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# THE CANADIAN United Presbyterian Magazine.

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## Miscellaneous Articles.

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### MEMORIES OF SCOTTISH SCENES AND SABBATHS MORE THAN FORTY YEARS AGO.

In those days, the services connected with a sacramental season did not close with the Sabbath. The congregation assembled again on Monday to give thanks for the special privilege enjoyed on the previous day, and for the forbearance exercised in not "mingling their blood with their sacrifice." And also, as was most meet, for presenting earnest prayer that forgiveness might be granted for the sins committed, through ignorance or otherwise, "in the holy things of the Lord." The best of God's people are painfully conscious that great imperfection pertains to them, tainting their purest deeds, and marring the acceptability of their sacred services. There is a felt need of pardon,—of being "sprinkled with the much incense" of the Redeemer's righteousness, even when rising from His table, and withdrawing from His presence-chamber. And the more enlightened in spiritual matters, and the more advanced in the divine life, the more forcibly is the need of forgiveness felt by believers,—a fact that is fatal to the theory held by some, that perfection is attainable on this side heaven.

On the thanksgiving Monday the people met around the tent on the green, where they had waited and worshipped till a late hour the evening before. The multitude was not so very large as on Sabbath; still it was a large assembly, and a goodly sight to see so many of all classes, and of all ages assembled to worship God under the open canopy of heaven. The distinctions that obtain in secular and social life did not there obtrude to foster pride in one, and excite envy in another. Those "in goodly apparel" sat ungrudgingly side by side with those habited in hodden and russet. Superior place or position was sought by none. Landlord and tenant, master and servant

occupied alike humbly the high and honourable position of worshippers—a position not only the most becoming, but the most exalted that man can occupy on earth or in heaven. Many family groups might be observed in that promiscuous assembly; some of them embracing three, if not four generations. Near to, and under, the watchful eye of the mother, were the playful and prattle-loving youngsters. Around were seated the elder-born, some of them “men and women grown;” and close by, might be seen seated the venerated grandsire, his body bent, his face furrowed and his head “silvered o’er with years.”

To a close observer there was something markedly different in the facial aspect of the worshippers, from that which met the eye on the previous days of the solemnity. This remark refers almost exclusively to those who had been communicants. On the fast day, and on Saturday, and especially on Sabbath, their looks indicated awe and anxiety, and in some cases fear. On Monday their features, on which the flags of feeling were hung out, told of calm content within—of gratitude, and even of gladness. All this can be easily accounted for without attributing any portion of it, as some would, to superstition, or self-righteousness, or vile hypocrisy. On the previous days they were approaching, and about to engage in, a very solemn and important work,—a work on the right performance of which depended the honour of the Saviour, and the weal of their own souls. And, as in duty bound, they were no doubt, earnestly engaged in the painful business of self-examination, letting the clear light of God’s Word fall on their past path. And would there not be discovered, even in the case of the best of them, more than sufficient of sins and shortcomings to prompt penitent sorrow and to sadden the countenance? Nor would this be all, the work of self-examination would be but half performed were we to stop short with a mere survey, however careful, of our past conduct, without regard to our present condition. There must be a fearless and full inspection of our desires and motives, the secret springs of our actions. And who is the man that can feel, and smile, complacency, after a rigid scrutiny of the arcana of his heart with the lamp of God in his hand? That man dwells not on this side the Jordan of death. There is more than enough of lingering depravity in the holiest heart, when revealed by the Word and Spirit of God, to flood that heart with grief, and to shroud the face in gloom. No wonder then that intending communicants, being engaged in the solemn work of self-examination, should exhibit deep anxiety or even fear. Self-jealousy is perfectly compatible with faith in Jesus Christ. Its very existence is an indication of love. Is it asked, Why the altered state of feeling and of feature on the Monday from what they had been on the previous days of the solemnity? Why! because an imperative command had been obeyed, an important duty had been performed, a precious privilege had been enjoyed;—the table of the Lord had been approached, and no judgment had fallen

on the guests gathered there;—no such startling question had been put, as “friends, how came you in hither, not having wedding garments?” and consequently there had been no such dread mandate given, as “bind them hand and foot and take them away, and cast them into outer darkness.” All which would be taken as a token for good—that their service had been accepted by Him who had said “Do this in remembrance of me.” And may we not with much confidence suppose that many, if not all, had been enabled by faith to receive the words of Christ as addressed to them, “be of good cheer, your sins are forgiven you.” And would there not be a felt rest in Christ at His table—a going out of the heart’s affections toward their Redeemer while celebrating His death in their law-room? Such being the case, it had indeed been strange if, on assembling for thanksgiving on Monday, their hearts had not felt glad, and if their faces had not shone, irradiated by the spiritual joy within. Why, they were reaping a portion of that great reward that infallibly accrues to those that keep God’s commandments. Has not the Christ-loving reader often felt a sweet satisfaction, and experienced pure pleasure after the discharge of important duty, and after the enjoyment of a precious privilege? The disciples will ever be glad when they see the Lord. And where is He to be met with, if not in the path of duty? Where is He to be seen, if not at His own table?

It was very apparent that the Monday after the Sacrament was a day of light-heartedness and calm, quiet joy, with the mass of worshippers. But we dare not deny that there might be some in that large assembly whose joy was illegitimate. Perhaps there were some who felt glad because relieved of the pressure and restraint caused by such solemn services, and foolishly supposed that they were at liberty for a time to live very much as they might list. If such there were, it is to be hoped the number was small.

The services of the day were conducted by two of the assistant Ministers. Each preached a sermon. As far as I remember the discourses on these occasions were in general very much what sermons should be, viz., redolent of gospel truth, less or more instructive, admonitory and comforting. It sometimes happened that novel and knotty subjects were discussed by Ministers of somewhat eccentric minds. I remember of hearing propounded, on one of these sacramental occasions, very singular views in regard to the millennium by a worthy but rather eccentric Minister, the Rev. Mr. Monteath of Moffat, which caused a great deal of after-talk and discussion among the people. His bodily vision was then almost if not altogether gone, at least it was said he had the wrong end of the psalm book to him when he read or repeated the psalm;\* but his mental vision appeared to be clear and vigorous; he seemed to look with great ease and confidence along the line of prophecies far into the future. But some of his brethren thought he sometimes tried to look farther than

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\* He was almost blind before he was settled.—RD.

prophetic dicta indicated or allowed. However this might be, I am inclined to think that his theories in regard to the millennium, for which we should all look and long, were just as near the truth as most of those propounded in these later days.

In some Churches, immediately before my day, the Monday of the Sacrament was specially devoted to polemical preaching—to “riding the marches” between truth and error. It was by many deemed a duty on that day not only to defend their own creed, but to assail, and denounce, other creeds in as far as they ran counter to, or infringed on, orthodoxy as defined by the assailants. It fared hard with Popery and Prelacy, and as many of the heterodox *isms* as time permitted to be brought under the ecclesiastical flail. I have heard rather a racy story told, in this connection, of the Rev. Mr. Robertson of Kilmarnock, a man eminent for moral worth and piety, and distinguished above his fellows for vigor of intellect and vast acquirements; but who, for a good while, was subjected to considerable aberration of mind, a calamity from which, in the mysterious providence of God, the most gifted of gospel heralds are not exempted. Who that reads this will not recall to mind the repeated eclipse that came over the gigantic intellect of the saintly Robert Hall of Leicester? Mr. Robertson, I believe, in great measure recovered from this sad affliction, though I rather think his mind never entirely regained its normal tone. However, he felt it to be a duty as it was his delight to preach; and it was said he could preach with great power. On a certain occasion, as the story goes, he was assisting the Rev. Dr. P——, of Perth, and it fell to his lot to preach on the Monday after the communion. It was well known that Mr. Robertson was a hearty hater of error, and especially of Popish errors. The Dr. and his brother, who were present, were afraid,—and not without cause,—that he would over-do the customary *threshing*; that he would violate good taste, and exceed the bounds of Christian propriety, in castigating the Catholics when their turn came. It was deemed necessary to adopt some means to secure, if possible, moderation, at least as regarded length, to the denunciations of Popery and Papists, by Mr. R. So at breakfast, the Dr. addressed Mr. R. to the following purport:—“It’s usual on this day to point out the leading errors o’ the age, and, nae doubt, the Papists are a’ wrang; but a’ folks ken that we dinna like or approve o’ Popery, so there is nae need for your sayin’ muckle about it the day. And should ye forget, and continue owre lang on the subject, I’ll gang wi’ ye to the pu’pit and sit ahint ye, and when ye hae said enough, I’ll just gie yer coat-tail a wee bit pu’, and then ye ken it’s time to stop.”

This arrangement was tolerated, it would seem, by the party addressed; for the Dr. did go to the pulpit, and took his seat behind the preacher. As expected, Mr. Robertson, in his sermon, dragged Popery to the bar, and treated it and its professors, without ceremony and without mercy. The subject, as usual, roused him: he waxed

more and more vehement, no doubt transfixing his opponents with arguments, and covering them with denunciations, when the Dr. gave his coat-tail a gentle tug. On this, Mr. R. reined in, and proceeded to say, apologetically, that had time permitted, he would have shewn, from Scripture and from reason, that Popery was this, so and so bad, and that bad: and on and on he went, till he became as excited and as scathing as before; when the Dr. gave his coat-tail another and more emphatic tug. This again arrested and calmed him for a little, But he would not thus, or yet, give it up, but proceeded, as before, to say that had time allowed, he would have shown that Popery was, &c., &c.; and on he rushed again till he reached, if possible, a higher height of fury, flinging unsparingly the bolts of argument at the vile system, and pouring on it a very torrent of anathemas. The Dr. could bear it no longer, so he gave his coat-tails a third and harder pull than either of the preceding; when lo! Mr. R. turned hurriedly round in the pulpit, and addressing the Doctor, who had been kindly acting as his monitor, said,—“What are ye pu’ing at? I’ll denounce the Catholics, though you and a’ the deevils in hell were pu’ing at ma tails.” What followed this ridiculous, yet painful, scene, I never heard. It would, no doubt, aid in bringing into desuetude a practice utterly unsuited to a sacramental season.

As far back as I can remember, there was no such formal assault on errors and errorists made by the preachers on Sacramental Mondays at C——; and it was mine to hear, then and there, not a few ministers of the olden school, who proved themselves sturdy polemics, and were ready to “contend earnestly for the faith once delivered to the saints,” when error threatened its stability in the minds of the people. But it was not often they put themselves to the trouble of re-slaying the slain. Their aim as well as their effort was to hold up, and commend “the truth as it is in Jesus,” to the acceptance of their hearers. This is the great business of the gospel minister. It is by “holding forth the word of life” that sinners are converted, and the saints edified. Still every good minister of Jesus Christ will equip himself for contest, as best he may, by study and storing his mind with varied knowledge, and be ready at the call of duty to enter the lists and do battle in behalf of sacred truth.

It would be to me a somewhat pleasing task to jot down reminiscences of the many worthy ministers that assisted at communions in the congregation at C—— during the years of my boyhood. But such jottings would be uninteresting and profitless to others. These “good and faithful servants” have nearly all, and many of them long years ago, entered into the joy of their Lord. Only one, I think remains, who assisted during the ministry of my first and much revered pastor, Mr. W——. And that one was then a young minister, and Mr. W—— had nearly concluded his work in the Lord’s vineyard. “Your fathers where are they? And the prophets do they live forever?” Such memories are saddening. I shall do well to cease their record.

R. Y.

## SKETCH OF THE CHARACTER OF A. E. MONTEITH, ESQ.

Alexander Earle Monteith, Esq., Advocate, died at Edinburgh on 12th January last, and deserves to be held in lasting remembrance. He was born in 1792, was respectably connected, possessed superior abilities, and was highly educated. He considerably distinguished himself at the bar, and attracted the attention of pious persons by his showing himself decidedly religious. He took part with the evangelical section in the Kirk, and became prominent in the conflict which terminated in the Disruption. In the Free Church he was one of those liberal, zealous, and efficient elders to whom that denomination owes so much. In 1838 he was appointed Sheriff of the County of Fife, and proved an excellent magistrate and judge; for a Scotch Sheriff is both. The following is an extract from the funeral sermon preached by his Minister, the Rev. Mr. Rainy, in the Free High Church, Edinburgh:

"In connection with this subject, our thoughts naturally turn to the event in providence which has lately occurred among us. The removal of those Christians who have been placed in more public stations, and have been enabled to render eminent services to the Church, is an event which touches us all,—which is of common interest, and ought to minister to common edification. Our departed friend was such a Christian. He early took up his ground as a believing man. He did so in spite of some peculiar obstacles and temptations; for he moved in a circle in which he had acquired the friendship of men of many brilliant qualities, of much influence, at the hands of some of whom he experienced much kindness, but who did not, then at least, share his views. He took his ground, notwithstanding, and kept it with frank integrity to the end. In common with not a few others who have been useful and honoured, he came under the influence of Dr. Gordon's impressive ministry, and equally impressive character and life. He thus became associated with this congregation; and I need not tell you what a warm and generous interest he took in its welfare. It were no good thing if a course which we have thus, all of us, been called to mark, should end without a Christian interest being felt in the manner of its ending. Accordingly, what shall now be offered will be spoken, not for the purpose of bringing into this place the vanity of mere human praise, but simply with a view to direct aright the thoughts which arise, I suppose, in all our minds, in connection with his removal from among us.

"I will not, then, expatiate upon his endowments, natural and acquired; I will not dwell on the kindly qualities which made him so attractive, and which, in him certainly, suffered no chill from his sense of religious privilege and religious obligation; nor yet on the generosity, the sympathy, and the high honour, which made him so reliable in the emergencies of private friendship. Nay, I will not do more than refer even to his services to the Church, so frankly rendered; to the assiduity and cheerfulness with which he performed an elder's duties in this congregation, and to the benefits his presence conferred upon us in many ways, the loss of which we shall long sorely feel. These points, on which so much might be said, I leave to your own remembrance and reflection.

"I simply wish to say—it is the main thing now—that his public usefulness, his decision in the cause of truth, his interest in the affairs of the Church and of this congregation, sprang from personal religion, and a sense of personal indebtedness to the Saviour. Religion, with him, was not a name, not a mode, not a party cry, far less a system of outward constraint,—it was a believing love of the Lord Jesus Christ. And its

individual character was largely determined, while perhaps some of its manifestations were restrained, by the perfect truthfulness and honesty which governed all he did. He was deeply averse to religious parade in every form; very jealous of everything like over-profession, as dishonouring to God and injurious to man. Of this he has often spoken to me. He was also averse to everything merely conventional, as opposed to what he regarded as Scriptural, in the expression of religious convictions, and the ordering of religious life. But this aversion to parade, and to the conventional, which, by some, is a mask to cover and conceal aversion to the feelings and exercises of piety, was in his case the result of a deep conviction that godliness must be, must always be, a living inward reality. In him that godliness manifested itself by the fruits of justice and mercy, and walking humbly with God. No one who really knew him could doubt how deeply he felt the power of the truth, and how ready he was to every work in which he believed he could serve his Lord or his fellow-men. To this, we, in particular, owe the cheerful fidelity with which, throughout his long eldership, he continued to discharge his duties, not only in the Session, but in his district, in his prayer-meeting, and in the parochial mission. And if he shrank more than some might do from some modes of intimating, in professedly religious society, what he felt and believed, he did not shrink from a full and hearty adherence to the cause of the gospel, as the cause with which he desired, in all circumstances, to be identified; nor did he shrink, when he judged an opportunity was afforded him, from earnestly representing to persons to whom he had access (some of them little likely to be reached by such an appeal from any other quarter), the claims of Christ and of the gospel on their personal faith and submission.

"The same trait went consistently through his whole character. In ecclesiastical matters he was very far removed from theoretical extremes. He kept his mind very open to appreciate what might be good or desirable in any of the Churches. But this never was with him, as it was with some, a pretext for sitting loose to all Churches, and renouncing interest in Church affairs. He had a decided opinion in favour of the Church to which he adhered, and a hearty preference for it; and amid all the turns of ecclesiastical affairs, he was ready to devote his time, his thoughts, and his means, to the cause which he espoused, with a temper that never soured, and a heartiness that never chilled.

"It was the same also in the field of the evidences and doctrines, of religion. There was much in the natural bent of his intellect that inclined him to take an interest in the questions raised about these. In doing so, it was his point of honour to do full justice to every difficulty and objection. He loved to try what every reason would bear; to confine every argument to what he thought its proper scope; to make every concession which it seemed to him that reason or frankness required. But this candour did not produce indifference, nor lead him to substitute a speculative philosophy for a life of faith. He was, and he remained, one who most surely believed the Word of God; he lived on its great truths; his heart rested on the gospel of God's grace; and on it he died, established, strengthened, settled in faith.

"And so, when his time came, he died as he had lived. There was no getting ready as by some sudden revolution; there was no room for any such thing. Very visibly, indeed, there was a maturing and ripening, such as we all love to see in any Christian friend departing; and the experience of sickness, and the approach of death, gave occasion to special exercises of mind. But all was of a piece with his previous character. When I saw him last, four days before his end, while there was much



that might interest any one in the humility of his feelings and the simplicity of his faith, nothing, I confess, struck me more than the perfectly natural demeanor with which he was looking upwards and forwards,—the strict continuity of all I found in him then with all I had ever seen in him before..

“I am not proposing him as a perfect model. In many things we offend all. There is no perfect model but the One. But I feel it right to bear testimony to that which, as I am convinced, grace wrought in him. I feel it right for many reasons, of which I will mention one. There were many brethren in the eldership whose services to the Church became very conspicuous, in consequence of the circumstances in which the Disruption controversy placed us. We can hardly over-estimate what we owe to these men, variously qualified and gifted, whose names became well known throughout the Church in connection with the struggle in which they took part. Some of them remain unto this present, but many are fallen asleep. Now, I hold it of great moment that in the case of those who depart, it should be made good if it can,—and how plentiful have the materials been from which to make it good of many of them!—that it was not a mere political and party zeal, nor yet a desire to assume a patronizing influence in reference to public questions, that drew them forward, and interested them so deeply in the Church’s work. It was the love of the truth and of the Lord that won them to the service of the Church. It was the hidden life that made them prove worthy gifts from the Church’s Head. All of us, whether ministers, or elders, or others, who interest ourselves in ecclesiastical affairs, ought to take a lesson from this fact for our own admonition.

“Although I am always unwilling to make public anything written by departed friends, and not intended by them for the public eye, yet, considering the cordial regard generally felt among us toward Mr. Monteith, I think I shall not infringe on any feeling of propriety if I read to you the following passage from his note-book, written on the first day of the present year, and, if I do not mistake, the very last passage he wrote with his own hand. After referring gratefully to some happy feelings by which he had been cheered, he proceeds :—‘I do not shut my eyes to the probability that I shall not see another New Year’s day on earth, though I cannot say I have any such presentiment. The year opens with me under a continuation of bodily ailments, but softened by innumerable blessings. The most distressing feeling is that to which I have adverted, viz., the effect of the ailments of my body on the healthy energy of my mind, and the department in which this gives me most distress is the spiritual one. I cannot sustain a lengthened meditation on God and heavenly things, as I have been able to do in health ; but I can trust my soul to God in Christ with the same confidence, believing that He will be as careful of me while under the cloud as in the sunshine of his countenance, waiting with patience and thankfulness his own good time, when the day shall dawn again, which, if I continue faithful to Him, it assuredly one day will, whether in this world or the world that is to come.

“‘Lord, I would of new dedicate myself, body, soul, and spirit, unto Thee, in a perpetual covenant. Give me grace to love Thee more and more. Make me zealous of good works. Give me continually to remember that I am not my own, but bought with a price. Make me desirous to be perfect as my Father in heaven is perfect. If it shall please Thee to spare my life, may I devote it exclusively to Thy service ; and grant me the privilege of being useful to my fellow-men, on however humble a scale.’”

## Reviews of Books.

MEMOIR OF JOHN BROWN, D.D., *Senior Minister of the United Presbyterian Congregation, Broughton Place, Edinburgh, and Professor of Exegetical Theology to the United Presbyterian Church.* BY JOHN CAIRNS, D.D., *Berwick-on-Tweed.* With a *Supplementary Chapter.* BY JOHN BROWN, M.D. Crown 8vo., pp. 516. Edinburgh: Edmonston and Douglas. 1860.

We have often regretted that accidental circumstances have so long prevented us from introducing to the notice of our readers this very interesting and instructive work. Now that the opportunity has presented itself, we shall best acquit ourselves, by being sparing in our own remarks, and furnishing a pretty full outline of the contents. Suffice it to say that we adopt, what we believe to be the general opinion—that Dr. Cairns has displayed his characteristic modesty, judgment, talent and faithfulness in the delineation he has given of the life and character of his venerated friend; and that the chief defect of his production is that it is too circumscribed, and is somewhat wanting in those details of a personal and social kind which all who intimately knew Dr. Brown so highly admired, and held so worthy to be presented to the public. This spareness, we understand, arose from its being expected that Dr. Brown's eldest son would supply those more minute and private illustrations. This he has now most felicitously, though still by far too sparingly, done in the *Supplementary Chapter*, which will probably be, with the generality of readers, the gem of the work. Its subject will give it a special fascination, and that is strengthened by the peculiar genius of the author, which sparkles in every page, and alternately moves us to tears and to smiles, but never fails to command our admiration.

It need scarcely be stated, that Dr. Brown, who was born on the 12th of July, 1784, was the son of the Rev. John Brown, of Whitburn, whose excellencies are well known to the religious community, and the grandson of the Rev. John Brown, of Haddington,—“the Self-Interpreting Bible,” as the good woman in Kent called him. He was remarkably happy in his parentage, except that his mother,—who was a woman of singular piety and great sensibility, as well as high mental endowments,—was of a feeble bodily constitution, and was removed by death when he was only eleven years old. He received his preliminary education in the locality of his birth, and in various ways gave indications of what he was afterwards to become. Amongst other things, he wrote, while yet a child, a memoir of his mother, which, with some alterations, was afterwards published in Gibbon's *Memoirs of Eminently Pious Women*; and from the dawn of his faculties, he seems to have been under the influence of divine grace.

He entered the University of Edinburgh in November, 1797, and continued a student during three Sessions; but his academical course

does not seem to have been very tull. His father had conscientious objections to his studying Moral Philosophy, even under Dugald Stewart; but he did thoroughly—master the works of that, and of some other great writers in the departments of Metaphysics and Ethics. In fact, like almost all well-educated men, he was, in a great measure, self-educated. In April, 1800, immediately on leaving college, he proceeded to the village of Elie, on the eastern coast of Fife, where he engaged in teaching, and maintained his ascendancy in a school where there were many rude boys, older and bigger than himself. When he thus set out in life, “he carried with him,” says Dr. Cairns, “a guinea and his father’s blessing;” and he ever afterwards sustained himself,—no small achievement, at a time when scholarships were unknown, and the salaries of teachers were much smaller, we believe, than at present.

In August, 1800, he entered the Divinity Hall, at Selkirk, under Dr. George Lawson, “that Christian Socrates,” as his admiring pupil afterwards called him,—and there had many enjoyments and advantages which no minister in Canada, but ourselves, has experienced, or could comprehend. Dr. Brown was now associated with a number of able and excellent young men, some of whom,—among others,—the late Dr. Lee, Principal of the University of Edinburgh,—came to occupy distinguished places in the literary world, and friendships were formed which lasted for life, and proved, on both sides, a solace and a support through the pilgrimage below. During the usual curriculum of five annual sessions, he distinguished himself as a diligent and successful student; but on one occasion almost got into difficulty from delivering a discourse which was thought to savour more of philosophy than of theology. If, however, he fell into such an error, no man ever more completely corrected it. Soon, and constantly, did he show himself a preacher of Christ crucified. In 1803, he went to Glasgow as a private tutor, where he enjoyed, and highly prized, the ministry of Dr. Dick. He also became acquainted with Miss Jane Nimmo, an excellent lady, to whom he was afterwards most happily married.

On the 12th of July, 1805, he was licensed as a Probationer. On the second and third Sabbaths thereafter, he preached to the congregation of Stirling, and soon received from them a unanimous call, subscribed by 967 persons. This, however, was set aside by the Synod in favour of a call to Biggar, in Lanarkshire, where he was ordained, on the 6th of July, 1806. The congregation consisted chiefly of plain people, comfortable in their worldly circumstances, and remarkably intelligent, steady, and pious. Amongst them, Dr. Brown’s ministry was singularly successful and happy; and soon presented features at that time almost peculiar in Scotland. It was distinguished for missionary zeal; and for the exact, critical, and really learned exposition of the Scriptures. The blessed results were soon strikingly apparent, and he became quite a man of mark in the Synod and in the country. In August, 1807, his marriage took place, and

was followed by the highest degree of conjugal felicity, which, however, soon came to a close. Mrs. Brown, after becoming the mother of two daughters and two sons, died in May, 1816. This was a great epoch in Dr. Brown's life, and our readers will be interested by the description of the circumstances given by his eldest son, John Brown, M.D. :—

“My first recollection of my father, my first impression, not only of his character, but of his eyes and face and presence, strange as it may seem, dates from my fifth year. Doubtless I had looked at him often enough before that, and had my own childish thoughts about him; but this was the time when I got my fixed, compact idea of him, and the first look of him which I felt could never be forgotten. I saw him, as it were, by a flash of lightning, sudden and complete. A child begins by seeing little bits of everything; it knows in part—here a little, there a little; it makes up its wholes out of its own littles, and is long of reaching the fulness of a whole; and in this we are children all our lives in much. Children are long of seeing, or at least of looking at what is above them; they like the ground, and its flowers and stones, its ‘red sodgers’ and lady-birds, and all its queer things; their world is about three feet high, and they are more often stooping than gazing up. I know I was past ten before I saw, or cared to see, the ceilings of the rooms in the manse at Biggar.

“On the morning of the 28th of May, 1816, my eldest sister Janet, and I, were sleeping in the kitchen-bed with Tibbie Meek, our only servant. We were all three awakened by a cry of pain—sharp, insufferable, as if one were stung. Years after we two confided to each other, sitting by the burnside, that we thought that ‘great cry’ which arose at midnight in Egypt must have been like it. We all knew whose voice it was, and, in our night-clothes, we ran into the passage, and into the little parlor to the left hand, in which was a closet-bed. We found my father standing before us, erect, his hands clenched in his black hair, his eyes full of misery and amazement, his face as white as that of the dead. He frightened us. He saw this, or else his intense will had mastered his agony, for taking his hands from his head, he said, slowly and gently, ‘Let us give thanks,’ and turned to a little sofa in the room; there lay our mother, dead. She had long been ailing. I remember her sitting in a shawl,—an Indian one with little dark green spots on a light ground,—and watching her growing pale with what I afterwards knew must have been strong pain. She had, being feverish, slipped out of bed, and ‘grandmother,’ her mother, seeing her ‘change come,’ had called my father, and they two saw her open her blue, kind, and true eyes, ‘comfortable’ to us all ‘as the day’—I remember them better than those of any one I saw yesterday—and, with one faint look of recognition to him, close them till the time of the restitution of all things.

“‘She had another morn than ours.’

“Then were seen in full action his keen, passionate nature, his sense of mental pain, and his supreme will, instant and unsparing, making himself and his terrified household give thanks in the midst of such a desolation,—and for it. Her warfare was accomplished, her iniquities were pardoned; she had already received from her Lord's hand double for all her sins: this was his supreme and over-mastering thought, and he gave it utterance.

“No man was happier in his wives. My mother was modest, calm,

thrifty, reasonable, tender, happy-hearted. She was his student-love, and is even now remembered in that pastoral region, for 'her sweet gentleness and wife-like government.' Her death and his sorrow and loss, settled down deep into the heart of the countryside. He was so young and bright, so full of fire, so unlike any one else, so devoted to his work, so chivalrous in his look and manner, so fearless, and yet so sensitive and self-contained. She was so wise, good and gentle, gracious and frank.

"His subtlety of affection, and his almost cruel self-command, were shown on the day of the funeral. It was to Symington, four miles off,—a quiet little churchyard, lying in the shadow of Tinto; a place where she herself had wished to be laid. The funeral was chiefly on horse back. We, the family, were in coaches. I had been since the death in a sort of stupid musing and wonder, not making out what it all meant. I knew my mother was said to be dead. I saw she was still, and laid out, and then shut up, and didn't move; but I did not know that when she was carried out in that long black box, and we all went with her, she alone was never to return.

"When we got to the village all the people were at their doors. One woman, the blacksmith Thomas Spence's wife, had a nursing baby in her arms, and he leapt up and crowed with joy at the strange sight, the crowding horsemen, the coaches and the nodding plumes of the hearse. This was my brother William, then nine months old, and Margaret Spence was his foster-mother. Those with me were overcome at this sight; he of all in the world whose, in some ways, was the greatest loss, the least conscious, turning it to his own childish glee.

"We got to the churchyard and stood round the open grave. My dear old grandfather was asked by my father to pray; he did. I don't remember his words; I believe he, through his tears and sobs, repeated the Divine words, "All flesh is grass, and all the glory of man as the flower of the grass; the grass withereth, and the flower thereof falleth away, but the word of the Lord endureth for ever;" adding in his homely pathetic way, that the flower would again bloom, never again to fade; that what was now sown in dishonour and weakness, would be raised in glory and power, like unto His own glorious body. Then to my surprise and alarm, the coffin, resting on its bearers, was placed over that dark hole, and I watched with curious eye the unrolling of those neat black bunches of cords, which I have often enough seen since. My father took the one at the head, and also another much smaller springing from the same point as his, which he had caused to be put there, and unrolling it, put it into my hand. I twisted it firmly round my fingers, and awaited the result; the burial men with their real ropes lowered the coffin, and when it rested at the bottom, it was too far down for me to see it—the grave was made very deep, as he used afterwards to tell us, that it might hold us all—my father first and abruptly let his cord drop, followed by the rest. This was too much. I now saw what it meant, and held on and fixed my fist and feet, and I believe my father had some difficulty in forcing open my small fingers; he let the little black cord drop, and I remember, in my misery and anger, seeing its open end disappearing in the gloom."

*(To be continued.)*

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STRICTURES ON THE TWO LETTERS OF PROVOST WHITAKER, *in answer to Charges brought by the LORD BISHOP OF HURON against the Teaching\* of Trinity College.* BY A PRESBYTER. Svo. pp. 96. London, C. W.: Thomas Evans. 1861.

It is well known that there has been, for some time, a sort of family quarrel among the Episcopalians of the Province, respecting the Theological Teaching in Trinity College, Toronto; and, like most quarrels of that sort, it has been somewhat acrimoniously conducted. The Bishop of Huron declared to his Synod that he had no confidence in the Teaching. The Provost was alleged to be Puseyite, and on sundry points, verging towards Popery. A number of publications have appeared; the last of which, that has come under our observation, is that now before us. The subject is vitally important, and no enlightened well-wisher of the community can fail to be deeply interested in it. We hope, however, that our readers are tolerably safe against tendencies Rome-ward; and indeed it is highly satisfactory to be assured that the laity, even in the Canadian Church of England, are in general soundly Protestant. It is doubtless a good work, for their brethren of all evangelical denominations to stand by them, and encourage them in their determination to resist the aggressions of the man of sin. But we abstain at present from entering particularly on the consideration of this pamphlet, for a variety of reasons, chiefly because the line of argument pursued is not that of which we approve. It is occupied mainly in shewing what Bishop this, and Archbishop that, has written on the subject. Our question is, What saith the scripture? To the law and to the testimony. The author, however, we think has decidedly the advantage, and we hope his publication will tend to awaken inquiry, and lead to the establishment of truth.

The Bishop of Huron is an Irishman, and there is said to be no Puseyism in the Green Isle. The reality of Popery is there, and there is no need for the semblance. The true reason, we believe, is that Episcopacy there has to struggle against Popery; but in England, Dissenterism is the antagonist. Hence in the latter country the weapon of Apostolical Succession is taken up. The cry is, "You schismatics have no Church: No Bishop no Priest: No Priest no Sacrament: No Sacrament no salvation, unless through the uncovenanted mercy of God." Thus Puseyism develops itself. It is reported of one of the Kings of England—Charles II., perhaps—that he said to his clergy,—“When you defend our Church against the Papists, you use the arguments of the Dissenters, and when against the Dissenters, you have recourse to the arguments of the Papists. I should like to see Episcopacy sustained on independent grounds.”

It is lamentable to reflect that the Church of England, with all her creeds and formularies, has such a farrago of doctrine. She resembles a triangle. At the vertex there is as pure Evangelical orthodoxy as the world contains. At one of the other angles, there is Puseyism,

scarcely distinguishable from Popery, and at the other—the Broad Church point—there is Rationalism, almost glorying in infidelity. While in the intermediate space, there is every conceivable variety and intermixture.

## Missionary Intelligence.

### JAMAICA.—THE REVIVAL.

We have been struck with the coincidences, in the five following particulars, existing between the revivals in this country and in Jamaica and the scene which took place in Jerusalem on the day of Pentecost. In the first place, just as all the disciples were “with one accord in one place,” waiting for the promise of the Spirit, so these revivals have in every case been preceded by united prayer. In the second place, just as the Spirit came “suddenly,” filled all the house, and affected apparently all who were present, so in these cases the gracious influence has come at last almost unexpectedly, operated on a wide district, and influenced large numbers. In the letter of Mr. Forbes it seems that this influence penetrated to the recesses of the woods, and drove persons thence to the sanctuary. In the third place, just as the proud and self-righteous Jews, who had united in killing the Lord of glory, were, under the preaching of Peter, “pricked in their heart,” and compelled to cry out, “Men and brethren, what shall we do?” so those who experience this influence cannot help confessing their sins. They feel they say, something like a fire burning within them, urging them to disclose their iniquities, and to cry for mercy. In the fourth place, just as the three thousand converts “gladly received the word,” and on being baptized and added to the church, “did eat their meat with gladness and singleness of heart, praising God,” so the converts in these revivals, who have found peace, display great joy, their very countenances being radiant with peculiar and excessive beauty. And, in the fifth place, just as the Jerusalem converts felt warm love for souls, and went everywhere “preaching the word,” so do these revival converts manifest the most intense anxiety for the conversion of others. These coincidences are certainly very striking, and their existence induces us to believe that, however manifold be the imperfections that are mixed up with the work, still the work is of God, and is the doing of that Divine Spirit whose full effusion the church in our day is so fervently imploring.

### REVIVAL SCENES AT STIRLING, JAMAICA.

The Rev. Duncan Forbes says, 3rd December, 1860:—“I sit down to drop you a few hurried lines, and with feelings of no ordinary interest. I feel as if I had been living under some strong hallucination for the last five weeks, and as if it would even yet be premature to assert that a mighty work of revival has occurred amongst us. We had heard of something going on of this kind in a neighbouring parish, but accompanied with certain outward manifestations which had a strong tendency to excite suspicion, and to make us hesitate as to the presence and power of the Spirit of promise; but I had little idea that shortly after that I should witness with mine own eyes the movement which then commenced in Stirling village, and has been spreading all round ever since.

Word was brought me one morning about five weeks ago, that a young woman connected with our church had been in a sad state of mind since the previous night, but had been converted, and felt very anxious to see me. I was surprised, because I had almost given up this young person in despair; and when I reflected upon what had occurred with her when my departed wife dealt with her, and that she had fallen, and had been living in sin ever since, I confess that I went to see her with my mind strongly disinclined to accept of the idea of her conversion.

I found her lying on a mattress, with a number of persons around her, all awed and anxious, and seeming to say by their looks, "We are all here present before God, to hear all things that are commanded thee of God." I inquired why she had sent for me; and got her to go over her case, and her present awakening, as she called it. Her account was indeed touching, and showed that God is no respecter of persons, but "will show mercy to whom he will show mercy." I found that, though she had been living with a young man in concubinage, she had gone on reading her Bible all along, and keeping up family worship. I set her sins strongly before her, and her present state especially; and she told me that for the last ten or eleven months she had been studying her Bible, and from the first hour of her fall had been crying to God to show her mercy, and to take her out of her sinful way of living; and that, three months ago, the young man had made up his mind to make ready for the marriage (for she had been ever upon him on this head), but somehow had delayed. But (said she) God has shown me now my sins in such a light, that I have told him distinctly I can delay no longer; we must be married at once, or part at once and for ever. "I can no longer live in sin." This last was said with an emphasis and an energy that, I must say, touched a chord of sympathy for this fallen young woman. I felt as if drawn towards her in the hope and with the prayer that she might never again go back to that sinful course she seemed now to have forsaken. I asked her to tell me the last portion of Scripture she had read. The 139th Psalm was pointed out to me. I could not but feel how appropriate it was, and read it, making short comments; and then engaged in prayer. I closed, but the last sentence had barely escaped my lips when I heard the voice of prayer from female lips beside me. It was this poor creature pouring out her soul to God; and, O what a prayer! O what arguments to enforce the cry for mercy to herself, and to her brothers and sisters who were still going down to hell. O what a mighty hold she seemed to have of the cross, and of its end; and with what mighty petitions she pleaded that Christ, as King, would arise, cast down Satan's dominion over perishing sinners, and awake from sleep cold-hearted professors, and render God's preached word mighty for the conversion of souls around us, and throughout the island! I felt confounded, surprised, and overwhelmed. Her petitions and supplications for her dear minister, and for the success of his ministry in bringing souls to Christ, awed, melted, and subdued me; and I felt they would be answered, and I trust will never be forgotten by me. O I could not help crying out, when that prayer ended, "God grant, young woman, that you may go on as you have now begun! O what may you not do amongst your sisters, who are now serving the devil, as you have hitherto done! I left that homely hut—with its converted inmate—filled with poor sinners coming from various quarters to see this great sight, and went home under an awakened influence I little anticipated. I had been refreshed and strengthened by that morning service for five weeks of the hardest work I have ever yet been called upon to undertake. The revival had begun. Another young brown lad was reported "down." I went to see him (one of my own young men too); and, my dear Doctor, I believe I shall never again witness such a sight. I considered him a heedless, but decent young man (and I have never heard anything bad of him). But there he lay; and O what strong cries to God, that for Christ's sake he would "convince him of his sins," and not allow any of his sins to get out of his sight now, and conceal itself, because he wished to hide none, but confess all, and humble himself, and beg for mercy. Ah, that young man's soul seemed to be utterly unconscious of any one present, and to be dealing personally with God for its salvation. And then came the confession, and then the cry of the soul to be permitted to hope in God through Christ, and to find rest in him! And then came an overwhelming sense of wrath, —and O the arguments drawn from Christ's death why God should turn from his wrath's fierceness, "for he had found a ransom;" and then the fear that some sin was not yet hated and given up in heart!—while at the feet of this prostrate young man stood the young woman I have above referred to. She beheld his struggle, she felt his anxieties, and she sent her earnest, piercing petitions up to



the throne on high. In spite of me, I trembled from head to foot—I groaned and wept. That young woman's prayers would melt a heart of stone; and, were there not presumption in the thought, you would have almost felt as if the Hearer of prayer must be led to say over again, "O woman, great is thy faith; be it unto thee as thou wilt." And now I pretend not to tell the numbers who have been awakened, and prostrated, and taught to pray and to praise also. I have about 70 on my candidates' list (if I mistake not, for the lists are at some of the out-stations), who are considered converts; and the other churches have a similar glorious movement going on among them. Permit me now to give you an idea of the results of this awakening among us.

The Rev. Mr. Clark, of the English Church, some 100 yards from my church, at once entered heart and hand into the work with me, and proposed an interchange, or rather, that we should meet the people alternately in Stirling Church and in Trinity Church. Well, I heartily agreed. On the following morning the fine large bell of Trinity Church sent forth its notes of summons about 4 o'clock in the morning (the time agreed upon in order to meet the anxiety of the people), and in an incredibly short time the house was quite full—all serious, anxious, awed.

Next morning the same fine bell tolled for morning prayers for Stirling Church; but lo! we found that it was only half-past 3 o'clock a.m., and yet in a few minutes the house was crammed, and all gaping for the word of life. And now five weeks have gone over our heads; and this morning Stirling Church, at a latter hour (by appointment)—half-past four o'clock—is more crammed than ever!—and by a multitude of persons never seen in the church before, and of whom no one knows anything—none being able to tell whence they have come! It must be from the dark recesses of our woods and forests, and from holes and gullies, where we never could have found them out! Then as to my other duties besides taking the lead in reading and exposition alternately with my dear brother, Mr. Clark (between whom and myself there is the love of David and Jonathan), at these meetings, no sooner do we close, about 6 a.m., than (after a hurried breakfast) I have to mount my horse and start—1st, for Riverside Station (7 miles off,) where I have full, flowing, and deeply interesting meetings at 10 a.m., and frequently two other such meetings during the day. But on the following morning I have to start after meeting for L. London (7½ miles off,) where a mighty concourse waits me at the same hour, etc.; and then on the Wednesday afternoon for Townhead (3½ miles off,) where I have to meet an equally interesting and anxious crowd. Blessed be the Great Head of the Church for this awakening, and for such delightful work to attend to! And blessed be his name for the strength given me, and to those of my elders (gray-headed) who have felt their youth renewed. But, in the next place, O what a change as to concubinage, and those vile customs and night-dances; etc., against which I have been thundering from the pulpit for two years past, and against which (as I have written you) I have been, for the last year especially, exercising sharp and stringent church discipline. I thank God, not in vain. No!—my most sanguine desires and prayers have been surprisingly answered. Ah, how encouraging! Wherever I now go, one and another meets me, shakes my hand with warmth, and cries out, "Yes, minister, you told us all this, and we cursed you for it; but now we feel you are right, and we have given them up." You will be glad to hear that so and so has knocked his foot through his tambourin, and that so and so has torn away the skin from his big drum, and that so and so has broken his fife, and that so and so has given up fiddling. No more night dances now—only prayers and singing, "Happy, happy day," etc., etc. And verily, my dear Doctor, so it is. And can you wonder that my heart leaps for joy! O will you not, as our Missionary Board, rejoice with me, and send up still more fervent prayers, that this good work may go on until every vestige of these demoralizing customs terminate for ever? But, in the last place, blessed, ever blessed be a prayer-hearing God for another remarkable feature of this "awakening." O how it has thrilled my soul to stand over the prostrated ones, and hear from their lips, in the agonies of conviction, "Our minister was right—

all he said about our sinful life is true. O my sin! O that vile bed! O the fire of hell, on account of fornication and uncleanness, etc., burns me! God have mercy on me! Jesus have mercy on me." And then, "What must I do? I cannot go back to that vile bed I never shall! And so it has turned out; for I have had to request kind neighbours to accommodate these sin-convicted females until proclaimed and married. Proclamations of marriage are now very numerous in all our churches. But, as my time is precious, I must leave over to next packet other communications. All my brethren will be communicating with you, if they have not done so already.

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OLD CALABAR.—CREEK TOWN.

The Rev. Alexander Robb says:—"That morning, 24th November, one of our members died a peaceful and happy death. She was the wife also of one of our members—a young man well thought of and much trusted by both our late and our present king. The young woman was brought up in the family of Mr. Anderson, at Duke Town, where she experienced the saving change, and was admitted into the fellowship of the church. She was married about two years ago, and it is only three weeks since her first child was baptized. Her weakness was such that she could hardly speak. She was happy to die, but felt for the babe, who would be left motherless. A little before her death she raised herself up, sat on the bed, saying she felt strong, and then in prayer committed herself into the hands of Jesus. On saying Amen, she fell back exhausted, and in a little after fell asleep. Her grave was made at Mrs. Thomson's feet, and the funeral was gone about most decently and orderly. The usual noisy wailing was prevented; the coffin was properly made and covered; and then the remains were brought to the school-house, followed by about eighty mourners. After the service, the coffin-lid was raised, that all who wished might take the "last look." The young man himself testified his affection for the dead by kissing the clay-cold lips—a testimony of affection which was paid by some others also; and then the remains were laid in their quiet bed, to sleep there 'till the heavens be no more.' The feeling of sorrow manifested was genuine but silent. It was exceedingly pleasing to see the respect shown to the memory of the departed, and to the sorrowing husband, by all his acquaintance. Such a scene is impossible among heathens, and is due to the gospel. Would that every death-bed in this sin-cursed land were like that of Mary Chisholm's! How wonderful and gracious has God been to her! Brought, when a child, from Ibibio or Egbo Shary, redeemed by an English captain, and given to Mrs. Anderson, becoming a humble Christian and consistent professor, a Christian wife and mother, standing by the side of her husband—himself brought from the interior—to give their babe to Christ, and, at last, dying a Christian's death—surely she will praise him who loved her and washed her in his blood. On the afternoon of the following day the occasion was improved by an address founded on the words of Jesus 'Our friend sleepeth—is dead.' The event will, by the Lord's blessing, do good—more good than we know of. On the Mouday, three came urging their reception by baptism, which has been under consideration for some time; and one said that Mary's death had filled him with great fear. No doubt, as another and another falls asleep in Jesus, others will come forward, we trust, in growing numbers, and with growing intelligence, to be 'baptized in the room of the dead.'"

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INDIA.—SCHOOL AT BEAVER.

The Rev. Mr. Shoobred says, 15th October:—"It gives me great pleasure to be able to report, that our mission school has turned out a decided success. We have now some forty pupils on the list, and, with the exception of two or three who are sick, in regular attendance. (A letter, dated 17th December, states the number at sixty). The boys are in general so eager to learn, that it is quite a pleasure to instruct them. Eight of the older pupils read the Hindustani Testa-

ment every morning; and more would join the class, but in the meantime, we are short of books. While I am engaged with this class, Chintooram catechises the younger boys from a Hindustani catechism; and these young idolaters are taught to lisp the commandments, which declare, 'Thou shalt have no other gods before me,' and forbid the making and worshiping of graven images. We have all sorts and sizes in the school, from the tiny Bunnéah's son, with clustering black curls, and liquid, languishing, oriental eyes, to heighten whose effect his proud mother has touched up his eye-lids with collyrium dye, and whose ankles are so loaded with ornaments, that the poor little fellow seems to walk in fetters, up to the big dyer's man, with sodden, indigo-stained hands, and clothes that seem to have been patched with worn-out rainbows, and who, with admirable perseverance, blunders away at the ka-wha, ga-gha of the Hindi Alphabet; and then there are the tall, straight-backed sepoy, who sit coiled up among the children, conning over their books, but who start to their feet, as straight as an arrow, when the *padre* *sahib* draws near, begin their lesson by a military salute that might welcome a General, and finish it up by declaring, that the *sahib* is their *mabap*, father and mother in one, and that they are his devoted slaves! It is a sight to see the little things clustering round me, like bees, of an evening, each presenting his book, and eager to be heard his lesson; and then, when school is over, to see them rush outside the gate, and forming in two rows along the street, make a respectful salaam, and with smiling faces shout *baudagi! baudagi!* (your devoted) as I mount my pony and ride away. The natives passing along often gather round to gaze—some smiling and nodding approval, others shaking their turbaned heads, and, with dark scowls, muttering their fears that the *padre* has bewitched the children. Our Sunday afternoon meetings are constantly kept up in the school-house. The most of the older scholars attend them regularly; and we have usually a few of the city people, with a sprinkling of the Brahmans. These last will sometimes call in question Chintooram's statements, and begin a discussion on some mooted point; but C. is quite able to stand his ground, and often silences, if he does not convince. A very favourite subject of attack, is the fact that we take animal life, and eat the flesh of the sacred cow—habits which they regard with the utmost abhorrence, and violently condemn; but I have given Chintooram a few arguments on this subject, which, I suppose, from their combined novelty and force, they find some difficulty in meeting. I was very much interested, the other Sunday afternoon, by the conduct of our oldest English pupil—a thoughtful, intelligent boy, the son of a Bunnéah. Chintooram was reading from a book a number of quotations from the Hindu Shasters, and showing their falseness and absurdity. This boy, whose faith in his religion till then was quite unshaken, and who, I doubt not, regarded me as his beef-eating teacher, with a considerable amount of horror, listened from the first with great attention. By-and-bye his eyes began to sparkle, and his face to flush with excitement. At last he could contain himself no longer, but after one of the quotations, half rose from his seat, and shouted, 'Sach nahin hai' ('It is not true—that is not in the Shaster!'). Chintooram, with great coolness, smiled, and pointing to the Hindi teacher, who was seated beside him, said, 'Ask the pundit.' He, when appealed to, hung his head, looked sheepish, and replied, 'Sach hai' ('It is true'). The boy's countenance fell immediately: for the first time he blushed for his religion. This was repeated once and again, the pundit always being obliged to confess that the quotations were accurate, except on one occasion, when, the passage quoted being more damaging than usual, he either was, or feigned to be, ignorant, and answered with a confused 'Mahim nahin' ('I don't know'). The foundations of the boy's faith in Hinduism seemed thoroughly shaken, and he entreated Chintooram to lend him the book, that he might read and examine further for himself. I trust that, by the blessing of God, this is the first stirring of the dry bones, under the quickening breath of his Spirit, and that ere long we shall have a goodly band, if not a great army, in Rajpootana, doing battle for the Lord of Hosts. Famine, I am sorry to say, is now a certainty with us, and it extends more or less over the whole of Northern India. We have had no rain save a slight shower, since

wrote you last; the crops are irretrievably ruined, and, what is worse, fodder is extremely scarce, and the cattle must soon perish. In this valley, we have only had  $5\frac{1}{2}$  inches of rain; the tanks are all dry, so that unless rain falls copiously now, which is extremely unlikely, the cold weather crops also will be a total failure. Grain is from three to four times the usual price, and the poor people begin to suffer very much. It is pitiable to see their misery, and to feel that one's ability to help is so small."—*U. P. Missionary Record.*

## Ecclesiastical Notices.

### ERAMOSA.

The elegant new church erected by the United Presbyterian Congregation in the Township of Eramosa, was opened by the Rev. Alexander Kennedy, of Dunbarton, on the first Sabbath of February last. He preached twice,—1st from Isa. lii. 1, 2, and 2nd from Heb. iv. 14. The discourses were admirable, and were listened to with breathless attention by a crowded house.

On the Monday evening following, a social tea meeting was held in the Church as a celebration of its opening. It was very numerous attended,—more so than any such meeting we have ever seen in the County of Wellington. Both the old Church and the new were ultimately crammed; and it is said a number left because they could not get into either house.

The Rev. Mr. Barrie, pastor of the Congregation, occupied the Chair in the new Church, and the Rev. Mr. Torrance, of Guelph, in the old meeting house. There were of Ministers present, the Rev. Messrs. Macdonnell, of the Kirk of Scotland, Mellican, of the Free Church, Barker, of the Congregational Church, Duff, Porteous, Kennedy, Torrance, and Tisdell, of the United Presbyterian Church. The Rev. Mr. Macdonnell offered up prayer before tea, and the Rev. Mr. Porteous returned thanks after it, in the new Church. The Rev. Mr. Tisdell offered up prayer before tea in the old Church.

The most of the speakers, with exception of the chairmen, spoke in both Churches, and to the close the audience listened to them with unabated attention. All seemed to admire the new Church as surpassing in architectural taste, comfort, and convenience anything that they had seen in any country place in Canada. Many were, doubtless, greatly disappointed at their not getting into the new Church, but Mr. Torrance, with admirable tact, managed to keep good order and the audience well pleased.

In the new Church, the chairman began the speaking and spoke nearly as follows:—"As this congregation is in some measure connected with the history of the first settlers in this place, I hope this meeting will bear with me, while giving a brief review of the first settlement of our Township, and the rise and progress of this congregation.

"Eramosa, the name of our Township, is a fine sonorous word, and is said to have been the name given to it by the Indians, and that in their language it signifies a dead dog. It was surveyed about the year 1819, and was then regarded as far away in the backwoods. The surveyors greatly extolled the character of the land, and having seen many stones shining with some metal very apparently like gold leaf, they raised the report that Eramosa was a rich gold field. This greatly attracted public attention, and in a very short time the Township was nearly, if not all, in the hands of Military Officers and U. E. Loyalists, in the way of grants from Government. Col. Clarke alone got a grant of 1200 acres, and he is said to have employed a number of men for six months in a vain search for gold.

"In the year 1822 our Township began to be settled by emigrants, but the land being in the hands of the aforementioned parties, it was a considerable time before there were many lots settled on. The Messrs. Ramsay, Neilson, and Smith, commonly called Quaker Smith, were, it is said, the first settlers and breakers up of the unbroken forest. Of these, James Neilson, Robert Ramsay, and his brother's

widow, are alive to this day. Thomas Armstrong settled on his present lot in 1823, erected his shanty and commenced the work of felling the trees. We rejoice to have him still with us, enjoying a green old age, and, apparently, having life, health, and strength enough to weather through old time for another thirty years. He has been an elder in this congregation from its formation, an active teacher in our Sabbath School, and was long a leading man in the Township. The late James Smith settled in 1823. He was a member of this congregation from its formation until his death. His contentment and cheerfulness made every person about him happy. His son Archibald is one of our most enterprising farmers, and has taken an enfeoffment in the Township for his posterity. Mrs. McCormack, with her husband, settled also in 1823, about two weeks before Thomas Armstrong, and we rejoice to see her still healthy, strong, and lively. She was early left a widow with a family of daughters. It was doubtless, for years, no easy matter to provide for them; but her energy, activity, and perseverance overcame every difficulty, and her christian deportment has always been such as to place her high in the ranks of our honourable women. George and William Armstrong, brothers to Thomas, settled in 1824. George, the eldest of the three, still survives, and although somewhat infirm, is yet healthy and cheerful. He has long been a deacon in the Congregational Church, and a liberal supporter of the Bible Society. He has taken a large enfeoffment in the Township for his posterity, and now he and his good lady, after many years of hard toil, and not a few privations, are enjoying a serene and tranquil setting sun of life,—seeing all their children doing well, and ‘making their light to shine before men, that others seeing their good works may glorify our Father who is in Heaven.’ William his brother, who died some years ago, was characterized by great energy and decision of character. He aimed to be first in every good work, and he was most faithful and intensely earnest in doing any work given him to do for the Church, or the civil community. He was an elder in this congregation from its formation until his death, and was most liberal in supporting religious ordinances. James Peters and John Johnston settled in 1826. John Johnson was called, a number of years ago to his eternal home. James Peters still survives, and is still healthy, active, and energetic in promoting the interests of religion. He has been a deacon in the Congregational Church here from its formation, and from his first settlement in the Township he has always been in the front ranks of the liberal minded and good-doers. William Lochrine, who died about two years ago, settled with his family in 1827. He was not what is called a public man, but he was highly respected by all who knew him. He was an elder in this congregation from its formation, and was most faithful in his attendance on the public ordinances of religion. He was successful in making ample provision for his family, and was among the first in this quarter who had money to lend; but, for years, he would not take more than five per cent. of interest, as he considered it a sin to take more. Only two of his family have outlived him, namely, his sons James and Thomas, who stand in the front ranks of our industrious and well doing farmers. John Kennedy settled also in 1827, and John McKerlie in 1828, and they sustain an honourable name amongst us as active and useful members of the civil community, and of this congregation. There are other old settlers in our Township, such as the Messrs. Black, Benham, Parkinson, Stuart, and Wood, &c., the date of whose settlement we have not learned, who well sustain the character of industrious farmers and good members of the community. There are also settlers of later date, such as Thomas Dryden, Alexander McQueen, John A. Armstrong, John Dickinson with his family, David Rae, &c., who have prospered greatly in their worldly circumstances and proven themselves to be good settlers and good citizens.

“It was no easy matter for the first settlers to get along. They had for years hard toiling and many privations. There was no grist mill nearer to this quarter than Esqueing or Waterloo, which was 23 miles off; and it generally took from three to four days to go with a grist of eight bushels to the mill and come home again. Dundas was the nearest market and it often took about a week to go there and come home again; and the teamster had sometimes to lodge with his

oxen in the forest all night. There were instances in which men carried the wheat (about a bushel) on their backs to the grist mill in Waterloo. In some families, the wheat was boiled and made food of in that way; but the consequence was dysentery, and this led to the use of coffee mills for grinding the wheat. For years no settler had any thing to sell, and a yolk shilling was scarcely ever seen in any person's possession. From these circumstances combined with the large grants of land to non-settlers our Township made, for a number of years, slow progress in being settled.

"The founding of the town of Guelph in 1827 or 1828, by the Canada Company, through the agency of the celebrated Galt, enabled the settlers in Eramosa to make a start in the direction of prosperity, and for the last sixteen years the progress has been so great in improvement that our Township is scarcely behind any other in agricultural improvement, fine stock, standings, and dwelling houses. The Sheriff scarcely ever gets anything to do in Eramosa.

"There was for many years no tavern in the Township to tempt the first settlers to dissipation and thriftlessness; and this together with their having generally the unspeakable advantages of an early religious education, is, we doubt not, the great secret of the prosperity of Eramosa.

In the year 1826, the settlers in this part of the Township feeling painfully the want of public ordinances of religion, met in Mrs. McCormack's house, and resolved to seek the services of Mr. James Black, of the Baptist Church, in preaching to them. The religious destitution was at that time so great that sectarianism or denominationalism was scarcely thought of. For a considerable time Mr. Black preached once every two weeks to the people in this part of the Township; but as they were not inclined to join the Baptist Church, they, at last, parted with Mr. Black, while entertaining the highest respect for his piety and labours to win souls to Christ. It was also in 1837, that the first week-day school was opened and Sabbath School teaching commenced.

"For some time after Mr. Black left, the people in this settlement had very seldom any preaching. In the year 1832 a number of the people in this place applied to the Synod of Upper Canada for sermon, and preachers were sent now and then to preach to them. At last, in the year 1834, Mr. Charles Nichol was settled pastor of the congregation, and after remaining for about two years he gave up his charge. It was during his pastorate that the now old meeting house was erected; and it was at that time one of the finest churches in the county. For some time after Mr. Nichol had left, the congregation was supplied with sermon by preachers from the Upper Canada Synod, and other communities. The congregation, however, became dissatisfied with the state in which they then were, and connected themselves, on the 2nd of August, 1838, with the United Secession Church of Scotland. The Rev. Thomas Christie and the late Rev. James Roy, from that period to the end of 1842, preached to the congregation a few times yearly and dispensed the sacraments. In 1841, a branch of the Bible Society was formed in this place.

"In the beginning of 1843, I was settled pastor of the congregation, and also of the congregation in the Irvine settlement. The agreement was, the Eramosa congregation was to have two Sabbath's preaching for the Irvine congregation's one: but there were so few preachers of the United Secession in the Province in those days, that I had very frequently to supply other congregations; consequently, both congregations but slowly increased in membership. The greatest number of hearers which I had in this congregation, during the first year of my pastorate, was forty-five, including children. The membership of this congregation, when I became pastor, was 32. It is now 148. In 1848 a manse was built, and, in the winter of 1849, I was loosed from the charge of the Irvine congregation, and this congregation became my sole charge. Since that time, a glebe of 60 acres has been purchased and paid for, and during the past year this beautiful edifice has been erected; and if all the subscriptions were paid, and we feel confident that they will all be paid, there will not be a cent of debt on the whole congregational property. Truly may we of this congregation exclaim, What

things God hath wrought for us! 'Praise the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat.'"

The speakers kept up the interest of the meeting to the end of it, and we are persuaded that the greater part of the audience would willingly have remained for an hour or two longer. The Guelph Choral Society contributed greatly to the interest and enjoyment of the meeting.—*Com.*

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CLARKE.

The United Presbyterian congregation of Clarke held their Annual Missionary Meetings on Tuesday, 29th January, in both places of worship; the one meeting being in the forenoon, and the other in the afternoon. The meetings were addressed by the Rev. Mr. Kennedy of Dunbarton, Rev. Dr. Thornton of Whitby, and the Rev. Mr. Monteath of Prince Albert. The attendance at each place of worship was exceedingly good, and the excellent and interesting addresses given, appeared to give much satisfaction. It is pleasing to be able to state that the interest which this congregation has taken in past years, in the cause of missions is not abating, but increasing, their contributions during the last twelve months having exceeded those of any previous year, and amounting to \$416. It is also worthy of notice that the above sum has been raised not by collectors specially appointed, and sent round to collect contributions, but by monthly collections during the year, at each place of worship—the practice being on the first Sabbath of each month to have a collection for missions—thus the matter is kept before the minds of the people during the year.

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U. P. STUDENTS' MISSIONARY SOCIETY.

*To the Editor of the Canadian United Presbyterian Magazine.*

REV. SIR,—I am directed by the Student's Missionary Society, to request you to insert in your next issue the following statement of their transactions during the past year.

The Society was organized during the preceding Session of the Hall, and has for its object the fostering of a missionary spirit, and the aiding of missionary schemes by all available means. The following is the statement of money received and expended up to the first annual meeting in November last. The fact of very few of the Students being so circumstanced as to have opportunity of collecting, accounts for the *smallness* of the income.

<i>Collected by Mr. P. Goodfellow, Student</i>		
From Congregation of Bondhead .....	\$5	24
“ “ “ Essa .....	5	50
“ “ “ Tecumseth .....	8	38
		19 12
<i>Collected by W. T. Murdoch, Student.</i>		
From Congregation at Florence .....	\$5	39
“ “ “ Bothwell .....	6	49
		11 88
		\$31 00
Paid to Home Mission Scheme of our Church.....	\$16	00
“ “ Chinese Mission .....	15	00
		\$31 00

W. T. MURDOCH, *Secretary.*

TREASURER'S ACCOUNTS,—FROM JUNE 15<sup>TH</sup> TO DEC. 31<sup>ST</sup>, 1860.

## I. PRESBYTERY OF LONDON.

CONGREGATION.	Mission Fund.	Institute Fund.	Synod Fund.
Hibbert .....	\$ .ts. 68.00	\$ cts. ....	\$ cts. ....
Hibbert and Kirkton .....	....	5.60	....
Fullarton .....	36.60	4.00	....
Downie .....	26.40	3.25	....
Bethel .....	23.28	5.76	....
English Settlement .....	34.08	10.45	....
Warwick .....	27.00	....	....
St. Mary's .....	30.00	12.00	....
Woodstock .....	....	8.55	....
Westminster .....	18.25	5.00	....
Total .....	\$263.61	\$54.61	....

## II. PRESBYTERY OF FLAMBORO'.

Chippawa .....	28.26	5.50	....
Hamilton .....	....	....	15.00
Ancaster Village .....	27.04	3.15	3.60
Ancaster East .....	8.54	5.47	5.02
Ancaster West .....	13.39	6.05	3.36
Crowland .....	18.62	2.00	....
St. George .....	14.00	10.00	....
Ayr .....	30.00	11.10	....
Dundar .....	....	5.00	....
Flamboro' .....	22.00	12.00	12.00
Caledonia .....	23.42	3.00	....
Indiana .....	14.75	3.00	....
Oneida .....	10.50	3.00	....
Beverley .....	....	13.37½	....
Total .....	\$210.52	\$82.64½	\$38.98

## III. PRESBYTERY OF TORONTO.

Dunbarton .....	....	....	15.00
Dunbarton and Canton .....	....	35.00	....
1st Congregation, Chinguacousy .....	8.03	4.97	....
2nd do do .....	6.50	5.30	....
Essa .....	....	7.51	....
West Gwillimbury .....	....	4.74	....
Vaughan .....	....	8.00	....
Albion .....	....	7.00	....
Gould Street, Toronto .....	....	40.00	....
1st Congregation, Tecumseth .....	....	4.00	....
2nd do do .....	....	3.00	....
Richmond Hill .....	23.00	....	....
King .....	21.40	....	....
Caledon .....	....	....	4.00
Orangeville .....	....	....	2.00
Brampton .....	....	9.00	....
Erskine Church, Pickering .....	14.00	7.00	7.00
Total .....	\$72.93	\$135.52	\$28.00



## IV. PRESBYTERY OF CANADA EAST.

CONGREGATION.	Mission Fund.	Institute Fund.	Synod Fund.
Madrid .....	\$ cts. 49.00	\$ cts. ....	\$ cts. ....
Montreal .....	....	....	22.00
Total.....	\$49.00	....	\$22.00

## V. PRESBYTERY OF DURHAM.

Smith's Falls.....	33.00	....	....
Columbus and Brooklyn .....	....	16.25	....
Total.....	\$33.00	\$16.25	..

## VI. PRESBYTERY OF WELLINGTON.

Guelph .....	60.00	12.00	....
Galt .....	58.28	20.00	....
Eramosa.....	46.00	11.00	....
Elora .....	....	26.00	14.00
Alma .....	....	6.00	2.00
Total.....	\$164.28	\$75.00	\$17.00

## VII. PRESBYTERY OF BRANT.

Glenmorris .....	30.00	14.00	13.00
Ingersoll .....	....	8.00	....
De Sabbath School .....	2.50	....	....
Paris.....	30.00	....	5.00
Total.....	\$62.50	\$22.00	\$13.00

## VIII. PRESBYTERY OF GREY.

Lake .....	14.00	1.60	....
Owen Sound .....	38.65	7.05	....
Total.....	\$52.65	\$8.65	....

## IX. PRESBYTERY OF HURON.

McKillop .....	\$47.35	\$4.75	\$3.40
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## X. INDIVIDUAL DONATIONS.

A. Rodgers, Esq.....	....	4.00	....
Students' Society .....	16.00	....	....
Total.....	\$16.00	\$4.00	....

## XI. ABSTRACT OF THE PRECEDING LISTS.

Presbytery of London.....	263.61	54.61	....
" " Flamboro' .....	210.52	82.64½	38.98
" " Toronto .....	72.93	135.52	28.00
" " Canada East.....	49.00	....	22.00
" " Durham .....	33.00	16.25	....
" " Wellington .....	164.28	75.00	17.00
" " Brant .....	62.50	22.00	18.00
" " Grey .....	52.65	8.65	....
" " Huron.....	47.35	4.75	3.40
Individual Donations.....	16.00	4.00	....
Total.....	\$971.84	\$403.42½	\$127.38

## XII. STATEMENT OF EXPENDITURE.

	§ cts.	§ cts.
<i>(1) Mission Fund:</i>		
Balance in Fund on 15th June, 1860 .....	—	2244.79½
Collected during the Six Months, as above .....	—	971.84
Balance of Interest .....	—	55.60
		<hr/>
<i>Discharge:</i>		§3272.23½
Paid to Rev. W. Peattie .....	114.80	
“ “ John Scott .....	79.14	
“ “ Walter Scott .....	102.90	
“ “ Donald McLean .....	115.30	
“ “ George Kennedy .....	83.30	
“ Mr. James Fraser .....	60.00	
“ Rev. William Fletcher .....	100.00	
“ “ William Clark .....	124.91	
“ “ James Howie .....	48.50	
“ “ George Murray .....	47.35	
“ “ John Paterson .....	76.30	
“ “ Robert Hume .....	19.50	
“ Cheques and Post-Office Orders .....	4.23	
“ Distributing Minutes of Synod .....	17.00	
“ Printing Statistical Reports .....	13.50	
“ “ “ Statistics .....	22.00	
“ Rev. Mr. Skinner, expenses .....	7.00	
“ “ J. J. A. Proudfoot, do. ....	17.62	
“ “ A. A. Drummond .....	7.00	
“ Postages .....	1.05	
	<hr/>	1061.40
In Mission Fund on 31st December, 1860 .....		§2210.83½
<i>(2) Institute Fund:</i>		
Balance in hand on 15th June, 1860 .....	—	59.55½
Collected during the Six Months, as above .....	—	403.42½
		<hr/>
<i>Discharge:</i>		§462.98
Paid to Professor Taylor .....	112.12	
“ Rev. A. A. Drummond, expenses .....	5.50	
“ “ J. M. King, do .....	4.25	
“ “ Professor Taylor .....	300.00	
“ Expenses .....	2.00	
	<hr/>	423.87
In Fund on 31st December, 1860 .....		§39.11
<i>(3) Synod Fund:</i>		
Balance in Fund on 15th June, 1860 .....	—	17.76
Collected during the Six Months, as above .....	—	127.38
		<hr/>
<i>Discharge:</i>		§145.14
Paid to Printing Minutes .....	49.75	
“ do do .....	43.30	
“ Synod Officer .....	10.00	
	<hr/>	103.05
In Fund on 31st December, 1860 .....		§42.09

## MOUNT PLEASANT.

The Anniversary Soiree of the United Presbyterian Church was held in this place on the evening of Tuesday, 29th January—Rev. William Peattie in the chair. The attendance was between 250 and 300, but the ladies of the congregation had made such ample provision of "what is good for the eye and pleasant to the taste," that, though the house was crowded, more could have been abundantly supplied. The following gentlemen addressed the audience on various interesting and important subjects:—Rev. Joseph Young, Rev. John Porteous, Rev. John Dunbar, Rev. William Robertson, Rev. William Donald of the United Presbyterian Church, and Rev. A. Hurlburt of the Wesleyan Methodists. The addresses were excellent, and appeared to be highly appreciated by the audience, whose attention and interest were sustained to the close. Between the addresses the choir sang a piece of music in excellent style. Altogether the soiree passed off very successfully, and the unanimous conviction may be easily interpreted by the entire satisfaction which all looked and expressed. What perhaps will be of most interest to the church generally, is the almost complete extinction of the debt of the congregation. Within the past thirteen months the congregation has honourably met all its obligations; done a little for missionary and benevolent objects; and paid off nearly \$500 of debt; and this has been done more as

a sort of free will offering, than from any systematic effort to be relieved of a burden, for the gentleman to whom the money was due, very generously advanced it without exacting interest. Now, however, since the congregation may be said to be free from the name, as well as fact, of debt, it cannot but feel more liberty of action in whatever it undertakes. May it continue to "abound in every good word and work to do His will."—*Communicated.*

## BRANT PRESBYTERY.

This Presbytery met on the 5th Feb. when the call from Tilsonburg in favour of Rev. Gilbert Tweedie, M.D., was sustained by the Presbytery, and afterwards accepted by him. As a proof of the fruits of our prospective union, Rev. Mr. Cross of Ingersoll has been asked to give supply at Beachville to a congregation belonging to the other Church. Besides, a letter was received by the clerk the other day, petitioning the Presbytery for a moderation at West's Corners, in connection with another station in the Township of Elma, hitherto in connection with the Presbyterian Church of Canada. This Presbytery meet again on Tuesday after the first Sabbath of April.

## CAMDEN AND SHEFFIELD.

The U. P. Congregations of these places, have unanimously called Mr. James Hamran, Probationer, to be their pastor; and the call has been sustained by the Presbytery of Durham.

## Gleanings.

## UNION OF PRESBYTERIANS IN SCOTLAND.

A meeting of the eldership connected with the congregations of the Free, United Presbyterian, and Reformed Presbyterian Churches, was held in Paisley, in the Abercorn Assembly Rooms, on Monday evening, 14th January.—Provost Pollock in the chair,—with a view to promote brotherly love, mutual co-operation and Christian union. There were also a number of ladies and members of these congregations present. After having partaken of tea, addresses were delivered by the Chairman, Mr. Andrew Nairn, Dr. D. Richmond, Mr. Murray, Mr. John Brown, Mr. P. M. Symington, Mr. D. Ritchie, Dr. Burton, and Mr. William Macalister; and, from their statements, it appeared that, for the last two or three years, the ministers and members of the three denominations represented at the meeting had been in the habit of holding united prayer-meetings, and of engaging in other Christian acts; as a result of which, a desire for union had sprung up, and had been greatly on the increase, especially of late. The union of the unendowed Presbyterian Churches already effected in Australia, Canada, and Nova

Scotia, had, it was stated, demonstrated the practicability of framing a Basis of Union honorable to the feelings of each particular Church, and yet satisfactory to all; and in the menacing attitude of the civil courts towards the spiritual privileges of the Free Church, although it was wholly unconnected with the State, and the consequent danger of all unendowed Churches, Mr. Nairn saw only an additional reason for pressing onward towards the accomplishment of the contemplated union. The points upon which the three Churches were agreed were pointed out, and also the points of difference, and the speakers referred to the desirableness of forbearance being exercised upon the latter. Mr. Symington, who belongs to the Reformed Presbyterians, in his address on the means of attaining union, urged upon the audience the duty of united prayer as a means greatly calculated to hasten the union of all the children of God; and referred to the certainty of ultimate union, not only among the three Presbyterian bodies there represented, but with the Established Church, Episcopalians, Independents, Baptists, Wesleyans, and all Christian denominations. He would not, he said, have taken part in this movement if it were proposed that their efforts for union should stop at the Free, United Presbyterian, and Reformed Presbyterian Churches.—Dr. Burton said, that it was a remarkable fact in past history, that all great events of this kind had been inaugurated in Paisley. If he was not misinformed, the meeting for union between the Burgher and Antiburgher Seceders began in Paisley, and the first meeting for union between the Relief and the United Secession, was held in Paisley. Paisley was always, he held, ahead of the rest of the country both in political and religious movements; and he referred to the fact that all the great political reforms advocated in Paisley forty years ago were now the law of the land. He hoped that it would turn out that Paisley on the present occasion was also leading the way for others to follow. A resolution was agreed to “highly appreciating the advantages of an union of the three unendowed Presbyterian Churches of Scotland,” expressing satisfaction with “the Report of the progress and results of the effort which has been made in Paisley for that object; and, feeling convinced that the obstacles to union are not greater than may be met and overcome by a brotherly spirit of forbearance, without any sacrifice of principle or compromise of truth,” the meeting “would affectionately but earnestly suggest to the office-bearers of the various Churches interested the propriety and expediency of bringing the subject under the consideration of their respective Church courts, in the way and manner which to their judgment may seem most prudent. Meanwhile, they recommend a continuance of union prayer-meetings, and a more extended co-operation in all home missionary work, as the best preparation for a close union.”

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 REVIVAL IN ANNAN—SCOTLAND.

An Annan correspondent of the *Dumfries Courier* says:—All the usual features of deep religious awakenings elsewhere are strongly marked here, with the exception of “prostrations” and extravagances, for which praise is due to God. During the addresses, solemn earnest attention is the only feature visible on the audience, but when the public meeting is over, and the ministers and other Christian friends move among the anxious from pew to pew, the power of God’s truth in convincing of sin is manifest, and, to an onlooker who has a heart to sympathise with the work of saving conversion to Christ, nothing can possibly be more solemnizing than to see throughout all the church, on ground-floor and galleries, groups in earnest, close conversation on the great concerns of their soul; and by and by the groups kneeling, or, if too crowded, their heads bowed on the book-boards, when prayer is made to God on their behalf. An avowed infidel, who came several miles to see and scoff, was convicted and converted the same night. Several young men have publicly professed their faith in Jesus, and have given an intelligent account of their change of heart. The public mind is deeply moved. A solemn awe seems to hang over the whole community. Scoffers there still are and likely will be; but many who warmly opposed at first, now more warmly approve. The prayers of God’s people are asked for Annan.

Another correspondent of the same journal says:—Scores of persons who had never before seriously thought of death, judgment, and eternity, have, with tears in their eyes, remained at the inquiry meetings, and conversed most anxiously about the state of their souls. The aspect of the town has, in consequence of this revival, been completely changed. It is not now on matters of amusement or business that the conversation turns. Every one talks of the great religious change, and wonders now that so much scepticism about the revival in Ulster and the West of Scotland had before prevailed among the inhabitants of Annan. Many young sailors, who had scarcely ever attended a place of worship, have been brought to a knowledge of their Saviour; many a drunkard has deserted the public-house in horror of his previous life; the artisans of the town have abandoned the corners where they lounged in the evenings, and have betaken themselves to prayer and meditation; and even “the Arabs” of the burgh, the boys who were for ever shouting and yelling about the streets, have every evening been engaged in singing psalms and hymns. The week has also been a busy one with the ministers of the town, who, not content with the spiritual comfort they afforded to the anxious during the inquiry meetings, have been engaged during the day in calling on those who are the most distressed about their souls’ salvation. Mr. Hammond himself has laboured night and day at the work, and considers that this week has been most signally blessed with the outpouring of the Spirit. In his preaching, earnestness is his leading characteristic. No one who hears him can refuse to admit that his faith is strong and unwavering. In addressing the people he seems confident that the Spirit will bless his efforts, and turn many souls to Christ; and after raising his hearers into a state of intense religious feeling, he commences to sing a hymn entitled “Come to Jesus now;” and with a sort of supernatural power causes the whole meeting to follow him in the sacred melody. Thereafter, he will begin and portray the terrors of the law, and in picturing the eternal woes of the unbeliever, appals the people with a terrible dread, and makes many a countenance shrink with horror.

It is the intention of Mr. Hammond to stay only a few days longer in Annan, but when he goes away he will take with him the blessings of many who, under his faithful preaching, have been awakened from their spiritual lethargy to enter on that Christian life which is to prepare them for the joys that await the Christian in another and a better world.

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TEMPERANCE AND REVIVAL IN ULSTER.—BY JOHN EDGAR, D.D., BELFAST.

“The Ulster Revival has been tested by an inquiring year. A year is too short for large inference or assertion. The true wisdom is humility. Precious lessons have been taught, and weighty facts confirmed. Our Revival is like those of former times. It had strange phenomena—some religious, others effects of excitement, nervous disease, sympathy; some of deception. The most noted cases were the worst—the more extravagance the less permanence. The cases most notorious, and assuming the miraculous, were chiefly poor females. Many of these do not profess or show saving-change. Numbers who raised high hopes have fallen. Some ministers repent encouraging talkative youths who, by heresy, folly, or immorality, have done harm. Sad ills have followed midnight meetings, fondling sentimentalism, promiscuous gatherings. Exaggeration magnified the eloquence of converts, described as like inspiration; and strange things, deemed by some miraculous, are easily explained. The change on many was from fear, not change of heart. The popularity of new measures and wild men tempted some to pander to depraved taste, boast, and use wrong means. The wisdom of Hodge and Edwards on Revival is fully shown. As excitement died, hymns which raised wild-fire, gave place to scriptural psalmody. Aiding the Revivals as I have, and rebuking extravagance, I publish these facts; better they should be stated by a friend than distorted by foes. The Revival of 1859 can afford such deductions, for they affect not its reality, but extent. There remains incalculable good, endlessly varied, and never to die. My subject is Revival in one aspect—REVIVAL AND TEMPERANCE. Objections to revival are pointless from

police or revenue returns in a place like Belfast. Too many causes affect the consumption of spirits to show from it the state of morals; and the most drunken cases are of the dangerous and perishing classes which revival seldom reached; not a few are recommitments. I don't refer to the large towns of Ulster, or sketch the reformation of the province, but take as specimens fifteen rural congregations in four counties. There is a double connexion between temperance and revival, temperance being a fore-runner and follower, like seed and harvest. The spirituous liquor used in the Three Kingdoms in 1829, when I commenced the Temperance Reformation, was double that used ten years before, and had the tempting customs and falsehoods lived which made so many victims, none could tell what destruction would have swept the sacred ministry. With Temperance there rose a noble band of reformers, who, from a single church, expelled one-seventh of all its preachers. Since then our pulpits have been happily free from the bottle; they have been greatly purified; and the revival came into the congregations of exemplary men. Within the bounds of these fifteen congregations, some of which have now not one publican, thirty-three houses for the sale of spirits have closed, in some of which prayer-meetings are held. Their ministers, with one voice, say the Revival has done much good. One congregation thus increased by 50 communicants has 150 temperance members. Two in one parish have 1,000. Their church members have increased 220, and where there was no prayer-meeting, there are now 45 weekly, with an attendance of 1,600."

[Here follow Reports from the Congregations. We have room for only one, which is certainly somewhat startling.]

"There were within two miles of my church, eighteen public houses and five or six shebeens. Four were owned by my elders, and one by their former minister. Whisky flowed at all wakes, funerals, marriages, baptisms, &c., and even in the vestry. In the pulpit I have felt the fumes of whisky from the precentor's seat and the gallery. Men went out for drink during my preaching, our sextoness was seen staggering along the communion tables, and our precentor often returned bareheaded from church. I have seen in the house and by the way, women, young and old, not of the lowest rank, unable to walk or speak. Young females at my communicants' class on Sabbath breathed strongly of spirits. My voice has been drowned by drunken bawling, while the coffin lay at my feet, and I have saved drunken men at funerals from being crushed by the hearse. I have seen the drunken son nearly falling into the grave on his father's coffin. Three of our national school-masters were dismissed for drunkenness. In two and a half years, seven of the congregation, male and female, died drunk, and two were burned to death."

#### AUSTRALIA—PRESBYTERIAN CHURCH OF VICTORIA.

The General Assembly of the Presbyterian Church of Victoria held its fourth session during the current month (November) commencing its sittings on the evening of Tuesday, the 6th inst. The Rev. Dr. Cairns, the retiring Moderator, proposed as his successor the Rev. James Ballantyne, who was elected without opposition. The attendance of members was numerous, and a large amount of important business was transacted. The greatest unanimity characterized the proceedings. The recent union is regarded as being a great success. The following items will show the work which is being done by this religious denomination. The Scots College has now a full staff of thoroughly-qualified teachers, and shows an attendance of 284, while its revenue during the year has been close on £7000. The Widows' and Orphans' Fund has now a capital of upwards of £3000, and administers to widows and children, the sum annually of £290. An Infirm Ministers' Fund is in process of organization, which proposes to secure an allowance of £100 per annum to ministers disabled by age or infirmity from active duty. One mission has been established among the Chinese in the colony, and a missionary has been engaged, while steps are being taken for the establishment of a second among the aborigines. A Home Mission Committee has been in operation during the year, and has reported the reception of fourteen new ministers

from the old county, from the Free and United Presbyterian Churches in Scotland, and the Presbyterian Church in Ireland. A Sabbath School Union has been formed under the Assembly, and a depot for books and tracts is in process of establishment in connexion with it. The desirability of establishing a Theological Institute has been affirmed. A considerable number of students are reported from the different Presbyteries, some of whom are already in training, and a curriculum of literary and theological study has been fixed upon. The Assembly has agreed to engage catechists in the work of evangelization, and several are already thus employed, one of whom receives at the rate of £250 per annum, and a house. A code of rules and forms of procedure is in course of preparation. Various other Committees, such as the Committee on Sabbath Observance, on Finance, &c., reported good work done. It having been frequently and publicly asserted that the famous Act of Expulsion has prevented the dissentients in the former Free Church from entering into the Presbyterian Church of Victoria, the Assembly, in order to remove such barrier, on the motion of the Rev. Dr. Cairns, unanimously rescinded said Act. Fourteen new causes are in readiness to receive ministers, and many fields in addition to these are opening up, which meanwhile cannot be overtaken. Thirty new churches and mansees are in course of erection, twenty-two of which are of substantial brick or bluestone. It appears from these items that the Assembly is girding itself for a great work, and prosperity is evidently attending it in all its organizations.—*Melbourne Age*.

#### THE CARDROSS CASE.

The excitement connected with this case is every day increasing in Scotland and is also extending into England. A number of large and influential meetings have been held; and shoals of pamphlets, magazine articles, and newspaper paragraphs are put into circulation among the people. Dr. Candlish declares:—"It is not the case we have ever denied the competency of the Civil Courts to take cognisance of our Church sentences. We have simply denied this competency to take cognisance of them for the purpose, if they see cause, of reducing them under a summons which asks them to take cognisance of them avowedly for that purpose." A controversy has sprung up as to whether the Church in assuming this position has not shifted, and greatly limited her ground. It is alleged that at first she maintained that the Civil Courts had no right at all to interfere with her procedure. Be that as it may, the dissenters and voluntaries seem to be generally taking part with her, though there is also opposition in their ranks. The *Patriot* (London) a considerable organ of the Congregationalists, is decidedly hostile. No new judgment, we suppose, will be given till summer. In one of the U. P. Presbyteries notice has been given of the following overture for the Synod:

(1.) Whereas the non-established denominations of this country are permitted to frame and alter, as they choose, their own ecclesiastical laws and constitution, and to regulate their procedure accordingly; and whereas they can avail themselves of the aid of the civil authorities, whenever found requisite, to give civil effect to their church sentences where civil consequences are involved, this Synod considers that no greater freedom than this can be enjoyed by any Christian Church. (2.) Whereas cases may occur in which ecclesiastical sentences involving civil consequences may be challenged or resisted, as being *ultra vires* of their own Church laws and constitution as these have been defined and determined by themselves; and whereas in such cases the Civil Courts may be called to interfere, either by being required by the Churches themselves to give civil effect to these sentences, or by the parties aggrieved claiming civil protection or redress; and, whereas doubts are being created in the minds of some whether the members of the United Presbyterian Church are at liberty, in consistency with their submission to its spiritual jurisdiction, to appeal to the civil courts in these cases for civil protection or redress; and, whereas it is a matter of vital moment that no dubiety should exist as to the rights possessed or surrendered by those who are or may yet come under its jurisdiction—this Synod declares—(1st), That there is nothing in the laws and constitution of the United Presbyterian Church which requires, on the part of its members or office-bearers, the surrender of any of the common law

rights which belong to them, more particularly the right of appeal to a civil court in the cases referred to in this overture; (2nd), That in making this declaration, the Synod is not to be understood as recognizing the competency of the Civil Courts to review or set aside ecclesiastical sentences on their spiritual merits, or to touch them compulsorily in any way except as it respects their civil aspects and results.

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SLAVERY AND THE PRINCETON REVIEW.

We have received from an admirer of the *Princeton Review*, a subscribed communication on this subject, which we regret that we cannot insert, on account of its prolixity. But we shall endeavour, in a few sentences, to do all that we think can be reasonably desired.

In our last No., pp. 49-50, reference was made to a Thanksgiving Sermon by the Rev. Dr. B. M. Palmer, New Orleans, and two or three revolting quotations were given, wherein the author says: "Duty to ourselves, to the world, and to Almighty God establishes the nature and the solemnity of our present trust, to preserve and transmit our present system of domestic servitude unchanged by man, to go and root itself wherever Providence and nature may carry it." And it was added that the *Princeton Review*, from which the extracts were taken, said: "Such a doctrine propounded by a man pure in character, eminent for talents, and elevated in position, must have been hailed almost as a revelation from heaven." Now all this was perfectly correct; but it is apprehended that some of our readers may suppose that the *Review* meant that the doctrine ought to be so hailed, or that it was so hailed by the *Review* itself. That inference would certainly be unwarrantable and erroneous. The *Review* expressly says: "It," the sermon, "has therefore given a fearful shock to the public mind. It has alarmed the North as though indeed a great gulf does exist between the North and the South—a gulf which neither civil nor religious institutions can span. We cannot but hope that this sermon is not to be taken as an index of the settled convictions of Southern Christians, nor even of the eloquent and admired author himself. We hope that it will prove to be the product of an enthusiastic nature carried beyond the bounds of its own convictions by the excitement of a great emergency." Undoubtedly the *Review* is vastly more moderate than Dr. Palmer, and we should be sorry that any of our readers supposed it to be worse than it is.

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PERIOD OF MINISTRY IN THE UNITED STATES.

In our last No., page 64, there were a few lines on this subject, given on the authority of the *New York Independent*. We had no suspicion of such a paper being very far wrong on such a point, and certainly no pleasure in supposing it to be correct. The *Presbyterian Banner*, Pittsburgh, however, differs widely from the *Independent*, and seems withal somewhat offended at us. But its conclusion is rather large, "that the United Presbyterians in Canada are willing to take up and circulate the statement." Only one humble individual is involved in the delinquency. We very readily subjoin what appears in the *Banner*, and leave our readers to form their own opinion.

Quoting our paragraph, the *Banner* adds:

"We saw the above strangely erroneous statement, when it first appeared in the *Independent*, but thought it too obviously incorrect to need contradiction. It seems, however, that the United Presbyterians in Canada are willing to take it up and circulate it.

"The term of pastorates is practically too short, in all our country, but in the Middle and Western States it is by no means so brief as above represented. We suppose that the average duration, in Pennsylvania, is about fifteen years. There occurs to us, just now, six cases in one Presbytery, reaching an aggregate of near two hundred and forty years, and two of them not yet terminated; or fifteen cases reaching an aggregate of three hundred and twenty years. We have not the exact data for these statements, but feel confident that they are very nearly correct."



## Obituary.

REV. JAMES ROBERTSON, D.D.

It will be painful to many of our readers to hear that this excellent Minister of our Church in Glasgow, has been removed by death, after being laid aside from preaching during nine months, by an affection of the heart. He was born at Paisley in 1806, and after passing brilliantly through a full educational course, he became, in 1833, Minister of the Congregation of Port-burgh, Edinburgh, where he was greatly admired as a pastor and preacher. He also distinguished himself as a graceful and effective platform speaker, and freely took part in the exciting discussions of the period. In 1846 he was one of a deputation sent out by the Synod to visit the Churches in Nova Scotia and Canada, and, after his return, published a small volume giving an account of his tour. He was invited to the pastoral charge of our Congregation in Hamilton, and was elected to the Professorship of Divinity for the Church in Canada, but saw it his duty to decline. Shortly afterwards he accepted a call from the newly erected Congregation of Shamrock Street, Glasgow, where he was remarkably successful as a Minister. His place of worship soon required enlargement, and still continued completely filled. A few years ago he published a valuable work entitled "Old Truths and Modern Speculations," and he frequently wrote in several periodicals. He was distinguished for refinement, taste, and judgment. He was of a kind, amiable disposition, and was eminent for piety and zeal in the service of God. On Saturday and Sabbath, 11th and 12th January, he was in the bosom of his family, apparently not worse than usual, and next morning he died, in perfect peace, leaving a widow, four daughters and two sons.

REV. JOHN NEWLANDS, D.D.

Dr. Newlands, Minister of the South U. P. Congregation, Perth, Scotland, died in that city, on the 10th January and in the 38th year of his Ministry. He was an able and popular preacher, and highly esteemed for his personal and social qualities. A number of years ago, he published a small volume on Parental Duties. Being in affluent circumstances, he contributed liberally to benevolent and religious objects.

REV. NICHOLAS MURRAY, D.D.

This distinguished minister of the Presbyterian Church, died at his residence, Elizabethtown, N. J., on the evening of the 4th Feb. He was in the fifty-ninth year of his age. His disease was neuralgia of the heart. His death was sudden, he being sick but three days. He had uniformly enjoyed good health, and great capabilities of labor; all of which he diligently and most advantageously employed. Dr. Murray was born in the North of Ireland. His parents were Romanists, and educated their son in their own faith; but, when coming to years, when men may examine into truth and error, he became a Protestant. At the age of sixteen he came to the United States, and was employed for a time by the Harpers, of New York. His collegiate training he had at Williams College, Mass. He studied theology at Princeton. His first settlement in the ministry was at Wyoming, Pa.; then at Kingston, Pa.; then at Elizabethtown, N. J., where he abode till the time of his death—twenty-six years. The deceased was a good preacher, and a successful pastor. His scholarship was fair. His social qualities were superior. His *forte* was controversy, and especially on the Romanist question. His letters to Bishop Hughes, over the signature of "Kirwan," are master-pieces. These secured to him a world-wide fame. Dr. Murray was Moderator of the General Assembly, in 1849. He visited Europe in 1851, and in 1860. The little warning given, in this case, is a new admonition of the importance of constant and full preparation for life's close. The departed was not considered dangerously ill, till within a very little time of the heart's last throb. O that men were wise! To those who are ready, the suddenness of the call need bring no alarms. They enter into joy.—*Presbyterian Banner*.