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[No. 2.

Miscellaneous Articles.

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

A COMMUNION SABBATH, with previous and subsequent services, constituted a semi-annual era of singularly solemn and memorable interest in my early days,—so much so that I sometimes feel inclined to conclude that “the former days were better than these”—that more of heavenly unction distinguished the christianity of our fathers than can be claimed for ours—that, in special, sacramental seasons with them were of a more hallowed character than with us. At the same time, I am well aware that this sentiment or opinion, which not unfrequently obtrudes itself on me, may be indebted for much of its force, if not for its very existence, to the searing and deadening influence which years have exerted on my feelings. However, that influence, if I am capable of judging, has not been great, as I still feel youthful and fresh of heart, though my head, alas, gives indubitable indications of age. But, let the case be as it may, one thing is certain, viz., that the sacramental solemnities witnessed by me in the days of yore, in the west of Scotland, constitute at this distant day “green spots on memory’s waste,” and I firmly believe were Bethel scenes and seasons of high and holy enjoyment to many of God’s people, of whom not a few have long ago fallen asleep in Jesus, and some “remain unto this present.”

The church assembling in the Meeting House at C—— celebrated the Lord’s Supper twice a year, viz., about mid-summer, and again in the dead of winter. The services on these occasions were much alike. The only distinction note-worthy, regarded the place where the extra-Meeting House sermons were preached. On the summer sacramental Sabbath, while the communion services were going forward in the house, three or four sermons were preached in the

open air on a beautiful *Green* in the immediate vicinity. But at the wintor sacrament, strange to say, the parish Kirk was kindly granted, after morning service, and I believe was better filled, and honoured with better gospel preaching, on such occasions, than on any Sabbath all the year round. A sort of heartless humdrum morality constituted the staple of state-paid preaching in that and in many other Kirks in Scotland at that period. It is said things have changed for the better in this respect. Thanks to the provocation of secession and dissent, which has saved from absolute rottenness the Ecclesiastical Establishments of Britain; though little gratitude is felt, and less expressed, for this important service.

Some of the aged, who were privileged to spend their youth in some corner of Scotland where the religious element predominated, will bear me out in saying that the coming sacrament threw its solemn shadow over days and weeks before. Conduct, which at other times might be indulged in, not being deemed in itself sinful, though bordering on levity or unlicensed enjoyment, was watchfully avoided as the communion season drew on. The walk became more careful. Mirth and everything that savoured of jollity were abjured and banned in view of the pending solemnity. For a good while previous, those that were candidates for the Church membership had weekly interviews with the minister,—interviews calculated to leave a deep, serious impression on their minds. They, in general, walked not only circumspectly, but tenderly, apparently bearing in mind “the dying of the Lord Jesus.” And as the time drew near, intending communicants, even those who lived most closely with God, began as it were, to gather up their skirts—to “gird up the loins of their minds,” as their mental and spiritual habits, as might be expected, had been less or more loosened, and, may be, had got a little *draigled* amid the toil and moil of this trying world. They began betimes to make ready for the right and profitable observance of the feast, by more frequent searchings of heart, by more earnestness in prayer, and by a more careful walk before the Lord, if not before those that were without. Preparation-work began early, and it became more earnest and assumed, more of outwardness if not of actuality as the solemn season approached. The Sabbath preceding was termed, by way of distinction, the *Preparation Sabbath*. Nor was this designation inappropriate, as the services in the sanctuary had more or less of special reference to the sacramental work of the following Sabbath. Then Thursday or Friday was set apart for self-examination and humiliation. It was called, though not with much propriety or truth, *the Fast Day*, as few, if any, literally fasted thereon. Still, as I know, some conscientiously partook but sparingly on that day of “the bread that perisheth,”—not more than was deemed necessary to sustain nature under the rather long journey to and from the house of God. I would here observe that fasting is at times an important religious duty, and, then, when

MEMORIES OF SCOTTISH SCENES AND SABBATHS.

voluntarily, conscientiously, and cordially observed, cannot fail to be acceptable to God, and profitable to the soul. But periodical and statutory fasts, whether appointed by the Church or the State, are of more than doubtful character. Is there not ground to fear that such enactments have well nigh brought the religious duty of fasting into contempt? Yet there are many amongst us, who ought to know better, and to act otherwise, not satisfied with God's authority to fast, seek, and are impiously fain to have, governmental authority for their abstinence, their humiliation and their thanksgiving. Would that all such reflected on the following interrogatory and inspired statement,—“ Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ?” As regards sacred duties, christians should know no king but Jesus. Alas! some there are who divide with another their allegiance to Him, though, in charity, we must suppose they wot it not. These remarks may seem to some out of place in this narrative, but they are not uncalled for in Canada.

On the sacramental fast day two sermons were preached by one or two of the assistant ministers. And at the close of the service, after earnest prayer for Divine direction, tokens of admission to the table of the Lord on the coming sabbath were distributed to the members, which, in the case of not a few, were evidently received with much fear and trembling. The congregation again assembled for worship on Saturday, when two sermons were usually preached. By this time all the ministers who were to assist on the occasion had arrived. Of such there were usually three and sometimes four. And it was no season of idleness or ease with them. Ample work was found for them all on Sabbath. After the dismissal of the congregation on Saturday, the members of the church carefully and kindly invited to their homes those who had come up from neighbouring congregations to celebrate with them the death of their common Lord. In those days it was common for many of the really and devotedly pious, who could at all command the time, to attend communions in the surrounding country, in some cases at great distances from their homes. For such an object the time spent was deemed no loss, and the toil of travel was estimated lightly. Love to Christ and desire of fellowship with Him in His appointed ordinance of the Supper made long roads short and rough roads smooth. When a mere boy I have walked and run many miles early of a Saturday morning to bring back the horse that bore so far on his way, to a distant communion scene, a near and deservedly revered relative. Well do I remember the terror experienced, while returning from one of these sacred errands, on being overtaken, far from home and in a strange part of the country, by a terrible thunder storm, and having in charge a restive animal which my then puny arm was ill able either to restrain or guide. The interchange of sentiment and the reciprocation of affection, at these sacramental seasons, by christians.

residing far apart, but then brought together were very pleasant and no doubt very profitable. There is no friendship so holy, so close and endearing as that cherished by those who hold a common faith and a common hope. The communion of saints is too little cultivated, and seems to be but ill understood.

On the sacramental Sabbath morning the members of the Church who dwelt at a distance had to be very early astir, not merely because worship commenced at the Meeting House an hour earlier than usual, viz., at ten o'clock, but also because there were sacred duties, in some measure peculiar to that day, demanding their attention in the morning; such as re-examination of their spiritual state—of their faith and love and obedience. And there was a felt need for special and earnest prayer that grace might be granted for the solemn work which the day was to witness. I think there was more attention paid to heart-preparation for communion work by christians of those days than by the generality of professors now. The commemoration of Christ's death was deemed, and rightly, an act of worship and of covenant engagement of the most august, important, and critical character. And verily there is no hypocrisy more dishonouring to the Saviour or more damaging to the soul,—no forswearing more criminal, more searing, or more sad than that of which those are guilty who sit down at the table of the Lord, fully conscious that their hearts are alienated from God and from Christ, and destitute of all desire for reconciliation. This is to lie to the Lord at His own table! No wonder that He should be angry. Well might Paul warn professing christians of the guilt and danger of "eating and drinking unworthily." True believers may often have fears,—may have a faith so feeble that they can only touch the hem of Christ's garment instead of grasping Him with giant grip, as His word warrants, and yet their hearts may be leal and loving the while, and they may be welcome and favoured guests at His table. We believe that Christ is never dishonoured by, or displeased with, those at His table who have been drawn thither by the cords of love and impelled by His authority,—who are there from a desire to love and honour Jesus, no matter how feeble their faith, or how great their fears may be. The Son of God is never "trodden under foot" by those who trembling approach His table. Inasmuch as it is in their heart to do Him honour, He will not spurn them away, no, nor hide His face from them, nor allow them to leave unblessed.

As ten of the clock approaches numbers are pouring in from the country, not only those who are wont to come thither to worship, but strangers as well, many on foot, some on horseback, some in carts and a few in more comfortable conveyances. And the townsfolk begin to move in family groups with silent tread toward the Meeting House and the adjoining *Green*, the centre to which all tend on this sacramental morn. It was an interesting sight, similar I ween, though in miniature, to that which the approaches to Jerusalem, and

the precincts of the Temple exhibited of old when the tribes of Israel went up to celebrate one or other of the great annual festivals. And surely there are many of God's true Israel among those who are wending their way, on this festival morning, to the house of God. The members enter the Meeting House and as many of the adherents as the place will hold,—perhaps about a thousand, when the passages as well as the pews were filled. The remaining multitude gathered around the tent on the *Green*, seating themselves on the grass or on chairs and stools and planks, previously placed there, or, which was not uncommon nor counted unseemly, carried in the hands or borne on the shoulders of the worshippers as they came up. In the church the worship began at ten precisely. There was, if possible, a greater solemnity than usual prevailing the assembly. The stillness was intense. And the eagerness of eye and ear was very observable. All seemed conscious of their nearness to God,—that they were in the very “gate of heaven,” and about to address themselves to a work, than which there can be none more sacred engaged in by man on this side of the Jordan of death, viz., the commemoration of the death of God's Son in the room of sinners. And the minister, Mr. W——, seemed to feel a hallowed influence more than ordinary. There was singular unction even in the reading of the psalm, and still more in the prayer that followed the swelling song of praise sent up by that great congregation. And in the sermon—the action sermon it was called—he grew in earnestness and eloquence till he bordered on the region of rapture, and spoke like a man inspired. The text chosen, on such an occasion, was usually one that led him directly to the garden of Gethsemane, or to the hill of Calvary, or to the tomb of Joseph of Arimathea, or to the Mount of Olives by Bethany. And O, with what power and pathos he discoursed of the love, and sufferings and death of the Lord Jesus. “Christ crucified for our sins” constituted less or more of the theme of his preaching on every Sabbath, but on the communion Sabbath it might be said to have been the beginning, the middle, and the ending of his sermon,—it was throughout Christ's dying love. And what attention and interest the sermon excited! There might be, and doubtless were agitated bosoms, and moist eyes might be witnessed, but a sleeper or even a listless look you had searched for in vain.

After the *action sermon* came “*the fencing of the tables*,” a discourse of considerable length, in which the minister endeavoured to point out who were worthy, and who were not worthy, to take their seats at the Lord's table. This part of the service, when judiciously performed, was highly beneficial in comforting those of tender conscience and encouraging the timid, and also in warning the presumptuous, the self-righteous and the immoral. As far as memory serves I think, Mr W—— discharged this duty wisely and well. He was a man of large heart, and of tender, Christ-like sympathies, and could by the grace of his Divine Master, “comfort the cast down.” But

it has been my lot to hear *table fencings* of most objectionable—of most unchristian character. I have heard ministers so *fence* the Lord's table, by placing the ten commandments in every avenue leading to it, that, had not intending communicants known more of the pardoning mercy and rich grace of God to the guilty, than the ministers seemed to do, the Lord's table would have been left without a single guest. Cautions and warnings and aids to examination, are necessary and all-important. But these should be given in the spirit of the gospel, and in accordance with Scripture, and at some time convenient previous to the dispensation of the Supper. It is by no means a suitable time to debar, when the communicants have already received tokens and are seated at the table.

The work of communicating commenced when the *fencing* was finished, and after the Scripture warrant for observing the ordinance was read. There were two long narrow tables in front of the precentor's desk, covered with snow-white linen, at which the communicants took their seats. These tables would accommodate rather more than fifty persons at a time. The patriarchal elders gravely walked round the tables, taking up the tokens from the parties seated thereat. And Mr. W—, the minister of the Church, addressed and served the first table, speaking from ten to fifteen minutes before distributing the elements, and about the same length of time after: so that each table service occupied from twenty-five to thirty minutes. The remaining table services usually amounting to fourteen (the membership was over 700) were conducted by the assistant ministers in rotation, some of them addressing, perhaps, four or five tables or sets of communicants. Between each table service a few verses of a psalm, either the 103 or 105, were sung, and all but invariably to the good old solemn air of Coleshill, a tune, which, this and other sacred, as well as sad, associations have hallowed in my estimation. I cannot but revere it apart from the merit of its music, having in youth heard it sung, year after year, by the great congregation round the communion table, and oftener still by a happy household around the holiest family altar at which it was ever mine to worship; and not unfrequently have I heard it chaunted by the dying saint and the grief stricken group around his bed.

While communion-work was proceeding in the Church, and it usually continued till near seven o'clock at night, sermon after sermon was being preached from the tent to listening hundreds on the *Green*. There was no intermission of the service either without or within doors; but there was often a good deal of movement between the Church and the *Green* as some popular minister transferred his services from the one place to the other, and a great many found it necessary to retire into the town for a short time, for *refreshment*, during the day. But I am not aware that any unseemly conduct attended this. Seceder Sacraments were not suitable scenes for

excess even with the godless, who attended the out-door preaching. At these, the spiritual influences were too strong to allow of such.

When the communion services had closed in the church, Mr. W—— addressed those who had been at the table, and especially those who had been there for the first time. These were the objects of his anxious solicitude. These addresses were very memorable; they were so parental, so tender, and so earnest. How he warned against the temptations of the world, the deceitfulness of the heart, and the wiles of Satan! Thus closed services than which I have never witnessed any that exceeded in solemnity and heavenly character. No doubt to multitudes it was an high day of holy enjoyment, strengthening them greatly for their future work and warfare, enabling them to "go on their way rejoicing."

I must remark, for the purpose of showing the great superiority of simultaneous over sectional communion, that there was often uncomfortable and very unseemly crowding and elbowing to get forward to the tables. I have seen it a perfect jam from the entrance to the tables, all along the passes, and even to the outside of the door, and that for hours and hours. Many having to remain thus pent up during two or three table services, only being carried forward a little as each table was dismissed. Such a position was very trying for the aged and the feeble, especially females. And what was worse, poor human nature was sometimes like to rebel. Those who had strong tempers and weak graces could hardly bear with their brethren who innocently trod on their toes or squeezed their sides. And there was reason to fear that there were sometimes silent physical repulsions not of the gentlest character. The arrangement was anything but wise, unavoidably causing bodily discomfort and mental distraction, when about to engage in a most solemn and sacred service. Communicating simultaneously in the pews is a manifest and great improvement, and now obtains in all churches whose affairs are conducted judiciously.

At the conclusion of the pastor's address to those who had communicated, to which I have already alluded, prayer was offered up, and a portion of a psalm sung, after which the whole congregation retired to the *Green*, where the closing sermon was preached, usually by one of the ablest and most acceptable of the assistant ministers. The audience now was very large. I have seen numbers of the loafers and godless gentry of the town listening in groups at the outskirts of the crowd. The evening sermon was often of striking and stirring character, and remembered and spoken of long after. The preacher no doubt went up well prepared. And the opportunity was the best the day afforded for proclaiming the gospel, at least as far as numbers were concerned. It afforded a fine opportunity, such as an apostle would have hailed and improved. I have no doubt many souls were brought to Christ, and many built up in Christ on that lovely green. Many, many a glorious gospel sermon was preached

there. It was, I think, in one of these sacramental evening sermons at C—, preached by Dr. James Hall of Edinburgh, who had in former years been minister of the congregation, that I first heard Heber's beautiful missionary hymn, commencing with the lines,

"From Greenland's icy mountains,
From India's coral strand."

The Dr. quoted the hymn with great effect, toothless as he then was. I believe it had been but recently published. Its beauty arrested the attention of some who heard it from the lips of the Doctor. He was applied to for a copy. From that time it became a familiar and a favourite in the quarter, and perhaps tended to awaken and cherish a missionary spirit in more than one individual. The singing of the psalm at the close, by such a multitude in the open air, as the sun was sinking beneath the horizon, and the faint shades of a summer's evening threatening soon to descend, had a strangely subduing and soothing effect on the mind. Some of my readers, who have listened to a worship-song by a vast assembly in the open air as evening set in, must have felt, what lack of utterance prevents me describing. The benediction was pronounced and the work of the day ended. The worshippers retire and proceed to their homes, musing we may charitably suppose, on what they had that day heard of the word of life, and done out of love to their Lord, and in obedience to His command. And would not thanksgiving ascend that night from many a closet and many a family altar for the privileges and enjoyments of such a day. What would I give to enjoy again one such day! But ah! I am now far from the place where, and the time when such a day as I have attempted to describe, was last witnessed and enjoyed by me. Small likelihood there is that I shall ever again see the sacred spot, and I dare not even hope to witness a similar scene, or one in all respects to me so deeply interesting. R. Y.

SIZE OF PRESBYTERIES.

Among the arrangements necessary in connection with the Union soon to be effected, the adjustment of Presbyteries is of considerable importance. Some steps have already been taken towards this object, but nothing is yet settled, and opinions on the subject are requested. The circumstances of a district sometimes require that a Presbytery should be more or less extensive than would otherwise be desirable, but I beg to say that the size of Presbyteries is a matter of no small consequence, and that some sacrifices should be made in order to secure advantageous dimensions. Either a very large, or a very small, Presbytery is a great evil, and here, as in many other cases, extremes meet. Paradoxical as it sounds, yet experience proves it to be true, that a very large Presbytery is, for many useful purposes, often a very small one.

The evils of a diminutive Presbytery present themselves to every

one and need scarcely be pointed out. Its decisions can carry with them no weight nor authority. If one Minister happen to hold a peculiar opinion, and if his Elder concur with him, a unanimous deliverance may be obtained in favor of a piece of folly or extravagance. The Moderator, it will be recollected, has only a casting vote, and very likely only other two members, probably both from the same session, are present. What confidence can one have in a Probationer licensed by such a Presbytery? What weight can reasonably be attached to their trial, approval, and ordination of a Minister? Or is any troublesome case that may arise, at all likely to be settled by a judgment given by them? Clearly the deed of a good Session, consisting of a Minister and probably half a dozen Elders, is in everything but the name, far more valuable, and ought to be far more effective, than the deliverance of what is called the Superior Court. Were not the matter too serious, it would provoke ridicule to read an extract from their Minutes. "At —, on the — day of —, the Presbytery of — met and was constituted. Present, &c. *Inter alia*, Resolved so and so." Then, in addition to all this, if a Minister die, or be removed, the Presbytery itself is apt to become defunct. This, it is well known, is no fancy picture. Let an effort, then, be made to avoid having Presbyteries with high-sounding designations, but, in every other respect, almost imperceptibly minute.

But let us not rush into the opposite extreme. Several of the Presbyteries I know of are quite inconveniently large. In reality they are Synods, and not properly Presbyteries at all. Their connection with a Synod, of which each of them forms so inordinate a portion, is plainly liable to objection, and is sometimes apt to give rise to complaint. A considerable part of Presbyterial business—business of a kind by no means attractive, but which it deeply concerns the Church to have diligently, painfully, and thoroughly performed—such business is scarcely engaged in by these Presbyteries at all, but is almost wholly assigned to committees. These committees meet privately, and of the attendance, the less that is said the better. The work is often that of an individual. In one of these mammoth Presbyteries I have heard trial discourses delivered before the Moderator, the Clerk, and an Elder. The explanation is easy. Where so many interests are concerned some exciting question will ever and anon be springing up. That naturally takes precedence. Many members have many moods, and probably make many speeches; and there being often a considerable audience, there is a temptation to be eloquent which some cannot resist. The consequence is that a long, animated, and exhausting debate ensues. The first sederunt is thus wholly occupied, and there being only routine business (though a great deal of that) for the evening, the members go home and leave scarcely a quorum to huddle up work

fully sufficient for a day. Wherever there is a very large Presbytery more or less of this will almost certainly be the consequence.

I shall not presume to name the proper number for a Presbytery, but I venture to think that one containing fewer than ten pastoral charges is rather small, and I feel confident that more than twenty are not at all desirable. R.

MEMOIR OF THE LATE MRS. MURRAY, OF BLENHEIM.

"She hath done what she could."—LUKE.

In the *Magazine* for August last a short notice of this Christian lady, who died on the 20th of June, 1860, was given, with a few references to her pious and benevolent character.* But a somewhat longer and fuller account of what she was in principle and in action is justly due to her, and may be blessed for good to others still on the stage of life, by showing how Christian professors, female as well as male, ought to live, not unto themselves, but unto God and Christ, and for doing good to all, according as they have opportunity. In these respects, Mrs. Murray, without any obtrusiveness, and in the privacy of a retired life, was an eminent pattern for imitation. She exemplified in no ordinary degree what a Minister's wife, in her proper sphere of acting for the spiritual welfare of others, should be,—thus proving how great a help she may be in the work of the Gospel, like those excellent women among the first Christians, of whom the Apostle Paul speaks in terms of high commendation, such as Priscilla, the wife of Aquila, Dorcas, Lydia, and others. For steady, unwearied zealotry in good works, despite of all obstacles and discouragements, Mrs. Murray was remarkable; and it would be a great pity if the remembrance of what she was as a real working Christian, without any ostentation, should speedily pass away, and its influence cease with her consignment to the grave. It is for such reasons as these that the writer of this sketch of her "manner of life," and who had the privilege of knowing her well, now attempts to delineate a plain unvarnished portraiture of her excellent character.

She was born in Glasgow, Scotland, in 1811, and spent her youthful days in that city. Her parents were Mr. James Shaw, connected with a mercantile house, and Agnes Dron, both of them characterized by mental worth and Christian godliness, adorning the doctrine of God their Saviour in all things. Mr. Shaw died before the birth of his youngest son; and his widow, a few years ago, fell a victim to Asiatic cholera, in one of its visitations to Glasgow. Two sons, highly respectable, and one daughter, still survive. Mr. and Mrs. Shaw were members of the Secession congregation in Glasgow, of which the Rev. Dr. Mitchell, distinguished for piety and amiableness, as well as talents and acquirements, was long the much esteemed Minister; and also in his latter years, associated with that eminent man, the Rev. Dr. John Dick, as joint professor in the Theological Hall of the United Secession Church. It was under Dr. Mitchell's valuable pastorate that Miss Jane Tully Shaw, and her future husband, Mr. George Murray, were trained, and imbibed that missionary spirit which brought them to Canada. The mission to this Province, by the

* We wish to adhere to the rule of having, in the *Magazine*, only one memoir of one person, except perhaps in very extraordinary cases. We hope our readers will excuse our yielding to importunity, in admitting this second article.—Ed.

United Secession Church, was inaugurated in 1832, when the Rev. Messrs. Proudfoot, Robertson, and Christie (the latter the sole survivor) were sent out; and in the beginning of 1833, Mr. Murray, having been licensed to preach the Gospel, offered himself to the work in Canada; was ordained in Dr. Mitchell's church, and with his newly married wife, partaking with him a strong desire to carry the Gospel of Jesus to British emigrants, sailed for Canada.

Having arrived safely at Montreal, where they tarried a short time, they proceeded to Kingston; made a brief sojourn there; and then, it being judged that the best general field for the mission was still farther westward, they went on, till Mr. Murray took up a sphere of operation intermediate between what had already been occupied by Messrs. Proudfoot and Christie respectively. Here he laboured, with much acceptance, over a wide extent of country, and was instrumental in forming and building up congregations in West Dumfries, Paris, Mount Pleasant, Burford, Woodstock, Blenheim, the latter locality becoming the family homestead, and where Mrs. Murray finished her earthly course last summer. Having thus brought her to the main scenes of her labours and trials (and they were neither few nor small) for twenty-six years, we shall briefly describe her in the Christian career which she so faithfully and honourably ran.

From first to last she acted in an eminent degree as the wife and helpmate of a Missionary Minister. The broad and firm basis on which the superstructure of her character rested was a sincere vital piety, for which, under the grace of God, she was much indebted to the religious instruction and good example of her parents. Piety was the pervading element of her mind and conduct, and no one could be any time in her company without seeing evidences of this. In the closet she was a woman of prayer; out of it, she was ever ready to speak of Christ, and for Christ; and to show that the interests of his cause in the world, and the prosperity of his Church, as his own appointment for diffusing the blessings of salvation and holiness among mankind, lay very near her heart. From the abundance of her heart did her mouth speak, and many were the earnest words she uttered in favor of the truth as it is in Jesus, whom she loved, desiring exceedingly that others also might love, and serve, and enjoy Him.

This stage of the narrative may be the best place for stating that Mrs. Murray was by no means exclusively or unduly devoted, in her activities, to spiritual things. She was no mere religious sentimentalist. She was eminent for her industry, and looked well to the ways and interests of her household. She was a striking exemplar of what Paul enjoins on all Christians, but to which many do not properly come up,—“Not slothful in business, fervent in spirit, serving the Lord.” These important characteristics of a complete Christian she well exhibited in combination. By her labour and skilful management a vast deal was done for the comfort of the family, and for taking no small part in good-doing generally. Indeed, she often wrought far beyond her strength, and thus impaired her constitution. But hers was one of those fervid spirits that cannot take things easily, or proceed by halves. Whatever she did was done “with her might.” Her children also were trained up in the same active habits; while with equal energy she did her utmost, by instruction, persuasion, and constant prayer on their behalf, to have them ranked among Christ's decided followers in early life. Nor was her labour in this most important respect in vain; and she had the happiness of seeing

her offspring, two sons and three daughters, giving hopeful promise of walking in her footsteps to heaven. May this pleasing expectation be finally realized.

In the Sabbath school she took her full share in labouring to instil Gospel truth and saving lessons into the hearts of the young; with what success the great day will declare. For at least twenty years there had been a Branch Bible Society in the locality,—Mr. Murray and she were very zealous for its interests, and were liberal contributors according to their means. Moreover, the names of their children were enrolled in the membership as soon as they were capable of understanding the duty of giving aid in disseminating the Holy Scriptures at home and abroad. The Blenheim Bible Association ever appeared honourably in the Reports of the Upper Canada Bible Society.

In her daily walk of life there were two respects in which Mrs. Murray was always assiduous, to be of service to those around her, and that within no small circle.

She was ever ready to bestir herself with an earnest will for the bodily benefit of her fellow-creatures needing help. Were any sick? No matter whether they were of her communion or not, she was prompt to visit them; to sit by them; to put forth her active hands to do what she could for them; and to address to them words of spiritual counsel and direction, pointing them to HIM who came to seek and save the lost. Her attendance and services in the sick-room were abundant; she spared neither fatigue, nor time, nor aught she could give in the shape of medicine or cordial, to administer relief to the distressed, and medical men often acknowledged that her doings were of great value.

On one occasion she gave an extraordinary manifestation of benevolent courage. When Asiatic cholera was stalking over some parts of this land, as it did more than once, a poor Spaniard with his wife had come to the neighbourhood, and was seized by that appalling malady, in its worst type. Without any hesitation or quailing, Mrs. Murray went to the house where he was prostrated in agony, while strong men durst not enter. Although herself feeble in health at the time, she spent a whole day in strenuous exertions for saving the life of the stranger; administering to him the medicines which the physician prescribed, assisting his wife in rubbing the cramped limbs, and in applying hot cloths to the stomach, until at length the violent symptoms were subdued. She then retired to her own domicile, greatly exhausted. In a few days the man was on his feet again, and gratefully acknowledged that to her he was in a great measure indebted for his rescue from the grasp of death.

Knowing that the redemption of immortal souls is precious beyond everything else, she put forth special diligence in making excursions into this momentous department of usefulness. Here also she did not spare herself in going from house to house, wherever there was a call or an opening in the solemn duty of caring for souls. She sought their eternal good in a variety of ways; particularly, by commending the Scriptures to the people, advising them to have good readable copies of God's Word in their dwellings, and to peruse them prayerfully; and by distributing religious tracts and books. When about six or seven years ago she became acquainted with the Presbyterian Board of Publication at Philadelphia, she immediately put a high appreciation on the various productions of that institution, and entered with great enthusiasm into the promoting of its noble designs. Indeed, this was done by the whole family; and if every Minister's family, and all the professedly pious families belonging to

our Churches, were to do likewise, what an immense amount of spiritual light would be sent abroad from numerous centres here and there, helping on the much needed illumination of the land, and the great purposes for which we came into it as a Christian mission. Thus the "missing links" in the chain of operations for extending sound knowledge and its hallowed fruits over Canada would be multiplied, and the Lord's work made to progress much faster. None might do more in this respect than women professing godliness, going forth with warm hearts and winning tongues, saying to young and old, "O, taste and see that God is good." Mrs. Murray experienced much delight in making known and circulating the valuable works of the Board which has been referred to; not a few of them were purchased for family use, or for giving away. She had great pleasure in obtaining from time to time parcels of the Board's estimable tracts and others, and in scattering them as hopeful seed; for wherever real seed is sown it will in some measure and in due time yield suitable fruit. On the evening of the day on which she was overtaken by her last illness, she had been engaged in serious conversation with a person who had called, respecting the subject of a tract which they had been considering. She for years gave a large part of her activity to diffusing the Sabbath School Visitor, a periodical for the young, emanating from the Board. She exerted herself to introduce it into families outside of the Sabbath school, and one year no less than one hundred copies passed through her hands twice a month, with not a little of what some would call trouble, but which to her was "a work of faith, and labour of love."

Connected with her and the *Visitor* a singularly interesting incident occurred. A few miles off there was a small village, to which she sometimes went in her rounds of beneficence, and in it there was a family the parents of which held the deadly night-shade principles of Universalism, that daring system which maintains that all, whatever has been their character, shall be forever happy. A boy in this family was in a dying condition. Mrs. Murray was providentially led to the house; conversed and prayed with the sinking youth, read and explained to him an article in a *Visitor* she had with her, entitled "Come to Jesus." It was blessed to him as a message of salvation, and appeared to have been applied to his heart by the Spirit of God. He kept the esteemed paper beside him on his death-bed; read "Come to Jesus" again and again with intense satisfaction; and when his last hour arrived, and he was speechless, he emphatically pointed to "Come to Jesus," saying by his looks, to those around his couch, "See what a Saviour I have found—Oh, take him to be your Saviour!" A deep impression was made on the minds of the parents. Mrs. Murray was always welcome to their abode, and her words were listened to with the utmost attention. So much were these parents struck with admiration of the humble paper which had brought salvation to their dying son that they requested it might be sent to them regularly, and this was done. Who knows but that the scene with which it was associated in their minds has proved the means of leading them also to Jesus, to save them from their sins, and to give them an inheritance among all those who are sanctified by faith in Him. What encouragement should such events, which cause great joy to the angels of heaven, hold out to every Christian to go forth bearing precious seed, and sowing it, believing that by and by he shall reap—perhaps a harvest of souls—and even the saving of one soul is worth a whole life-time spent in going about doing good.*

* As a signal pattern of great devotedness to good works of a pious and benevolent kind,

But we must bring this sketch of our departed sister in Christ, as a truly earnest Christian, to a finish.

On the evening of Monday the 11th January, epilepsy suddenly came on her, which she had never experienced before, and her medical attendant ascribed it to debility. She rallied, and for several days seemed recovering. But in course of Monday the 18th, there were two slight returns of the trouble. Still the doctor apprehended no immediate danger, and thought she might get round. But it appears that she herself was anticipating dissolution. On Sabbath the 17th, awaking out of a sleep, she said to her eldest daughter that she felt exceedingly happy, her heart being so filled with love to Christ; and that now she was prepared to part with them all, having an assured hope that she would meet them in heaven. The rest of the conversation was in the same strain.

As there was no visible indication that death was approaching, Mr. Murray, on the 19th, went to Woodstock, to fulfil his duties as Chairman of the Board of Education in the County of Oxford, and had to remain over night. That evening, at family worship, which was never omitted, she joined in singing, with a clear exultant voice, the 113th psalm.

"Praise God; ye servants of the Lord,
O praise, the Lord's name praise.
Yea, blessed be the name of God,
From this time forth always.

From rising sun, to where it sets,
God's name is to be praised.
Above all nations God is high,
'Bove heav'n's his glory raised!

But her final day on earth, the 20th, came, and in the evening she had a fourth attack, which, though apparently gentle, had been commissioned to break the wheel at the cistern of vitality. Consciousness was restored for a little, and she complained, as formerly, of an acute pain in her head. Speedily she sank into a profound calm; fell asleep in Jesus, and her Spirit departed to be with Him till the resurrection morn, when the dust of His redeemed shall be awakened to a glorious immortality, and "death shall be swallowed up in victory."

Thus she died, in the 49th year of her age; an event at which it might well be said—

"Go, spirit of the sainted dead,
Go, to thy long'd for happy home:
The tears of man are o'er thee shed;
The voice of angels bids thee come.

If life be not in length of days,
In silvered locks, and furrowed brow,
But living to the Saviour's praise,
How few have lived so long as thou."

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Reader, this is personal practical Christianity, with its eternal results—the only Christianity that will be of any avail. Let it be your Christianity, if you would live usefully and happily, die safely, and be forever blessed.

A. K.

the attention of our female readers is directed to a very interesting small volume published by the Presbyterian Board, entitled, "The Elect Lady, a Memoir of Mrs. Susan Catherine Bett." There are many other similar books of high excellence in print, worthy of practical study. Christian women have often been far ahead in well-doing.

Reviews of Books.

THE CHILDREN'S CHURCH AT HOME; or, *Family Services for the Lord's Day*. BY THE REV. JOHN EDMOND, *Islington, London*. 16mo. pp. 409. London: Nelson and Sons; Toronto: James Campbell, 1861.

Most of our readers, we suppose, will recognize the author as lately one of the U. P. Ministers in Glasgow, and formerly at Dennyloanhead in Stirlingshire. He has just been translated to the Metropolis with the view of giving an impulse to our cause in that great centre of population, where Scotsmen abound, but where many of them have forsaken the church of their fathers, and, it is feared, are living really in the neglect of religion altogether. We are delighted to hear that Mr. Edmond has made a most encouraging commencement, and we fondly anticipate that large permanent success which has hitherto, under God's blessing, attended his ministry. He is already favourably known as an author both in prose and verse, and the present publication, we are sure, will add greatly to his celebrity. Our church had the honour of presenting to London its most distinguished preacher to children, in the person of the late lamented Dr. Fletcher, and there seem indications that she may again supply the vacant place by the author of this work.

The volume before us, which is got up in the handsome, tasteful style in which the publishers are well known to lay themselves so successfully out, contains twenty-six short *services*, intended for Sabbath reading in the family, and especially adapted to the young. Each consists of two Lessons from Scripture, a Hymn, a Sermon, a Hymn and a Prayer. All these pieces are kept within narrow compass, and from their interesting matter and lively manner, are not at all likely to exhaust the attention. We very cordially give the book our high commendation. It has many excellencies. It is replete with sound evangelical sentiment, always duly accompanied by practical application. There is a genial, kindly spirit, pervading the whole. It is entirely free from narrowness and sectarianism; and the style, so far as we have observed, while pure and elegant, is remarkable for clearness and simplicity. Indeed, the author seems just like an accomplished and pious father talking to his children around the table. We are glad to understand that another similar volume may soon be expected. The two will afford *services* for every Sabbath in the year.

The following, which is the introduction to one of the sermons, and is taken almost at random, will serve as a specimen, and, we hope, occasion a desire to see the whole :

“Did you ever see a serpent? Happily, our country is greatly rid of such poisonous reptiles; but in some districts several sorts of them are still to be found. Every now and then in the newspapers you will see an account of somebody being bit by one. I remember seeing them in the

moors and mosses when I was a boy; and once, I recollect, running rapidly across the heath, I was just about to set my foot upon an adder as it lay coiled round in a little sandy hollow. I remember with what a shudder I leaped from the spot. If you ever saw a serpent you cannot have forgotten its appearance. There is something about it with its long, shining, scaly, speckled body, its small head, and twisting motions, that makes it both beautiful and fearful. The missionary Moffat tells a story about an encounter with a snake, frightful to read. He was out shooting, to get food, in the jungle, when he saw glaring out of a thicket two red balls that he knew to be the eyes of a tiger. He was near enough to be within reach of the creature's spring, and durst not turn his back, or it would have leaped upon him at once. As he stepped cautiously back, to get out of reach, his eyes fixed on the tiger, to prevent its springing, he felt his foot tread upon some soft object, and then was conscious of something slowly winding round his leg. It was a large serpent preparing thus to bite him. He managed to turn the muzzle of his gun to its head, and shot it dead. The report scared the tiger, and it slunk away. What a narrow escape he had, and how valuable was his presence of mind! Our lesson from the Old Testament tells us a very interesting story about serpents. Let us call up the incidents; They will lead us to the text. The people of Israel were travelling through the desert, and got very weary and discouraged from the nature of the road. The burning sands were under their feet like ashes, the sun was hot overhead, and they were ready to faint with the toil. They began to think they would have been better in Egypt, quite forgetting the task-masters and the slavery, and very thanklessly complained against God. They could not bear the very manna he rained on them from heaven. They wanted other bread. God heard them, and was displeased, and sent serpents to bite them. They were fiery flying serpents. They were red-coloured, and moved about, not by crawling on the ground merely, but by taking leap after leap through the air. They bit a great many people, and as their bite was very venomous, the people died. Then, as is common with the people still, when they are sick or in pain they began to think of their sin, and to cry to God. He heard their prayers as he had heard their murmurs, and he was pleased to deliver them. But he did not send the serpents away. He told Moses to make a serpent of brass, an image of the very creature that was killing them, and to raise it high up in the middle of the camp, on a pole like a flagstaff, and to send word through all the tents that if any one bitten by a serpent would turn his eye to the brazen serpent he would be cured. Moses did this; and when the people heard the proclamation, they looked and lived. That was a very wonderful way of saving from death; and Jesus, as we read in our second lesson, tells us that we are to be saved from sin and hell in the same way. We are to look to Jesus, lifted up on the cross, to give us everlasting life. The text bids us do this also, and I wish now to explain to you what the look means, and how it saves."

NEGRO SLAVERY UNJUSTIFIABLE; *a Discourse* BY THE LATE REV. ALEXANDER McLEOD, D.D., *Pastor of the first Reformed Presbyterian Church, New York.* Svo. pp. 46. New York: Alexander McLeod. Toronto: James Bain. 1860.

This sermon may be regarded as a literary curiosity. It was preached and published in 1802, ran through nine editions, and now

appears in a tenth, being evidently resuscitated by the present peculiar circumstances of the United States. We must candidly admit that there are some portions of it to which we cannot subscribe. The reasoning of the worthy author does not always appear to us quite conclusive. But we admire at once the ability and the earnestness he displays. We entirely sympathize with him in his heart-hatred of slavery, and considering that he wrote fifty-eight years ago, which on a multitude of social and moral questions, was a time of ignorance contrasted with the present, it is impossible not to wonder at the clear and decided views he entertained, and the manful, noble exhibition he made of them when there must have been few to homologate his sentiments.

The text is Exodus xxi. 16, which is held to imply that "the practice of buying, holding, or selling our unoffending fellow creatures as slaves is immoral;" and the plan of the discourse is "to confirm the doctrine of that proposition—to answer objections to it—and make some practical improvement of it." When addressing persons like-minded with us, all this is an easy task, and we pronounce it to be far more than accomplished. Some passages are exceedingly pungent and forcible. The following, we should think, must be peculiarly stinging in the States at present:—

"Nations, as such, have no existence in a future state: they must expect national judgments in the present. Distributive justice will measure their punishment according to their criminality. O America, what hast thou to account for on the head of slavery! Thou alone, of all the nations now on earth, didst commission thy delegates, in peace, and in security from the over-awing menaces of a tyrant, or of factions, to form thy Constitution. Thou didst possess, in a peculiar sense, the light of reason, of science, of revelation, of past argumentation, and of past experience. Thou hadst thyself formerly condemned the principle, and, in the most solemn manner made an appeal to Heaven for the justice of thy cause. Heaven heard, and answered agreeably to thy wishes. Yet thou didst contradict a principle so solemnly asserted. Thou hast made provision for increasing the number and continuing the bondage of thy slaves. Thy judgments may tarry, but they will assuredly come."

Attention is at present fixed on South Carolina. The subjoined clause from the Constitution of that State, adopted in 1790, will interest, and we hope, horrify our readers:—

"No person shall be eligible to a seat in the House of Representatives unless he is a free white man. If a resident in the election district, he shall not be eligible to a seat in the House of Representatives unless he be legally seized and possessed, in his own right, of a settled freehold estate of five hundred acres of land, and TEN NEGROES."

A number of sermons have lately been preached and published in the States, on the subject of Slavery. A very remarkable one was delivered by the Rev. B. M. Palmer, D.D., in the First Presbyterian Church, New Orleans on Thursday 29th November. The author asks, what is the providential trust, at this juncture, committed to the

people of the South? and replies, "I answer that it is *to conserve and to perpetuate the institution* of domestic slavery as now existing." He says also, "Without determining the question of duty for the future generations, I simply say that for us, as now situated, the duty is plain of conserving and transmitting the system of slavery with the freest scope for its natural development and extension." He adds:—"Duty to ourselves, to our slaves, to the world, and to Almighty God, establishes the nature and solemnity of our present trust, to preserve and transmit our present system of domestic servitude, unchanged by man to go and root itself wherever Providence and nature may carry it." The *Princeton Review*, from which these extracts are taken, says:—"Such a doctrine propounded by a man pure in character, eminent in talents, and elevated in position, must have been hailed almost as a revelation from heaven." The Dean of Westminster holds that miracles may be wrought in support of a communication from a different region. Were we to hear such sentiments as Dr. Palmer's, uttered with the tongue apparently not of a man, but of an angel, we should be apt to suspect that he was an angel from beneath. But Dr. McLeod's sermon breathes the true celestial spirit, and it we cordially recommend. In taking leave of it we may say that we are very far from approving the leading characteristic of the ecclesiastical polity of the Reformed Presbyterians, which not only maintains the alliance of church and state, but makes the latter the subordinate and the tool of the former. It is a glorious distinction, however, of that denomination, and we believe of one or two others, not to have a single slaveholder in communion.

The people of the States are naturally very sensitive when addressed by foreigners, respecting the "domestic institution." Would they but listen to their own poet Longfellow:—

"There is a poor blind Samson in the land,
Shorn of his strength, and bound in bands of steel.
Who may in some grim revel raise his hand
And shake the pillars of the Commonwealth,
Till the vast temple of our liberties
A shapeless mass of wreck and rubbish leave."

Should a war ensue between the North and the South, the supposition, we fear, will become a reality.

Missionary Intelligence.

JAMACIA.—REVIVAL OF RELIGION.

The following letters, conveying the very gratifying intelligence that a gracious revival had commenced in the western and southern parts of Jamaica, and was spreading over the island with great rapidity, reached Edinburgh on the 3rd of December, and were read to the Committee on Foreign Missions, at their meeting on that day. The members felt, when they heard them, that their proper attitude was that of praise and supplication; and hence they engaged in prayer, the Rev.

Dr. Peddie lending their devotions, thanking God for this gracious interposition, and beseeching him to direct and extend the movement, and to strengthen his servants there for the special duties and labours to which they may be called. We have no doubt that our readers will receive these notices with similar interest, and unite with the members of the Board of Missions in thanksgiving and prayer.

The Rev. James Watson, Kingston, says, on 6th November:—"You will have glad tidings, by this packet, of the commencement of a revival among the churches in the western and southern parts of this island. It has begun among the Moravian churches in Manchester, and is rapidly extending among all denominations. We have long looked and prayed for a few drops of that blessed shower that has fallen so abundantly on some portions of the church at home, and I hope that now we are about to receive an answer. The leading features of this revival are strong convictions of sin, accompanied with open avowal and confession. People are struck down, and remain for hours, and even days, in the deepest distress."

The Rev. John Campbell, of Lucea, says, on 7th November:—"You will be delighted to learn that Jamaica is being even now visited in much mercy with showers of the divine blessing. The day of revival, for which so many hearts have been so earnestly panting and praying, seems now to be dawning upon us, and indeed the light of the Son of Righteousness appears to be already brightly shining on some favoured spots. The copy of a letter, which I enclose, written by a member of the Lucea church, who was called, a few days ago, to pass through one of the favoured districts, and who so vividly narrates what he witnessed there, will, I am sure, greatly interest you, and show you that our gracious God is indeed working mighty moral miracles in this land in the name of his holy child, Jesus. The movement is spreading with immense rapidity. Brownsville, which is about fifteen or twenty miles from the district particularly referred to in the letter, has been visited in a wonderful and most gracious manner. At Lucea we have not yet had any such striking manifestations as have been witnessed elsewhere; but there are many very decided tokens for good. There is a spirit all abroad of very deep solemnity, humble expectation, and earnest prayer. In many cases there is much fear and trembling. The Spirit of God, I doubt not, is convincing multitudes of sin, of righteousness, and of judgment. I never addressed such a congregation as I was privileged to preach to on Sabbath last at Lucea—all hushed into the most solemn silence, and many secretly sobbing and weeping, as they were directed to look to him whom they had pierced, and to mourn. Yesterday I was called to go to a district about four miles from Lucea, called Dundee Penn, where I found not less than 150 persons gathered together from a not very populous neighbourhood, all in a state of the deepest anxiety and concern about their souls, and many of them weeping with emotion, and crying aloud, 'God be merciful to me a sinner.' At the prayer-meeting at Lucea last night (Tuesday), there were about 300 persons of all denominations—an unparalleled circumstance—and the spirit of prayer was evidently largely bestowed; there is to be a similar meeting this evening, and it is probable that the attendance will be even greater. God is evidently working in our midst, and it is our confident expectation that he is about to work mightily in the conversion of the ungodly as well as in the quickening of his own people. I have not yet seen any cases of persons 'struck down,' and in convulsions under a sense of their sins; but these, I believe, have been numerous at Brownsville, and in some other parts. The work, however, from what I have already seen, I am quite satisfied is the work of God, and is being very widely diffused. Oh that all our stations, and the whole land, may be graciously visited in this day of God's saving power! You will pray for us; that we may be favoured with all the wisdom, and prudence, and grace which we so much need in the deeply interesting circumstances in which we are now placed, and that we may be sustained and strengthened under the extraordinary exertions to which we are now called."

Extract of a Letter of a Member of the Church of Lucea, dated Savannah-La-Mar, 30th October.—The writer of the following letter is a gentleman of education,

accustomed from his profession to sift evidence; and the scenes which he described were seen by him unexpectedly when on a journey through the district:—“I arrived here safely yesterday. You will be rejoiced to hear that our God favoured me with the most delightful privilege of attending a meeting on the way, in which the workings of his own Spirit were most powerfully apparent. About 6 o'clock in the morning, as I was going down Haddo Hill, I saw a number of persons surrounding a small house about fifty yards from the roadside; and *within*, the house appeared to be full, and they were singing a hymn. I felt at once constrained to join them, and in doing so was very greatly blessed in my own soul. I observed persons in all the stages of conviction for sin, and of peace found through Jesus' blood. Some were lying on the ground as dead. One female was beating her breast with her clenched fists, exclaiming, 'O sinner! O vile sinner!' and so forth. Inside the house, a black man was standing before a large-sized open Bible, with a Wesleyan hymn book in his hand, conducting the meeting. They ceased singing as I came up, and made room for me to enter—the man inviting me alongside of him. I, however, stood at the door, and asked them to finish their hymn; and, while they sung another verse, I had an opportunity of collecting my thoughts, and also of looking round on the faces of the people. Their countenances beggar description. I never saw, I never expected to see, anything like it. O beautifully, most beautifully, did their very souls appear to shine out of their eyes, as, with their faces bent upwards, they appeared to look with the sweetest smile to receive the shower which was being, even at that moment, poured upon them. I never saw anything like it—anything so beautiful; and it must be seen to be understood. Several were in a most agitated state, crying, and wringing their hands, and so forth. They, however, became calmer, as I opened my little pocket Bible, and commenced at the 51st Psalm. I have read to and addressed all kind of audiences before, but never did I feel as at that moment. Don't think me weak when I say that my voice faltered. I could scarcely keep the tears from flowing, and my knees shook as if they could scarcely hold me up. As I read on, a great number of them repeated the words after me. Two were struck down—one of them just immediately alongside of me—and there he lay with his knees and face on the ground, and his hands in his hair. The place was so crowded that they had to be taken outside, and, at my recommendation, about half of the people went outside, and stood round the house, where they could hear. I felt much drawn out in prayer, and truly the Spirit gave me the power of wrestling. The weeping, sobs, and ejaculations gave a most solemn impression. It felt to me as if that moment was the last we had, and as if we were then to stand before the judgment-seat of Christ. I remained, I think, about three-quarters of an hour with them, shook hands with those whose countenances I have described as being so beautiful (these must have been about 16 in number), and pursued my journey onwards, thanking God for having sent me, contrary to all my pre-arranged plans, round this way. I had not gone beyond a mile, when I saw two women on the side of the road—one of them in great distress, and the other trying to comfort her. One hand was on her shoulder and the other lifted up towards heaven. I desired the boy to drive slowly, and as we came up I was thus addressed: 'Massa, you is a minister?' I said, 'No my good woman: but what can I do for you?' She replied, 'O massa, massa, if you is a convert man, give this poor creature comfort; speak to her massa.' Need I say that her appeal to me was not in vain, and that I endeavoured to deliver a message to her in season? Several incidents of this kind occurred, and I have indeed felt it good for me to have come that way. Let men of the world scoff and ridicule as much as they please, I assert that no power but that of God's own Holy Spirit could have produced the effects which I, just in passing through this district, have been permitted to see. O let us pray that these effects may be permanent, and, instead of the 'temporary excitement,' which the men of the world call it, there will be produced the fruits of the Spirit, namely, love, joy, peace, long-suffering, gentleness, faith, meekness, temperance; and these will and must dispel the works of the flesh which have been so long rampant among us.

"I have had a very interesting interview with the Rev. John Clarke, and I find that the revival is of wider area than I had any idea of, and is spreading daily. O how I long for it to reach poor Lucea! How it will rejoice the hearts of our prayer-meeting friends to see the answer to their prayers! As yet, from all I can learn, it seems to have been more the pouring out of God's Spirit on those who never had previous life than as *revival*, which implies a bringing to life again, those who, once having had life, have become dead. I want to see *professors* revived, stirred up, quickened. We are all too dead and apathetic."

FULLER DETAILS OF THE REVIVAL SCENES.

On the 14th of December the following letters, containing more ample information concerning the nature and the progress of this revival movement, were obtained. It will be observed, that in each case the awakening was preceded by prayer, and that its leading features are sudden and deep convictions of guilt and danger, producing in numerous instances prostration of body, confession of sins, and piercing cries for mercy,—attained peace and joy, and very fervent desires for the conversion of others.

SCENES AT BROWNSVILLE.

The Rev. Warrant Carlile says, 19th November, 1860, "I scarcely know how to begin in telling you of the marvellous work which God has wrought here within the last fortnight. I think I formerly mentioned that we have for a considerable time (probably about a year and a half) been holding regular meetings every morning, to pray for the outpouring of the Spirit of God, which we had been led to expect, from what we see he has been doing in many churches in America and Europe. A Baptist congregation, about six miles from this, met with mine every month, to pray for this divine blessing, and to communicate intelligence respecting the advancement of this mighty work of God; and while we did not know of its nearer approach to us than within five thousand miles, we had fixed our meeting here for the 2nd of November. Before the appointed day of meeting, we were rejoiced to hear that it had begun to manifest itself in Jamaica, about 50 miles from us. Day by day reports were reaching us of its nearer approach, and a few days before the appointed time of meeting it had reached the Baptist congregation at Gurneysmount, with which our congregation held union meetings. I requested Mr. Sibley, the minister, to bring some of the converts with him to Brownsville; and happening to meet a gentleman, who was a leading member of a Wesleyan congregation where the work was going on, I requested him also to send some of the converts from his church to meet with us at Brownsville on 2nd November. When the day arrived, the whole neighbourhood was astir, waiting for the expected meeting. The church was filled before the strangers arrived, and, to our astonishment, an immense assemblage of people were advancing towards us from different quarters, singing revival hymns. There must have been thousands of people in and around the church when all had arrived. It is impossible to describe the noise and excitement that prevailed, as the different parties arrived. To attempt to quell it, would have been like an attempt to curb the winds of heaven. Multitudes were falling on every side, uttering the most piercing screams. A gentleman present said he counted thirteen prostrated in one corner of the church at one time. The sword of the Spirit had penetrated a multitude of souls, convinced them of sin, and forced them to cry for mercy. No sooner did one fall than he was immediately surrounded by a group of converts who had been a short time ago in similar circumstances. They appeared at once to understand their feelings; and when they were in the midst of their anguish, their attendants would often pray that God would flog them, or whip them. I was amazed at this, and could not well understand it. They, however, knew that until they got a proper view of the awful nature of sin, and were led to confess all their sins to God, and to turn from them

with abhorrence, there could be no lasting peace. If they continued long in a state of mental agony, or were struck down a second time, it was almost always concluded that there was some hidden sin which they were unwilling to abandon. Sometimes their attendants would say, pointing to the breast of the sufferer, 'There is malice there, or there is uncleanness; and often they would acknowledge the truth of it, and cry for forgiveness. Many of them declared that sin was like a fire within them; and some felt themselves sinking downward and downward into the bottomless pit of hell. Often their shrieks were terrific. Many of them said they saw strange visions, and confessed afterwards that they never knew that sin was so dreadful. One man, in describing his feelings, said, it was as if a lamp had been turned in towards his heart, which enabled him to see all its abominations. Often, as soon as they were struck down, they would call for some individuals with whom they were living in malice, and immediately declare their earnest desire to be reconciled; for, until this was done, they could obtain no peace. Others confessed the impurity of their lives; and many of them cast away the ornaments for which they had been tempted to commit sin, and afterwards burned gay and costly dresses. Many understood, for the first time in their lives, the meaning of these words in Malachi iii. 2, 'Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver,' etc. These words formed the subject of my discourse on the first Sabbath after the visitation. Most earnestly did they often pray that God would break their hard and stony heart, and give them a heart of flesh. Sometimes, after enduring for a time bitter anguish of heart, they would fall into a kind of trance, and awake from it under a deep sense of the presence of the Saviour. They generally began then to pour out their soul to God in earnest supplication for the forgiveness of their sins. By and by their countenances brightened up, beaming with inexpressible happiness. They leaped to their feet, and began to sing with all their might, 'Happy, happy, happy day, when Jesus washed my sins away.' No sooner did they obtain peace than they began to entreat others to turn to Jesus. They put their hands upon them, and with inexpressible tenderness and earnestness they call to them, 'come now; Jesus calls you, he wants you; come,' etc. This appeal is often irresistible. The person appealed to is petrified, and cannot move. The tear starts to his eye, and in a few minutes he too is prostrated. Nothing is more remarkable than this spirit of irrepressible earnestness to bring sinners to Jesus, immediately after they themselves have come. Conversions do not in general take place from the public preaching of the gospel, but rather from the incessant entreaties of the young converts. The labours of the ministers are absolutely necessary to build them up in the faith, but the beginning of the work is generally the fruit of the labours of those who have just started into newness of life. The church, then rising into life, can find no rest but in missionary exertion. They begin to pray for the places around, and watch the first opportunity to visit them. The work here was only two days old, when a message came from a Wesleyan church that the work had begun there, and requesting us to visit them. I immediately offered to go, and asked if any would accompany me. I suppose not fewer than fifty at once said they would go likewise. The sun was down on the Sabbath evening when we started to travel over an exceedingly rough and precipitous road, singing some of the beautiful choruses, with which it had already become familiar. When we arrived, just such a scene of confusion presented itself as had been witnessed at Brownsville two days before. A multitude of prostrations occurred, and the screams of those smitten, and the singing of groups on every side to awaken them out of their trance, made it impossible for a time to command attention to the preaching of the gospel. Confused though the assembly appeared to an on-looker, yet, in forcing our way through the different groups, it was soon evident that the confusion was only apparent, and that each was engaged in his own department of labour. After a time, the attention of the assembly generally was fixed on the preacher, and, excepting from the interruptions occasioned by some falling and

others awakening them from their trance, the service was conducted with quietness and decorum. Many powerful addresses were made during the night by the newly awakened converts, and a number of souls have been turned from darkness to light, and from the power of Satan to God. From that revived church the gospel is now sounding to the regions beyond. We were sent for during the night, and returned to Brownsville by break of day, where the crowd was still assembled and the work of conversion going on.

"The work had not yet reached Lucea; and many and fervent prayers by the members of our church for that town were addressed to a throne of grace. Nor did they ascend in vain. Towards the end of the week an invitation arrived to attend a revival prayer-meeting. I asked if any would accompany me, and a large number offered. We were followed with the earnest supplications of those left behind. Our company was increased by little bands who joined us by the way; and by the time we reached the town, we were probably attended by hundreds. Daylight was disappearing, and the prayer-meeting was about to close. Few could find entrance into the church, and loud singing commenced outside of the Baptist chapel, where they were assembled. A number of prostrations had taken place, and many were singing over those that were smitten. It may appear strange that many were struck down before they entered the church, or had an opportunity of hearing the sermon. Some asked, Where could it be found in the Scriptures that the Holy Spirit came by singing? The question was natural, but it was not known that a multitude of preachers were outside, filled with the Spirit, and calling upon sinners to flee to Jesus; so that conversion came in the usual way. A converted soul speaking from the heart, the message came to the heart of the hearer. All the ministers were soon led to see that the work was not of man, but of God. It happened to them as it did to the disciples when Peter was imprisoned. At the very time they were assembled to pray for him, he came to the door; but for a time they could not believe that their prayers were answered. I believe not many hours had passed before all felt and acknowledged that it was the mighty power of God.

"Lucea has been shaken to its foundations, and we trust it will terminate in a glorious change. From Lucea already the word has sounded to Greenisland, and many have been prostrated there. Still much work requires to be done in our own neighbourhood. Many of the Africans, who have been years under instruction (by two elders of our church in succession, to whom small salaries were allowed), now aroused, desired to be married and baptized. A day was fixed to go to visit and examine them. A considerable party went with me. The whole settlement was astir, and received us joyfully. Two were struck down, and many were under serious impressions. I baptized yesterday 51 Africans, of whom 12 were adults. The marriage proclamations, including many Africans, were 33—all the parties having been previously living in concubinage. This movement has already added 97 to my roll of candidates, besides 11 Africans for baptism. The Africans came to our evening meeting; and they, with many of the congregation, continued all night in prayer, singing hymns, and in listening to addresses by different speakers. Such a fortnight I have never before seen, and never expected to see. Yesterday the church was crowded to suffocation, and many left outside. The collection was three times the usual amount.

"During the first week, we were in the church night and day, and could only snatch short intervals of repose. The whole family, including children slept at the church. During last week the intense excitement which existed at first had in great part subsided, and our morning and evening sermons were conducted with perfect quietness and decorum. I preach at every meeting, and the people appear to listen with profound attention, not only to my discourses, but to the stirring prayers and addresses of the new converts. They are indeed seasons of reviving to all of us. The most intelligent portion of the congregation, and those whose prayers are most spiritual and impressive, were not prostrated. Generally, those who were stricken down had been living in ignorance and open sin. Yet God made these prostrations, like the miracles of our Saviour and his apostles,

the means of awakening the whole community, and spreading universal consternation; so that they have mightily advanced the work of conversion and reformation. Our mountains and valleys are now resounding with songs of praise to the Divine Saviour, who has commenced his reign in many a heart. Love, kindness, peace, at present abound, and the sound of quarrelling has ceased. Now the labour of teaching adults to read and understand the Scriptures more perfectly has commenced, and our house is open at all hours to such as wish to improve themselves in divine knowledge. Miss Teape has given herself, with her usual enthusiasm, to the work, and it was with no small difficulty, for a time, we could get her induced to take rest night or day, or even to take her necessary food. Her visit to Scotland will now be postponed, as nothing could induce her to abandon her present employment. Many of our teachers have given admirable assistance in this great revival movement. The change has come so suddenly upon us, that we are almost like men that dream; and although we anticipate a cooling down of the present fervour, and the re-appearance of some of the old sins, when the prevailing alarm has ceased to affect the minds of the unconverted, yet we feel perfectly assured that a work is begun whose blessed influence will be felt throughout eternity."

SCENES AT LUCEA.

The Rev. John Campbell says, 23rd November, 1860:—"In writing you by last packet, I mentioned that the Lord had been graciously pleased to visit some parts of this island with special tokens of his love, and that there were already in this neighbourhood symptoms of begun revival. I feel most deeply grateful to be able to say, that since that time we have been favoured with most delightful evidences of the extraordinary presence and power of the Spirit of our God, in arousing the minds of multitudes to the consideration of the everlasting interests of their souls, and in leading not a few, we humbly hope, into the path of everlasting peace. During the last two weeks, indeed, Lucea and its neighbourhood have been the scene of such religious excitement and commotion as has been altogether unprecedented in this country, and such as no one who has not seen something of the same kind elsewhere, and is not acquainted with the character of this people, could have the slightest conception of. All classes have been deeply affected; society has been moved to its lowest depths; multitudes, convinced of sin, have been pricked in their hearts, crying out agonizingly for mercy; and we cannot doubt that mighty moral miracles have been wrought in the name of the Lord Jesus, and by the Spirit of our God."

Mr Campbell, after mentioning that a weekly prayer-meeting, suggested by one of his members, intended to supplicate the outpouring of the Spirit, and embracing the different denominations—Episcopalian, Presbyterian, Wesleyan, and Baptist—had been held for ten months, and which, as the accounts of the revival scenes reached them, increased in attendance from fifty to several hundreds, "all apparently deeply solemnized, and in earnest expectation of a descending blessing," goes on to say:—"The meeting on the evening of Friday, the 9th, was very large. It was held in the Baptist church. There had been previously several cases of awakening; and a number of persons had been 'stricken down,' as it is called, confessing their sins with the deepest feeling, and calling out in great distress to the Lord to have mercy upon them, for the sake of Jesus. A week previously a mighty movement had commenced at Brownsville, and had been going on with great power. Full particulars of this Mr. Carlile will, no doubt, write to you. Some of the people from that station, being desirous to visit Lucea, and tell what the Lord had done for them, came down on the evening above referred to, accompanied by Mr. Carlile. When they entered the meeting, the whole body of the people was thrown into a state of great excitement. The deep feeling, formerly pent up, burst forth; and a scene ensued, both within and without the place of worship, which it is impossible to describe. Many were stricken down, and continued for some time in deep distress of soul; but, as the gospel was preached to them, some of them soon appeared to obtain joy

and peace, and immediately became the most earnest preachers to others. In the circumstances, it was impossible to close the place of worship; and religious exercises, and cases of conviction and apparent conversion, continued during the whole night. Since that time the work has gone forward, attended, no doubt, by some extravagances, which to many seem objectionable, and which we would rather have been without, but manifestly, and in a very remarkable degree, the work of God. The excitement has now in a great measure subsided, but the attendance at the prayer-meetings every evening is still very large; and I have no doubt that many souls are still being deeply impressed—that God is working in them both to will and do of his good pleasure; and we have good reason to believe that a rich harvest of souls will be the great result. The country districts have also been deeply affected. In one village, where I had to discontinue a prayer-meeting, some years ago, from want of encouragement, I have on three occasions during the last two weeks, addressed an audience of about 200 persons, or two-thirds of the whole population of the village, which was formerly notorious for its wickedness and disregard of everything good. In another district where I had formerly difficulty in collecting six or eight persons for prayer, I have, on two occasions lately, addressed at least 150, or almost every person in the locality. Large numbers of the people, even from a distance of six or seven miles, have come down to our evening prayer-meeting in Lucca, at which I have seen on several occasions, within and without our church and the other places of worship where these large meetings have been held, not fewer than two thousand persons. This is very remarkable when it is remembered, that the whole population of Lucca and its neighbourhood, within a circle of three miles, does not exceed 3000 altogether.—*U. P. Missionary Record.*

Ecclesiastical Notices.

U. P. PRESBYTERY OF LONDON.

This Presbytery met on January the 8th. The Moderator reported that he and some other members, being together at Delaware, had thought it well, for certain reasons, to put off the regular quarterly meeting from the 1st to the 8th of the month, and that he had authorized the clerk to notify accordingly. On motion, his conduct was sustained. Mr. Inglis, of Woodstock, however, protested against the present meeting as illegal, and against all other meetings that might take place prior to the meeting of Synod, and reserved for himself the right to contest any act of Presbytery up to that time.

A number of people at Bothwell, who had been connected with Florence, were set off into a separate congregation, and steps were taken to have them properly organized.

Mr. Deas of Adelaide and Warwick, through his abundant labours in his scattered congregations, has for some time been unable to preach. He is still very hoarse, although his general health is restored. His physician says he must not preach for two or three months yet, and that there is some prospect he may then be able to do so. Meantime, the Presbytery made arrangements to have his pulpit supplied.

A document was brought before the Presbytery, addressed to the Members of the Joint Committee, for the arrangement of Presbyteries, &c., and signed by Messrs. Dick and Nisbet. In this it was suggested that Presbyteries should be consulted on the questions contained therein. It was agreed that the rolls of Presbyteries should be made out in the order of the date of the ordination of each minister, that there should be only two Presbyteries in the western part of Canada, and that small Synodical Committees should be appointed to distribute the Preachers or Missionaries among the Presbyteries. It was thought that aid

should be given to weak and new Stations according to circumstances; *i. e.*, having due regard to their ability and willingness, to the state of the funds, &c. On the other questions there was diversity of opinion.—*Communicated.*

GUELPH.

The United Presbyterian Congregation of Guelph held their annual missionary meeting on Monday 31st December. After praise and prayer by the Pastor, the Report of the Committee was read, in which, among other matters, reference was made to the interesting position of the Church as on the eve of union with another denomination, to the outpouring by God of His Spirit in other lands, and to the events transpiring among the nations of the earth. From the Treasurer's Report it appears that there had been collected during the year the sum of \$124.05, being a slight increase upon the amount raised the preceding year. This had been raised as follows:

Collected by Misses Brown and Patterson, \$18 37½c.; Miss Hood, \$7 75c.; Miss Orme, \$8 60c.; Mrs. Lennie and Miss Lennie, \$15 12½c.; Miss Amos and Thomas Wright, \$9 37½c.; Misses Scott and Baillie, \$9 57½c.; Misses Nisbet and Ritchie, \$8 75c.; Mrs. Thomas Laidlaw, \$5 50c.; Misses McBride and Gordon, \$8 62½c.; Misses Gowdy, Robertson and Ferguson, \$37 37½c.—Total, \$124 05c.

Of this amount \$5 00 were subscribed for Foreign Missions, and the balance for Home. After reading the report, it was moved by Mr. Coleman, seconded by Mr. Thomas Hood and unanimously agreed, "That the report now read be received and adopted, that the thanks of the congregation be given to the Committee for their services during the past year, and that they be re-appointed. The Rev. Mr. Duff then addressed the meeting, which was very respectable in point of numbers, on the obligation to give in support of Missions—to give liberally and to give willingly. Rev. Mr. Barrie followed, showing forcibly that missions had their origin in the councils of a dateless eternity, that the first missionary society was composed of the persons of the Godhead, held in some unknown part of the universe, and that men, in carrying on mission work, were helpers together with God. The Rev. Dr. Ormiston next gave an exceedingly clear and eloquent address in which he presented first a sketch of the present state of the world, in respect to politics, commerce, literature and religion, he next pointed out how, in each aspect, there were calls and encouragements to missionary effort. Then pressed the duty of effort on each individual, young as well as middle aged and old. A collection was taken up, which amounted to \$11, and this, on motion of Mr. Ferguson seconded by Mr. Dryden was appropriated to the Home missions of the Church. The meeting, which appeared to be deeply interested throughout, in the proceedings and addresses, all of which were exceedingly appropriate, eloquent and impressive, was then dismissed by the pronouncing of the apostolic benediction by the Rev. Mr. Barrie.—*Communicated.*

ENGLISH SETTLEMENT.

The New Church of the United Presbyterian Congregation (Rev. James Skinner's), situated on the town-line of Lobo and London, was set apart for the Public Worship of God, on Sabbath, the 20th of January. To the first congregation, after the opening services had been conducted by the Minister, the Rev. William Fletcher preached an excellent sermon from Nehemiah x. 39, last clause, "We will not forsake the house of our God." The Rev. William Caven, of St. Mary's, was prevented by sickness from being present with us, and the Pastor became his alternate, and preached from Jeremiah xxxi. 1. In the evening the Rev. John J. A. Proudfoot, of London, preached an appropriate and instructive discourse from Matthew vi. 10, "Thy Kingdom come, thy will be done in earth as it is in heaven." At both diets of worship the house was crowded in the seats, and many stood in the passages. All received the Word with apparent solemnity and earnestness.

On the Monday evening a public meeting was held, when very interesting addresses were given, on subjects suggested by the Session to the following Ministers. Viz:—Rev. John J. A. Proudfoot.—Subject, “The principal characters who figured in the Reformation in Scotland,” by special request. Rev. T. R. Owen, of Carlisle—Subject, “The influence of Nonconformity in England and Wales.” Rev. James Ferguson, of Lobo—Subject, “The causes which led to the disruption of the Church of Scotland in 1843.” Rev. Robert Hall, Nissour—Subject, “Christian Union.” Rev. William Fletcher—Subject, “The anticipated social and religious future of Canada.” The welcome, though unlooked for, visit of the Rev. William Walker, afforded an opportunity to hear a short address from him. Every available foot of room was occupied by an audience, who, though many of them had to stand in the heavy press, maintained an unremitting attention for about four hours. The exercises were also enlivened by select pieces of vocal music delightfully performed.

The Church itself is a substantial, brick structure, with slated roof. No expenditure has been spared to secure comfort. A plain elegance beautifies it throughout. It is an excellent country church, highly creditable to the congregation, every family of which, I understand, has contributed to its erection. The only difficulty which was feared has been graciously averted from us—that of selecting a site three miles from the old church and the grave-yard.

As to the finances.—The subscription list was well sustained,—payable in three annual instalments,—the third now nearly due. The building with its furnishings costs \$2070 which is met thus:—By cash \$1612,25; teaming and other voluntary labour considered worth \$330,00; by collections on Sabbath last, \$68,73, and on Monday evening \$19,50, which make in all \$2025 48, which leaves our debt somewhat less than *fifty dollars*.

The office bearers and members of the Church are not unmindful of Him to whom all the praise is due, to Him they have unitedly offered of His own; in this, as in many other instances, the Lord has crowned their effort with success. They now wait hopefully for all further blessings according to the faithful promise.

J. S.

FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

For this Fund we have received, from the U. P. Congregation of Kincairdine, \$5; and from the U. P. Congregation of Paris, \$15.

TILSONBURG.

The U P. Congregation here, have, on the 22nd ult., given a cordial and unanimous call to the Rev. Gilbert Tweedie, M.D., to be their pastor. The Rev. Arch. Cross, Ingersol, preached and presided on the occasion.—*Com.*

KIRKWALL.

On the evening of the 7th of January, a deputation of the Bible Class, taught by the Rev. John Porteous, Kirkwall, consisting of Mr. James McQueen and Mr. James McMillan, waited upon their teacher and pastor, and in the name of the class, presented him with a purse containing \$16 25.

Also, a few days previously, a small Sabbath school class of boys, presented

their minister and teacher, with a handsome pocket Bible. The Rev. gentleman gratefully acknowledged the two gifts, and expressed the hope that the Saviour would bless his intercourse with the lambs of the flock, and prepare them for a worthy profession of His glorious name.—*Communicated.*

RICHMONDHILL AND THORNHILL.

At a social meeting of the members and friends of the United Presbyterian congregations of Richmondhill and Thornhill, held on the 31st December last, over which Robert Marsh, Esq., presided as Chairman, George P. Dickson Esq., in the name of the congregation, presented the Rev. James Dick, their minister, with a purse containing \$100, also a short address, intimating that “those who contributed the gift, desirous of expressing their esteem for the Rev. J. Dick, and their appreciation of his faithful services as a minister of the Gospel, gave the purse as a New Year’s gift.”—*Communicated.*

FAKENHAM.

We have heard that sometime within the last four months, the U. P. Presbytery of Durham, have ordained Mr. Robert Scott, Probationer, as Pastor of the congregation here.

DELAWARE.

The U. P. Church in the Village of Delaware, was opened on Sabbath, December 23rd, 1860. The Rev. Robert Hall, of Missouri, preached in the morning, from Luke vii., 5th verse. The Rev. John J. A. Proudfoot, of London, preached in the evening, from Revelation xxii. 3 last clause. The building was crowded on both occasions, and the deepest interest seemed to be felt in the opening services. On the Monday evening a Soiree was held in the Town Hall, which was numerously attended. Addresses were given by the Rev. Messrs Caven, Skinner, Hall and Proudfoot, of the U. P. Church, and by the Rev. Mr. Hoidge of the Bible Christian denomination. It is only about 15 months since the people began to receive supply from the U. P. Church. During that time they have supported ordinances amongst them, and erected a Church which is an ornament to the village, capable of accom-

modating 250. May the zeal which they have hitherto manifested, continue and increase. May Scriptural Presbyterianism flourish in Delaware, and the surrounding neighbourhood.—*Com.*

NORTH BRANT, AND WEST BENTINCK.

We understand that the Rev. W. C. Moffat, has laid upon the Presbytery table, his resignation of these two stations. Amongst the reasons given by Mr. Moffat, may be mentioned, that the people may get more preaching, and because any further supplement will not be given. Why large supplements should be given to older, larger, and wealthier congregations, and these new and very poor stations refused one cent, we have yet to learn. When Mr. Moffat began his labours he found 15 members; he leaves 65.—*Com.*

HONORARY DEGREE.

The University of St. Andrews, Scotland, has confined the degree of D.D. on the Rev. Peter Davidson, U. P. minister, Stockbridge, Edinburgh. Few Theological degrees have, of late, been so worthily bestowed. Dr. Davidson was an Alumnus of the University more than thirty years ago, and is really an honour to it.

Gleanings.

UNIVERSITY QUESTION.

The friends of Victoria College have more reason than ever to value it. The Toronto University, though legally provincial, is a dishonest and disrespectful monopoly; and it was not until the Wesleyans became pioneers in literary and financial justice, and attacked the wrong with Conference and Connexional, determination, that the public woke up to the importance of abolishing the evil and conserving the good, in that Institution; and when this reform shall have been accomplished, to the Wesleyan Conference, Victoria College, and their noble supporters, the thanks of Canada's Churches and people will be due.—*Wesleyan Repository.*

[Our object in inserting the above is to draw attention to the University Question—a question which we are persuaded will not long sleep. It will be active and prominent at next Election, if not sooner. Surely, every man who has a vote ought to possess himself of correct and full information on the subject, and be prepared to act the part which an enlightened judgment will recommend. It is generally understood that no religious denomination in the country, except the Roman Catholics, vote with the same unanimity as the Methodists. We apprehend, however, that a section, at least, both of the Presbyterians connected with the Church of Scotland, and also of the Episcopalians, will join them in demanding the division of the University Fund. The cause of Education and of Voluntaryism is deeply at stake.]

REVIVAL IN SANDAY, ORKNEY.

The blessed work of revival seems to be spreading by the favour of the Great Head of the Church, both at home and abroad. A concert for prayer is about to be observed, we believe, more widely than any similar agreement ever has been in the history of the Church. *It is to continue from the first to the second Sabbath of January, including both*; and it is suggested that the subject of united prayer should be for the outpouring of the Spirit at home and abroad.

Revival has been vouchsafed to many of our congregations. The following most cheering and instructive statement shows how God is blessing another of our churches—the congregation of Sanday. The account which we subjoin is contained in a letter from the Rev. John Paul to the Rev. Dr. Paterson, Kirkwall. We preface the letter by the following just and suggestive remarks of Dr. Paterson :

KIRKWALL, December 5, 1860.

MY DEAR SIR,—You will find a letter from Mr. Paul to me, that I acknowledge to be in many respects more satisfactory to me on the great subject of revival than anything that has come under my eye. There are undoubtedly here all the great marks of a Christian awakening: a meeting of Christ's servants with their fellow-men to observe his ordinances; the truth about Christ spoken; a great number of minds simultaneously arrested; deep conviction of sin; anxious inquiry; great humiliation of spirit; a deep sense of the preciousness of the soul and its interests; earnest prayer; new discoveries of the great Saviour; joy in believing (a first joy, a new joy, why should it not be rapturous?) deep solicitude about the salvation of others, especially of friends and relatives; nothing extravagant, or scarcely anything worth mentioning. What can we make of all this? I can make nothing of it, but that it is God fulfilling his promise, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." And if this can be made of it, let us hope that the churches will be moved, and that the world will be reached as they have not been in our day. O that God may send down these blessed rains on all the fields of Zion. The question of the use which the churches should make of such events is one of great importance.

SANDAY, 26th Nov., 1860.

MY DEAR SIR,—I did not receive yours of the 19th till Saturday, owing, I suppose, to the stormy weather preventing our packet from getting out sooner; and as the sacrament of the Supper was yesterday, I could not attend to your request to let you know something of the remarkable religious excitement that prevails in the island till now (Monday evening). That the work going on is the work of the Spirit, I have no doubt, and it seems to me to be in some respects more striking and wonderful than any revival I have ever read or heard of, unless it be that which has taken place in some parts of Ireland. The account given in the *Herald* of the 20th of the scene in the Free Church on Wednesday is not exaggerated, if indeed it comes up to the reality; and the meeting that took place in our church on the following evening was, in some respects, still more astonishing, and the excitement greater than it had ever been. I cannot describe it to you—apart altogether from my want of space and time, my pen cannot. I believe no pen could give you a full idea of it. But I shall endeavour to present to you what will be but a faint sketch. The church was filled in all its parts by the time of meeting, five o'clock. The devotional exercises were begun and proceeded with for some time without interruption. These exercises consisted of praise and prayer, the latter conducted by two individuals who had been deeply impressed, and portions of Scripture were read between these services by myself and Mr. Armour. As these were proceeded with I perceived symptoms of great excitement all around me. Some were trembling from head to foot; others rubbing and wringing their hands. Some were whispering in an agitated manner to their neighbours, and others starting as if about to rise, and then trying to settle themselves down again. A portion of Scripture was about to be read, and in introducing the subject, the name of Jesus was mentioned, when a young man

who had been deeply impressed, and who was sitting before the pulpit, started up, and stretching out his arms and looking eagerly in the direction in which he pointed, cried out in ecstasy, "Jesus! Jesus! See him! See him! He is glorious in holiness! He is the chief among ten thousand! He is altogether lovely!"—and turning to the audience, he proceeded with great fluency and power to speak of Jesus' suitability as a Saviour for sinners. But his voice, although a stentorian one, was soon drowned by a tremendous outburst of feeling—piercing cries of agony—loud acclamations of joy—prayers uttered audibly, and with great earnestness; and persons rushing through the passages, and addressing friends and acquaintances on the great interests of their immortal souls. The whole proved a scene such as I never witnessed, and was to me perfectly overpowering. I think I can restrain my feelings as well as most people, but on this occasion I was completely overcome. I laid my face upon the desk and sobbed for a while, and I am sure I was not singular. I felt powerfully the sentiment of the patriarch, "How dreadful is this place! Here is the great God working wondrously. He is at present in almost visible manifestations, and I felt awe and fear as well as joy."

During the part of the evening that followed (and the meeting was protracted till near midnight) the excitement continued unabated, and its leading features much the same as I have described—all were more or less impressed, but very differently. Some were on their knees praying, and others lying on their faces groaning in agony. Some running about apparently wild with joy, and others in groups singing hymns and psalms of praise. The session-house had been set apart for those who wished to retire, but to be there was no great retirement, for it was crowded during the evening with praying people, and so were the porches of the church, and the back seats of the gallery, and many were found prostrate on the floor of the church, between the seats and in out-of-the-way corners, in great mental agony; and I have seen two or three little girls, apparently about eight or ten years of age, kneeling on the floor with their faces on the seat-board, and one of their number, about the same age, praying most earnestly over them and for them; and there were many such instances of juvenile earnestness. As many had left the Free Church during the meeting of the previous evening, for the purpose of being more completely alone than they could be in any part of the church. I was anxious to know if anything of the kind was occurring this evening, and on going out and looking about me, I found many about the church and dyke-side, some of them standing, but many kneeling on the cold wet ground, praying earnestly, the most of them audibly, some with a suppressed voice, and others so loud as to be easily heard at a great distance. In the corner of the back garden, there issued forth a girl's voice evidently greatly suppressed at first, but gradually waxing louder, and she was bewailing the sins and shortcomings of herself and her companions, some of whom were likely with her, from the way in which she spoke—"O Lord, how thoughtless and sinful we have been, in neglecting and misimproving our precious privileges! I'll speak for myself without reserve, and I acknowledge that I have often on Sabbath dressed myself as well as I could to make my body look well, never thinking of my precious soul and its wants and miseries! Often have I gone to Church thinking of anything and any person rather than of Christ! O how good God has been to us in sparing us and blessing us amid such provocations;" and then she concluded with a beautiful and appropriate prayer for forgiveness, and for grace to help her and her companions in future. In short, the spirit of supplication was remarkably displayed throughout the evening, and was one of the best features of the whole scene. There were several instances of persons being struck down, and of bodily prostration, but time would fail me to tell you the particulars of the cases, as well as of many persons who have been deeply impressed in a more quiet manner, and who were moaning and struggling in secret.

There have been several meetings, both in Mr. Armour's church and ours, since then; and although the excitement is a little subsided, the audiences are increasing to such an extent that the church cannot conveniently contain them—the movement is now universal—all denominations attending.

BY-LAWS FOR THE MANAGEMENT OF THE TEMPORALITIES FUND.

[In the *Presbyterian* (Montreal) for January, there is an article bearing the above title. We subjoin the portion of it relating directly to money matters. Our readers may feel a special interest in it, now that union with the Presbyterian Church in Canada, in connection with the Church of Scotland has been talked of. We observe that the *Presbyterian* contains no reference to the Union Meeting held in Toronto on the 27th December, noticed in our last.]

18th. It shall be the duty of the Chairman and Secretary-Treasurer on receiving from Presbytery Clerks, lists of Ministers of their respective Presbyteries, with the dates of their ordination or induction, to pay to the Ministers who commuted £112 10s. per annum; to the Ministers on the roll of the Synod at the time of the secularization of the Clergy Reserves, but who were not allowed to commute £100 per annum; and to all others until such time as this Board shall afterwards determine, a minimum stipend of £50 a year, the whole in half-yearly payments, and also £500 a year to the Treasurer for the time being of Queen's College, to be employed, as heretofore, in the payment of Professors being Ministers of the Church.

14th. That any Ministers now entitled to the guaranteed stipend of £112 10s. per annum, or £100, or other allowance, and who from age or infirmity now are, or shall from time to time be released from their respective charges by their respective Presbyteries with the sanction of the Synod, duly signified by the Clerk of Synod to this Board, shall be entitled to receive the same, or such other allowance as shall be agreed upon with the Synod for life.

15th. That the original funds arising from the said commutation, and which were constituted into one fund and amount to the sum of £127,000, shall be kept separate and distinct from any other funds which may come into the possession of the Board, for any of the purposes of the Board, and a separate account shall be kept thereof until it shall otherwise be ordered by the Board by a By-law to that effect; and further, that separate accounts be opened, first for Congregational Collections, and secondly for annual or other subscriptions for the sustentation of the Church, the former to be designated as the "Contingent Fund," and the latter as the "Home Mission Fund of the Church," which last mentioned fund shall be invested as a Permanent Fund.

16th. That a list by name, residence and Presbytery, of the several Ministers who commuted their allowance and joined the same into one fund, and also a list in like manner of the ten surviving non-commuting Ministers shall be prepared by the Board, engrossed in one of the Books of the Board, and authenticated by the signatures of the Chairman and Secretary as of Record.

17th. That in the event of any Minister departing this life who shall then be a beneficiary of the Board, the widow of such deceased (or should he leave no widow, his child or children, if of full age, or their Tutor or Guardian,) shall be entitled to receive from the said Board, the current half year's stipend, to which such Minister would or might have become entitled as such beneficiary as aforesaid, and the receipt of such Widow, Child or Children, Tutor or Guardian shall be a sufficient discharge therefor.

18th. Travelling expenses of members of the Board shall be paid by the Board.

FORE-ORDINATION A SHAM. BY THE REV. H. W. BEECHER.

Do you say, "I believe in fore-ordination, and am waiting 'God's time?'"
Fore-ordination! that is a shameful sham. God's time is "now." He never has any other time. Fore-ordination is nothing for you to meddle with, any more in religious, than in money-making matters. In each it is in equal force, but 'tis God's business, not yours. If you will meddle with it, you deserve to get befogged and puzzled, though there's nothing against but everything for you in it. But let it alone if it troubles you.

What farmer, when the sun runs high, and the earth is ready for the seed, and the small rain and the dew are coming on the earth, says—"I believe in fore-ordination; I shall not take the trouble to plant. If I'm to have a harvest, I *shall* have one?"

Or what merchant, when he goes to his store in the morning, says—"If I'm to have a good large heap of money in my till to-night, I *shall* have it there. No need for me to trouble myself to please customers, I believe in fore-ordination?"

Men are not fools enough for this in temporal concerns, though plenty of them are so in regard to the interests of their immortal souls. No, when they see God working for them *in nature*, they take hold, with a right good will, and work too. And, as a general thing, they gain the blessing for which they strive. In other words they do in these minor matters, "work with God," to will and to do of his own good pleasure; but when it comes to spiritual work, they hold quickly back, and exclaim: "Oh! fore-ordination!" But this will be no plea for them, when they come forth from their graves, and when, from mountain and valley, and from the dark waves of the sea, they lift up their blanched faces to their Judge. Of all the myriads who will stand before Him, there will not be one who will have a word to say—they will be "speechless." For *five dollars* a man will appeal to a higher court. He will go from court to court, sooner than lose "his rights." He will have new trials, if such a thing can be accomplished, and spend three times the sum for which he is contending, sooner than he will submit to be *wronged* out of it. Men do not suffer injustice tamely; but here, where *all* that is of value to the never-dying soul is at stake—here just upon the edge of the everlasting and most dreadful woe—here, where, if there was one single consideration which would tell for them, they would be most patiently and gladly heard, there will not be found one—not one—who shall have the assurance to utter a single syllable.

So clear will be to them the utter folly and wilfulness of their self ruin, that when sentence is pronounced, they will turn in dead silence from the face of Him who sought them all their lives, and veiling their faces, they will take the plunge, from which He *could not* save them. There will be but one expression and one wail through all that endless falling, and that will be, "Soul, thou hast destroyed thyself."

[The above is from a periodical which, we suppose, would not disavow Arminianism. The article, or rather the title, seems to us injurious to the cause of God and of Bible truth. Whatever be the authority of Mr. Beecher, as a Theologian, it will be observed that he expressly says that fore-ordination is "God's business," and God's business, let us be assured, is no sham, but THE GREAT AWFUL REALITY. What is denounced is manifestly not fore-ordination, but fatalism; *i. e.* the misapprehension, perversion, and abuse of fore-ordination, all which is, in most cases, probably an error of the heart as much as of the head; and the only objection to calling it a sham, is that the name is by far too mild. For an exposure and refutation of fatalism, we know not to what class of Writers we could so well refer as to the defenders of Calvinism. Had the title given to the above article been "The abuse of fore-ordination, a sham," it would have been correct, or at least harmless. But there is much in a name. It carries away the ignorant and unreflecting. As matters stand, many will imagine that Mr. Beecher is against fore-ordination, whereas he is only against stupidity and perverseness, and therein we cordially bid him God speed].

PERIOD OF MINISTRY IN THE UNITED STATES.

The *New York Independent* estimates the average length of the pastorate in New England, at eight years; in New York, at not quite three; in Ohio, Pennsylvania, and Virginia, at still less; in Iowa, Wisconsin, and Michigan, at one year, if so much. Matthew Henry styled those who took ministers from settled charges, "robbers of churches." Most of the removals in the States imply, we suppose nothing of the nature of theft.