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Miscellaneous Articles.

HEADSHIP OF CHRIST.

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

DEAR SIR,—I did not intend to write again on the doctrine of the Redeemer's Headship; but some sentiments have been expressed which make me feel it necessary to present my views more fully than I did in your August number.

Our Free Church brethren, as appears to me, hold that by Christ being King of Nations, is to be understood his authority over the kingdoms of the world geographically considered, or, which is the same thing, in their civil and political matters,—in which Governments and Magistrates of such kingdoms are to obey Him as their Supreme King—King of kings; that is, as we suppose king of civil rulers, who derive their authority from Him as Mediator, and are bound to serve Him as His vicegerents,—to discharge all their duties to Him as Mediator,—“to bow to the authority of Christ as king of nations.” This part of Christ's headship, they say, “lays a basis for distinguishing between two classes of duties which men owe to Christ, not to the distinction between the church and the world,” (as we maintain it does), “but to the distinction between what is peculiar to the church, and what is not peculiar. In other words, the headship of Christ over the nations implies that all men, whether members, or not members, of the Church, are bound in every secular relation, and especially as members of civil society, and organized under civil government, to honour and serve Him as king.” Now we have no hesitation in saying that all this is contrary to sound doctrine. Christ is King of kings! This is true, and His authority extends over kings as well as subjects, and over both in the very same sense, for the expression, King of kings, does not mean that in any special way Christ is king of the monarchs of the earth; but, it is

simply an Hebrew expression, denoting Him to be the most excellent, the most exalted, and the most glorious of kings;—similar to other Hebrew phrases, the meaning of which every Hebrew scholar knows. “Song of songs,” that is, the most excellent song; “the Heaven of heavens,” that is, the highest heaven; “the holy of holies,” that is the most holy place. Yes, Christ is, indeed, of all kings the most powerful and magnificent, and His dominion is the most extensive. He is, as God, the Monarch of the universe, and, as Mediator, He is “the head over all, to the Church.” But where is there any warrant to separate civil duties, as our brethren do, from other moral duties? And are they so little acquainted with evangelical truth as not to know that Christians, in all duties whatever, “serve the Lord Christ,” and Christ as the great Head of “the Church, which is His body;” but that all out of the Church, though under the moral law, are still under it as a covenant of works, and cannot serve Christ; for no man can serve Him till he is free from the law as a covenant of works, or, as the Scriptures express it, till he is “not under the law, but under grace.”

There is only one passage of Scripture which seems to warrant the title King of Nations being given to Christ,—“Who would not fear thee, O king of nations.” (Jer. x. 7.) And we may question whether it does not refer to Jehovah as the great God of all, and not to the Son in His Mediatorial character. At any rate, even viewing it of the second person of the Godhead, to which we do not object, it gives no sanction whatever to the Free Church view, for it signifies simply and literally, that the Lord is king of the heathen or Gentiles, as well as of the Church of Israel. It supports our views, so often brought forward, and not those of our brethren. Their view, as it appears to us, is absolutely gratuitous, and inconsistent with the word of God.

We grant, however, that all men, magistrates and subjects, are bound—are equally bound—to believe on Christ for salvation; and, having believed, to serve Him in all the relations of life, whether civil or religious. But we deny that Magistrates, in their national or official capacity, irrespective of their connection with the Church (as well as all other men), are called on for any positive service to Christ as Mediator. He may, and He often does, serve Himself of them, but they cannot yield direct obedience. Theirs can only be the service of constraint. Like Cyrus, they are Christ’s servants, although they know Him not.

We hold that the Free Church view of Christ’s headship over the nations has no countenance whatever in any part of the inspired volume, or in the Westminster Standards, but the very reverse. It is a contrivance of their own, under the influence of early prejudices, perhaps with good design, though serving only sectarian ends,—such as to support the civil establishment principle, and the endowment of the Church,—purposes which have occasioned so many abuses, such

as lowering the terms of Christian fellowship, destroying the distinction between Christ's kingdom and the world, and rendering so much of the professing Christian Church subservient to earthly governments. Besides, they give this new doctrine of theirs a prominence which seems equal to that of Christ's being King of the Church. Christ is King of the Church, which is His proper kingdom; and this is a fundamental doctrine. His subsidiary kingdom, which is His headship over all persons and things out of the Church, is not of equal prominence, although it is not an unimportant doctrine. But Christ's headship over the nations, which, when rightly viewed, is only a part of this subsidiary kingdom, is put by our brethren, in their perverted view of it, on a level with His headship over the Church. This is altogether unwarranted. I am sure that if our brethren saw the evils which would arise from their groundless theory, were its practical results to be followed out, they would thank us for exposing it, and renounce it as anti-Christian. No, no, Christ is not King of Nations as the Free Church would have it. Our friends forget the entire and glorious spirituality of everything connected with the Redeemer's kingdom. Christ's kingdom, properly speaking, is one. His being head over all things to the Church, is as but an appendage to it. Christ himself has rejected all such worldly honors as our brethren would confer upon him. "My kingdom," says he, "is not of this world." When the great adversary presented his last and strongest temptation (Matt. iv. 8, 9), to accept of something like what our brethren would ascribe to Christ, He repelled the offer with an authority and power which obliged the enemy to retire. The application of this passage to our brethren, was made by a judicious Elder of our Church, and although we would not sanction it, and know that our Free Church brethren have no such ideas, yet we give the hint, that they may consider the danger to which they expose themselves by insisting so much on their groundless theory. "The earth is the Lord's, and the fulness thereof." But much of it is under the sway of the usurper, Satan. It is Christ's work to conquer it to Himself, or as much of it as He pleases; and what He does not conquer, or has not yet conquered, He controls.

The passage in Psalm xxii. and others in the Old Testament, as your correspondent "Quivis" has judiciously shown, are prophetic, referring to what was then future, namely, to the gospel age, when Christ, having finished His Father's work during His humiliation, had all power given Him in heaven and on earth. On what, then, is Christ's headship, as extended beyond His Church, founded? Whilst there are references to it in the Old Testament, it is from the New Testament alone, we apprehend, that this can be determined. We shall afterwards see what is there stated. But before this, we premise that what we understand by Christ being King of nations, that is, of all human beings out of the Church, is but a part of His general headship, we mean of His headship beyond the limits of His Church.

His headship over the Church, we have elsewhere said, is His proper kingdom ; His headship over all other things is His subsidiary kingdom.

To those who wish to see this subject fully discussed, we recommend the work of that excellent orthodox divine, the late Rev. Dr. Stevenson, of Ayr, on the offices of Christ,—a work which even our Free Church brethren respect, and to which we wish they would confine their views on this important subject. We had the pleasure of acquaintance with that eminent Minister, and before we saw his work had entertained his general sentiments on the subject before us. He was associated with Dr. Paxton, our venerable Professor of Divinity ; and both, on grounds they conscientiously deemed sufficient, left our General Associate Synod at the Union in 1820. But both held the same sentiments with us on the headship of Christ. Dr. Stevenson makes the very same distinction that we do between Christ's proper and Christ's subsidiary kingdoms : and we cannot do better than make a few quotations from his work on the subject before us, and of which we would wish to see our Free Church brethren express their approbation. We cannot direct them to a better work to enlighten them on this subject : and although we do not adopt all the sentiments of the distinguished author, we agree with those on the subject before us :

“Our Lord as Mediator, is not only the King of the Church, but also head over all things for her benefit. The Church is our Lord's proper kingdom, over which He reigns. This is His free, spiritual, and independent kingdom,—a society *in* though not *of* the world, and which is created and maintained on earth for the purpose of gathering God's elect out of the world lying in wickedness. But the Church, while on earth, is exposed to many and powerful enemies, who are continually plotting her destruction. This rendered it necessary, for her protection, that the power of Christ as a king should be extended to all things in heaven and on earth. He rules in the midst of His enemies. The design of the extension of His dominion to all things, for the good of His Church, is aptly expressed by the designation ‘Subsidiary Kingdom.’ He who ruled *in* Jacob as His spiritual kingdom, rules *for* Jacob unto the ends of the earth.

“Our Lord's Mediatorial Government, as it consists in the prescription and administration of religion and law, does not extend to all mankind, but only to the visible Church, and those who have access to the means of grace as dispensed in her. This is necessary to guard against the untenable doctrine, that every moral ordinance of God that exists in our world, has its foundation in grace.

“The Scriptures never represent Christ in His official character as the moral governor of the heathen, but only as the King of the Church. The increase of His kingdom supposes that those added to it were not previously under His mediatorial administration. Our Lord's administration as a king, as it regards the administration of

law, must be only of the same extent with His administration as a prophet. But since all mankind do not enjoy his instructions as a prophet, all mankind cannot be under His moral administration as a king.

"Whilst we assert that our Lord's administration, as it regards religion and law, must be confined to those who enjoy the means of grace, we are not to be understood as denying that, in the character of Mediator, He has the power of *control* over the volitions and actions of moral agents beyond, as well as within, the visible Church; or, that He may, and often does, make use of the remains of natural law upon the consciences of those who never heard of the gospel as the means of that control. But it does not follow that, as Mediator, He wrote the law of nature upon the heart, or even that He administers it, disconnected with a dispensation of grace. All that it implies is, that the operations of natural law, beyond the pale of the Church, are among those things which, in the administration of His subsidiary kingdom, He renders subservient to the good of His Church.

"Our Lord's dominion extends to all things for the good of the Church. The Church, His proper kingdom, has often been confined within narrow limits; but His subsidiary kingdom extends to the whole creation of God."

That it extends to the human race at large is evident from Christ's own language,—“All power is given unto me in heaven, and in earth; go ye, therefore, and teach all nations.” Again: “Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.”

Time, however, would fail us to show, what the Scriptures clearly show, that this power extends to the holy angels and to fallen angels, as well as to the whole creation, animate and inanimate, including things on earth and things in heaven.

Other passages of the New Testament are such as follow: “And hath put all things under His feet, and gave him to be head over all things to the Church” (Eph. i. 22), to which we have already alluded; and, quoting from the eighth Psalm: “Thou madest Him a little lower than the angels, Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands: Thou hast put all things under His feet” (Heb. ii. 7, 8).*

On these passages chiefly, the doctrine of Christ's headship beyond the limits of His Church must rest. Now, whilst these doubtless include the doctrine that Christ is King of nations, though not as our brethren state it, but as our Church has always maintained, we are to remember that Christ's being King of nations, that is the heathen, or, in general, all men out of the visible Church, is only a part of that subsidiary kingdom, which includes, we have always held—and the foregoing quotations support us—the whole creation. Properly

* The rest of this passage shows that it is a prophecy as yet but partially fulfilled; as also the passage in Phil. ii. 10.

speaking, there is no such distinct and separate doctrine of Christ being King of nations as our brethren seem to imply. Christ's authority as king, besides being peculiarly over His Church, embraces everything else for the good of His Church. Christ has no other kingship over things in general, but for His Church; and when His Church is fully redeemed, this part of His sovereignty will be resigned into the hands of His Father.

It has been stated by some of ourselves, that our Church has held no testimony to Christ being King of nations—we mean as our brethren hold it. Now this is true in one sense, for there is no such doctrine as theirs, and we will not submit to give our testimony to such a chimera. But it is not true in another sense. For all along, in our testimonies as a Church, we have maintained not only the headship of Christ over His Church, but his headship over all things besides; and this comprehends, among all other things, what the Scriptures mean by the nations,—the heathen, or, in general, all mankind not included in the Christian Church. Those who are acquainted with our testimonies, and some other writings, not official, such as "Gib's Display," which have always been held in respect among us, but from which it would be unreasonable to make quotations, know that the great doctrine of the universal headship of Christ has by us been invariably maintained.

I am given to understand that the views brought forward by me in your August number, have been objected to by some. But what views will not some object to? It has been said, but where or by whom I know not, that they are "self-inconsistent and contradictory, because the very name king is said to imply a right to obedience; for king being a relative term, can belong to no one who has not subjects under obligations to obey." The author of such objections has not taken a comprehensive view of the subject. It may be true, to a certain extent, that subjects are in duty bound to obey their king. But rebels are subjects to governments. Yet what obedience do they yield? In their state of rebellion they may be *constrained* to submit; but their character must be changed before they yield positive obedience. Men in their natural state are all rebels to the Divine government. True, they ought to obey, but they cannot till they are changed in heart: and the Saviour demands no service of them till they embrace His salvation; although in the meantime He may so control them as to render them subservient to His gracious purposes. The devil and his angels are subjects to Christ, and comprehended in his subsidiary kingdom; but what obedience, except that of necessity and control, does He require from them? He does not say to Satan and his emissaries, "Keep my commandments and do them." Nor are the inferior animals, and inanimate material things, the subjects of Christ's moral government; yet they serve His purposes, whenever He is pleased to employ them. It is so with the enemies of Christ among men, though under the moral law—and all are

His enemies who are not believers. They do not obey Him, although under obligations to yield obedience by believing. They cannot obey Him till grace is given. But He serves Himself by them in their natural state, so far as He sees fit. They are His subjects, though not His willing servants. As when an earthly monarch takes prisoners from a foreign kingdom, they become his subjects, but are governed by constraint, not willingly:—so it is with unbelievers,—they are under the control of Christ. He may conquer them to willing obedience, but till then they are only under control, and cannot be said to obey.

We remarked before, that we saw no reason for giving the magistrate's civil duties a distinct place as acts of obedience to Christ as King of nations; for if so, the civil duties of subjects must be of the same category. But the civil duties of both magistrates and subjects, are moral duties incumbent by the same authority with all social and relative duties,—as those of parents to children, children to parents, masters to servants, and servants to masters; and in which all true Christians obey Christ as the great King of the Church, for herein they are to adorn the doctrine of God their Saviour; and in which unbelievers, so far as external conformity is concerned, follow out the law of nature, which runs parallel with the law of Christ. All the duties of the second table of the moral law—and these include those of civil rulers, are obligatory upon all moral agents, but can only be performed to Christ as Mediator, by believers.

As a doctrine, side by side with the headship of Christ over the Church, we seriously object to the Free Church wishing to impose upon us their theory of Christ being King of nations, especially in a Basis of Union. They may hold the doctrine themselves, but we, as consistent Christians, must hold our own. They may keep by it as long as they are influenced by sectarian prejudices, and as long as they allow themselves to be guided by leaders, without searching the Scriptures for themselves, to see if those things are so; but we must keep by our own views, presenting an example to them of what is Scriptural truth on this important subject.

I have been very much satisfied with the excellent paper in your October number, by your correspondent "Quivis." The signature he assumes is very inapplicable, for it is by no means *any one* who could write such a paper.

In addition to some of his remarks, I would say, that all the duties of the second table of the moral law are of the most general character, and as they include the duties of civil rulers, it will follow that if these are performed to Christ as King of nations, so must all other social and relative duties. There is no foundation for any distinction, in this respect, between the duties of magistrates and those of all other men; and how absurd would it be to say that parents and masters, children and servants, were serving Christ as King of nations. The thing is ridiculous. The only way to explain this mat-

ter on evangelical principles, is to admit that all moral duties—those of magistrates as well as of subjects—are performed by Christians, to Christ the Saviour; and on those who are not Christians, they are binding by the law of morality, irrespective of any connection with Christ. The question becomes general,—In what sense is the moral law (of both tables) binding upon the two great classes of men, believers and unbelievers? It is binding on unbelievers as a covenant of works, for they are still under the broken covenant; and it is binding on believers as a rule of life. Let our brethren observe this orthodox distinction: let them read again the “*Marrow of Modern Divinity*.”

True believers, whether rulers or subjects, are under Christ as the Church’s King. The same moral duties are obligatory on unbelievers, whether rulers or subjects; but it is only through grace that they can be acceptably performed, and performed to Christ: and to speak of such persons serving Christ by positive obedience, is, as the late excellent Professor Esson said, “to seek the living among the dead.”

To speak of obedience to Christ as King of the Church, and obedience to Him as King of nations, may be a plausible distinction, but it is not Scriptural: and it goes far to blend the Church and the world, which all civilly established Churches necessarily do. The theory of a civil establishment of religion, is imbedded in the theory of our brethren; and if they will not give it up, they must not impose it upon us. We leave them to hold their theory, but they must leave us to reject it. In the fourth article of the Basis without the Note, the Establishment principle is maintained. They have rejected the Note; and we will not insist on their retaining it. But without the Note, we cannot accept of the Article, if we would be consistent with our long-cherished and well-demonstrated Scriptural principles; and, therefore, whilst they reject the Note, they must leave us to retain it. What is better still, as suggested before, let both Churches agree to throw out both the Article and the Note. We tell our brethren plainly, that we cannot take in their interpretation of the Fourth Article. The Note is necessary as our exposition of it, and that exposition is different from theirs. Here, I apprehend, the whole difference between the two Churches lies. And where is the Christian, in right exercise, and with that charity which “thinketh no evil” and “beareth all things,” who is not prepared to forbear on this single point? If *we* can forbear with our brethren, although we think their theory groundless, surely they ought to forbear with us, especially when they cannot show that our view is not supported by the Scriptures and by the Westminster Standards. It would be to compromise our principles to agree to Union without the Note. It would be to have an Article to which the two parties attach a different meaning. This is true, we allow, with the Note rejected by the one party and retained by the other; but then, thus, the matter is honestly explained, and not hoodwinked. We do not object to Union.

by retaining the Note for our own vindication, although our brethren reject it. But to cancel both Article and Note would be a more excellent way. We cannot change our views, and therefore the Article without the Note would occasion protests and dissents which, if possible, should be avoided; and some of us would rather have no Union than that it should not be cordial and complete. Far be it from us to endeavour to prevent, or even to retard, this Union, for which so many, ministers and people, in both Churches, are anxious. But if our brethren will not leave this point of difference, as a matter of forbearance, like their own brethren in Nova Scotia and Australia, I, and many others, have no desire for Union with them, as any Union would be unsatisfactory and uncongenial.

We close our communication by remarking that, on the whole, it might be well that the Union took place by the Free Church excluding the Note, and our Church retaining it, as it would show the world that there was a difference between us, although not one sufficient to prevent the Union.

I have endeavoured to make myself plain; but having thought the subject exhausted before, I am afraid I may not have succeeded as I could wish.

I remain, my dear Sir,

Yours truly,

ANDREW FERRIER.

Caledonia, Oct. 19, 1859.

THE DUTY OF MINISTERS IN RELATION TO THE REVIVAL MOVEMENT.*

The extraordinary religious awakening experienced last year by the churches of North America, and more recently by those of the north of Ireland, having now been extended to Glasgow and other parts of the west of Scotland, the Glasgow United Presbytery resolved to hold a conference of its members for prayer and mutual counsel in connection with the movement. The meeting was held in Greyfriars' Session-house, on Monday, 19th September, at eleven o'clock forenoon. Thirty-six ministers, including several from other presbyteries, and a number of ruling elders, were present. The conversation was opened with the reading of a brief paper by the Rev. Dr. Robertson of Shamrock Street Church, who has kindly yielded to our request to furnish us with the M.S. for publication. Dr. Robertson's observations met with the warm approval of all the brethren present, the conference adopting as its own the practical recommendations with which he concluded; and it was resolved to meet in the same place, on Monday forenoon, from week to week, for prayer and consultation as to what further measures may

* This excellent article is taken from the U. P. Magazine (Edin.) for October. It will be additionally interesting to many of our readers from the circumstance, that its author was one of the Deputation sent here a few years ago by the Church at home. We are sure multitudes in Canada earnestly wish, and fervently pray, that the Spirit of the Lord may be copiously poured out on the hitherto unaffected people of this Province.

have to be followed in the progress of the work. The following is Dr. Robertson's paper :—

The presbytery was led, at its last meeting, to resolve on the present conference in consequence of the anticipated approach, or rather actual commencement in the midst of us, of a movement in which, as office-bearers of the Church, we cannot but feel the liveliest interest. As the movement is one confessedly of an unusual kind, it is desirable that, so far as possible, we should be of one mind in regard to its nature as a work of God, or the extent to which it should be accounted such; and also, in regard to the course of conduct which, as individuals or a court, we should follow. We are now assembled for the purpose of holding free converse with one another on these points, and, as we lack wisdom, 'to ask it of God who giveth to all men liberally and upbraideth not.'

The movement of which we speak began in America. It then extended itself to Ireland, and seems now to have reached our own coasts. In what light should we regard it, and how ought we to act in the circumstances that have arisen? In answer to the first of these questions, I have no hesitation in saying, that I look upon it, as it has manifested itself in the North of Ireland, and come under my own observation, as the work of God. My reasons for doing so are these,—*First*, the *character* of the spiritual exercises of the persons affected. They have almost uniformly felt, in the *first* instance, just as the multitude did on the day of Pentecost, when '*they were pricked in their hearts;*' and then, in the *second* instance, after many, in some cases very many, and very earnest, cries for mercy, they have felt just as the Ethiopian eunuch did, when, having found Him of whom Isaiah did write, 'he went on his way *rejoicing.*'

Another reason for esteeming the movement the work of God is found in the *result* of the exercises we have now described. The effects are of a most blessed character. The drunken have become sober, the licentious chaste, the deceitful honest, the quarrelsome peaceful and affectionate. The fruit everywhere to be seen—and as yet nothing has occurred seriously to mar the promise of a sure and abundant harvest—is the very same which is described by the apostle where he says, 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law.'

Such are the exercises of the affected, and also the result of these exercises; and the conclusion to which they conduct is not in our opinion vitiated by the presence of certain physical manifestations which, though not always, yet frequently, attend the movement. These may spring from sympathy—they may be feigned—for of themselves they are no evidence of a saving change. But what shall we say of cases where, along with the prostration, there is the spiritual exercise issuing in a great moral reformation. This is what we witness in Ireland on so extensive a scale. It is reformation, not mere prostration. The latter *without* the former is nothing; yet *with* it, it not only commands attention, but demonstrates that the spiritual exercises of the persons

affected are most intense and profound. In his 'Thoughts on Revival,' Jonathan Edwards remarks that the physical manifestations exhibited in his day, though extraordinary, were not *new* in their kind, but were of the same nature as had been found and well-approved of in the Church of God before, from time to time. He specifies, among several remarkable instances, that Mr. Bolton, a noted minister of the Church of England, who, after being awakened by the preaching of the famous Mr. Perkins, minister of Christ in the University of Cambridge, was the subject of such terrors as threw him to the ground, and caused him to roar with anguish. "*The pangs of the new birth in him were such that he lay pale and without sense like one dead.*" We add the following quotations from the same author, in which he repels certain objections that were made against ministers who were said to attach too much importance to physical manifestations:—

"There are many things with respect to crying out, falling down, etc., charged on ministers that they are not guilty of. Some would have it that they speak of these things as certain evidence of a work of the Spirit of God on the hearts of their hearers, or that they esteem these bodily effects themselves to be the work of God, as though the Spirit of God took hold of and agitated the bodies of men; and some are charged with making these things essential, and supposing that persons cannot be converted without them; whereas I never yet could see the person that held either of these things. But for speaking of such effects as probable tokens of God's presence and arguments of the success of preaching, it seems to me they are not to be blamed; because I think they are so indeed. And, therefore, when I see them excited by preaching the important truths of God's Word, urged and enforced by proper arguments and motives, or as consequent on other means that are good, I do not scruple to speak of them, and to rejoice in them, and bless God for them as such; and for this reason, viz,—That from time to time, upon proper inquiry, and examination, and observation of the consequences and fruits, I have found that these are all evidences of the persons in whom these effects appear being under the influence of God's Spirit, in such cases. Crying out in such a manner, and with such circumstances, as I have seen them from time to time, is as much an evidence to me of the general cause it proceeds from, as language. I have learned the meaning of it the same way that persons learn the meaning of language, viz., by use and experience. I confess, that when I see a great crying out in a congregation, in the manner that I have seen it, when those things are held forth to them which are worthy of their being greatly affected by them, I rejoice in it much more than merely in an appearance of solemn attention and a show of affection by weeping; and that because, when there have been those outcries, I have found, from time to time, a much greater and more excellent effect. To rejoice that the work of God is carried on calmly without much ado, is in effect to rejoice that it is carried on with less power, or that there is not so much of the influence of God's Spirit. For though the degree

of the influence of the Spirit of God *on particular persons* is by no means to be judged of by the degree of external appearances, because of the different constitutions, tempers, and circumstances of men; yet, if there be a very powerful influence of the Spirit of God on a mixed multitude, it will cause, some way or other, a great visible commotion."

As to the question what ought to be done in the unusual circumstances that are anticipated, I suggest, *first*, that we go on doing our present work in the most effective manner possible. Our great office and duty is to preach the unsearchable riches of Christ Jesus, by manifestation of the truth to commend ourselves to every man's conscience as in the sight of God. Superficial, unstudied preaching is unprofitable preaching. It may be blessed—it is blessed, yet not because of its weakness or shallowness, but in spite of it. One great lesson taught by the present movement, is not that less attention should be paid to pulpit preparation, but that more should be given to exercises of devotion. It is prayer that has brought down the blessing on Ireland; and the evidence that prayer has done so, is the more apparent from what is commonly reported by some, that the ministry has not been distinguished by any pre-eminent unction and power.

I suggest, *secondly*, that we encourage and foster, to the utmost of our power, congregational and fellowship prayer-meetings.

I suggest, still further, that we look beyond ourselves; and that, as the cloud of Divine influence gathers all over our city and district, we devise means for attracting it, and bringing down its treasures on the whole body of the people. With this object in view, we should assist in extending the means of grace as far as it lies in our power, and that not only by our own direct efforts, but by enlisting the sympathies and co-operation of our more intelligent Christian people.

Acting thus, and following the leadings of Providence, it will be given us, as the circumstances arise, both what to say and what to do.

I close by remarking, that it seems to me a serious error to permit persons affected to be "made of," and lionised. They are entitled to the kind attentions of Christian friends, but ought not so to be treated as to become either subjects of pride or objects of envy. It is also a very lamentable mistake to conceive that, when the prostration and the spiritual exercise that accompanies it are over, the work of the Spirit is completed. He has, then, in the majority of instances, only commenced His operations; and these are to be sustained and carried forward by the habitual and prayerful use of appointed means. The fruit of revival has often been lost, because the seed-time has been supposed to include the harvest. "Then shall we know if we follow on to know the Lord; His going forth is prepared as the morning; and He shall come unto us as the rain, as the *latter* and *former* rain unto the earth."

I submit these opening remarks to the indulgent consideration of my brethren, and pray the Spirit of the Lord may rest upon the Presbytery now met in conference, as "the spirit of wisdom and understanding—the spirit of counsel and might—the spirit of knowledge and of the fear of the Lord."

PRINTING MINUTES OF SYNOD.

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

SIR,—The Congregation with which I am connected, have this day (30th September) received by Post their copies of the Minutes of the Synod, which closed its sittings on the 17th of June last. I and sundry others have experienced some inconvenience from the delay, which seems to me unreasonably great. There are few things from which our Church in Canada has suffered more than from lagging and loitering. How often, for example, do Preachers fail to fulfil appointments, either through their own inactivity in travelling, or the negligence and inefficiency of those issuing the appointments? The result is, that the people assemble and disperse without a sermon; and when this happens frequently, indifference about attending religious ordinances naturally ensues. But to return to the Minutes: I know something of printing in this country; and while I am aware that a few years ago there was a difficulty in getting work executed, the case has, for a considerable time, been quite the reverse. I am confident that if the copy had been put into my hands on the day on which the Synod closed, or the first part of it on that day, and the balance as I might require it, I could have had the Minutes printed, folded, stitched, and mailed by that day fortnight, and (to speak moderately) work as good and price as low as usual. I do not mean to cast reflections on any one, but I submit that the evil ought to be remedied. A committee should be appointed annually, to take charge of the printing. That committee might take estimates and make arrangements *before the meeting of Synod*, and afterwards there might be great despatch.*

I am, &c.,

U. P.

Reviews of Books.

HERMENEUTICAL MANUAL; or *Introduction to the Exegetical Study of the Scriptures of the New Testament.* BY PATRICK FAIRBAIRN, D. D., *Principal and Professor of Divinity in the Free Church College, Glasgow.* Large 12mo., pp. 526. Philadelphia: Smith, English & Co. Toronto: James Campbell. 1859.

The author of this work has established his reputation as a writer on Divinity. He has been long known by his translations from the German, of several volumes in Clark's Foreign Theological Library, as well as by some highly appreciated productions of his own, such as his

* We have received a letter from the Rev. Mr. Scott, of Dundas, complaining that in the Minutes there is no reference to the only favourable motion made in the case of his appeal against the procedure of the Presbytery of Durham. But we must be excused for declining to open up a discussion on that subject.—ED.

Typology of Scripture, Jonah, Ezekiel, and Prophecy viewed in respect to its Distinctive Nature, &c., some of which, especially the first, may almost be said to have obtained a place among standards. The treatise before us, relates to a subject which has only of late, begun to occupy much attention. But now that Biblical Literature, and the exact exposition of Scripture hold so prominent a place, a book on the principles of interpretation is almost essential in the library of a minister, or student.

The book is comprised in three Parts. The first consists of a discussion of Facts and Principles bearing on the Language and Interpretation of New Testament Scripture. The second contains dissertations on particular subjects connected with the exegesis of New Testament Scripture. The third is on the use made of Old Testament Scripture in the writings of the New Testament. Each of these is divided into a number of sections. On such a multiplicity of subjects, many of them so difficult, it would not be easy to find two persons who would think exactly alike. While therefore we highly commend the work as a whole, we must not be understood as vouching for everything it contains. It would be improper to dwell at any length, on a publication specially adapted to professional men; but some parts of the book are fitted to be interesting to general readers, and from these we shall give an extract or two.

Speaking of John, xix. 36, where there is a quotation from Exodus, xii. 46, respecting the paschal lamb, the author says:—

“The prescription regarding the Passover Lamb, that a bone of it should not be broken, is applied by the Evangelist to our Lord, as a Scripture that required to find its correspondence, or meet with its verification in His person. The application proceeds of course, on the ground of a typical relationship between that sacrificial lamb and Christ, as the author of redemption to His people; on account of which, it is said by the apostle, ‘For also our Passover, Christ, was sacrificed’ (1 Cor. v. 7;) and our Lord Himself, pointing to the same relationship, said, at the celebration of the last Passover he held with His disciples, ‘With desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God’ (Luke xxii. 15, 16.) It will at once be admitted by all, who believe in the fact of this relationship, that it involved the necessity of Christ’s sacrificial death, as the means whereby the stroke of deserved judgment was to be averted from their heads. And not only that, but that this new passover sacrifice was to hold relatively the same place as the old—was to be the formation of a new era for the Church, the redemptive act, that provided for her members’ life and blessing. But persons may admit this, without perceiving any necessary connexion between the preservation of our Lord’s limbs from the violence done to those beside Him, and the order to break no bone of the Paschal Lamb. For, why, it may be asked, this specific formal agreement—while so many others were wanting? The lamb, for example, was to die, by having its blood shed with a knife, which was afterwards to be poured out or sprinkled; the flesh of it also was to be roasted entire, and eaten the very night it was slain. These were prescriptions respecting the mode of treating the lamb, as well as that about the bones, while yet we see no formal agreement with them in the personal history of Christ. Why then, should there have been such an agreement in regard to this one particular? The precise relation of things may be thus stated:—The ordinance of the Passover had this as a distinctive feature in its institution, that the lamb, which had been the provisional means of deliverance

from impending destruction, the source, in a sense, of material life, should also be the food and support of the life so preserved; it must be eaten, and eaten entire, by those for whom it had provided a ransom; and for this end it had to be roasted, without suffering mutilation. Now in this, the ordinance was to find its counterpart in the new dispensation, by the appropriation of Christ for strength and nourishment, on the part of all, who should be saved by his death; they must continue to live upon Him, and can only do so by making His⁹fulness of life and blessing their own. And to give, even outwardly, a sign of this unbroken wholeness of Christ—of the necessity of it, and of the believer's fellowship with it, to salvation—the Lord interfered by a singular act of providence, to preserve the body of the crucified intact. The type, might indeed, without this external conformity have been substantially verified; but it was given as a special token or seal from the hand of God, to authenticate the antitype, and to point men's thoughts back to the ordinance, which had been framed so many ages before, in anticipation of the reality. The fulfilment here, therefore, is one that manifested an external correspondence, fitted to help an imperfect discernment, or a feeble faith, but one that, at the same time, bespoke a more inward and deeper correspondence lying beneath. It was, so to speak, but the outer shell of the antitypical development, which is noticed by the Evangelist; yet such, that through it, discerning minds might discover the rich kernel of spiritual and abiding truth; of which it was the index."

The following are his remarks on Acts, i. 20, in which Psalm, lxxix. 25, and Psalm, cix. 8, are applied to Judas:—

"The manner in which St. Peter brought these passages from the Psalms to bear on the case of Judas, is such as to leave no doubt that they had in this, their most legitimate and proper application. He prefaced the use made of them with the words, 'Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spoke before concerning Judas.' There was a Divine necessity in the case; Judas was so definitely in the mind of the inspiring Spirit, that the things written must have their accomplishment in the fate that befell him. And when we reflect, that this was the very first application of a prophetic Scripture by any of the Apostles, after they had been instructed by Jesus respecting all things that were written of Him 'in the law of Moses, in the prophets, in the Psalms' (Luke xxiv. 44.) we cannot doubt that it was made on the express warrant and authority of their Master. It is chiefly valuable, on account of the insight it affords into the position and character of Judas. For, as the hostile party portrayed in Psalms lxxix. and cix., sometimes as an individual, sometimes as a band of adversaries, stands arrayed in the darkest features, alike of guilt and of condemnation—as in the delineation given we see ingratitude of the blackest dye, malice and wickedness taking entire possession of the soul, and rendering it incapable of yielding to the impressions of love and holiness, capable only of rushing headlong to destruction—so we are taught by the personal application of the words to Judas (what the evangelical history itself teaches,) that it was no accidental circumstance, his having found a place among the number of the apostles, and no misapprehension merely, or precipitancy of judgment, (as some would have it,) which led him to take the part he did, in betraying the Son of Man. Judas, within the bosom of the twelve, did what his countrymen generally did, in respect to the world at large—betrayed the Lord of glory to His enemies. He was, therefore, the unconscious representative and leader of these enemies—the impersonation of those elements of evil, which rendered them what they ultimately became to Christ, and the cause of the gospel. He was but accidentally separated from them—fundamentally and in spirit he was one with them. Hence, it was quite legitimate to take what is written in Psalm lxxix. 25, of the adversaries as a body, and apply it, as St. Peter does, individually to Judas:—what was to find its realization in the unbelieving portion generally of the Jewish people, was, in a concentrated form, to take effect upon him, who, with peculiar aggravations, acted

the treacherous part, which they also pursued. In him, as an individual, their guilt and punishment were alike reflected—as the one first, by his own perversity, so of necessity the other, by Divine ordination. Happy, had they but read in time the sign it was intended to afford of their inevitable doom! In that case, even the melancholy fate of the son of perdition might have proved a beacon, to warn them away from that coming wrath, which laid their habitations desolate like his, and drove them from the office they had been called to fill, as the channels of blessing to mankind.

This American reprint is respectably got up, and sells a great deal cheaper than the British edition.

INTRODUCTORY LESSONS ON THE HISTORY OF RELIGIOUS WORSHIP; *being a Sequel to the Lessons on Christian Evidences.* By THE SAME AUTHOR. 24mo. pp 247. London: John W. Parker, 1849.

The title of this little work indicates its authorship, but though it were otherwise, no person acquainted with the writings of Archbishop Whately could fail to see that it fathers itself on him. It is full of his most distinctive opinions, and contains, we are persuaded, many of the sentences to be found in his publications. A number of small pieces are usually called Whately's which are understood to be his only in a modified sense. He communicates his ideas, in conversation, to young Ministers, Students, and others with whom he is intimate, and then asks them to write an article on the subject. When this is brought to him, it is believed that he looks it over, perhaps alters it slightly, and publishes it anonymously. There are several small books, however, intended for the young, which he avows as his, and which we believe have had a very large circulation, and have exerted a very considerable influence. The little volume before us is one of the number, and while we are by no means prepared to endorse every sentiment it presents, we gladly admit that it contains a great deal that is exceedingly interesting and useful. It has the charm of being fresh, and frank, and manifestly expressive of the honest convictions of the author. It is written too in that direct, simple, exact style which will scarcely admit of being misunderstood. The reading of such books is beneficial, were it only in the way of training the mind to close and careful thinking.

Missionary Intelligence.

JAMAICA—NEW BROUGHTON.

The following extract from a letter of the Rev. A. G. Hogg, shows the straits to which many of his people have been reduced in consequence of the want of food. "One object I have in writing at present, is to call your special attention to the very distressing effect on our people in Manchester, and especially on the New Broughton people, of the great scarcity of food, occasioned by severe droughts in

two successive years past. I have already referred to these droughts; and at our late meeting of Presbytery I was requested to call attention to the effect on our people, as this materially interferes for the present with our efforts to meet the wishes of the Board, and the expectation of the Home Church. For six months past my people have been in the greatest distress for want of the necessaries of life. We are in the midst of abandoned estates here; there is little demand for labour, and no able-bodied man in my congregation can make more than 9d. a-day. The people are thus forced to depend on the produce of their small freeholds. In two successive years their crops (especially along the southern coast of this parish) have proved a failure, and all of us have been compelled to live (if we could get it) on Indian-corn meal, rice, flour, etc. These have been unusually dear for twelve months; the corn meal being as high as 30s. the barrel in Kingston, or 36s. up in Manchester, and salt fish at 24s. per box of 100 lbs. in town, or 28s. here. I have known families forced to boil the leaves of a tree called the frumpet-tree for a meal, and the stem of the cocoa, usually the food of pigs. The coming in of the mango crop has saved many from starvation, I believe. I have gone far beyond my ability in relieving the more destitute cases; and matters would have assumed a more appalling aspect, but for the great kindness of a merchant who has lately connected himself with our church, and who was pleased to credit our people to a large extent. I understand that families in our church have been credited by him nearly to the extent of £200, just for articles of food; and his only security for the payment of this sum is the character of the people, and their little crops of coffee now ripening in the bushes. But the uncomfortable thought is this: the people have already consumed in 1859 what should be their support in 1860; and how I am to get their ordinary contributions this year, is more than I can conjecture. In the meantime, we have had abundant rains, and ere long the earth will yield her fruits; but it will be sometime ere our people recover their position. I have had to improve this dispensation of God's providence, and I believe they were never more *willing* to exert themselves. As a sad result of the *famine*, thieving has increased to an alarming extent in the parish; provision grounds are being plundered at night, and quantities of the "Bread Kind," yams, etc., are torn up half ripe, greatly to the discouragement of the industrious. I mention these things now to prepare you for what I dread you will find at the close of the year, namely a considerable falling off in the contributions.

OLD CALABAR—IKOROFIONG.

The following letter of the Rev. Z. Baillie, dated 26th July, states that he has taken up his abode in the new mission-house, and that he intends to come to this country in order to recruit his strength:

"I am happy to inform you that I am writing this sitting in my own house here. I have now been in it for nearly a fortnight, and it promises to be a very pleasant comfortable home. I do not think it will cost a third of the expense connected with the getting up and sending out of the ordinary frame houses, and for my own part, I think it more comfortable. The rooms are larger and more airy, a point of considerable importance here. The natives, when coming about, seem quite pleased with it, and pass all kinds of eulogiums on it. I hope that the Lord may be with those who dwell in it, and that it may be a centre of life and light to those around who are still in darkness and in the shadow of death.

"We have now a great many of the people in town, and for a few days past, they have been keeping the "Usara," a kind of feast of ingathering. They all come in from their various farms, clean the grass away from the streets, invite their friends to feast with them, at which time they first partake of the new food. They never omit to set aside some for their fathers, who are gone, and also to God the giver. During the time of it I have been going about a good deal amongst them, and as opportunity offered, have endeavoured to direct their attention to Him from whom food and every other blessing comes; and with regard to their offerings,

have told them that God desires not such ; that "the sacrifices of God are a broken spirit, a broken and a contrite heart he will not despise." May the Lord break their hearts by his Holy Spirit, in order that he may bind them up again.

"As I stated formerly, I have been urged by Dr. Hewan and others to visit Britain before next smoke season come round. Dr. Hewan wished me to leave ere this, but I could not well do it as matters stood here. I have been advised to go before commencing teaching and other regular duties connected with the station. I am very unwilling to do so just after having completed my house, and got acquainted with the people. After, however, getting a little strength in Britain, I may be able to do all the more when I return.

"Mr Thomson has kindly offered to visit the place every week or two, so that they will not be neglected in my absence.

"Having taken all these things into consideration, I have made up my mind to leave in another month or so. I thus expect shortly to have the pleasure of seeing you again."

ORDINATION OF A MISSIONARY FOR SOUTH AUSTRALIA.

The Congregation of Adelaide, which is prospering under the devoted and acceptable ministry of the Rev. James Lyall, has formed a Missionary Society, the object of which is to raise funds to provide Missionaries for the inland and destitute districts of the country. This Society lately sent to the Mission Board a memorial, setting forth the wants of the country, requesting that a Missionary be sent out, and offering to guarantee for two years a salary of £200, and to grant £60 to aid in defraying the expenses of outfit and passage. A letter accompanying the memorial suggested the name of Mr. William Davidson, who succeeded Mr. Lyall as Missionary in Sauchie, near Aloo. The memorial was laid before Mr. Davidson, who intimated that, should he be accepted by the Board, he would feel it to be his duty to comply with the invitation. The Board accepted his offer, and requested the Presbytery of Dunfermline to ordain him for the work of the Lord in South Australia. The ordination took place in the Church of the Rev. Peter M'Dowall, Aloo, on the 26th of July; and before this notice be in the hands of our readers, it is probable that Mr. Davidson will have sailed from London. May the Lord go with him, guide, uphold, and greatly bless him!—*U. P. Missionary Record.*

Ecclesiastical Notices.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, October 6, 1859.

DEAR SIR,—I suppose that about the time you receive this, your Hall Session will be commencing—ours has just closed. The valedictory address, which was vigorous and appropriate, was delivered by the Rev. Dr. Boyd, of Campbeltown, who is at present Moderator of Synod. In the course of his observations, he directed the minds of the students affectionately to certain forms of prevailing error, and strongly urged the necessity of a full exhibition of the cardinal truths of the Gospel of Jesus Christ. The attendance at the Hall has been little short of two hundred, and nearly forty of these are likely to be licensed in the course of the next few months. One of the most interesting incidents of the Session just closed, was the delivery of a discourse in French by a young Protestant Italian student who attended the Junior Division of the Hall, and a spoken critique upon said discourse, in French also, by Professor Lindsay, whose acquaint-

tance with the language of Pascal and Vinet, like his knowledge of German—witness the admirable translation of Olshausen on the Acts in Clark's Library—is most accurate.

You will probably have seen by the newspapers that Glasgow has been for some time the scene of considerable religious excitement. I am glad to say that the feeling of interest in divine things is increasing, and that there are fewer drawbacks now in the character of the movement than there were at an earlier period of its history among us. We have fewer accounts of persons being struck down, under strong convictions of sin—fewer cases of "physical manifestation"—while we have many instances of persons asking, with apparently deep and heart-felt anxiety, "What must we do to be saved?" Several Ministers of the city affirm that more persons have directly applied to them for guidance and comfort in spiritual distress during the last four months, than in any similar period of their ministry, and that they have been cheered by many proofs of deep and evidently saving impressions having been produced by their preaching. As a natural consequence of the general excitement the minds of the Ministers themselves have been greatly influenced, and meetings for prayer and conference are common. The public services of religion have become marked also by a spirit of more devoted earnestness and tender sympathy. It is felt as a time of refreshing from the presence of the Lord.

Throughout Scotland there prevails considerable religious excitement; and while, in some instances, there may have been a kind of getting up of a revival, in very many places the numerous weekly meetings for prayer and other religious services have sprung from an earnest and general wish on the part of the people. That the enemy is sowing and will sow tares, we may very easily believe; that there will be proofs given by and by that the goodness of some who are now deeply impressed, is transient and delusive, is highly probable; but that will prove nothing against the movement but what could have been established against all other great religious movements, from the days of the apostles downwards. The instruments employed in effecting good are human, as well as those employed to do evil, and a work substantially heavenly may have, nay, is likely to have, phases that are of the earth earthy.

I am, yours sincerely.

U. P. PRESBYTERY OF TORONTO.

This Presbytery held their usual meeting on the 3rd August last. The principal business before it then, was hearing discourses and exercises from the students under their inspection. Two students were received from London Presbytery, duly certified, and one was certified and transferred from Toronto to London Presbytery. The students under the inspection of the Presbytery are Messrs. William Richardson of the first year, Peter Goodfellow and James Milligan of the second year, and George Irving of the third year. These students at this meeting and at the meeting held on the 18th October, delivered all their discourses and exercises, and passed through all their prescribed examinations to the satisfaction of the Presbytery, and were certified to the Hall.

At the meeting of the Presbytery on the 18th October, the following motion was adopted by the Presbytery in reference to the Day of Thanksgiving, viz. :— That the Presbytery being aware that the Government have issued a Proclamation appointing Thursday, 3rd November next, a general Holiday and day of Thanksgiving for the late abundant harvest, and earnestly exhorting the people to observe said day of thanksgiving: The Presbytery agree to declare that while they hold it to be an important Christian duty to obey Magistrates, yet they cannot recognise the right of civil rulers to interfere in matters religious. Nevertheless, regarding gratitude to God for his great goodness to us in the late harvest as very manifestly and strongly binding on us, the Presbytery warmly recommend the Congregations under their inspection to avail themselves of said Holiday for assembling to render thanks to the Giver of all good for the great mercy He has vouchsafed us.—*Communicated.*

TREASURER'S ACCOUNT.

Charge against the Treasurer.

1859.		Mission Fund.	Institute Fund.	Synod Fund.
June 14.	In Fund	\$1696 15	\$90 73	
" 15.	Received from Essa, \$6 35 5-6; West Gwillimbury, \$4 64 1-6 = \$11:— Presbytery Fund, \$3			\$8 00
" "	Received from Amherst Island.....	25 80	4 00	4 00
" "	Do Port Hope	40 00		
" "	Do Columbus and Brooklin ..			15 15
" "	Do Brampton, Toronto T'ship			3 00
" "	Do Owen Sound—1st half of 1859	31 60		
" "	Do North Brant	5 50		
" 17.	Received from Eramosa			16 00
" "	Do Athelston, Canada East..		3 13	1 45
" "	Do Huntington.....		2 4	1 80
" 30.	Received from Dundas.....	12 00		
July 9.	Received from English Settlement.....	14 15		
" "	Do Proffine	6 62½		
" 12.	Received from Galt	28 00		
" "	Do Richmond Hill, Thorn Hill and King	54 00		
" "	Received from Guelph.....	46 00		
" 20.	Received from Fullarton	14 00		
" "	Downie	8 00		
" 25.	Received from Essa (additional).....	13 00		
" 28.	Do Chippawa	10 50		
" "	Do Crowland	8 25		
Aug. 4.	Received from Harpurhey, Quarter ending June.....	16 12		
" 12.	Received from Goderich	4 00	1 00	1 00
" 18.	Do Chinguacousy	6 35		
" "	Do Euphrasia.....	9 00		
" 25.	Do Smith's Falls.....	22 00		
" 31.	Do St. Mary's	13 00		
Sept. 12.	Received from Westminster	34 68		
" 26.	Do Drummondville	5 00		
" 29.	Do Hibbert.....	12 00		
Oct. 8.	Do Fullarton	16 00		
" "	Do Downie	8 00		
" 10.	Do Thorold	12 00		3 00
" 17.	Do Ayr.....		7 00	
" 18.	Do Toronto, Gould Street Congregation		40 00	
		\$2171 72½		
" 18.	Paid since 14th June	1314 31		
		\$857 41½		
	In Institute Fund		87 90	
	Arrear of Synod Fund on 14th June.....			183 80½
	Paid since			64 00
				247 80½
	Collected since 14th June			53 40
				\$194 40½

U. P. COMMITTEE ON CHURCH INDEPENDENCE AND FUNDS.

This Committee met in the Session House of Gould Street U. P. Church, Toronto, on Tuesday the 18th of October, 1859, at 4 o'clock, P. M. Present: Rev. Professor Taylor, Wm. Ormiston, J. Duff, and Wm. Inglis, Ministers, with Messrs. Christie, and McVicar, Elders. The Rev. Dr. Taylor was called to the chair, and the Rev. Mr. Ormiston opened the meeting with prayer. In the absence of Rev. James Gibson, Convener and Clerk, Mr. Inglis was requested to act as Clerk, *pro tem*. An abstract of Treasurer's accounts was read, from which it appeared, that after meeting all demands up to the end of September, the Synod Fund was about \$200 in arrears; the Theological, about \$300; and the Mission Fund had about \$200 of surplus. This was thought a very favorable and encouraging state of matters, inasmuch as the collections for both Funds in arrears had yet to be made, and last year, on the 26th of November there had been in the Treasurer's hands, only \$254.92 to meet the demands of the six preceding months; and yet this year, thanks to the increased liberality of the Churches, after all demands had been met up to the beginning of October, nearly as much was left in the Treasurer's hands, to be expended during what remains of the year, without reckoning what may be forwarded during the same period.

It was agreed that the Treasurer should prepare a full tabular view of all the Missionary Income of the Church, for the year ending with 31st December, 1859, specifying in one sum, what each Congregation during that period may have contributed to each of the schemes of the Church,—giving the names of those congregations which may have contributed nothing,—and also mentioning how many vacancies and stations, not under the regular pastoral care of any minister, but receiving more or less supply from Preachers, have contributed for the support of the gospel among themselves, as well as in name of Missionary contributions. It was also resolved that so soon as it could be prepared, this view of the Missionary Income and Expenditure of the Church, be published in the Magazine, for the information of all whom it may concern. As this would entail upon the worthy Treasurer, a very considerable amount of additional labour, it was judged only equitable, that he should have some assistance, and the Rev. William Inglis was appointed for that purpose. In order that the return might be made in a full and satisfactory manner, Mr. Inglis was instructed to request information from the different Clerks of Presbyteries on the following points:—

1st. The names of all Churches and stations within the bounds of each Presbytery, specifying what stations may be connected with any ministerial charge and what vacant congregations and stations co-operate with each other in the support of ordinances.

2nd. What each Congregation has contributed to the various Funds of the Church, during the year ending 31st December, 1859; it being understood, that in the absence of any other information, the sum be given as in the Treasurer's book, or *nil*, as the case may be.

3rd. What each vacancy or station, enjoying the services of any Preacher, Student, or Catechist, may have contributed to the support of the Gospel in the locality, as well as to the general funds of the Church, during the period already specified.

4th. How many Congregations, and which, within the Presbytery limits, may have no Missionary Society, or no regular plan for collecting Missionary Funds. Mr. Inglis was also instructed to request such returns to be made to him, addressed London Post Office, not later than the 1st of March, 1860, in order that the report might be prepared and published in the Magazine for April.

As it was felt by the Committee, exceedingly desirable, that something should be done to encourage and stimulate the various congregations and stations in the Church, to yet greater exertions than had hitherto been made, and as the plan of appointing particular individuals, had met with only partial success, the Clerk, in the absence of the Convener, was instructed to address a letter to each of the Presbytery Clerks, very earnestly recommending a regular yearly visitation, by a

deputation from their Presbytery of all the Congregations and stations within their bounds.

Two of the Committee,—viz.: Rev. Dr. Taylor, and Mr. Ormiston, were appointed to prepare a recommendation, anent the regular term of probation, and guaranteed payment of Preachers, to be laid before the Committee at its next meeting.

Agreed that the Committee should hold its next meeting in Hamilton, on the day of the meeting of Synod or sooner, if the Convener should deem it necessary.

Closed with benediction.—*Communicated.*

Letter to Presbytery Clerks above referred to.

WESTMINSTER, LONDON, P.O.,

21st October, 1859.

REV. DEAR BROTHER,—In accordance with the resolution of the Synodical Committee on Funds, I would very respectfully and earnestly request you to bring before your Presbytery at its first meeting the subject of regular yearly visitation of all Congregations and stations within your bounds.

The Committee is quite aware, that in one or more of the Presbyteries of the Church this practice has, for some time, been maintained and with very encouraging results; but it is believed that in the great majority, it has either been fallen from, or never been adopted.

It cannot be questioned, that in the peculiar circumstances of our church in the province, there is required *more* than ordinary Presbyterian superintendence rather than less. Many of the Congregations are not consolidated, many of the members have not been accustomed to take any great interest in congregational matters, or to contribute not to say *liberally* but *at all*, to the support or propagation of the gospel; while in very many instances, those who are active in the cause, stand greatly in need of sympathy, counsel, and encouragement.

It is quite notorious, besides, that difficulties which might have easily been obviated at first, have, being altogether neglected, necessitated the removal of ministers, and eventually the upbreak of congregations, while in other cases matters have been allowed to drag on, wearily and unsatisfactory, and abuses suffered to become chronic, with which the pastor of a congregation might feel it a matter of delicacy to inter-meddle, but with which the local Presbytery ought to have made itself acquainted, and for which it ought to have sought a speedy, and if possible, an effectual remedy.

No one can doubt that many of our Congregations greatly need to be stirred up to increased diligence and *liberality* in the way and work of the Lord; and the most obvious, as the most legitimate means for accomplishing this must always be sought in the Presbytery of the church.

No doubt a considerable amount of fatigue and expense may be involved, in such visitations, but surely there is no minister or elder within our borders who would grudge the necessary labour, and Congregations, I am sure, would only be too glad to meet any expense which might be incurred, in securing to them the pleasure and profit of such yearly intercourse.

The Committee in whose name I write, is strongly persuaded that the future prosperity of our church, both in a pecuniary and spiritual point of view, greatly depends upon such visitations being carried out in a systematic, loving, and energetic spirit, and it fondly trusts that your Presbytery will carry out the suggestion, at such a time as may be found most suitable for your congregations, and take any other additional measures which may be thought likely to contribute to the consolidation and extension of our cause in the province.

It surely will not be regarded as asking too much from you to say, in conclusion, that it would enable the Convener of the Committee, Rev. James Gibson, Owen Sound, to make a fuller statement, to the Synod, if you would be kind enough to communicate to him before the end of April next what your Presbytery has done in the matter.

I am yours, very faithfully,

WILLIAM INGLIS.

U. P. PRESBYTERY OF DURHAM.

This body held their regular quarterly meeting at Newcastle, on the 4th of October. There was a full attendance of the members of Presbytery. The Moderator, the Rev. J. M. King of Columbus, having stated that his term of office had expired, and it was requisite to appoint a successor for the ensuing year; and also that he held the Clerk's papers, Dr. Thornton, being unable to attend from severe indisposition, the Rev. Jn. Scott, Napanee, was appointed Moderator, and Mr. King, Clerk, *pro tem*. A report was given in by the Committee of Presbytery for Theological Students in the bounds. Said report intimated the holding of meetings with Mr. Alexander McNaughton, Student, and the satisfaction of the Committee with his progress, considering the disadvantages under which he had laboured, with his proficiency also, in the several branches of study under review. A considerable portion of time was subsequently spent in the hearing of the remaining exercises assigned. Mr. McNaughton delivered a Homily on I. John. 1. 9, and read an Essay on "the benefits which the world has derived from a Divine revelation," both of which were approved of, and regarded as full of promise. He was then examined on Hebrew, and Church History. The whole of Mr. McNaughton's exercises were sustained, and it was agreed to certify him to the Divinity Hall as a second years' Student. Reports were read from Mr. Joseph White, Divinity Student, of his labours in Clarke's Mills, and vicinity, also a statement that he had obtained the sanction of Dr. Thornton, Clerk of Presbytery, to close his labours there, at the end of three months, in order to obtain leisure to prepare for the necessary examinations before re-entering the Divinity Hall in October. Dr. Thornton's conduct in the case was approved of, and the Presbytery expressed their entire satisfaction with the manner in which Mr. White has laboured during the period in which he has been employed by them. Letters were read from members of the congregations of Fitzroy Harbour, and Torbolton, and from Mr. Howie, Probationer, giving an account of the difficulties under which these stations are at present labouring, and requesting the Presbytery to take their case into consideration. A letter was also read from Mr. Clark, Probationer, giving an account of his labours at Bobcaygeon and adjoining districts.

The Presbytery unanimously agreed to recommend to the congregations within the bounds of Presbytery, to observe the 3rd of November as a day of public thanksgiving for the bountiful harvest. The consideration of supply for the vacancies and stations during the current quarter, also engaged the attention of the Presbytery. It was found on examination of the Schedule of appointments, that the supply of Preachers to this Presbytery, was disproportionately small, and great dissatisfaction was expressed therewith. Any action on the matter with the view of redress in this matter was delayed in the meantime, but attention may be called here to the facts which seem to present cause for complaint and inquiry. The Presbytery has six vacancies calculating two stations at least, as composing each, several of them so distant as to render it impossible for the Preacher always to attend both on the same Sabbath. These vacancies extend over a very wide territory, from the eastern borders of the County of Ontario to Fitzroy Harbour, yet only eighteen Sabbaths' supply are granted to this field, while the Presbytery of Flamboro', with one vacancy, receives thirteen Sabbaths. The consequence is, that although the ministers of the Durham Presbytery are called on to supplement the supply to the vacancies, to such an extent that some of them have to be absent from their charges for two sabbaths during the quarter, the vacancies are comparatively destitute. Unwilling as we are to attach blame, duty to the Church's interest demands a hint in reference to what may be an oversight, but which must be productive of no small injury in many quarters.—*Communicated.*

ST. MARY'S.

The first annual missionary meeting of the United Presbyterian Church at St. Mary's, was held on the afternoon of Monday the 17th Oct., at 3 o'clock. The attendance was very respectable considering that the day was very unfavourable.

After devotional exercises, Mr. Mitchell, merchant, was called to the chair. A statement of the doings of the missionary society for the past year was read, from which it appeared that \$68 had been collected, of which only \$5 had been received from parties living beyond the bounds of the corporation. Rev. Mr. Caven then stated the manner in which the money collected throughout the Churches was expended; after which addresses were delivered by Rev. Messrs Wm. Inglis, Westminster; Fotheringham, Hibbert; Stevenson, Stratford; and King, Columbus.

In the course of the address Mr. King in a very kindly manner proposed that his congregation at Columbus, and the St. Mary's people should, as both about the same in numbers, have a friendly contest, during the next twelve months, in exertions for the cause of Christ. We mistake if the good friends in St. Mary's do not pick up the gauntlet, and perhaps surpass even the liberal friends at Columbus. This well at any rate serve "to provoke one another unto love and to good works." It is very gratifying to know that the Church in St. Mary's, is becoming quite too small for the increasing congregation. Every one who knows Mr. Caven will rejoice, but not in the least wonder, at such being the fact; and it says not a little for the good sense of not a few of the inhabitants of St. Mary's that they can appreciate such a minister. Let *deeds* not *words* bear witness. Certainly as Mr. King remarked, the plot of ground would be greatly improved by an enlarged church, and a new Mause, and it will not be allowed to want that improvement long.

U. P. DIVINITY HALL.

The Annual Session was opened on Tuesday, 18th October. The Rev. Mr. Ormiston, Moderator of Synod, ably presided. With him there were present, of the Committee on Theological Education, Revs. Dr. Thornton, Messrs. Kennedy, Torrance, King, and Dr. Taylor. Several other Ministers also were present. After singing and reading the Scriptures, prayer was offered up by Dr. Thornton. Dr. Taylor read his introductory lecture, and Mr. King delivered an excellent address. The Rev. Mr. James, of Galt, at the request of the Chairman, led in prayer, and the meeting was closed by singing and the benediction. Nine regular students are in attendance, viz.: of the fourth year, three; of the third, two; of the second, three; and of the first, one. Another, who had previously attended three Sessions, is attending this year as an occasional student, making ten in all.

UNIVERSITY OF EDINBURGH.

Sir David Brewster, LL.D., a Free Churchman, has been appointed Principal, and has, after some hesitation, accepted. It is marvellous how this University is passing out of the hands of the Established Church. Of the seven Professors whom Students must attend in order to obtain the Degree of M.A., we believe, not one is a member of the Kirk.

U. P. THEOLOGICAL LIBRARY.

For this object, we have received from the Congregation of Hamilton, the sum of £10; from the Congregation of Newton, £1; and from the Congregation of Goderich, 10s.; with 7s. 6d. interest on all these sums.

FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

For this fund, we have received from Thos. Sandilands, Esq., Guelph, the sum of £10; and from the Congregation of Paris, the sum of £5; with 5s. 0d. interest on the latter sum.

FLORENCE.

A Soiree in connection with the U. P. Congregation here, was held in their new Church, on the evening of the 4th Oct. Several ministers of different denominations addressed the meeting. The building was densely crowded, about 400 being present. The handsome sum of \$81 50 was realized, after deducting all expenses. The ladies of the Congregation, with exemplary generosity provided the tea and accompaniments, gratis. The decided success of the meeting will at once enable the building committee to complete the edifice, which is a handsome frame, 44 feet by 32, and it also has infused into the Congregation, (never wanting in activity and perseverance,) a more decided determination to hasten the desirable result of having an ordained Pastor settled over them.—*Communicated*

ALMA—CHURCH OPENING.

On the third Sabbath of October, a new Church in Alma, Township of Pilkington, in connection with the United Presbyterian Church, was opened for regular public worship, by the Rev. Mr. Ormiston, A. M., of Hamilton, who preached in the forenoon, afternoon, and evening, three able, eloquent and impressive discourses to large audiences, very many of those present, being unable to procure admittance into the building. The station at Alma, was commenced by the Rev. Mr. Duff, of Elora, between six and seven years ago. For some time he preached regularly, every third Sabbath, in the afternoon, then every alternate Sabbath, and for the last two years every Sabbath. During this time the attendance increased, and the encouragement was such, that the people determined to erect an edifice, in which they might worship God, and enjoy their christian privileges. They have now built a very neat, but plain, house of brick, capable of accommodating about two hundred and fifty, which, although not entirely free from debt, is only slightly encumbered, and from the spirit and liberality of the people it is expected that this will soon be removed. Those acquainted with the popular talent of Mr. Ormiston, and the control which his eloquence gives him over a people, may reasonably expect as one result of his visit and services, that a fresh impetus will be communicated to their zeal and energy, and that the proof of this will be seen in their increasing prosperity as a congregation. The collection on the occasion amounted to \$75

LASKEY—KING.

On Monday evening 17th Oct., the Bible Class in connection with the U.P. congregation, presented Mr. Milligan Student of Theology, who has been labouring among them during the summer months, with a purse containing the sum of twenty dollars as a mark of their esteem and their high appreciation of his instructions.

We may add that the congregation here is in a very flourishing condition. Ten new members were added to the roll during the summer, and the neat little church which was opened last winter is now barely sufficient to accom-

modate the steadily increasing numbers that attend.—*Communicated.*

DOWNIE AND FULLARTON.

The U. P. Congregations of these places held their first Annual Missionary Meeting on Monday afternoon, Oct. 3rd. The Report of the Committee was read by the Pastor of the Congregations, in which it was stated that, during the last year, the Congregations had raised for the Home Mission Fund. the sum of \$99 47. This must be looked upon as exceedingly respectable, as a begining; it is to be hoped that the good friends will show that it is in this light they also regard it. Even as it is, however, did all the congregations in the body do as much as this young and newly organized cause, there would be abundance in the exchequer of the Church for all purposes. It would be a very pleasant thing, if the completion of a Manse for Mr. Hamilton could be taken notice of at the next Missionary Meeting. Every one at all acquainted with the circumstances must be aware that he greatly needs and richly deserves a comfortable abode. We greatly mistake the character and spirit of the United Presbyterians in that fine and promising locality, if he have to wait long, for what would add so greatly to his comfort and consequently to his usefulness. After the reading of the report, the Meeting was appropriately addressed, on subjects immediately connected with Christian Missions, by the Rev. J. Fotheringham, Hibbert; Rev. W. Caven, St. Mary's; and Rev. W. Inglis, Westminster.—*Communicated.*

U. P. PRESBYTERY OF BRANT.

This Presbytery met in Paris, on the 4th ult. An application was made from the Congregation at Mount Pleasant, requesting a member of Presbytery to Moderate in a Call in that Congregation, on an early day. Mr. Young, of Brantford, was appointed to attend to the duty on the 25th of October.

Mr. Joseph White, Student of the third year, delivered a discourse from John xii. 32; read a critical exercise upon Job xix. 25, 26; and having, with these, performed all the other exercises prescribed by the Presbytery in a highly satisfactory manner, he was thereafter cer-

tified to the Hall, as a Student of the fourth year.

The Clerk was enjoined to issue a circular to all the Sessions within the bounds, requesting them to see that the Synod and Presbytery collections be

made ere the end of the year; and that the Congregational Statistics for the year be laid before the Presbytery at its next Quarterly Meeting, to be held in Paris, on the Tuesday after the second Sabbath in January, 1860.—*Communicated.*

Gleanings.

RELIGIOUS EXCITEMENT IN SCOTLAND.

In many parts of Scotland, especially the west, there have for some time past, been considerable indications of an incipient revival; and a number of meetings have been held by Presbyteries, and other bodies connected with various religious denominations, for prayer and the consideration of the subject. The U. P. Presbytery of Edinburgh held its usual meeting on Tuesday, October 4th, and the Rev. John Cooper of Fala, who had just returned from Ireland, delivered an address in which he gave a very favourable and stimulating account of what he had seen, declaring his full conviction that the work was one of God. The Presbytery agreed to hold a special meeting in the Upper Queen Street Hall that day week, and to invite all the Ministers, Elders, Preachers, and Students, within the bounds. The following is the account of that meeting given by the *Witness*:—The large room was completely filled. The Rev. Mr. Finlayson presided. Addresses were delivered by the Rev. Mr. Lowrie of East Calder, Rev. Mr. Rutherford of Newlands, Rev. Dr. Joseph Brown of Dalkeith, Rev. Mr. Brodie of Lasswade, Rev. Dr. Thomson, and Rev. Mr. Robertson of Newington, all of whom had made visits to Ireland, and had traversed a number of the districts where the revival work had manifested itself. Their statements were similar in substance to those which have already been so frequently chronicled in our columns, and with which the religious public are now familiar. They were all decidedly of opinion that a great work of revival had taken place, caused by the outpouring of the Holy Spirit in answer to believing prayer,—that a marked change for the better had been effected in the professing Church of God,—that there was now an increased attendance on the public ordinances of religion, and an intense thirst for devotional exercises on the part of the worshippers,—that the number of candidates for the ministry both at home and abroad had greatly increased, young men of great promise and of good circumstances having resigned their worldly avocations and worldly prospects, and having given themselves up to the service of Christ,—that brotherly love had been strikingly manifested, and the alienations and estrangements of years completely overcome,—while, outside the Church, changes of a most extraordinary kind had been effected in the reformation of drunkards, profligates, and even abandoned women. Dr. Brown and Mr. Brodie, in their addresses, said, that there were of course drawbacks to the work, in the shape of cases of imposture and of deceit, of women taking part in conducting mixed public prayer meetings, in the disorder and confusion which prevailed at some of the large open-air meetings, one instance of which was furnished by a meeting at Armagh attended by from 10,000 to 15,000, where order was preserved in the central group, but not in the others. Still, making allowance for all this, the hand of God was at work, and thousands had been brought to a knowledge of the Saviour. Mr. Brodie, at the close of his statement, referred to the Rev. Mr. Gilfillan's statement, by observing that he could not be so bold as a Minister of their Church had been in ascribing this work to Satan, for he was in danger, when doing so, of putting himself in the class of those who charged the Saviour himself with casting out devils by Beelzebub. Dr. Thomson, in his remarks, said they had little difficulty in regard to the "striking down," about which so much had been made in certain quarters; for these were exceptional cases; and even where most common, they were only in the proportion of one in five, and in other places where the impression produced was equally deep, the

proportion of these cases was only one in fifty. The simple explanation in real cases of this nature was just this, that the body succumbed under the power of mental emotion arising from conviction of sin.

Several of the brethren engaged in prayer between the delivery of some of the addresses, and the proceedings were marked by a highly devotional character.

At the close of the addresses, Dr. Harper proposed a series of resolutions for the adoption of the meeting; and, in doing so, said that he regarded this work, of which they had heard, as peculiarly and eminently a work of God. The deep convictions of sin and the cries for mercy of which they had heard had always been connected with the special outpouring of the Spirit; and the only wonder was, that people could calmly hear of the evil of sin every day without trembling—and therefore the striking down and the great bodily agitations did not shake his opinion in the least. He was also perfectly prepared to hear that persons would all at once pass from a state of agony to a state of peace, for the Scriptures led them to believe that the instant a man believed in the Lord Jesus Christ, he was entitled to enter into a state of peace. Dr. Harper said he was also much struck at finding that young people, on being converted to God, were able in such earnest and appropriate terms to engage in prayer, and to conduct devotional exercises; and this showed that the pouring forth of the spirit of prayer in connection with this movement was a remarkable fact. He suggested that they should in some form take notice of a few of the principal features of the movement, such as the illustration which it afforded of the nature of conversion, the spirit of prayer connected with the revival of family and public worship, and the moral reformation which had been effected. He also mentioned that in the town of Hamilton the congregations there met every Sabbath morning at half-past seven o'clock to supplicate the blessing of God on the services of the sanctuary during the day, and these meetings were very numerous attended. They were of an ambulatory character, and in that way a number of praying people connected with different congregations, and with different denominations were all brought together. There were no Ministers present at these services, the eldership taking charge of them. He suggested whether something of the same kind could not be introduced into Edinburgh. The following are the resolutions proposed by Dr. Harper, and unanimously agreed to; the introductory words being inserted at the instance of Mr. Blyth, civil engineer, who said that as the secular press had singled out the excrescences of the movement, and had unfairly presented them as samples of it, in order to found a charge of fanaticism, and throw discredit on the work as a whole, they ought to be on their guard in not allowing it to be said that they failed to look at these excrescences, and had thus done what they found fault with in these parties:—

“ While regretting that there are some things connected with this movement of which we cannot approve, the Presbytery would recognise with devout thanksgiving the revival of religion recently vouchsafed to the Churches in the north of Ireland, and would fervently desire the extension of this gracious work, especially to those congregations over which the Holy Ghost has made us overseers; that it be remitted to the Committee to prepare a statement regarding the work of God as now reported to us, the same to be submitted to the Presbytery for consideration and approval at their next meeting, and to be published and circulated under their sanction; that, in order to this, the Church be exhorted to abound more in prayer for the obtaining of this blessing; and that on the second Sabbath of November the devotional exercises and sermons have special reference to the necessity and importance of revival; and that the members of Presbytery in the various districts be recommended to hold occasional meetings with a view to consulting and co-operating in order to the revival of religion in their congregation and district.’—The meeting lasted about four hours.

GRUINENESS OF THE ULSTER REVIVAL.

The following is part of a paper read before the Evangelical Alliance, at its late meeting in Belfast, by the Rev. Dr. McCosh, Professor of Mental Philosophy in Queen's College, Belfast. The Doctor was formerly a minister of the Free Church in

Brechin, Scotland, and is the author of several first class works of a philosophico-religious character. His testimony is fitted to carry with it very great weight :

"On grounds which I am immediately to state, I believe that this work of Revival in Ulster is a work of God. It has been characterised by deep mental feeling. Now, I suppose that the fear of the wrath of God will produce the very same effects on the body, as any other deep fear, and that the sorrow for sin will have the same influence on the bodily frame, as the sorrow for the death of a son or husband. This, I apprehend, it must do, unless God were to interfere to prevent it by special miracles—that is, interfere with His own laws, which He is not wont to do in ordinary circumstances. When the spirit of grace and supplication is poured forth, and men look on Him whom they have pierced, then they mourn for Him, as one mourneth for his only son, and are in bitterness for him, as one that is in bitterness for his first-born. (Zech. xii. 10.)

"But I do not found my belief in the work as a genuine work on the bodily manifestations. This would be as contrary to Scripture as it is to science. Scripture sets no value on "bodily exercise," and nowhere points to any bodily effect whatever as a proof or test of the presence of the Spirit of God. Nor have I ever heard any one who takes an enlightened interest in this work, ever appealing to any such evidence. All that these bodily affections prove is the existence of deep feeling. As to whether this feeling is genuine or not, as to whether it is spiritual or not, this is to be tried by far different tests—it is to be tried by the truths of God's Word. The Bible and science, truly so called, are in this, as in every other respect, in beautiful harmony. Physiology can say this is a proof of deep feeling; physiology cannot say whether the feeling is spiritual or carnal. We are brought back to the law and the testimony, and by them, and by nothing else, are we to try the "Spirits," whether they be of God.

"It is to the spiritual effects in the soul that I point, when I say that in this work there is a work of God. I do not even point to the increased attendance on public worship and prayer-meetings as decisive on this point; for this might be the impulse of the present year, as Orange processions were the impulse of certain previous seasons. Nor do I take my stand on the Temperance by which this movement has been signalled. This has, indeed, been one of the most beneficent, as it has been one of the most visible of the effects of this work of Revival; its good in this respect and in the consequent diminution of crime has been acknowledged by all; and there are moral men who praise the work, because of this feature, while they see nothing else in it to commend it to their regards. But then, I remember that there was, some years ago, under Father Mathew, quite as widespread a Temperance in Ireland, which has, I fear, very much passed away. It is of the utmost importance, in a question now agitated as this is over the three kingdoms, that those who are favourable to the work should learn to rest their defence on grounds from which they cannot be dislodged. On what, then, it will be asked, do I found my conviction? I answer, on the fact that I have found every one of the blessed effects which are represented in Scripture, as being peculiarly the fruits of the Spirit. Every one who has taken but a cursory glance at the work, has noticed the conviction of sin sharp, and penetrating, and deep; and every one who has at all looked beneath the surface has seen how the persons thus impressed will hear of only ONE OBJECT. Talk to them of anything else, very possibly they will not understand you, certainly they will feel no interest in what you say; but speak of Christ, and their attention is gained and their heart is won. This has always been to me an evidence that the work is a genuine one, as it so powerfully draws men's regards to our blessed Saviour. This preparatory work has issued in a vast multitude of cases in yet better and riper and richer fruits. Let us look at that galaxy of graces set before us (Gal. v. 22,) 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law, and they that are Christ's have crucified the flesh with the affections and lusts.' I have rejoiced to recognise, in not a few, all of these graces, glittering like stones on Aaron's breastplate, and in every one who possesses them I acknowledge a genuine priest of God, who has been at the mercy seat, and is entitled at all times to enter into the holiest of all

to commune with God. As to *Love*, that man cannot know what love is who has not seen it flowing forth like a flowing fountain from the hearts of our genuine converts—flowing forth towards God and towards all men. The embrace of the mother and son, as the son is in the mother's arms after years of separation, is not closer nor warmer than I have seen the embrace of two strong, stalwart men, as they met for the first time after each had passed through the trial of triumph, and rejoiced to find that his friend had done the same. The *joy* of converts has in very many cases been truly, the joy of the espousals of the soul to Christ; and this, in most cases, has terminated in a settled *peace*, clouded it may be at times, but yet a peace with God, in which His love is ever shining, though the person may not at all see it. With what *long-suffering* have the converts usually borne the scoffs and jeers with which they have been assailed, seldom answering back or returning reviling for reviling. Some of the bitterest scoffers have been won, as they found all their reproaches answered only by prayers. Many a mother blesses God for the *gentleness* which they have discovered in son or daughter, so unlike their former character; and I have known impetuous blasphemers and bold female viragos, the terror of the neighborhood, made gentle unto all, and struggling with every rising temptation to passion. A spirit of *goodness* or benevolence has been one of the characteristics of the work, leading the converts to do good to all men as they have opportunity; and I trust it will grow in fervour till it burn up and destroy all uncharitableness of man to man, or sect to sect. I do trust that all sectarian bitterness is being consumed in the glowing heat of this season. As to *faith*, it was by it they were led to Christ, and by faith they stand. Many are not only daily, but hourly feeding on the Word and calling on God in prayers. They are, therefore, *meek* and submissive to whatever God may be pleased to send. It is, I trust, *temperance* in the Bible sense—that is, the government of the passions—which is leading to the careful abstinence from intoxicating drinks; they avoid them as temptations by which the inhabitants of this province have been led into terrible evils, and this revival has cured many drunkards who have stood out against all Temperance Societies. Whatever men may say for or against bodily excitement, I am sure that *against such there is no law*. I believe, in regard to many at this time, *that they are Christ's*, because they seem to me to be *crucifying* with all their might, God giving them grace so to do, *the flesh with its affections and lusts*. I speak of numerous cases in this great town, in which I usually reside, and in a quiet country district in which I preached and labored for two months in summer, and I am fully persuaded in my own mind that I have seen in great numbers these gracious fruits. I confess that sometimes when I attended public assemblies and heard foolish statements made in an indelicate spirit by men who seemed to have no awe or tenderness on their spirits in the midst of such awful scenes, I have been tempted to doubt of the work; but these doubts have ever been dispelled when, without seeking out the cases which the neighbourhood were wondering at (but rather carefully avoiding such), I mingled freely with those who were cast in my way in Providence, and got into their confidence, and had their experience poured into my ears and bosom."

Obituary.

REV. JOHN ANGELI JAMES.

It is with real sorrow that we announce the death of Mr. James, which took place at his residence in Birmingham, on Saturday, 1st October, when Britain, and indeed the world, lost one of its best ministers and best men. He was, we believe, in the 75th year of his age, and was in the 54th year of his ministry in one Congregation. He was remarkably successful, both as a preacher and as a writer on practical religion, and, as he said, he never presented any thing but the old Gospel. He was in easy circumstances and used his means liberally for the best of purposes. At last meeting of the Congregational Union of England and Wales, he gave £1,000 stg. towards a fund for the support of aged and infirm ministers. The following extract from the *Patriot* (London) is of considerable length, but we

are sure it will be welcomed by all our readers who know anything of his worth:—“For some time past Mr. James' health had been failing, chiefly through the infirmities of age, accelerated, no doubt, by a long course of constant labor and intensified by the wearing force of that ‘care for all the churches,’ which specially characterised him. His own consciousness of an exhausted constitution had been often betrayed by declared anticipations of coming death during his more recent public appearances. When the Congregational Union assembled at Aberdare, he was obliged to content himself with a patriarchal message to his brethren by the mouth of the Rev. Thomas James; and, when the Evangelical Alliance, of which he was the first President, met the week after in Belfast, he by letter requested an interest in the prayers of its assembled members in terms, the remembrance of which will make the intelligence of his decease not less sorrowful, but less surprising.

“Mr. James' death was, however, at the last, very sudden and unexpected. He had been indisposed and feeble for some ten days, and the watchfulness of anxious and trembling affection had discovered that his physical infirmities were perceptibly and rapidly increasing. But on the Sunday morning previous to his death he had preached an eminently characteristic, and as we are informed, vigorous discourse, at the Edgbaston Chapel; and in the evening he was present at Carr's Lane. Indeed, in the midst of all his physical weakness, his mental vigor seemed to remain unimpaired, and he wrote and studied as usual up to the hour of his last seizure. The sermon he intended to preach at Carr's Lane Chapel on the next Sunday evening was prepared. The dread, perhaps the morbid dread,—not of death, but of pain,—which he had previously experienced, seemed during the past fortnight to have passed entirely away. He was cheerful and happy, under the consciousness that his end was approaching. He talked much of heaven, and seemed to anticipate, with great satisfaction, ‘the rest that remaineth for the people of God.’ The gloom which had previously sometimes clouded his mind, especially when he thought of leaving his afflicted daughter, had entirely passed away. During the week his friends were struck with the elevation of his religious joy, and were not without their fears that the end could not be far off. On the Friday, however, he seemed stronger; and a lady, who happened to be staying with him, read to him in the evening the whole of the *Missionary Chronicle* for the month, to which he listened with an interest at which we cannot wonder, when we see that a large part of it refers to China. In the course of the day he penned several letters, in one of which, addressed to his brother, the Rev. Thomas James, of London, he wrote thus:

“My condition just now is very low, not my spirits. I thank my Heavenly Father I am peaceful, I may say happy, quietly and contentedly waiting to see how it will go with me. My appetite entirely fails. Through mercy I get tolerable nights; but I believe it is the beginning of the end.”

“On that day, also, Mr. James corrected the proofs of the last production of his pen, a review of the life and labors of the Rev. Richard Knill, which is about to appear in the memoirs of that good man now in the press. He forwarded it to the editor, the Rev. C. M. Birrel of Liverpool, accompanied by a letter in which the following interesting and touching words occur:

“I think it probable that with these few notes on dear Knill's life and labors, I shall lay down my pen, which has written much; would to God it had written better. But while I say this, I am not without hope, yes, I may add conviction, that it has in some degree written usefully. In some humble degree I have aimed at usefulness, both in my preaching and writing; and God has, to an amount which utterly astonishes and almost overwhelms me, given me what I have sought. It seems a daring and almost presumptuous expression, but with a proper qualification it is a true one—that usefulness is within the reach of us all—the man who intensely desires to be useful and takes the proper means will be useful. God will not withhold his grace from such desires and such labors. Oh! my brother, how delightful is it, notwithstanding the humbling and sorrowful consciousness of defects and sins, to look back upon a life spent for Christ. I thank a sovereign God I am not without some degree of this.”

"As he was about to retire to rest he became indisposed, having apparently been attacked by indigestion, and Dr. Evans, an eminent physician residing next door, was called to his aid. He prescribed for his venerable friend, and assured his family there was no need for alarm. When Mr. James was about to seek his bed room, Dr. Evans wished to assist him up stairs—a trouble which Mr. James was very unwilling to give; but when the Doctor persisted in proffering his aid, he turned to him affectionately and quoted the text,—'Inasmuch as thou hast done it unto one of the *least* of these, thou hast done it unto Me.' During the night he was restless, and frequently sick, but slept from half-past four to six o'clock in the morning. Then he awoke, and it was plain that the time of his departure was at hand. He lay calmly for a little while, held out his hand to his son, who with his medical advisers was standing at his bed-side, and then again sunk into a slumber, which in a few minutes became the sleep of death. So peacefully passed away this honored servant of Christ. Had he lived much longer it is almost certain that he would have been destined to protracted martyrdom, as latterly he had been afflicted with a most distressing malady, which time would have aggravated to torture. All this he has been mercifully saved. A *post-mortem* examination has disclosed partial ossification of the heart, and proved that death was actually caused by the rupture of a small vessel in that organ. Mr. James was twice married, first to Miss Smith, the daughter of a physician, and secondly to Mrs. Neale, a lady who was honoured with the special friendships of Rowland Hill and Matthew Wilks. He has left one son and one daughter to mourn their bereavement.

"He was beloved by men of all parties, and of all sects. Our denomination, though cordially one on all the great questions of theology and polity, is unquestionably composed of men of very various and dissimilar habits of thought, and differing very strongly in reference to the wisest and best methods of doing God's work; but Mr. James was revered by all, trusted by all, loved by all. He was a firm and uncompromising Nonconformist, and, when occasion required, could express and vindicate his convictions with startling boldness and power; and although he sometimes yearned for something like a modified Presbyterianism, he was, on the whole, an Independent of the right stamp; yet multitudes of Churchmen, as well as Dissenters, Wesleyans of every complexion, Presbyterians of every school, honoured and revered him as a patriarch of the Church. We have no man left whose voice can command so wide and respectful a hearing. Almost every philanthropic, civilizing, and humanizing enterprise shared in his sympathies, and, as far as human resources would admit, in his active co-operation; but the evangelizing associations of his age and country engaged his utmost efforts, both in his own town and throughout the kingdom. He entered upon his ministry just at the period when the London Missionary Society, the British and Foreign Bible Society, and the Religious Tract Society were rising into importance, gaining public attention, and commencing their noble efforts for the salvation of the world. To these Mr. James devoted all his best energies, and rendered most valuable and important services through a long series of years. In all parts of the kingdom he lifted up his voice in sermons and speeches on behalf of these and kindred institutions. His great delight, no doubt, was in furthering the cause of Christian charity, most of all by the direct preaching of the gospel; but also by the circulation of the Scriptures and other publications of a truly Scriptural sort, in the corporation of different denominations for the common ends of their denominational existence, and in bringing the benignant influence of true godliness to bear upon the condition of the destitute and the depraved, the afflicted and the forlorn, the forsaken and the oppressed. Thus the anti-slavery cause enlisted his warmest energies, and his anxiety for the evangelization of China in his latter days was a fire continuously burning in his heart.

"The name of Angell James will be remembered as a preacher while the town in which he exercised his great gifts shall hold together. As a writer on practical and experimental divinity, he may be more truly said to have achieved immortal fame than many authors to whom that envied distinction has been assigned. Viewing oratory as the art of persuasion, he cultivated it with singular success, and exemplified it with a rare perfection. Whether in speaking or in writing, he

neglected no gift. His natural endowments were diligently improved by discipline, and were studiously enhanced by acquirements nicely calculated to give them the most useful application. Nothing which might tend to the formation of a manner at once attractive and impressive was deemed beneath his notice. From experience he had found this faculty so valuable, that when advising candidates for the ministry he was apt to make the confession that he owed everything to manner. This was an extreme putting of the case; but competent judges will agree that he owed much. The remark is equally just as to his written style. Remarkably successful as most of his books have been, some of them having gone through many editions, and one—we mean his “*Auxious Inquirer*”—having been translated into many languages, they owe nothing to the novelty of the theme discussed, but little to originality of treatment, and not much to what we hear a great deal of in these times under the name of *power*. The general acceptance which they have found among all evangelical denominations is traceable to their Scriptural tone, their practical character, their lucid order, their moderate length, their neat composition, and their entire freedom from any pretensions or technicalities which could overtask the faculties, or overshoot the habits, of the multitude of religious readers. Nearly all of them were executed with so much judgment, and finished with so much taste, as to place them at the head of modern books of their own kind, and to confer upon some of them a standard value, with something like a classical rank. All who were accustomed to hear him in his best days must remember the extraordinary fascination and power of his voice. It was one of the grandest instruments God ever gave to man; it comprehended all the best and most effective tones of all the most remarkable orators we have ever listened to; and he used it, as he used every element of power with which nature had endowed him, to the very best advantage. Its melting pathos, its terrible thunder, its pleasant music, its trumpet-like call to duty, are ringing in our ears still. Even to the last it retained much of its old melody and power.”

“In his most recent publication, on “*The Spiritual State of our Churches*,” Mr. James thus contrasts the present prosperity of his Church and congregation, with its inactivity and lack of zeal when he first accepted its oversight:—

“When I became pastor of my church, more than 53 years ago, the only object of congregational benevolence and action was the Sunday School, which was then conducted in a private house, hired for the purpose. There was nothing else; literally, nothing we set our hands to. We had not then taken up even the Missionary Society. We have now an organization for the London Missionary Society, which raises, as its regular contribution, nearly £500 per annum, besides occasional donations to meet special appeals, which upon an average make up another £100 a year. For the Colonial Missionary Society we raise annually, £70. For our Sunday and day schools, which comprehend nearly 2000 children, we raise £200. We support two town missionaries, at a cost of £200. Our ladies conduct a working society for orphan mission Schools in the East Indies, the proceeds of which reach, on an average, £50 a year; they sustain also a Dorcas Society for the poor of our town; a Maternal Society, of many branches, in various localities; and a Female Benevolent Society, for visiting the sick poor. We have a Religious Tract Society, which employs ninety distributors, and spends £50 nearly a year, in the purchase of tracts. Our Village Preachers’ Society, which employs twelve or fourteen lay agents, costs us scarcely anything. We have £40 annually for the County Association. We have a Young Men’s Brotherly Society, for general and religious improvement, with a library of 2000 volumes. We have also, night Schools for young men and women, at small costs, and Bible classes for other young men and women. In addition to all this, we raise £100 per annum for Spring Hill College. We have laid out £23,000 in improving the old chapel, and building the new one; and the erection of School-rooms, the College, and in building seven country and town small chapels. We have also formed two separate Independent Churches, and have, jointly with another congregation, formed a third, and all but set up a fourth, and are at this time in treaty for two pieces of freehold land, which will cost £700, to build two more Chapels in the suburbs of the town.”

The members forming the church at Carr’s Lane now number nearly 1000.