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THE CANADIAN United Presbyterian Magazine.

VOL. VIII.]

TORONTO, AUGUST, 1861.

[No. 8.]

Miscellaneous Articles.

THE MAGAZINE.

When announcing the retirement of the late Editor in our June number, it was mentioned that some were of opinion that two periodicals ought to be maintained in the Church. Since then we have been requested to continue the publication of the Magazine, and not allow its career to close with the present year. It is true the Synod has given its sanction to another periodical as the organ of the Church, but this Magazine, while endeavouring to promote the interests of the U. P. Church, never was, and never aspired to be the official organ of that Church.

The recognition of any Magazine as the official mouth-piece of a public body, is often of advantage in enabling it to supply accurate information gleaned from sources not open to an independent journal, and also in a pecuniary point of view; but such a recognition has also its disadvantages. The support of the powers that be is apt to fetter, and to prevent freedom of discussion. The editor may have very strong private opinions on many questions, but he has always to bear in mind that it is his duty to give utterance, not to the views of one man, but of the whole body on behalf of which he speaks. He dare not, on many occasions, express his real sentiments, and must remain silent. In this way many important questions are apt to be either ignored altogether, or spoken of in a hesitating manner. It is chiefly in this view of the case, that we are inclined to entertain with favor the request to continue our labors. There are many questions of vital importance to the cause of truth and righteousness, upon which open and plain speaking is necessary, but to the discussion of which the pages of an official organ are not likely to be open. Some of these questions are already occupying public attention, and several

others bid fair to do so at no distant day, and all of them are such as will require clear heads and stout hearts to grapple with them. These are not the days for sitting silent and indifferent as regards the landmarks of truth and error, or for giving forth an uncertain sound; but days in which it behoves every man who has the cause of truth at heart, to speak boldly and fearlessly in its defence.

The United Church can, we think, easily maintain two periodicals, and perhaps it will be of advantage to have two, one for intelligence and one for discussion. Before, however, resolving on the continuation of the Magazine, it is necessary to ascertain how far it is likely to receive support in future. The course to be followed will depend entirely upon that point being satisfactorily settled. At present, we believe, the Magazine is paying its way, and of course, it is only by about the same number of subscribers continuing their subscriptions, that it can be expected to do so in future. It cannot continue to be published if the doing so will entail loss. If it should be resolved to continue the Magazine, it will be devoted chiefly to promoting the interests of the United Church, but will also supply information respecting Missions and other Churches.

Since the retirement of the late editor, it has been conducted entirely by laymen, members of the Church, and it will, if its existence is prolonged, continue to be under their care, while no effort will be spared to secure varied and vigorous articles for its pages, and so render it worthy of support.

THE LATE REV. JOHN CASSIE, M. A.

In April last, the Church had to mourn the loss of a venerable Father. Since then, death has paid another visit, and removed, in a very sudden manner, the Rev. John Cassie, of Port Hope,—an able and highly respected minister,—one of the pioneers of the U. P. Church in this Province.

The Rev. Mr. Cassie was a native of Peterhead, Aberdeenshire, Scotland, and was educated at the University of Aberdeen, which he entered at an early age. During his college course, he occupied a highly respectable position in the various classes,—especially in the department of Mathematics, in which he took honours; and at the close of his curriculum, he received the degree of M. A.

In 1828 or 1829, he entered the Divinity Hall of the United Secession Church, and, after passing through the regular course of study, received license as a Probationer. In November, 1834, he came to this Province as a Missionary from the Church in Scotland; and in March, 1835, was inducted to the pastoral charge of the Congregation at Port Hope.

In the early part of the present year, feeling his strength failing, he tendered the resignation of his charge, which was accepted by the Presbytery of Durham, and a member of Presbytery was appointed

to preach the pulpit vacant, on the 16th June. On that day, Mr. Cassie, in his ordinary health, preached at Perry Town and Oakhill. On the 18th, he suffered from a pain which had for a length of time indicated disease of the heart. On the 19th, feeling better, he was in his garden about six o'clock in the morning, when, after speaking in his usual cheerful manner to a person passing to his work, he was seen to fall, and in a few minutes, without further consciousness and without a struggle, his spirit passed away.

On the Sabbath after his death, the Rev. Dr. Thornton, of Whitby, preached to the sorrowing congregation, from Phil. i. 21,—“For me to live is Christ, and to die is gain.”

Dr. Thornton being better qualified from his long intimacy with Mr. Cassie, to form a correct estimate of his character and worth than we are, we have much pleasure in giving the following extract from his sermon:—

“If then Christ is the believer's life, and if dying *in him* be gain, how happy and how desirable must it be to be connected with Him by a living faith! for the union cannot be dissolved by death, and nothing beyond the grave can separate between them and Him. Death breaks up all earthly relations, but effects no change in the relationship between Christ and them that are His. He continues to be the Head, and they the living members. Although the dust of the saint appears to lie neglected in the grave, yet even there it sleeps in Jesus; and this apostle assures us, that ‘them that sleep in Jesus, will God bring with him.’ In prospect then of that eternal gain which believers shall ere long reap, they may with holy confidence even now join in the triumphant shout, ‘O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory, through our Lord Jesus Christ.’

“Again, if death is the believer's gain, it is not only foolish but sinful for those bereaved of Christian friends to indulge in inconsolable grief. The bitterness of death is with these loved ones past, and happiness is their inalienable portion. Their gain is permanent: and surely genuine love cannot wish them back again to a scene of such manifold afflictions,—afflictions never ‘joyous but grievous.’ And to those here, bereaved of an earthly companion and head, a faithful friend, or a beloved pastor, I would address the counsel,—‘Be ye followers of them who, through faith and patience, inherit the promises.’

“I have selected the interesting theme from which I now address you, from a conviction that is specially applicable to our present circumstances, and peculiarly so in regard to *him* who had been so recently, and in a manner, so startling, removed from your midst.

“No one, I think, could know your late pastor as a man, still less as a minister; and fail to be convinced that it was at once his aim and his experience to ‘live to Christ.’ Christ he uniformly and earnest-

ly preached ; Christ he copied, and I doubt not, could say with the apostle,—‘The life which I live in the flesh, I live by the faith of the Son of God.’ Most jealously do I wish to avoid giving expression to a single sentiment which could be supposed to savour of flattery in regard to one who has now passed into the eternal world. Anything apart from ‘words of truth and soberness,’ would be most unbecoming this place, offensive in the sight of God, abhorrent to my own heart, and would miserably contrast with the well known single-mindedness of the deceased. But being, in divine providence, called to improve, as best I can, this startling but instructive dispensation, I am reminded, as suitable to you, of the words of Paul to the Hebrews,—‘Remember those who have spoken to you the word of God ; whose faith follow, considering the end of their conversation ; Jesus Christ, the same yesterday, to-day, and forever.’ And with the view of prompting you to compliance with this counsel, I venture briefly to refer to the character and ministry of our lamented friend. Having become acquainted with him as a fellow-student in the Divinity Hall, in our fatherland, and been on terms of intimacy and confidence in this country, for over twenty-six years, I feel not only at liberty to speak with some confidence in reference to him, but impelled in duty to state that I have never been acquainted with one in whom there was so much to love, and such absence of unamiable features of character. Nor is my conviction singular ; for even in his youth he was not unfrequently styled, by such of us as knew him best, ‘Nathaniel,’ in preference to his own proper designation.

“There was with him a rare commingling of characteristics fitted to gain for him the respect and love of all classes ; unswerving integrity and firmness of holy purpose ; diffidence and child-like humility ; and a most genial, kindly disposition. Relying little upon, and possessing little of *worldly* wisdom, he had, nevertheless, with all his quietness of demeanour, a large amount of that Christian sagacity, prudence, and shrewdness so essential to a minister’s steering his course safely and lovingly among a multitude of divers tempers, views, and predilections. While he was ever ready to frown down the slightest approach to impropriety in word or action, he himself most successfully cultivated ‘whatsoever things are pure, and lovely, and of good report.’ With a heart full of amiability and kindness, and ever exhibiting great disinterestedness in seeking the good of others, to know him was to love him. I do not mean to say that he was perfect ; the bare suggestion would have shocked his own sensitive mind. He had failings, doubtless, and also many peculiarities strongly marked ; but of him the sentiment of the poet may be truly affirmed, that

‘Even his failings leant to virtue’s side.’

“All who knew him will, I think, concur with me in saying that few indeed are to be found so uniformly ‘blameless and harmless, a child of God without rebuke.’ And this much I say, because I am

convinced that whatever excellency of natural disposition he might possess, the comparative absence of blemishes was owing to his having 'put on Christ.' It was the copying of this pattern that made him so peculiarly guileless. Few were ever more ready to say,—'By the grace of God I am what I am.' Think of him as bearing Christ's image and be attracted to the Master that you too may 'learn of him.'

"Were I called to select a Scriptural motto as characteristic of his ministry, I know of nothing which would come so near the truth as this of the apostle Paul,—'We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.' And were I to describe in Scriptural phrase his *pastoral* character, it would be in the words of the same apostle,—'Not in fleshly wisdom, but in simplicity and Godly sincerity, we have had our conversation in the world, and more especially to youward.'

"And now, my friends, I have to remind you who have so long enjoyed the ministry of your late pastor, that '*God requireth that which is just.*' It is much given, and hence much to be responsible for, to have the gospel faithfully and purely preached; but it is still more, to have the gospel illustrated and enforced by its holy and inviting influence, in the conversation of the minister. Few privileges, indeed, can equal in importance that of enjoying, through many long years, a minister who not only faithfully declares the truth as it is in Jesus, but proves 'an ensample to the flock,' an 'epistle of Christ.' And who could not read,—who did not, as it were, instinctively read,—in your late pastor, such an epistle. Even the enemies of the truth could scarcely, I should think, have been his enemies.

"Let the recollection of the untiring earnestness with which he sought your good, stimulate you to follow his footsteps, by seeking 'every one his neighbours' good unto edification,' and by seeking unitedly the good of the congregation. 'Pray for the peace of Jerusalem.' Oh! think what reproach it would be to the cause of Christ—what discredit to yourselves, who have so long enjoyed the gospel, and had it so lovingly exemplified—should you ever allow envy and strife, misunderstandings and alienations, to prevail among you. Seek, on the contrary, to shew that you have not only been taught as it is in Jesus, but learnt also of the Great Teacher himself to exercise continually that 'love which is the fulfilling of the law.' Seek at once to exhibit and experience 'how good and pleasant a thing it is for brethren to dwell together in unity.' Believers in Jesus, I would urge you *to go forward*. Copy, in so far as he copied Christ, him who has so long instructed, counselled, and encouraged you. As we have seen that he exemplified the former part of our text, *living to Christ*, so I have no doubt that, if his voice could this day be heard in our midst, it would be in confirmation of the latter clause, viz., '*to die is gain.*' Follow him in the narrow way, animated by the 'good hope through grace,' that you too shall reach the goal, and wear the crown.

‘Be ye also ready;’ ‘gird up the loins of your mind, be sober and hope unto the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.’

“I cannot leave this subject without adverting to the circumstances attending the close of Mr. Cassie’s ministerial labours, as connected with the peculiarly sudden and unexpected termination of life. While it came on him in one respect truly ‘as a thief in the night,’ in another it was as if all had been preparing for it. As there was much of *completeness in Christ* in his character, so Providence ordered that there should be a peculiar completeness in his finishing up of his ministerial career. He was not only allowed to demit his charge of the congregation (whose interests lay very near his heart), in circumstances which comforted *him*, and which seemed agreeable to all, but to preach to you thereafter his farewell sermon, to go to Montreal and take part in the Union he had so long desired; and still further, it was ordered, as if in the way of *finishing* his testimony before leaving for Immanuel’s land, he this day week preached once more to the former part of his charge at Perrytown and Oakhill; and in the latter place occupied the self-same pulpit in which, in your old church, he had begun, twenty-six years ago, his youthful ministry among you. ‘His course’ was now finished, and we believe he ‘kept the faith;’ and on the third morning thereafter, with appalling suddenness to us but in great kindness to him, came the call, ‘come up hither!’

“‘Servant of God well done!
Praise be thy new employ,
The battle’s fought, the victory’s won,
Rest in thy Saviour’s joy.’

“Mark the perfect man, and behold the upright; for the end of that man is peace.”

LETTER FROM A CORRESPONDENT IN SCOTLAND.

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

— 4th July, 1861.

DEAR SIR,—I beg to offer you my sincere congratulations on the Canada Union lately effected. I trust all parties concerned will have wisdom and grace to conduct themselves so that, under God’s blessing, peace and prosperity will be enjoyed. You will see from the report of the Scottish U. P. Synod, that that body unanimously expressed the most cordial good will toward the new denomination. I have conversed privately on the subject with a number of most respectable people, and I find that they are all delighted that a junction has taken place, and anticipate happy results. At the same time, I have met no one who does not earnestly say, that the most proper basis of union is just a candidly avowed forbearance respecting the province of the civil magistrate in matters of religion. Among the United Presbyterians I think, a union in this country is generally expected and eagerly desired; but every one seems to feel that the time has not come. In

fact the position so nobly occupied by the U. P. Church is a considerable obstacle. Forbearance respecting non-essential points is clearly the reasonable, honest, sound, scriptural principle. *De rebus non necessariis libertas*, as the good old father said. But then, to go together on that principle would not be union, but absorption. It would just be joining the U. P. Church.

Unless I greatly deceive myself, the standing of the U. P. Church in this country has decidedly improved within these few years. The number of congregations is not much increased, nor am I aware that their membership is greatly augmented; but there is all the appearance of a degree of stability formerly unknown. The tone of public feeling both within the body and without, seems much more strongly in our favor than in days of which I well recollect. The general understanding seems to be that, in our body, there is sound evangelical doctrine, presented by a reasonably educated ministry, discipline at least as faithful as is to be found elsewhere, and an unusually, and in fact characteristically large measure of freedom, all at a very moderate expense, equitably sustained by the people. The principle, too, seems to be gaining ground, that every man ought to maintain his own religion at his own proper cost, or be indebted for it to the charity of his brethren. In all this, Glasgow took the lead, and, unless I am entirely mistaken, the enlightened portion of the community is fast following in the wake.

The style of preaching in the U. P. Church, if I mistake not, has somewhat changed, especially on the part of the young brethren. The sermons of our good old worthies were stuffed and crammed with pure Marrow and Bostonian divinity. More wholesome, solid and nutritious food for the soul has seldom been exhibited by uninspired men; and giants they became who regularly and heartily partook of it. But it must be admitted that there was not much of art in the preparation, and variety and seasoning were rather wanting. These defects, I think, have considerably disappeared. I have heard nothing but what was thoroughly evangelical and also tolerably substantial. The composition, however, is superior—rhetoric is more blended with logic; and the character of the whole is, what the moderns call, more subjective. There is a good medium which I hope will be attained.

I was present, in the end of last month at the ordination of Mr. John Baillie, by the Presbytery of Edinburgh, as a Missionary to Old Calabar. The services were exceedingly interesting. Mr. B. goes to join his brother, the Rev. Zerub. Baillie. They are both very superior and really accomplished men, well educated, skilled in medicine, and possessed of great mechanical ingenuity and adroitness. I may mention that the Professor of Botany in the University has just read a paper before the Royal Society on the Calabar poison bean, sent home by the missionaries, and declares it to be a new species. The very eminent Professor of *Materia Medica*, unwilling to believe that it was poisonous, ate a little of it, and almost lost his life.

You will be glad to hear that Revival is extending and prevailing. In many places near Edinburgh it is universally allowed that wonderful effects have been produced. I know that in Dalkeith and its vicinity numerous meetings have been held, and all speak favorably of the results; though complaints also are made that ministers are not duly recognised, and fears are entertained that Morisonianism and other heresies are vented. In the course of this week there have been a number of meetings in the King's Parks at Edinburgh, both during the day and in the evening. The attendance has been vast, but I am not aware of any very striking results. I was present one evening and heard a number of speakers, Richard Weaver among

others. Nothing objectionable seemed to be brought forward, and I hope good was done, though I confess I was not impressed, nor did the general multitude seem to be so. I felt the circumstances to be unfavorable. The volunteers were walking past with their muskets, to drill; boys were standing on their heads; leap-frog and cricket, and all sorts of amusement were going on; and I really did not think the speaking effective. Nothing struck me so much as the extreme vociferation on the one hand, and the singularly common-place character of the matter on the other. Many present probably needed to be taught the first principles of the oracles of God, but the great majority had the appearance of being sober, well-informed, serious people. I doubt not, however, some were benefitted, and if so, let us bless the L.c.d.

There is great interest felt here in the American contest. People seem puzzled as to the object of it. Suppose the Northerners to triumph, what is to be gained? Are the Southern States to be kept in Union, in spite of their will, or is the castigation expected to change their will? Every one seems to hope that slave emancipation will be the result. The effects on the trade of this country, however, are in the meantime deplorable. Not only is there apprehension that the supply of cotton will be interrupted, but the goods already manufactured cannot be sold, and the stagnation is extreme. The weather, however, is excellent, and there is at present the prospect of an early and abundant harvest.

I passed through a portion of Ireland lately, from Londonderry to Belfast, and was greatly pleased with all I saw. The people were civil, well dressed, and apparently industrious and comfortable. I feel bound to say also, that I saw not one beggar. But Ulster is no specimen of Ireland.

I was highly gratified to observe in the U. P. Magazine for July one of the papers entitled "Memories of Scottish Scenes and Sabbaths," which appeared in your magazine lately. That was at no suggestion of mine; but I am sure the editor here would gratify his readers if he would transfer some more of these exquisite articles of our friend R. Y. A magazine in the States had the good sense to appropriate at least one of them, though of course, only Scotch people could duly estimate and relish it.

I am, &c.

Reviews of Books.

THE SABBATH, viewed in the light of Reason, Revelation and History, with Sketches of its Literature. By the REV. JAMES GILFILLAN, Stirling. Crown 8vo., pp. 575. Edinburgh: Andrew Elliot. 1861.

The subject to which this very respectable volume is devoted, has for a number of years been matter of general and earnest controversy in Scotland and many other countries. The contest, if we mistake not, has somewhat slackened of late; but we believe neither party is prepared to acknowledge a defeat. In fact each claims the victory.

Prior to the recent discussion, matters stood very much in this way: The irreligious part of the community openly and avowedly disregarded the Sabbath, of course; those under the influence of

Christian principle, many of them at least, were not very strict in their observance of the day, but they acknowledged the impropriety of their conduct. To think one's own thoughts, speak one's own words, or perform one's own actions, during the weekly period claimed by the Lord as sacred, was generally allowed to be sinful. Conscience condemned such practice, and it was matter of confession and repentance. There were, indeed, among professing christians, and perhaps really pious persons, some who held the views of Dr. Paley and others, who regarded the first day of the week under the Christian dispensation, just as a sort of holiday, the chief duty of which was attendance on public worship. But these were a small minority. The religious community at large, conscientiously held the views set forth in the Shorter Catechism, that "the Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." About twenty years ago, however, when railways became common, the running of Sunday trains was practised; when also there was a large importation of theology, doctrinal and practical, from Germany and other parts of the European continent, these strict views were called in question, and pronounced antiquated and superstitious, by many who claimed to be steadfast adherents of Christianity. They appealed to the Scriptures, and maintained that the Jewish Sabbath was abolished with the Jewish economy, and that though the Apostles and first Christians did observe the Lord's day, yet there is nothing in the New Testament, nor in any other authentic and authoritative document from which it can be concluded that the observance of that day was directly based on the Fourth Commandment, or was at all such as that precept of the Decalogue required. A warm, and withal, a popular discussion ensued. Not a few learned treatises, on particular aspects of the question, more or less extensive, were produced; but there was quite a profusion of tracts by working men, got up very much under the patronage of Mr. Henderson, of Park, who is zealous for the strict observance of the Sabbath as a religious duty. "The Pearl of Days," and many others of these small publications, are doubtless of great merit, especially when their authorship is considered. But though they have filled a very valuable place, and probably served a highly important purpose, and are, moreover, deserving of great commendation as having contributed to the cultivation of talent in humble circumstances, yet something of a different stamp was plainly required. There was room and need for a more erudite, thorough, and comprehensive work than the emergency had yet produced. Mr. Gilfillan has stepped forward, and has, after large, and we should suppose, lengthened preparation, presented us with the most elaborate and exhaustive dissertation on the subject which, so far as we know, has

recently appeared. He has furnished, in fact, quite a monograph; and those who know his character and his antecedents, will not need to be told that he steadfastly contends for keeping the whole day sacred to the Lord. In his preface, he says he regards it as his happiness to have been connected from his earliest days with a class of whom such observance of the day has been a prominent distinction. He names a number of eminent deceased ministers of the Secession, friends of his father and himself, zealous observers of the Sabbath, and says that with them "he had reason to believe it would be good for him to live and to die." He pleads accordingly for the faith and the practice, at once, of himself, his connections, and his denomination.

As indicated by the title, the book has an extensive range. The first portion is entitled, "Sketches of Literature and Controversies," both before the Reformation, and since that event to the present time. The author gives us, first, references to the recorded opinions of the earliest fathers, as well as of contemporary Jews and Pagans. Here he displays no small research, and the references made must be highly interesting, especially to those who cultivate that kind of lore; but, we must say, they do not seem to us to bear very decisively on the point in question. Many of them are too general to admit of application either one way or other. When he comes down to more modern times, he comprehends in his survey not only Britain, but the continent of Europe, and also the United States. A great deal of minute and interesting information is here presented. Mr. Gilfillan, if we mistake not, excels in history and statistics. A good deal of what is here brought forward, however, seems to us somewhat extraneous; but if it does not go far to settle the controversy respecting the Sabbath, it is nevertheless very instructive and engaging reading. It demonstrates the painful fact that not only has the Sabbath been, as it still is, in many places fearfully desecrated, but that the general wickedness that has prevailed has been awfully great. Thus in Queen Elizabeth's time, "plays were acted only on Sundays." Aylmer, who was Bishop of London, in that reign, declared "that he would not, for all the livings he had, put a poor man out of his living for the fact of adultery." The "Book of Sports," issued in 1618, by James VI., is well known. It provides that the people "be not disturbed, letted, or discouraged from any lawful recreation, such as dancing, either men or women, archery for men, leaping, vaulting, or any other such harmless recreation, nor from having May-games, Whitsun-ales, and Morris dances, and the setting up of May-poles, and other sports therewith used, so as the same be had in due and convenient time, without impediment or let of divine service."

The second portion of the work is entitled, "Adaptations and Advantages of the Sabbath." Here Mr. Gilfillan enters on an important part of the argument, and brings forward a great variety

of considerations of which we regret that our space will not permit us to give the faintest outline. We must content ourselves with transcribing the titles of the seven chapters into which it is divided, viz.—“Relation of the Law of Sacred Rest to the Physical Nature and Well-being of Man—Adaptation of the Sabbath to the Constitution and Improvement of the Human Mind—Moral and Religious Influence of the Sabbath—Economy of a Weekly Holy Day—Influence of the Sabbath on the Respectability and Happiness of Individuals—Domestic Benefits of the Sabbath—Advantages of the Sabbath to Nations.”

Mr. Gilfillan next proceeds to treat of the “Divine Origin and Authority of the Sabbath.” Here also he arranges his ideas in seven chapters, the titles of which are, “Proofs from its Adaptations and Advantages that the Sabbath is of Divine Origin—The Divine Institution of the Sabbath at the Creation, and its Observance by the Patriarchs—The Sabbath Promulgated from Sinai as one of the Commandments of the Moral Law—The Sabbath under a Change of Day, a Christian Ordinance and Law—The Duties of the Sabbath—Subject Continued—Divine Estimate of the Importance of the Sabbath.” We are sorry to be obliged to give only this hasty summary of so masterly a work. But every one will perceive that of a discussion such as this, it would be impossible, within any reasonable limits, to present even a tolerable analysis. It seems best, therefore, just to indicate, in the author’s own words, the general course he pursues.

The fourth department is entitled “The Sabbath of History;” and here we have six sections,—“Traces of Septenary Institutions among Pagan Nations—The Sabbath of the Lord in Centuries I–III.—The Sabbath in Centuries IV–XV.—Subject continued—The Sabbath of the Reformation—The Sabbath after the Reformation.”

The last great division of the book bears the title “The Sabbath Vindicated.” Under this, there are eight chapters,—“Theories tried by the Principles of the Divine Government—Theories tried by Scripture in its Obvious Meaning and General Scope—Theories tried by Divine Predictions—Proposed Substitutes for the Sabbath—Desecration of the Sabbath at Home and Abroad—Causes of Sabbath Desecration—Remedies of Sabbath Desecration—Concluding Appeal.” To all which is added an “Appendix,” containing “Testimonies on behalf of the Sabbath.”

We have been able to make only a very meagre and imperfect exhibition of the plan of this full and comprehensive treatise. We hope, however, we have shown enough to awaken in many of our readers a desire thoroughly to examine it for themselves. Mr. Gilfillan is a writer of quite a different class from his celebrated brother in Dundee. The one cannot be referred to as a specimen of the other. But while we admire the author of the “Bards of the Bible,” we are satisfied that such a volume as this on the Sabbath is

beyond his ability. We subjoin a few extracts respecting the "Remedies for Sabbath Desecration," and hope they may be useful in their detached form:—

"The preaching of the Word by the appointed servants of Christ is perhaps next to prayer the most important remedy for a desecrated Sabbath. This was the great instrument by which Christianity was established in the world. It was the chief means of the Reformation. It has done more than any other human agency for the conversion of the heathen in our own time. It is the glory of our land. It would enlighten and bless all nations were it wielded as extensively as there are human beings. It would still more elevate Christian countries were it more fully and earnestly employed. And we have only to examine the doctrines and spirit of the Apostle Paul to know what the true and effectual preaching of the gospel is. His great subject was a crucified Saviour, and he preached well and successfully because he believed, felt, prayed. Let a philosopher who knew human nature well, and had observed much, be heard on the kind of preachings that does good. His remark has been quoted already, but deserves repetition. "Those," he says, "who preach faith, or in other words a pure mind, have always produced a more popular virtue than those who preached good works, or the mere regulation of outward acts." It is not difficult to trace the connexion between right preaching and a sanctified Sabbath. Let a man hear and believe the Word of God, and he immediately feels the value and obligation of the Lord's day, as of every Christian ordinance. If a person live under a faithful ministry he learns more and more of the value and obligation of that institution. To what mainly does Great Britain owe a Sabbath to such an extent honoured by her people, and blessing them in return with temporal and spiritual good, but to the teachings of an evangelical ministry? Let it be the endeavour of all who wish well to their country to have such an instrumentality extended to every part of the land. It is a melancholy fact, as we have already seen, that there are multitudes who will not attend on Divine ordinances in the usual places of worship. In these circumstances let us remember the wise words of Dr. Chalmers, "the gospel is a message, not a thing for which the people will come to them, but a thing with which they must go to the people."

"Another mode of diffusing sacred knowledge, and an important pioneer and auxiliary to the other, is realized in the labours of missionaries. And they would, we conceive, still more efficiently promote their object by being trained and sent forth as foreign agents are. It is delightful to think of what has been accomplished by those excellent men who are employed in the London City mission, in inducing Sabbath observance and its associated practices. In the Reports of the Society it is mentioned that in the course of one year they prevailed on 1914 adults regularly to attend public worship; and, in the progress of another, persuaded 2736 to follow their example. They have, in thousands of instances, influenced persons to give up their secular work, and families to keep their shops shut on the Lord's day. These are only specimens of results of the same nature which annually attend their exertions. And yet a much larger field might be occupied if there were only more abundant pecuniary means. Is it not painful in the extreme to reflect that multitudes, by trampling on the laws of God in our large cities, are continually provoking His displeasure, spreading moral and physical disease, burdening society, and destroying themselves, when there are so many able to provide the means of healing; in the fountain, these waters of bitterness?

"The press is confessedly an organ of great power in the cause of either truth or error, and one therefore of which the friends of religion and of the Sabbath ought largely to avail themselves. And certainly as its earliest was, so its principal application ought to be, in the multiplication and circulation of the most powerful of all writings, the sacred Scriptures. Human writings are imperfect. There is none of them in which there is not some defect or mistake. Enemies

fasten on these things. But if fault be found with Scripture, it is without cause. "We question if any person of any class or school ever read the Scriptures regularly and thoroughly without being or becoming not only religious but sensible and consistent." It was the reading of a Bible which originated the Reformation. And in our days its truths have diffused knowledge, piety, happiness, and civilization among men of every character, colour, and clime. Wherever they have penetrated, human beings have reverently acknowledged the claims of their Creator on their spirits and bodies, their substance and time. The truth as it is in Jesus is able to overthrow all error and evil, and to transform the character of mankind into the likeness of the Divine nature. It has a commission from its Author to accomplish this revolution over the whole world, and the commission is accompanied with His promise of entire success. What, then, is required to its further victories over sin in every form, is to present to the minds of men the Word of the Lord, with entire confidence in its mightiness through God to the pulling down of strongholds. And that it is still "quick and powerful" let the following facts show:—Dr. Carey mentions that two of the most active and useful native preachers, and several other brethren, had been the fruits of a New Testament left at a shop, and states also that early in 1813 some Brahmins and persons of caste, not many miles from Serampore, obtained the knowledge of the truth, and met for Christian worship on the Lord's day before they had any intercourse with the missionaries, simply by reading the Scriptures. These were baptized, and reported that hundreds of their neighbours were convinced of the truth of the Christian religion, and were kept back from professing it only by the fear of losing caste, and its consequences. Mr. Dudley, in his *Analysis of the System of the Bible Society*, remarks, that "a greater regard for the Sabbath and more general and regular attendance on Divine worship was another and early result of the Society's labours, and an evidence that they were not in vain." But the circulation of the Scriptures does not supersede the employment of the other publications for advancing the cause of truth and righteousness, provided they are agreeable to that supreme standard, and provided especially they set forth and enforce its doctrines and laws. Every department of knowledge and every form of publication may be rendered tributary to the desigus of Revelation, and to the confirmation and defence of its great discoveries and lessons. The Reformation was eminently forwarded by the writings of Luther. What a blessing to the world have been the works of Baxter, Owen, Bunyan, Hervey, Leighton, and Chalmers! How potent an instrumentality in our own day has been the publication of tracts! Nor must the leading truths of Christianity, prominent though the exhibition of them ought to be made, be the exclusive subjects of such works. It may be necessary to single out such a topic as that of the Sabbath for frequent admonition or occasionally for full illustration. The lucubrations of Heylyn rendered imperative the elaborate treatises of Owen and Baxter. The speculations of Paley and Whately have demanded the strictures of Dwight, Holden, and Wardlaw. Prevalent error in opinion, and sin in practice, have called forth the various essays by ministers and working men, with which the name of Henderson stands so honourably associated. And have these labours been in vain? It is stated that the works of Greenham and Twisse contributed greatly to promote the observance of the Sabbath in their times. The treatises, on the institution, of the seventeenth century, constitute to this day an armoury of weapons to defeat the continually reappearing, though frequently demolished, arguments of its enemies. How much in recent times have the works of Horsley, Edwards, and many others, corroborated the influence of the pulpit, and reassured the courage of the members of their respective communions, and of the friends of the Sabbath generally, as well as rolled back the tide of error and evil!

"One of the most important agencies for promoting reverence for the Sabbath and religion in general, and thus for advancing all the great interests of society, is lodged in the hands of parents. To them it belongs to train up the young in their earliest and most susceptible days by instruction, example, and government,

in the knowledge and practice of all excellence. And not the least effectual of the means which they ought to employ is the exercise of the authority with which they have been intrusted by the Supreme Ruler. The language of God to Abraham is their warrant for making use of this power: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Their duty is taught them by a case, than which nothing in conduct and results can be conceived more unlike the procedure of the father of the faithful, and its consequences—the case of Eli, who when his sons made themselves vile restrained them not. Parental neglect is one of the chief occasions of the ignorance, immorality, and irreligion of a country. And we may add that there is nothing in which parents are so apt to fail, as in the exercise of their authority over their offspring. Although all other means were employed, if they are on the one hand too indulgent, or on the other too severe, what would avail those means? The young will too frequently in such a case despise the inconsistent teaching and example, or be driven from a path which they are not allowed in their homes to find a way of pleasantness and a path of peace. Equally necessary is the practice of two injunctions if a population is to be trained to fear God and keep His commandments: "correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

"The example of consistent character and deportment is a means of good which all Christians may employ, and which every one is capable of appreciating as well as most prepared to feel and respect. The law of Christ applies to this, as to all other departments of duty: "Let your light so shine before men, that they also may see your good works, and glorify your Father which is in heaven." The exemplary conduct of the humblest person has the most powerful influence over all who have occasion to observe it. But the power of such example is the greater that the individual occupies a high standing in the church or in society—such, for instance, as the cases of a Sir M. Hale, a Howard, a Wilberforce, and a R. Hall, all of whom were distinguished by their sacred regard to the Lord's day. No apparent improvement may in some instances be the result in those who witness the example, but benefit is frequently the obvious, and still more frequently the actual effect. No good action is lost. It is ever beneficial to him who performs it. It is approved by the Judge of all. When seen, it is a witness for Him. And the influence of the character and the deeds of the good operates in ways and to an extent, which, whether known or not to them, are incalculable in their beneficent amount. Such men are the light of the world, the salt of the earth.

"Ellis, in his *Polynesian Researches*, states that the example of the missionaries in Tahiti led to the strict and general observance of the Lord's day by the nation at large, and that the prevailing attention to the public worship of God, and the exemplary Christian deportment of many of the people, have proved not only delightful, but beneficial to their visitors; there being probably many instances of good besides, which the revelations of the last day alone will disclose. It would be well that a similar example were set by the multitude of our countrymen who visit foreign lands for other purposes than those of missionary enterprise. How desirable that they should bear with them the thought, "Thou God seest me," and that, constrained by His love, they should spend His day according to the commandment, and as every Christian delights to do. The following cases might supply a directory and stimulus: "This day being Sunday," writes a Christian traveller, "was devoted to repose. The want of religious ordinances is the greatest of all privations. May I henceforth duly estimate the privileges of my native land. We remained all day (Sunday) in Wady Sudr. We had determined before setting off from Cairo, always to rest on the Christian Sabbath, if possible; and during all our journeys in the Holy Land, we were never compelled to break over this rule but once. Strange as it may at first seem, these Sabbaths

in the desert had a peculiar charm, and left upon the mind an impression which never can be forgotten."

"Example may operate where its living form was not seen, and far beyond the sphere in which it shone. A medical gentleman acknowledged that it was his reading that Mr. Hey of Leeds rarely missed attending the morning and afternoon service of the church, which led him to arrange his time better, and follow the same plan. This occurred when he was a young man, and he never had altered the practice. A correspondent of the *Record* newspaper stated, some years ago, that the debate in the House of Commons on the Lord's-day Bill, and the serious manner in which it was conducted, had been noticed in more than one of the leading newspapers at Paris, and that one of them directs the particular attention of its readers to this part of the British character as worthy of imitation. "Thus," the writer justly remarks, "Sir Andrew Agnew and his associates in Parliament are in reality acting on all Europe, though apparently only on England and the sister kingdoms."

"When a duty is performed in circumstances of strong temptation to an opposite course, the example has increased claims to our consideration and respect. It required no small measure of principle in Wilberforce, when, a Minister of State having called on him on some public business on a Sunday, he at once excused himself, saying he would wait upon his Lordship at any hour he might fix the next day, but he was then going to church; this, too, after he had already attended the morning service. Still stronger was the temptation of a command, addressed by a late King to an excellent person, still living, to dine with his Majesty on a Sabbath-day, and the polite declining of the intended honour, received without offence, did credit to both the subject and his Prince. But to act such a part towards one from whom something worse than displeasure may be apprehended, is to encounter a greater temptation still, and to evince a higher degree of courage. There were those who boldly refused to read the *Book of Sports* from their pulpits in the times of James I. and Charles I., though liable thereby to suspension. Dr. Twisse was one of these faithful men. He even warned his people against Sabbath profanation. It was to the credit of James that he gave secret orders not to molest the Doctor. When Charles renewed the edict, he preached and published on the subject 'which produced a powerful impression in the public mind in favour of the Sabbath.'"

TEXT BOOK FOR YOUTH; *Christian Doctrine*. BY THE REV. JAMES MCGREGOR, *Barry*. Fourth Thousand. 18mo., p.p. 168. Edinburgh: Andrew Elliott. 1861.

The author of this neat little volume is a minister of the Free Church; a circumstance which we mention as affording considerable security for the soundness of the doctrines it contains. The estimation in which it is held is indicated, in no small degree, by the "thousands" of copies which have been issued; and we may add as a further testimony, that the author has now been translated to Paisley, a town which has long been famous for its theology, and which has furnished to several denominations a larger number of ministers, many of them eminent, than any other place of its size in Scotland, and which has also sent forth to the new world not a few distinguished men, such as Witherspoon, and others of more recent date, who have not only been influential and successful as ministers, but have immortalised themselves as founders and conductors of colleges for the training of future pastors of the church.

We are informed in the preface, that the book "is intended to serve as a manual for grown-up young men and women, heads of families and teachers of youth; to occupy a middle position between elementary catechisms on the one hand, and elaborate theological systems on the other." A work of this sort is evidently very much adapted to the times. For the mode of communicating religious instruction has greatly changed since such institutions as sabbath schools and public classes were introduced. In the days of our worthy forefathers, the minister in the pulpit minutely and exactly expounded the scriptures, and laid himself out to state, illustrate, prove and defend, as well as apply the simplest principles of our most holy faith. All this has, in a great measure, passed away. A modern sermon, it is expected, shall consist of an eloquent, pathetic, impressive, hortatory address, the preacher elegantly assuming that his hearers were duly instructed in their youth, and that it would not be treating them respectfully to turn the church into a school. We do not inquire which mode is best. Extremes on both sides, we should think, are to be avoided. By all means let the young people be thoroughly indoctrinated, but a little revision may be useful for the adults. It is manifest, however, that since the mode of teaching the young in classes so extensively prevails, it is of the utmost importance that the duty should be satisfactorily performed; and while high qualifications on the part of the teacher are plainly indispensable, higher we fear than are often possessed, yet a good text-book is manifestly a most important auxiliary—highly useful even to a competent master, and most essential to those who are, we hope, from the best motives, attempting to teach others, but who, in a great measure, need themselves to be taught what be the first principles of the oracles of God.

The substitution of such text-books as this for the larger, more thorough and exhaustive systems and compounds of former days, would once have been thought a sad degeneracy. But something may be said at least in mitigation. Our ancestors were giants in theology. But their strength was not always regulated by skill and prudence. They were often wise beyond what was either written or soundly reasoned out. It is true wisdom to be "lowly wise." For withstanding the surges of metaphysical and other learned opposition which are setting in against divine truth, there seems no sounder rule than to narrow our positions, that we may fortify them strongly. Our religion consists mainly in a few great mysterious facts, revealed to us merely as such, and a few simple common-sense principles, together with the native practical results of these in the heart and in the life. We subjoin the following extracts as specimens of Mr. McGregor's book, and beg to recommend it to the consideration of our readers, and in particular to the classes for whom it is specially intended:—

"The Church has no instrument of enforcing her discipline but the Word of God.—The civil magistrate has the power of the sword, (Rom. xiii. 4.) He has a right to compel his lawful subjects to obey his lawful commands, at the peril of

their goods, their liberties, their lives. This power is plainly necessary to the well-being and even the existence of civil society. When a subject sets himself contumaciously against the law, either he must go down or the law must: if the law be bad, it ought to go down; if the law be just and necessary, the law-breaker must go down, or the state is at an end. But no such power is necessary to the being or well-being of the church, as a visible kingdom of Christ. It is inconsistent with the well-being, and with the very nature of that kingdom, (Luke ix. 52-56.) The call of the gospel, all the laws of the gospel church are addressed to man's will, his conscience, his understanding. It is only with the will, the understanding, the conscience, that they can be obeyed. (Ps. cx. 3.) So long as man's will, and understanding, and conscience are open to the receiving and obeying of the law, no other power than that of the word is necessary. As soon as these have ceased to be open, as soon as he refuses to obey or "hear" the church, he has ceased to be a member of Christ's visible church, and the authority of the church rule over him is at an end, (Matt. xviii. 17.) Accordingly, the only instrument of church-discipline is the "sword of the spirit," the Word of God; the only acts of church-discipline permitted by Christ's law are rebuke, (1 Tim. v. 20,) or suspension from church standing and privileges, (1 Cor. v. 1-5,) or, at the utmost, excommunication (Matt. xviii. 17) from the visible kingdom. Thus, by the very constitution of that kingdom, every man is not only *free* to separate from her, but separate in fact as soon as he has refused to be bound by God's Word."

"*The Bible bids us live in the present with a view to the future.*—In this it coincides with human reason, with human nature. It is the nature of man to look forward, to regulate his present life with a view to the future. The boy looks forward to youth, the youth to manhood, the mature man to old age. There is not a man so sunk and embruted as to be wholly absorbed in the present. There is hardly a brute so thoroughly embruted as this: the beaver builds his dam, the bird builds his nest, the bee hoards its honey, the salmon deposits his spawn, all dimly looking forward. Wherever there is a spark of instinct—of anything resembling reason, there there is in the present a regard to the future. God, it is true, has no future; all things to Him are an eternal present. But a finite intelligence which looks not forward, ceases to be an intelligence, sinks into a *thing*."

"But the Bible bids us look forward to those things specially which certainly are in the future. There are many things in it, of more or less importance, which are to us uncertain, which we cannot foresee. There are three things of supreme importance, which are absolutely certain, which every one may confidently expect as events appointed in his own career. These are included in the comprehensive description, our "latter end." They are included by theologians under the head of "*the last things*." Absolutely certain, waiting every one of us, are *Death*, and *Judgment*, and *Eternity*. And the Bible bids us live our present life in the view and expectation of these supreme realities."

"*This view to the future is wisdom for the present.*—There have always been men who bid us think only of the present; who tell us that to occupy ourselves with the future is folly, is to distract our minds from present duties and enjoyments. Not so says experience. He is the busiest and happiest school boy who most steadfastly looks forward to youth; the busiest and happiest apprentice who most steadfastly looks forward to manhood; the busiest and happiest journeyman who most steadfastly looks forward to old age, and acts accordingly. The human virtue of prudence, whose office it is to secure our temporal comfort and welfare, takes its nature and its very name from "*foresight*," looking forward to the future, and regulating our present dispositions and conduct with a view to that. So, also, the Word of God bids us not only look upward to things unseen, but forward to things yet to come, and regulate our present dispositions, conduct, life with a view to these. And it tells us that this view to supreme realities in the future is one instrument of producing the Divine virtue of wisdom, whose ways are ways of pleasantness, whose paths are paths of peace, (Prov. iii. 17,) which leads us not merely to temporal comfort and success, but to eternal bliss

and glory. In truth, the *due* consideration of our "latter end," of "the last things," cannot fail to lead us to the "wisdom of God," (1 Cor. i. 24,) must "shut us up to the faith" of Jesus Christ the Saviour. If any man have not believed, it is on this account, among others, that he has not *duly* considered Death, Judgment and Eternity."

Missionary Intelligence.

TURKEY.

The political horizon is still dark; but after all, what have we to do with the concerns of Syria, so long as God remains on the throne? He will surely govern Syria still, and govern it well, whatever men may do, or fail to do! We cannot be too careful in drawing conclusions from what has happened. It is easy to be mistaken when the whole social fabric is undergoing radical and violent changes, yet I think I can discover some very bright features in the present and prospective condition of this people. There are various tokens for good, which encourage our hearts, and which we delight to communicate to our friends at home.

A most important step towards religious liberty has just been taken in the darkest part of Mount Lebanon—that which lies between Beyrout and Tripoli. The present governor is Yusef Keram—a man born in Ehu (from which place two American missionaries have been violently expelled)—trained under French influence, and, while a rigid Romanist, yet somewhat Europeanised. He differs from the majority of the Maronites in Syria, in that he has studied the Bible for many years, and it is believed he has some regard for the Sabbath. He has been installed in office by Fuad Pasha, and is beginning to exert a wide influence.

A very gratifying fact has just come to our notice in the course of the new governor. He has issued an edict to all the Maronite clergy—from the Patriarch down to the parish priest—absolutely forbidding all future interference on their part in civil and political affairs. This undoubtedly originates in a source higher than Yusef Keram, and, savouring strongly of Napoleonic inspiration, has struck a deadly blow at priestly dominion in Syria. When the notorious Bishop Tobia, of Beyrout, read this edict, he trembled; and well he might, for there is little left to the clergy when shorn of their political strength. Their intermeddling in politics, and in suits of law among the people, has well nigh been the ruin of the land. It has furnished them with the means of oppressing the poor, and given them resistless power in the persecution of inquirers after the truth. Now that prerogative is gone, we pray that it may never return.

Another fact worthy of note is that the Pope, through the leading Maronite clergy, has given permission to the people to eat meat in Lent. This is a radical innovation for Syria. Ten years ago the Maronites would as soon have thought of denying the Pope as of violating the great fast. Now it is openly proclaimed that any one can eat meat who will pay 2d. a day for the privilege! This proclamation has opened the eyes of multitudes. They argue the point with the clergy and say, "If the violation of the fast be wrong, 2d. cannot make it right; and if it be right, why pay for the privilege of doing right?" and thus refuse the money.

The Sabbath congregations in Beyrout and vicinity are larger than usual. A similar state of things exist at the Aheih and Sidon stations. The Beyrout Sunday-school numbers 150 scholars, and the interest is increasing. The youth and children now under Protestant instruction is larger than ever before. In our day-school are 115 boys and 115 girls—230 in all. In the Orphans' Home of the Prussian Protestant Deaconesses there are 122 girls; and in the school of Mrs. Bowen Thompson, 100 girls and 65 women. In addition to these, Miss Watson has about 20 girls under instruction, making the whole number daily receiving Protestant instruction to exceed 500. Would that we had means to enlarge still more in this department, now that the Providence of God seems opening the way

to the entrance of light among the people! but alas! the financial circumstances of our board warn us to retrench, and we fear lest our two most important schools—the male seminary and the female boarding school—should continue suspended for an indefinite period.

THE RESULTS OF SIX YEARS' MISSIONARY LABOUR IN MARASH.

Marash is a city of 30,000 inhabitants (one-third of whom are Christians), and is situated at the foot of the southern slope of the Taurus Range. The houses are mostly of sundried brick, and very poor—mud walls, mud floor, mud roof—and usually are destitute of all furniture, except a few pieces of bedding and a few cooking utensils.

It was a long time before our helpers could gain a foothold here. At last ten, and some say thirteen, helpers, one after the other, were either banished or imprisoned; and even Dr. Schneider was forbidden by the Pasha to preach. A foothold, however, was at last obtained, and the church was organised in December, 1854. In these six years what hath God wrought? We have now a substantial stone church, capable of seating from 1,200 to 1,500 persons, a regular Sabbath congregation of from 700 to 1,000, a church of 225 members, six schools, containing 350 scholars; and from this point as a centre, light and truth are being irradiated through all the region around. Would that you could come and see the grace of God as manifested in this place!

This winter we have had a blessed work of grace. It began in December, when an unusual spirit of prayer was manifested, and many little meetings for prayer sprang up over the whole city. Then followed the week of prayer, and since then some hundred or more individuals have joined our community, and I think at least fifty have become new creatures in Christ Jesus. I think, could you know them, and see them in their homes, you would feel they do, indeed, bear the image of Christ. They are *all* poor, earning usually but from five to ten pence a day, and some so poor they have scarce even dry bread enough to satisfy hunger; still *every member* of the Church feels it to be his duty to give monthly for some benevolent object: even those who have to sit in the dark for want of a light, give their five or ten paras.

One of our most profitable, delightful, and cheapest labours, is the teaching the women to read. Before the Gospel came to Marash, not two women—*i.e.*, Armenian women—could be found able to read; now 200 Protestant women, and 50 Armenian and Catholic women, have already learned, or are learning, to read God's holy Word. Our school boys and girls go morning and evening to the houses, receiving one penny for every twenty lessons, and in this way the good seed of the Word is being scattered over the whole city. Three years ago not three persons in the whole city were acquainted with arithmetic, geography, and grammar. Now we have large, interesting schools in these branches. May I not ask that you will often pray for God's people in Marash, and for us, that as our day is, so our strength may be?

Such is the testimony of one who has lived and laboured among the people he describes. From another pen we give the impression made upon an experienced missionary brother, visiting the place:—

This town is the place where an English Government agent and his family were murdered by the Turks, during the war. The people have ever had the reputation of being exceedingly barbarous and fanatic. Twelve years ago there was not an openly avowed Protestant in the place; and again and again native preachers, who were sent here from Aintab, were driven out, beaten, stoned, &c.

Last Sunday, forty new members were added, and I was present and addressed a congregation of about 1,500 persons. It was a most soul-inspiring sight, and I felt almost like saying, "Now lettest thou thy servant depart in peace."

The year before last, by the aid of our Church-building Fund at Constantinople, the people here erected a house of worship, which is now filled with hearers.

Last Sunday it was crammed full, and ordinarily there are somewhat over a thousand hearers, and the number is constantly increasing. The people, generally, are poor. I have visited several of the Protestant families since I came. Their houses are built of earth or sundried brick, and usually consist of one low room, with the ground for floor, and every appearance of deep poverty. In many of these houses there are handlooms for weaving cotton cloth, which seems to be the principal business of the place, and they are very industrious. Still, the utmost that a man can earn in this way, in a day, is from six to ninepence. They generally live upon coarse bread and cheap fruit, which is here very abundant. And yet this people, in their deep poverty, show a spirit of self-denial that would be a worthy example for their fellow Christians in other and more favoured lands.

They contributed to their utmost ability towards building their church, the women sometimes selling some article from their already scanty wardrobe, to aid in the work. The aid we gave them from Constantinople was by way of loan, and they were to pay back 3,000 piastres a year. Last year they exceeded their promise, and paid 7,000 piastres of the debt to our treasurer. They have also formed a *Home Missionary Society* among themselves, and with its funds they send men to the neighbouring villages to preach the Gospel. They also regularly contribute for the relief of the poor among them, and for other good objects. During the last year the aggregate amount of money contributed by this poor people, for various religious and benevolent objects, was 12,000 piastres, or about £100 sterling. This is really a very large sum, considering the worldly condition of the people from whom it came.

It has become quite evident that a new place of worship ought at once to be erected in another part of the town, to accommodate all who desire to come. From all present appearances a new congregation, as large as the first, could be gathered soon, if a new house were erected. The present church has not yet been completed for want of funds. The walls are yet unplastered, and the ground is the only floor; and evidently the people are too poor to undertake to build another house with their own unaided means.—*Evangelical Christendom.*

NEW HEBRIDES.

The Rev. Mr. Paton, of the Reformed Presbyterian Church, gives an account of the trials and perils to which he and his native assistants are exposed in the Island of Tana, one of the Southern group in the New Hebrides. He describes the outbreak of war between the coast and interior tribes, which he himself stopped more than once at great personal risk. He had suffered from repeated attacks of fever; he even carried the gospel to the inland tribes who had been fighting with his own people. The following extract shows to what dangers this valiant servant of God is exposed. Nothing surely but confidence in the protection of God could sustain him and his native assistants, apparently so calmly, in such a position:—

“About six weeks ago, again our people resolved to kill us all. They said they hated Jehovah and His worship, as it made them afraid to do as they had always done; but if I would give up visiting the villages, and talking with them at worship on Sabbath, they would like me to stop and trade with them, for they liked the trader, but they hated the worship. I tried to show them that it was for the worship exclusively that I had come to Tana, and was among them, and that I could not give it up, nor yet leave, for I loved them exceedingly and sought their good continually. One chief who had spent many years in Sidney, now spoke for all, and said, ‘Our fathers loved and worshipped the devil, and we are determined to do so, for we love all the conduct of our fathers. Mr. Turner came here and tried to break his worship, but our fathers fought him, and he left; they fought Peter, a Samoan teacher, and he fled; they fought and killed some of the Samoan teachers on the other side of the Bay, and their companions fled; they killed Vasa, a Samoan teacher, and his companions left; we killed the last

foreigner that lived on Tana before you came. We fought the Aneiteum teachers and burned their house, and on each occasion Tana was good, and they all did as they liked, and sickness left us. Now all the people are determined to kill you, for you are destroying our worship and customs, and we all hate Jehovah and His worship.' Some chiefs who had spent five years in Sydney, assembled with a large company of men and said, 'The people of Sydney belong to Britain, and they know what is right and wrong as well as you, and we have seen them fishing, cooking food, feasting, and working on Sabbath as on other days. You don't cook your food, but you boil the kettle and make tea on Sabbath, and yet you say it is wrong for us to prepare our ovens. We have seen the people of Sydney guilty of conduct which you call bad, and which we love. You are one only, the people of Sydney are many; so you teach the Tanese lies for worship on Sabbath.' By receiving answers to a few questions, I forced them to contradict themselves so often that the people cried out, 'They are lying;' 'Their word is crooked;' 'Mese knows best.' Then, at my request, they all sat quietly till we conducted worship with them. A few days after, a number of people assembled at our house, and one man attacked me with his axe, but a Kaserumine chief lifted a spade that stood by, and protected me. Next day a chief followed me for four hours with his loaded musket, and, though it was often directed to me, God kept him from executing his purpose. I spoke kindly to him, and attended to my work as usual. A plot was formed to set my house on fire, and kill me in the attempt to escape, but one of my Aneiteum men made me aware of it, and we frustrated their purpose. One evening I was awoke three times by a chief and his party trying to force the door of our house. They were armed with muskets, and next morning it was known all over the harbour that they had tried to shoot me, but were unable, as they felt feeble with fear. A few days after, the people of our nearest village attacked the Aneiteum teacher that lived among them, and a chief threw his kawas, which the man guarded from his head, by receiving a deep cut in his left hand. The chief then sprang upon him with his club, but the poor man got out of his hands, and reached the mission-house bleeding and exhausted, and followed by the howling savages. Hearing the noise, I ran out, and on seeing me he sat down and cried, 'Mese escape, and be quick, for they are all coming to kill you, and they have begun with me, for they say they hate Jehovah, and will kill us all.' I dressed his wounds where he sat down, so as to keep them at a distance from the house, and after speaking to them, they soon disappeared in the bush. After keeping his bed for a fortnight, the teacher got so far over it that he is now able to walk about the mission-house. I insisted upon all the chiefs assembling and punishing the chief who abused the man; but how could they, for he only acted in accordance with the desire of all. They offered to present the teacher with a pig and some yams, &c., but I said no, bad conduct must be punished. After three weeks' talking about it, they tried him, and sent a deputation to inform me that he was under punishment, and that they would like me to go and speak with them. I went to the village, and spoke to the man and all assembled, showing how necessary it was that all bad conduct should be punished, and after receiving many fair promises from the chiefs and the man under punishment, I loosed him.

"We have succeeded in erecting a school and church in one. It is fifty feet, by twenty-one feet six. The studs are three feet apart, and fastened into higher and lower wall-plates by tenon and mortice. The neat roof is supported by three massy, round wood pillars sunk into the ground. The wood of the roof extends about three feet over the wall-plates, so as to form a verandah. It is thatched with sugar-cane leaf, which was all sewed on reeds about five feet long, with the rib of the cocon-nut leaflet, by the wives of the three Aneiteum teachers here. The reeds, fringed with sugar-cane leaf, are laid on, one overlapping another about two inches, and each made fast to the rafters by tarred twist. For the present the walls are done with cocon-nut leaf, which will be removed gradually as I get it plastered. It is not seated as in Scotland, the natives being accus-

tomed to sit on the ground. The floor will be laid with white coral, and covered with plaited cocoa-nut leaf. The windows will be done with split bamboo, and had we only twelve or fourteen windows for it such as we brought for our houses, it would be more comfortable, and a good large bell would add greatly to its importance in the sight of the natives. The wood was brought here by the *John Williams*, and purchased on Aneiteum with about 130 yards of cloth, and fifty pairs of trousers, the gift of my late Bible class in Caltou, Glasgow. The Taneses were exceedingly opposed to its erection, being determined that Jehovah should not have a house among them, and therefore they gave no assistance, but all the opposition in their power. They call it 'the house of Ibova.' Crowds of natives come daily to see it, it appears so very large compared with their little houses. It was opened for public worship last Sabbath morning, but, alas! the opening of a church excites very little interest here. Owing to the sickness of a chief, at whose village many of our people were assembled awaiting his death, we had only five Taneses men, three women, and three children present, with the Aneiteum teachers and their wives. The house is free of debt. After the service was over we visited and conducted worship at ten villages; but the people were all unkind, supposing us to be the cause of much fever and sickness that at present exist among them, and supposing the chief to be dying from witchcraft exercised by a neighbouring tribe with whom they wish again to go to war. But we spoke kindly to them and opposed their false notions, and hope they will be friendly next Sabbath."

"The following later news shows, however, that light begins to dawn in the midst of this gross darkness. Mr. Paton had just visited Aneiteum:—

"On my return, I found things in a much better state than I expected, and I am glad to inform you that there are indications of important changes taking place among this people. Of late, I am sent for to attend the most of their war-councils and public meetings, and, through the Divine blessing, my advice is generally followed.

"Yesterday, at a great meeting, where the chiefs and many of the people for eight miles round were present, a party of chiefs were sent for me, and after I went, fourteen chiefs addressed the meeting. They all declared that they had done with fighting; that no more were to be killed for witchcraft, as it is a system of lies; that they could not make rain, and wind, and food, as they professed, but that God made everything; that the tale of Tana was done or dead; and that this meeting had adopted the 'mouth of Missi and the Aneiteumese;' and that if all the banished tribes (the chiefs of which were present) would return, they would all become worshippers of God, and live in peace for the future. At this meeting there was not one to oppose these resolutions, but it will take time to prove if they are in earnest. However, it gave me great pleasure to hear their addresses, and to see the kindly feeling that was displayed by all.—*News of the Churches.*

Ecclesiastical Notices.

REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION.

The Committee on Theological Education beg respectfully to present the following Report:

The opening of the Session of the Divinity Hall took place on Tuesday, 16th October,—the Rev. the Moderator of Synod in the chair. With the chairman there were present of the Committee,—Rev. Dr. Thornton, Messrs. Dick, Torrance, King, and Dr. Taylor. After singing and reading the Scriptures, prayer was offered up by Mr. Dick, Dr. Taylor read an introductory lecture, and an address was given from the chair. Mr. Torrance then led in prayer, and the meeting was closed with singing and the benediction.

Ten students entered the Hall, viz :—Of the fourth year,—Messrs. Peter Goodfellow, James Milligan, John Turnbull, and Joseph White, B.A. Of the third year,—Messrs. William Thompson Murdoch and William Richardson. Of the second year,—Mr. James Malcolm; and of the first year,—Messrs. Alexander Kennedy Baird, William Caven, and James Harley. Satisfactory arrangements were made with all the students respecting study, during the Session.

The sub-Committee for examination have reported as follows :—

“TORONTO, 7th Nov, 1860.—The Examiners met. The Rev. Dr. Thornton in the chair. Proceeded to estimate the papers given in by the students, and after careful consideration agreed to arrange the writers of them in the following order of merit, viz :—Of the fourth year,—Mr. Goodfellow, Messrs. Milligan and White, who are bracketed. Of the third year,—Mr. Murdoch, Mr. Richardson. Of the second year—there being only one student, Mr. Malcolm, and consequently no direct competition, the examiners agreed to declare that they considered his papers as good. Of the first year,—Mr. Baird, Mr. Caven. Messrs. Turnbull and Harley did not enter the Hall till after the examination, but they subsequently performed the exercises, and the sub-Committee, while regretting the lateness of their arrival, agreed that Mr. Turnbull's papers were equal to those of Mr. Goodfellow and Mr. Harley's to those of Mr. Caven. Messrs. Milligan, Turnbull, White, Murdoch, Malcolm, and Baird, applied for Exhibitions, and £10 was granted to each.”

Mr. George Irving agreeably to appointment of last Synod, underwent examination, and the Committee were so far satisfied as to agree that no opposition should be made to his being taken on trial for license. Mr. Hay, who borrowed £10, in November, 1859, from the fund for aiding and encouraging students in Divinity, has not undergone examination as directed by Synod, nor has he repaid the loan.

There was last year a balance of £106 13s. 6d. in favour of the fund for aiding and encouraging students in Divinity, which, with £6 10s. as interest, amounts to £113 3s. 6d. The Committee have received for this fund,—From Thomas Sandilands, Esq., Guelph, £10; from William Dunbar, Esq., Dunbarton, £10; from Walkerton, £2 10s.; from Kincardine, £1 5s.; and from Paris, £3 15s; making in all £140 13s. 6d. The Committee, besides £70 for Exhibitions, have paid £2, as part of the fee of eight students attending a class of Elocution, leaving a balance of £68 13s. 6d. There was last year a balance against the Library of £1 13s. 6½d. The Committee have received for this object,—From Newcastle, 15s. and from Newton, £1; yielding in favour 1s. 6½d. The Committee are prepared to hand over to the Synod these two balances, amounting to £68 15s. 0½.

The Session of the Divinity Hall closed on Wednesday, 10th April. The Rev. the Moderator occupied the chair. There were present of the Committee also,—Rev. Drs. Thornton, Ormiston, and Taylor; and Rev. Messrs. Kennedy, Dick, and King. After singing and reading the Scriptures, Mr. Kennedy offered up prayer. Dr. Taylor read his concluding lecture, in which he stated that the students had been examined in Theology, on Dr. Dick's Lectures, from the beginning to Lecture 27th inclusive. In Church History, on Mosheim's Work, from the beginning to the close of the fifth century; that in Greek they had read all the principal facts recorded in the Gospels respecting Jesus Christ, omitting only his Teaching and his Miracles; that in Hebrew they had read the 16th, 17th, 18th, 20th, 21st, 22nd, and 23rd chapters of Genesis, and also some selected Messianic passages from other parts of the Bible, along with all which, they had read the corresponding portions of the Septuagint; that each had delivered a discourse, and had given in three essays on prescribed subjects. All of them he stated had conducted themselves with propriety, and had been blessed with excellent health.

The Rev. James Skinner, at the request of the chairman, offered up prayer, and the meeting was closed with the benediction.

The Committee afterwards inquired respecting the literary and philosophical studies in which the students had been engaged, and obtaining satisfactory information, certificates were granted, as required by the Synod.

REPORT OF THE MISSION COMMITTEE.

In preparing and submitting their Annual Report, your Committee presume it will be prudent to make it as condensed and comprehensive as possible, because of the interesting position in which our Church now stands, and the desirability of not impeding or unnecessarily prolonging the business of the Synod, lest there should be interference with the arrangements which require to be consummated with little delay.

In the course of the year your Committee have held three meetings, and there has also been one meeting of a sub-Committee, to which more particular reference will be made in the Synod. At the first of these, ten preachers' statements were examined and decided on, embracing a total of 255 Sabbaths, showing total receipts from the congregations and stations in which they had officiated of \$1163 70, being an average to each preacher of \$116 37, and for each Sabbath of \$4 56, leaving a total claim against the Fund of \$724 30 or for each preacher of \$72 43, and for each Sabbath of \$2 84. At the meeting in January, statements were considered from fourteen Probationers, embracing a total of 289 Sabbaths, showing receipts to the amount of \$1221 75, being an average to each preacher of \$87 27, nearly, and for each Sabbath of \$3 34, leaving to be provided by the Fund, \$965 25, or to each Probationer, \$68 94, and for each Sabbath, \$3 34. At the meeting this afternoon, statements from Probationers were submitted, involving a total demand upon the Fund to the amount of \$308, and showing receipts of \$153 20, to be deducted from that sum. In connexion with these figures certain allowances require to be made for irregularities in previous or present claims, as for example, grants for days which had been delayed, or delay of claims made, for explanation.

At the same meeting supplement was granted to the following congregations:—Chippawa and Crowland, \$35 00; Prince Albert, \$120 00; with notice that all the schemes of the Church require to be contributed to by congregations receiving aid; Carlisle, \$70 00. A petition from West Bentinck has been delayed for the present to enable your Committee to ascertain how much has been received by the Pastor from other congregations over which he exercises pastoral care.

From Mr. Fraser, Catechist, whom the Lord still spares to labour, and whom He blesses and renders useful in the hands of the Presbytery of London, who were the first to select him, and who have all along claimed his services, two reports have been received, both of them characterized by his well-known spirit of zeal in the cause of Christ. According to the first report his receipts for the half year were \$30; and for the second, \$29 50, so that his claim against the Mission Fund, for one period, was \$60, and for the other, \$60 50, which was promptly paid in the assurance that the money was well deserved and appropriated. As on former occasions the Committee would express their approbation of Mr. Fraser's labours, and their conviction that the Presbytery of London have in him a most useful auxiliary of the Church, and it might be a question whether a large amount of such missionary or agency would not be an advantage. Let us venture to express the hope that whatever changes may occur in consequence of the Union, Mr. Fraser's services shall be retained.

In obedience to the injunction of Synod, a sub-Committee was appointed to bring before the attention of the Church, in Scotland, the openings which this Province still presented for usefulness to those who had there devoted themselves to serve God in the Gospel of His Son. A communication was prepared and transmitted to the Board of Foreign Missions, and your Committee soon received the gratifying intelligence that it was responded to by the number asked. One of the respondents has been for some time in the country, and let us pray that God will be his guardian and helper; the two others are to come out in the course of the season, and we have been requested to see to it, that their names be placed among accredited Probationers of the United Church. Besides these, one has come out on his own expenses, and has been fulfilling appointments

throughout our mission field, having been duly approved by the Committee for the reception of Probationers.

In fulfilment of the trust committed to them, your Committee have arranged, so far as it was their province, for the Synodical missionary meeting. Dr. Thornton has been requested to address on "The Aggressive Character of Christianity," and Mr. Donald on "Canada as a Mission Field." But as a Committee appointed for another purpose have arranged for a public missionary meeting on Friday evening, after the Union, your Committee leave it with the Synod to say how the matter should be determined.

Your Committee have got printed one hundred copies of blank forms of Statements to be filled up by Probationers, and have prepared a new form for congregations that apply for supplement to their pastors, better fitted than the previous ones for shewing the extent of their liberality, the degree of improvement, if any, and the conditions which require to be fulfilled in order to be entitled to relief from the Fund.

Respectfully submitted.

(Signed),

R. TORRANCE, *Convener*.

PRESBYTERY OF LONDON.

This Presbytery met in St. Andrew's Church, London, on the 16th and 17th of July, 1861.

There were present twenty ministers (all on the roll save three) and thirteen elders. A considerable portion of the first sederunt was spent in devotional exercises.

Mr. Skinner was chosen Moderator for the current six months; Mr. Walker, Sarnia, Clerk; and Mr. William Clark, London, Treasurer.

A Home Mission Committee was appointed as follows: Messrs. Scott, (Convener) Skinner, McKenzie, Proudfoot, King, Balmer, ministers; and Messrs. Clark, Fraser, Young, and Fleming, elders.

The following members were appointed a Standing Committee for the examination of students: Messrs. Skinner, (Convener) McKenzie, Proudfoot, McMillan, (Fingal), Fraser, Waddell and Scott.

At the request of the Presbytery of Huron, Messrs. McKenzie, Fraser, and Clark, were appointed a deputation to visit the townships of Ashfield, Huron, Kiuloss, Culross, North Bruce, and Wawanash.

After considering a petition from St. Thomas, it was agreed to dissolve the union which has for some time existed between the congregations of St. Thomas and Port Stanley, but in the meantime to grant Port Stanley their usual supply of missionary service in connection with St. Thomas.

There was an application from St. Thomas for the appointment of a minister to moderate in a call there, and Mr. McMillan, Fingal, was appointed to attend to this duty on the 27th August, at 11 o'clock, A.M.

Mr. Proudfoot was appointed to moderate in a call at Delaware, and Mr. Balmer to moderate in a call at Windsor some time before next meeting of Presbytery—the appointment of the day, in both these cases, being left to the ministers officiating.

A Committee was appointed to meet with the congregations in Westminster, to advise with them as to the best arrangement of Sabbath services.

A deputation consisting of Messrs. McMillan, (Aldboro'), Walker, (Chatham), and McKinnon, (Mr. Walker, Convener), was appointed to visit and explore, before next meeting of Presbytery, the settlement in the Indian Lands in the township of Oxford.

Mr. William Hay, student, appeared before the Presbytery, and having passed through his probationary trials with satisfaction, was licensed in the usual manner to preach the Gospel.

The attention of Presbytery was called to the continued indisposition of Mr. Deas, when the Home Mission Committee were instructed to make the same provision for his pulpit as for the congregations and stations already on their list.

Arrangements were made for supplying the vacant congregations.

Presbytery agreed to hold a visitation

of the congregation of Plympton on the 30th July, and adjourned to meet in St Andrew's Church, London, on the last Monday of September at 11 o'clock, A.M. —*Communicated.*

PRESBYTERY OF PARIS.

This Presbytery met at Ayr on the 17th instant, for the purpose of ordaining Mr. George Irving over the church and congregation of Stanley street, Ayr, formerly known as the congregation of West Dumfries. Notwithstanding the busy season the people turned out in large numbers, and the large church was filled by a most respectable congregation, several from the neighbouring congregations of Knox's Church, Ayr, and also from Blenheim and Paris being present to witness the first ordination of a Presbyterian minister which had taken place in Ayr or its vicinity.

The solemn services were commenced with a suitable discourse by the Rev. W. Donald, of Norwichville. The Rev.

D. Caw, of Paris, after a brief narration of the steps which had been taken to fill up the vacancy, put the usual questions to Mr. Irving, and having received satisfactory answers thereto, set him apart to the office of the holy ministry by prayer and "the laying on of the hands of the Presbytery." Mr. McKear, of Knox's Church, Ayr, afterwards delivered a suitable address to the people. The whole services were of a high order, and were well fitted to make a deep impression upon the minds of the large congregation assembled upon the occasion.

The congregation of Stanley street on the conclusion of the services of the day, with their usual hospitality, entertained the Presbytery and a large number of friends to dinner in the Wellington Hotel. Mr. Irving is, in the good Providence of God, called to enter upon a most important field of labour, and with the most encouraging prospects of success. —*Communicated.*

Gleanings.

STATE OF RELIGION IN SCOTLAND.

[At last meeting of the Free General Assembly, a Report on this subject was given in by a Committee, embodying information obtained in answer to a circular addressed to all the ministers; and the following "Remarks" were subjoined by the Rev. Dr. James Julius Wood, Convener. We hope they may be interesting and useful to our readers.]

"This, in some respects, is the most important and interesting Report that was ever laid on the table of the Assembly. If, as has been said, "a living soul is of more value than a dead world," what joy has there been in heaven over souls that have been made alive in Scotland since we met here in General Assembly a year ago! In consequence of instructions from last General Assembly, the Committee on Religion and Morals transmitted a circular to every minister and probationer in a charge or station throughout the Free Church. In reply to that circular I have received 168 returns—169, for one has reached me since the Assembly met. These 169 returns are from 66 Presbyteries of the Church—all the Presbyteries except 5. From some Presbyteries we have only received one return, from other Presbyteries we have received several. Of the 169 returns, 86 report decided awakening and revival in the congregations of which they report. These 86 congregations are to be found in 42 Presbyteries of the Church. Thus in 42 Presbyteries we have reported decided awakening or revival; and in the other 83 congregations which are to be found in 26 Presbyteries, we are gratified by being told that, whilst there is no decided awakening or revival, there is in almost every instance, without exception, increased attention to, and interest in spiritual things.

"And it is important to bear in mind that besides the returns we have received, we know that there are many congregations where there has been revival, though not reported to us. We have reason to know that whilst the returns we have received give a very pleasing idea of the state of religion throughout the country.

they by no means give us an adequate knowledge of the state of religion. We find, indeed, that since the returns were sent in, awakening has taken place in a number of localities. Some of these returns were sent in two or three months ago; and I find that since then there has been a decided work of the Lord going on in these places, whilst at that time they were able only to report a considerable interest in religious things. For example, at Snizort, in Syke, Mr. McLeod in the month of February, I think, reported everything cold and no appearance of awakening. We had scarcely read his reply, when it pleased the Lord to visit that district with a remarkable awakening, which, I believe, still continues. In other parts of the country the same thing has taken place. It is very interesting, to find that the reports which have been received, are spread over the whole country from Shetland to the Solway. The revival with which God has been pleased to bless us extends over the length and breadth of the land. Moderator, you and the fathers and brethren around me, are aware that, in former times Scotland has been visited with revival and awakening, but on these occasions, the revival and awakening were partial—confined to particular localities. We have heard of the great and deeply interesting revival at the Kirk of Shotts; of the revivals at Kilsyth, Dundee, and Moulin, and in the West Highlands and North Highlands; but these were confined to particular localities. It seems a blessed characteristic of the revival in our times that it is widespread. We trust that through God's sovereign grace it will yet prevail over the whole of Scotland. The indications in the reports that I have are exceedingly cheering; even where no revival is reported, it is stated that there is much prayer, much earnest listening to the Word of God, much earnest expectation and desire for the blessing; and I find that these things, in almost every instance, have preceded the awakening. I scarcely know of any instance where the awakening has not been preceded by this spirit of prayer and expectation. Then the revival has affected all classes and all denominations. The reports I have received do not allude particularly to what has been done in other denominations than the Free Church, but we know that this blessed awakening has affected many in other denominations. They too have partaken of the blessing.

“There seems in many—almost every—instance to have been a preparatory work. In our own Church, we have been looking for many years past for such a revival. Many now present must remember our exercises in the Music Hall, before we had the privilege of meeting where we are now assembled; they must recollect the earnest prayers for revival that were then offered up, our conference, and addresses connected with revival. Then in many of our congregations there was a gradual increase of the spirit of prayer, and increased expectation of revival, which was quickened when we had tidings of the Lord's great work in America and in Ireland. These tidings both excited gratitude to God, and raised expectations that He would not pass us by; and when we used the scriptural means for obtaining the benefit, they were blessed to us by God. There was an increased attention to the preaching of the Word, increased attendance at prayer meetings, and an increase in the exercise of prayer in our social circles, in our families, and in secret. And when the Lord had thus prepared us for receiving the blessing, it pleased him to pour it out very remarkably and very abundantly.

“I cannot help observing that one great means of awakening seems to have been the communicating intelligence of what the Lord had done in other places. I find in almost all the reports, that this was done with the most blessed results. The information interested the people, and brought the thing home to them: they felt it was a reality; and it excited a desire to partake of the benefit, and led them to use the means God has appointed for obtaining the benefit. I believe we can scarcely ascribe too much influence to the communication of religious intelligence in bringing about the results in which we this day rejoice. The revival throughout the country began in every variety of way, and through every variety of instrumentality, sometimes under the quiet ministrations of the stated pastor, sometimes through the visit of a stranger from a distance—some quite unknown

man, it might be—sometimes one of those men whom the Lord seems to have raised up in our day for doing him good service in his Church; sometimes it was a convert who went and told his simple story of the Lord's goodness to him; sometimes it was a company of fishermen, in the way of their profession going to a different part of the coast, and carrying to their friends the tidings of what the Lord had done for them. I find in many of the returns mention made of such men as North, Grant, Radcliffe, Hammond, Forlong, and Weaver. God seems to have honoured the labours of these men in a marvellous way. At the same time, we are to bear in mind that they were but instruments, the excellency of the power resting with God; and we find abundant evidence that he can use the weakest means in carrying conviction to the hearts of sinners. Awakenings have taken place in the most unlikely places to human appearance, thus giving evidence that it was of the Lord's sovereignty that the work was done. The work was sometimes carried on and spread by a single remark made by one individual to another by the repetition of a text of Scripture, by a message from one friend to another—or by a letter written from the scene of revival to friends or relatives. I believe that the day only will reveal how much the work has been forwarded by the letters of Christian men and women, written in the warmth of their hearts to friends and relatives at a distance; for no sooner is a sinner brought to Christ, than his first thought is—"I will tell my relatives and friends what Christ has done for me." The convert cannot rest until he has made known to those in whom he is interested the Lord's work upon him.

"I find from the reports that in a number of places there was considerable excitement. I do not wonder at that. When men for the first time find themselves on the brink of hell, with nothing between their souls and perdition but the frail, fleeting breath in their nostrils, I do not wonder that they should feel alarmed and excited—when they feel themselves for the first time to be under the wrath and condemnation of a righteous and holy God. My wonder is that there is not more excitement—that people still unconverted can hear of sin and hell, of a Saviour and heaven, without feelings of emotion. Then, there were prostrations in some cases, I say nothing of them; I do not understand them: I have not seen them; I can form no distinct judgment upon them. But while these existed in some cases, and much excitement in others, I can gather from the reports sent into me that this has not been generally the case. We find generally that the work has gone on in a quiet, unobtrusive way, while, at the same time, it was a deep and earnest work. Ah! that excitement; people are afraid of it, and sometimes it comes with a mighty power, as if it would sweep everything away before it; but when one is enabled to cast himself humbly upon God, and to enter into the work earnestly, it is not such a formidable thing after all. Our God is a God of order; and if we cast ourselves upon his strength, and take counsel of him, I believe he will enable any man of ordinary prudence and courage to guide these excited meetings for his glory, and for the good of souls.

"Then I am very glad to be able to state that from almost all the reports, I can gather that there has been a great change in the manners and habits of the people. Where the awakening has been anything like general, there has been upon general society an awe and restraint; and I find testimony borne by employers to the effects that have been produced upon their workmen. One will say, if you doubt the reality of the revival, "Come to my workshop, and you will see what it is; if you knew my men before, come and see what they are now, and you will see that something has been at work that has produced a most salutary change." The police reports, too, are exceedingly favourable; the chief constable of one of our largest counties, which includes several towns, told me that there is a diminution of considerably more than one-third upon all that class of crimes which result from drinking, such as assaults and disorderly conduct. Then it is an undoubted fact that one class of public-houses are almost starved out. Some of the keepers of such houses themselves have come under the power of the truth, and have given up their trade; others are greatly annoyed at the move-

ment—they find that their trade and the religious awakening are quite incompatible with one another. And there has not only been joy in believing, but also repentance and turning from sin—giving up of old and sinful habits, and the leading of a life of new obedience. And what a change upon many of our office-bearers—what a blessed change upon believers themselves: they have received a new baptism. These believers are fresh and vigorous, not only living, but lively Christians now. Of our office-bearers, some shrunk from their duties—some of them borne down by natural timidity—they have now had their mouths opened, and are labouring from day to day in their Master's cause, strengthening the hands of their ministers, and become truly a blessing to the flocks with which they are connected. Another result reported is the increase of family prayer. Some of the reports state that they do not believe that there is a family in all their congregations in which there is not a family altar. I am afraid that could not have been said two or three years ago, or even some months ago. In some instances, if the parents are not converted, the children ask leave to set up a family altar, and in many cases even unconverted parents grant that. Then in those parts of the country where revival has taken place, there is now no lack of Sabbath school teachers; there are plenty offering, and these far better qualified than they were formerly. And I am sure fathers and brethren will bear me out in saying that, with candidates for admission to the Lord's table, the work we have to do is far different from what we had formerly. The evidences we get of such having taken Christ for their portion, are far more clear and satisfactory than they were wont to be in former times.

"I am happy to be able to say, that from all that is mentioned in the returns, few have fallen away. It may be said they have not been long tried, but still the reports from all quarters state that scarcely any of those who seemed to be hopefully converted have fallen away, which is exceedingly gratifying and encouraging. I think I have heard it remarked that fewer have fallen away at the present revival, comparatively, than was the case in previous revivals. This should be matter of praise and thankfulness to God. Some have fallen. There is a diabolical hatred of the truth existing in the minds of some of the adherents of the prince of darkness. They grudge the escape of old companions from sins that were dragging them down to hell. It is amazing the plans they take to secure them—amazing the stratagems they employ. Oh, we should be looking out for those thus exposed to temptation, and office-bearers and members of the Church ought to throw over young converts the shield of their protection, and seek to keep them from the power of the destroyer. One class peculiarly exposed in this way, for whom snares are most diligently laid are those who have been of intemperate habits, when they seem to have accepted the Saviour, as, I rejoice to say, numbers of them have done. Those who have been of intemperate habits generally feel it wise and prudent to become total abstainers. Their old companions know their weak side, and where they are most likely to succeed with the temptation, and use every means in their power to seduce them into their old sin. The cases of falling away are chiefly of this description. And this exactly corresponds with the experience of Nettleton, who says that when the intemperate were convinced of sin and seemed to be brought under the power of religion, he never had any confidence in the stability of their reformation, unless they totally abstained from the intoxicating draught; and he mentions instances of persons who, after being hopefully converted, had fallen through neglecting this caution, their last state being worse than the first. I believe where these habits are formed, their safety is in totally abstaining from intoxicating drinks. It is quite true that a great number of those who were startled and impressed, have lost their impressions and fallen back. This is a sad state of things, and greatly to be regretted; but it is a very different thing from those who have been hopefully converted again falling away and becoming notorious for their sins again.

"From the reports, it appears that erroneous doctrines have been introduced in many places. These cannot be said to have been produced by the awakening;

but persons who held erroneous doctrines apart altogether from it, finding men alive on the subject of religion, intruded themselves into places where persons impressed, yet not established in the truth, were to be found, and tried to instil into their minds their pernicious heresies. There has been a great deal of Morisonianism propagated. Questions about election and the extent of the atonement have been raised, and semi-Pelagian views have been propagated. The work has thus been hindered in many places where it gave great promise of spreading wide and striking deep its root. If I might make a suggestion in regard to such cases, it would be, to preach fully and plainly the great and precious truths of God's sovereign grace in Christ—to avoid arguing with those people in the mean time, whenever circumstances will admit of it—and thus prevent the attention of the people being taken up with theological discussions instead of being occupied with prayer and the salvation of their own souls and those of their neighbours. I believe the devil does as much mischief by keeping men arguing about religion, as by introducing erroneous doctrines into their minds. He is perfectly willing men in a time like this should be employed about religion if they do not become religious themselves.

"In connection with this, I think it is worth while considering what should be done in reference to the large meetings for inquiry. It is very difficult often to get proper persons to converse with all those that remain, and persons who are ignorant, or presumptuous, or who hold erroneous opinions, sometimes take part in this duty. But I believe if a band of intelligent Christian people were organized when required, to take it into their own hands, and exclude improper persons, that would be of great importance.

"Then there has been, of course, opposition from the world. Here a man hinders his wife, here a brother his sister, or masters and mistresses their servants, from going to religious meetings. Some of these persecuted ones have nobly resisted, resolving to part with everything rather than Christ. With regard to young converts, they require and ought to receive our special attention. Some of them are well instructed. Numbers of persons among us are intellectually acquainted with religion who are not really believers, and when these by the work of the Spirit, become believers, they get the benefit of that intellectual knowledge they had before. This is the reason why parents and teachers should communicate religious instruction as far as they possibly can. This is, on their part, the filling the water-pots with water; it is for the Spirit of the Lord to change the water into wine. Many of the instructed, and those uninstructed too, shew a great desire for scriptural teaching, and th.s, I am delighted to find that our ministers are zealously giving. They have, without exception, Bible classes; and the advantages of Sabbath school instruction are clearly seen in the converts.

"I do not venture to lay down any rules in regard to this great movement. I remember a most intelligent Irish Presbyterian minister saying, that when the north of Ireland was visited, he formed his plans in anticipation of the wished-for revival in his own place. But when it came these were all swept away, and he was just forced to do the Lord's work in the Lord's way. I believe the only rule lies in the two great commandments—"Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbour as thyself." God will carry us through by this, and nothing else. At the same time, there is much room for Christian wisdom and prudence. It is evident that the agency of man can do something both to mar and to promote the work. Much may be done by any loving-hearted man, blessed with a fair share of moral courage, if he throw himself into the work. I can never forget the weighty words uttered on this subject by a member of this house last year—Superintendence, Suggestion, and Substitution. If we take these for our guide and go into the work in dependence upon the Spirit of God, he will enable us to glorify him and to benefit the souls of men.

"With regard to young converts, when they go and state quietly to their fellow-men what the Lord hath done for them, I believe that it is a legitimate employment for them. I do not think it a good thing for them to be long employed in this

way, however. When one of them has stated his experience in a few meetings it would be wise in him to retire and cultivate fresh knowledge, and a spirit of humility before God. But there are some of these young converts who may be differently employed. If God has given them a talent, it is right that it should be employed. True, the majority have not that talent for speaking, and these should not be employed farther than in relating simply their own experience a few times. It is injurious to them to be living upon past experience—they should be gathering a fresh experience.

“In connection with this work, when persons from a distance take a part in it, they should shew all respect to order and the constituted ordinary means of grace. This was Nettleton’s practice. He honoured the ministry in his evangelistic labours; and if a similar course is followed by others, ministers in the different localities, as was the case with us at Dumfries, will be able cordially to unite with evangelists, and will find their hands strengthened by their labours. The building up of the Church must be the work of the settled ministers.

“I have been greatly delighted and refreshed by my intercourse, in this matter, with fathers and brethren throughout the country; for everywhere are they devoting themselves with life and earnestness to their work, and the Master is honouring them in gathering many souls to Christ by their means. There is everywhere a door wide open for the preaching of the gospel. How long will it be so? I do not know the meaning of this great outpouring of the Spirit of God with which we are favoured. I do not know what it portends: whether the universal and immediate dominion of the Lord Jesus Christ upon earth, or whether it portends days of struggle and of trial for the Church. I do not know what it portends; but that it is our present duty to build up the Church of Christ, to gather in the multitudes who are ready waiting to come in, I do believe. Let us continue in faith, prayer, and labour, and it is impossible to say what these may not accomplish.”

SISTERS IN CHRIST.

Not very long ago a valued friend requested me to visit a young woman, lodging in an alley in Holborn, who was dying of the most painful of all diseases.

The small room was delicately clean and neat: and on the little table stood a jar, adorned with a few country flowers—the offering of an early friend. By the bedside stood a pale young woman, with a gentle and sympathizing countenance, smoothing the sufferer’s pillow. It was scarcely whiter than her face; the mouth and chin of which were covered by a cambric handkerchief, to veil the ravages which her terrible disease had made.

After a few inquiries of the nurse, I spoke a little to the sufferer; and then, remembering that it must seem so easy for one in comparative health to speak to her of the goodness of God; but how much harder it must be for her to believe it,—lying there, hour after hour, in anguish, which suffered her scarcely to sleep by night or by day, increasing during the thirteen months past, and leaving no hope of alleviation in the future but by death,—I thought it best to tell her all that was passing in my mind. And then I added, “If you can believe that the blessed Saviour, who, when He was on earth, healed all manner of disease with a touch or a word, and who has the same healing power now, yet withholds it from you—does so from some infinitely wise and loving reason; it would do me good to know it. If it be so, will you just lift up your finger in assent?”

She raised her pale, transparent hand, and waved it over her head, with an expression in her sunken eyes which almost glorified her face.

I could not help saying to her, when I could command my voice enough to speak, “I believe that one wave of your hand gives more honour to your Saviour in the sight of all the angels of heaven than whole years of any little services which He might permit me to render Him, in comparative health and ease; because your faith is so much more severely tried.” It seemed a new and delight-

ful thought to her, that patience having its perfect work, would glorify her Saviour. She had just meekly borne, because it was His will. The tears gathered in her eyes, and she made sign for her slate, and wrote upon it, "This makes me so happy. How wonderful and how kind, if He will make glory for Himself out of such a poor creature as me." Soon after, she added, "He has taught me to say of Him, 'My Beloved is mine, and I am His. He has forgiven all my sins. He loves me freely. He fills me with peace and joy in believing.'"

When her companion came down stairs, I asked her if she tried to go out for a little fresh air sometimes, and had any one to relieve her occasionally of the nursing by night.

She said, "I take a turn in the alley to get a little fresh air, now and then; but I should not like to leave her for many minutes, nor to be sleeping much, while she is suffering."

"Is she your sister?" I inquired. "No, ma'am, we are no relations; we were fellow-servants together at a hotel in the West End. And once, when I was ill, she nursed me very kindly; so when this terrible illness came on her, I could not let her leave her place alone to go among strangers, for she's an orphan, so I left with her."

"And may I venture to ask, how are you both supported?"

"She had saved a good bit, which lasted some time; and now I have still some left of my own savings whilst I was a housemaid."

"A housemaid! a QUEEN!" I thought to myself, and could have laid down my hand for her to walk over, and felt it honoured.

That woman of a royal heart sent me through London that day, feeling the whole world better because I had met with such an instance of disinterested, self-sacrificing love. One word revealed its inner secret. "We are as good as sisters," she said; we both know that our Saviour loves us, and we love Him, and want to love Him better."

This story was told the following day to a few young men, who were members of a Christian Association in Beckenham, and who were chiefly men of the working classes. Early the next morning four pounds were sent me, to be conveyed anonymously to the sufferer and her nurse, with these words written on the envelope,—“A token of sympathy and respect from Christian brothers.”

It seems scarcely necessary to add, that when a few weeks later the afflicted one entered into rest, in the full assurance of salvation through the blood of the Lamb, her faithful and devoted friend was not left friendless. Five houses were thrown open to receive her, but she preferred returning to her original situation, where she had been treated with uniform kindness and consideration.—*Midnight Chimes, by Miss Marsh.*

CHRIST NOT COMPLETE WITHOUT HIS PEOPLE.

Till the Church be fully gathered together, there is in some sort a want to the perfection of Christ. We must consider Christ two ways—*personally*, and *mystically*. Personally, or abstractively in himself, he is not only perfect, but perfection itself. Mystically, or in relation to his body, the Church: "*Now ye are the body of Christ, and members in particular.*" And Christ's will is, that where he is, his members may be there also. So that till the whole body be gathered to the Head, the Head is in some sort not perfect.

What a treasure of joy and comfort is here opened to us! Our Saviour so loves us, that he thinks not himself perfect without us. Thou hast saints, the spirits of just, blessed and obedient angels, thy own infinite self to delight thee,—what need hast thou of a worm? What am I, O Saviour, that thou shouldst not think thyself perfect without me? Well may this sweeten all our poverty, and the misery, disgrace and ignominy, that the world casts upon us. A great gallant blusheth to see thee take acquaintance of him, looks upon thee betwixt scorn and anger, thinks himself disparaged by thy company: be content, the God of heaven and earth thinks himself not perfect without thee. He that can break thy countenances to pieces, respecteth thee. Thou art unworthy of the favour of Jesus Christ, if thou canst not content thyself with it, without the favour of the world.