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THE CANADIAN

UNITED PRESBYTERIAN MAGAZINE.

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No. 7.

Miscellaneous Articles.

RELIGION PROFITABLE.

The age in which we live has been regarded and spoken of as very practical, and highly utilitarian. In some respects, and with certain limitations, this statement is true. Men and things are regarded and approved according to men's estimate of their utility. This is at least the test which some profess to apply. But in the judgment of every candid mind, there is another question which must first be settled, before we can sit as impartial judges in this matter, or try the conduct of others whether it is useful or not. We have to decide by what standard we are to judge of the usefulness of things and acts—for in this there will be a great diversity of opinion. For example, if we take the opinion of one class of men respecting the standard of utility, or what objects and pursuits are really useful, we will be forced to this conclusion, viz., that *their* projects, pursuits, and pleasures are alone deserving to be regarded as useful; while the pursuits of all others are not worthy of any regard in comparison to theirs. Some have such contracted views of the usefulness of all actions but their own, that they regard the labours of many in the community as useless. And this only on their own judgment, they cannot see the advantage the labors of those engaged in mental pursuits can be to the commercial or mechanical prosperity of the general community, or how they can promote the material prosperity or physical happiness of the masses of the nation. And just because they cannot trace the connection that exists between mental cultivation and material prosperity, they deny that such a connection exists. Thus men setting up their own contracted and prejudiced judgment, as the standard of what is useful, decide hastily and partially. Hence those foolish statements uttered by vain and ignorant men, against a long course of mental and moral training, in order to fit men for certain important positions and callings in life. Such a course of training has been regarded and spoken of by them as a needless waste of time and means, which might have been more usefully employed. Even the time and means spent in teaching and enforcing the knowledge of God, our duty to fear, love, and obey him, the duty of holiness, of benevolence, and charity. The knowledge of man's relations and character, of his duty and destiny, have been regarded as mis-spent, and those engaged in such pursuits, and seeking such ends, have been designated the idle dreamers and drones of society. But if we take an enlarged and proper view of men and events, of their operation and influence on the world, we will judge very differently. Surely that which is good for man's soul, that which tends to ennoble his nature, to raise it above depraving and degrading influences, to develop all

that is great and good in his nature, to fit him for and confer on him new enjoyments, to fit him for new and enlarged spheres of usefulness—that, surely, must be the good and useful; and here it is “Godliness is profitable for all things.”

1. What is Godliness? and 2. What are some of its advantages? A few remarks on each of these queries—

I. What is Godliness? We might reply very briefly to this question, by saying that Godliness is true religion—true piety. But though this definition of godliness may be plain enough to some minds, to others it may not be so plain, and require to be illustrated just as much as the subject defined—What, then, is godliness? what principles, dispositions, thoughts, and acts does it comprise?

1. It comprises a proper Scriptural knowledge of God’s perfections and character. God is the object of this knowledge, as far as he has revealed himself or can be known by man. This is the very first element of godliness. It comprises or implies a knowledge of God, not only as the Creator, preserver, and proprietor of all things, who has manifested his glorious perfections in all the works of his hands; but also, as the God of providence and grace, as he has made known his character and perfections in his Word. The testimony of God’s works and Word respecting his existence and perfections agree, what the one declares the other corroborates. The eyes of true godliness see the visible glories of the invisible God in all his works. God, by the light of the truth and by the power of his Holy Spirit, has removed from the mental eyes of the Christian those films of sin which so much obscured his spiritual vision, and he sees and acknowledges the Divine perfections in all things. This vision of God’s glories in all things not only satisfies the soul of the believer, that God is, and that he is the rewarder of those who diligently seek him, but it also furnishes matter for devout meditation, holy thought, and comfort. It is the Christian alone who can view the clear and indelible marks of God’s presence and character in his works. He sees in all things many and indubitable evidences of the divine perfections. To him all things appear to be full of God, The heavens, the earth, the air and sea, all animate and inanimate creatures, all rational and irrational beings, proclaim to him the glory of God, thus—

“The soul that sees him, or receives sublimed
New faculties, or learns, at least, to employ
More worthily the powers she had before,
Discerns in all things what, with stupid gaze
Of ignorance, till then she overlooked.
A ray of heavenly light gilding all forms
Terrestrial, in the vast and the minute,
The unambiguous footsteps of the God,
Who gives its lustre to an insect’s wing,
And wheels his throne upon the rolling worlds.”

“But the God whom the Christian knows and receives, is the God revealed in Scripture. “Who is love. Who so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but might have everlasting life,” whom he knows as the God and Father of his Saviour, who is possessed of every conceivable perfection, the author of all things, and the finisher of his faith.

2. In connection with the knowledge of God, godliness comprises or implies the existence of devout reverential feelings. This is invariably the case where piety exists. To God, though unseen, the heart of the believer rises spontaneously in feelings of holy devotion, faith, and delight. On him his hopes rest with feelings of a deep and holy complacency. From the daily toils of life, from the allurements of the world, from the sorrows and cares of our earthly state, from the darkness and sufferings of bodily pain or family bereavements, from the pressure of hopes disappointed—the soul of the believer, under the

sustaining and consoling influence of God's Word, the promptings and drawings of God's Spirit, rises above all these trials to Him who is the source of all light, peace, hope and joy. The believer thus dwells in God, and God in him. But these emotions and outgoings of the soul to God are not the only marks of true godliness. There is—

3d. A strong respect for God's honour. This daily controls the Christian this springs from an earnest faith in God's presence and promises. Sin in every form becomes very hateful to him in whom true piety exists. He hates it because of its evil effects on all in whom it exists, but especially because it is a dishonour offered to God. The love of God, through Christ, "constrains him to live not to himself, but to him who loved him and gave himself for him." He is led by convictions of the love of God, to cherish earnest gratitude to Him who is the author of all his mercies. He thinks of himself as God's property, created and sustained by his power and goodness, all that he possesses have come from God. His bodily powers, his mental faculties, all his attainments, all his enjoyments, are God's. Hence, too, all his zeal for God. Hence in his conduct is found "whatsoever things are true, whatsoever things are just, holy, and pure." He thinks on these things, and does them.

II. What are some of the advantages of godliness? The Apostle declares "that godliness is profitable to all things," *i.e.* it subserves man's best interests, both present and future, physical and spiritual. This opens up a very wide field, to survey which would require much time and earnest labour. But it would repay all our labour and time. We can presently, however, present only a few remarks illustrative of the general truth, that godliness is profitable to all things. And we observe

1. That godliness is profitable to bodily health. When we make this statement, we do not say that there are no exceptions to its general and universal application. It does not mean that all godly or truly religious persons are completely free from bodily infirmities or diseases, for the truly pious are liable to these as well as others. They may possess a weak and sickly constitution; they may be exposed to the visits or ravages of disease as well as others; their piety does not always exempt them from "the pestilence which walketh in darkness, or from the destruction which wasteth at noon-day." Nor do we mean that religion is in all cases a sovereign specific for every form of disease with which the frail human body may be visited. But we do mean and say, that religion tends greatly to secure and promote health. It will not be denied that many of the diseases by which man's life is rendered miserable, and cut short, spring from folly and vice, from intemperance in many forms. Vice and intemperance are the causes of many diseases; they also aggravate their malignity and hinder their cure. These vices cannot be profitable to the health or happiness of any one. Try to recal to your mind the appearance of the vicious or the drunkard, the sickly appearance, the ruined constitution, the body soon destroyed and brought to an untimely grave. Such fearful effects can never take place, when true religion controls the man. Religion teaches all those in whose soul she abides, to shun all such sinful and destructive courses; she teaches man to do himself no harm, to esteem highly the approbation of God, to prefer his love and service to every other object, and that his love can only be secured by acting as he has enjoined. Religion teaches man, that God desires his happiness, and that this end can be secured in no other way than by doing the will of God from the heart, and by avoiding those sins which work such dire effects on man's life and happiness. Godliness opposes this and all other sins. It presents the most powerful motives to purity and sobriety; it threatens man with God's displeasure, with his wrath and curse both now and hereafter. Thus it tends to keep men from the haunts of sin, and thus helps to secure man's bodily health. But

2. Godliness is profitable to worldly success. It may be remarked here, as above, that we do not affirm that the Christian is always prosperous, or that all who are prosperous in the world are Christians. Nor is it possible to state all

that lead to prosperity. These are very many; and there is often manifested in and over all these causes and circumstances, the superintending care and controlling providence of God. But we say that godliness tends to promote worldly success. It does so, because it tends to promote those virtues that are essential to man's success in life. It enjoins all such virtues as industry, economy, sobriety, prudence, and honesty, all which virtues are essential to true success in life. We all know that "slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger." We may see any day the effects of indolence, in the poverty, wretchedness, and sufferings of many. Religion denounces this vice in the strongest terms. It calls on the sluggard thus, "Go to the ant, thou sluggard, consider her ways and be wise; which, having no guide, overseer, nor ruler, provideth her meat in the summer and gathereth her food in the harvest." "We commanded you, that if any would not work, neither should he eat." It is equally opposed to any other vice that cramps and ruins the efforts of man. It enjoins industry, and produces it, where it truly exists. It leads those in whom it exists to be industrious, because God has enjoined industry as a duty. It enjoins these virtues as great moral principles to be loved and cherished, and also as great principles of action and enjoyment. And the person who has been brought under their influence, is generally more or less successful in life. Honesty, as well as the virtues of industry and economy, is also essential to success. And how frequently and forcibly are these enjoined on all! Honesty tends to secure confidence, to create trust between man and man. It thus opens up the path to success, and sometimes to wealth. It is essential to the merchant, the mechanic, and to the man of business, in any calling or pursuit, and it is enjoined in the Word of God with special earnestness; thus God enjoins, "Ye shall not steal, neither deal falsely, neither lie one to another." "Thou shalt not defraud thy neighbour, neither rob him." "Thou shalt do no unrighteousness in judgment, thou shalt not respect the person of the poor, neither honour the person of the mighty; but in righteousness shalt thou judge thy neighbour." "A false balance is an abomination to the Lord;" and by the statement of the Apostle, we learn that injustice in any form is altogether incompatible with Christianity. He says, "Let him that stole, steal no more, but labour with his hands, that he may have to give to him that needeth. Provide things honest in the sight of all men." Now, such are some of the principles on which success in life depends, and the consequence of acting on these principles must always be beneficial. If the man who is industrious, prudent, and honest, does not attain to wealth, he is always placed above poverty. God in his providence rewards these virtues. And we often see in the world, that men who live and act under the principles of true religion have been successful in life. They are the men in whom others confide, and whom they hold up to their sons as examples worthy of their imitation. And we may ask you to consider this question—Into whose hands is the greater part of the real wealth of this and other countries given? Into the hands of the industrious, the sober, and the honest. It may be that some have succeeded to wealth by fraud, but these are very rare cases. These statements respecting the importance of religion to success in life will be further confirmed if we view the reverse side of the picture. We often see the mournful effects of indolence, improvidence, and dishonesty. Who are those that generally live in indolence and die in poverty? Who are the inmates of asylums, infirmaries, and the poor-house, the jails and penitentiary? Who are those that, in rags and filth, besiege your doors, and tell their mournful tale of want and woe, and crave your sympathy and aid? Who but the indolent and vicious, or the victims of indolence and vice, whose youth has been spent in sinful pleasures or idle folly? They are often the very persons who have scoffed at religion, who have despised its influence, and contemned its virtues, and now they eat the fruits of their own ways and are filled with their own devices. They are experiencing all the evils which they have so sedulously prepared for themselves

(To be continued.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

Having now, with considerable minuteness, brought down the history of the Associate and of the General Associate Synods to the year 1820, the period of their auspicious union, when they took the title of the United Associate Synod of the Secession Church, and having described the manner in which this union was consummated, it is proper, in following out our plan, again to look back and give some sketch of the history of the other constituent part of our Church, namely, the Relief Synod, and so far as possible to trace its proceedings from the time it was constituted into an ecclesiastical Court till, in 1846, it agreed to become one with the Secession Church. After this we shall be prepared to bring up the history of the United Secession from 1820 to the same year; and then to describe the preliminaries and consummation of the Union between these two denominations—forming what we call the United Presbyterian Church. When this is overtaken, if God permit, we may look at the now fully-organized United Presbyterian Church, in its progress and operations, from that period to the present day.

Already, as may be remembered, we gave some account of the causes leading to the origin and organisation of the Relief Church. We found that in 1761, on the 22nd of October, three Ministers, with three Elders, met at Colingsburgh, and constituted themselves into a Presbytery, which they called the Presbytery of Relief. These ministers were, the Rev. Thomas Gillespie, Dunfermline; the Rev. Thomas Boston, Jedburgh; and the Rev. Thomas Colier, Colingsburgh. It is rather remarkable that these three brethren all bore the same Christian name, and it is an apostolic name. We trust they had the blessing of which Christ spake to their prototype when he said, "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed." The constitution of the Presbytery was an important step in their history. Before this Mr. Colier was in England, and had no connection with the others; and Messrs. Gillespie and Boston, although from similar causes they had left the Established Church of Scotland, had as yet no common tie of connection. They laboured in parts of the country considerably distant from each other, when there was little facility for intercourse. The views of these excellent ministers were similar, and they had embarked on ministerial labours, distinct from the National Establishment, in circumstances and for purposes in which there was a sufficient agreement. But for a succession of years they presented their respective duties without any ministerial intercourse. It would scarcely be expected that their common cause could advance with much efficiency whilst they remained isolated. But now that, with a third brother, they were united in an ecclesiastical court, they were in some manner prepared for extending their influence beyond the sphere of their respective congregations. They were also prepared to receive the accession of other ministers to assist them in the cause on which they had embarked, and to license and ordain young men to the holy ministry. And in proportion as they succeeded in obtaining new labourers to co-operate with them, were they prepared to meet the many applications which from time to time they received for supply of sermon from different parts of the country. As a Presbytery they formed a centre around which ministers and people might collect; and they began to be known in the country as having a standard raised for affording relief to the Christian people who, in various localities, were oppressed by the rigorous exercise of lay patronage, or other tyrannical measures by which the Church of Scotland was now, as it had been for a long time, crippled and corrupted.

It will be impossible for the writer to go into much detail in tracing the history of this denomination. We have not the same extent of materials as for the histories of the other denominations. It is true that the Rev. Dr.

Struthers of Anderson, Glasgow, has written a history of the Relief Church. But all our attempts to get hold of a copy of this work (either to borrow or purchase) have been in vain. It is said to be out of print—a thing which ought not to be allowed, if, as we believe, it does credit to the denomination whose character and progress it details, and to its respected and talented author. We are therefore shut up to take such materials for our guide as are presented in the abbreviated history (by the same author) which is given in the cheap publications of the United Presbyterian Church.

It was not long after the Presbytery of Relief was constituted that several ministers, from various denominations, acceded to it, and entered on ministerial labour. They were settled in different parts of the country. Among these were the Rev. Messrs. Bain, Simpson, Cruden, Pinkerton, Bell, from the Establishment; Scott, Warren, Neil, Monteith, M. Boston, from the Presbyterian Dissenters of England; Hutcheson, Kerr, Lawrence, Bonar, James Bonar, from the Secession; and Robertson and Auld from the Reformed Presbytery. This was a great accession, and must have been very satisfactory and encouraging to the Presbytery—especially as these ministers were all respectable men, and several of them men of much talent, learning, and eloquence. These individuals were attracted to the Presbytery of Relief from a persuasion that the cause in which they were engaged was reasonable and Scriptural. They approved of the liberal views which the Presbytery maintained, as well as of the peculiar principles which they avowed; and they considered that the Presbytery was constituted on grounds which were likely to gain upon the public mind, and especially upon serious persons connected with the Establishment. It is well known that the peculiarities of the Secession denominations, however Scriptural they might be, prevented many pious persons in the Established Church from joining them, as their bearings were not understood. But now that a denomination was formed on a more general basis, and which, at the same time, seemed to be consistent with the Word of God, they hesitated not to leave the National Church, and rally around the Relief standard.

During the first ten years this Church had congregations formed in various parts of the country. Among these were congregations in Edinburgh, Glasgow, Kilmarnock, Dunse, Anderson, Kilsyth, Irvine, Dalkeith, Blair-logie, Auchtermuchty, Bellshill, Campbelton, Dysart, St. Ninians, Falkirk, and Cupar-Fife.

Many of these congregations arose out of those contentions in parishes, where what was called a violent settlement took place. At this period, as well as earlier, it was no uncommon thing for ministers of the Establishment to be ordained or inducted at the point of the sword; that is, an army of soldiers was necessary to protect the Presbytery from the fury of the people in thus placing a minister over them in opposition to their consent. Now, however, that the Presbytery of Relief was formed it was found that the people were often so hostile to the settlement of Presentees, that they came off in bodies, sometimes leaving the Established churches empty, and joining this new denomination, where they had the free choice of a minister for themselves. In consequence, the Relief Presbytery became more and more popular, and, without injuring either of the Secession branches, it brought over to its standard many Godly people from the Establishment who approved of their liberal principles.

From the rapid increase of this denomination, it was soon found necessary to divide the Presbytery into two—called the Eastern and the Western, the one meeting, we believe, in Edinburgh, and the other in Glasgow. These continued for some years without much intercourse, and some diversity of opinion on different points, as we may find, prevailed between them. They, however, agreed in their general principles, and after further intercourse they came to full coincidence in religious sentiment.

In the year 1772 the two Presbyteries met together for the purpose of better understanding each other's views and consulting about the propriety of erect-

ing their Church into a Synod; and on this occasion they freely conversed on those shades of difference on some points which it was understood existed. They differed about covenanting, they were not generally opposed to National Establishments of religion; and they did not even all agree about what was afterwards considered the grand distinguishing peculiarity of their Church—Free Communion, or liberty to sit at the Lord's Table with visible saints, although of other Christian denominations. "At the very first meeting," says Dr. Struthers, "which took place between the Eastern and Western Presbytery, to consult whether they should constitute themselves a Synod, the question as to their terms of communion was introduced as a matter on which they were divided. When the sons of God met together, this question, like an evil spirit, appeared in the midst of them. Cruden of Glasgow, and Cowan of Colingsburgh, wished ministerial and Christian communion restricted to Presbyterians who were visible saints. 'A motion was made by Mr. Cowan, desiring to know the mind of the meeting, with respect to holding ministerial and Christian communion with those of the Episcopal and Independent persuasion, and with respect to those who are unsound in the essentials of the Christian faith, particularly by their publications to the world.

"With respect to the last of these, the meeting unanimously agreed, that their principles did not allow them to hold communion with such.

"With respect to the other, viz., ministerial or Christian communion occasionally with those of the Episcopal or Independent persuasion, the meeting being of different opinions, put a vote:—Hold communion with those of the Episcopal or Independent persuasion occasionally, upon supposition always that they are by profession visible saints; or not? and the Roll being called, and votes marked, it carried, Hold communion. And, therefore, the meeting find it agreeable to the principles of the Presbytery of Relief to hold communion occasionally with such."

It thus appears that prior to this period the denomination had not been altogether consolidated in sentiment. Nor is this to be wondered at, when we consider that the ministers composing these Presbyteries had come from so many different bodies of professing Christians. This meeting, however, helped them forward to greater uniformity; and at the first meeting of Synod to which they now agreed, they seem, as will appear from another quotation, to have reached such unanimity on the points of former difference as to promise for the future harmonious and efficient co-operation among themselves.

It was in 1773 that the Synod of Relief was first constituted, and on this occasion they again held consultation about their principles and design as a Church; and now they seem to have come up to one mind as to the important objects of their Association. In particular, the subject of Free Communion was again discussed at this meeting of Synod, and, says Dr. Struthers, "the members of Court, after having had the matter a year before them, gave a deliberate and unanimous judgment on their terms of communion as a religious denomination. With respect to the overture concerning ministerial and Christian communion, the Synod were unanimously of opinion, that it is agreeable to the Word of God and their principles, occasionally to hold communion with those of the Episcopal and Independent persuasion who are visible saints."

In the circumstances in which this denomination arose, it is not surprising that there was at first, to some extent, a want of unity in plan and operation among the ministers. Coming from so many different denominations, at different times, and from different causes, it could hardly be expected that kindred sentiments and feelings would be matured among them. Some time was necessary to make them acquainted and give them confidence in each other, and thus to produce a thorough amalgamation, and direct to a common aim. They were not long in reaching these. This, their first meeting in Synod, gave the character and impulse to all their future proceedings.

There were cases, too, where, at the outset, a similar want of unity appear-

ed among the people. For there is reason to think that a minute attention could not be paid, in every case, to the character and qualifications of all those who came to be recognised as members, especially in forming new congregations. In those cases where the great body of the parishoners at once joined, it could scarcely be expected that the communion would be so pure as it ought. And, indeed, in these circumstances how could they prevent some doubtful characters from gaining admission? In the Establishment the discipline is unavoidably lax, as all within parochial bounds have a legal right to Christian privileges. It was with the Relief Church at first as it was more recently with the Free Church, that the movement for forming new congregations being often made by "a mixed multitude," who had been acknowledged members of the Established Church, it was impossible to prevent, in some cases at least, and in some degree, an indiscriminate admission. Thus persons deficient in the attainments of doctrinal knowledge, and even of strict morality, might sometimes be found on the roll of members; and at any rate, some who could not be admitted to congregations more deliberately formed. We make these remarks not to expose, but to excuse the denomination, as these occasional defects could not be prevented, but which time would cure. We know that in some cases the same things occurred in the formation of Secession Churches, which were acknowledged to be more particular than the Relief. But as soon as the excitement by which this denomination received large accessions at first, was cooled down, we believe they proceeded to organize and enlarge their congregations much in the same way as the different branches of the Secession.

The Relief Church, now fully organized, and constituted into a Synod, took a respectable place among the Presbyterian Dissenting denominations of Scotland. Its influence was felt in the country. The Secession bodies had done much for the Christian people, in affording a pure evangelical ministry, especially where, in the Establishment, cold moral harangues in the pulpit were substituted for the Gospel of Christ. They had also done something to counteract the abuse of patronage by violent settlements on reclaiming congregations. Such settlements, however, still prevailed in the country, and the Establishment required a new check, more directly and exclusively against this unscriptural invasion on the rights of the Christian people. Such a check was supplied by the Relief Church, and on this point in particular its influence, through the blessing of God, was great. The country required such a denomination as the Relief, and its appearance and progress were reasonable and found most salutary. "This Church," says Dr. Struthers, "tended greatly to put an end to all mobbing and rioting at the settlement of unpopular parish ministers, by simply opening up, at a small expense, a plan of relief from the galling yoke of patronage." In proportion as the cause of the Relief Church advanced was there a disposition in the Establishment to concede to the people the right of choosing their own ministers.

(To be continued.)

PROFESSOR CONANT'S VERSION OF JOB, XIX. 25-27.

LETTER No. II.

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

'One main ground of objection, in my mind, to Dr. Conant's criticisms, is his frequent substitution of what seems to be mere assertion instead of logical proof. Thus in answering Tympe's objection to joining the demonstrative pronoun to the noun "this skin," viz., that the pronoun in Hebrew cannot agree with the noun, inasmuch as they are of different genders, Dr. C. tells us that "the feminine is used as a neuter." He gives, however, no reason for this as

sertion, except that Ewald, Hieligstedt, and Selottman think so. He quotes, indeed, a sentence of German from the last, which probably, with simple persons, who know nothing about German, will prove very satisfactory. But sensible men will feel dissatisfied that the sense of the unknown tongue is not put into English, that they may have the means of forming an independent judgment. And when they are assured that Dr. C.'s assertion merely reëchoes the German, they will feel the case is no stronger. An assertion will never become an argument, though repeated in a hundred languages instead of two.

If these critics can show other passages, in which this using of a feminine pronoun as neuter, as well as separation from its noun, are clearly exemplified, why do they not point to them? But if, as their silence on this would seem to imply, no such instances are to be found, the reason of believers will refuse to have the text tampered with, merely because two or three learned men think so and so, contradicting, meanwhile, men as learned or more learned than themselves.

Dr. C. gives as his reason for altering "in my flesh I shall see God," to "without my flesh," &c., that the negative sense of *min* is here the proper one. By way of examples of this negative sense, he refers to Job xi. 15; xxi. 9. But it is worth notice that, in one of these places, the revised version renders *min*, from, while Diodati adheres to the common meaning in the other. But allowing the negative sense in these two passages, still it cannot be denied that such sense is extremely rare, and before we can be justified in having recourse to such an exceptional meaning, the necessity must be shown. Dr. C. shows no necessity. He merely asserts, as usual, that "the connection" makes the negative seem proper. This, however, takes for granted that the *rav* must be taken in its conjunctive instead of its adversative sense. On the meaning of the *rav*, however, Dr. C. says not one word, though not merely our version, but both the Dutch and Diodati, take it in the sense of *yet*. Surely versions of such high standing are not to be silently thrust aside, without one word being said in explanation. More especially when Dr. C. allows the sense to be grammatically admissible, and that Rosenmüller and others hold it. In rejecting the meaning from my flesh, he merely repeats his former assertion, that it "does not connect well with the preceding member," whereas if the *rav* be rendered *tamen* (yet), as Rosenmüller renders it, no other meaning but "from the flesh" will connect with the preceding member. After my body is destroyed, says Job, yet—notwithstanding that deduction—from my flesh shall I see God. This plainly declares that the favour he expected from his Divine Redeemer was the restoration of his body.

Let us see how Dr. C.'s connection looks. By *skin* Dr. C. understands *body*, making it in sense the same with "flesh." Substituting the word body in the two members, we read "And after this my body is destroyed, and without my body shall I see God." This seems a very poor connection; indeed, it is not only tautologically feeble, it is unscriptural and absurd. For where did ever Dr. C. read of any man without the body seeing God? "No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared him." "He that seeth me hath seen the Father." If Job, then, is to see God, he must see Jesus. Jesus was once seen on earth, and he is to come again. At his second coming, Job, like all saints, shall have his body restored, and from that body he shall look on God his Redeemer. Is that the vision of which Job speaks? No, it is impossible, if Dr. C. and his Neologian Ewald are right. For they expressly tell us that when Job sees God his body is destroyed, he is without his flesh, and his reins are consumed. It remains, then, that, according to them, Job's spirit saw Jesus at his first manifestation on earth. If such is their meaning, why not say so?

But how would that harmonise with what Dr. C. (p. 68, col. 2) writes?—"That the language here refers to an existence beyond the grave, is asserted by the latest and best interpreters. Ewald, in many respects the ablest of the recent translators and interpreters of the book, regards this as undeniable, and

the view which restricts the language to an *earthly hope*, as opposed to the proper force of the words, to the connection of the thought, &c." If Job refers to an existence beyond the grave, he must be speaking of what was to take place *after* his resurrection, for till then he was to be, corporeally, *in* the grave. But if Job is speaking of seeing God after his resurrection, how is it that Dr. C. represents him as declaring that he is to see God, "without his body," when it is destroyed, and when his reins are consumed? Dr. C., on the authority of Ewald, &c., condemns restricting the language to an earthly hope. Does he mean to maintain that Job's hope is not connected with *the earth*? Even Dr. C.'s improved version declares that Job said he knew that his Redeemer was to stand on the earth, and that he was to see him. Now, if Job's Redeemer was to stand on the earth when Job saw him, where does Dr. C. suppose Job himself would be at the time? On the earth also? If not there, where then? In *heaven*? But there is not one word in either Testament, that teaches that Job in heaven ever saw Jesus Christ standing on the earth. This is mere fancy. I read of none but Jehovah looking from heaven on men on earth. (Ps. xiv.) But if Job, as well as Jesus, must be on the earth, when the vision occurs, the question again presses, What standing on the earth is referred to? It will hardly answer to say, At his first appearance; for Job was not on earth then. Though his body was then destroyed, and his reins consumed, I am not aware that it is an article in Ewald's creed, that Job's soul looked down from heaven on the baptism in Jordan, the transfiguration on the Mount, or the cross of Calvary. If, then, there is no alternative but allowing that it is the second coming of Christ of which Job is speaking, we can easily see where Job is to be then; he must be where his Redeemer is. But how, then, does Dr. C. translate, so as to teach, that Job's body is destroyed when he sees his Redeemer? It is then that Job's body is to be restored, no more to see corruption, to be smitten by Satan, or defaced and tortured by disease. If Job is not speaking of this blessed hope, what is he speaking about? I can assure Dr. C. that hope will not be put out of countenance, though all the Neologists of Germany, and all who sympathise with them, and reccho them in America, should combine to frown on it as earthly.

It is much to be regretted that Dr. C. should have ventured to send out such a version as this, without that "discussion" in the introduction which he promises, and the "refutation" of the objections to his new, which he threatens in his Explanatory Notes. The discussion and refutation should by all means have gone with the text. We have waited long enough for Dr. C.'s views, to have had them complete when they come. The sooner they appear now, the better for the interests of truth and the Bible Union.

Though I have deemed it my duty to make these brief objections to Dr. C.'s version of this famous passage, and in opposition to his alterations of the Revised Version, it is by no means because I am of opinion that our Revised Version is unexceptionable. My view is very different. I maintain, however, that Dr. C., instead of mending it, has injured it essentially.

As it is comparatively a small matter to expose error, unless it be to establish the truth, I will, with your permission, send you a few pages in explanation and vindication of what I regard as the true English rendering of Job's confession.—Meanwhile, I remain, yours, for the faith of the Resurrection and all its blessings,

JAMES LILLIE.

SUMMARY OF PRINCIPLES OF THE U. P. CHURCH (SCOTLAND.)

(EXTRACT FROM MINUTES OF SYNOD.)

EDINBURGH, 9th May, 1855.—The Synod, without entering into a minute examination of the Summary prepared by the Committee, approve of it as fitted to promote the end in view, namely, that of affording, especially to persons seeking admission

into the fellowship of the Church, a distinct account of the rise and past history of the Church, and of the views of divine truth which it holds; and authorise the publication of the Summary in a cheap form for general circulation. At the same time, the Synod declare that the Summary is not to be regarded in any respect as an addition to, or as superseding the recognised subordinate standards of the Church, which remain as stated in the basis of Union.

DAVID CRAWFORD, *Synod Clerk.*

INTRODUCTORY HISTORICAL SKETCH.

The United Presbyterian Church was formed in the year 1847 by the union of the United Secession and Relief Churches. A brief sketch of the origin and history of these bodies, will form a fit introduction to a statement of the principles of the United Church.*

There never perhaps was a country the inhabitants of which, were more united in religious profession than Scotland immediately after the Revolution of 1688. With the exception of a small body of Episcopalians, consisting chiefly of a portion of the upper classes and their immediate dependents, and some Roman Catholics, principally in the Highland districts, all were attached to the doctrine and polity of the standard books of the Westminster Assembly. A few Presbyterians, indeed, kept aloof from the Established Church, as not occupying the precise ground marked out by the leaders of the Second Reformation; and a greater number thought that sufficient provision had not been made for the independence and purity of the church, and were dissatisfied with the manner in which the Episcopalian clergy were admitted into it. These, however, earnestly hoped that matters would gradually be brought into a more satisfactory state, by the Assembly's correcting what was wrong, and supplying what was wanting. But their hopes were by no means realized. The law of Patronage was restored in 1712, by which the Christian people were deprived of all voice in the choice of their pastors. In the administration of this law pastors were forced upon reclaiming congregations; the ministers who would not take part in these violent settlements, and the people who would not submit to the men thus intruded on them, were visited with censure; and unjust and oppressive enactments were made, in open violation of the recognised principles of the Church. At the same time, while every thing like unguarded statement in setting forth the great principles of Evangelical truth drew forth condemnation from the Church courts in strong terms doctrines subversive of these principles were tolerated or very reluctantly and gently dealt with. Petitions, complaints and remonstrances against these evils, numerous signed, were presented to successive General Assemblies, but were treated with scorn and neglect; and that Court, with the view of putting down all opposi^on, passed in 1730 a deed, which prohibited dissents from being recorded in their minutes. Thus the only course felt to faithful ministers, by which they could o^onerate their consciences, and discharge their duty as witnesses for injured truth and violated rights, was to testify from the pulpit against these iniquitous proceedings. Out of this state of things originated

THE SECESSION CHURCH.

In 1732 the Rev. Ebenezer Erskine, minister of Stirling, preached a sermon at the opening of the Synod of Perth and Stirling, of which he was Moderator

* Those who wish to obtain more detailed information respecting the origin and history of the United Secession and Relief Churches, will find ample information in the original documents, and also in 'M'Kerrow's History of the Secession Church,' and 'Struthers' History of the Relief Church.' Every thing of general interest may be learned from the 'Historical Sketch of the Origin of the Secession Church,' by Dr. Thomson, and the 'History of the Rise of the Relief Church,' by Dr. Struthers, forming the first volume of the series entitled the 'United Presbyterian Fathers.'

at the time, in which he testified with great freedom against the arbitrary measures of the ruling party. For this conduct the Synod resolved to censure him. He protested and appealed to the Assembly; and in this course he was joined by three other ministers, the Rev. Alexander Moncrieff, Abernethy; William Wilson, Perth; and James Fisher, Kinclaven. When the matter came before that Court in May 1733, the Assembly refused to hear fully the reasons which the protesters had to urge; and, in the exercise of high-handed authority, rebuked them at the bar. The four brethren lodged a written protest against this rebuke, declaring that it was unjust; that they had done only what their ordination-vows made it dutiful for them to do; and that, notwithstanding, they would, as faithful to their Lord, continue to preach the same doctrines, and to testify against the same or like defections, on all proper occasions. This protest gave great offence to the Assembly, who ordered the four brethren to appear before the Commission in August, and profess their sorrow for their conduct; and instructed the Commission, in the event of their not appearing and retracting, to proceed against them with the censure of the Church. The Commission, which met in August, suspended them from the exercise of their ministry, because they would neither withdraw their protest, nor acknowledge that they had done wrong in presenting it; and at its meeting in November 1733, finding them to be still of the same mind, loosed their relation to their respective charges, and declared them to be no longer ministers of the Church of Scotland. Against this iniquitous sentence they gave in a protest, which is here quoted, both as it shows that they had "many weighty reasons" for their conduct, and as it forms the Act of Secession.

"We hereby adhere to the protestation formerly entered before this Court both at their last meeting in August and when we appeared first before this meeting: and farther, we do protest in our name and in the name of all and every one in our respective congregations adhering to us, that notwithstanding of this sentence passed against us, our pastoral relation shall be held and reputed firm and valid: and likewise we protest that notwithstanding of our being cast out from ministerial communion with the Established Church of Scotland, we still hold communion with all, and every one, who desire with us to adhere to the principles of the true Presbyterian Covenanted Church of Scotland, in her doctrine, worship, government, and discipline: and particularly with every one who are groaning under the evils, and who are affected with the grievances, we have been complaining of, who are in their several spheres wrestling with the same. But in regard the prevailing party in this Established Church, who have now cast us out from ministerial communion with them, are carrying on a course of defection from our Reformed and Covenanted principles, and particularly are suppressing ministerial freedom and faithfulness in testifying against the present backslidings of the Church, and inflicting censure on ministers for witnessing, by protestations or otherwise, against the same: Therefore we do, for these and many other weighty reasons, to be laid open in due time, protest that we are obliged to make a secession from them, and that we can have no ministerial communion with them, till they see their sins and mistakes and amend them: and like manner we protest, that it shall be lawful and warrantable for us to exercise the keys of doctrine, discipline, and government, according to the Word of God, and Confession of Faith, and the principles and constitution of the Covenanted Church of Scotland, as if no such censure had been passed upon us. Upon all which we take instruments; and we hereby appeal to the first free, faithful, and reforming General Assembly of the Church of Scotland."

Immediately thereafter, these four Brethren, on 6th December, 1733, formed themselves into a Presbytery at Gairney Bridge, near Kinross, but resolved not to proceed to acts of jurisdiction till it should be seen whether the Church courts of the Establishment would return to their duty. Some indications were given, in 1734, of a disposition on the part of the General Assembly to retrace its steps, one of which was to empower the Synod to restore the four ministers to the communion of the Church and to their respective charges. But these appearances soon proved to be delusory, and in December 1836 the

receding brethren resolved to proceed to the full exercise of the powers with which they held themselves invested by the Head of the Church. In 1837 and 1838 they were joined by other four ministers,—Ralph Erskine of Dunfermline, Thomas Mair of Orwell, Thomas Nairn of Abbotshall, and James Thomson of Burntisland. These eight were soon afterwards libelled before the General Assembly, at whose bar they appeared as a Presbytery, and read a paper embodying the grounds of their secession, and declining the authority, power, and jurisdiction of the National Church,—in consequence of which, in the following year, a sentence was pronounced upon them, deposing them from the office of the holy ministry, and finally casting them out of the Church.

The blessing of God, however, rested in no small measure on the new denomination. Its number rapidly increased, and relief was widely extended to those who felt the oppression of the National Church. But in 1747, in consequence of a division of sentiment respecting the religious clause in some burgess-oaths, the Secession was divided into two branches, the one of which came to be known by the name of the General Associate or Antiburgher Synod. In this divided state, the Secession continued for more than seventy years; but the burgess-oath which gave rise to the division, having been abolished, identity of principle, mutual confidence, and growing affection on both sides, speedily led to re-union. A basis of union having been prepared and approved by the two Synods, these bodies met in the autumn of 1820, and formally adopted it, thus re-uniting the denominations under the designation of the United Secession Church.

THE RELIEF CHURCH

had its rise in 1752. After the Secession of the four brethren who originated the Secession, the Assembly of the Church of Scotland, as has been already stated, gave some indications of a desire to reform, but there is reason to believe that these were merely intended to mollify, and win back the Seceders. The sincerity of the Assembly at all events was distrusted, and its acts soon neutralized its professions of reformation. In a few years it became more arbitrary than ever in enforcing the settlement of presentees. Under the threat of suspension and deposition, Presbyteries were enjoined to carry into effect, by the aid of military if necessary, the most unpopular appointments; and it soon became more unfashionable than ever to preach the doctrines of natural depravity and salvation by grace. After its first alarm from the Secession had subsided, the Church of Scotland sunk rapidly into a corrupt and submissive civil establishment.

Such was the state of matters in the Church of Scotland, when the Presbytery of Dunfermline refused to carry into effect a settlement at Inverkeithing which was strongly opposed by the people at large. The case, by appeal, was ultimately, in 1752, brought before the Assembly. It was taken up on Monday. The Presbytery were appointed to meet at Inverkeithing on the Thursday of the same week, for the admission of the presentee, and to appear at the bar of the Assembly on Friday, to give an account of their conduct. It was known that three members of the Presbytery,—the usual *quorum*—were willing to act. In this instance, however, for an ensnaring purpose, the *quorum* was designedly made five. When the case was called on Friday it was found that the Presbytery had not met. Six members, among whom Mr. Thomas Gillespie, appeared, and gave in a representation, stating that they considered it contrary to the laws of the Church, the word of God, and their ordination-vows, to yield obedience to the injunction imposed upon them, and declaring that, as honest men, if censured, they were willing to undergo every secular advantage for the sake of a good conscience. To strike terror into the hearts of all who would not sacrifice their conscience at the mere dictate of human authority, it was resolved to depose Mr. Gillespie, who had striven to vindicate the conduct of the Presbytery on constitutional grounds. In the space of twenty-four hours, without a libel or any form of process, he was arraigned and condemned, and

deposed from the office of the holy ministry within the Church of Scotland; and the church and parish of Carnock, of which he was minister, declared vacant.

Mr. Gillespie submitted to this sentence in its full extent. He readily renounced all the advantages and temporal emoluments arising from his connection with the legal establishment. Overtures from Synods and Presbyteries were afterwards vainly pressed upon the Assembly, imploring a revocation of his sentence. Gillespie, himself, though frequently solicited, refused to make application to be re-admitted, as he considered it sinful to take any step toward a re-union with a Church which had deposed him in such an unscriptural and imperious manner.

In the course of a few years he was joined by other members of the Church of Scotland, such as the Rev. Thomas Boston, who demitted his charge to the Presbytery of Jedburgh, because "there were several things in the National Church which had always been disagreeable to him, and also because of the tyrannical measure of the Assembly in settling vacant churches, which tended to destroy the dying remains of religion in the nation;" and the Rev. James Baine of Paisley, who demitted his charge "because of that abuse of church power which appeared to him inconsistent with humanity, with the civil interests of the nation, and destructive of the ends of the ministerial office."

Mr. Gillespie and those ministers who joined with him formed themselves into a Presbytery at Colinsburgh in 1761, and first met as a Synod in Edinburgh in 1772. The Relief Synod then constituted recognised the Scriptures as the only rule of faith and practice—the Lord Jesus Christ as the King and Head of his church—Presbytery as a scriptural form of church government—the Westminster Confession as the confession of their faith—the right of the people to choose their own office-bearers—and held that the Church of Christ was entirely distinct from the kingdoms of this world—that no civil magistrate had any right to interfere with it—and that all visible saints received by Christ, though differing on some smaller matters, should be received into church fellowship.

OF THE UNION.

After the union of the two portions of the Secession church in 1820, an impression was produced on the mind both of the United Secession and Relief Churches, that though each had been greatly blessed of God as a separate denomination, yet a union between them was scriptural, desirable, and practicable,—their views of doctrine, discipline, and government been found to be identical. After the subject had been long and prayerfully considered by the respective Synods, a union was consummated on 13th May 1847, when both, according to previous arrangement, met together and adopted the following articles as the

Basis of Union.

"1. That the Word of God contained in the Scriptures of the Old and New Testaments, is the only rule of Faith and Practice.

"2. That the Westminster Confession of Faith and the Larger and Shorter Catechisms are the confessions and catechisms of this Church, and contain the authorised exhibition of the sense in which we understand the Holy Scriptures; it being always understood that we do not approve of anything, in these documents, which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion.

"3. That Presbyterian Government, with any superiority of office to that of a teaching presbyter, and in a due subordination of church courts, which is founded on, and agreeable to, the word of God, is the government of this Church.

"4. That the ordinances of worship shall be administered in the United Church as they have been in both bodies of which it is formed; and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.

"5. That the term of membership is a credible profession of the faith of Christ as held by this Church—a profession made with intelligence, and justified by a corresponding character and deportment.

"6. That with regard to those Ministers and Sessions who may think that the 2d section of the 26th chapter of the Confession of Faith authorises free communion—that is, not loose or indiscriminate communion, but the occasional admission, to fellowship in the Lord's Supper, of persons respecting whose christian character satisfactory evidence has been obtained, though belonging to other religious denominations—they shall enjoy in the united body what they enjoyed in their separate communions—the right of acting on their conscientious convictions.

"7. That the election of office-bearers of this Church, in its several congregations, belongs, by the authority of Christ exclusively to the members in full communion.

"8. That this Church solemnly recognises the obligation to hold forth, as well as to hold fast, the doctrine and law of Christ, and to make exertions for the universal diffusion of the blessings of his gospel at home and abroad.

"9. That as the Lord hath ordained that they who preach the gospel should live of the gospel—that they who are taught in the Word should communicate to him that teacheth in all good things—that they who are strong should help the weak—and that having freely received, thus they should freely give the gospel to those who are destitute of it—this Church asserts the obligation and the privilege of its members, influenced by regard to the authority of Christ, to support and extend, by voluntary contribution, the ordinances of the gospel.

"10. That the respective bodies of which this Church is composed, without requiring from each other any approval of the steps of procedure by their fathers, or interfering with the rights of private judgment in reference to these, unite in regarding as still valid the reasons on which they have hitherto maintained their state of secession and separation from the Judicatories of the Established Church, as expressed in the authorised documents of the respective bodies, and in maintaining the lawfulness and obligation of separation from ecclesiastical bodies in which dangerous error is tolerated, or the discipline of the church, or the rights of her ministers or members are disregarded."

To this basis was appended the following solemn resolutions:—

"The United Church, in their present most solemn circumstances, join in expressing their grateful acknowledgment to the great Head of the church for the measure of spiritual good which He has accomplished by them in their separate state—their deep sense of the many imperfections and sins which have marked their ecclesiastical management—and their determined resolution, in dependence on the promised grace of their Lord, to apply more faithfully the great principles of church fellowship—to be more watchful in reference to admission and discipline, that the purity and efficiency of our congregations may be promoted, and the great end of our existence as a collective body may be answered with respect to all within its pale, and to all whom it, whether members of other denominations, or the world lying in wickedness. And in fine, the United Church regard with a feeling of brotherhood all the faithful followers of Christ, and shall endeavour to maintain the unity of the whole body of Christ by a readiness to co-operate with all its members, in all things in which they are agreed."

At the time of the union, the two Synods together represented about 500 congregations.

To be concluded in our next.

THE CHILDREN OF THIS WORLD AND THE CHILDREN OF LIGHT.

Continued from page 166.

The children of this world display *greater singleness of purpose* in the work of life. In the efforts of life unity of aim is reckoned indispensable to success. Here the heart is set on an object, and then all the efforts of life are directed to its attainment. The thing pursued may be great or small, according to the measure of individual ambition. It may be the conquest of a world, or the purchase of a farm, or the possession of money, sufficient for comfort in declining years. It may be fame to dazzle the many, or learning to astonish the few,

or a place in the affections of only one heart. But whatever it be, when the mind is fixed on it, the object is pursued with a singleness of purpose, that never loses sight of it. The thoughts dwell on it in solitude and in society. The affections cling to it in activity and in rest. The life is given to it, with undivided effort and aim. It has taken possession of the soul with the force of a ruling passion, and urges it on to its attainment, with unwavering resolve. We have seen a ship at sea, pressing forward to its destination, beating against contrary winds, or struggling through the gulf-stream, or flying before auspicious breezes, yet all the while her bow set towards the desired haven, and directed to it with all the skill of an earnest master. So it is with men pressing towards the worldly object on which they have fixed their heart. Difficulties may discourage, obstacles may impede, or circumstances may favor, and hope beckon them to seize the expected prize. But through all variety of discouragement or promise, they pursue their plan of action with a singleness of purpose that appears determined to succeed. No minor claim is allowed to turn them aside. No foreign pursuit is suffered to divert them from their great aim, but steadily they press onward, and so run that they may obtain.

Are they not in this wiser in their generation than the children of light? It is sad to think that in religious pursuits, where unity of purpose should be highest, indecision most abounds. Here the grandest interests combine to impel to unity of action. God's Son has been in our world, and by his own blood and death has wrought out a redemption for our race. A great salvation has been thus provided for us, and whosoever will is invited by God to take it freely. There is here hell to escape, and heaven to attain. There is sin to overcome, and a Saviour to embrace. There is time to spend well, and eternity to enter on, happily. There are sublime objects of thought and pursuit, that may well unite every human heart in singleness of purpose. Yet it is melancholy to observe how little unity of action there is among us in the concerns of religion. How few among us deserve the commendation bestowed on good King Hezekiah, "Every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, *he did it with all his heart*, and prospered." We confess with the lips that the salvation of the soul is the great concern of life, and yet we hesitate for its sake to give up those earthly cares that hinder its pursuit. We cannot question the reality of the glory to be revealed, yet we are unable to surrender the shadows of earth, and live in indecision between them. We would fain reach heaven at last, but we cannot bear to walk in the way that Christ trod. We desire to go to God's dwelling-place when we die, but we wish to enjoy the pleasures of time while we live. Thus it is that many among us are careful and troubled about many things, and choose not, with all the heart, the one thing needful. They seem as if not sure which world deserves their chief aim, or which should receive it. Sometimes they appear as if they felt the powers of the world to come, and were ready to yield to them with unity of purpose. On the Sabbath, or amid the fears of death, they are impressed with the value of religion, and resolve to give their life to its dominion; but again they go to their farm or their merchandise, with their minds set on earthly gain or success. The soul is here fiftal and unsteady in its aim. It moves like the needle between two disturbing magnets, now quivering toward one attraction, and anon darting away toward another. It rises for a time above the world, and promises to escape its fatal influence, but soon it is drawn downward, and then the old man, touching his native ground, is strengthened afresh, like that fatal giant, whose powers in combat were continually renewed by contact with his parent earth. Reader, how is it in this matter with your own soul? Have you made your choice for eternity, and are you steadily pursuing it? Can you say "O Lord, my heart is *fixed*, my heart is *fixed*?" Is that the motto of your life, which the great Apostle declares to be his, thus, "*One thing I do*, forgetting the things that are behind, and reaching forth to those that are before; I press towards the mark for the prize of the high calling of God in Christ Jesus?" Or have you yet the better course

to begin, and the first resolution to turn to the Lord still to form? Are you hesitating which way you should take, when you should be fleeing for your life? Be persuaded not to allow your soul to halt between two opinions, to oscillate between pretended homage to religion, and real service of the world. Let your life be guided by unity of purpose in following hard after Christ; let it be directed to noble ends, in seeking glory with God.

The children of this world are *more persevering* in their efforts. The world has not a single hypocrite or lukewarm adherent among all its votaries. Existence with them is everywhere. "Life in earnest." They turn each to his own way, in seeking the chief good; but the object which they judge to be so, they follow after, with a resolution of purpose and steadiness of aim worthy of a noble cause. What days of wearisome toil and hazardous enterprise do not men undergo for rank, for wealth, for learning, that each may gain the prize on which his heart is set! How fears trouble them when failure is dreaded! What gladness fills their heart when increase is obtained; and from day to day what persevering energy is evinced in labouring for the expected end!

In humiliating contrast to this stands the conduct of the children of light. The great object of their pursuit is working out their own salvation, and serving their generation according to the will of God; and in this seeking the glory of Christ. Yet how inadequate are their endeavours to make their "calling and election sure;" how inconsistent their efforts to "grow in grace;" how changing are they in following a settled order of means "to lay hold of eternal life." Some are occasionally awakened to a sense of their danger. In this frame, they commence the exercise of prayer—they search the Scriptures for direction—they give up some sinful practises, and it seems as if they were not far from the kingdom of heaven. But some new earthly influence lays hold on the heart, their zeal for salvation becomes cool. Spiritual exercises become less frequent, and at last they go back to their former course. Others, as disciples of Christ, feel sometimes a revival from on high. They wonder then why this world should have exercised such power over them. They pray more for the sanctifying Spirit. They speak with fervour on divine things. They move with freedom and diligence in service for Christ. But in an unwatchful hour, they again lose those things "which are wrought in them," and give up that ardent following after God which brought such strength and joy to their heart. Yea, with all of us here, what want of perseverance is there in prosecuting a well ordered plan of religious exercises, for advancing in holiness, and daily serving the Lord! Alas, Christians, how often are the circumstances of earth allowed by you to give law to the exercises of heaven! How frequently are your times for prayer, or seasons for Bible reading, or occasions for well-doing, changed, or shortened, or neglected, according to the convenience of worldly interests. Let not thus your spiritual pursuits be feeble, and fitful, and momentary; let them be energetic, steady, and persevering. "Know ye not that they who run in a race, run all, but one obtaineth the prize?" O run that ye may obtain. And every one that striveth is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.

The children of this world are *more considerate* in their foresight. The Parable from which the words on which the remark are taken, is especially intended to illustrate the foresight which the children of this world exercise to avoid coming evil, and secure future good. The future, indeed, which the carnal eye takes in is very contracted. It extends no further than the boundary of the present life. For all the eternity which lies beyond this, worldly men make no provision at all. With them, too, it is a most precarious future for which they toil and sacrifice. Death may assail them ere their hopes be realised, and then their plans all fail, their labours are all lost. Yet with all their uncertainty, they strive, and suffer, and plan for the future with a considerate foresight. Are they informed of any calamity approaching? They are instant in preparation to escape its stroke, or modify its troubles. Are they apprised of a greater good that may be obtained, by submitting to partial evil? What

sacrifice of present comfort do they not make to gain the promised good? They will expose themselves to the perils of a foreign clime, they will submit to toil through years of privation, in prospect of riches and rest, when life is advanced.

Again, here the children of light suffer from a comparison with the children of this world. Believers in Christ, have you not a noble future before you, and a glorious assurance that no labours or sacrifice for it will be lost. Yet do you not seem to yourselves, to do less for the rewards of eternity, than the men of this world do for the enjoyment of time. You are assured that departure from God entails certain evils on your souls, that it destroys your comforts, fills you with sorrows, and brings on you trouble of heart, for which nothing can compensate. Yet often how small is your watchfulness against that which may lead you astray, so that you are surprised into temptation to forsake the Lord you have vowed to love. You are told, too, that sacrifice and service for Christ shall receive a full reward. Yet it is humiliating to think that far more have gone to foreign climes, under the influence of worldly motive, than those that have gone, in obedience to the Saviour, to spread among men the true religion. You are certified that gifts given for the cause of Christ shall be returned at his coming, with a great increase. Yet how stinted are your offerings, cast into his treasury, as if you did not trust your Lord when he says, "He that soweth bountifully shall reap bountifully." What need is there here for us all to feel more the powers of the world to come, living for Christ, labouring for Christ, giving liberally of our subsistence for the advancement of his cause, devoting ourselves to the glory of his kingdom. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, for he was slain, and has redeemed us to God by his blood, and has made us unto our God kings and priests."

In concluding these observations, we address a word to the children of light. Christian brethren, Solomon leads you to the ant to learn wisdom. Here our great Lord directs you to the children of this world. Your Saviour does not affirm that you are in the true wisdom, inferior to worldly men. On the contrary, he knows that by his grace you have been made "wise unto salvation," and in this respect, as well as in every other, "the righteous is more excellent than his neighbour." But your Lord would have you receive admonition from the children of this world, as they show they are wise "in their generation." He wishes you, from an observation of them in their own sphere of action, to redouble your diligence in the concern of your soul. Receive this word of exhortation. Follow not vain speculations about the mysteries of religion, but obey practically the word of mercy. Be not like those who seem resolved to stand without the threshold of salvation till every mystery of religion is made plain. But yield to the kind leading of a loving Saviour, that you may enter by the open door into eternal life. Waste not your time in division of heart and fickleness of action, but cry to God, "unite my heart to fear thy name." Be not slothful, but followers of them who, through faith and patience, inherit the promises. "Let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation."

Dunse, Scotland.

W. R.

Reviews of Books.

MEMORIALS OF CAPTAIN HEDLEY VICARS, 97th Regt. Foolscap, Svo., pp. 314. London: J. Nichols & Co., 1856,

Captain Vicars was one of the many heroes whose precious lives were sacrificed in the siege of Sebastopol. He was, however, a good soldier not only of his Queen and country, but also—nobler distinction—of our Lord Jesus Christ. The Captain, while yet a child, was deprived by death of

his father, an officer in the army, and left to the care of a widowed mother, who, amidst considerable discouragements for a time, persevered, with gentle and pious affection, in her task, and after sorrowing in tears, was at length rewarded by reaping in joy. The character delineated in the volume is quite an amiable and fascinating one; and there is considerable interest in the narrative itself. It has some special claims also on readers on our side of the Atlantic, as it was at Halifax that some of the deepest religious impressions were produced on the mind and heart of the subject of the memoir. The estimate formed of the book in Britain may be judged of by its having passed so rapidly through so many editions. We are glad to see that it is handsomely re-printed by the Messrs. Carter of New York.

JUBILEE SERVICES OF THE REV. JOHN BROWN, D.D., Senior Minister of the U. P. Congregation, Broughton Place, Edinburgh.—Held 8th April, 1856. Foolscap, 8 vo., pp. 132. Edinburgh: A. & D. Padon, 1856.

The occasion of these "Services" was one of wide-spread, deep, and solemn interest, and the services themselves were every way worthy of the occasion. Thousands of the wise and good rushed together to relieve themselves, by discharging a debt of gratitude and admiration towards the venerable person whose jubilee, as a minister, was celebrated, as well as for the higher purpose of devoutly acknowledging that grace by which he is what he is; and they found that, while performing a duty, they were receiving an ample reward, and incurring a renewed obligation by the spiritual refreshment which, as an antipast of heaven, they felt that they were privileged to enjoy. Many thousands more will read, with kindred emotions, this faithful record of the proceedings of the day.

The services were appropriately commenced with a noble and magnificent sermon on Leviticus xxv. 10: "Ye shall hallow the fiftieth year," by the Rev. John Cairns, A.M., Berwick; which stands first in this little volume. The performance is, of course, that of a Christian philosopher, and does honor to the favourite pupil of Sir William Hamilton, whose vacant Chair he would undoubtedly be invited to fill, were it not that he regards the pulpit as a chair to which even the other is inferior. We know not how we can confer a greater favour on our readers than by laying before them pretty copious extracts. Only let it be recalled that these, however interesting in themselves, give one no adequate idea of this masterly and colossal discourse taken as a whole:

What then is our interpretation of the present as compared with the past? of this day as compared with the period when the interval whose lapse we commemorate began? of the state and aspects of the Church of Christ in the middle of this century as compared with its opening years? The Christian Church has often, like the Jewish, had to fall back upon the consolation of stability. Can we, more consistently with the genius of Christianity, congratulate ourselves upon progression? I trust and believe that by the grace of God we may. We are not living in a period of decline and apostacy from past attainments—a period corresponding to that of the Elijahs and Jeremiahs of the Jewish economy—as when, in the early Church, an Athanasius and a Chrysostom lay under the ban of heresy and proscription, prostrated, but not crushed, by popular ingratitude and imperial disfavour; or as when, more

recently, in Protestant Germany, a Knapp and a Claudius kept watch by the lamp of faith all but expiring amidst the vapours of rationalism; or as when, in works addressed to the descendants of the Reformers and the Puritans, a Butler and an Edwards reasoned and appealed against Deism and Pelagianism almost with a despondency of their age, though never of their cause! By the good hand of God upon us, we trust that the revival which began with the middle of last century, and was accelerated, by the shock of the French Revolution, almost over the entire Christian world, has gradually risen and swelled in the last fifty years; and that, while we are not better than our fathers (for the day of small things is often the day of great men), the Church, as a whole, has gained mightily, and is still advancing to fresh conquests. So large a topic can only be treated in the most cursory manner; but it may augment the joy of this day's jubilee if it can be shown, in few words, that we have to be thankful, not only for stability, but for advancement, and can with this double joy, comply with the inspired call, "Walk about Zion, and go round about her; tell the towers thereof: mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following."

The scene, indeed, is not all bright and joyous. Apparent progress has not been maintained; evils, which at the beginning of this century seemed on the verge of extinction, have regained their strength; while new dangers have risen to formidable proportions. War and despotism, from which society under Christian influence seemed working itself free, have both returned and claimed a fresh lease of history. Infidelity, which, in this country at least, appeared to be struck dumb with the explosion of continental anarchy and violence, has again found a tongue to renew its old cavils, and amid the lull of human strife and passion, to mutter its weary dream of theo-philanthropy and social perfectibility without the gospel. Romanism, no longer, as at the beginning of this century, humiliated and tossed about as a plaything of conquerors, has re-asserted its portentous vitality, compelled the proudest despotism to do it homage, and wielding all its ancient resources of craft and terror, has flung itself everywhere, as for a final conflict, across the path of advancing Christianity. And once more, the demoralisation of the masses in great cities, which fifty years ago was still opposed by traditional restraints and influences, has, with the growth of population and the neglect of timely preventives, risen to an alarming magnitude, and spread all around the horrors and sufferings of intemperance, profligacy, and general degradation. Different minds may estimate differently these drawbacks and abatements to the progress of the church in the last generation; but no possible estimate can omit them altogether; and we are thus taught, while we rejoice, to rejoice with trembling.

When we look, however, to the other side of the picture, the light greatly preponderates over the shade. The vast progress of society in science, art, and general civilisation during the long prevalence of peace; the activities of commerce, assisted by new and almost magical facilities of intercourse; the development of political freedom, combined with the growing power of the press, and the ascendancy of public opinion; the results of travel, discovery, speculation, and eager research in all departments of literature: these have all in a marked and conspicuous degree helped on the march of Christianity. Christianity, though descended from heaven, is not independent of the climate of earth. She is the child of the light and of the day; and in the atmosphere of free discussion and liberalizing inquiry, she has ever found her congenial element. How much has been gained to Christian evidence by the advance of geological science, which has annihilated, by the feet of successive creations, the whole sceptical argument against miracles! How much also has been done by researches and explorations in Egypt, Assyria, and the East, to confirm the historic basis of Scripture! What help has been lent to Christian missions by commercial enterprise and improved means of transit! What impulse to the gospel at home by discoveries in printing and the spread of popular education! The very course of history for the last fifty years has been

one continued act of homage to Christianity; for it has demonstrated in the eyes of all the nations that public order, domestic purity, and personal liberty, only maintain their footing where the authority of Christ is the strength of law, and the cement of society!

There is to be noticed a very decided and still growing return to those views of Scripture doctrine commonly called *Evangelical*, together with an earnestness in enforcing them, and carrying them out to their practical results in Christian life, and ecclesiastical administration, far from common in the beginning of this century. This revival of the ancient doctrine has advanced so far, that in Scotland no considerable exception in any Protestant church is to be found; while in England, with a steady growth of influence on the side of orthodox Non-Conformists, the Established church, in one of its three great parties, does homage to the same principles, and not only has the more latitudinarian party taken up into itself many evangelical elements, but the Tractarian also, in seeking to meet and thwart the revival, has confessed its strength, and even given itself out as its consummation, by the necessary additions of sacramental grace and church power. More slowly, because obstructed by more fundamental difficulties, the revival has made its way in Switzerland, France, Holland, and the Scandinavian kingdoms; while in Protestant Germany it has of late been so rapid as to reconquer the most eminent universities and pulpits, which only a quarter of a century ago were still in the hands of rationalism; though here the revival on the side is darkened by lingering shades of unbelief; and on the other, incurs the serious danger of losing itself in the same barren regions of hierarchical intolerance and sacramental pretension, in which it went astray at a similar stage in England. It is, however, much to find the old light rekindled in Geneva, Berlin, and other ancestral seats of continental Protestantism; and we may trust the God who has turned, in so many lands, the hearts of the children to the fathers, to perfect his own work in his own time. One most pleasing feature of this great and general revival, has been the increased reverence paid to the word of God. It has not been from the revival of ancient creeds, confessions, or human system of theology, that living faith has been resuscitated, but from the direct influence of Scripture interpreted and applied by the spirit of God; and hence the close of this period finds all churches disposed in a hopeful degree, to exalt the Bible to its own pre-eminence, above even the most venerable formularies, and to cultivate the science of Scripture interpretation as the vital breath of a pure and progressive Christianity. With this has been connected a tendency to simplification in the statement and expression of Christian truth; nor has the visible advance of religious freedom and Christian forbearance owed so much to any other cause, political or social, as to this; that the Christian church, shaken and tried by many storms, and learning to rest her creed on its immutable divine foundation, has learned, at the same time, to respect the rights of conscientious interpretation, to hail a kindred faith under the most diverse appearances, and to break down many walls of partition, formerly reckoned impassable.

During the last half-century, a single life-time includes the most startling contrasts; for it has seen the cause of Missions pass through all its phases, and encounter all its perils from ridicule, neglect, hope deferred, till now it ranks perhaps as the most distinctive and glorious feature of our age, as the Reformation to the 16th, and the Methodist revival to the 18th century. The last fifty years have witnessed the evangelisation of Polynesia, of South Africa, of the West Indies, with the mighty result of Negro Emancipation; while the more elaborate polytheism of India and China has been made to heave with the premonitory throes of a coming earthquake. Missions to the Jews, though still limited, have made more converts than since the apostolic days. The Mahometan world for the first time stands open, and the hosts of the true faithful are ready to go in to possess it; while the river of Christianity returns to the all but deserted bed of the Eastern churches, and the city of God is being builded on its old heap, till Jerusalem be vocal with a new jubilee, and the

tribes of God again go up thither. It is not necessary to recite the labours of Bible and Tract societies, which form the connecting link between foreign and domestic enterprize, and a bond of union to all mission-supporting churches. Nor can I do more than glance at the amazing progress of the Sunday school system, till now it numbers its teachers by hundreds of thousands, and its pupils by millions; nor at the growth and success of City Missions, Ragged Schools, and a whole family of kindred enterprizes, all the birth of this half-century, many of them of the latter half of it; and all proving indubitably that our age is no winter-time in the history of Christianity; not even an ungenial spring-season, but an age where the "ploughman overtakes the reaper, and the treader of grapes him that soweth seed." These evangelistic efforts at home and abroad awaken the joy of Christians to a degree far beyond their immediate success (great though that be), because they have solved the problem of the world's regeneration, and shown by incontestable experiments on the most diverse fields of action, that no form of darkness, error, or depravity, is unassailable by the gospel, and that the cross of Christ for man as man, is the power of God unto salvation. The conversion of the world is thus reduced to a question of time and labour, of hope and endurance. Whatever dark surmises, from mistaken views of the sovereignty of God, may once have rested on the future, these can no longer oppress the Christian heart, for He has himself, by the voice of history re-echoing that of promise, graciously dispelled them; and the Christian church, from this high vantage-ground of experience, may now catch, in long perspective, a gladdening view of her future conflicts and final triumphs, which the fathers of this generation desired to see, and were not permitted. They saw the future only from the mountain top of an exalted faith; we see it even from the plains on which the first prophetic conquests have been achieved.

As a pendant to Christian missions must be noticed the immense results of Christian colonisation. Within the last half-century the gospel has diffused itself with almost miraculous rapidity in Canada and the elder British Colonies, and now enters on the same race in Australia; while in the United States of America, itself the most stupendous monument of colonisation in history, the progress, from a lethargic and indecisive to an awakened and energetic Christianity, has been such as almost to throw into the shade the advance of the gospel in the older nations of Europe, and has covered that vast continent with the means and institutions of grace, amidst difficulties unparalleled, and to a degree unprecedented in the early career of any Christian people. However feelings of entire cordiality between European and American Christians may for the time be checked by the dark non-conducting obstacle of slavery, it would be most unjust to overlook the great service of the past rendered by the churches of the West to the common cause, and the vast promise for the future, including, it may be confidently anticipated, the disappearance of this stain from the bow of hope, that spans with its otherwise radiant arch the morning sky of the new world.

It may seem a great descent in the argument to pass from the general progress of the Christian church to the progress of the separate denomination to which most of us belong. I simply touch on a few of its leading features. We have to rejoice then, in humble thankfulness to God, over two unions in half-a-century, happily accomplished and greatly blessed—over the birth, growth, and prosperity of our missions, which now touch all the quarters of the world—over an enlarged and liberalized theological training—over an improved financial administration, and a better practical recommendation of the voluntary principle—over a large contribution to the means of evangelical worship in Scotland, which are now doubled since the beginning of the century—over a very great accession of numbers and influence, so that the three isolated sects that stood 50 years ago in an attitude of repulsion, often of chronic warfare with each other, have now risen up to be one of the most compact, organized, and influential denominations in the country. We desire to recount

this progress in no boastful spirit; but with unfeigned gratitude to God who has intrusted us with so many of the elements of enlarged usefulness. We would also look back on controversies with other sections of the church, grateful to Him that what we accounted truth was maintained without permanent sacrifice of concord; and on internal divisions and struggles, happy that they too have passed away, increasing liberty and charity without detriment to orthodoxy. May the day never come when our multiplying numbers, wealth, and influence, shall deaden our spirituality, or entangle us as a church in political complications, or tempt us to vaunt of any denominational peculiarities, or lead us to account any title half so glorious as that of a portion of Christ's universal church, standing as such on equal terms with all our brethren, and in humble submission to our views of His law, engaged in the great common work of subduing our country and the world to His sceptre!

I would now, in drawing to a close, address a few parting words to the congregation which this day rejoices in its venerable pastor's jubilee. You do not need to be assured, dear brethren, of the heartfelt joy with which all present, and multitudes besides, rejoice along with you. You may well be congratulated on having had so long as your pastor, one whose fiftieth anniversary excites so wide and profound an interest—in having enjoyed the maturest fruits of his studies and labours, and in seeing him still go out and in amongst you, his eye in a great measure not dim, nor his natural force abated. Under his ministry, and that of his excellent and esteemed colleague, with the blessing to which all is due, you have come behind in no spiritual gift, and your zeal has provoked very many. You have deserved not only the congratulations, but the special thanks, of the churches at large, for having by your cordial appreciation encouraged your pastor to prosecute a style of Christian teaching which has been widely influential for good, which has assisted his work of theological tuition, and which has yielded permanent fruits to Christian literature. Nor should your ready supply of pastoral relief be unnoticed, but for which most of these wider services to the Christian cause had been defeated, or at least delayed. How highly you regard and venerate him, is known to all the world: and it would be presumption and impertinence in me to suppose that any words of mine—even were it in itself possible—could increase that veneration and regard. I ask not this at your hands; but having been invited by you this day to occupy the place of ministry, I should ill repay the honour did I not, upon so solemn an occasion, most affectionately remind you of the vast responsibility to God, connected with such privileges as you have long enjoyed. It is possible to put veneration and affection for the human messenger in the place of reception of his message: and this danger is the greatest in the congregations whose ministers are most revered and beloved. That spirit is not extinct, (alas, no! for it lives on in human nature,) which leads men still to say or to think, "We have Abraham for our father!" and to hope to escape in the day of the Lord, under the shelter of eminent names and holy characters. Brethren, you are too well instructed not to know that this vicarious salvation is impossible; and that vicarious sanctification is also no part of the gospel system. "He that believeth shall be saved." "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bear his own burden." I speak thus that the fidelity of the ministry may not be compromised—that a solemn occasion for self-examination and for self-advancement may not pass unimproved, nor the impression rest on any mind that the claims of Christianity are exhausted by jubilation and thanksgiving, or that any attainments, however great, are other than incentives to fresh progress. Rest assured, dear brethren, that your pastor's deepest desire in regard to all who have ever enjoyed his ministrations (and I count it a privilege indeed to rank among the number!) is that his children may walk in the truth—that none may come short of that eternal life which he has so often and so earnestly proffered—and that his declining years may be cheered and softened by something even better than the

delicate and winning attentions of respectful kindness—the opening to him of hearts whom the Lord hath touched—the multiplication even to the last, (and long may it be ere the succession close!) of those in regard to whom he can say, “For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?”

Fathers and Brethren in the ministry, we are all closely connected with him, who is the centre of this day’s assemblage; some as contemporaries, many as pupils—all as partakers of the same sacred office! Let us be encouraged by his career, through the help of our great Lord, to run well, and may nothing hinder us! We are all sinful, feeble, and erring mortals—only upholden as divine strength upholds us, only enlightened as divine wisdom gives us light! The Church of God is not in our hands, but in the hands of its Divine Founder and ever-living Head. We are only the feeble instruments whom he condescends to employ, to sustain, and to bless, that the excellency of the power may be seen to be of God, and not of men! Yet every instance of success and fidelity ought to be an encouragement and an impulse to us all; for it proves that Christ is still walking in the midst of the golden candlesticks, and that the stores of his fulness are unexhausted. Let us, then, rise at such a season to the ever-living Fountain of all ministerial grace and usefulness; and, amid the scenes and exercises of this solemn holiday, let us renew our consecration to our sacred office. How much of our allotted time has already fled—how few, or how many of us shall witness the jubilee of our ministry, is known to Him whose right it is to determine it! The number, at most, can be but small; and, to the vast majority, eternity shall have begun ere this century is ended. Let us then occupy till the Master come; persuaded that early death in his service is no calamity: and that age can be nowhere so safe and honoured as in the bosom of His church—under His shadow and His protection! Let us be calmly and rationally satisfied, that nothing is so worthy of our fervent love and intense devotion, as that glorious gospel which He proclaimed in life, and sealed in death, which has been caught up from His hands by an undying succession of witnesses, which advances in His name, alike over the ashes of its martyrs and the graves of its ministers—and laughing to scorn all complaints of its decrepitude, all prophecies of its extinction, travels on in the greatness of its strength, to bless all time, and to people eternity with praise! In the work of preaching, defending, and adorning this gospel, our brief life may well pass away; and the day will be a jubilee—come when it will—when “we shall finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God!”

“Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

Want of space compels us to postpone noticing the other and more special services of the Jubilee.

Ecclesiastical Notices.

REPORT OF THE PROCEEDINGS OF THE U. P. CHURCH SYNOD,
HELD AT HAMILTON, ON THE FIRST WEEK OF JUNE, 1856.

The Synod of the United Presbyterian Church in Canada met on Tuesday evening, 3d June. The opening sermon was preached by the Moderator, the Rev. Robert Torrance, of Guelph, from Psalm xx. 5, “In the name of our God we will set up

our banners," in the course of which he showed that it was the duty of the Church, 1st, to set up the banner of Evangelical Doctrine; 2d, of the Presbyterian form of Government; and 3d, of Religious Voluntaryism, or entire independence of State connexion and control. After sermon, the Synod was constituted, and proceeded to business.

The Presbytery of London reported that they had licensed Mr. John Fotheringham to preach the Gospel, on the 4th of July, 1855; that they had accepted Mr. Frazer's demission of the pastoral charge of the congregation of Chatham, on the same day, and the demission by Mr. Logie of the congregation of Brucefield, on the 2nd January, 1856; that they had inducted the Rev. Mr. Frazer into the pastoral charge of the congregation of Goderich, on the 18th July, 1855, and had ordained Mr. John Fotheringham to that of Hibbert and Flat Creek, on the 27th February, 1856. Farther, that they had organized the congregation of West Nissouri, of persons previously in connexion with the congregation of London, on July 4th, 1855; that of Grey, on 3d October, 1855; that of Thames Road, of persons previously in connexion with the congregation of Warrensville, on 14th November, 1855; and that of Grant County, Wisconsin, of persons formerly in connection with the congregation of the English Settlement, on April 2d, 1856.

The Presbytery of Flamboro' reported that, on the 10th July last, they had ordained Mr John Lees over the congregations of Ancaster East and Ancaster West.

The Presbytery of Toronto reported that, on the 3d July, 1855, they had inducted Mr. Peter Glassford to the pastoral charge of the congregation of Albion and Vaughan, and added his name to the roll; that, on the 7th August, they had received into the Church, by certificate from the Board of Missions in Scotland, the Rev. Messrs. Caldwell and Watson; that on the 4th September, they had received the Rev. Walter Inglis, and had reported the names of these parties to the Committee of Distribution to be put on the list of Probationers; and, also, that they had received the Rev. William Frazer's demission of the pastoral charge of the congregation of Tecumseth. The Presbytery, at the same time, agreed to record their satisfaction with the state of mutual respect and affection so long existing between this congregation and Mr. Frazer, and with the fact that this demission had taken place by consent of both parties, in order to extend the operations and influence of the Church.

The Presbytery of Canada East reported that the Rev. Walter Scott had demitted the pastoral charge of the congregation of Lachute, and that his name had been taken from the roll of Presbytery; and that, on the 30th May last, the Rev. Mr. Lowden had been removed by death.

The Presbytery of Lanark reported the following congregational changes since last meeting of Synod, viz., that on January, 1855, certain members of the congregation of Pakenham, in and around the village of Arnprior, were, at their own request, disjoined from the said congregation, and, with others, members of the U.P. Church, were congregated under the designation of the U. P. congregation of Arnprior, and the congregation thus organised was separated from the congregation of Fitzroy Harbor and Tarbolton, formed into a new charge, and declared a vacancy. The Rev. Alexander Henderson chose to continue in the pastoral oversight of the congregations of Fitzroy Harbor and Torbolton. These congregations engage to pay as stipend £60 a year, which, in the opinion of the Presbytery, is the utmost they can raise under present circumstances, and, being purely missionary congregations, are, together, with the Station of Riddlestown, about five miles from Fitzroy Harbor, lately opened by Mr. Henderson, and which engages to pay £10 a year, recommended to the fostering care and support of the Synod.

The Presbytery of Durham reported that, on the 17th April last, they had inducted the Rev. Robert Monteath into the pastoral charge of the congregation of Prince Albert, said congregation having been organised in the month of March, and had disjoined the Columbus section from the congregation of Whitby, and constituted it into a congregation on the 16th February last.

The Presbytery of Wellington reported that, on the 17th October, 1855, they had ordained Mr. Robert Dewar to the pastoral oversight of the congregation of Lake Shore, Sydenham; that they had inducted Mr. Stewart into the congregation of Garafraza, on the 1st January, 1856; and that, on the 17th April they had ordained Mr. James Caldwell over the congregation of Esquesing.

The Presbytery of Brant reported that, on the 24th July, 1855, they had licensed Mr. William Clarke to preach the Gospel; and that, on the 6th May, 1856, they had organised a congregation at Shakspeare.

The Roll of Synod, being now completed from the reports of Presbytery Clerks, was called.

The Synod next proceeded to the election of a Moderator, when the Rev. Messrs. Duff, Kennedy, and Drummond were successively proposed and seconded. At his own urgent request, the name of Mr. Kennedy was allowed to be withdrawn, and on the vote being taken between Mr. Duff and Mr. Drummond, the former was declared chosen, and took the chair, and addressed the Synod, thanking them for the honor put upon him, and hoping that by their own orderly deportment in Court, his labors would be light and pleasant.

On motion of Mr. Jennings, it was unanimously agreed that, inasmuch as to-morrow is to be held generally as a day of public thanksgiving because of the restoration of peace between the Allied Powers and the Czar of Russia, the first sederunt be devoted to devotional exercises suitable to the occasion. Drs. Taylor and Ferrier, with Messrs. Fotheringham and Caldwell, were then appointed to conduct the services of to-morrow forenoon.

Messrs. Torrance and Ormiston were appointed a committee to examine the accounts of the Treasurer, and report to-morrow evening. The following Committees were then appointed to examine the Minutes of Presbyteries—Messrs. Jennings and Dick, those of London; Messrs. Cross and Drummond, those of Flamboro'; Messrs. Barrie and Dewar, those of Toronto; Messrs. Pringle and Caldwell, those of Lanark; Messrs. Torrance and Kennedy, those of Durham; Dr. Taylor and Mr. Thos. Christie, those of Wellington; Messrs. William M. Christie and John Scott, those of Brant—and to report.

On Wednesday forenoon devotional exercises were engaged in, according to the resolution of the previous evening, and an address was delivered by the Rev. Dr. Ferrier. The Rev. John McCurdy, of Clatham, New Brunswick, one of the ministers of the Presbyterian Church of Nova Scotia, was introduced to the Synod by Mr. Fraser, and invited to take his seat as a corresponding member.

At the afternoon sederunt, the Clerk of Synod laid on the table a list of Committees appointed at last meeting, and required to make Reports at this session. Mr. Thornton intimates that, Mr. Tweedie, who had been appointed last year to deliver an address on Missions at this meeting, would not, on account of ill health, be present.

The Committee on Bills and Overtures gave in their report, and recommended that the business be taken up in the following order:—

I. Reports of Presbyteries and Committees of Synod, thus:—(1.) Reports of Presbyteries on superintendence of Students in Divinity. (2.) Report of Committee on Union with the Presbyterian Church of Canada. (3.) Report of the Committee appointed to devise a scheme for the benefit of the families of deceased members. (4.) Report of the Committee of Distribution. (5.) Report of the Theological Education Committee. (6.) Report of Mission Committee.

II. Letter from the Synod of the Free Church of the United States, to the Synod of the United Presbyterian Church in Canada.

III. The Rev. J. A. Devine's resignation of his connexion as a minister with the United Presbyterian Church in Canada, and a letter recalling the same.

IV. An Overture from the Presbytery of Toronto on the employment of Students in Divinity in supplying vacancies.

V. An Overture from the Presbytery of Toronto proposing a change in certain expressions used in the Formula of Ordination of Ministers and Elders.

VI. The Rev. William Walker's application for admission to the United Presbyterian Church of Canada, as a Probationer, with Testimonials.

VII. Petition of certain Ministers and Elders of the Presbytery of Wellington to be organized into a separate Presbytery, to be called the Presbytery of Grey.

VIII. Overture from the Presbytery of Brant on the allocation of Probationers.

IX. A letter from the Bureau of Agriculture, and statistics requiring returns of Deaths, Births and Marriages.

X. A paper from Esqueving on union with the Presbyterian Church of Canada.

On motion, the report and recommendation of the Committee were adopted, with

the exception that, the application of the Rev. Mr. Walker be the first matter taken up. Read an application, with testimonials from the Presbytery of Lancashire, England, of the United Presbyterian Church, as also a letter of recommendation from the Rev. Dr. Robson of Glasgow, addressed to the Rev. Dr. Ferrier, testifying to the christian character and ministerial efficiency of Mr. Walker; after which, it was unanimously agreed that he be received.

Reports of Presbyteries on the inspection of Students were then called for.

The Presbytery of London reported that they had had one student under their inspection, who had performed in a satisfactory manner all the exercises prescribed to him. The Presbytery of Flamboro' reported that one student had been under their inspection, that he had appeared only once in the course of the term, and been enjoined to re-write the discourse he had then delivered, with the intimation that unless there was marked improvement in his exercises, the Presbytery could not in faithfulness recommend him to proceed with his studies. The Presbytery of Toronto reported that they had six students under their inspection, Messrs. Fletcher, Chesnut, Moffat, Donald, Hall, and Hume, with whom they had held their several meetings, at which they were examined, or read and delivered exercises, according to the Synod's scheme for the Presbyterial examination of Students. The Presbytery of Brant reported that Mr. Moffat had delivered several exercises to their satisfaction, and then transferred, at his own request, to the Presbytery of Toronto; and further, that, after examination they had recommended Mr. White to the Divinity Hall. The Presbytery of Durham reported that Mr. McFaul had been under their superintendance, but that owing to the length of session of the Divinity Hall, they had but one meeting with him, and that his exercises were performed in a satisfactory manner. The Presbytery of Canada East reported that they had had before them Mr. Stephen Balmer, who had been a student for two years in the Divinity Hall in Scotland, and that he had passed the usual examination, to their satisfaction.

The Committee for the distribution of Preachers gave in the following report:—

From July to September, 1855, there were nine Probationers on the list, viz.:— Messrs Caldwell, Carruthers, Clarke, Dewar, Fotheringham, Monteth, Muir, and Watson, to supply 23 reported vacancies, giving little over one-third supply. At the end of this quarter, Mr. Dewar's name was taken from the list, being settled in one of the vacancies within the bounds of the Wellington Presbytery, and Mr. Carruthers' name was withdrawn in consequence of being incapacitated by ill health for the duties of a Preacher.

From October to December, the number of Probationers were eight, Mr. Ingles having been received and his name placed on the list; and there were 23 vacant congregations reported, giving still only one-third supply. At the end of this quarter, the names of Messrs. Fotheringham and Stuart were taken from the list, the former having accepted a call in the bounds of London Presbytery, and the latter one in the bounds of Wellington Presbytery.

During the next quarter, viz.: from January to March, 1856, there were six Probationers and 24 reported vacant congregations, giving about one-fourth supply. At the end of this quarter, the names of Messrs. Caldwell, Inglis and Monteth, were taken from the list at their own request, those brethren having been called, and about to be settled. Mr. Carruthers having applied to have his name placed again on the list of Probationers, his request was complied with, but in a very short time he was again incapacitated by ill health, so that there were only three Probationers during the months of April, May and June, to supply 18 reported vacancies, giving only one-sixth supply.

There has been six Preachers ordained or inducted into pastoral charges during the past twelve months, and one has become unfit for the duties of preaching. There are still three on the list, one of whom is now under call, and will likely be settled at the end of June. There is very urgent need for more preachers. There are still 21 or 22 vacant congregations and stations, which very much require a settled minister in order to success.

JAMES DICK, *Con. of Com.*

On motion, the report just read was received, and the cordial thanks of the Synod were given to the Committee for the diligence and care with which they had

attended to the duties committed to them. The Committee, consisting of Messrs. Dick, Jennings and Ormiston, were re-appointed. Mr. Dick, Convener.

Read and received a letter from the Free Church Synod of the United States, conveying to the Synod the assurance of the fraternal congratulations and sympathy of that body on a variety of points, and giving information of some peculiarities of their own organisation and ecclesiastical polity. The Synod, while reciprocating the fraternal sentiments contained in the letter, but refraining from entering into special questions to which certain expressions might give rise, agreed to appoint a Committee, consisting of Dr. Ferrier and Mr. Barrie, to prepare a reply and transmit it as a Synodical document.

Read a letter from Mr. Devine, to the Rev. Mr. Torrance, as Moderator of Synod, tendering his resignation of all ecclesiastical connexion with this church, also a letter from the same to the same, recalling that tender of resignation, also a letter from the same to Mr. Dick, as Convener of the Committee of Distribution in relation to the same matter. After some debate it was agreed, that the case be delayed till Dr. Taylor, of the Presbytery of Canada East, in whose bounds Mr. Devine then was, should be present. When taken up again, it was unanimously resolved that, Mr. Devine's tender of resignation be accepted in terms of his letter to the Moderator of Synod, dated 22nd August, 1855, and that his letter recalling that tender of resignation be not received.

The Rev. Mr. Ebbs, of the Congregational Church, was invited to take his seat as a corresponding member. The Rev. Mr. McCurdy, and subsequently the Rev. Mr. Patterson of Greenhill, Picton, were requested to deliver addresses at the Missionary Meeting on Thursday evening, on the state, operations and prospects of the Presbyterian Church of Nova Scotia.

Took up an Overture from the Presbytery of Toronto, anent the occasional employment of Students in Theology, in supplying vacant congregations and praying for the deliverances of Synod. Moved by Mr. Porteous, seconded by Mr. Barrie, that the employment of students for the purpose indicated, be left to the judgment of Presbyteries. Moved in amendment by Mr. Drummond, seconded by Mr. Torrance, that the Students be employed in Missionary work, under the superintendence of Presbyteries, and with the knowledge of the Distribution Committee. The motion was carried by a majority.

Took up the following Overture from the Presbytery of Toronto, suggesting certain alterations in the Formula, for the Ordination of Ministers and Elders.

Whereas in the second question of the Formula for Ministers and Elders at ordination, and for Preachers at license, the following words occur:—"It being understood, that you are not required to approve of any thing in these documents, (that is, the Confession of Faith—the Catechisms Larger and Shorter) which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion"; and whereas said words in the opinion of the Presbytery are indefinite, as they seem to give or imply the negative or silent sanction or permission of the Church to hold and approve of compulsory or prosecuting and intolerant principles in religion, it is therefore overtured, that the Synod alter and amend this section of the Formula, by erasing the words "*are not required to approve of,*" and inserting in their stead, *disapprove, condemn,* or some such synonymous, or sentence of like import.

It was agreed that the subject should be in the mean time postponed. When again taken up, it was moved by Mr. Thornton, seconded by Mr. Dunbar, that the alteration proposed be adopted by the Synod. Moved in amendment by Mr. Jennings, seconded by Mr. Cross, that it is not expedient to entertain the prayer of this Overture. On a vote being taken, the amendment was carried by a majority.

Read and received a petition from certain ministers and members of the Presbytery of Wellington, praying that the ministers and congregations of St. Vincent and Euphrasia, of Lake Shore, Sydenham, Sullivan, Brant and Greenock, be erected into a new Presbytery, to be called the Presbytery of Brant. On motion, the prayer was unanimously granted, and the first meeting of said Presbytery was appointed to be held in the Town of Sydenham, on the Tuesday after the first Sabbath of July, the Rev. W. Fayette to be first Moderator.

Took up an overture from the Presbytery of Brant, relating to the allocation of Probationers, and praying that certain changes should be made of the purport fol-

lowing:—1. That the Distribution Committee, having been previously instructed by the Presbytery Clerks as to the number of their vacancies, and the relative proportion of supply, shall be invested with power to issue all appointments to the Preachers direct, and also to forward to the vacant congregation, a copy of their supply. 2. That the said Committee, while they have respect to the relative wants of Presbyteries, and study equal distribution, be also empowered to station a Preacher in a vacancy for a longer or shorter period, at the request of the Presbytery, and with the consent of the parties concerned. It was moved by Mr. Torrance, seconded by Mr. Dunbar, that the prayer of the overture be granted. Moved in amendment by Mr. Dick, seconded by Mr. Cross, that the first part of the prayer of the overture be refused, and that the second part be granted. On being put, the amendment was negatived by a large majority, but the Committee having expressed, at the subsequent sederunt, their inability to hold office under this decision, it was rescinded, and the Synod adopted the second part of the overture, and decided that the Committee of Distribution, while they have respect to the relative wants of Presbyteries, and study equal distribution, be empowered to station a Preacher in a vacancy for a longer or shorter period, at the request of a Presbytery, and with the consent of the parties concerned.

The Rev. George Patterson of Greenhill, one of the ministers of the Presbyterian Church of Nova Scotia, was introduced, and invited by the Moderator to take his seat as a corresponding member.

Read a letter from the Bureau of Agriculture, and Statistics in relation to returns of Baptisms, Marriages and Deaths, as required by 10 and 11 Vic., c. 14, s. 16, to be made to that Department. Mr. Torrance and Cavin, with Mr. Lunn, Elder, were appointed to take the matter into consideration, and to report by resolution or otherwise, upon it. The Committee reported the following resolutions at a subsequent sederunt.*

Read and received a petition from a meeting of delegates from the congregations of the Free Church, and the United Presbyterian Church in Esquering, on the subject of union. It was agreed that, action on the matter be delayed, till the Synod hear the report from the Committee on Union with the Presbyterian Church of Canada.

Read and received a petition from Mr. Clarke, Probationer, for an increase of salary. On motion, it was agreed that, the Synod feel themselves unable to comply with the prayer of this petition.

In reply to an inquiry by Mr. Dick, the Synod declared that, Mr. Livingston should, in compliance with his request, be placed on the list of Probationers.

Dr. Taylor of Montreal, communicated to Synod the desire of the Union Committee of the Presbyterian Church of Canada, to be heard by deputation at this meeting. It was agreed to receive them this forenoon, at 11½ o'clock, and that the Moderator respond to their addresses, in the name of Synod. The Deputation consisted of Mr. Lowry, Moderator of that Church, and Mr. Inglis, who were introduced by Dr. Taylor, and severally expressed their interest in the U. P. Church; and their hope that, a satisfactory union would be shortly effected. The Moderator, Mr. Duff, in a brief and appropriate reply, reciprocated the sentiments expressed. Devotional exercises, consisting of prayer and praise, were then engaged in.

The Report of the Mission Committee for the past year was then read by Mr. Torrance, Convener, and in connexion with it, the statistics of congregations.

On motion, the report was received and adopted, and the thanks of the Synod were given to the Committee, for the ability and diligence with which they had discharged the important duties entrusted to them. The following persons were then appointed a Committee for the ensuing year:—Prof. Taylor, the Rev. Messrs. Christie, Barric, Jennings, Ormiston, Drummond, Duff, Dunbar and Torrance, with Thomas Armstrong, James Armstrong, Alexander Watt, and Robert Christie, Esq. Mr. Torrance to be Convener.

The following resolution, moved by Mr. Kennedy, and seconded by Mr. Lunn, was unanimously adopted:—That this Synod call the attention of its clerical members to the fact that, owing to lack of Preachers, many of the outlying stations are but partially supplied with the means of grace, and would earnestly urge that

* These will appear in our next number.

ministers, with the consent of their congregations, tender their services for two or more Sabbaths, annually, to the Committee of Distribution.

Read and received a report from the session and congregation of New Glasgow, respecting the death of their late pastor, the Rev. Alex. Lowden, representing the destitute condition of the bereaved widow and family, and recommending them to the aid and sympathy of the Synod. On motion, it was agreed, that the case be recommended to the favourable consideration of the Mission Committee. It was further agreed that, the Synod recommend the case of the family to the people of their respective congregations, and by collections or subscriptions, express their interest in their welfare. Dr. Taylor and Mr. Patton were requested to take charge of any funds which might be raised for the above purpose. Messrs. Barrie and Skinner were appointed a Committee to draw up a minute, expressive of the mind of the Synod in relation to Mr. Lowden's death.

The Synod held their annual Missionary Meeting on Thursday evening. Mr. Torrance read the Report of the Committee, and Mr. Cross delivered an interesting and elaborate address on the subject of Missions. The Rev. Mr. McCurdy of Chatham, New Brunswick, then addressed the meeting, and gave some account of the history and operations generally, of the Presbyterian Church of Nova Scotia. Mr. Patterson followed with an address on the Foreign Missions of that Church, giving an interesting account of the origin, progress and present state of the mission to the New Hebrides, and requesting the Church here to become a fellow worker in that field of heathen evangelisation. Both of these addresses were full of instruction, and were listened to with marked attention by the Synod and general meeting.

(To be concluded in next number.)

GLASGOW, SCOTLAND.

The U. P. Congregation of Greyfriars, have called Mr. Henry Calderwood to be their Pastor.

MINISTERIAL SUPPLY FROM SCOTLAND.

The Rev. James Gibson, late of Bechir, and Rev. Thomas Stevenson, late of Auchtermurphy, have arrived or may

speedily be expected in Canada. The Rev. William Inglis, late of Banff, and Mr. J. M. King, Preacher, will also soon sail from Scotland for this Province.

The Mission Committee will meet (D. V.) in Flamboro, on the Tuesday after the second Sabbath of July, at 2 o'clock P.M. ROBT. TORRANCE, *Convener.*

Gleanings.

A BRITISH SAILOR DYING ABROAD.

Says the Rev. B. Weiss, in a letter, dated Algiers, Sept. 15, 1855:—"On the 5th August, as I came to the hospital on my usual visits, and entering the place where three British sailors lay ill, one of these, a Glasgow lad, told me that the day before a first mate belonging to an English ship was brought in dangerously ill, and that he was very anxious to see me as soon as I came. Accompanied by the lad mentioned, I entered the little room, where I found the man really dangerously ill, and another mariner belonging to the same vessel, who had come to see him, sat beside his bed. As soon as the lad told the sufferer that I was the missionary who visits them often, he grasped my hand with convulsive strength, and said, 'Blessed be God, who denied me not the comfort of seeing a minister of the Gospel before I die.' He said that though his beloved and godly parents fulfilled faithfully their Christian duties towards him by instruction and example, he yielded to the enticements of the children of this world, often forgot himself, and acted against the Lord's holy will and against his own conscience; that, therefore, he dreaded now that there was no more pardon for him in Christ, seeing that he offended after having known his duties towards his God and Saviour. Often, in the course of his confession, he exclaimed, 'What is now the whole of this miserable world unto me. All I want now is Christ. O tell me, tell me plainly, is there any hope for my poor soul in

Christ?' I tried to lead the poor sufferer to the cross, showing to him that it was for guilty, and repenting, and contrite sinners that Christ died. I then read a portion of the tenth chapter of John, made some remarks, and then prayed; after which the evidently revived man said, 'Surely Christ showed me the first tokens of mercy in having sent you here.' As I gave some tracts to the man I found with him, and told him to distribute them on board the vessel, the sick man said, 'O, my dear friend, tell my comrades in the name of God, in the name of a dying man, and for the sake of the salvation of their souls, to return unto the Lord without delay. . . O let them not wait a moment; let them seek Christ, and not rest until they find Him; for it is bitterer than death itself to have to seek Him on the bed of death;' and breaking out again in loud lamentation, said, 'O merciful Jesus, let me die the death of the righteous.' Before I left him, I had to promise him to supplicate the Lord that He would graciously allow him a few days more for preparation for death.

Next morning I found that the Lord had heard our prayer, for the excruciating pain had left the sufferer, and he looked free and serene; he wept still from time to time, but these tears were no longer those of agony, they were expressions of tender gratitude to an everlasting Saviour. After prayer, he told me, among other things, that, though he was born and bred in England, his parents belonged to Scotland, and had been members of the Original Secession Church. When, at his demand, I told him that I was here the agent of the Scottish Society for the Conversion of Israel, and that the Directors of that Society resided in Glasgow, he took my hand and said, with an ardent affection, 'As I must go the way of all men, and shall hence not be able to express personally my gratitude to them for what I owe under God, to their instrumentality, promise me, sir, to do it for me when I am gone. O tell them that it pleased God to restore an agonized soul by the blessed instrumentality of one of their missionaries; convey unto them the most hearty thanks of a dying man (here tears choked his voice for a while). An Englishman, yea, a Scottish Presbyterian man: could I ever have thought to find a minister in this distant land to bring me comfort on the bed of death? A Glasgow Society has sent you here! wish them, in my name, all the blessings of heaven, and all success in their labours of love.' I promised him to do so, and, owing to this promise, I give you this narrative. After a few days' leisure, which the Lord left him to strengthen the new bond of faith, love, and hope, the most dreadful sufferings returned, which he bore with great patience. I then heard him often pray, that if it were the Lord's will He would take away the vital spark at once, and thus put an end to his agony, but he always added, 'Not mine, O Lord, but Thy holy will be done.' To everybody's astonishment, he kept on eleven days in this awful condition, whilst the ablest medical men in the hospital thought that he would not over-live two. On the afternoon of Sabbath, the 19th August, I found him quite exhausted, and, only with great difficulty, he expressed the wish for a little fresh water, which, when he took and was refreshed a little, he expressed his thanks to me in touching words, and then said, 'I am now dying fast, blessed be God, I am dying in Jesus;' taking my hand, for the last time, he said, 'pray the Lord to deliver me from the power of the tempter in the last struggle.' We prayed, and half an hour after, he fell asleep in his Redeemer. He was an intelligent young man, of about thirty years of age, and had his diploma as captain of a vessel.—*Jur. Mis. Mag.*

GERMAN PHILOSOPHY—DEEP OR ONLY DARK?

It has been zealously instilled in the minds of many, that Germany has something far more profound to supply than any thing hitherto extant in our native literature; though what that profound something is, seems not to be well understood by its admirers. They are, most of them, willing to take it for granted, with an implicit faith, that what seems such *hard* thinking must be very accurate and original; thinking also. What is abstruse and recondite they suppose must be abstruse and recondite wisdom; though, perhaps, it is what, if stated in plain English, they would throw aside as partly trifling truisms, and partly stark folly.

"It is a remark that I have heard highly applauded, that a *clear* idea is generally a *little* idea; for there are not a few persons who estimate the depth of thought, as an unskilful eye would estimate the depth of water. Muddy water is apt to be supposed deeper than it is, because you cannot see the bottom; very clear water.

contrary, will always seem less deep than it is, both from the well-known law of refraction, and also because it is so thoroughly penetrated by the sight. Men fancy that an idea must have been always obvious to every one, when they find it so plainly presented to the mind, that every one can easily take it in. An explanation that is perfectly clear, satisfactory, and simple, often causes the unreflecting to forget that they had needed any explanation at all."—*Whately*.

WHOM TO THANK.

A lady applied to Richard Reynolds of Bristol, on behalf of an orphan. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor." "Stop" said the good man; "you mistake; we do not thank the clouds for the rain; teach him to look higher, and thank Him who giveth both the cloud and the rain."—*Juvenile Magazine*.

THE HAPPINESS OF CHRISTIAN BENEFICENCE.

"I feel it to be indeed a pleasure and privilege to talk to my sick comrades and fellow-sinners of Jesus; and I am sure that they who never visit the suffering and dying, deprive themselves of the deepest happiness this life affords."—*Hedley Vicars*

The Governmental desecration of the Sabbath by means of music in the public parks and squares of London has been discontinued. This concession to public Christian sentiment, by the first Minister of the Crown, was tardily and ungracefully granted. However the act has erased a foul blot from the national escutcheon of Britain, and sheds the light of hope on her future. The godless will profane the Lord's day, despite human efforts to the contrary, but woe to that land where legislators encourage and facilitate such desecration. It may be that fools will dance, but it is disgraceful and unendurable that Government should provide and pay the piper.

The annual meetings of the great religious and benevolent societies in the mother country have lately been held. And it is gratifying to know that the tide of benevolence has neither been rolled back nor arrested by the war recently terminated. "The Bible Society reports an increase of £4000. The Church Missionary Society an increase of £2000. The Wesleyan Missionary Society an increase of £2000. While the income of the London Missionary Society has advanced £22,000 during the last year."

OBITUARY.

On the 30th ult. the Rev. Mr. Lowden, minister of the U. P. Congregation in New Glasgow, C. E., died suddenly after a short illness at Claremont, Pickering, where he preached on the preceding Sabbath. Mr. Lowden was universally esteemed by his brethren, and much beloved by his congregation.

His Family are thus, in the Providence of God, left in somewhat destitute circumstances; and the Synod wisely resolved, at its late session, to commend them to the Christian sympathy and liberality of all the congregations under its charge, several of which have already cheerfully and earnestly responded, and it is to be hoped that none will neglect to do so soon, in order that the widow and the fatherless, in this case, may meanwhile be suitably provided for.

A more extended notice of this mournful event may be expected next month.

** We regret that owing to the non-arrival of our usual missionary intelligence from Britain, we are unable to give any news this month under that head. We trust, however, our readers will feel sufficient interest in perusing the full report of the late meeting of our Synod, and other articles in the present No. to compensate for the want.

We would particularly call the attention of our readers to the "Summary of Principles" recently issued by the Synod of the Church at Home, and to the advertisement relative thereto, which will be found on the Cover.