansions where is fulness of joy and pleasures for ever more.

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### GENERAL THOUGHTS ON RELIGIOUS REVIVALS.

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At present when there is such an extensive movement going on in the United States, and partially, as yet, in Canada, it is highly proper that the attention of our churches should be seriously directed to this momentous

subject—momentous indeed, as involving in no small degree, the great interests of Christ's kingdom, and the eternal concerns of vast multitudes of sinners, in danger of perishing. What is meant by a Religious Revival?—is there an urgent need for it?—and what are the means which should be employed, under God's supreme workings upon human hearts, for its accomplishment, so far as he shall be pleased to grant? To these questions, then, we would call the earnest consideration of our readers, beseeching them to ponder the matter thoughtfully and prayerfully.

What is really a Religious Revival? A correct answer is demanded, because there are many who have only some vague, indefinite, misty notions upon the matter; and a few holding, in some respects, erroneous views. But another and a prior question is necessary, 'What is Religion?' It may be answered, 'Religion is holiness produced in the soul, connected with spiritual light shining into the *understanding* of that soul, and with a right direction given to its *will* and *affections*; and the effects of all these, both in reference to God and men, appearing in the outward character, and the general tenor of the life.' All this is *produced* in the soul, for as man by nature is now in a fallen state, and therefore by nature without religion, although there are remains of moral feelings in him which tell him, more or less strongly, that it is necessary to his safety and welfare,—therefore *it has to come down to him from above*; for only He who formed the constitution of the soul, can restore to it, in its fallen state, the principles of true, operative religion. Hence the Scriptures, especially the New Testament, represent it as *His work* in men; and describe it as being "born again," "born of the Spirit" of God,—"*new creatures*," and *a new creation*; as "His workmanship created in Christ Jesus unto good works," and as "saved, not by works of righteousness which they have done, but according to His mercy, by the washing of regeneration, and the renewing of the Holy Ghost, shed on them abundantly through Jesus Christ their Saviour. And as to *the practical manifestations and results* of religion thus introduced into the soul, there is one passage of Scripture, among others, which well describes these. "The grace of God," says Paul in his epistle to Titus, "that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world, looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Yes, it is in bringing salvation to a sinner through Jesus Christ, that the grace of God, acting influentially on his heart teaches him to exemplify thenceforth, before the world, these great lessons of combined sobriety, righteousness, and godliness.

Such being the manner in which religion comes to be, and to act in man, the sinner; the extent to which it is to be found among mankind depends upon many circumstances, and will vary at different times, according to a variety of causes. One thing, however, is certain—it can only exist where the Gospel of the grace of God brings salvation, in the offers of it. Uniformly and universally is it true that where there is no Gospel proclaiming salvation, there is no real religion. Sometimes, and in particular places under the Gospel, religion prospers greatly; at other times, and perhaps

in these very places, it gets into a languishing and decaying condition. And always, hitherto, there have been comparatively very few who have evidently become fully the subjects of it; while in those who have experienced it, often does it fluctuate, *up* and *down*, but alas, frequently *down*. Accordingly, we read in the Book of Revelation, this message sent from Christ, the ascended and glorified Saviour, by His servant John to the Church of Ephesus, (to which Paul had formerly addressed so rich an epistle,) "I have somewhat against thee, because thou hast left thy first love;" and this to the Church in Sardis, "Be watchful, and strengthen the things which remain, that are ready to die;" and this still more to the Laodiceans, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Those statements show that there are conditions of Churches greatly calling for revival,—and this brings us to another question. Is there a strong necessity for the spread of Religious Revival in the present day? Now, it cannot be denied that at all times, and in every place there is much need for a revival of religion; for, as already stated, there never have been very many giving evidences of having felt its power; generally indeed, they have been few, mournfully few. The words of Christ, who knoweth all things, in speaking of the *strait gate*, by which all must enter upon religion, and the way to Heaven, have ever held true, "Few there be that find it"—as to the need for a revival of religion, in these times, and among ourselves, and in this land, and over what is called the *Christian world*, the proof would not be difficult to bring forward, did space allow. Everywhere they who experimentally know anything of religion, and have some "spiritual discernment," to look around and make proper observation, will acknowledge that practical, thorough religion is at a low ebb, and are ready to sigh and weep at the thought of this. The Christian Churches, or various names, in our times, are too much in the condition either of the Church at Ephesus, as above described; or of the Church in Sardis, or of the Church in Laodicea. Where can we behold a truly "earnest Church," as depicted by John Angell James, of Birmingham, in his book having that title,\*—a Church whose members individually and collectively, are "shining as the light of Christ in the world," as they ought to do; and testifying and working for Christ's interests and glory, with some suitable zeal? It is true, there are *degrees* of spiritual vitality among the Churches,—some of them doubtless considerably high, though far from being what they should be. But there are many whose best friends have to lament that their place in the graduated scale of excellence is only an inferior one. And if we look at the masses of the population, who are encompassed with Christian influences, but who exhibit no evidence of having been brought under the efficacy of religion, and show too plainly that they are strangers to it,—what a heart-saddening spectacle do they present of moral darkness, in their minds,—and of moral deficiency, yea, in vast multitudes of cases, of moral turpitude in their lives! Look at the state of public

\* We would recommend to the Christian people a careful perusal of this truly useful volume; and also of the "Earnest Ministry," by the same worthy author, to Ministers. If both Ministers and people were properly in earnest about the cause of Christ and of souls, we might well hope to see religion much more flourishing.

morals in high places, and at private morals in the every day walks of life, in this land, and surely it must be admitted that there is a crying necessity for Revival of Religion.

But we have not yet fully answered the question, "What is a revival of religion?" An excellent writer on the subject says, "It is the multiplied power of religion over a community of minds, when the Spirit of God awakens Christians to special faith and effort, and brings sinners to repentance." Another writer well states that "It means an unusual and visible display of divine grace, in converting the impenitent, and raising the piety of believers to a higher elevation—an extraordinary work of God, in making the wicked righteous, and the righteous *more* righteous." This is what we hope and believe has of late been going on remarkably in many parts of this American Continent, oh, how desirable that it should reach and pervade the Canadian section of it; and how exceedingly interesting should it be to inquire, by what means it should be sought from God, who alone can effectually bring it about, but who is pleased to employ subordinate agency in doing so? and the fitting instrumentality he makes use of is the action of his professing people.

Now, the prime and highly important means which they should employ is prayer to the God of all grace, with whom is the residue of the Spirit—His own Spirit, whose special office in the economy of redemption, is to regenerate sinners, and to sanctify believers, through divine truth. Yes, His people, when they inspect the imperfect state of religion in their own hearts—for Revival should begin with themselves—and when they survey the moral aspect of society around them, should feel powerfully impelled thus to supplicate Him. "O Lord, revive Thy work." The book of Psalms contains many fine examples of such prayers. See Psalm lxxix, 8—9,—Psalm lxxx, 14—19,—Psalm lxxxv, 6—13,—Psalm xc, 13—17. Petitions like these at the Throne of Heavenly grace—petitions numerous, repeated, and persevering, should ascend to God, for the revival of His work. He only can do it, either on a small or large scale; and He has given us to know that for every measure of it that shall take place, His people must pray unto Him. "Thus saith the Lord, I will yet for this be inquired of by the house of Israel, to do it for them;" implying that, if they rightly pray unto Him, He will graciously answer and fulfil their requests. For His own words just mentioned are followed by a sure promise to His people, "I will increase them with men like a flock,"—a remarkable expression, very applicable to abundant fruits of a revival. Ah, it is the feebleness and scantiness of prayer for the revival of religion, in the closet, in the household worship, in the public assemblies, and in prayer-meetings that is a main cause why religion makes such slow growth, and such small progress and extension. If there were abounding prayer in Christian dwelling-places and much united persevering prayer by Christians socially banded together, for the prosperity and diffusion of vital religion, with the blessings of salvation,—this might be most happily anticipated, with eager and joyful expectation.

Further, other means, more directly connected with men themselves, should be diligently used. Ministers should preach the Gospel to sinners (there is too little of that kind of preaching,) feeling deeply the solemn appeal which Paul made to the conscience of Timothy, "I charge thee before

God, and the Lord Jesus Christ,—preach the word, be instant in season, out of season.” They should even do like that indefatigable Apostle, when he said, “I am made all things to all men, that I may by all means save some.” They should always be aiming to act upon Christ’s injunction to them, in reference to sinners, “Compel them to come in, that my house may be filled.” They should always endeavour to preach as dying men addressing dying sinful men, whose day of salvation closes with life, at any hour. Nor should exertion in the noble cause of promoting religion, be confined to Ministers, or stop with them. It should be shared in one way or other, by all who occupy a place in the membership of Christ’s Church. They should set themselves to put forth vigorously, both personal and united efforts for winning souls. Yes, Christians, there is an imperative duty to be performed by you in this great matter. Your own salvation you are to work out, with fear and trembling, not forgetting that it is God who worketh in you both to will and to do, of His good pleasure; while doing so, you ought likewise to seek affectionately the salvation of your families, your relations and friends, your neighbours and acquaintances, by prayer, by advice, and exemplifying before them the christian character, which is a constant, living argument for religion. And as to the general work of the Lord, in regard to this sinful world, you are not to stand all your day of life idle, but to work in that department of His vineyard, however humble, which He is pleased to assign to you; either as Sabbath School Teachers, or Tract distributors, or visitors of the sick and afflicted, or supporters of Bible and Missionary enterprises,—in any, or several of these labours of love,—in any way whereby Providence presents to you an opportunity of trying to do good to the souls of young or old, you should cheerfully, and without wearying, do all you can, knowing that in due time you shall reap, if you faint not.

Let all, both Ministers and people, ever strive, and strive together, for the revival and steadfast advancement of religion,—in the lively exercise of faith towards God, believing that He is able to make His saving work of Religion in men prosper more and more, according to His good pleasure. They should believe this in the most discouraging circumstances, and when the aspect of things as to religion seems to be darkest. It is thus that He Himself counsels them, saying, “The vision is for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.” Faith in suitable exercise enables the believer to say, in all cases, “I will remember the years of the right hand of the Most High, I will remember the works of Lord,”—and to rest his expectations on God’s own declaration, “Not by might, nor by power, but my Spirit, saith the Lord.” And therefore all true believers should be able,—oh, that they always were able, to say to every obstacle, however formidable apparently, “Who art thou, O great mountain? Before Zerubbabel,” before whatever human instrumentality God chuses to use, “Thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings of grace, grace unto it.”

We have not entered into the consideration of those special methods used by our American brethren, in conducting Revivals, and bringing out their results; nor into the question whether we should adopt their measures. This may be the subject of another article. At present we would only

say, that there is certainly a loud call to follow any right course of procedure that might be blessed of God, for effecting a signal improvement of religion among us in Canada,—and for arousing many thousands of ignorant stout-hearted sinners throughout our land, “to open their eyes; to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them who are sanctified by faith in Christ.”

Oh, that God would graciously vouchsafe to pour out extensively His quickening influences upon His Churches, manifested in greatly increased zeal and activity on behalf of Christ’s kingdom, and the multiplying of His happy subjects. Oh, that multitudes of sinners, by their conversion from unbelief to faith, and from sin to holiness, may be gathered into the Churches, and added to those who shall be saved. Holy Spirit of God! come down now on our people, as at the day of Pentecost, and other great occasions of Revival and convulsion men and women of sin, of righteousness, and of judgment, that they may with all haste flee from the wrath to come, and get into the stronghold, while they are still prisoners of hope. “O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.” Amen. A. W.

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## Reviews of Books.

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THE GLOAMING OF LIFE; *A Memoir of James Stirling.* By the REV. ALEXANDER WALLACE, Minister of the U. P. Church, Glasgow, author of “*The Bible and the Working Classes.*” 16mo., pp. 116. Fifth Thousand. Glasgow: Scottish Temperance League.

We received this small publication, a few days ago, through the Post Office, accompanied by the following note from a philanthropic citizen of Toronto:—“This Memoir is presented to you with the hope that, after a careful perusal of its heart-stirring appeals, it will be the means of enlisting your active co-operation by precept and example, to promote the temperance reformation in Canada.” Having seen and heard “The Cobbler” in Scotland, and being vividly reminded of him by the portrait, which is a striking likeness, prefixed to the memoir, we could not but sit down to read; and in a little, we became exceedingly interested. Mr. Wallace has admirably executed his task, and furnished an article which we are persuaded will be eagerly read by multitudes on account of the incidents it relates, and the character it delineates, while it can scarcely fail to prove highly effective as a plea for the great reformation to which the “Gloaming” (the Evening) of Stirling’s day was so zealously devoted. The work is graphically composed, and a great deal of interesting statement is introduced respecting the manners and customs of the people of Scotland, especially the humbler classes, about the end of the last century and the beginning of the present. This, we should suppose, is likely to be peculiarly attractive to natives of that country who now look to it from a distance, and are anxious to cherish recollections of their fatherland;

but, to our readers in general we very cordially recommend the Memoir as fitted at once to please and to profit. The price is a trifle, and we hope the friends of Temperance here will see to the introduction of the tract.

The subject of the memoir was born in the parish of Strathblane, near Stirling in the year 1774. His parents belonged to the class of farm-servants, but he seems to have received a pretty good common education, and was carefully instructed in the principles of religion. When a boy he was employed as a cow-herd, and had a taste for reading. It is interesting to hear him say that at this time: "Two of the men had their beds beside mine in an out-house; the one went every night to the barn, the other to the byre to pray. My resort was an old stane dyke round the Kail yard." At the age of fourteen it was found necessary that he should remove to Paisley, where he became apprentice to a shoemaker, and where by the usages and laws of his shop-mates, he was almost compelled to become a drunkard, his conscience, his taste, and his stomach all protesting in vain. Stirling returned to the country, considerably addicted to drinking, but not quite besotted. In 1800 he married an excellent wife, "set up family worship at the beginning and lived very happily." He was exposed, however, to manifold temptations, and having an inward craving, he went from bad to worse, till he became fearfully, and to all appearance, helplessly dissipated. His poor wife had a dreadful struggle with poverty and innumerable attendant evils. It was her custom to observe family worship with the children when he was absent. One night when he was at the public house she sat down to the exercise, with a heavy heart and with tears in her eyes. Looking to the younger children she said, "Poor things, my heart is sore for you and your father." What followed is described by himself:—

"When I came home, my wife, as usual, was reading a chapter to the children. When she was so engaged, I went in, slipping like a condemned criminal. The portion of Scripture read was the twenty-fifth chapter of Matthew's gospel, in which these words occur:—'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.' Our youngest boy, then about four years old, was lying with his head on his mother's lap, and just when she had read those awful words, he looked up earnestly in her face, and asked: 'Will father be a goat then, mother?' This was too strong to be resisted. The earnest innocent look of the child, the bewilderment of the poor mother, and above all, the question itself, smote me to the heart's core. I spent a sleepless, awfully miserable night, wishing rather to die than live such a life. I was ashamed to go to church on the following Sabbath. I stopped at home and read the 'Six Sermons on Intemperance,' by Beecher, which had found their way into the house, but how I never knew. But so it was, that when looking about the house for some suitable book to read on Sabbath, I laid my hands on them, and they seemed as if written and printed and sent there for me alone. I was now decided. My resolution was taken, as it had never been before. All the men on earth could not tempt me to drink, clear or brown, thick or thin."

Early on Monday morning he called on his minister, who kindly and wisely counselled him. The Temperance Society soon commenced its operations. A meeting was held in the village of Milngavie; the minister took the chair, and was the first to put down his name. Stirling's was the third on the roll. One of his sons ran and told Mrs. Stirling, who



immediately ejaculated, "thank God." "Thank God," she said after a pause, "If he has signed, he'll keep it; he has signed it, and I'll sign it too, and ye must all sign it. For, oh! surely the time, the set time to favor us, and mony puir families has come at last." The good woman's anticipations were realized. Stirling steadfastly adhered, and prosperity and respectability, which had long been strangers, soon became his attendants. In a little, he began to acquire influence, and was taken notice of by well-disposed and leading people in the community. It was very natural for such a man to be anxious to promote the reformation he had himself experienced. He, by and by, became a lecturer. The Rev. Dr. Hamilton of Strathblane, a zealous friend of Temperance, sometimes invited him to give addresses in the parish church. He acted for some time as a Missionary in Glasgow, and after the formation of the Scottish Temperance League, he became its first agent. In this capacity he travelled extensively through Scotland, especially in the west and north, and very effectively and successfully addressed innumerable audiences in the towns and villages. In these pilgrimages many striking incidents occurred. Our readers, we are sure will not grudge the space required for the following:—

"At the commencement of the year 1849, we find him at Aberdeen. It was on this visit to the north that he met with the severest trial that ever befel him. His eldest son for many years had led a most dissipated life, and was the occasion of much grief to him and to all the members of the family. In early life he became impatient of parental control, and doubtless at that time the drinking habits of his father must have had a bad influence upon his mind. He made a foolish and improvident marriage, enlisted in the army shortly afterwards, became initiated in all the vices of the depraved soldiers in the regiment, deserted, came back to his native village, assumed his former employment, and latterly took to a roving life, strolling from place to place, and supporting himself by playing the clarinet, at which he was not only an adept but a thorough master. He was for many years a heart-break to his parents, especially to his poor mother. He was a young man naturally of a generous disposition—frank, free, and social, possessing excellent abilities—but drinking obtained so complete a mastery over him that he seemed to have sold himself to everything that was bad, and no depth of shame or wretchedness seemed too low for him. Often on a wintry night, when the storm was raging without, would his mother say with a bleeding heart and with wet cheeks,—'I wonder where that puir creatur' Jamie can be on sic a night!' His old father had gone to Aberdeen to address a meeting on New Years-day (1849). To his great joy he met with his vagrant prodigal son, whom he had not seen for a long time. What greatly added to his joy was to find him sober and thoughtful, and disposed to reflect seriously upon the past, the present, and the future. They conversed for a long time together, and the conversation was such as to inspire the old man with the fondly cherished hope that Jamie had seen and done the worst, and that he would now do better. Alas! this short but pleasant interview was but a gleam of sunshine before a dark and a troubled day. They parted to meet again in the evening, and the father went at the time to the place appointed, but no son came. Bitter was his disappointment as he returned with a forboding heart to his lodgings, little knowing that the spirit of his son had gone to the eternal world. What a shock to the old man's feelings when next morning at breakfast he received the painful intelligence that his son had committed suicide. and had rushed from the presence of an earthly parent, whose words and looks he could not bear to hear and see again, into the presence of his God! The old man's cup of sorrow was full, and for a time his feelings were but one long-drawn sigh—"Oh, my son!—would God I had died for thee, my son—my son." The career of this young man forms another dark chapter in the annals of intemperance.

“‘I parted with him,’ says the father, ‘to see him again that night, but never saw him more. When going out from breakfast next morning, I got the woeful tidings that his corpse was in the dead-house, which gave me such a shock as almost sank me in the dust. Such was its effects on my mind, that had it not been for the counsel and kindness of a number of loving and worthy friends, I could never have taken the field again. As arrangements, however, had been already made for a long tour in the north, when the funeral of my poor son was over, with an awfully sorrow-stricken heart I started, amidst tempest and storm, to attend a soiree. But oh! how sad was the heart amid all the music and mirth we had there.’

“‘A friend who was present at this meeting thus writes :—

“‘He seemed anxious at first to avoid making any allusion to the subject which lay so near his heart. His mind wandered, however, under the pressure of deep grief, so that for a time he looked bewildered, and seemed to be quite at a loss to know what to say. At last his pent-up feelings forced him to give utterance to what was uppermost in his mind. Then it was that he gave vent to a flood of feeling which perfectly overwhelmed the meeting. Taking the blame to himself for aiding in forming in his son the habits which had brought him to an untimely end, he made such an affecting appeal to parents, and gave such earnest advice to the young, that an effect was produced upon the audience such as I have never seen produced, before nor since, by public speaking. He closed his address by telling us life had lost all charms for him, and that, were it his Master’s will, he would gladly cast off the harness and rest from his labours, but as long as strength should be granted him, he would live and labour for the temperance cause.’”

The good man died full of faith and hope, on 20th March, 1856, and the Rev. William Reid, U. P. minister, Edinburgh, preached his funeral sermon, in the City Hall, Glasgow.

“Thousands assembled, and hundreds could not obtain admission, to hear a funeral oration for a man, who, thirty years before, might have been found lying dead drunk, ill-clad, and in danger of being frozen to death in the dead of winter, not very many yards from the magnificent hall where a funeral oration was delivered in honour of his untiring and valuable labours as an advocate of that cause which was instrumental, through the blessing of God, in plucking him as a ‘brand from the burning,’ and which made him the means of blessing many homes, and of making many hearts sing for joy.”

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**JAMAICA; ITS CURSE AND CURE:** BY ALEXANDER RENTON, *Professor of Theology in the Presbyterian Church*, 16mo., pp. 21. Kingston, Jamaica: Ford & Gall.

This sermon bears no date, and we are not informed of the occasion on which it was preached, but it is “published at the request of the Jamaica Synod,” and, we presume, must have been delivered at the opening of that court. The text is Matt. xvii. 21: “Howbeit this kind goeth not out but by fasting and prayer.” The plan is to consider: I. The work to be done, or the cure to be effected. II. The way it cannot be done. III. The way it can be done. Under the first head, it is asked, What are the demons; and the answer is that they are *Ignorance, Unbelief, Vice*. Under the second, it is said these demons are not to be cast out by *man*, not even by *good men*. And in the third place it is shown that they are to be expelled by *God*. The following is the illustration of the third head:—

“This kind goeth not out but by prayer and fasting.” *Jesus God*, heals; but first, He says, “Bring him to me!” This is the way to cure. The only. The charm—the power of prayer and fasting lie in leading to God. If there is to be communion with God, the body must be kept under, if the spirit is to be an accepted worshipper, the temple must be kept pure. Fasting is the handmaid to prayer, and there-

fors it is enjoined. In the means themselves there is no virtue; but as they lead to God and keep with Him. Otherwise they remain still, as they often have done, a mere bodily exercise and profit nothing. But let them be used as Christ bids, and they secure the success that is almighty.

*God is our power!* Are we to cure the ignorant? It must be by God. Let every capable disciple—and should not every disciple be capable?—Let every capable disciple sit down and ask himself: How many ignorant ones have I around me to instruct? How many souls are committed to my charge? And, who can truthfully, who can earnestly, who can hopefully, set himself to the work but in the way Christ prescribes? Our homes, our schools, our churches, should all be sanctified agencies. But are they? Does the parent, the teacher, the minister, the elder, the member, his work as he ought? Are not our homes, our schools, our pulpits our classes, our various agencies often failures? Why? Because that parent, that master, that teacher, that minister, that member, has not his efforts baptized by the Spirit of God. He has not gone to God; or if he has, he has not kept with Him. Every disciple should be an instructor in his own sphere; but where is he to get his power—the right spirit, the right heart, as well as the right head, but from God? Let him use the means the Saviour prescribes, and he will have power. *Prayer and fasting* will disclose to him the dark spots wherever they are: *Prayer and fasting* will discover to him his own utter impotence: *Prayer and fasting* will direct him to the best means—not only to the best means, but to the right use of the best means; and prayer and fasting will constrain him, while putting forth every energy of his own, still to put his whole trust in the Creator.

The Press might in this country—and undoubtedly there is room—be made a much more powerful christian agency than it is. Would that its conductors were all on the side of God! But the Pulpit, above all others, must ever remain the main agency. And has this the power it might and should have? Fathers and Brethren! that is a question for our closets and studies. Are we taking the pains we might, in private and in public? Is our faith as it should be? Are our efforts as they might be? Have we nothing to learn in the way of expelling the demon by a more skilful adaptation of our instructions to the people. It is not discourses that please our own taste, but discourses for the conscience of the people, and that will do for the Judgment Day, we must seek. It is not by seeking to make eloquent sermons, or aping things above us, that we can hope to succeed, but by each using well his own talent, and in his own way casting in the seed. A common wish among earnest men at home is, that sermons were less stiff, less formal, and more natural, more pointed, more direct—and is this not what we need here? Had we more prayer, more fasting and prayer, would we not have more of adaptation—more simplicity, more boldness, more fervour, more unction, more power?

*God is our Power.* Are we to cure *Unbelief*? It must be by God. Has Jesus—there above us, the Emancipator of this land, the Sender of the Bible, the Sender of the Missionary,—not occasion to upbraid it: “O faithless and perverse generation, how long shall I be with you; how long shall I suffer you?” After all that His disciples here have witnessed of His power to the soul as well as to the body—for here has He not raised the dead? Are there no converts here? Has He not occasion to upbraid them with *unbelief* and *hardness of heart*? Shall we not cast ourselves at His feet: “Lord, we believe, help thou our unbelief.” Are we to prevail—to have the victory—to pronounce the mountain-removing fiat? Who but God shall gird us with the strength?

*God is our Power.* Are we to cure *Vice*? It must be by God. The abominations of the land call us to deep thought, earnest humiliation, devout prayer. Are we to stem the tide of profanity? Are we to deliver the people's hearts from debasing selfishness and worldliness? Are we to obtain virtue to exorcise those unclean spirits which do in truth possess the land? Then here is our *Talisman*. The sins that prevail, if we are thoughtful holy men at all, will send us often to our closets, but our closets will send us forth better armed warriors. We shall meet often with defeat and disappointment, but this will not make us less valiant. We have need of the utmost tact and the greatest gentleness; and in our sacred retirements, we shall have infused into us the Serpent's wisdom, and the Dove's

harmlessness; "The spirit of love, and of power, and of a sound mind" we shall have breathed upon us.

Each age, each country, each community, has its demons—but whenever expelled, it is solely by the power of God. Men of God, *praying and fasting men*—no other—achieve the triumph. Prophets, Apostles, Martyrs, Spiritual Conquerors have all been such. Jesus was such. Of *God manifest in flesh*, of the *Holy Jehovah manifested to destroy the works of the Devil*, we read, "He went up into the mountain apart to pray," "When the evening was come He was there *alone*," "He continued all night in prayer," "Every man went unto his own house, Jesus went to the Mount of Olives,"—He, God in our nature, was a *Praying and Fasting Man*, and thus did He prevail!

With that image before me I shall never faint. I despair of Jamaica, I despair, of Africa, I despair of India, I despair of Man, I despair of the Bible! I despair of the Missionary!—I do not despair of Jesus—God. I look around and behold a demon-possessed world; but I look to the Throne, and hear from the Maker of the Universe, the Healer of Sin, the voice "*Bring it to me.*" Disciples! Christ's Friends! Compassionators of the Demon-possessed! Take the afflicted child to Christ! Bring him in your arms to Christ! Then your efforts will be vindicated! The Demon shall be cast out! *Jamaica*, the *World* shall yet be a *Paradise*, for God is stronger than Satan.

Let me repeat it, **GOD IS OUR POWER.**—**FASTING AND PRAYING—GOD IN CHRIST OUR RELIANCE.** This is the Lever to move the world! This is the Lever for Christ's Disciples in this land! We are not to look about us for something demonstrative, for wonders, for miracles:—The instrumentality, the power is WITHIN us. Ah! why have we so failed in the past? Why do the demons still rage as they do and vex the land? Let us take shame—make confession—turn to the Rock of our Salvation—sue for Mercy.

Compassionators of the demon-possessed child! Friends of Christ! Lovers of Man—To our knees! Let us own our Help—USE the INSTRUMENTALITY the only Healer bids us; and,—I say it with reverence,—we secure the utmost both of God and man.

Men call us Visionaries! We ARE VISIONARIES—But such as Christ. BY FAITH, PRAYING AND FASTING, we SEE as He did, are assured of a most magnificent victory. "I beheld Satan fall as lightning from Heaven."

With like faith, like prayer and fasting!—and we too, at the end of the day, shall return as the first Disciples, and say: "Lord even the devils are subject unto us through Thy Name.

Yet we have nothing to boast. Conquerors of Devils! Yet prostrate adoration alone becomes us. THIS IS NOT OUR CHIEF REJOICING. There is something higher than being masters over demons in time—that is to have a title to reign in the devil-less world for ever. "Notwithstanding in this rejoice not that the Spirits are subject unto you, but rather rejoice because your names are written in Heaven."

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THE DEVOTED MINISTER; *A Memoir of the Rev. David Wilson, of Cumnock, Ayrshire.* By the REV. PETER MEARNS, *Coldstream.* 24mo., pp. 83. Thomas Grant, Edinburgh, 1858.

This is a plain and simple sketch of the life and character of a very pious, zealous, and successful minister. No remarkable incident, however, seems to have occurred in his history, and he does not appear to have been distinguished for talent, nor for any attainment except those of a spiritual kind. He succeeded one of the most eloquent preachers our church has ever possessed, the late Rev. Dr. James Hall, of Edinburgh, and seems to have been far more acceptable and useful to the people than his distinguished predecessor. Mr. Wilson was, in his youth, very familiar with Ralph Erskine's Gospel Sonnets, and often brought passages from them to bear very advantageously in his preaching. He aimed at

nothing else than exhibiting Christ crucified; and the great increase of his congregation, and many other circumstances showed that his labour was not in vain. In pastoral visitation, and all the other departments of professional duty, he was remarkably abundant, and sometimes went a length that almost bordered on extravagance. His large congregation was widely scattered, some of the people, we have been told, residing in fourteen different parishes. "One fine summer morning," his biographer informs us, "found him several miles from his own house, in the grey dawn, ere the east had assumed its golden tinge from the approaching brightness of the rising sun, and he found the family asleep at the house where he intended to begin his visitation. He awoke them, and left directions to the master to have his domestics in readiness by his return from the next house, which was not far off." He died in 1822, in the thirty-fifth year of his ministry, and his memory continues to be held in profound veneration. His case affords great encouragement to ministers of ordinary abilities to be instant in season, out of season, and to cry mightily unto God to render their labours successful. "They that turn many to righteousness shall shine as the stars for ever and ever.

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SERVICES IN CONNECTION WITH THE JUBILEE OF THE REV. A. O. BEATTIE, D. D., M. D., *Senior Minister of the U. P. Congregation, Gordon Street, Glasgow.* 12mo., pp. 99. M. Ogle & Son, Glasgow, 1857.

It is fully a year since this Jubilee took place, on the 26th May, 1857, and we regret that we have not had an earlier opportunity of bringing it under the notice of our readers. The occasion, it may easily be believed, was deeply solemn, and at the same time delightful. It received, also, additional interest from the circumstance that in connection with it, the foundation stone of a new and splendid place of worship for the congregation was laid. The services were commenced by the Rev. John Macfarlane, LL. D., who delivered a very eloquent and appropriate sermon from 1 John, i, 3. Towards the close he pays the following warm-hearted tribute to his own and his father's friend, Dr. Beattie:—

"God forbid that, from such a place or on such an occasion as this, words of flattery should be heard. But for the fear of this, I could heartily and honestly appeal to such a ministry as that of the venerable senior pastor of this church, and say that he would be, indeed, a bold man who should call in question the soundness of the doctrines which he has preached for half a century. His has been emphatically an echo of apostolic declarations, and as eloquent and effective an echo as has been heard from any pulpit. To this ministry we now turn our eyes. It is with joyful hearts that we now congratulate him, his esteemed colleague, and their people, on the present auspicious occasion. We thank God on their behalf, that the story of Redeeming Love has been so long and so touchingly, and so simply told amongst us. In the following service we may witness the laying of the foundation stone of their new place of worship; but, interesting as that may be, it is, in the first instance, far more consistent with our feelings to assist in bringing forth and placing the cope-stone of adoring gratitude to the great Architect of Zion, upon the summit of a fifty years' successful pastorate. Dr. Beattie's has been a very successful ministry. He has been 'all along highly honoured to take one of the first places as an able preacher, and as a wise and safe judge in our church courts; and he has been privileged to build up no less than three churches in his day. We cannot fail to discern wherein the secret of his strength lies. It just lies in his having ever preached, without fear or failure, the

massive doctrines of the Cross of Christ, and that with a cordiality of feeling and perspicacity of style, which instantaneously moved and melted the people. Ever rising superior to the morbid cravings after novelty, which breed so many nine days' wonders, and then subside into forgetfulness, but never declining to lend his hand and heart, and voice, to whatever promised substantially to advance his Master's cause, he has held on the even tenor of his way, and in this, the year of his jubilee, has to thank God that his grace has been so sufficient for him, that no essential interest of his flock, or of the church, has been overlooked; and that while many 'Lo heres and lo theres' have come and gone, he has the honour and comfort, as he descends to the grave, to hand over to the denomination a united and prosperous people, and to his colleague and successor the prestige of a name, which, by many, will be long held dear to memory and to love. There are to the preacher some very dear personal associations and reminiscences pressing hard upon him for utterance; but he will resist the temptation, simply remarking that, in the morning of young life, he recollects no name, even among the many honoured ones he could mention, which kindled a happier light at the fireside of the manse, or shed a more genial influence over a holy and savoury brotherhood of Christ's ministers, or awakened a kindlier interest in the Secession congregations of these days, than did our much honoured father and friend. Dr. Beattie has lived to see most of that noble Christian fraternity translated before his eyes, and often has he had to say, as their mantles fell around and upon him, 'My father, my father—the chariots of Israel, and the horsemen thereof.' Soon, he too, must follow them, and leave us. But his and our hope is, that the separation shall be short; and that in the renewal of all our mundane friendships and relationships before the throne of the Lamb, we shall live over again all in this life that is worthy of being remembered, and forget for ever all that either moistened our cheeks with tears, or stained our souls with sin."

Many very interesting and effective speeches were delivered at the evening meeting—by the Chairman, Dr. Beattie's colleague, the Rev. G. M. Middleton, by the Preses and Treasurer, of the congregation, the latter of whom presented to Dr. Beattie an elegantly wrought purse containing 300 sovereigns,—by the Rev. A. Gardiner, Minister of the U. P. Congregation at Kincardine, where Dr. Beattie was minister before his settlement in Glasgow, and by the Rev. W. Johnson, Minister of the East U. P. Congregation, Leslie, in which Dr. Beattie's ministry commenced, each of whom read an address from his congregation,—by the Rev. J. Boyd, West Kilbride, who read an address subscribed by himself and other ministers who had in youth been under the pastoral care of Dr. Beattie,—by Dr. Beattie himself,—by Rev. Professor Eadie, of Glasgow,—by Rev. Dr. McKerrow, of Bridge of Teith, and by Rev. Professor Harper, of Leith. There is much in each of these speeches for which we are sure our readers would thank us; but circumstances prevent us from doing them the favour. We cannot refrain, however from subjoining a few sentences from the address of Dr. Beattie. The uninterrupted health he so long enjoyed was quite marvellous, and demanded fervent gratitude. We regret exceedingly to understand that it has now given way. Many will pray that his latter end may be peace.

"I cannot, my friends, omit mentioning at the very outset the deep debt of gratitude which I owe to a great and gracious God. I here, this evening, stand before you a man who never had an hour's illness. I know not at this moment what it is to have a headache—I never had one. At one time, some years ago, I had what my esteemed friend Dr. Eadie called Asa's disease. I daresay you won't find that specified in the medical nomenclature, but those of you who are acquainted with your Bibles will remember that that is a disease in the foot. On that occasion, for the the first time in my life, I was unable to occupy my pulpit and per-

form duty to my congregation. It so, however, happened, in the providence of God—and I have marked it as a providence ever since—that on that day—the only day that I was laid aside from preaching, my esteemed friend Mr. Middleton occupied my place and produced upon the minds of the congregation an impression that is not yet effaced, and which, I believe, will not be effaced for long. I have had a very long, an unbroken tack of preaching, but, alas! my friends, I am compelled to say that I have been but an unprofitable servant. Notwithstanding all that you have heard from the different gentlemen who have addressed you, I can say I have done nothing as I ought to have done it. I will not say that no good was ever done by my ministry; a number of souls may have been converted, and saints may have been edified and comforted; for I know that wherever the instrumentality of an infinitely wise God is brought to bear upon the object there will be good done—‘The word shall not return unto him void;’ but I can say, ‘Not unto me, O Lord, not unto me, but unto thy name be all the glory.’ There is another circumstance in the providence of God which, on this occasion, calls for very deep and lasting gratitude. I have, my Christian friends, never had any congregational trials. My brethren in the ministry know well how to appreciate that. I never had in my lifetime a congregational trial—neither in Leslie, nor in Kincardine. Since I came to Glasgow—it is now nearly thirty-two years since I was removed to it—I have enjoyed also unbroken peace. Not a single congregational trouble has arisen to disturb our harmony. I have received many tokens of affection from young and old. You have this night witnessed the very splendid and interesting testimonial which my congregation have put into my hands, and while I sincerely thank them for the gift, I think I can say, ‘I seek not yours, but you.’ However, I think I can add—I desire much fruit on your account. But while I give you thanks for the many tokens of affection you have presented to me, there is one which I must be permitted particularly to notice this evening. The testimonial of your regard is present—he occupies your chair. I refer to my esteemed, my beloved colleague, who is a man according to God’s own heart, and I should think little of myself if he were not also according to mine. I got him at a time when I needed him; I got him at a time when I needed sympathy and support and consolation, and he has been all of them to me. I could not mention, my brethren—I could not mention that quality which I would wish to have in a colleague that I have not found in Mr. Middleton. Long, long may he continue to preside over you, and break among you the bread of life. May many of you be his crown of joy and rejoicing at last, and should he ever live to stand in my place—should he ever live to see his Jubilee—the greater part of you will be in your graves, but I hope a generation will rise up and call him their spiritual father, and render to him the gratitude and the affection to which he is so much entitled.”

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## Missionary Intelligence.

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### OLD CALABAR.

#### VISIT TO IKOROFIONG.

The following extract from the journal of the Rev. Mr. Waddell describes a visit which several of the missionaries paid to Ikorofiong, a place on the Cross River, nearly twenty miles above Ikonetu, and which is in the neighbourhood of the great palm oil markets. It will be seen that the people are very anxious to obtain a missionary—that they wished Mr. Baillie to remain with them, and that he promised to come to them as soon as he should, by Mr. Anderson’s return, be relieved from the charge of Duke Town. It is believed that this will prove a most important station, and that it will open the way to the populous regions which lie between the Cross River and the Niger, where the Egbo Sharry people, of whom

the Calabarese are a colony, reside. There is every probability that the mission will extend towards the interior, which seems to be, in all respects, a much more eligible field than the coast.

*Wednesday, 4th Nov.*—To-day returned from Ikunetu, where our monthly meeting of committee was held. We all went up on Monday evening; and on Tuesday, Mr. Baillie, Dr. Hewan, Mrs. Waddell, Miss Johnstone, and myself, proceeded to Ikorofiong or Ekrikok. Mr. Goldie having been feverish for some days, did not accompany us. The tide at this season scarcely abates the force of the river as far as Ikunetu, and is not felt above it, where the river brim-full rolls a vast body of water with prodigious force and velocity, insomuch that it took us six hours to make the distance, about sixteen or eighteen miles, with seven men pulling oar, which in March last we effected in less than three hours. Above the King's farms at Isong Iyang, where the three channels diverge towards the sea, the river is seen in its full breadth and to the greatest advantage, and certainly presents a very noble appearance when in full flood, being probably about three quarters of a mile wide, though nearly an hundred miles from the sea.

Ikorofiong is an oil market, and it was market-day, but the market was over. Many canoes and people, however, crowded the beach, and a great many more covered the rising ground above, leading to the town, about half a mile behind, where the market was held. Many of them were from the country beyond called Ibibio, and had never seen white people before, and especially white women; and when Miss Johnstone jumped out of the boat, the women and children scattered, screaming as if she were in pursuit. One little fellow, in clean shirt and a cap of his own knitting, came with a smiling face to meet us. He belonged to the place but had been to school with us for some time in Creek Town, a most amiable tempered boy, whom we were glad to see again; and his mother was beside him, whom Mrs. W. knew, to show her joy at seeing "*Mummy*" come to her town.

Ascending the rugged rocky path, we met the market women, who surrounded us with acclamations, delighted to see the white women; and I was glad to observe that the Ibibio women wore a much larger and fuller cloth about their loins than is customary among the women of Calabar. They ran about shouting and clapping their hands at seeing what their fathers never saw. They would run on before, stop, gaze till we approached, then shout and clap their hands, and make another dash ahead to get a long fixed look at the strange white women. It reminded me of the scene in Bonny. Ladies could not desire to be more gazed at and admired.

Our house-boy, Asuqua Ekanem, a native of the place, being with us, we went first to the house of his father, one of the principal people of the town, though not originally a free man. Thither all the crowd followed us. He made us welcome, and had mats spread on the uppermost seats for us, himself taking seat beside us and several other superior-like men near him; while the crowd filled the piazza round the yard, leaving the central space clear. Two of our party reckoned above 250 persons present. After our ladies had gone into another yard to see his ladies, who could not mix with the vulgar, where they met one of King Eyo's wives, a daughter of our host, I proceeded to make known the object of our visit. This was to ascertain if they still wished a missionary to come and live among them, as they had formerly stated; for we would soon be able to make good our promise to them, and pointed to Mr. Baillie as the man they might have, if they truly desired and asked him. The head men talked a little among themselves, and then replied, that it no be their palaver now, for they had told me before that they wanted missionary, and are still of the same mind, and now only wait for us; and the place they showed us for mission-house before is there still.

After that, with the view of preventing misconceptions, I made a statement for all to hear, as to the object a missionary had in view in coming among them, and the means he would employ, what he would and would not do, and what they should and should not do; and I went on to declare some of the great truths of the gospel, needful to be known and believed for life and godliness. The whole audience were hushed and attentive while I spoke; and the people there from Ibibio, or Egbo Shary, would, I hope, be able to carry home something to tell their friends when they returned.



Mr. Baillie followed me with a short address to the same effect, and expressed his satisfaction at seeing so many fine children in the town, whom he would be glad to teach and make Saby book same as Duke Town and Creek Town children.

Thence we went to the houses of some of the other head men, who received us equally well. To them also we made known our object, receiving from them like favourable answers. In one of them we saw on a seat close to the master's seat a very simply made household idol or *ibok*, a charm for protecting himself or house, namely a lump of red clay, conical shaped, somewhat painted and adorned with a feather. Putting my hand on it, I spoke of the sin and folly of such things, and said that the Word of God would teach them to put all such things away. Some of the bystanders laughed, and the owner of the house replied, that when God's Word come, they would throw all such things into the river. Of course we don't expect they will all at once; but in due time I hope they will learn to turn from dumb idols, and to serve the living God.

Mrs. W. had brought up six gay caps of her own making, fit to adorn the heads of head men; and Mr. Baillie had also brought six-coloured cotton shirts, part of a large gift of such and other things from Dr. Paterson's congregation, Kirkwall. These we gave the principal men, who were mightily pleased with them, and looked vastly improved when they put them on, which they quickly did, not requiring to disburden themselves of any previous clothing. Some said that there were two gentlemen left who had not received, and to these we promised to send. Then some one said three, and another added four left, and another five. "Now, now, that is going ahead too fast," I cried, rising to my feet. "Come, shake hands, we must go; if we wait any longer you will make them a hundred." Some laughed at this retort; but the head man requested us to wait a little longer while he and others went out; and while we waited, Mr. Baillie made himself very popular by distributing small fish-hooks to the boys, and needles to the women and girls.

Ere long the gentry returned, bringing a young goat and twenty yams for their present to us, which we received with thanks. We parted mutually pleased with the visit; and Mr. Baillie especially, who seemed well disposed to pitch his tent there. Indeed some of them did gravely propose that he should then stay, promising to give him a house and chop all right, and take good care of him; desiring to make sure of him while they had him, lest he should not come back again. However we explained how he was circumstanced at present, and promised to return and see them again to make definite arrangements ere long. We called at Isong Iyang on our way down, having promised to see young Eye there on our return, being about half way.

*The Rev. Mr. Baillie*, after describing the visit, says, "On Mr. Waddell hinting that I might probably settle down amongst them, they expressed a desire that I should just do so at once, and not go away down the river again at all. I told them that I could not do so, having charge of Duke Town station just now; but if spared till Mr. Anderson's return, I would be very glad to come and live among them. I am thus in a manner pledged to go there, and I am very glad indeed that such a desirable field is before me. When I came to Calabar at first, my great desire was to open a station for myself. I did not, however, wish to do so, until I had time to look about me. I have had ample opportunities of doing so, and the finger of Providence seems to point to Ikorosiong. It has a large oil market twice a-week, to which the people come from the neighbouring tribes. It is situated on the route leading to the valley of the Niger, which place we may soon expect to see opened up for the introduction of the Gospel. And further, the people of Ikorosiong have many times expressed their anxious desire to have a missionary amongst them. If I am spared till Mr. Anderson's return, it is probable that I may go as soon as possible after that; nor will much preparation be necessary at first, as for a time I can easily live in a native mud house, which I can get the people to make for me.

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#### NEW HEBRIDES.

The following letters are addressed to the Rev. Jas. Bayne:—

LETTER FROM MR. GEDDIE.

*Aneiteum, Nov. 18th, 1857.*

MY DEAR BROTHER,—

I send these lines by a vessel which has called at this island on her way to China. I write rather to keep up correspondence than to communicate information. I have recently sent letters to you by way of Sydney to which I refer you for all information about the mission. The vessel which takes this letter has twenty-six Chinese passengers on board, to whom I have given portions of the New Testament in their own language for which they appear to be thankful. They are now returning home from the Australian gold diggings and are now mourning the loss of £13,000's worth of gold which they attempted to smuggle without paying the required duty and which was seized from them. I had a letter from Mr. Gordon lately. He and Mrs. Gordon were well when it was written. The sandalwood men and the natives of Erromanga have lately been quarrelling. The result has been the burning of a sandalwood establishment, and the shooting of some of the natives. As far as our information goes the white men seem to have originated these unhappy quarrels. But as the vessel which takes this will also call at Erromanga you will probably have full information from Mr. Gordon on the subject.

Our latest news from Tana is very favourable. I mentioned to you in my last letter of the burning of the teachers' house at Port Resolution. We sent off our chief Nahoat, who speaks the language and knows the people, to investigate the matter and report to us. He spent three weeks on Tana and returned a few days ago accompanied by some Tanese. The deed was done as is supposed by a heathen man living at some distance from the harbour. But the people among whom the teachers live, were so indignant that they burnt the principal house in the place, where the suspected man resides. We deeply regret such an act as this. The Tanese at present are anxious for more teachers, and we hope to send two married teachers next week in the *John Knox*.

The Bishop of New Zealand visited this island about three weeks ago, on his return from the northern islands. He has been absent from this island about three months, and touched at most of the islands between this and the Solomon group. He visited in all 66 islands and landed on 62 of them, and held friendly communication with the natives. He had on board of his schooner 33 natives, speaking ten different languages, whom he intends to take to Norfolk Island. The Bishop has kindly offered to give us every assistance in his power to extend our operations northward.

I send with this the first three Chapters of Revelation, which we have just printed. We do not intend to go further with this book at present. The Acts of the Apostles is now in press, and we have taken off the first sheet to-day.

Mrs. Geddie has not been very well lately, but is much better now. The other members of the mission are well. The summer rains have commenced, and the weather is very hot and oppressive. We hope to visit Mr. and Mrs. Inglis to-morrow. Mrs. Geddie unites in kind remembrance to Mrs. Bayne and yourself.

Ever yours, &amp;c.,

J. GEDDIE.

LETTER FROM MR. GORDON.

*ERROMANGA, Nov. 23rd, 1857.*

REV. AND DEAR SIR,—

As I have now an opportunity of sending letters to my friends by way of China, I feel constrained not to let it pass without sending you a few lines, although my present circumstances hardly permit of letter writing. An epitome of news is all you can now have.

You will be happy to learn that we are all in health and strength, working away, each one at his own proper work, like a busy gang of diggers, sowers and planters on a farm in the spring, and that the good things of God's providence towards us, are preponderating—as they generally do—far above the evil, so that we have more reason to sing than weep at our work, although the silent tear will sometimes steal over the cheek.

If I were to relate to you some of the bloody scenes which have taken place of late, on this island, effected both by foreigners, in revenge for some of their party,

who have been killed and eaten, and by the natives at some of their late feasts, you would perhaps, think our situation really worse than what it is, and I therefore merely notice these circumstances, without details.

A severe epidemic has visited this island of late. Mrs. G. was one of the first who was seized by it, after the prostration of her strength by a sea voyage, and she was so far gone that we despaired of life for some minutes, while the pulse nearly ceased to move, and the springs of life seemed only kept in motion by friction. The affection of some of the natives for her was then peculiarly and strikingly manifested, and will not soon be forgotten. She is now at her wonted work, in God's good providence, as in times past; but one of the teachers and his wife are still prostrated. I hope to have them all off to the highland districts in a short time, whither I am going, where the climate is much more salubrious than in the lowlands.

The natives are manifesting much confidence in my medical knowledge which alas! is too limited. None have yet died under my treatment of this malady. My medicines are now rapidly decreasing.

I am now busily engaged in translating simple and easy passages of scripture, such as the first chapter of Genesis, and hope to be able in May next to preach the first principles of the gospel to nearly all the Eromans—(God-willing)—on a missionary tour which I purpose then to make and for which much preparation is necessary.

None of the chiefs has yet favoured us here in our work, and when I hear of the terms "delight" and "desire" used in relation to this people in their supposed wishes for missionaries, I of course have my own thoughts on the subject. With the exception of those who have been to Samoa and two or three more, so delighted are the natives here with a missionary, that they will not help me to build a house nor give me even a yam or taro, without payment, and the principal chief who was spoken of as wanting a missionary would not consent to allow me a path in a suitable place to the mountain, while death was staring us in the face, and I had to purchase the privilege of a path from a native. So delighted are they, moreover, that they would rather take from a missionary than give him anything, and some of them have helped themselves to our best poultry—the good chief, we have been informed, or some of his wives who are liberal with ovens of food perchance. Now I expected to find such things among the heathen, and am therefore not the least disappointed by them.

I have recently received a note from Mr. Geddie, from which I learn that they are all well on Aneiteum and matters have again taken a favorable turn on Tana. He thought seven years ago that Tana could not be more open than it then was, but I hope he will find in 1858 a more favourable state of things there.

Many, many thanks, my dear Mr. Bayne, for your care in giving me so much of the home news, which will ever be acceptable to me. The missionary news is very cheering. All, all whom God called by his grace and providence come, come, come over and help us. A necessary question for a man to ask himself before leaving his home and coming to the foreign field is, What have I done for the good of souls in the former?

Send letters, and all your periodicals. Mrs. G. would like to have a web of homespun from some of our kind friends with you, when most convenient.

I must conclude, as the vessel is leaving. Direct my parcels to Eromanga as it is possible more vessels will call here in future than Aneiteum, on account of the failure of sandal-wood there, which I wish was the case here.

Yours in bonds of love,  
G. N. GORDON.

## Ecclesiastical Notices.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

MY DEAR SIR,—

EDINBURGH, May 7th, 1858.

I write amidst the hurry and confusion of Synod business, but I am unwilling to lose this week's mail, which I shall do if I delay. The Synod, as you are aware,

met on Monday, this week, and there is a large attendance of members. Professor Eadie opened the meeting by a sermon on Revelation xxi, 10, 11, "that great City, the holy Jerusalem, &c." He discoursed ably and eloquently on the extent, unity, purity, apostolic character, &c., of the church of the future, and urged us to set these objects before us and labour and pray earnestly for their attainment. In the sermon there seemed to me one or two things a little out of place, and not in the best taste, but, on the whole, it was a noble discourse and worthy of the preacher. As the election for a Home Secretary for the Church was regarded as one of the most important parts of our business, it was, after some discussion, agreed that candidates should be proposed on Tuesday evening, and that the election should take place on Wednesday. The names of three ministers were accordingly submitted on Tuesday, viz: Dr. Frow, of St. Ninians, Mr. Becket, of Rutherglen, and Mr. Ker, of Glasgow. Other names would have been proposed, but it was believed that Mr. Ker would be carried by a large majority over any other candidate. His extraordinary attainments, high moral character, great truthfulness and amiability, and wonderful, persuasive eloquence, make him in certain respects, admirably fitted for the duties of the office. It was thought by some of us, however, that there were reasons which would probably render the attempt hopeless to secure Mr. Ker's services. On Wednesday both the other candidates were withdrawn, and Mr. Ker was invited by the unanimous voice of the Synod, uttered too in a way the most impressive, to undertake the work. He, labouring apparently under deep feeling, intimated respectfully but firmly his resolution not to comply with the invitation. A committee was appointed to meet with him and endeavor to remove his scruples. That committee has not yet reported, but I have reason to believe that they have failed in altering Mr. Ker's views in regard to his acceptance of the office. It is probable that a report will be given in to day, and that another election will take place, as there is a very general feeling that the matter should not be delayed till next year. A new list will be made out of candidates, and it is not by any means certain that either of those, both capital men though they are, who were nominated on Tuesday will be chosen.

The Missionary meeting in the Music Hall was all that could be wished. The Hall was crowded to excess, and the proceedings were conducted with much spirit. Dr. Somerville's report was, as usual, clear, pointed and most satisfactory. The speakers on the occasion were Dr. Andrew Thompson, Dr. McGavin, Mr. Dickie, of Bristol, Mr. Anderson, of Old Calabar, and two deputies from churches on the continent. As was natural in the circumstances, the subject of India was often referred to in the course of the evening, and the necessity for increased missionary effort in the east was insisted on. There are overtures on the table of the Synod, calling for an Indian mission. These have not yet been discussed, but I think in all probability the proposal will be favorably entertained. The mind of the church has been deeply moved on the subject, and I have reason to believe that Mr. Henderson, of Park, Messrs. Paton, of Tillicoultry, and some others of our liberal friends have made arrangements for the outfit and support of six or seven missionaries in India for five years. Is not that a cheering fact? I have some idea also that a proposal will be made in the Synod which, if carried, will probably increase the supply of preachers in Canada.

Yesterday was a great field day, the topic of discourse being the Organ question, which was brought before the Synod by some memorials from Sessions in the Glasgow Presbytery. The discussion was conducted with great ability and with admirable temper on both sides. Dr. William Johnston, Dr. Joseph Brown, Dr. James Robertson, Dr. Cairns of Berwick, Dr. Eadie, Mr. Angus of Aberdeen, Mr. Towers, of Birkenhead, Mr. Law of Innerleithen, &c., pleaded strongly, and as I think, conclusively for forbearance; Dr. McKerrow, of Bridge of Teith, Dr. Lindsay, Mr. Renton, of Kelso, spoke against the use of instrumental music in the public worship of God, as unscriptural; and Dr. Andrew Thompson, Mr. McGill, Mr. Marshall, of Cupar-Angus, &c., expressed their conviction of the inexpediency of granting forbearance on this question in present circumstances. A motion very similar to that agreed to in 1856, but a little more definite was ultimately carried by a large majority.

Yesterday morning a large number of the Elders attending the meeting of

Synod, met at Breakfast. A very interesting and novel feature marked the meeting, namely, the attendance of a party of fifteen or twenty influential Free Church Elders, among whom were Sir George Sinclair, Bart. Professor Miller, Dr. Ormond, Maurice Lothian, Esq., &c., &c. The subject of Union was of course one chief topic of conversation, and the remarks made were of a very cheering and delightful character. The observations of Sir George Sinclair, in particular, were characterized by his well known felicity of allusion, shrewdness of thought, and raciness of statement. On the meeting's breaking up, he said that, in Railway phrase, he felt much disposed to bargain for a "Return Ticket."

Another interesting fact connected with this meeting of Synod has been the formal reception of the Associate Presbytery, of Ireland, as a Presbytery of the U. P. Church. Whether or not we shall be able through that Presbytery to do much in the work of evangelization in Ireland I cannot say, but it was obvious to almost every one that after the previous negotiations which have taken place, formal union was a necessary step.

I am, dear sir, yours, &c.

SUMS RECEIVED BY THE TREASURER, DURING APRIL, 1858.

	Mission Fund.			Institute.			Synod Fndd.			Foreign.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Lake Shore.....	1	5	9									
Hamilton .....Library, £5	10	0	0	10	0	0						
Beverly .....	7	13	2½							3	0	0
Ancaster Village.....	0	7	6									
do East.....	1	6	6									
do West.....	1	2	6									
Mr. McCrea, Guelph .....	10	0	0									
Clarke .....	14	0	0				1	10	0	12	0	0
Proof Line .....	2	4	7½									
English Settlement.....	3	8	1½									
Warwick .....	3	0	10½									
St. Mary's .....	14	10	0									
Prince Albert.....	1	5	0									
Galt .....	5	0	0				2	0	0			

U. P. PRESBYTERY OF LONDON.

This Presbytery met at London on Wednesday the 19th May. The Rev. Robert Hamilton having accepted the call from the congregations of Downie and Fullarton, was requested to be forward with the trials for ordination, at next meeting of Presbytery. A call from Woodstock, to Mr. Stephen Balmer, another from Nissouri to Mr. Robert Hamilton, and another from Grey, Turnberry, and Howick, to Rev. W. C. Young, were sustained.

After Rev. Mr. Hogg, and commissioners from Congregation in Detroit, had been heard, the pastoral connection between Mr. H. and said congregation, was dissolved; the Rev Mr. Walker, of Chatham, being appointed to preach in Detroit

on Sabbath the 23rd, and declare the Church vacant.

A considerable portion of both morning and afternoon sederunts was taken up with hearing part of Mr. Wm. Fletcher's trials for license. The various exercises were sustained, and Mr. F. requested to be ready with the remainder at next meeting.

The other business was not of much importance.

In the report of last meeting of Presbytery, it ought to have been stated that the memorial from the Congregation in London to the Synod, in reference to instrumental music, not only requested an authoritative deliverance in reference to the matter, but prayed that that deliverance might be such as to leave every

congregation at perfect liberty to make use of instrumental music, or not, as might appear most expedient to those more immediately interested.—*Com.*

UNION.

[We take the following from the *Montreal Pilot*.:]

A joint meeting, numerously attended of the office-bearers, of the congregations of the United Presbyterian Church, St. Gabriel Street Church, and the Free Church, Coté Street, was held in the Lecture Room of the Coté Street Church, (Montreal,) on Wednesday evening, the 18th instant,—Rev. Dr. Taylor, in the Chair. The meeting was opened with praise, prayer, and reading of the Scriptures; after which, the Rev. Dr. Taylor explained the objects of the meeting, followed by a few remarks from the Rev. D. Fraser, at the close of which he read from the *Ecclesiastical and Missionary Record*, the articles of Union, of the two churches on which the Committees have agreed, and which are to be brought before the Synods, at their meetings, to be held in Hamilton, next month. The Rev. D. Fraser stated that the Rev. Mr. Kemp was not present, as he had been obliged to leave town for Toronto, on Church business.

Mr. A. M'Goun was appointed Secretary of the meeting.

The following resolutions were carried unanimously:—

Moved by Mr. J. C. Becket, seconded by Mr. Rowan:

1. "That this meeting cordially approve of the basis of Union between the Presbyterian Church of Canada and the United Presbyterian Church, agreed upon by the Committees appointed by the respective Synods for that purpose."

Moved by John Redpath, Esq., seconded by Mr. David Mackay:

2. "That this meeting express their earnest hope that steps may be taken by the Synods of these Churches, at their approaching meetings, to consummate said union without delay."

It was agreed that the above resolutions be published in all the city papers, the *Ecclesiastical and Missionary Record*, and the *United Presbyterian Magazine*, Toronto.

The meeting was closed with devotional exercises.

SUPPLY OF PREACHERS.

Four Probationers have just arrived from Scotland, the Rev. John Paterson, and Messrs. Scott, Robertson and Riddell, Licentiates. The list of Preachers last published by us, contained ten names; if to these we add the four new arrivals, together with the Rev. Joseph Young, who has obtained several calls, and Mr. Tisdell, who was licensed some time ago, and will take regular appointments presently, and Mr. William Fletcher, who will probably be licensed almost immediately, we have a grand total of seventeen. Assuredly there is *work* more than sufficient for them all, and there is high authority for saying that the labourer is *worthy* of his hire.

FUND FOR AIDING AND ENCOURAGING STUDENTS OF DIVINITY.

We have received for this fund from the Congregations of Warrentonville and Thames Road, the sum of £12. A list of subscribers was kindly sent us; but we regret that circumstances prevent us from publishing it. It will be seen, however, that the Contribution is highly respectable.

Gleanings.

PSALMODY IMPROVEMENT.

[The following, which is from the pen of the Rev. W. Thomson, Slateford, near Edinburgh, is the introduction to a report of the proceedings of the U. P. Synod's Committee on Psalmody, of which he is Convener. Our church at home forbids the use of instruments in public worship, but has taken the lead in the cultivation of vocal music:—]

Our object, in the psalmody classes, formed under our auspices, is to accomplish

something much more valuable and important than what has hitherto been usually aimed at in congregational practisings. It is not *parrot-singing*, but *part-singing at sight*, that we contemplate—the training of classes to sing ordinary psalm and hymn tunes with accuracy and taste in four part harmony. The *teachers* employed by the committee are men of proved skill and competency. The *method of instruction* used by the committee's teachers is the Tonic-sol-fa method, which has been preferred for this very sufficient reason, that it is the simplest and easiest means of teaching a popular class to master the first principles of vocal music; while it is the shortest and most practicable way of acquiring the power of reading at sight the ordinary musical notation. Our classes are marvellously *cheap*—the rate of charge in most cases being no higher than *one penny a lesson*; while the textbooks in use are equally cheap. This matter of cheapness is an essential feature in any movement which is to reach and influence the mass of the community. It will be observed that we are striving to act on congregations in *rural districts*, as well as on those in our large towns. We have met with many most encouraging instances of zeal in remote localities, where we were least expecting them. Shepherds in their plaids have travelled long distances to get instruction at our classes, and have been assiduous in their attendance in spite of wintry skies and biting blasts. Though mainly intended for the benefit of our own denomination, our classes have been thrown *open to all comers*; and members of the Established and Free Churches have been admitted to share in the benefit equally with those of the United Presbyterian Church. In cultivating harmony, we have sought to shun sectarian discord. And in more instances than one, ministers of different denominations have presented the pleasant spectacle of taking part as pupils in the exercises of our classes; thus giving their people an example of brotherly concord, well fitted to smooth down the asperities of party spirit, and promote kindly intercourse.

Convinced of the importance of teaching the young, and of giving to vocal music, both as a science and an art, a place in elementary education, the committee are anxious that their teachers should get access to schools in the several localities which they visit, and we authorise them to make offer of a course of lessons to schools on very easy terms. Their services have, in not a few cases, been cheerfully accepted by schoolmasters. The effect of these classes on the congregational singing of the districts has usually been salutary; but that effect varies with the number which have been under instruction. It is to be hoped that ere long, through the wide-spread influence of our psalmody reformation, the anomaly of congregations using a hymn-book, many of the hymns contained in which they cannot sing, will cease; and that congregations will no longer be deterred from adopting the hymn book because of the poverty of their musical knowledge. Besides the effect of our classes on congregational psalmody—the primary end—they are followed by *valuable results of a collateral kind*. Music, especially when wedded to words which are elevating and ennobling, is a powerful social reformer. Its value in enhancing the enjoyments and attractions of home is great. Nor can it be doubted that the acquisition of the power of reading music at sight, which we wish to promote chiefly for the sake of its application to psalmody, will be of incalculable advantage as a means of social regeneration. It will open up new and refining enjoyments in the family circle; and, by supplying youth with the means of gratifying the musical faculty in a legitimate and improving way, will enable them all the more to resist those lures to evil to which, unhappily, music is too often made to lend its fascinating power.

In this psalmody reformation, it is now acknowledged that the United Presbyterian Church stands in the foremost position among the churches in Scotland. It is to be hoped that we shall maintain the character we have won, and that ministers and sessions will sustain and strengthen the hands of the committee by their zeal and hearty co-operation. We are ready to arrange for the formation of summer classes, and invite communications from sessions on this subject.

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#### ENERGY AGAINST INTEMPERANCE.

The Rev. W. Arnot, A. B., a Free Church Minister in Glasgow, has published a

Sermon preached before the Ministerial Conference, at Manchester, in which he thus vindicates "energy in prosecuting the work" of opposing drunkenness:—

"I am well aware that some of us are denounced as enthusiasts and fanatics on this subject. I do not know how it was with you, but I own it is one of the hardest trials of my patience, to hear very commonplace men, and very cool philanthropists speak of us patronizingly as "well meaning individuals." Keeness on the question is justified and demanded both by reason and Scripture. "Having even the garment spotted with flesh;" what does that word mean? A garment is not guilty, and why should we hate it? A loving heart feels its meaning without the aid of criticism. He who has a true hatred of sin cannot look with callousness on any of its accessories. He who truly loved his brother will shudder at the sight of the weapon that shed his blood. If human sacrifices were still rife in our beloved land—if certain places were set aside as shambles, where victims by hundreds were laid on the gory altars of a cruel god, you would hate would you not, with a perfect hatred, the bolted door and the grated windows of that horrid place. You are not human if your heart does not burn within you as you pass. Now I say it deliberately, after weighing my words, the dram-shops of this country are such slaughter-houses—as displeasing to God, and as murderous to men. Hecatombs of human victims are sacrificed there. Not offered in sacrifice to an idol you say? No; it would be some palliation of the sin if they were. The blind heathen thought that thereby they did God service; but these modern murderers have not superstition as an excuse. They are done for filthy lucre's sake. Men, our own flesh and blood, are lured, drugged, and burned to death in these dens, that other men may make money by the process. I sometimes stand on the pavement and look in at the open door. I see naked, haggard parents, men and women, standing at the counter. They stood there yesterday and the day before. They are frequenters of the place. They are known as customers. It is known that what they buy and drink there, is eating out their body's life, and bringing wrath upon their souls—is breaking the hearts of their parents, or casting children, diseased, ignorant, and profligate upon society. Inside the counter the dealer stands. He has stripped his coat, and is working in his shirt sleeves. He is dealing out the means and material of ruin to his brother, and taking his money in. I cannot be cool. My head burns and my heart throbs. That man, stripped, and labouring and sweating there, appears to me Moloch's high priest slaughtering the sacrifices. I confess it, I never pass the place with coolness. I hate—God is my witness, I hate the burnished counter, and glittering brass, and glaring light, and painted signboard, all the accessories of the crime—the garments of the idol, I hate them, for they are spotted with the blood of men. In compassion alike for the seller and the buyer, alike for the publican and the drunkard, I plead that an arrestment be laid, by the mighty hand of the nation, on this murderous process."

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#### THE SYRO-PHENICIAN WOMAN.

"Truth, Lord! yet the dogs eat of the crumbs which fall from the Master's table." Every thing is here. All christianity is concentrated in one happy sentence. She believes in her lowliness; she believes in God's absolute supremacy; she believes in the secret propriety of the apparent inequalities of His providence; she believes that those inequalities can never affect the true universality of His love. God is all, yet she is something too, for she is God's creature. Men from deep places can see the stars at noon-day; and from the utter depths of her self-abasement, she catches the whole blessed mystery of heaven; like St. Paul's christian, "in having nothing, she possesses all things." No humility is perfect and proportioned, but that which makes us hate ourselves as corrupt, but respect ourselves as immortal; the humility that kneels in the dust, but gazes on the skies! Oh! with what joy did the blessed teacher see himself foiled in that high argument! how gladly did he yield the victory to that invincible faith! how did he joy to see the grace thus budding which he himself had planted. He who gave Jacob the strength to wrestle with Him of old, gave the Gentile mother the power to vanquish him now! "O woman great is thy faith; be it unto thee even as thou



wilt. For this saying go thy way; the devil is gone out of thy daughter." Yes, the devil has departed from that emaciated frame. "Her daughter was made whole from that very hour." The colour is returned to those pallid cheeks; the blood no longer streams from those lacerated limbs. The sepulchre and the desert are no more the haunts of the rescued maniac; the mother's love is triumphant through faith. Satan is dethroned from brain and heart; the faculties are free for God. And, say, shall not we assume a louder strain, and swell the burden of the song, till heaven shall ring, while *we*—the saved from Satan, the mystic antitype of that lone victim—echo across the chasm of ages, the praises of the mercy, that crushed for ever the earthly omnipotence of Satan, that hurled the fiend "like lightning" from the heaven of his power, and raised on the ruins of sin and sin's slavish law, the everlasting monarchy of grace. "O, woman, great is thy faith." O, Church of the living God, great was thy endurance in the days of old; "We have heard and our fathers have declared unto us the noble things of their day and of the old time before them." High and holy is the inheritance, thy faith through fire and blood hath transmitted. And, oh! people of the living God! gentiles "grafted into the olive tree,"—heathen who are blest, while "the children of the kingdom are cast out," whom grace, itself unbought, hath bought from hell, buried in baptism, and therein raised again!—shall any wile of the seducer delude you back to the ruin from which you have been saved? Shall this august heritage of glory have been offered and bestowed in vain? that heritage of mercy, no smaller though thousands share it! "The devil is gone out" of the Gentile daughter, but shall he return with the seven darker spirits, and the last end be worse than the first? God grant you light to see, and strength to avoid the fearful doom; and knowing that graces abused are far worse than graces never given, may He, by faith and godly fear, enable you to reach that holy country, where the Canaanite mother has ere now, it may be, learned to glory in a celestial Canaan, and the demoniac daughter, whom Jesus freed on earth, has found a voice to speak her gratitude in heaven.—*Archer Butler*.

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#### EXTENSION OF ANGLICAN AND ROMAN CHURCHES.

The efforts by many in the Church of England, to extend operations, are worthy of all praise. We believe we are within the mark in saying that many clergymen possessed of private fortunes, while labouring themselves, with as great assiduity as any town missionary, expend more than all their official income, in the employment of assistants in the work, so as, if possible, to make some head-way against the mass of "unexcavated heathens" in their midst. Whatever opinions one may hold on the question of an Established Church, it is impossible not to admire the zeal and energy and self-sacrifice, so frequently, and perseveringly displayed by many of the good and great men within the pale of a Church, in many respects so anomalous, and made up of such discordant materials as the Church of England.

From a paper of the *Church Pastoral Aid Society*, we learn that in Manchester Parish in 1835, there were,

30 Churches,	to	331,247 population	or	1 to 11,041
40 Resident Clergy,	to	do	or	1 to 8,231

In 1857, there were 62 Churches and 21 licensed buildings, in a population of 450,820, or 1 to 5,431. 120 Resident Clergy, 1 to 3,756. The change in 22 years is very marked.

As a companion picture, and on a somewhat more extended scale we may refer to the efforts being made by the Church of Rome.

Our readers know something of the Society for the propagation of the faith. Great exertions are being made at present to increase its funds. The Pope has proclaimed a Jubilee and promised indulgences to all who subscribe to its funds. Numerous allocutions are drawn up by various bishops in favour of this society. Bishop Charbonel of Toronto gives a marvellous statement of what has been accomplished by its means. Some may perhaps be inclined to think there is some measure of exaggeration, but the statistics of priests employed, are probably correct, and they exhibit a large amount of activity.—*Communicated*.