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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. III.

TORONTO, AUGUST 1, 1856.

No. 8.

Miscellaneous Articles.

CHRISTIAN BAPTISM.

To the Editor of the United Presbyterian Magazine.

Whilst deprecating controversy, we deem it necessary at times, to look in the face, objections that are raised against doctrines most surely believed among us, that we may be established in the present truth. In the following argument, a short and plain defence, of Baptism as held by the Presbyterian Church, is set forth. Those who would like to see a fuller and more elaborate defence might consult Wardlaw, Beecher, Halley, Taylor, or Miller, from whose works and others on this subject we have received no little assistance in our present attempt.

D. D.

To whom is baptism to be administered? We have been accustomed from our earliest years to reply to this question,—“Baptism is not to be administered to any that are out of the visible church till they profess their faith in Christ and obedience to him, but the infants of such as are members of the visible church are to be baptized.” This answer points out two distinct classes as the proper subjects of the ordinance, adults converted to Christianity and the children of believing parents. In reference to the former little need be said. We are not aware that any who receive the ordinance as of permanent obligation, dispute the point: on this subject we believe all are agreed. Our missionaries in heathen lands regularly administer baptism to adults who turn from their idols to serve the living God, and in Christian countries the same practice is followed,—persons who had no connection with the church before, on casting in their lot with the people of God, are received into the church by the ordinance of baptism. This practice is founded upon the words of the Commission,—“go ye therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost:”—thus the apostles acted on the day of Pentecost when 3000 were converted to the Lord—they baptized them. The right of those who are brought from the world, to join the people of God, to this ordinance cannot be questioned. It is inscribed on the statute book of the Kingdom.

With regard to the other class, viz., the children of Christian parents, we believe their right is equally good and the proof equally satisfactory and conclusive. This has been denied by some, and attempts have been made to throw ridicule upon the doctrine and to charge its supporters with ignorance, insincerity and superstition. It is an easy matter to be abusive, and conve-

nient as the substitute for a conclusive argument;—but every lover of the truth must deprecate such a course and think the less of the cause whose supporters have to resort to it. We propose then to establish our position, *that the children of believing parents are to be baptized.* “We put you always in remembrance of these things though you know them and be established in the present truth.”

Of the many proofs that might be advanced, we select the following, convinced that if they are clearly established, this article of our belief will be as sufficiently proved as though the proofs were more numerous.

1. *The children of God's people were ever regarded and treated as members of the Old Testament Church.* When God enters into covenant with his people, their children are included.—So far back as the flood God is pleased to own Noah as his servant and to enter into covenant with him, “behold I establish my covenant with thee and thy seed.” The covenant he makes with Abraham in like manner includes the children, “behold my covenant is with thee, behold I establish my covenant with thee, and with thy seed after thee.” In renewing this covenant with the Israelites immediately before the death of Moses the little ones are expressly mentioned. Deut. 29, 10–13. But not only are they included in the terms of the covenant, they have the sign and the seal of the covenant administered to them, and this places the question beyond a doubt; for if their parents were members of the church—by right of the covenant and had the sign and seal administered to them, then assuredly their infant seed were members too, for they were brought into the same covenant relation and had the same covenant seal impressed upon their flesh. Confirmatory of this was the fact, that when proselytes embraced the Jewish religion, their children were by divine appointment admitted along with them, “and when a stranger shall sojourn with thee and will keep the passover to the Lord, let all his males be circumcised and then let him come near and keep it. Here then we have infants of the tenderest age in the visible church of God for nearly 2000 years, admitted into the church by the express command of Infinite Wisdom; they had a place and a name among God's people.

While this position cannot be denied, attempts have been made to weaken its face, by asserting that the covenant had respect to temporal blessings only, and that circumcision was in no way connected with spiritual promises.—A very slight acquaintance with the scriptures that treat on this subject, especially with the 3d chap. of Gal. must convince every one that the Abrahamic covenant was just the gospel covenant—it was not the law delivered from Sinai, for it was made 430 years before, it was confirmed before of God in Christ—it was a covenant in which all nations of the earth shall be blessed, and hence circumcision is declared by the apostle to be the seal of the righteousness of faith,” in other words, the seal of the covenant of grace. Accordingly, if children had an interest in that covenant, and their interest was publicly acknowledged, then it is plain that they were regarded and treated as members of the Old Testament Church.

2. It was not necessary to re-enact this law under the New Testament dispensation; it was enough that it was not repealed, and the children of believing parents deprived of privileges they formerly enjoyed. We are often asked for a positive enactment in regard to infant baptism, and the plausibility of this demand has startled and stumbled some; but a little consideration will show that the demand goes upon the assumption that the connection of children with the Church is a new thing under the gospel—that it was never heard of before,—that is an unwarrantable innovation; whereas, the truth is under no period of the church's history is it known, that the children were not regarded and treated as connected with it. And it is certain that for nearly 2000 years before Christ, *i. e.*, from Abraham downwards they are so regarded and treated. Now if positive enactment is necessary, it is necessary not to establish the right of children, but to deprive them of the right already established. And where is the law of repeal? It does not rest with us to produce a new covenant to

prove that the connection that has always existed in the church of God exists still, it lies with those who deny this to bring forward the positive enactment which repeals the previous law and deprives the children of privileges they so long enjoyed; and where, we ask again, is this law of repeal? The commission of our Lord to his disciples, so often quoted, contains no such law, children are not mentioned in it, and no other passage can be adduced. Are we not warranted then to believe that they are still owned of God and honoured with a place and a name among his people.

There is only one way in which we can conceive this position to be shaken, viz., by supposing that religion under the Christian dispensation is essentially different from religion under Judaism, and consequently, though children were connected with the church under the latter, they might not be connected under the former. Let us therefore examine this point. From the comparison instituted between Mohamedanism and Hinduism or another pagan worship, and Christianity, then it would be readily admitted that what was essential in the one must therefore be found in the other—but when the comparison is between Judaism and Christianity it alters the case—for both are the one religion—the church of God is the same under all dispensations; we sometimes speak of the Jewish church and the Christian church as if they were two churches, but it is not so—they are different dispensations of *the church* of God, but both are the one church in different stages, with their own peculiarities, yet the same church; when Judaism was brought to a close the church of God did not then terminate, it still existed and flourished, greatly enlarged, and with capabilities of enlarging; hence the same God, the same covenant promises, the same purifying blood, the same sanctifying spirit in both, in a word, the identity is complete, and the inspired writers speak of it in this light in writing of the Hebrews, says, “unto us was the gospel preached as well as unto them,” and again to the Corinthians, ‘they did all eat the same spiritual meat and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ.’” Abraham was rejoiced to see Christ’s day though afar off. If then God had a church among the Jews, that was the gospel church. There is another passage that could not have been more for the point, though it had been written expressly for this argument. Rom. 11. Under the figure of the Olive, God speaks of his church; the natural branches represent the Jews. they were lopped off and the Gentiles were grafted on the same tree; and still farther on it is stated that the Jews would be brought back and grafted on to their own olive tree—this refers to their restoration, and to what church will they be added if not the Christian, which is represented as their own olive tree.

It is true, several institutions did cease when Christianity was introduced, but such a change could not affect the membership for all institutions whether typical or ratifying are to be considered as means of grace and thus change cannot affect the elements of religion any more than a change of clothes can constitute a change in the man who wears them. There is another way in which, it has been said, our position may be shaken, viz.:—the ordinance requires of those to whom it is administered more than children can give. On this objection we would remark at the outset, that the church membership of Jewish children shews that there is nothing in the state of infancy incompatible with church membership, for had there been incongruity here, God would never have so ordered it. But the objection takes for granted what requires to be proved that the ordinance requires of children more than they can give. It is true it requires faith and repentance of adults, but it is not stated that these are required of children to deduce these passages of Scripture that refer to adult baptism to disprove infant baptism is away from the point—is a glaring sophism—it brings children into the conclusion while they are not in the premises. To prove adult baptism does not disprove infant baptism. It establishes the point in which all are agreed, it does affect the question in hand.

(To be continued.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

A new denomination springing up at any time would scarcely expect to escape the censorious remarks of officious individuals. In particular, the Relief Church, from its having collected large congregations, and drawn ministers from various denominations, was the occasion of exciting the hostile jealousy of the different bodies of professing Christians around them. The tongue of calumny was soon busy in its strictures on the character and actings of this new Synod. Both worldly men and professing Christians, without seeking proper information, were hasty in expressing their judgment. The adherents of the Establishment and of Dissenting denominations, from different causes, were jealous of this new movement. Many in the laity of the Establishment felt their pride hurt by seeing their ranks thinned, and a denomination formed by which the corruptions of their Church were practically condemned, and the people exercising their right to choose ministers for themselves. The ministers of the Establishment were differently affected, according to the views they held. Some of the evangelical party rejoiced that Providence thus opened a way for counteracting the injurious influence of Patronage. Others were mortified by seeing the new denomination, like the others that had preceded it, growing in popularity and influence; whilst some affected to be altogether indifferent about the matter. In illustration of this last feeling, the following anecdote may be told. When the Relief congregation of one of the villages in the west of Scotland was formed and their church built, the people resorted in a body to it, and none seemed to be proceeding to the Parish Church. The Parish minister's manse was situated so that observations could be taken as to the strength of the parties. His female servant was greatly distressed at the proceedings, and going to her master, said despairingly,—“Oh! Sir, the people are all going to the Relief Church!” The minister coolly replied,—“Janet, do you see any of the stipend going in that direction?”

Serious persons, belonging to different dissenting denominations, charged the Relief with being lax in their admissions, with the neglect of discipline, and with opposition to the principles of the Reformation.

Thus from all quarters the Relief Church met at first with opposition.—“The Establishment,” says Dr. Struthers, “began the party warfare by intercommuning those ministers and preachers who joined the Relief. Next the Rev. Mr. McMillan, Sandhills, of the Reformed Presbytery, attacked them from the Press—‘for their mixed communion with the Established Church,—for their relieving the consciences of men from the yoke of the sacred national moral vows and covenants,—and from the strictness of true Presbyterian discipline and government,—and for these latitudinarian unscriptural terms of communion, founded on a blind supposition of men's goodness.’ The cry being once raised, it was speedily taken up by others. Cowan of Colingsburgh having factioused with Bennet, the Antiburgher minister of Cupar, the war between the Secession and Relief speedily began. The kindling of the first straw was sufficient. Pamphlet followed upon pamphlet, ably and acrimoniously written, in which the founders of the Relief were openly accused of schism, for having left the Establishment without protesting against its defections,—still holding communion with it,—issuing no testimony for the truth—throwing open this communion to all visible saints,—making a distinction between “essentials” and “non-essentials,”—breaking down the hedge of Presbyterian Church government, by denying the binding obligation of the National covenant and solemn league,—introducing a boundless toleration, and setting up a Church on the ruins of the grand distinguishing principles of the Reformation.’ In some quarters they were further accused of preaching legal doctrine, and with not being sufficiently attentive to the exercise of discipline.

Accusations like these have been brought against every new denomination,

especially when it was likely to gain in public estimation, or to expose the defects of other Churches. The Established Church would not be silent when it saw multitudes in various places, withdrawing from its communion in consequence of the vigorous exercise of Patronage, against which this new denomination raised its testimony. Dissenting denominations were jealous of the Relief movement as a rival to themselves, not perceiving or allowing that there was a medium between the Establishment and themselves which this new denomination might supply. The peculiar principles of some of these dissenting denominations, as hinted before, were too stringent for many in the Established Church, who notwithstanding were opposed to the corruptions in that Church, and who, under any new burst of oppression, especially by the violent settlement of ministers, were ready to embrace the new opening which was presented. The binding obligation of the National covenant on posterity, was, at this period, especially by the Reformed Presbytery and the Antiburgher Synod, considered as an essential term of communion. This subject, indeed, was then a very common topic both of public and private discussion, and probably too much importance was attached to it. The anecdote has been told of a minister who, in examining a candidate for sealing ordinances, asked, among other questions, How many covenants are there? To this he received the answer, that there were three. The minister reproved the supposed ignorance of the man, informing him there were but two—the covenant of works, and the covenant of grace. The Churchman said he knew that, but that he referred, in addition, to the covenant that his minister so often preached about—the covenant of our ancestors, binding on their posterity. The Relief Church went to the other extreme, and did not trouble themselves about such peculiarities—attending, we trust, as they professed, to “the mighty matters of the law.” They entirely rejected the binding obligation of the National covenant and solemn league. This so directly aroused the prejudices of many Godly people, that it would scarcely be thought they would meet with no opposition. This question can now be discussed without angry words, and the true nature of these covenants determined. The United Secession came, we think, to a correct view, by considering themselves under high obligations to God for sustaining our reforming ancestors in their honorable, faithful, and efficient struggles for Christian liberty and Gospel truth. The covenants of our ancestors they considered as binding, so far as the doctrines and duties they contain are Scriptural; but binding not from the oaths of our ancestors, which, we think, could only bind themselves, but by the direct authority of God. Perhaps the Relief Church made rather light of the vows and exertions of the Reformers, and in some instances of which we have heard, were ready to expose them to ridicule. Still, we believe, they were not insensible of the vast benefits to evangelical religion resulting from both what are called the first and the second reformation in Scotland.

But it was chiefly the principle of Free Communion, avowed by the Relief Church, that alarmed some other denominations. This was considered a latitudinarian principle, the practice of which would destroy the line of demarcation between the Church and the world: and would set aside the pure and salutary discipline of the Christian Church. The decision of the Synod on this subject gave rise to much speculation, and to much ill-founded censure and misrepresentation. “This decision,” says Dr. Struthers, “unanimously and deliberately come to, and so entirely different from the modern principles of the Church of Scotland, the two branches of the Secession, and the Cameronians, was kindling the torch of war among all the religious professors of the land. By many of the adherents of the Relief it was gloried in as the dawning of a better day for the torn and bleeding Church of Christ; but by others, and particularly by other religious denominations, it was considered as subversive of all Church order, and as impiously relieving men from those sacred national vows and covenants which were binding upon them. Hold communion with Episcopalists and Independents! These were the very parties against.

whom the Solemn League and Covenant was formed. The whole country, therefore, rang with 'latitudinarianism,' 'unscriptural terms of communion.' To stem the strong tide which was setting in from various quarters against the Synod, the Rev. Mr. Neil, Anderston, in 1773, published a discourse on the Nature of Christian Communion, in which he endeavours to cast oil upon the troubled waters, and vindicate the principle of Catholic communion on the authority of Christ. "In the Church of England," says he, "there have been and still are, ministers as well as private Christians eminently pious—sound in the great doctrines of the Gospel,—zealous for their God and Saviour's interests, and in promoting the salvation of lost sinners. Were such ministers provisionally in this country for a while, and expressed their earnest desire to preach or join with us in the Sacrament of our Lord's Supper, in the manner that we celebrate that sacred solemnity in this Church, have we a warrant from the word of God to refuse, at least, such occasional communion with them, because they have not the very same views of these ceremonies as we have? Or suppose men of another denomination, such as the great Dr. Owen, Goodwin, &c., in the last century, and the late Dr. Watts, Doddridge, &c.,—men singularly endowed by Heaven with grace and holiness, of extensive learning, by which they were qualified to be burning and shining lights in the Church of Christ, and though they be dead, are yet speaking for God in their inestimable writings; and many, through the divine blessing, are receiving spiritual and eternal benefit by them,—if these holy and great men were alive, or if any, like them, should offer to join with us in the ordinances of the Gospel, if we should reject them because their views of church government were not the same with ours,—for anything that appears to me from the divine records, we might justly expect such a reprimand from our final Judge as this,—By what authority did you refuse to hold communion with my servants? and who gave you this authority?"

These views are such as cannot be objected to by enlightened Christians.—But at that period they were new, or rather they had been forgotten amidst the jarring interests of the different denominations contending with each other. But enlightened and Scriptural as these sentiments were, we cannot but fear that they sometimes led to a degree of laxity in discipline and communion which should be guarded against by faithful church office-bearers.—Perhaps it was the abuse of these principles that occasioned the violence of opposition to the Relief Synod. The theory, and the careful, consistent practice of them, could not surely be condemned from any rightly understood portion of the Word of God. At the second meeting of Synod, to which we shall refer, it was felt necessary to draw up and publish an explanation of their sentiments on this subject of free communion.

In the meantime we have to notice the departure from this life of the Rev. Thomas Gillespie, the memorable founder of the Relief Church. After a short illness, during which his soul prospered and was in health, he died on the 19th of January, 1774. His character is thus described by his biographer, the Rev. Dr. Lindsay of Glasgow:—"Mr. Gillespie was a man of truly apostolic excellence, and to whom might the language of inspiration be applied, with the utmost sobriety of meaning: 'He was a good man, and full of the Holy Ghost.' Conscience was the power that bore sway in his soul; and when he was persuaded that any thing was duty, he took his course at once, with a noble indifference to the personal consequences that might be involved. This supremacy of conscience was the true source of Mr. Gillespie's greatness. He was not a man of commanding talents,—he was not a man ambitious of distinction—he was not a man of large acquaintance with the world, but he was a man of singular uprightness and integrity of character,—of guileless simplicity,—of stern conscientiousness. This goodness was his greatness. His intellectual abilities, indeed, were of a very respectable order, and few men were more faithful in studying the Word of God. He was a well furnished divine, and the weight of his character, and the great spirituality of his mind, gave a sin-

gular power to his preaching, which has been uniformly described by all competent persons as possessed of a deep and searching character. There might be a want of polish about his thoughts; but the genuine earnestness with which they were enforced made way for them into every heart. His style exhibits none of the minuter graces of diction; there is but little in it of the play of fancy or imagination; his ideas are cast in a rough strong mould; and you feel you have to do with a man who cares far more about what he is saying, than about the dress in which it is presented. He was a most impressive and successful preacher of the Gospel. The excellencies of his character were all of a solid rather than of a showy kind, and he was acknowledged, even by his enemies, to be eminently pious and thoroughly conscientious. Warm with zeal and unwearied in labours, he was the instrument of accomplishing much good, and his memory deserves to be cherished with affectionate reverence. More accomplished, more learned, more talented champions of the Cross there have been, but few have surpassed Thomas Gillespie in blamelessness of life, and devoted disinterested zeal for the cause of Christ."

The subject of free communion, which had occasioned so much misrepresentation of this denomination, was again taken up by the Synod at its meeting in 1774; and they prepared and adopted the following explanation and defence of their former judgment on this head, which was published for the use of their congregations:—

"The Synod being informed that their late judgment with respect to ministerial and Christian Communion, first given at the consultative meeting, at the desire of Messrs. Cruder and Cowan, had been mistaken by some and misrepresented by others, to the disturbing of several congregations, and the stumbling of well-disposed people; the Synod, therefore, think themselves bound to give an explanation, and fully express their sense of said judgment.

"1. They say, as our opinion with respect to that great article of the communion of saints, we presumed, had been no secret, it would not have occurred to us, to have delivered our mind upon it, had not the importunity of the above two members induced us to do it.

"2. We have been mistaken and misrepresented exceedingly, either by the weak or the designing, who have thought as if, in that judgment of ours, we had not been of the same mind with what is expressed in the 26th chapter of the Westminster Confession of Faith, sections first and second, where our opinion of that important point is fully set forth, and the doctrine contained therein is accordingly adopted by us. Nor have we been less injured by any who have alleged, as if by that judgment we had opened a door to fellowship with the unsound in the essentials of the Christian faith, or the immoral; or even with the Episcopalians in their hierarchy and unscriptural ceremonies; or with Independents in their peculiar notions of Church government. While at the same time, we scruple not to affirm, because we believe there are of both these denominations who, from the most satisfying marks, appear to be received by Christ; and therefore we dare not deny them.—Though, when they join in communion with us, we do not conform to them, but they to us.

"3. It is perverting, not the spirit only, but the very letter of our judgment, to say, that any little difference in our practice, relative to that point, subjected to censure: members being left at liberty to judge, in particular circumstances, what should be most for edification: or, in other words, that this our sentence does not so bind to conformity, as that difference in opinion or practice should make us decline communion with one another.

"Upon the whole, the Synod think it their duty to exhort those under their inspection not to be soon staggered by unfavorable reports that may be spread, either by the mistaken, or the malicious: to be on their guard against such as may zealously affect them, but not well; and that they preserve the unity of the Spirit in the bond of peace."

(To be continued.)

SUMMARY OF PRINCIPLES.—INTRODUCTION.

OF THE RULE OF FAITH AND DUTY—THE HOLY SCRIPTURES.

The Scriptures of the Old and New Testaments are proved to be the word of God by miracles, by the fulfilment of prophecy, by the excellence of the truths which they contain, by the harmony of all their parts, and by the blessed effects which they produce.

These inspired books teach us "what man is to believe concerning God, and what duty God requires of man;" and nothing is of authority in religion except what is either taught in them in express terms, or may be deduced from them by necessary inference.

I.—DOCTRINAL.

§ 1. *Of God.*

There is one God, the only living and true God, a spirit, infinite, eternal, independent, and unchangeable in his being, and in his power, knowledge, wisdom, holiness, justice, goodness, and truth; the creator, preserver, proprietor, and governor of all things; and the sole object of worship.

In the GODHEAD there are three Persons,—the Father, the Son, and the Holy Ghost,—in essence one, and in all divine perfections equal, but each possessing a distinct personality indicated by appropriate personal names and acts.

§ 2. *Of the Purpose of God.*

God, in the exercise of his holy, wise, and sovereign will, and for the manifestation of his own perfections, formed, in eternity, the plan according to which all things come to pass; "yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures."

§ 3. *Of the Works of God.*

This plan God executes in creation, in which He makes all things very good, and in providence, in which He upholds and governs them, according to his good pleasure.

§ 4. *Of the Moral Government of God.*

All the creatures of God are governed by Him, according to laws suited to their nature. Intelligent creatures are subject to his moral law, which is "holy, just and good," and which they cannot break without being guilty of sin, and becoming liable to punishment.

§ 5. *Of Man in his Original Condition, and of his Fall from it.*

Our First Parents were created with a holy nature and in a happy condition. In this state of innocence they were placed under the dispensation commonly called the Covenant of Works. As the test of their obedience, they were forbidden to eat of the fruit of the "tree of the knowledge of good and evil," and in case of disobedience they were threatened with death, comprehending not merely the separation of soul and body, but the separation of both from the favour and enjoyment of God. They were fully capable of yielding perfect obedience, but abusing their freedom of will, through the temptation of the Devil, they ate the Forbidden Fruit, and thus forfeited the blessings implied in the Covenant, incurred its penalty, and became guilty, depraved, and miserable.

§ 6. *Of the State of Man since the Fall.*

As in the Covenant Adam was constituted the head and representative of the entire race, all his natural posterity come into the world subject to the penal consequences of his sin, destitute of holiness, and with depraved dispositions; and as soon as they are capable of using their moral faculties, they by actual transgression increase their guilt and depravity, and make themselves liable to heavier punishment: so that, if divine mercy do not interpose, they must, after suffering the miseries of this life, die under the curse, and endure the pains of hell to all eternity.

§ 7. *Of the Method of Salvation.*

Divine mercy has interposed, and abundant provision has been made for the salvation of fallen man.

(1.) *How Salvation is Procured.*

God foreseeing the fall of man, in sovereign mercy, from all eternity, purposed

to save a portion of the lost race, and formed an arrangement, commonly called the Covenant of Grace, whereby sin might be atoned for, salvation freely offered to sinners, and that salvation secured to all who had been the objects of his electing love. For these ends the Son of God was constituted the Mediator between God and man, the Covenant Head of his chosen people, and the "Saviour of the world." When the appointed time arrived, He took into union with His own divine person, a perfect human nature, and became Man, being conceived by the power of the Holy Ghost in the womb of a virgin, and born of her, yet without sin. Being made under the law which man had broken, He yielded perfect obedience to it, and so far as was consistent with His absolute holiness, endured its penalty both in His life of suffering, and in His death upon the cross. The dignity of His person rendered His obedience unto death infinitely meritorious, and thus a fit ground on which all who believe on His name are justified and receive the Holy Spirit, to the glory of God's righteousness as well as of His grace.

In testimony of the acceptance of the Saviour's work by the Father, He was raised from the dead, and received up into Heaven, where, in virtue of His sacrifice, He, as the Great High Priest, makes intercession for His people, and, as Lord of all, rules the Church and the world. At the time appointed He will come again to the earth to raise the dead, judge the world, and make His people perfectly happy with Himself in heaven forever.

(2.) *How Salvation is applied,*

In the gospel the Lord Jesus Christ is exhibited as the Saviour of sinners: salvation is offered through His all-sufficient atonement, to men without exception; and all are commanded to believe the divine testimony, and accept of the proffered salvation. But it is only when the sinner, by the agency of the Holy Spirit—who is promised to all who ask Him—and through the instrumentality of the word, has been convinced of his sin and misery, and has had his mind enlightened in the knowledge of Christ, and his will renewed, that he, through the faith of the gospel, receives Jesus Christ as his own Saviour, and so enters on the enjoyment of the salvation procured by Him, and made known in the gospel.

United to Christ by faith, the believer has a personal interest in His righteousness, and is pardoned, and accepted as righteous by God; and the work of sanctification begun in conversion is carried on by the continued operation of the Holy Ghost, through faith, so that the believer is preserved, strengthened, and comforted, till he is prepared for heaven.

At death the souls of believers are made perfect in holiness, and depart to be with Christ. Their blessedness shall be completed at the last day, when their souls shall be reunited to their bodies then raised incorruptible; and after being in the general judgment acquitted, and acknowledged as the saved of the Lord, they shall be taken to heaven, where they shall be perfectly "blessed in the full enjoyment of God to all eternity."

They who reject the salvation presented in the gospel of Christ, greatly aggravate their sin by this rejection, and expose themselves to severer punishment than those who have never enjoyed the privilege of hearing it.

§ 8. *Of the Means of Salvation.*

The means of obtaining possession of this salvation thus procured, and thus applied, are partly internal and part external.

(1.) *Of the Internal Means of Salvation.*

The internal means of salvation are exercises of the mind and heart, produced by the operation of the Holy Ghost through the instrumentality of the word. They are chiefly these two: FAITH IN CHRIST—a crediting of the testimony of God concerning His Son,—whereby the sinner receives Him as He is freely offered in the Gospel—trusting in Him as his Saviour, and submitting to Him as his Lord; and REPENTANCE TOWARDS GOD, whereby the sinner believing in Christ Jesus, turns from sin to God, with hatred of sin, and purpose of new obedience.

The blessings of salvation are obtained by men, not on the ground of faith and repentance as the meritorious cause or proper condition, but through their instrumentality as fit and appointed means; so that those who continue unbelieving and impenitent, necessarily shut themselves out from any part in this salvation.

(2.) Of the External Means of Salvation.

The external means of salvation are the word read or preached, prayer, and other divinely instituted ordinances of religion.

In the Word is presented the truth with its evidence, whereby, through the influence of the Holy Ghost, faith is produced, and the blessings of salvation are thus communicated.

The blessings of salvation which by the word are made known, offered to all, and communicated to those who believe, are to be sought and expected in the exercise of believing, fervent, persevering PRAYER.

The other ORDINANCES of God are intended and fitted to serve the same ends.

On the first day of the week,—which is called the Lord's Day, in commemoration of the resurrection of Christ—the continuance, under the Christian dispensation, of the Sabbatical institution appointed at the creation and confirmed at Sinai,—Christians are to come together to observe the ordinances of public worship: and are to devote the whole day to religious exercises, “except so much as is to be taken up in the works of necessity and mercy.”

These ordinances of public worship are the teaching of Christian truth, the offering up of prayers and praises to God in the name of Jesus Christ, and the “fellowship” or communication of their property by the members of the Church, as God has prospered them, for maintaining and extending the cause of Christ.

Besides these ordinances, there are two emblematical institutions usually termed SACRAMENTS,—Baptism and the Lord's Supper. In these, by outward signs, spiritual truths are represented and confirmed—the fundamental principles of Christianity and their evidence are brought before the mind; and thus, “by the blessing of God, and the working of his Spirit,” spiritual benefit is conferred on “those who by faith receive them.”

In BAPTISM the application of water to the body symbolizes the truth—“that men are purified from sin—freed from guilt and depravity, by the atonement of Christ and the influence of the Holy Spirit,” and the person baptized is recognized as connected with the visible church. The ordinance is to be administered to unbaptized adults on their making a credible profession of their faith in Christ, and their obedience to Him; and to the infants of such as are members of the church.

In the LORD'S SUPPER, by the distribution and use of bread broken and wine poured out, are represented and confirmed the truths,—“that Jesus Christ, the Son of God, in human nature, suffered and died in the room of men, to obtain their pardon and salvation—that in the faith of these truths men enjoy the benefits procured by his death—that all who believe are united in a holy fellowship, and bound to yield implicit obedience to all Christ's laws;” and the believing participants of “the bread” and of “the cup” have communion with Christ, and partake of the benefits of his salvation, “to their spiritual nourishment and growth in grace.” The Lord's Supper is therefore to be observed by believers as a memorial of Christ's sacrificial death, as a public profession of their faith in Him and subjection to his authority, and as an expression of the communion which they have with Him and with one another. As it must be profaned if observed in ignorance and unbelief, or in the allowed practice of sin, serious self examination ought to precede the service, and it ought to be performed in the exercise of faith, love, repentance, and self-dedication to God.

All these ordinances are appointed in connection with the Church; which is not only thus the means of salvation to those within its pale, but by being appointed to proclaim the gospel to all who will listen to it, is the grand means of salvation to the unbelieving world.

§ 9. Of the Church.

The Visible Church of Christ consists of all those who make an intelligent and credible profession of faith in Him and obedience to him, and their infant children. It is a spiritual society, or kingdom, of which He is the only King and Head, and is distinct from earthly kingdoms, and not dependent on them for authority or support.

The design of the Church is the advancement of the glory of Christ, by the maintenance and extension of his cause, in the edification of her members, and the conversion of the world.

A particular Church consists of those who are so united in their views in regard to doctrine and order as to admit of their co-operating for these objects.

No one should be retained as a member of such a society who does not act agreeably to his profession.

The Church rulers,—called pastors, or bishops (*i. e.* overseers), or elders.—are to be chosen by the members, and are appointed by Jesus Christ to watch over the purity of the society—to instruct the members in his doctrine and law—to superintend their conduct, and to take care that the ordinances be regularly administered. Of these elders, all equally rule, but some also “labour in word and doctrine.”

Church Government by elders—regularly chosen and ordained—sembled in sessions, presbyteries, and synods, in due subordination, is founded upon, and agreeable to the word of God; and practical subjection to this government is required from all the members of the United Presbyterian Church.

II. PRACTICAL.

The doctrines stated above should, and, where believed sincerely, will lead to holy practice. For, while it is true, that the believer is so delivered from the law as that he is neither justified nor condemned thereby, still he is under it as a rule of life, and, therefore, in the strength of the grace which is in Christ, from a regard to the authority of God, from love to the Saviour, as an evidence of his gracious state, and as a means of present comfort, as well as a preparation for heaven, it should be his habitual endeavour to walk in all the commandments and ordinances of the Lord blameless.

§ 1. *Of Religious Duties.*

It is our duty to love and fear and trust in God supremely—to worship Him devoutly in secret, in the family, in private meetings, and in public assemblies—to obey Him unreservedly, and to submit to Him cheerfully.

§ 2. *Of Personal Duties.*

It ought to be the constant endeavour of all men, and will be the study of every true Christian, to avoid all that is sinful,—profaneness, falsehood, dishonesty, covetousness, intemperance, impurity, malignity, in all their forms,—to shun temptation, abstaining from all that has the appearance of sin, or is likely to lead to it, and to live in habitual mindfulness of death, and preparation for eternity.

§ 3. *Of Relative Duties.*

The law of Christ in reference to the various relations of life is to be conscientiously obeyed—husbands are to love, dwell with, and provide for their wives; wives are to be affectionate and submissive to their husbands—parents are to love, protect, provide for, correct, and instruct their children; children are to esteem, honour, obey, and, when necessary, support their parents—masters are to act justly and humanely towards their servants, caring for their souls as well as their bodies; servants are faithfully and cheerfully to do the work of their station, and to honour and obey their masters—ministers are faithfully, diligently, and affectionately to perform their duties to their people, and set them an example of every Christian virtue; people are to love, esteem, and pray for their ministers, to wait on their ministrations, defend their good name, and provide for their suitable maintenance—church members are to love one another, to be tender of each other's reputation, to cultivate friendly intercourse, and to associate for prayer and fellowship—magistrates are to establish just laws, and impartially to administer them; and subjects are to yield obedience to the laws, and pay the tribute imposed by the magistrates, in every case where the law of Christ does not forbid such a course:—and all are to practise the Master's rule, “whatsoever ye would that men should do to you, do ye even so to them.”

QUESTIONS WHICH, WITHOUT HAVING BEEN FORMALLY PRESCRIBED, MAY BE PROPOSED TO APPLICANTS FOR ADMISSION TO THE CHURCH.

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and practice?
2. Do you acknowledge the principles of the United Presbyterian Church as stated in its Summary to be agreeable to the word of God?

3. Do you acknowledge that you are sinners obnoxious to Divine wrath, and unable to save yourselves from it? Do you accept of Christ as your Saviour, and rely on his obedience unto death for pardon and eternal life? and do you resolve in dependence on the promised aid of the Holy Spirit to yield obedience to his laws?
4. As members of this Church, influenced by the authority of Christ, do you promise conscientiously to respect the order established in it—to cherish an affectionate regard to your fellow church-members—to attend regularly upon the ordinances—and, to contribute cheerfully as God may prosper you, for their support, and for the extension of the gospel throughout the world?

RELIGION PROFITABLE.

Concluded from page 196.

3. Godliness is profitable for clearness and calmness of mind in all the duties and trials of life. It cannot be doubted that clear and consistent views of things and events tend greatly to free a man from all embarrassment in the performance of his duties, or in the endurance of his trials. The wicked generally walk on in darkness; when they consider, when they permit themselves to have moments for reflection, their state and destiny, they become perplexed. Whence am I? whither am I going? is what each one asks himself. They have no proper views of their present state; no happy prospects of their true condition; their minds become bewildered by events, when they look at the fearful tragedies that are crowding the world, and involving many in such sufferings, as arouse the callous, and alarm even the selfish. The events in Providence are to them dark and inexplicable. Providence! why, there is in their opinion nothing of the kind in this world. Blind, iron-handed chance controls the whole, mankind and their affairs are not subject to any Providential inspection or control. They are a complete chaos, agitated by the rising passions of selfish, ignorant, malignant men; one preying upon another, sinking in misery and oblivion, or rising to temporary honour and happiness. Thus their minds become bewildered and amazed. Hence they have recourse to the vices and follies of the world to drown reflection, and give momentary excitement. But true godliness is profitable to man's mind in many ways. It imparts true light by which to view the state of mankind here, and by which he may calmly consider the revolutions which have transpired and are transpiring in the world, and by which the darkness of ignorance and the fears of superstition may be removed. It enables man to look at things in a true light. It shows him the glorious perfections of God reflected from all things and events. It raises him aloft, above the darkness and contradictions of infidelity, above the vices and turmoils of the world, and enables him to behold the Providence of God in all things. In this clear light, he holds communion with God in all his works and ways. Though God is invisible to his bodily eyes, yet His glories are manifest to his mental vision, and he regards and worships him as the God and Father of all things, as the Ruler over all, to whom all creatures owe love and obedience, whose kingdom ruleth over all, and to whose will all creatures must be subservient, without whom not a sparrow falls to the ground. Nor is this all the light which religion sheds on his soul who has received it: it enables him to see clearly his own place in the scale of being. He sees that, though he is allied to the inferior creatures, possessing, as he does, a material mortal body, which sin has made frail and mortal, yet he sees that he is also allied to spiritual, heavenly, and immortal natures, to God himself, because he possesses a spiritual and immortal soul. He is not left to vague conjectures respecting his place in the scale of beings here. He knows that man is the highest in the scale of moral and intellectual existence here. He has powers great and varied, adapted to his state, and for whose proper use and improvement he is responsible to God. And having these renewed and enlightened by the Word and Spirit of God, he has no doubts respecting his duties and destiny. His place as the creature of God in the world is most honourable and glorious. At first

created in God's image, in righteousness and true holiness, and, after a lapse into sin, restored to God's favour and created anew in Christ Jesus, and now the object of God's immutable and infinite love, subordinate to God and a worker together with Him; the visible agent by which all the glorious and benevolent purposes of God are to be carried out in this world. Such are the views of the enlightened Christian respecting his place and duties in this world. Hence to his eye, aided by the light of the truth, and strengthened by the glass of faith, God's providence is clearly visible, superintending, controlling, and directing events, great and small—those whose influence may terminate after a few years, and those, too, whose effects may never terminate. This light which shines into the believer's mind, enables him to look clearly and calmly on all things, on all changes. He knows and rejoices in the truth, that God's kingdom ruleth over all. And therefore, in the midst of events which perplex and confound the wise men of this world, he rejoices and sings in holy calm and joy of heart, "The Lord reigns, let the earth be glad, let the multitude of the isles rejoice." He is not perplexed with vague and superstitious fears respecting what shall take place. "His heart is fixed, trusting in the Lord." In the light which he possesses, his duties appear important. He is a worker with God in all that he does for God or man. This makes him cheerful and energetic, ardent and devoted in every duty. He goes on, resolutely trusting in God's presence and aid, and these he obtains. He is never disappointed in any of his hopes based on God's promises. And at last, when the shadows of evening gather around him, and the time of his departure is at hand, he is not filled with unnecessary and unmanly anxiety; the shadows of death do not obscure the light of the Sun of Righteousness that has shone on his path through life. If these shadows are dark, they tend to reflect in more brilliant hues the glories of that light. Nay, the hour of death is the time when its full blaze is admitted into his soul, then he sees light in God's light clearly. And from the position which he then occupies, he sees all the way in which the Lord his God has led him.

4. Godliness is profitable to peace of mind. The conscience is that faculty of mind that distinguishes right and wrong in actions. All mankind are more or less under its power. It approves or condemns their actions, and it does so properly or improperly according to the light which it possesses. Its censures or commendations imply the existence of a law or rule with which it compares a man's acts. There have been instances in which its reproaches have been terrible beyond endurance, and the guilty criminal has hurried from these tortures inflicted by an awakened conscience, into the presence of an offended God. Mankind, in all times, places, and conditions, have felt its reproofs, and some have made painful and costly sacrifices in order to quiet its reproving voice, or to purchase its approbation. But they have often made these in vain. The Gospel of God provides and offers the only and all-sufficient remedy for a wounded spirit. Thus it is godliness is profitable for all things, and certainly for peace of conscience. There can be no true peace enjoyed except by those whose minds are enlightened by the Word, and who do the will of God from the heart. When we possess clear and Scriptural views of God as our God and Father in Christ, reconciled to us by the death of his Son; when his Spirit has imparted life and light to our souls; when he has brought us to a humble sense of our lost condition, and a grateful reception of Christ as our Saviour; and when, under the control of a simple and ardent love, a sincere, constant faith—we serve him, keeping his commandments and ordinances blamelessly, we may thus and then expect true peace of mind, but not otherwise. God has so determined, and he has placed men under the control of these holy laws, that the disobedient cannot be happy. Mankind can obtain peace of conscience only by truly loving God, and this love leading to a consistent, enlightened, and sincere obedience to all God's commandments. The cultivation of proper charitable dispositions to all; the daily manifestation of these dispositions towards all, as God gives ability and opportunity. We might appeal to your own judg-

ment, and ask you to reflect on your own experience, whether it is not so. What is the nature of those dispositions and actions which you have cherished and performed, and on which you now reflect with regret and shame, the thought of which gives you anxiety and pain? Are they not the very opposite of those that spring from the principles of true godliness? The remembrance of the cold, selfish, unkind feeling entertained to your friend, your neighbour, your parent, brother or sister gives you pain, and causes you bitter regret. And the sinful, uncharitable, or unjust word or action caused in your mind bitter sorrow. And the secret and most earnest wish of your soul is this, "O that I had never been thus guilty, that the bitter word had never been spoken, that the unseemly and unkind act had never been done! What would I not give for an approving conscience?"

5. Godliness is profitable to obtain and secure a good name. A good name generally rests on a long course of virtuous acts. Genius, intelligence, learning, wealth, and honours are very important, and can do much for their possessors in the world; but they cannot procure by themselves or together a good name. To obtain this requires the possession and manifestation of many of the moral virtues, such as integrity, justice, uprightness, true benevolence, and charity. It requires a man to act on the Scriptural principle of doing good to all as he finds opportunity. Even the wicked and worldly, who act on the principles of a selfish policy in all their transactions, trust and honor the true Christian, who has been long known for justice, truth, and integrity. But they often do not appreciate, as they ought, the cause and source of these virtues. They think that there must be something in the natural dispositions of the person whose virtues they approve and honour, apart altogether from the power of the truth of God. They do not see that their source is in the truth of God, in the grace of God conferred on the person possessed of these virtues. Hence they do honour to some imaginary source of excellence that does not exist at all, or exists only because it has been created by God's Word and Spirit. The man is honored because he acts on some of those principles which are laid down in God's Word for our daily walk and conversation. Is not this an homage paid to godliness, imperfect as it must be in imperfect and erring man? But if it had its full control, its perfect work, what a very different sight would the world present? Instead of deceit and fraud rampant on every hand, ruined reputations obtruding themselves on the public gaze, and jealousy, mistrust, and suspicion filling men's minds with dismay and ill-will, checking all the generous and noble sympathies of our nature, there would be confidence exercised by man in man, which no disastrous circumstances could permanently shake. It is only by the cultivation of true godliness that any man's good name can be truly and permanently established. It is by a sincere belief in the great truths of the Word of God, that the foundation of a good name can be permanently laid. The man who truly believes in the perfections of God as they are made known in the Scriptures—the man who believes in his responsibility to God for all his dispositions, purposes, words, and actions—the man who has known the power of God's grace, who has been partaker, in its true and highest sense, of the heavenly gift, and of the powers of the world to come, who feels the love of Christ constraining him, who stands now in the the grace of God, and looks forward with hope of the glory of God, will necessarily cultivate and value every virtue by which a good name can be obtained and secured.

6. Godliness is essential to peace and hope in death. There are some very important periods in almost every man's life, but none so important and trying as the hour of death. It tries the foundation of our hopes, and our principles of faith and conduct are then fully proved, and found either true or false, sufficient or defective. That is the day of storm and tempest—then the rain descends, the winds blow, the floods come and beat upon them. If they are founded upon a rock, they stand the shock of the flood and storm; but if they are built on the sand, the principles of false philosophy or infidelity, they fall. The soul

then looks backward as well as forward. It is the great day of review with it, of all the past acts and hopes. Will they stand the scrutiny of God? Ah, none of man's acts can; and only where the grace of God becomes visible in any past action, is there anything like light or hope. And when that grace becomes in any way clearly manifested in the life, in those works of faith and labours of love done by the Christian, then there is hope and peace.

Reviews of Books.

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

(Concluded from p. 216.)

In our last we gave some specimens of Mr. Cairns' introductory sermon. After it had been delivered in Broughton Place Church, the more special part of the services was conducted in the large Hall at Tanfield, which was crowded; and it was a little remarkable that this building, used for the first time, as a place of meeting, at the first General Assembly of the Free Church, was used, for the last time, at Dr. Brown's Jubilee, before being re-applied to business purposes. The Rev. Principal Cunningham, referring to this circumstance, said:—

"I cannot conclude without referring to the fact, that I have met before with Dr. Brown upon this platform, and in somewhat peculiar and interesting circumstances. I understand that this Hall will probably not again be employed for some time for religious or ecclesiastical purposes. This naturally leads us to look back to the first occasion when it was so employed. This was on the 18th of May 1843, the day on which those who now form the Free Church, abandoned the Ecclesiastical Establishment of this country. When on that somewhat memorable occasion, we came down to this place, we found that Dr. Brown had taken possession of this platform before us, and was waiting here to receive us. We could not but regard this as an expression of kind and cordial interest in our movement, as an indication of Dr. Brown's conviction that we were acting right so far as we went, in a manner that was honourable to the Christian ministry, and in a way likely to promote the interests of true religion in this land. In these views, Dr. Brown's appearance in this place was an incident that afforded us very peculiar gratification. It awakened a chord in the breasts of many of the members of the Free Church which has not yet ceased to vibrate."

On the occasion referred to, we believe, Dr. Cunningham, or some other friend, cordially shaking Dr. Brown by the hand, said, "I'm glad to see you here;" to which the latter happily replied, "I'm glad to see you *here*."

After the Chairman's opening speech, and letters of apology from Principal Lee, an old fellow-student of Dr. Brown, Drs. Candlish, Guthrie, and several other persons of distinction, written addresses, admirable for their taste and feeling, were presented to Dr. Brown, from the congregation, from the ministers who had studied under him, from the Preachers who had done so, and from the Sessions of Rose Street, Edinburgh, and of Biggar, of both of which congregations he had formerly been minister. Speeches—"thoughts which breathed, and words which burned"—were

then delivered by the Rev. John Ker, of Glasgow, Dr. Brown himself, in reply to the addresses, the Rev. Professor Lindsay, the Rev. Dr. Henry Grey, the Rev. Professor Harper, the Rev. A. McEwan, now of Glasgow, and the Rev. Principal Cunningham. We scarcely know where to begin or end extracting. The Chairman spoke important truth when he said—

“But were I to state what I conceive to be the great lesson of those fifty years to younger ministers, it would be,—*the importance of their being students for life.* This has been the law of his being, both as a matter of conscience and of choice. From the time when he was the boy-student in the paternal manse at Langrigg, during his quiet young ministry at Biggar, he was the man of many books and of many thoughts,—in the toils of a city pastorate he was still keeping abreast of the theological literature of his time, and causing antiquity to lay open to him its riches, until he accumulated around him a library that for magnitude and selectness would do honour to a university; and especially in the latest decade of his life he has given a series of expository volumes to the world, great alike in number and in excellence,—perspicacious and yet profound; ingenious, yet sober minded; rich in quoted gems of other interpreters, richer in his own;—so full of true learning that German commentators have been taught to respect in him the biblical scholarship of Britain,—and yet so earnest and practical withal, as to warm the heart of many a poor cottager, who

“Knows, and knows but this, her Bible true,
And in that record reads with sparkling eyes
Her title to a treasure in the skies.”

Mr. Ker, the most eloquent of Scottish preachers, said—

“Our love to that book round which we seek to gather men as God’s sure and perfect word, and which we trust we have found as our own heart’s light and gladness, cannot grow without growing gratitude to him who taught us first fully to use the key to it, and pressed us, instead of human mists put for it, and human meanings put into it, to aim alone at bringing out “its righteousness as the light, and its judgment as the noonday.”

Our veneration for the great Master we have chosen, and our delight in Him with a sacred personal joy while we do Him service, will always have mingled with them the closest and most endearing recollections of a teacher who led us by words and by example to revere above all, that first authority, “One is your Master, even Christ,” and who so affectionately and earnestly urged us to make his cross first our own hope, and then our only theme.

Our devotion to our work, in whatever small measure we may have it, our appreciation of its infinite importance, and our pursuit of it with aught of the feeling, “This one thing I do,” can by many of us be dated in their commencement to the deep earnestness with which you urged the eternal points at issue, and exemplified your sense of them in the yearning of your heart toward them.

Sir, to us, and to many more of whom God has made us since the spiritual teachers, those months and years were most momentous, and we shall not cease to bless God in time and in eternity (for eternity alone shall show the full result), that in his providence he guided us to your care, and by his grace fitted you for being to us such an instructor. To you it can be matter of humble but hopeful trust, that a coming day will disclose still more certain and multitudinous harvest fruits than now, and in that hope we would humbly join, and labour withal in the thought that we may thereby fulfil your joy, and increase your spiritual offspring; and in that great hour, with a deeper holier fervour than now, you and we may rejoice together.

These words, Sir, would be incomplete without one regarding the affection to the person with which we must entwine the tribute to the teacher. We cannot but recall more than the labours of the instructor, even the interest of

a friend, and the solicitude of a father. These we felt more than then we might be able to show, and these we know followed us when we left your immediate care. The thought that your eye and heart were accompanying us to spheres of labour, I speak for myself, and I feel that I speak for all, were among the strongest motives beneath the highest, to fortify us at our post, to lead us to prosecute our work and warfare, and so to gladden the heart of him who we know had no greater joy than "to see his children walking in the truth." The influence of your personal Christian character, ardent and single-minded in action, firm and rock-like in trial, generous and sympathizing in repose, has followed us across wide intervals of time and space, and if changes greater should come, the memory of it will still be a shadow from a tower of strength to make us thank God, that we were once brought close to you in knowledge and love.

We would not forget, as we address you, that change has already commenced. On our side, though the greater part remain unto this present, some have fallen asleep, and we would feel solemnized and stimulated by thought, that the disciple may precede the teacher to lay his account before the Master of us all. On the other side, there rise this night in memory, beside your own, heads loved and longed for, whom we lament and desire, if it be permitted so to speak of those who have gone up to the Christian's crown. We cannot congratulate you without remembering them. Our comfort is, that while we drop some leaves of cypress on their grave, God has given them ere this the branch of palm; and our prayer for you is that the fading wreath of oak with which, as in ancient manner, we would honour endurance that has not yet reached its close, may be a faint foretoken of His imperishable diadem. And now our desire from God for you is, that you may be spared still, even such an one as Paul the aged, though detained for a season as a prisoner of Jesus Christ, that God may continue you, when old and grey-headed, to show forth his strength to this generation, and his power to many that are to come. And may that day be late and long deferred when the disciples that have followed you hitherto shall see their master taken up from their head, and be compelled, as they look to your ascent, to utter their farewell cry, "My father, my father, the chariots of Israel and the horsemen thereof!"

Dr. Brown, who was remarkably felicitous in his reply, said—

It gives me great pleasure to find around me my esteemed and beloved colleagues, the Professors, and so many of my brethren in the ministry. I thank them for giving the old vessel a cheer as it nears the haven. It is a delight dashed with sadness to see near me Drs. Beattie, Fletcher, Henderson, and Messrs. Sandie and Johnstone, and my near relative and friend, Dr. William Brown, who, along with my friends, Dr. Adam Thomson, so honoured in giving an impulse to Bible circulation, and the Rev. Archibald Henderson, of St. Andrews, East Canada, form the small remnant of that numerous band of fellow-students, along with whom, more than fifty years ago, I used to listen to, and all but worship, that Christian Socrates, Dr. George Lawson. Dr. David Young there, looks as venerable as any of us, but "he is but of yesterday" compared to us. I will not finish the citation, for I believe he knows as much as any of us.

I cannot help being struck at how very few friends of my own age are found near me. The cause of this is not that I have wanted friends. Few men have been privileged to have more, and such friends. My earlier friends among the *primores* of the Synod which I entered more than fifty years ago—such as Gillsillan and Greig, and Husband and Hall, and Waugh and Peddie, and Dick and Smart: and of the Synod to which that was united more than thirty-five years ago, such as Pringle and Jamieson, and Muckarsie, and Mitchell, and Stark, with all of whom I was privileged to live on terms of intimate intercourse—with some of them of confidential friendship, have, most of them been so long away that we do not think of them as if they might have been present.

But Wardlaw, and Heugh, and Balmer, and many more of my contemporary friends, what a felt blank their absence makes! They are not here, but I do not need to say where are they? I know where they are, and I trust, by the grace of our common Lord, ere long to meet them there. We know Him who has said, "Where I am, there my servant shall also be."

I have also deep satisfaction in seeing so many venerated and loved brethren of other denominations here. Time would fail me to name them all, but there are two of them, my ancient friends, whom it would be a positive pain not to mention. The one, who, personally and by letter, has expressed his regret at the improbability of the state of his health, allowing him to be present to-night—perhaps the oldest of my literary friends, whose exemplary character, extensive and varied learning, and amenity of manners, give dignity and grace to the chair of our metropolitan university, Principal Lee. The courses prescribed to us by Divine Providence have lain considerably apart; but we never looked towards each other but with kindness. Our occasional and not unfrequent interviews were, I believe, always a source of satisfaction to both. On some points, which neither of us thought slight, we differed, but we never quarrelled. His immense stores of literary information have, at all times, been readily opened to me when I required them; and the kindly feeling which the juniors of 1800 cherished to each other has ripened in a very cordial good-will in the seniors of 1856.

The other, whose friendly smile meets my eye, and whose silver accents will, I hope, fill my ear in the course of the evening, Dr. Henry Grey, with whom nearly forty years ago, I, in company with the late Dr. David Dickson of St. Cuthberts, and Dr. Beattie of Glasgow, made a missionary collecting tour into England a peaceful raid which brought back of about £3000 of Anglo-Saxon treasure to replenish the empty coffers of what was then called the Edinburgh Missionary Society. A friendship was then formed which, amid many changes, has changed only by becoming stronger, every year confirming my confidence in him as a man of fervent piety, enlightened liberality, and unflinching integrity. May the evening of life to both these ancient friends be a lengthened serene autumnal twilight, and may their sun go down without a cloud.

I have witnessed, and with heartfelt delight taken part in, two important unions. They have annihilated much evil, and produced much good. I have seen with thrilling interest a great disruption, and hail it as the precursor of a coming third and more influential union. In the quiet influence of the Evangelical Alliance I see preparations for the existing union among Christians become visible, and trust that ere long the churches of Christ, pure enlightened, united, and active, shall appear to be one army under one leader, and proceed hand in hand to the subjugation of the world under the easy yoke of the Prince of Peace.

Looking back on threescore years, during which I have taken some interest in the religious affairs of mankind, I dare not say the former days were better than now. I might find it impossible, certainly I should find it difficult, to name individuals whom I would place as high as I placed some at that period. But the Church, and society generally, are prodigiously improved. And my voice to my younger brethren is, "Thank God, and take courage." Onward. But I must have done.

My dear friends who to-day, in various ways, have been expressing for me a measure and a kind of affection I find it difficult to account for! My heart is burdened with a sense of obligation, and I can find relief only in the apostles thought, "My God" *can*, my God "*will* supply all your need according to the riches of his glory in Christ Jesus."

I have avoided, as much as might be, details of private history, and it would be most unbecoming to obtrude on the attention of such a meeting the experience of the inner life. The good old gentlewoman was right, who said to her younger friend, when broaching such a subject on the street, "Whist, lassie,

thou are no causey cracks." Yet I would feel as if I had neglected a duty did I not ere closing make an acknowledgment how good a Master, for these fifty years, I have had, and how unprofitable a servant he has had in me. Yes, he has been a good Master, sustaining me in weakness, guiding me in perplexity, comforting me in sorrow. Were he and I now finally to part, which God forbid, he would leave me much his debtor. He has given me wages *with* my work, wages *in* my work. All I am, all I have, I owe to Him. I can endorse the declaration of one of my forefathers, "There is no master so kind as Christ; no service so pleasant, so profitable as his; no reward so full, satisfying, and permanent as his." While I thank him for so far counting me trustworthily as to put me into the ministry, and bless him that hitherto he has preserved me from becoming a disgrace to it, I must acknowledge, that in the review of my ecclesiastical life I see much, very much that has been wanting and wrong, and if I see this, what does he see whose eyes are a flame of fire, and who searches the reins and the hearts? I could look forward with nothing but despair to the judgment-seat, very near which I stand, but for the confidence that "the blood of Jesus Christ, God's Son, cleanseth us from all sin; and that if we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." The only port, that, in the last storms, my shattered vessel can hope to take, and has any desire to take, is that of sovereign mercy. Help me, my brethren, by your prayers, to "keep myself in the love of God, building myself up on our most holy faith, praying in the Holy Ghost, and looking for the mercy of our Lord Jesus Christ unto eternal life."

"Our present meeting has been a solemn and a joyful one. We part, but assuredly to meet again. Where? When? The great white throne appears in the distance. We must meet before *it* when time is no more. The meeting will be an infinitely more solemn one than this; may it be proportionally more joyful one. 'The Lord grant unto us that we may find mercy of the Lord in that day.'"

We regret that want of space prevents us from subjoining a number of most interesting passages from the other speeches; but the following paragraph by Principal Cunningham is too valuable to be omitted—

"I cordially agree with the statement made in the noble discourse which we had the privilege of hearing in the forenoon, that it is honorable to you as a congregation, that you have supported and encouraged Dr. Brown in a style of pulpit instruction, of which one prominent feature is that it consists, to a large extent, of a critical exposition of the Sacred Scriptures. I am convinced that the exact and accurate exposition of the mind of God, as contained in the statements of Scripture, as set forth in the written Word just as it stands, just as God has given it to us, ought to form a much more prominent feature in the ordinary work of the pulpit, than is at all usually the case amongst us. The exposition and application of the Word of God, though it is really the main duty of ministers, is, I fear, in the right idea of what is implied in it, very much neglected by our ministers. And it is one of the most important services Dr. Brown has been honoured to render, that he has done much, both by precept and example, not only in his own, but in other sections of the Christian Church, to lead ministers to give more time and attention to the careful and critical study of the Scriptures, and to take greater pains to expound and apply them in their true and real meaning, for the instruction and edification of Christian congregations."

It ought to be added that a very delightful children's meeting was held the following week, when, in reply to an address from the young people, read by the Superintendent of the Sabbath School, Dr. Brown evinced his qualifications both of head and of heart, for feeding the lambs as well as the sheep of Jesus' flock. The whole proceedings will be remembered with a pure and hallowed satisfaction by most who had the privilege of taking

part in them; and the report, so correct and full, we trust will be the means of extensive usefulness. A calm, sober-minded minister, who was present, said at the close, "This is more like heaven than anything I ever witnessed!"

Missionary Intelligence.

TRINIDAD.

There are two congregations in this island.

1. *Part of Spain.*—This congregation has 94 members, an average attendance of 130 to 180, five prayer meetings, a Sabbath school, and a Bible class of 90, and a week-day school, with from 20 to 60 in attendance. The income for the year has been £164 13s. 1½d. There have been 17 accessions and 7 removals, leaving a gain of 10 members. There are six candidates for communion. The Rev. G. Brodie speaks favourably of the attendance of his people upon the public means of grace, of his Sabbath class for adults, and of the prayer meetings, and says, "I believe the congregation, as a whole, is in as healthy a state as it has been for a good while."

2. *Arouca.*—This congregation has 38 members, an average attendance of 110, four prayer meetings, attended by 80; a Sabbath-school of 40; an adult evening school twice a-week, with 30; and two day schools, one at Arouca, with 40, and one at D'abadie's Village, with 15 scholars. The income for the year has been £62, 1s. 9½d. There have been 12 accessions and three removals, leaving a gain of 9 members. There are four candidates.

Both missionaries are devoted and faithful men, labouring very assiduously in their respective fields; but in addition to the many evils of heathenism, they have to contend with state paid popery, in its most ignorant, degraded, and superstitious forms.

OLD CALABAR.—CREEK TOWN STATION.

In reviewing our operations at this station during the past year, says the Rev. Mr. Waddell, while we cannot boast of great outward and visible prosperity, such as all true-hearted labourers so impatiently desire, I am thankful to God, the God of all grace, that we have not, after all, to bewail much of a contrary kind. Looking at our circumstances and condition as a whole, we have not lost ground—that our position is not worse than it was this time last year. I will not venture to say that it is better: which might require to be proved by many minute elucidations, which only those intimately acquainted with the people of this country, in their native state could appreciate. But I am not without hope that such is the case, as time will show. There must be heresies in conduct as well as in opinion, that they who are approved may be made manifest. If there has been retrogression in one direction on the part of some, there has been advancement, in another direction on the part of others; and I hope, growing humility and dependence on the Lord, and consequent strength on the part of nearly all. The general character of the mission in this town, for the year, is that of patient and steady perseverance in the use of the means of evangelisation among the people, a quiet but firm maintenance of the ground which the truth of God has gained, and an increase in the number of those who are regularly receiving Christian instruction. Having received help of God, I continue to this day, testifying, both to small and great, repentance towards God, and faith in our Lord Jesus Christ.

Notwithstanding the sad account which I felt bound to give you eight months ago of the falls of some of our young members and candidates, and which have pierced my heart, and weakened my hands, I believe the Spirit of the Lord is still carrying on His work of grace and truth among them. I doubt not that many of God's people have been praying for them, and not in vain. Some of those who thus offended have given such evidence of faith and repentance, as to warrant my restoring them to their place in the church. If any should deem that I have been so easily satisfied in restoring them so soon, I beg to believe that I have been faithful. Here

their repentance is more wonderful than their sin. The others of the baptized, not yet restored, have not forsaken the Word of God, and seem still desirous of seeking recovery and restoration. The Lord has been humbling and trying them to show what is in them; that they may learn their own weakness and need of His mighty grace. One of these latter says, in a note just received from him, "I know that the Lord is both able and willing to keep me from sin, if I look to Him in truth. Though I have fallen, perhaps it was because I had tried to fight in my own strength. But I will look to Him for more strength to fight out the last; for the Lord has promised strength, and I will ever look to Him for it. You will join in praying that the Lord may strengthen him who thus writes, with all might in the inner man, and enable him to overcome his spiritual enemies, and at last win his crown."

My conviction, on a calm and decided view of the infant church here is, not only that the professions made, are generally sincere, but that there is reality and truth in our Christian society; that the work of God here, is not a deception, but a great fact, and that the gospel of the grace of God has positively taken root in this waste and howling wilderness, and will, in due time, diffuse its imperishable seed far and wide. We have been humbled, but not rejected; cast down, but not destroyed. If some have betrayed weakness of faith, or of resolution, others have shown full purpose of heart on the Lord's side, amidst difficulties neither few nor small, while those who have fallen into temptation will, I hope, come forth out of that fire purified. Yet I tremble and pray. They still keep up their Friday evening prayer meeting in young Eyo's house, their sabbath-morning prayer meeting in the school-house, and the Wednesday evening catechism class with me in my own house, besides the varied public services and duties of the Sabbath, but some with less regularity than I could desire. There are *eleven* converts, two of whom were baptized during the year, and fourteen candidates,

After describing the Sabbath services and classes, and week-day meetings. Mr. Waddell adverts to a school which he is occupied in building, which he regards as an experiment, and likely to be a successful one, showing "how we can best provide a substantial and durable house, with the largest proportion of native material and workmanship, and at the smallest expense." And then adds, "It is proper that I report that no case of *sacrificing human victims* for the dead has taken place within my knowledge at this town, or any place belonging to it. The use of the *poison bean*, called *chop nut*, has also ceased; at least, I have heard of no instance of its use here during the year. The *Sabbath day* also continues to be outwardly observed in public, though work is still done in some of the yards privately, not without remonstrance when we hear of it. Some people may still be seen carrying water, and some coming from their farms in the evenings with baskets of provisions on their heads; but, as a whole, the town presents the appearance of a Sabbath, the most of the people on the streets being those going to or returning from public divine ordinances. Not only the market, but the plays, Egbo processions, and funeral rites, have ceased on that day. King Eyo is still the only man among whose people *twins*, when born, are preserved, though the other chiefs seem favourable to the cause of humanity. I have not heard of any twins being destroyed. An instance lately occurred, which affords an indication of improved feelings on the subject among the common people, a great yielding of old prejudices and antipathies. Mrs. Waddell having heard of a twin birth, found, when she went to the place, the woman and children not forsaken in terror as formerly, nor cast out to die, but comfortably lodged and well attended by several women. Several of the twin children that have been preserved, are thriving finely, and, with their mothers, come to our house daily, without any one, so far as I know, taking offence or ceasing on that account to visit us.

DUKE TOWN STATION.

The Rev. W. Anderson says,—Assisted by Mr. Sutherland, for seven or eight months during the year, by Mr. Goldie during the last four months of the year, and by Mr. J. Haddison during eleven months, we have been enabled to keep up, on an average, *seven* meetings in town each Sabbath morning, at which the gospel has been preached, prayers have been offered to God, and frequently hymns of praise sung in the Efik tongue. Several hundreds of the inhabitants of Duke Town and Cobham Town, have thus heard, from Sabbath to Sabbath, what must they do to be saved.

It is to be hoped that the seeds sown will not be lost.

At a quarter past four o'clock, we have, on the afternoon of each Sabbath, a service in English. A few of the gentlemen from the ships in the river have attended this meeting with exemplary regularity during the year. For some months, at the beginning of the year, Mr. Edgerly took his turn in this service; and, during the last four months, Mr. Goldie has taken a part in it. A number of the native young men attend this service regularly, as also a goodly band of children. Our little school-room was too small for the congregation at this service, so that we had to get a new meeting place erected. This we got done in the native style, and, since February, we have occupied this new place of worship, which though of humble pretensions as to outward show, we have found to be very comfortable. The Sabbath School, which is held from three to four p. m., is attended by about 60. The teachers have been Mr. Sutherland, Mrs. Anderson, and Mr. Haddison: for four months past Mrs. Goldie and Miss Barty have also aided in this department of labour. For some time Mrs. A. has had an interesting class of Kroomen in the Sabbath School. During the hour of school I have an advanced class in the mission house, attended by all the native church members and candidates, who can read the English Bible. These repeat to me the Shorter Catechism, psalms, hymns, texts, etc., in English. Some of the members of my class are very diligent in their preparations, and seem anxious to grow in knowledge. About half a dozen of the more intelligent of them have been studying the "Companion to the Bible" for some months.

The prayer meeting, on Wednesday evening, is kept up as formely. I have a class of candidates every Monday evening. The exercises are chiefly catechetical and devotional. While only candidates are *required* to attend this meeting, it is pleasing to see a number of the communicants regularly present, and always ready to take a part in the exercise. Mrs. A. has a class of females every Thursday evening, for their special instruction.

During the year *eleven* persons have been received into church fellowship at this station; but of these, *seven* are among those who have returned to their native land from Sierra Leone. The other *four* are properly Calabarese. The baptism of three of these has already been reported. The fourth was admitted on Sabbath, the 23d December. His name is Egbo Basse. He is one of those who came to us for protection from King Archibong, in March 1849. From that time to this he has been considered by the native gentlemen as a ward of the mission. He built a small house on the mission ground, some years ago, does a little trade with the shipping married a wife last year, and no one in town has tried to molest him. He frequently states, that he is under, special obligations to God for sending the missionaries here, for to them, under God, he owes house, wife, life, everything.

Several of the native members have caused a good deal of anxiety by a carelessness about divine things, a hankering after old pleasures and pursuits—a "looking back" towards Sodom. Faithful and (I think) affectionate advice and reproof, have not been withheld, and will not, I trust, prove unprofitable. At present, two of the young men are under suspension—one for Sabbath breaking, and the other for a violation of the seventh commandment. Friends at home cannot—I frequently think that even we, who are spectators of, and, indeed, actors in the conflict between darkness and light in a heathen land—cannot fully realize the immense difficulties with which our young friends have to contend, the dangers which surround them, the snares which are ready to entrap them at every turn and every step and "The depths of Satan," in his machinations for their disgrace and destruction. There is *One*, however, who knows all, can over-rule all, and baffle all; and it were well that the church at home would carry the case of all converts from heathenism to His throne of grace.

NEW STATION AT IKUNETU.

Arrangements have been made for opening a new station at Ikunetu, on the Cross River, about 24 miles above Creek Town. Various visits have been paid to it, the assent of the inhabitants secured, a piece of ground assigned for the mission, and premises are being erected. The Rev. H. Goldie, and Mrs. Goldie, and Miss E. Johnston—probably accompanied by the Rev. Mr. Edgerly and his family—will take possession of this station. It is the first inland post, and its erection will be

the evidence of prejudices removed, and a sign, we trust, of that onward progress which the gospel is destined to make, till it shall have reached, enlightened, and prompted to "stretch out their hands unto God," the many millions that are living in the central regions of that vast continent. Let us pray that this first post may be securely won, and prove a centre of light and gracious influence.

CAFFRARIA.

A petition was, some time ago, received from the converts at Peulton, signed by 71 adults, who have 88 children, praying the Board of Missions to take them under their special charge as aforesaid, and to provide them with a place of location and suitable teachers. The Board replied, that they feel a deep interest in them rejoiced to know that they have conducted themselves with so much Christian propriety, and that they are willing to do for them whatever seems to be consistent with duty; that they have been taking measures, through C. L. Stretch, Esq., a member of the Colonial Legislature, and who is an elder in our church, to have justice done to them, and to obtain for them a suitable location in place of the mission lands of which they were deprived, and that till the result of these measures be known, and till proper agents can be had, it does not appear wise to withdraw them from the pastoral care of the Rev. R. Birt, who has very kindly attended to their interest.

Letters from the Rev. J. F. Cumming, stated, that so many difficulties had arisen with regard to the opening of a mission in the tribe of Tyopo, as to make him think that it was not his duty to attempt to undertake it. The Committee, looking at these statements, did not feel that they could call upon Mr. Cumming to leave Glenthorne, where he seems to have been usefully employed, and go into Tembuland. But we are happy to state that more recent information from Mr. Cumming, intimates that these difficulties have, in a great measure, disappeared, and that he was engaged in obtaining liberty from the Governor of British Caffraria—on proper conditions, to resume a mission there. All that is now wanted is fit agents to begin and carry on the work.

Matters in British Caffraria, appear to have settled down into a peaceful and hopeful state. The Amatolas, formerly possessed by the Gaikas, and from which they were forcibly driven by the last war, are being settled by colonists; and as all hope of ever being permitted to return to their native mountains is thus effectually cut off, these tribes are becoming reconciled to their new lands, and are laying aside warlike intentions. The governor has at his disposal, it is said, a sum of £40,000, for aiding in the formation of missions and schools in British Caffraria, and of this money, the Episcopal Church and other bodies are largely availing themselves, in order to plant stations in various localities. Both Mr. Cumming and Mr. Stretch, in recent letters, give it as their opinion, that there does not seem now any serious obstacle in the way of resuming missionary operations among the Gaikas.

The information which the Committee has lately had, both with regard to Tembuland and to the Gaikas, has led them to indulge the hope that the Caffre mission may yet be established under more promising auspices. Hence, they have intimated their willingness to send out Mr. Tiyo Soga, who, it is expected, will be licensed and ordained about the close of the year, and they are taking steps to secure a second ordained missionary to accompany him; and, according to the condition in which matters shall be found, and the openings that shall present themselves when these brethren shall arrive, will be the course which the committee will follow regarding this mission.

Glenthorne is a station in the colony—south-west from Chumie—at which Mr. Cumming has been labouring since he returned to South Africa, and where the divine blessing seems, in an encouraging degree, to have rested on his ministry. A church has been formed, which consists of 17 members and 8 adherents—chiefly white persons, and it is said that there is a surrounding Caffre population of about 2000 adults. This church has just sent a petition, entreating that they may not be deprived of Mr. Cumming, "whose services and faithful labours amongst them," they say, "they have good reason to appreciate," and stating that, if allowed to remain with them, they, "while unable to make up a sufficient sum," will "contribute to the utmost of their ability for his support."

INDIA.

The U. P. Synod has now one agent in India, Mr. John Murdoch, the able and

indefatigable Secretary of the "South India Christian School Book Society. The object of this Society is to provide educational works of a Christian tone and evangelical character, "in the various languages spoken in the Madras Presidency." Such books for mission schools and others were greatly needed, and hence the Society has been hailed, and is supported by persons of all religious denominations. Two of the contemplated series, in the Tamul language, have been published, and have given great satisfaction; and when the whole are completed, a vast benefit will be conferred on the natives. It is a matter of thankfulness to us that, as a church, we have an agent whom all testimony declares to be admirably qualified for the service, engaged in a work that tends materially to aid the operations, and to promote the success of all the missionaries and the teachers of Southern India.—*Missionary Record.*

Ecclesiastical Notices.

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

(Concluded from page 222.)

The Rev. Jos. Scott and the Rev. W. Cavan were appointed to deliver addresses on Missions at the meeting of Synod next year.

Read a letter from the Rev. Edward Ebbs, of the Congregational Church, requesting the Synod to appoint a deputation to wait upon the Congregational Union, to meet in this city on the 11th inst. Appointed Dr. Ferrier and Mr. Lees a deputation, in terms of Mr. Ebbs' letter, with instructions to convey to the Congregational Union of Canada the fraternal Christian greetings of this Synod.

On motion of Mr. Torrance, seconded by Mr. Thornton, it was unanimously resolved that the cordial thanks of this Synod be tendered to the Mission Board in Scotland for the zeal and readiness they have evinced, in responding to the frequent applications of the Church in Canada for missionaries; and that they be again requested, through the Mission Committee, to procure and send out an additional supply, to the number of twelve.

On motion of Mr. Torrance, seconded by Mr. Barrie, it was unanimously resolved that this Synod appoint a Committee on Funds, consisting of the Rev. Messrs. Drummond and Dunbar, with Robt. Christie, Esq., whose duty it shall be to intimate, through the Magazine, and, if necessary, by circular, to the different ministers of congregations, the month in which the collections should be taken up for each Scheme, the state and object of each Fund, and the duty of the Church to be liberal in their contributions.

In the absence of Professor Taylor, the Report of the Committee on Theological Education was read by Mr. Thornton. The Report was received, and the thanks of the Synod were given to the Committee for their diligence and zeal in the discharge of the duties entrusted to them. On motion, the Committee was re-appointed as follows—The Rev. Professor Taylor, the Rev. Dr. Ferrier, the Rev. Messrs. Thos. Christie, Thornton, Dick, Barrie, Torrance, Ormiston, and Duff. Professor Taylor, Convener. Appointed the Rev. Messrs. Ormiston and Thornton to assist the Professor in the examination of students of Theology.

Mr. Skinner reported from the Committee to draw up a minute expressive of the mind of Synod in regard to the death of Mr. Alex. Lowden. The Report was adopted as follows—*Resolved*, That this Synod, under a profound sense of their dependence on the Great King and Head of the Church, into whose hands the Father hath put all things, and the sovereign disposal of all events for the good of his Church—are solemnly impressed with the loud call, to one and all, especially of his ministerial members, to be diligent and faithful in the work of their ministry; for they know not the day nor the hour when the Master may call them to account. They would regard it as a dark providence to our Church, that God should have seen meet, in his holy sovereignty, to take away our dear brother, the Rev. Alex.

Lowden, from the vineyard, in the midst of health and usefulness, while on his way to be in our midst at this meeting of Synod; and they would humble themselves before the Lord. Truly His way is in the sea, and His path in the mighty waters, and his footsteps are not known. Mr. Lowden had some features of character bearing marked resemblance to the Master himself. His amiability and love of the brethren were conspicuous to all who knew him. His self-denial and his contentment, in regard to the things of this life, are well known to all present, and now embalm his memory in the remembrance of all who have, at this meeting, heard the report of his death. And moreover, his being taken away from an amiable partner and five young children, in depressed worldly circumstances, touch all the chords of natural and Christian sympathy in the members of this Synod, and make them pledge themselves to be God's almoners in visiting his widowed partner and fatherless children in this their time of need.

The Clerk was instructed to transmit to Mrs. Lowden a copy of the above resolution, with the proceedings at a former sederunt in relation to the death of Mr. Lowden.

Called for the Report of the Union Committee. The Report was submitted by Dr. Taylor in the following terms—On the behalf of the Committee, on Union with the Presbyterian Church of Canada, it was reported by Dr. Taylor, the Convener, that he had received a very friendly letter from Mr. Ure, the Convener of the Committee appointed by the Synod of the Presbyterian Church of Canada, suggesting "the expediency of calling a joint meeting of the two Committees." Dr. Taylor replied in the same spirit, and proposed that a joint meeting should be held in this city, on the 4th of June. Said meeting had been held, and was followed by two adjourned meetings, in all of which there had been so much harmony of sentiment, and cordiality of feeling, as furnished matter for devout thankfulness to God. The Committees had agreed to present the following Minute to the respective Synods—

"Having had lengthened conferences together, in the conducting of which the Committees have reason to believe that they have enjoyed much of the presence of the Great Head of the Church, they are gratified to find that, apart from the question pertaining to the power, obligations, and duties of the civil magistrate, they are perfectly at one on all the great doctrines laid down in the Westminster Confession of Faith; and further; that on the special question above referred to, and the points involved in it, or connected with it, such as the exclusive Headship of Christ over his Church, individual liberty of conscience in religious matters, and the obligations of all men, in all the relations of life, to be governed by the authority of the Lord Jesus Christ, there was such a measure of harmony of sentiment manifested, as to warrant the hope of its being found practicable to frame some Declaration on these points, which might be mutually satisfactory, and calculated to prepare the way for the union of the two bodies. They, therefore, agree to ask their respective Synods to re-appoint a Committee to take additional steps to advance the Union of Churches holding so many great principles in common, and especially to prepare a Declaration which might be afterwards used as a Basis of Union, in which the exclusive Headship of our Lord Jesus Christ over his Church, and the freedom of conscience on the one hand; and the obligation of all men to be governed in all their public and private relations by the authority of Christ, in his Word, on the other, may be fully maintained.

(Signed) JOHN JENNINGS, Chairman,
JOHN LAING, Clerk.

(Signed) W. TAYLOR, D.D., Convener.

All which is respectfully submitted in name of the Committee, On motion, the Committee on Union was re-appointed, with additions, consisting of the following—The Rev. Dr. W. Taylor, the Rev. Messrs. Jennings, Skinner, Proudfoot, Kennedy, Thornton, and Ormiston; together with Messrs. Gunn, Christie, and Robertson, elders. Dr. Taylor, Convener.

Called for the Report of the Committee appointed near the close of last Synod, to memorialize the Governor General, in Council, on the subject of the settlement of the Clergy Reserve question, and with reference especially to the commutation clause introduced into the Act of Settlement. Dr. Taylor reported verbally, stating that, for certain reasons, the resolutions framed by the Committee had not been forwarded to the Governor General. The conduct of the Convener was approved

of, and the Committee discharged. The Resolutions as reported by Dr. Taylor were unanimously reported by the Synod, and the Clerk was instructed to transmit the authenticated copy of them to the Governor General in Council. The resolutions are of the tenor following—

1. That this Synod learned, with the utmost satisfaction, that a Bill to settle the long-pending question of the Clergy Reserve lands was introduced into the Provincial Parliament, under the auspices of the Government; and especially as that Bill, according to the terms used in the third section, was designed to “remove all semblance of connection between Church and State” in this Province, and was therefore designed to allay the contentions on this subject, by which the country had been so long agitated—contentions not only injurious to its prosperity, but calculated to endanger the connection happily subsisting between it and Great Britain.

2. That their hopes have been grievously disappointed, by the introduction into the said Bill of the Commutation Clause, and especially by the manner in which it has been carried out, inasmuch as it makes an invidious distinction between different denominations, and inasmuch as, by removing the moneys arising out of the Commutation from the control of the Legislature, it is calculated to perpetuate all the evils of a State endowment in even a more aggravated form. All which the Synod firmly believe to be opposed to the well known wishes of the people, and fitted to rekindle those dissensions, social and political, which it was trusted the Bill would terminate for ever.

3. That in the opinion of this Court, any settlement under the Commutation clause, with any parties whatever, which is inconsistent with the declaration already quoted from the third section of the Act, ought not to be considered final, and should therefore be held subject to the revision of any future Parliament.

A question being raised as to granting a Synodical certificate to the Rev. Mr. Devine, it was agreed to instruct the Clerk, and he is hereby instructed, to give to Mr. Devine, on his application, a historical certificate of his relations with and disjunction from this Church, embodying therein the substance of the proceedings of the Synod in his case, at this Session.

Mr. Jennings read a letter addressed to him from the Rev. John Geddie, the missionary of the Presbyterian Church of Nova Scotia, in the Island of Anceitum, in the South Seas, conveying most cheering intelligence of the state and progress of the mission on that island, under his inspection and that of the Rev. Mr. Inglis, of the Reformed Presbyterian Church in Scotland. The Synod agreed to record their acknowledgments to Mr. Geddie for his valuable letter, and also their thanks to Mr. Jennings for communicating the information which it contains. It was then moved by Dr. Ferrier, seconded by Mr. Jennings, and unanimously agreed—That this Synod, having listened with much satisfaction to the addresses of our brethren from Nova Scotia, and to Mr. Geddie's letter, resolve to institute, as soon as practicable, a Mission to the South Seas, to be conjoined, should it be agreeable to the Synod of Nova Scotia, with their Mission; and that, as soon as sufficient funds are realized, and a suitable missionary obtained, they shall be happy to co-operate with the sister Church in their zealous, and, through God's blessing, already successful labors in that interesting field. Dr. Ferrier and Mr. Jennings were then appointed a Committee to take such steps as may be requisite to excite an interest in this object among our congregations in this country. The Clerk was instructed to send a copy of the proceedings above written in relation to a Foreign Mission to the Synod of the Presbyterian Church of Nova Scotia.

The Moderator then addressed the Synod. After engaging in praise, the Moderator announced that the next meeting of Synod would be held in the First United Presbyterian Church in the City of Toronto, on the first Tuesday of June, 1857, at seven o'clock in the evening, and closed the Session with the Apostolical benediction.

Gleanings.

CHRISTIAN UNION, SIGNS OF PROGRESS.

Still the good cause advances. We trace also the tendency to union, to a very remarkable extent, among Presbyterian Churches. In the United Kingdom all

minor divisions of Presbyterians seem on the point of merging in two, or at most three, larger communities: and even these, although with their present diversity of sentiment on the relation between Church and State they can hardly be expected, or desired, to coalesce into one society, yet are most unmistakably cultivating feelings of mutual kindness and Christian brotherhood. Abroad, the same feeling exists among Presbyterians; both in Canada and Australia, they move clearly in convergent lines; and so strong is the current towards union, that, with all my devotion to the cause, I could almost wish the motion were not quite so rapid. For although the incorporation of Churches is the consummation—the goal to which our hopes should tend—it is an incorporation that shall not demand the sacrifice of truth, or the stifling of conscientious conviction; and long before we reach incorporation, there may be blessed unity of heart between the members of Reformed Christendom.

Now all this longing for union—this tendency to love and harmony—which we rejoice to witness, whence is it? It is the work of the Omnipotent, Omnipresent Spirit, breathing the same blessed influence at once into innumerable hearts. He comes like the sweet breath of spring, and gladdens at the same moment a thousand localities with life and beauty.

I have touched, almost without being aware of it, on an interesting topic, which it would take far more time to discuss in a satisfactory manner than can at present be given it. What is to be done with the diversities that separate the various branches of the Church of Christ? Many would tell us utterly to despise them—to scout them as trifles. This is indifferentism. That men without deep religious convictions should adopt this principle, is no wonder; but the problem assumes a very different aspect when men believe that truth is God's, and that no truth which Heaven has condescended to reveal can possibly be without its value. It is easy to laugh at bigotry; but it is far better than indifferentism—and in truth bigotry often is only the conscientiousness of narrow minds. What, then, is to be done with the divergent views which the Churches conscientiously hold? "Leave your own systems, and unite with us," is the cry of High Churchmen—and High Churchmen are found not only in the Anglican communion, but among Presbyterians Congregationalists, Baptists, Wesleyans, and Plymouth Brethren. But that cry is childish.

I should be sorry to utter a single word to quench the zeal which moves so many for that "Church of the Future" which shall unite all believers in sameness of administration and outward form; but, on the other hand, let us not ignore nor despise the position of the Church of the Present. Even in the early and pure ages of Christianity, there existed differences in forms of worship, in Church administration, and in the mode of stating religious truth. There were theological schools as widely apart as Lutherans and Reformed—Calvinists and Arminians. Of old, this interfered not with the admitted unity of the Church; and why should it now? The Confessions of the Reformed Churches are various, but not discordant. Each sounds a clear and lofty note; and these all beautifully blend into a solemn music more complex and sublime than what Milton calls a "sevenfold harmony of harping symphonies." It has been admirably said—and the sentiment will not be the less welcome because uttered by a bishop of the third century—"Since Divine truth transcendeth the bounds of human nature, and the soul of man cannot grasp the Whole and the Perfect, therefore is the number of prophets so great, that the manifold wisdom of God may be apportioned among many. And hence, he who has first spoken as a prophet is commanded to keep silence when anything is revealed to another." We can apply the sentiment to the Reformed Churches. Each of them has seen and celebrates an aspect of the Whole and Perfect which no other has caught so well; let each have full "liberty of prophesying!" Let us but have this; and let each Church lovingly listen to what her sisters desire to tell of the truth which the Lord has shown to them; and then, even without that outward uniformity for which many sigh, we shall have attained to something infinitely precious—a state highly honouring to God, and equally fitted to promote the edification of the Church and the progress of the Redeemer's kingdom among the nations.—*Rev. J. Murray Mitchell, India.*

RELIGIOUS STATE OF GERMANY.

Krummacher, in one of his sermons on Christ and his people, which have lately

been translated, gives a bright view of the change which has passed over the feelings of his countrymen in regard to religion:—

“It is time to awake out of sleep.” Louder than has been the case for a long time, are we called upon in the present day to awake. We remember a period—it is not long ago—when darkness covered our Protestant Church, and the Word of the Lord was scarce in the land. The reason, grown presumptuous, spread itself out in Christian pulpits; and the congregations were, almost without exception, inundated with the so-called “march of intellect;” regarding which we can now scarcely comprehend how, considering its absolute shallowness, it could ever meet even a transient sympathy in reflecting minds. According to that all-levelling doctrine, the Almighty sat, bound hand and foot, in the distant heaven; and did not weigh the children of men according to the standard of his holy law, but with the weight of a flimsy morality which, in an unheard-of arbitrary manner, they had invented for themselves. Christ, although he had avouched it with a solemn oath, that he was equal with God, and the judge of all worlds, was, according to their views, a Rabbi of Nazareth, and nothing more; but at the same time “a good and excellent man.” In spite of his narrative of the Sadducee and poor Lazarus, and the unextinguishable flame, in which the former begged in vain for a drop of water to cool his burning tongue—the kind, untranquillising assertion sounded unheeded through the world, “Every sinner shall be forgiven, and hell shall be no more!” Voices that still ventured to testify of a prayer-hearing God, of a divinely revealed law, and of judgment, even eternal perdition, and the necessity of reconciliation and regeneration, were “Voices crying in the wilderness.” Only call to mind the venerable preacher, who had grown grey in the service of the Lord, whose testimony once resounded from the pulpit of a neighbouring church, and who, for a considerable period, stood singly with his plain gospel sermons, as it were on a forlorn post. You then regarded him with a shake of the head, for he appeared to you like some religious Epimenides, who had slept away for half a century. But it has now for a long time been evident that he, whom you ironically called “Zion’s watchman,” was well worthy of the name; that he indeed was awake, but you, beloved, asleep. Since that period how is the appearance of the times altered! Where are the preachers who are wishful to be called rationalists in the present day? If there are any, they are at least ashamed of confessing it. Rationalism and mental shallowness are become almost synonymous ideas; and those churches stand empty and deserted, where they still vent their shallow effusions. The testimony of Christ, whether it be incidentally or of good-will, passes again through the world like a mighty rushing wind, orally and in writing, scientifically and popularly, in prose and poetry, from the pulpit and the professor’s chair, by the church and by the various existing religious societies; and the words of Solomon, “Wisdom uttereth her voice in the streets,” appears to be again verified. And although the instruments in the great ecclesiastical choir may not all be golden harps, yet the mighty accord which results from them is divinely caused, and he that hath ears to hear audibly hears the voice which goeth forth exclaiming, “Now is the accepted time;” “now is your salvation nearer than when ye believed.” “It is time to awake out of sleep.” The night is far spent, the day is at hand.”

A DYING SOLDIER.

A London City Missionary, visiting one of the Military Hospitals, gives the following narrative:—“Sergeant —— was about 62 years of age. He was one of the most courteous men of the whole establishment to me, was well informed, of good address, ever willing to hear what I had to say on religious subjects. Hearing that he had been taken seriously ill, I hastened to the infirmary to see him. Having asked him about his health, he said he had no hopes of recovery. I then spoke to him about his soul, and offered to read or pray with him. But to our utter amazement and horror, he flew into a fierce passion, and, thrusting forth his withered arm, with clenched fist, shook it in the air, and, looking first at me and then at a friend of his, a policeman, who was sitting with an open hymn book in his hand, as if he intended to read to him, he screamed out, ‘No; I want none of you to read or pray for me. If He will have me, let Him; if not, then I don’t care.’ Then, again clenching his teeth, and casting a horrible glance round the room at the two

nurses and two workmen who were repairing the windows, he threw himself back upon his pillow, quite exhausted. I warned him of his danger, spoke to him of the Saviour's love, and, in the hearing of all, besought him to think of the eternity of happiness which he was madly spurning; and that, if he did not, like the thief upon the cross, make haste and cry for mercy to the same Saviour, in a few hours he would be lifting up his eyes in that place where hope itself never enters. By this time, all who could had left the room. The nurses trembled and wept. One of the workmen followed me down into the yard, where he said that such a scene as he then witnessed he hoped never again to see, but that its remembrance would raise in him a real anxiety about his own soul. When I returned, the nurse requested I should say nothing to excite the man. I therefore went to another part of the room, where I read part of the 15th chapter of St. Luke, and, after a few remarks, prayed. When I got up from my knees, he was sitting in his bed, supported by a pile of pillows, his two arms stretched out as far as he could reach towards me, and, with tears of gratitude streaming in his eyes, he called on God to bless me for the faithful manner in which I had warned him; and, in the hearing of the same policeman who happened to be with him at my former visit, he said, 'Sir, you drive me to Christ; but, God be thanked, none ever yet perished with their faces towards Him.' I could not speak; but, shaking hands with him, left him with his friend. The acting chaplain went to see him before his death, and a pious pensioner of the name of —. I did not see him afterwards; but was informed that, to his last hour, the Saviour's love was his constant theme of discussion. I must leave his case with God, well knowing the deceitfulness of mere death-bed profession."—*Juv. Mts. Mag.*

HOW TO SPEND THE SABBATH.

1. Rise early—God requires one-seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep on the Sabbath morning one or two hours later than usual, you rob God and your own soul of so much holy time: and if you begin the day by robbing God you cannot expect he will bless you.

2. Pray for your minister—He will then preach better, and you will be better prepared to profit by his preaching. He needs your prayers. He has tasked his energies to prepare good sermons to interest and instruct you. Exhausted by the labors of the week, and trembling under this responsibility, he will be cheered and encouraged if he believe he is remembered in your prayers.

3. Pray that the preaching may be blest to your soul—He is a foolish man who sows his seed before he breaks up the soil. You are more foolish if you expect a blessing without asking for it, or preparing your heart to receive it. If a blessing is not worth asking for, do not complain if it is not bestowed.

4. Do not indulge in secular conversation—To spend the intervals between the services of the sanctuary in talking about business or pleasure, or politics, is not remembering the Sabbath day to be kept holy. If you spend your intermission in this manner in the afternoon, you will then feel sleepy, and the preacher will seem dull.

5. Banish worldly thoughts—You must not on Sabbath think your own thoughts. If your thoughts are allowed to wander unrestrained over the business of the past week, or the plans for the week to come, you will suffer for it. God will leave you in darkness, your love will be cold, your prayers formal, and you will be disqualified to engage profitably in the service of the sanctuary.

6. Do not criticize the performance of your minister—If he has preached a poor sermon, make the most of it; if a good one, be thankful and improve it. Your praise or censure can do no good to either him or yourself. You will profit far more by praying over the sermon, and applying it to yourself than by criticizing it.

7. Spend every Sabbath as though it were your last—Your last Sabbath will soon come. Perhaps the next will be your last. Spend it then as you will wish you had done, when you review it millions of ages hence. If you knew it would be your last, you would be much in prayer, you would banish worldly thoughts and conversation, you would read your Bible, you would meditate much on divine things, and examine the foundation of your hopes for eternity. Do this and your Sabbath will not be in vain.

EVIL-SPEAKING.

The following anecdote is related of the late excellent J. J. Gurney, by one who, as a child, was often one of his family circle:—

One night—I remember it well—I received a severe lesson on the sin of evil-speaking. Severe I thought it then, and my heart rose in childish anger against him who gave it; but I had not lived long enough in this world to know how much mischief a child's thoughtless talk may do, and how often it happens that talkers run off the straight line of truth. S. did not stand very high in my esteem, and I was about to speak further of her failings of temper. In a few moments my eyes caught a look of such calm displeasure, that I stopped short. There was no mistaking the meaning of that dark, speaking eye. It brought the color to my face, and confusion and shame to my heart. I was silent for a few moments, when Joseph John Gurney asked very gravely:

“Dost thou know any good thing to tell us of her?”

I did not answer; and the question was more seriously asked:

“Think; is there nothing good thou can'st tell us of her?”

“O, yes: I know some good things; but”——

“Would it not have been better, then, to relate these good things, than to have told us that which would lower her in her own esteem? Since there is good to relate, would it not be kinder to be silent on the evil? ‘Charity rejoiceth not in iniquity,’ thou knowest.”

A CANDID MIND.

There is nothing sheds so fine a light upon the human mind as candor. It was called whiteness by the ancients, for its purity; and it has always won the esteem due to the most admirable of the virtues. However little sought for or practised, all to do the homage of their praise, and all feel the power and charm of its influence. The man whose opinions make the deepest mark upon his fellow man; whose influence is the most lasting and efficient; whose friendship is most actively sought, where all others have proved faithless, is not the man of brilliant parts, or flattering tongue, or splendid genius, or commanding power; but he whose lucid candor and ingenuous truth transmit the heart's real feelings pure and without refraction. There are other qualities which are more showy, and other traits that have a high place in the world's code of honor, but none wear better, or gather less tarnish by use, or claim a deeper homage in that silent reverence which the mind must pay to virtue.—*Green Leaves.*

A MINISTER'S SUCCESS.

The question has been often asked, Why are the fruits of the Gospel, in these days, so disproportionate to the number and ability of the ministry? Of all the answers that have been given to the question, not one strikes us as better worthy to be pondered by every pastor than the following. Facts and suggestions of vast concern are embodied in these brief paragraphs. What would be the history of our churches were their pastors to seek, with like importunity, the same preparation for the duties of their holy calling?

“The old ministers,” said Mr. Williams, of Wern, “were not much better preachers than we are, and in many respects they were inferior to us; but there was an unction about their ministry, and success attendant upon it, that can now be but seldom seen. And what was the cause of the difference? They *prayed* more than we do. If we would prevail, and ‘have power with men,’ we must first prevail, and ‘have power with God.’ It was on his knees that Jacob became a prince; and if we would become princes, we must be oftener and more importunate upon our knees.”

Mr. Williams was very fond of relating the following anecdote respecting the late J. Griffith, of Caernarvon. Mr. Griffith was to preach one night in a farm-house, and he desired permission to retire to a private room before the service began. He remained there a considerable time after the congregation assembled. As there was no sign of the preacher making his appearance, the good man of the house sent the servant to request him to come, as the people had been some time waiting. On approaching the door, she heard what she supposed to be a conversation carried on between two persons in rather a subdued tone of voice. She stood listening at the door, and heard one say to the other, ‘I will not go unless thou come with me.’ The girl returned to her master, and said, “There is some one with Mr. Griffith,

and he tells him that he will not come unless the other accompany him. I did not hear the other make a reply, so I conclude he will not come from there to-night.' 'Yes, yes, he will,' said the master; 'and I'll warrant the other will come with him, if matters are as you represent them. We shall begin the service by singing and reading till the two come.' At length Mr. Griffith came, and the 'other' with him, and they had an extraordinary meeting that night. It proved the commencement of a powerful revival in the neighbourhood, and many were converted to God. 'Nothing, brethren,' Mr. Williams would say, by way of applying the anecdote, 'is necessary to render our ministry as efficient and successful as that of our fathers, but that we should be brought to the same spirit and mind.'

NEIGHBOURS' QUARRELS.

Most people think that there are cares enough in the world, and yet many are very industrious to increase them. One of the readiest ways of doing this is to quarrel with a neighbor. A bad bargain may vex a man for a week, and a bad debt may trouble him for a month, but a quarrel with his neighbors will keep him in hot water all the year round.

Aaron Hands delights in fowls, and his cocks and hens are always scratching up up the flowers of his neighbor, William Wilkes, whose mischievous cat every now and then runs off with a chicken. The consequence is, that William Wilkes is one-half the day occupied in driving away the fowls and threatening to screw their necks off; while Aaron Hands, in his periodical outbreaks, invariably vows to kill his neighbor's cat, as soon as he can lay hold on him.

Neighbors! neighbors! why can you not be at peace? Not all the fowls you can rear, and the flowers you can grow, will make amends for a life of anger, hatred, malice, or uncharitableness. Come to some kind-hearted understanding with one another, and dwell in peace.

Upton, the refiner, who has a smoky chimney, that sets him and all the neighborhood by the ears. The people around abuse him without mercy, complaining that they are poisoned, and declaring that they will indict him at the sessions. Upton fiercely sets them at defiance, on the ground that his premises were built before theirs, that his chimney did not come to them, but they came to his chimney.

Neighbors! neighbors! practice a little more forbearance. Had half-a-dozen of you waited on the refiner in a kindly spirit, he could, years ago, have so altered his chimney that it would not have annoyed you.

Mrs Tibbets is thoughtless; if it were not so, she would never have had her large carpet beaten when her neighbor, who had a wash was having her wet clothes hung out to dry. Mrs. Williams is hasty and passionate, or she would never have taken it for granted that the carpet was beaten on purpose to spite her and give her trouble. As it is, Mrs. Tibbets and Mrs. Williams hate each other with a perfect hatred.

Neighbors! neighbours! bear one with another—we are none of us angels, and should not therefore expect those about us to be free of faults.

They who attempt to outwrangle a quarrelsome neighbour go the wrong way to work; a kind word, and still more a kind deed, will be more likely to be successful. Two children wanted to pass by a savage dog; the one took a stick in his hand and pointed at him, but this only made the enraged creature more furious than before. The other child adopted a different plan; for, by giving the dog a piece of bread and butter, he was allowed to pass, the subdued animal wagging his tail in quietude. If you happen to have a quarrelsome neighbour, conquer him by civility and kindness; try the bread and butter system, and keep your stick out of sight. This is an excellent Christian admonition, "A soft answer turneth away wrath, but grievous words stir up anger."—(Prov. xv. 1.)

Neighbours! neighbours! live in love, and then, while you make others happy, you will be happier yourselves.

“That happy man is surely blest,
Who of the worst things makes the best:
While he must be of temper curst,
Who of the best things makes the worst.”

“Be of one mind,” says the apostle, “having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing.”—(1 Pet. iii. 8, 9.)—*Old Humphrey*.

OBITUARY.

Our readers are already apprised of the death of the late Rev. ALEXANDER LOWDEN, of the U. P. Congregation of New Glasgow, C. E. He died after a short illness, of inflammation of the bowels, at Claremont, near Pickering, in the 49th year of his age, and the 15th of his ministry. As a minister he "commended himself to every man's conscience in the sight of God," both by the faithfulness and ability with which he discharged his public labours, and the excellence of his life and character. He was held in the highest esteem, not only by the people of his own charge, but by the inhabitants of the settlement generally, whether Protestant or Catholic; a proof of which was given in the universal pang of regret caused by his unexpected decease, and the extraordinary concourse of all denominations that assembled at his funeral, to show their respect for his memory. There are but few families in the settlement that have not had experience, either of his faithfulness as a minister, or his benevolence as a friend.

His congregation in New Glasgow was small, and his remuneration consequently very inadequate. But though frequently advised to leave it, such was his affectionate attachment to his people, and, it may be added, the humble estimate which he formed of his own worth, that he refused to do so. Latterly, however, he found that he could not remain without involving himself in debt. And though he was willing to continue and labour on still, provided he could obtain only a bare sufficiency for his family, yet when he saw nothing but the prospect of becoming more and more hopelessly involved in debt, he did not think it his duty to remain;—a conclusion in which every one will concur with him. It was under this conviction that he resolved to visit the vacancies in Canada West; in course of which his labours were so unexpectedly brought to a close by death. By this event our church has been deprived of a worthy and most disinterested labourer; his flock has been left without a shepherd; and his family not only plunged in sorrow, but left *entirely without support*.

For the three last years of his ministry, he received only £188 from his congregation, to which £60 were added by the Presbytery of Canada East. This made his annual stipend only a little more than £82 a year; and considering the high price of all the necessaries of life during these years, our readers will not be surprised that he has left his family, consisting of a widow and five children, considerably in debt. And now what is to be done for them? Are they to be left in their straits? No! The Church is to receive this family as a charge committed to them by God, in circumstances which are fitted to touch every heart, and open the fountains of Christian sympathy. We have, as yet, no Widows' Fund in Canada, but in the want of this, the Synod has recommended that collections or subscriptions be made in all our congregations to raise a fund which will not only deliver the family from present embarrassments, but yield annually something for the future. The members of Synod, with commendable promptitude, raised a subscription amongst themselves on the spot, which amounted to £20; and several congregations have already sent their contributions to the Treasurer, (Rev. Dr. Taylor, Montreal), and as will be seen from the subjoined list, these are on a scale of praiseworthy liberality.

In his sickness Mr. Lowden had no fear about his own state; he had always, he said, found the Saviour precious to him, and he was doubly precious on a dying bed; but he was greatly distressed about the state of his family. And will not the members of our Church come to their help, and thereby testify before God their acceptance of the trust which he now devolves upon them (for these fatherless children are the *wards* of the Church); and thereby declare also before men their approbation of Mr. Lowden's devotedness during fifteen years of self-denying, self-sacrificing labour. "Pure religion and undefiled before God, even the Father, is this, to visit the fatherless, and widows in their affliction."

The following sums have been already received:—From members of Synod, £20. Toronto (first,) £29 7s 6d. Toronto (second,) £24 15s.* Lake Shore, £3 7s 1½d. Hamilton, £24. Esqueness, £2. Pickering, £10 10s. Montreal, £50.

* This does not include £1 5s. previously given towards the expenses of those who brought Mr. Lowden's body to Montreal.)