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THE CANADIAN United Presbyterian Magazine.

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[No. 6.

Miscellaneous Articles.

NOTICE OF THE LATE DR. FERRIER.

This excellent man and able minister died at his residence, near Caledonia, on the morning of Saturday, the 27th of April, after an illness of only a few days. He had not long to wait, after ceasing to work in the vineyard of his loved and gracious Lord, till he was called away to his heavenly home, there to receive and enjoy "the recompense of reward." There intervened but one Sabbath on which his voice, as a preacher of "the glorious gospel," was unheard in the sanctuary below; and on that day he worshipped with "the Church in his house," and preached by his patience to his family and friends. On the previous Sabbath, April 14th, he preached to his people from Hebrews x. 26, 27, and "never," says one, "did he preach with more power than on that day." But ere the second earthly Sabbath came round, the heavenly Sabbath had set in whose sun knows no setting; and, through the merits of his Redeemer, he had entered the upper sanctuary, where the services never cease, and where the worshippers never fall sick and never feel weary. A truly good and great man has fallen in Israel. And while his family and his many friends, and the Church of which he was an honoured minister, may submissively lament their loss, it would be selfish and very sinful, because indicting the Divine procedure, to begrudge the dear departed the earliness of his great and eternal gain. For him to be with Christ is unquestionably "far better" than, bearing about with him a body of sin and death, to be struggling on in the midst of a heartless world. And all those sacred and tender interests, which it was his heart's love and his life's labour to subservise, we must leave,—and may confidently leave,—in the hands of Him whose resources of wisdom and power and grace are infinite.

Dr. Ferrier was blessed in his parentage and honoured in his ancestry. His father, Dr. William Ferrier, of Paisley, was a very superior man, distinguished for intellectual power and literary taste, as well as for Christian graces and ministerial fidelity. And his mother, herself a noble woman, was descended from one of that little band of Scottish Christian heroes who, in 1733, dared, through divine grace, to raise the standard of sacred, saving truth, and to unfurl the flag of Christian liberty, which was being trampled under foot in the polluting gutter of State Churchism, by an unconsecrated Clergy and an Erastian Government. All who were acquainted with the lamented subject of this notice, will readily admit that he was every way worthy such parentage and such ancestry. He was not only eminently pious and mentally gifted, but a hero, even to semi-martyrdom, for Christ's Crown and the Heaven-chartered liberties of Christ's people. Indeed, his services and sufferings in this behalf merit far other record than can be awarded them in this present writing.

Among Dr. Ferrier's papers have been found certain manuscripts, forming a sort of autobiography, "written," as he states, "for his children." We have been favoured with a few extracts from these interesting records, and shall use them freely, as far as they go, in the following rapid sketch of the life of our much revered ministerial father and greatly esteemed friend. We regret, especially for the sake of our readers, that these documents are not before us entire, as, in addition to accuracy in regard to facts and dates, the Doctor's beautiful, clear, simple Anglo-Saxon would have given attractions to this memorial paper which it is not in our power to impart.

"I was born," writes the Doctor, "on the 7th of March, 1793. When an infant, I was specially devoted to the Lord by my maternal grandmother (Mrs. Muckersie, wife of the Rev. William Muckersie, of Kinkell, and daughter of the Rev. William Wilson, of Perth, one of the four brethren founders of the Secession Church) and my own pious mother.

"Of my mother," he says, "I remember little, for she died before I was nine years of age. I have, however, a faint recollection of her fine features and delicate form; and still more distinctly can I recall the incessant care she bestowed in forming my mind to receive and know divine truth, and my heart to love God and believe in Jesus."

This allusion to his amiable and pious mother is quite in keeping with what we knew and often admired in the Doctor. It is altogether worthy of him and honouring to her. We can well conceive with what affectionate tenderness he would cherish the memory of her who gave him birth, and whose holy solitudes watched over and blessed his infancy and early years; for his loving, sensitive heart was singularly susceptible of kindness, and responded instinctively and strongly to its manifestation, especially on the part of the

good and the pure. From the whole after-life of the man, we think that it may be inferred, without hazard of error or exaggeration, that no pulsations in the limbs of the body could be truer to the impulsions of the heart, than would be his feelings and acts to the wish and will of his mother. By nature and grace he was formed to love, and love never yet failed to secure obedience.

After giving minute and deeply interesting particulars connected with his early life and first teachers, he goes on to say: "October 10th, 1809.—I this day entered the University of Glasgow, with a view to study for the holy ministry." With what success he prosecuted his studies at that ancient seat of learning, his extensive and accurate scholarship—which enabled him at an after period to occupy an academical chair with honour to himself and advantage to his pupils—abundantly attests. His pulpit ministrations and published writings plainly told that he had been no idler at school and college. He was an excellent classical scholar, and was superior to most of his fellows in mathematics. Had he devoted himself in after life to this latter department of study, he might have taken a distinguished place in the higher walks of science. But he had a far nobler and holier end in view, even the glory of his Redeemer, in the salvation of souls. In the spring of 1811, he first joined in communion with the Church, "trusting," he says, "to no attainment, service, or resolution of my own, but wholly to the merits of Jesus Christ my Saviour." He informs us, that during that season his father employed him in conducting his week-day evening classes, and in addressing Sabbath Schools, &c.,—exercises in which he felt great delight, as well as benefit to his own soul, "often feeling as if God were present with me, and giving great peace to my mind." In 1812, he commenced the study of divinity, under the Rev. Dr. Paxton, of Edinburgh. During his course at the Hall he was engaged as private tutor to a most interesting boy, William Simpson, only child of Colonel Simpson, of Plean, near Stirling, and there was the most satisfactory evidence that his earnest efforts to bring his pupil into the fold of the Good Shepherd were signally blessed. Having finished the prescribed course at the Divinity Hall, he delivered his trial discourses before the Presbytery of Glasgow with marked approbation, and was licensed as a preacher on the 29th July, 1817. His honoured father, being moderator, presided on the occasion, and his uncle, the Rev. James Muckersie, of Alloa, led in the preliminary prayer. "I felt greatly impressed," he says, "by the solemn transaction, and secretly looked to God my Saviour for strength and light, and all necessary supply and comfort." "Having received an unanimous call from the congregation of Newarthill, Lanarkshire, to be their pastor, and having considered it my duty to accept of it, I was this day 23rd April, 1818, ordained to the office of the holy ministry my father presiding. He remained and preached on the forenoon of the Sabbath following, and I preached in the afternoon. The occasion

was solemn. It is a serious thing to have the charge of immortal souls. The Christian Ministry is a work of solemn responsibility. May God enable me to be diligent and faithful." Such feelings and reflections were most suitable and of happy augury in his circumstances. He had not rushed into the sacred office for selfish ends; and he looked to other wisdom for guidance, and leant on other strength than his own in the discharge of his ministerial duties. His trust was not disappointed nor his prayer unanswered. For nearly fifteen years he laboured with much acceptance and it is hoped with no little success among the people at Newarthill. In September following his ordination he was united in marriage to Miss Muckersie, daughter of the Rev. James Muckersie, of Alloa, a lady every way worthy to be the wife of such an excellent and amiable man. And a happier union we believe there could not be. Mrs. Ferrier, who survives to lament her loss, was well fitted by energy of character and strength of mind, not only to guide his household and worldly affairs, but to afford him counsel in difficulty and support under discouragement. And ministers, of all men, need counsel in which they can trust, and that heart sustentation which none can so well supply as an affectionate and judicious wife. In this respect Dr. Ferrier "obtained favor of the Lord."

In the year 1833, a large number of the Congregation of Newarthill having removed to the neighbourhood of Airdrie, in consequence of the failure of a public work with which they were connected, Dr. Ferrier and 75 members applied to the Presbytery of Glasgow for liberty to form a second congregation in the town of Airdrie. The request was granted, and a church built. So well did the new congregation prosper that in three years the number of members had increased to 320. But the sun of prosperity which shone so brightly for a time began to be clouded. One of those periodical stagnations of trade occurred, and threw many of the people out of employment. And the voluntary controversy was surging over Scotland and stirring up the dirt that ever lodges in the minds of the delinquent and ecclesiastically dominant. Though emphatically a man of peace, heartily hating strife and struggle, yet as an enlightened and conscientious voluntary, convinced to assurance, that the question involved the honor of Christ and the claims of common justice, Dr. Ferrier was of necessity led to take part in the controversy which agitated the country, and engaged all its more vigorous and earnest minds. And this he did from the pulpit and the press, with marked credit to himself and advantage to the good cause which has been slowly but surely winning its victories from that day till now, and which we cannot doubt will go on adding conquest to conquest till no section of the professed Church of Christ shall be cramped and cursed by state patronage and pay. The compulsories at Airdrie (as it has been and will be everywhere) having but few and feeble arguments to put forth in favor of Church, and State connection, and smarting under the

lash of truth laid on by Dr. Ferrier, had recourse to calumny and slander, and these they plied with a villainous vileness that has seldom been equalled. His kindly mind and gentle spirit could ill endure such unchristian and savage treatment. Though an excellent and acceptable preacher and confessedly a faithful pastor, he began to think it would be for his own peace, and as he hoped for the interests of Christ's cause, to seek a field of labour beyond the Atlantic, as flattering prospects of usefulness were held out to him there by brethren from Scotland. At last the resolve to leave was matured, and he and his family, to the regret and with the best wishes of many, sailed for New York on the 11th August, 1841. Immediately on arrival he connected himself with the Old School Presbyterian Church, and was very soon called by the Congregation of Union Town, Fayette County, Pennsylvania. He accepted of this call, and with his family settled there in February 1842. In April following he was unanimously elected President of Madison College, and Professor of Moral and Physical Science, and in May he was publicly inaugurated President and delivered an inaugural address which was, by request, *soon after published*. *This very able address we have seen, and have no hesitation in saying that it is worthy the mature scholarship of our departed friend.* His hands were now full of work and merited honour came to cheer him therein. In 1843 Union College Schenectady, New York, conferred on him the honorary degree of Doctor in Divinity, and few we ween deserved it better or have worn it more humbly and gracefully. Every thing went on prosperously till in 1844, owing to the action of the Pennsylvania Legislature, the funds of the University failed, and the College had to be closed. The congregation of Union Town being small and not able to afford suitable support to the Dr. and his large family, he felt it his duty to look out for another sphere of labour. "But (as writes one of the family,) by this time he had seen something of the working of Republican Government, as it affected both Church and State, and especially perceiving, with deep regret, that the pastoral tie was not respected and felt in its importance and solemnity: and being wearied of the unstable character of the American Congregations, he thought of visiting Canada." He did so, and received encouragement to settle there. He and his family reached Hamilton, C. W., on the 24th January, 1845.

Soon after his arrival in Canada, circumstances, which need not be particularized, induced him to enter on a mission in connection with the then newly formed Free Church. Some have been disposed to blame Dr. Ferrier for this step. And no doubt had he then dreamed that it would lead to such painful annoyance as it did, it had not been taken. But we know that he took it for the best, and felt confident that thereby he sacrificed no principle. Still, as is well known, the place proved too strait for him, and his Scriptural principles and enlightened convictions, so that ere long he was necessitated to "enlarge the place of his tent."

His ministrations, as was to be expected, proved acceptable to the people, so that in a very short time he was called to take the oversight of a large and promising field of usefulness on the Grand River, and vicinities, having Caledonia for its centre. To this charge he was inducted on the 23rd April, 1846. There he lived and laboured till his Master called him to "rest from his labours," and we trust his "works will follow him" to the Redeemer's glory, and his honour.

Most of our readers are aware that Dr. Ferrier did not continue long in connection with the Free Church. His voluntary principles, which he held uncompromisingly and avowed boldly, very soon brought him into collision with the ecclesiastical courts of that Church, which were *then* ruled by those who had been but recently shaken out of the swaddling bands of the State, and whose principles and feelings yet smacked strongly of tiends, and manses, and glebes. But of the petty and pitiful persecution which Dr. Ferrier suffered in Canada, at the hands of his former brethren, we dare hardly trust ourselves to write, so difficult would it be to "speak the truth in love." Happily their recital is not needed either for the vindication of his principles or character. His character stands out before all who knew him, stainless and attractive; and his principles in regard to the entire independence of the Church are gradually widening their sphere of influence, and are now approved of, secretly it may be, by multitudes who not many years ago denounced those who held them as heretics, hardly deserving a place in the christian category. We know that Dr. Ferrier cordially forgave all the unkindness and injustice done to him because of his Anti-State Church principles; and we believe it would be deemed anything but kindness by his family to unroll and spread out on the recent grave of a loved husband and father, the events of past years that caused them many a sorrowful day because of the love they bore to that husband and father, and because of their confidence in the purity of his motives, the rectitude of his conduct and the truthful and sacred character of his principles. It doubtless was to him, and must of necessity be to them, a real comfort to witness the triumphant vindication of those principles for which he suffered, by the acts of the Presbyterian Church of Canada, in regard to Union with the U. P. Church. And very striking is the fact that he should be called away just on the eve of the Union of these two Churches! But it is doubtless well. He and those brethren who here held diverse sentiments, shall meet in heaven, where all films have fallen from all eyes, where all are "of one heart and of one mind." Oh! happy and blessed will be that union! May the impending Union at Montreal be its fitting type.

For a number of years past Dr. Ferrier had charge of two congregations in addition to that at Caledonia, each distant, we believe, from eight to nine miles from Caledonia. Hence his pastoral life was necessarily very laborious; indeed too much by far for one at his years. But he toiled unsparingly and ungrudgingly in that large out-

lying field of his Master's vineyard. On Sabbath, and whenever duty called, whatever the weather and roads might be, he was at his post at Indiana or Cayuga. For some time of late he complained of pain in the region of the heart, especially when he walked quickly. He was unwilling to curtail his labours, though conscious that his physical vigour was failing. His kind brethren saw the disparity between his willingness of mind and his strength of body, and were anxious to aid him and lessen his labours as far as in their power. There is reference to this, and to arrangements made in his behalf, in the following interesting entry in his Journal, under date 18th November last :

“ My friend, the Rev. Dr. Ormiston, has without solicitation, and with most considerate kindness, been making arrangements to relieve me, in part, from the fatigue of requiring to go to the distant stations so often in the winter season, and the Rev. Mr. Lees came yesterday, and the Dr. will come himself, I expect, next month. I am hereby reminded that I am far advanced in life, and that the infirmities of age have, in some measure, overtaken me. I appear, indeed, much stronger than I am, and strangers would never suppose that I am so very feeble. If I walk quick or far, or put forth any muscular exertion, my whole chest becomes so affected that I would fall down or be agitated by p^rostration. I feel almost constantly a pain in the region of the heart, and I cannot but think that there is some derangement there. The symptoms have come on very gradually. It is more than four years since I was first affected ; but during this year there has been a considerable increase, and I am sometimes afraid of the issue. At any rate it is a solemn warning from God to lead me more to Christ, to be more mindful of my latter end and more diligent and faithful in preparing for it. Oh! to have my loins girded and my lamp burning. I feel as if I could be of little more use (if ever I have been of use) in this world, and that I ought to look above and beyond it. Heaven will not be a strange country to me, if one so unworthy be admitted there, there are so many of my own family and connections there before me. Already I have a larger family in heaven than on earth, besides my ancestors and collateral relatives. But the Lord Jesus my best friend is there, and I should rejoice were the desire to be with Him to swallow up all the other desires, and if love to Him were to overpass all regard for human friends, either on earth or in heaven. O that I could say of God my Saviour, ‘ Whom have I in heaven but Thee, and there is none on earth I desire besides Thee—my flesh and my heart faileth, but Thou art the strength of my heart and my portion for ever.’ ”

These solemn words reveal much of the saintly man :—they tell of a spirit fast ripening for heaven. How true and deep his humility! How longingly anxious that Christ should be supreme in his affections, that He should, without competition, occupy the throne of his heart! With him, in excess of almost all it has been our happiness to know, relatives and friends were valued and treasured jewels, but he ardently

desires that Christ, his elder brother and "best friend," would supplant them all in his affections, and be the one cherished jewel of his heart. Knowing that he loved his relatives and christian friends to the very verge of idolatry; we have seldom met with anything more decisively indicative of real, strong, heavenward tendency of heart and mind than these words, of ardent and something like wailing wish, afford,—*"I should rejoice were the desire to be with Christ to swallow up all other desires, and if love to Him were to overpass all regard for human friends, either on earth or in heaven."* That gracious wish has doubtless now been granted to the full, while he loves his "human friends" not the less. His love to Christ has been increased to perfection, but that has not lessened his love to the loved whom he left on earth. How touching the statement, and to him how comforting must have been the reflection, that "Heaven will not be a strange country to me,—there are so many of my own family there before me. Already I have a larger family in heaven than on earth, besides my ancestors and collateral relations." This fact, coupled with the well grounded and grateful conviction that the members of his family yet in the wilderness have their faces towards the better land and are journeying thither under gracious guidance and guardianship, must have made dying work less difficult than it would have been had heaven not held those of his household who had gone before, and had "Christ the hope of glory" not been "*in*" those that remained. Happy that parent who has good cause to hope that heaven is the home of his departed children, and that those still with him are "heirs of the grace of life." Such happiness Dr. Ferrier was privileged to enjoy. One of that family group here referred to, now in heaven, we had the happiness to know. It is not yet two years since she exchanged the cross for the crown. She was long and severely tried in the furnace of affliction. It was through much tribulation she entered into the kingdom. But Oh! how purifying and how peaceful in its fruits, affliction proved to her! We have read with much interest a short memoir of her, written, we believe, by an affectionate sister, which reveals attainments in grace, but seldom reached, we fear, by God's people while in the wilderness.

After preaching his last sermon, which was at Indiana, he had a severe attack of pain in the chest. Being obliged on that day to travel on horseback, owing to the state of the roads, he suffered greatly and reached home with difficulty. He felt better on Monday, but on Tuesday evening the paroxysm of pain returned with increasing violence; and every other day he suffered from it more or less till the 24th. On the 23rd, four days before his death, he made the following deeply interesting entry in his journal.

"April 23rd.—The Lord has spared me 43 years in the Ministry, and this day I enter on my 44th year through Divine mercy.—But for a few days past I have had solemn warnings to be ready for the solemn change.—Through many imperfections and amid many changes,

I have with much weakness endeavoured to labour—to shew men their sins and to direct them to Jesus Christ the Lamb of God, &c. I have endeavoured to shew that no work of their own will avail—that we must throw up every thing of our own and have our confidence only on Jesus. I have preached with pleasure, but never with much visible success, and have been disposed to say repeatedly “I have laboured in vain.” I am now in great distress, having been so for ten days, and not having been able to preach on Sabbath.” On the day following the disease seemed to have yielded to medical treatment, and from that time he was almost entirely free from pain, and the most sanguine hopes were entertained that he would speedily be restored to his usual health. “On Friday evening he conducted family worship as usual, but on retiring there seemed to be a greater prostration of strength and an oppression in breathing of which he had never before complained. Toward morning he said he felt relieved and fell into a sweet and seemingly refreshing sleep, from which he awoke at half-past four o’clock saying he felt very uneasy. These were his last words, and in fifteen minutes all was over: he literally fell asleep in Jesus; so peaceful, so gentle was his dismissal, that we could not tell when the spirit departed. His tender loving heart was spared the pang of parting with those he so tenderly loved. During the whole of his illness his mind was evidently deeply solemnized, and he enjoyed the closest fellowship with God his Saviour. The precious promises of Scripture were ever on his lips, and it was evident his soul was filled with peace. From many expressions he let fall we can now see that he felt his end approaching. A week before he asked for a little book written by Mrs. Isabella Graham, entitled, “Provision for my last Journey.” On Friday evening, after hearing a portion of it read, he remarked, “This is my last journey.” But fearing that I would be agitated, he added, “not that I think I am just at the end, but it is the last.” I repeated the passage “I know in whom I have believed &c.,” to which he sweetly assented.” This short but very interesting account of the last days and of the departure of this eminent man of God, is from the pen of her who had been his loved and loving partner for upwards of 40 years, a helper of his joy, a soother of his sorrow and a sharer of his hope.

Thus has passed away from amongst us a man of no common stamp. In native qualities of head and heart, in accumulated stores of varied knowledge, in christian graces and ministerial fidelity, they are few indeed that equalled him. Without dispute he was one of nature’s princes. His intellect capacious and clear; his heart so guileless and so loving, that it was impossible for him to hate or even be unkind. For his singular amiability and incorruptible moral honesty he was deeply, and no doubt gratefully indebted to divine grace. “Through sanctification of the Spirit and belief of the truth” his character retained as few scars, resulting from the fall, as that of

almost any christian it has been our happy lot to know. He was a pattern husband and father, intensely affectionate and invariably kind; and he had his reward in a home that was peaceful and happy, he and the other inmates being emphatically "of one heart and of one mind," "loving one another with a pure heart fervently." His home was at once a Salem and Bethel. Indeed peace and prayer are inseparable. Dr. Ferrier was verily a man of prayer. His supplications at the family altar as well as in the Sanctuary had a peculiarly earnest and solemn character. The very intonations of his voice had a hallowing, subduing, and soothing influence, as all privileged to hear them must have felt. He was an ardent lover of the Divine Word. It was his daily care and delight, we believe from youth up, to peruse a portion thereof in secret, for his soul's nourishment, and the fruit thereof was seen in the fullness and freshness of his christian character. His preaching was evangelical; his statement of doctrine clear; and his enforcement of duty earnest and affectionate, so that his pulpit ministrations were deservedly relished by the pious. We have heard from him discourses of a very high order, both in an intellectual and literary point of view. As a minister, he was "a workman that needed not to be ashamed—rightly dividing the word of truth." As a writer, he was a chief among his brethren. The fruits of his pen often graced and enriched the pages of this magazine. His "United Presbyterian Church History" was monthly read with much interest by not a few who could claim Scotland as their native country, and who felt an interest in the contendings of their forefathers for a full and a free gospel. He wrote a really classical English style, characterized by lucidity, purity, and simplicity. And he never put down what he did not in his heart firmly believe to be the truth. There was no twist in his mental or moral constitution, and he was an entire stranger to literary finessè. As he thought in his heart, so he spoke and wrote. In addition to several able pamphlets on the Voluntary question, of which "Nebuchadnezzar's Golden Image," "The Tower of Babel," and "Christ Wounded in the House of His Friends," are the chief, with "Religious Addresses," "Religious Exercises for the Young," and "Consolation for Distressed Souls," he was the author of memoirs of his worthy father, Dr. Ferrier, of Paisley, and of his noted ancestor, by the maternal line, the Rev. William Wilson, of Perth, one of the founders of the Secession. These are all worthy of their author. His memorial writings are full of heart, and those of a doctrinal and controversial character are distinguished by vigour and clearness of thought and by honest, bland and forcible statement. In regard to the curseful union of Church and State, no man held more scriptural views, or stated them more clearly and becomingly than did Dr. Ferrier. In his writings he has nobly vindicated Christ's Crown and Kingdom. It may well be questioned, as we have heard it done by enlightened laymen, whether it was worthy

of the Synod, of which he was one of the most honoured fathers, to refuse him the privilege, at its meeting in October last, of entering on its Minutes, in view of the Union, a brief reference to his sentiments, past and present, in regard to this very vital subject. He might well have been indulged and excused. He had once, in his patent honesty and unsuspecting simplicity, been entrapped to his sorrow and suffering, so that surely he did well to take what care he could that the like should never happen to him again. However, his Master has now put it out of the power of ecclesiastical lordlings, "dressed in a little brief authority," to treat him as they once did. We refer of course, in this last remark, to what befel him at the hands of the Presbyterian Church of Canada years ago. That action, we have good reason to believe, is repudiated by a great majority of the present members of that Synod. And what church, not excepting our own, has not been guilty of ecclesiastical acts in the past that she would willingly disown to-day?

Dr. Ferrier's remains were accompanied to the grave, on Thursday, the 2nd ult., by several of his ministerial brethren, and a large number of his recent charge, as well as by neighbours and friends; and on Sabbath the 12th ult., Dr. Ormiston, of Hamilton, a much loved friend of the deceased, preached to the bereaved flock from the suitable words "Blessed are the dead that die in the Lord," &c. The occasion, we learn, was one of great interest, of deep solemnity and strong feeling, which we can well suppose when we think of the scene, the subject, and the preacher. When the greater part of this article had been sent to press, we received a newspaper, published at Caledonia, containing Dr. Ormiston's concluding remarks, in which he pays a fine merited tribute to Dr. Ferrier. It is altogether worthy of both parties. It is so excellent, being in Dr. Ormiston's happiest style, we regret it did not reach us earlier, as we would have given it instead of what we have written, only prefixing and appending a few dates and facts. We should like that the conductors of the Magazine would yet favor its readers with Dr. Ormiston's happy sketch of Dr. Ferrier's character.

Our prayer is that Dr. Ferrier's death may be sanctified to his family, to his congregation, to the Church at large, and to his brethren in the ministry. We confess to a feeling of heavy sadness as "friend after friend departs," and by Dr. Ferrier's death we have lost a friend to whom we looked up as to a father, and whose memory we shall sacredly cherish. We are not sure that we ever met with a man that combined as he did the acuteness of Paul, the loving spirit of John, and the guilelessness of Nathaniel. May all whom he loved, and all who loved him, join him in heaven, having "washed their robes and made them white"—as he has—"in the blood of the Lamb."

REV. JOHN TAYLOR, D.D., M.D.

The departure of Dr. Taylor, who for the last nine years has been Professor of Divinity to the United Presbyterian Church in Canada, and Editor of this *Magazine* from its commencement, is a positive and large loss to the Church in this Province. His vast and varied acquirements, the clearness of his mental perception, and his inflexible moral honesty, place him in the front rank of biblical interpreters and theological instructors. In the department of sacred hermeneutics we have no hesitation in saying that he stood alone in Canada. The favoured people of his charge and those privileged to prosecute their theological studies under his tutorage, can gratefully tell with what singular fidelity and efficiency he discharged his pastoral and professorial duties. As a theological teacher he laudably discarded dogmatism in regard to all matters not clearly revealed. Nor did he dwarf or trammel the minds of his students by pressing them into a sectarian mould and wedging them in with human dicta, which is not unfrequently done with ruinous success in certain schools of the prophets. By precept, and example as well, he sought to induce a reverent, but free and full investigation of the Sacred Oracles. To him it seemed enough if the head and heart were ever ready humbly to bow to the enunciation "Thus saith the Lord." The Church owes him a debt for training in whole or in part a number of her ablest and most acceptable ministers, and that too under circumstances, in several respects, any thing but favorable. His sojourn in Canada has been of marked advantage to the Church, though, as we opine, not very fruitful of happiness to himself. The reasons why need not here or now be rehearsed. He secured and retained the high esteem of many—of all who knew him best, and never, we firmly believe, gave just cause to any man to be his enemy.

The chief thing in the shape of fault we ever heard attributed to Dr. Taylor, was his shrinking and retiring disposition,—his want of forwardness in not thrusting himself on public notice, as his talents and attainments warranted, and his position was supposed to demand;—in short, that modesty in him was a crime, which in most men is very properly deemed a virtue. Certain it is, that many a man, with only a moiety of his acumen and acquirements, would speedily command public attention, and render himself famous, by ascending every accessible platform, and there spreading sail and, sailor like, whistling to awaken the breeze of popular applause. It would simply be an impossibility for Dr. Taylor to act thus, or in any way, even seemingly, to seek notoriety. His sensitive mental constitution, as well as his principles, would imperatively forbid. But whenever duty called for his services within the legitimate sphere of his office, he was ever ready and prompt to comply; and he invariably discharged that duty well. As an accomplished scholar and a thoroughly furnished theologian, it is to be feared we shall not soon "look on his like again." He leaves Canada followed by the

sincere regret of his many friends, and by their best wishes for his personal welfare and his success in the work of his Divine Master, which he loves so well, and which, by gifts and grace, he is so eminently fitted to perform.

The readers of this Magazine will of necessity be subjected to loss, in common with the Church, by the departure of Dr. Taylor. They will greatly miss the pilotage of his steady masterly hand at the helm. Of the ability and judiciousness with which he conducted it from the day of its launching, amid breakers and gloom, on to the present time, its readers need not to be told.* It is only to be regretted that he did not more frequently freight its columns with the valuable products of his own pen.

[The foregoing article has not been seen by Dr. Taylor, but was inserted after he resigned the charge of the Magazine.—ED.]

ELECTION OF MODERATOR FOR THE CANADA PRESBYTERIAN SYNOD.

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

SIR,—I have just seen the arrangements for the consummation of the Union at Montreal; and am glad to say that, in the main, they meet with my approval. I do not anticipate being present; but I cordially wish that the occasion may prove creditable and comfortable to all concerned; and that the interests of pure religion may be promoted. There is one point, however, which I think might be better ordered, and to which, I hope, it is still not too late to advert. I refer to the *election* of Moderator. I am sorry not only to learn that such a thing is spoken of, but that several Presbyteries have been naming different individuals for the office. A more excellent way, I humbly conceive, was adopted at the Union of the Burghers and Anti-burghers in Scotland in 1820, and also at the Union of the Secession, and Relief in 1847. In these cases there was properly no election at all. The principle was laid down that the oldest minister present should be called to the chair. The reasonableness of such a method, or rather the gross impropriety of any other method, I trust will at once present itself. If any feel inclined to dissent, may I beg them to read Leviticus xix. 32, "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God; I am the Lord." I hope few, if any, would vote for any other than the oldest. He must be either appointed, or slighted, almost insulted. There is no alternative. They who vote for any one else, just say to him, your position would certainly have entitled you to the appointment, had you been fit for it; but for lack of qualification you must stand aside,

* It is but justice to state, that Dr. Taylor not only gave his labour as Editor gratuitously and ungrudgingly, but for several years was subjected to considerable pecuniary outlay in meeting the cost of publication, owing to the non-payment of numerous subscriptions,—an outlay that has only recently (and but barely) been recovered, in consequence of an increase of subscribers and a more punctual payment of subscriptions.

and allow your junior, but your better, to be promoted. Perhaps more need not be said.

Possibly, however, it may be argued that it is a serious matter,—that an old minister may be highly respectable and venerable, at once, for his character, and his years, but may be so infirm as to want the alertness and energy required by the situation. Two replies may be made. First it is likely that a considerable part of the time of the Synod will be occupied in such a way as to render the office of Moderator a sinecure. Devotional exercises and addresses I presume will, to some extent, take the place of business; and a great deal likely will be done in committees of the whole. Secondly, it would surely be quite allowable and proper, that if the Moderator should not find it convenient always to preside personally, he should substitute some other member for himself. Only let me here say, that the rule, as I understand it, ought surely to be observed, namely, that no one shall be called *pro tempore* to the chair, but one who has been regularly elected at some former time to the office. There is abundance of these in both denominations. Few things will contribute more to the smooth and efficient working of the scheme than rigid adherence to order.

I am, &c.

PRESBYTER.

Reviews of Books.

MEMOIR OF JOHN BROWN, D.D., *Edinburgh.*

(Concluded from page 143.)

Dr. Brown's ministry in Broughton Place commenced on the 20th May, 1829. A large portion of his life then remained, and that which furnishes by far the most copious materials to his biographer, and is chiefly fitted to afford instruction to the reader, and also to draw forth his admiration. But we regret that our own circumstances prevent anything else than a very slight and hasty reference to what it would, otherwise, have given us special pleasure minutely to detail.

His success in the congregation was immediate, great, and permanent. The membership rose at once from 600 to upwards of 1000, and maintained an average of about 1200. It embraced a number of students, "armed generally with their Greek Testaments," and a considerable proportion of persons of education and refinement, who all but idolised their pastor. Missionary effort was entered on with new life. In a little, more than £500 was raised annually. Dr. Brown himself contributing £20. And a Missionary in Jamaica was supported at their expense, and still continues to be maintained.

In 1834, after the death of the celebrated Dr. Dick, Dr. Brown was appointed to a Professorship newly instituted in the Secession Church, that of Exegetical Theology, and introduced a highly improved style

of teaching into a seminary which had always been distinguished for its efficiency and success. In this department he continued to labour with great advantage to the Church, till the last year of his life, when disease prevented him from taking his place in the Hall. After the Union with the Relief Church, the number of Professors was five; but at the death of Dr. Brown one of the others was transferred to his chair, and the staff now consists of only four. It may here be mentioned that his collection of books was very extensive and valuable, forming probably the best private clerical library in Scotland, after that of his friend, the late Principal Lee. His acquaintance with his books was also remarkably thorough and complete. A very "formidable list" of expository works was referred to in one of his publications. A friend said, "These, I suppose, you have occasionally consulted." His reply was, "Sir, I have read every word of them that has the least bearing on the sense of Scripture."

In 1831, after nineteen years of widowhood, Dr. Brown entered into a second marriage with Miss Margaret Fisher, Crum, a great grand-daughter of the Rev. James Fisher, one of the four Founders of the Secession. This connection, which lasted little more than six years, was a source of unspeakable comfort to Dr. Brown, and all his family, who loved his wife as their mother, and whom it was impossible not to love. But the period was troublous and stormy. The Voluntary Controversy had been for some years in progress, and it waxed terribly ferocious. For the Voluntaries, of whom we were a humble adherent, we attempt no apology. Unquestionably it was they who began, but they have all the excuse that can be found, in the fact that their opponents were tenfold fiercer than themselves. Dr. Brown was a leader in this strife, but acted with moderation, and bore himself like a gentleman and a Christian. He objected also on principle, to the payment of Annuity Tax in Edinburgh, and rather than violate his conscience, he allowed his furniture to be poulded, seized, and sold at the cross. In connection with this, there was, of course, a great deal of keen acrimonious squabbling. Dr. Brown contributed a handsome octavo volume on "Civil Obedience." The work consists in part, of extracts from the writings of distinguished men of former days. His son justly styles it "that immense *armamentarium libertatis*," and says that we owe it to Mrs. Brown. In that case, she in her husband good works did promote. After the Disruption, the contest slackened, and Dr. Brown to the end of his life, was on cordial terms with Principal Cunningham and sundry others, who were once arrayed against him.

In 1840, Dr. Brown laboured under a lengthened illness which left him considerably shattered. A colleague was applied for, and an able coadjutor was found in Dr. Andrew Thomson, with whom Dr. Brown in a most exemplary manner, and in a most chivalrously honourable spirit, carried on a happy and successful ministry till the close of his life. One thing he insisted on from the first, was that

his own emoluments should not exceed by a farthing, those of his junior co-pastor. It is exceedingly affecting to read the terms in which a few days before his death, he took leave of Dr. Thomson, and surrendered to him the entire charge of the congregation.

In 1841 the Morisonian Controversy sprang up, and sadly agitated the Church. It was often remarked that the manner in which that keen contest terminated, afforded remarkable evidence of the well-principled foundation on which the Secession was based. Such a discussion it was said would have shivered any other denomination in the kingdom. In connection with it, the orthodoxy of Dr. Brown, and of Dr. Balmer, another Professor, came into suspicion; and after a variety of proceedings, of a kind painful to reflect on, Dr. Balmer having died, Dr. Brown was formally subjected to a libel, and regularly tried before the Synod. The effect produced on his mind by this, was almost overwhelming. His son speaks of it as "an outrage on his entire nature and feelings." But he had the satisfaction of obtaining, after a most patient and impartial examination, an unanimous and complete acquittal. In dismissing the libel, the Synod "finds that there exists no ground, even for suspicion, that he holds, or has ever held, any opinion, on the points under review, inconsistent with the word of God, or the subordinate standards of this Church." We had the privilege of being one of a small party in his house, which was just close by the Synod house, immediately after this deliverance was given, and we well remember the calm, devout gratitude he seemed to be experiencing. Nor did he cherish any feeling of resentment. A few years afterwards he attended the funeral of one of the libellers, and was asked to offer up prayer. He did so in a manner which every one observed was remarkable at once for kindness and devotion. And after the death of Dr. Marshall, the other libeller, who had left the Church, we heard him say in the presence of a number of ministers,—“Had I known of his illness, I should have hastened to Kirkintulloch and offered to shake hands with him.” At the close of the proceedings, Dr. Brown's congregation “presented him with a gift of £200, and other tokens of their affection.” He received from the Students also “a present of valuable books, expressive of their feelings on his acquittal, and on the termination of the Controversy.”

Dr. Brown had all along been giving to the world a number of small publications, several of which were of great and permanent value; but in 1848 he commenced issuing his well known expository works which, in little more than five years, amounted to ten octavo volumes. Then, after a pause of fully three years, he published two others, the latter an Analytical Commentary on the Epistle to the Romans, which he substituted for his long, and most carefully, elaborated work on that marvellous portion of Sacred Writ. Dr. Cairns gives a very able and judicious critique on these admirable books, and leads us to expect that Dr. Brown's Commentary on the Hebrews,

which was very laboriously and fully prepared for publication, may in all probability soon be presented, as it will certainly be eagerly received.

Dr. Cairns offers the following opinion respecting the permanence of Dr. Brown's expositions :—

“We may believe that the general consent which has ranked Dr. Brown's expository works so high, gives some pledge of their lasting influence. It is always rash to anticipate the verdict of posterity. Yet the works which live are those which ripen slowly, as the fruit of years of toil, and which, calmly disregarding ephemeral tastes and fashions, connect themselves with permanent necessities and interests. Nothing is more enduring in Christian literature than commentary which unites the qualities of solidity, clearness, and devotion. These marks Dr. Brown's expository writings bear as visibly as any kindred works produced in the present generation ; and therefore it may be predicted with some confidence, that they will maintain their place in the pure and elevated region into which they spontaneously rise, when the mass of our contemporary theological authorship has passed away.”

Dr. Brown cordially approved of the Union between the Secession and Relief Churches and gave his zealous support to the movement, in which our excellent friend Dr. McKelvie was the prime leader. He delighted also to contemplate, as what he called “one of the most certain of futurities,” the junction of the United Presbyterian and the Free Churches. He rejoiced in the efforts of Sir George Sinclair for that object, though he said “things are not ripe for Union,” and subscribed to the worthy baronet's ultimate remark that “the time of figs was not yet.” He steadfastly maintained, however, that Forbearance was the only sound basis of Union. Dr. Cairns says :—

“Matters never approached distinct negotiation, or formal consideration of articles of union. It was, however, the strongly expressed opinion of Dr. Brown, that if ever they should reach that stage, it would be both unjust and impolitic in the United Presbyterian Church to compromise the unfettered right of protest, which its individual members had hitherto possessed, and which many of them had exercised, against the Establishment principle in all its forms, and equally unfair to require any renunciation of that principle on the other side ; and that no good, but evil, would arise from any formula or preamble which sought to mask the divergence of these incompatible principles, or to carry them up to some higher unity, in subscribing which members of both Churches might combine. He held that the *status quo* of forbearance in the United Presbyterian Church could not be relinquished ; and thence he was much gratified when many leading laymen of the Free Church, in 1857, headed a declaration, subscribed also by many of the United Presbyterian laity, in which this point was explicitly conceded.”

Dr. Brown was a thorough going Voluntary, and held that the Church had no more right to interfere with the affairs of the State than the State had with those of the Church :—

“He believed that the Church, in its organized capacity, had as often intermeddled unwisely in temporal matters as the temporal power in

spiritual ; and he could not regard the religious interests, mixed up with secular affairs, as affording any justification of this encroachment. Hence he objected to the discussion of such questions as that of National Education in the courts of the Church to which he belonged, and also all petitions sent by these bodies to the Legislature, as well as deputations intended to influence men in power. All these questions he remitted to the church member in his character of a citizen, holding that in that capacity it was the duty of every Christian to bring his religion to bear on secular affairs, always with the understanding that he respected the consciences of others ; and believing that by this arrangement ecclesiastical assemblies would better execute their own business, and at the same time withhold from the State every pretext to interfere in their concerns. These views were never adopted in all their extent by the church to which he belonged ; but his persevering assertion of them exerted considerable influence, and checked in some degree the tendency inherent in every powerful organization unduly to widen its own province."

Nearly five years ago we gave our readers a pretty full account of the interesting services at Dr. Brown's Jubilee, when he received a present of £610, to which he added £50 of his own, and set apart the whole in perpetuity, for the relief of an aged minister of the Church. After this he for some time enjoyed considerable health and strength, and made several important literary efforts, some of which have already been referred to. His volume on Romans was mostly prepared and wholly printed. He also edited with great labor a treatise entitled "The Light of Nature" by a learned and ingenious old English Puritan, Nathaniel Culverwel.

At length his last, long illness came. He preached his last sermon on the 15th November, 1857, and was an invalid, generally a severe sufferer, (as indeed he had, in a great measure, been for about a year before) till its close on the 13th October, 1858. He continued, however, to display great mental activity—conversed, read and wrote with his wonted zeal and energy. Numbers of the excellent of the earth resorted to his sick room, and not only had their hearts refreshed, but frequently also their knowledge increased, and their views expanded. Dr. Brown had always been a lover of good men, and cultivated intercourse with pious and liberal-minded persons. There had long been a Monday morning meeting in his house for religious conversation and prayer, including among its members Mr. Ellis, a grandson of the Rev. Adam Gibb ; Mr. Douglas, of Cavers ; Rev. Dr. Innes ; Rev. Mr. Arthur, and a number of other ministers of our own and other denominations. The survivors were among those who visited him in his affliction. One of these, the Rev. James Robertson, a friend endeared to him by long and confidential intimacy, says :

"When I was sitting alone by his bedside, he turned round very solemnly and said : 'Here is an old man going away to give in the account of his stewardship. The path of suffering by which I am led sometimes looks gloomy and forbidding, and I am sometimes afraid lest I dishonour God by impatience under pain. Yet I believe I shall have safe guidance through the dark passage, and there is glorious light at the other end. I am

‘looking for the mercy of our Lord Jesus Christ unto eternal life.’ To the same friend, when suffering acute pain, he said, ‘I am a *poor* sufferer, I mean that I little know what it is to suffer *well*. You are running about on God’s errands, and I am lying here under his hand. The latter is decidedly the more difficult of the two. There is no one who has more need to be prayed for than I.’

Of his religious exercises in the prospect of death and of the closing scene itself, an account was given some time ago in our review of his Funeral Sermons. Suffice it here to say, that he was habitually resigned, cheerful and thankful, animated by good hope through grace, till at length, as he himself expressed it, the clock stopped, when he doubtless entered into the joy of his Lord. He will long be remembered as one of the most eminent and useful ministers with whom the Church in modern times has been blessed. We belong to a considerably numerous class who will always cherish the remembrance of his parental kindness as one of the chief felicities of their life.

His son reads a long and earnest lecture to ministers (some, and only some, of whom need it) against wasting their constitutions, and shortening their lives, by excessive and uninterrupted application. That Dr. Brown erred in this way must be admitted. He labored and did not faint; but the due bounds were exceeded, both in study and in preaching, and before the end he acknowledged and lamented it himself. The following sentences will be read with interest :

“My father had no formal disease when he died—no structural change; his sleep and his digestion would have been quite sufficient for life even up to the last; the mechanism was entire, but the motive power was gone—it was expended. Thus it was that my father’s illness was *not* a disease, but a long death; life ebbing away, consciousness left entire, the certain issue never out of sight. This, to a man of my father’s organization—with a keen relish of life, and its highest pleasures and energies, sensitive to impatience, and then over-sensitive of his own impatience; cut to the heart with the long watching and suffering of those he loved, who, after all, could do so little for him; with a nervous system easily sunk, and by its strong play upon his mind darkening and saddening his most central beliefs, shaking his most solid principles, tearing and terrifying his tenderest affections; his mind free and clear, ready for work if it had the power, eager to be in its place in the work of the world and of its Master, to have to spend two long years in this ever-descending road—here was a combination of positive and negative suffering not to be thought of even now, when it is all sunk under that exceeding and eternal weight of glory.

“He often spoke to me freely about his health, went into it with the fearlessness, exactness, and persistency of his nature; and I never witnessed or hope to witness, anything more affecting than when, after it had been dawning upon him, he apprehended the true secret of his death. He was deeply humbled, felt that he had done wrong to himself, to his people, to us all, to his faithful and long-suffering Master; and he often said, with a dying energy lighting up his eye, and nerving his voice and gesture, that if it pleased God to let him again speak in his old place, he would not only proclaim again, and, he hoped, more simply and more fully, the everlasting

gospel to lost man, but proclaim also the gospel of God to the body, the religious and Christian duty and privilege of living in obedience to the divine laws of health."

We have only further to express our concurrence with Dr. Brown, Junr., in admiring the work of Dr. Cairns, who has erected such a monument to the memory of him whom for many years he usually addressed as "My Father." The chief abatement to the popularity of the book, we are persuaded, is its excellence. We cordially recommend it, especially to Scotsmen, not only as a faithful memorial of a very eminent and excellent individual, but also as full of interesting historical notices respecting a period more than usually exciting, both in a civil and ecclesiastical point of view.

RELIGIOUS DENOMINATIONS OF THE WORLD; with Sketches of the Founders of the various Religious Sects. BY VINCENT L. MILNER. 8vo., pp. 528. Philadelphia: Bradley, 1860.

The subject of this handsomely got up volume is one in which, we presume, most of our readers feel a considerable interest; and a large amount of correct, and pretty exact information is here presented. One hundred and fifty separate headings are given, of so many different sects, and though several of these are not very widely different, some others include no small variety of discordant materials. For example, "The Kirk of Scotland" is made to comprehend all the sections of Presbyterians in that country. It is lamentable that such division should prevail among professors, but some of the classes here brought into view have slender pretensions to be reckoned as of any religious denomination at all. Not only do we find in the list, numerous sorts of "Pagans," but a place is also, we think somewhat unnecessarily, assigned to "Atheists." The very name of the latter seems to preclude the idea of religion altogether. The author, at the same time, omits a distinction which has been insisted on, between Atheists and Anti-theists. He charges the former "with pretending to know that which no man can know." He means, we suppose, that by implication they claim to be acquainted with the whole system of universal truth, else they could not be entitled to affirm that there is no good argument for the being of a God. Now this, they entirely repudiate. They say, we are not anti-theists. We do not maintain that there is no God. We only say we have seen no evidence that there is one, and therefore we do not believe it. Our position is purely negative. Yours is positive; it therefore lies with you to furnish proof. If you can substantiate the doctrine that there is a God, we shall embrace it.

Our chief difficulty in giving an unqualified recommendation of this book, is our impression that it is not brought down to the present times. We have not found in it any reference to the United Presbyterian Church in the States, which, though of recent date; is not

microscopic in extent. Under the "Kirk of Scotland" we find mention made of both the Secession and the Relief; but not of their Union in 1847, nor even of the Union in 1820, when the United Secession was formed. Neither Dr. McKerrow's History of the Secession, nor Dr. Struthers' History of the Relief, is so much as named, though both have been for a number of years before the public, and are unquestionably the only modern authorities on the subjects of which they treat. This work affords a fresh illustration of what has often amused, and we confess, sometimes irritated us, the amazing ignorance, real or pretended, which exists on the other side of the lines, respecting our denomination. The United Presbyterian Church is indisputably the third largest in Scotland, and if it prevailed in the Highlands as it does in the Lowlands, its relative position would be higher. In Glasgow, the principal city, it is by far the largest and most influential. Last year, besides what its congregations raised for the support of their own Pastors, it expended on Missionary and other religious and benevolent objects, upwards of £30,000 sterling. Yet from the religious Newspapers, and other periodicals published in the States, and what is still more ludicrous, from the narratives and descriptions of tourists in Scotland, some of whom, such as the late Dr. Murray, amply acknowledge their obligations to several of our leading members, one can scarcely gather that such a body has an existence. Our cousins must excuse us for imputing all this either to vile affectation, or to crass ignorance almost as pitiable.

Missionary Intelligence.

JAMAICA.—CARRONHALL.

The Rev. James Martin says, 2nd March:—Though it is no news to you now that Jamaica has been visited in a very gracious manner by the Spirit of all grace, it will be a new joy to you to learn that *all* our churches have been more or less abundantly refreshed. The movement commenced at Carronhall on the 5th of February. We had our morning prayer-meeting as usual; I was proceeding with the exposition of a portion of Scripture, and feeling somewhat depressed by the thought that the day was to pass away like all that had preceded, when a man in a pew cried out, making at the same time an attempt to suppress his feelings, "Lord, have mercy upon my poor soul!" Almost simultaneously, another man groaned out in the same way. They were both led outside the church; and by the close of the service there were five or six. The people remained nearly all day, as we had agreed to have an evening service. During the day several cases occurred, till six o'clock evening, when there were about twenty cases. About mid-day word was brought to me that a number of people had been awakened to a prayer-meeting house about three miles off. On coming near the place, the noise was sufficient to alarm any nervous person. On entering the house, I found the floor literally paved with people, and some twenty standing round them singing, at the pitch of their voices, a tune whose rate of movement might well be called a *gallop*. In a voice loud enough to be heard above their din, I called silence, and in a moment all was still. I then talked with them calmly for a time,

showing them all that was wrong—that they must beware of imagining that falling down once, twice, or a hundred times is conversion, or, indeed, any help to it. Some of those who were lying on the floor rose up upon their knees, and prayed as they had not been taught by man. After engaging with them in exercises befitting the occasion, I demanded of them that if they had any affection for me, or care for their own best interests, they would not sit up all night and sing, as they had been doing the preceding night; and, so far as I can learn, there has not been a single refusal to comply with this demand throughout the church. We had the evening service at three o'clock, as appointed; after which there were a few cases, but all dispersed by sunset that night, as, indeed, they have done all the time the glorious work has gone on amongst us. Next morning the same delightful scenes and sounds occurred. What has been all along remarkable is, that scarcely ever a case occurred during any service. There was rapt attention, and the working of the countenance showed the state of the heart; but almost as soon as service was over, the floodgates seemed to open, and sobs and groans would be heard all through the church. On that, the second day, about thirty cases occurred; many of them I considered of a peculiarly satisfactory character. About mid-day I was again informed of many having been awakened in a meeting house two miles off, but in the opposite direction. Here I found all quiet, and in all respects totally different from the cases of the preceding day. There had been almost no singing, and no night work; but they had met for prayer, and one after another got down upon his knees to pray and confess his sins.

The third day, however, might be described as the climax,—there having been about forty under concern. There could not be fewer than 600 or 700 in the church nearly all the day; and yet there was no noise nor tumult, although there was no restraint laid upon them. The calmest utterance of “hush” produced instant stillness. All day long those who had found peace in believing were moving from place to place, inviting others to come and taste the peace which they were enjoying. But all was done in whispers—but whispers which seemed at once to pierce the heart. Sometimes, on the utterance of a few words, tears would be seen streaming down the cheeks, the head would be laid on the book-board, and sobs and groans and fervent prayers poured forth. Words that I had addressed to the same persons many times in days past, without any apparent effect, now at once produced floods of tears.

Altogether the work was so manifestly above man's power, that the most hardened looked awed, and at times I could only stand looking on, wondering and adoring. By the end of the week, those who had been most bitter against me because I kept back the revival by forbidding night meetings and other appliances of the idle vagabonds calling themselves “Revivalists,” were coming and saying, “Minister you are right; we can have revival without falling down and them other things.” What astonished them all was, that whilst there were about ninety cases altogether during that week in the church, not one fell down. Many afterwards lay down through weakness, induced by the soul struggle through which they had passed.

There are two or three things which I feel inclined, before closing, to remark, though I believe they are the common property of all the brethren.

1st. The extraordinary calmness that reigned through the whole of that eventful week. There was never anything approaching to commotion, and never a sound which the slightest word did not still; so wonderful, indeed was this calmness, that it was at times solemnizing.

2nd. The joy manifested by all the good members of the church, but especially by the converts. It is, I believe, a good rule to go by, that true conversion can only be certainly known by its fruits; but during these days I saw countenances irradiated with smiles which no hypocrisy could simulate, which I firmly believe nothing but a sight and sense of sin washed from the conscience in the blood of the Lamb could produce—smiles which, I believe, I will recognize in a happier world. The joy of the older Christians was often manifested by a warm shake of the hand, and “Oh, minister, I can't go home to-day, I am so happy.”

3rd. Love, the mutual love of the converts, was, and still is, something worth seeing. The shake of the hand was very warm, but more observable was the sisterly kiss with which not a few of the females saluted each other at the first, and the delight with which all the professed converts regarded each other. Much of this will no doubt wear off; but I trust the substance will remain through. The best effect has been produced upon the members of the church. There never has been so much brotherly love, perhaps, in the church as there has been during the past month.

4th. The class of persons affected is also worthy of remark. They are mostly young, some of them being not more than ten or twelve years of age; but nearly all of those above that age are persons who have been under instruction in classes for years. About twenty were members, and a few were openly wicked. Very few comparatively have been gathered out of the world. The difference between this and other churches is partly to be accounted for from the fact, that within two or three miles of us, there are comparatively few utterly careless. A few notorious backsliders have, through fearful agony, apparently arrived at peace and joy.

I have found it difficult to arrive at the exact number of those who have professed penitence, but I know that 180 is under the mark. This is, of course, including the young and old. But what may be the number of true converts? This is a question requiring more than one month to answer. There have, doubtless, been some who were affected more with sympathy than sorrow for sin; and, perhaps still more who have mistaken quiet of body for rest in the Saviour. Perhaps, also, there are some who have the root of the matter in them, who yet may fall off again for a season. But I have a list of about eighty who, I have little doubt, may with all safety be added to the church during the course of the year.

I trust the refreshing we have had will only stimulate us to renewed longings and entreaties for yet more abundant out-pourings; and surely dear friends at home will not restrain prayer for us, because some among us have had the Spirit of grace and supplication poured upon them.

NEW BRIGHTON.

The Rev. A. G. Hogg says (6th March):—"Among the deaths that occurred during 1860, two are worthy of record—the one that of a black elder, Henry Booth, an intelligent and modest man, of a very quiet and peaceable disposition. For more than twenty years he had been an elder, and on the whole exemplary and consistent in his character and conduct; and he was much interested in the prosperity of the church. He was at our last communion in December, and took part in distributing the elements. He had been deeply interested in the services of the day, and at the elders' prayer meeting at the close, when asked by one of his brethren, 'Brother Booth, what do you think about this Revival?' he answered, 'I bless God for it. I see the fruit of it in two of my own children, who seem to have been brought to true repentance.' In his prayer he seemed full of the 23rd Psalm, which had been the subject of address at the Table, and referred to the word he had heard, that the last communion of the year might be the last to some one there. He went home to die; never was in the church again, except ten days afterwards, when his body in the coffin was carried in during the funeral service. He was seized with inflammation of the bowels, and his trouble was great while it lasted. It was cheering while visiting him to see how implicitly he relied on God's testimony concerning his Son Jesus Christ; to hear him speak of the great comfort he had at the Table, in thinking of the Lord Jesus as his Shepherd, and in the assurance he felt that, now he was walking through the valley and shadow of death, the good Shepherd was with him. Being eager to arrange finally his worldly affairs, some of his children said, 'Oh, father, only assure us that you have a good hope of heaven, and we don't mind about the few acres.' He told them he had been a great sinner, but he had committed his soul to a great Saviour, whose 'blood cleanseth from all sin,' and he believed his 'hope

would not be lost.' He died peacefully, I believe *safely*, inasmuch as he died 'in the Lord.'

"The other death I refer to was that of a Mr. Thomas Fraser—a native of Inverness, in Scotland—who had resided sixteen years in the island, and spent the last twenty months of his life in our immediate neighbourhood, and partly under our own roof. He was a young man of singular moral worth; he had secured the respect of the mercantile world in Kingston by his remarkable integrity, exactness, and honourable spirit, and the brotherly love of all of 'the household of faith' in that city. He was, besides, 'an Israelite indeed, in whom was no guile,' and his numberless almsdeeds, performed most unostentatiously, led to his being called 'the good Mr. Fraser.' A strong mutual attachment sprang up betwixt us and our lamented friend; and he at length resolved to cast his lot among us, and commence business as a storekeeper in our vicinity. He would have been a great pillar in our church—a support and ornament, and most valuable as a member of such a community as this; it was in his heart to do much for his Master's glory, and he did what he could in life, and honoured Christ by his resigned and happy death. I never knew one who, with such an ardent desire that God would not take him away in the mid-time of his days, was so profoundly submissive to the will of God when he saw that no human means could prolong his life. 'I bow,' he sweetly said then, 'I bow to His holy will.' He knew what it was to 'walk closely with God,' but he said he would have been happier in the prospect of death, had he walked *more* closely with him.' His experience thus accorded with that of the late Bishop of Calcutta, who, when near death, on listening to his curate's quoting the words, 'The blood of Jesus Christ cleanseth from all sin,' remarked, Yes, but observe the *connection*; it is, 'If we walk in the light, as he is in the light.' He clung to the Divine faithfulness, and often dwelt on the words, 'I give unto my sheep eternal life; and *none shall be able to pluck them out of my hand*.'" He died at the age of 37, of pulmonary consumption; but dropsy was the immediate cause of death. When I announced to him my belief that he could not recover, after acquiescing in what seemed to be the will of God, he promptly addressed himself to arrange all about his worldly affairs and his obsequies: 'You will give me such a corner in your churchyard. I'll lie sweetly yonder till "the resurrection morn."' Ere his eyes were sealed in death, but while they were blind to all external objects, he seemed to be communing closely with the unseen world; it appeared as if he were favoured with a vision of the spiritual world: 'I see a lovely sight,' he faintly said. 'What do you see?' sobbed his poor youthful wife. 'I see thousands of angels.' We heard little more, save the words, 'For ever and ever,'—perhaps the last line of that psalm, the first he learned when a child, and the last on his lips, when passing into eternity: 'I will dwell in the house of my Lord for ever, and ever.'

"A sincerer, truer *man* and friend, we have not met with: a man of so gentle a nature, and of so generous a heart, is rare among us; and so exemplary a walk and conversation as his, on the part of one of our countrymen residing in this colony, is very edifying. Mr. Watson said of him, 'He is the best young man I ever met with.' The head of one of the largest mercantile establishments in Kingston wrote me, 'All the fourteen years he was with us, I never could find fault with him.' One of the Kingston papers (edited by our friend Mr. Gall), headed an article in *black* on his death, with the words, 'Behold an Israelite indeed, in whom there is no guile!' and though he died in Manchester, a funeral sermon on his death was preached in Freeman Church, Kingston, from the words, '*The man of God*.' I felt no text more appropriate to his character and death, than that in the 77th Psalm, from which I preached: 'Mark the perfect man, and behold the upright; for the latter end of that man is peace.' There are some in Scotland, and many in Jamaica, who will testify that in nothing have I exaggerated the singular worth of the good Thomas Fraser, who lies (all that is mortal of him) in the graveyard of a mission church, and who will be gloriously recompensed at the resurrection of the just."

ALEPPO.

Twelve months ago deep interest was excited in this country by the intelligence that the Arabs of the desert near Aleppo had chosen Mr. Skene, the British Consul, as their chief; that he had persuaded parts of two tribes, numbering about 4000, to settle down at a place called Dirhafir, and begin to cultivate the soil; and that the way seemed opened for preaching to them the gospel. It appears, however, from the following letter of the Rev. R. Grant Brown, dated 5th February, that the disturbed state of Syria, and the changes which it has occasioned, have up to this period disappointed the hopes that were formed, and have rendered the prospect of teaching the Arabs scarcely so promising as it was.

“After the lapse of many months, I am sorry that I have nothing to communicate about the Arabs, fitted to encourage the hearts of those whose prayers for the wandering tribes have been, we trust, recorded in heaven, and will be answered in God's own wise time. The blank in his book which is now opposite to those petitions will yet be filled up by gracious and abundant answers. Discouragements at the beginning of any work are no proof that it is not of God, but rather the reverse. It is generally his will that our hopes, like our Lord, should die and rise again. The field has its winter of apparent death and hopelessness, as well as its spring of promise, and its summer of fruitfulness. The carrying out of Mr. Skene's plans for the localization and pacification of the Arabs, and ours for their spiritual enlightenment, have been thus far thwarted by several causes. First there was, during the last summer, the imminent danger of a wholesale massacre of the Europeans and native Christians of this city, which constrained me to leave for a time, and fully occupied Mr. Skene with efforts—thanks to God, successful efforts—to save Aleppo from the horrors of Damascus. Second, there have been the outrages of Haji Butran, chief of the Hamadi, whose ability and unscrupulous wickedness excited our apprehensions last spring. It was his policy to prove how necessary his services were to the Government, which paid him largely to keep the borders of the desert quiet, by secretly exciting the tribes to war with each other, and revolt against the Government. He therefore opposed Mr. Skene's efforts for the good of the Arabs, and actually so persecuted the Waldi tribe, who had been persuaded and assisted to localize themselves, that they were obliged to abandon their settlement at Dirhafir, and retreat eastward to the banks of the Euphrates. Butran has at last been displaced, through Mr. Skene's representations. He was put on horseback, with his wrists fast in wooden manacles, and thus sent to Beyrout, where he now lies in prison. His fall is no small ground for thankfulness and hopes. Third, we have had a great war between the numerous tribes who frequent the banks of the great river Euphrates, the Shammar, and the different branches of the Anisi. War is the pastime, as pillage is the trade, of the Arabs. As they use no weapon but the long spear, they often spend days in skirmish and manœuvre, retreating and pursuing, with no other result than a few clean wounds, which heal rapidly in their temperately fed bodies, and the transference of their prized steeds when their riders are unhorsed. But this time there has been war in earnest. Many have been slain, and many more have lost their tents and all they possessed. The same results have followed as in more civilized communities, where there is no government strong enough at the conclusion of actual hostilities to curb the passions which war has excited. Society, such as it is, has become disorganized; and the more daring or worthless wander about the desert, ready for any act of plunder or blood.

We have just had a painful proof that this state of affairs prevents our labouring among them. On Sabbath week [27th January] Mr. Skene received an invitation to visit Mahommed-el-Ghranem, chief of the Waldi, who are now cultivating the plain on the western bank of the Euphrates, about fifty miles from Aleppo. He started on Monday morning in the face of the cutting east wind and blinding snow. Dreading the effect of such weather on my eyes, still weak from the attacks of ophthalmia during the last two summers, he relieved himself of the task of persuading me not to accompany him, by not informing me of his intention. He

slept the first night at the tent of Khalaf, chief of the Ferdoon, who have already built walls around their tents, retaining as yet the roofs of black goat's hair. Khalaf wished to send to Mahommed-el Ghranem, that he might come himself to have an interview with Mr. Skene, or send a party of horsemen to escort him to the Euphrates, for that Gidaan of the Anisi, a friend of Butran, might seize on Mr. Skene, and detain him as a hostage till Butran should be released from prison. The Consul, however, did not deem a guard necessary; and, accompanied by his son and two attendants, rode on through the falling snow. They were within sight of the Waldi camp when about sixty horsemen galloped towards them. They were a plundering party, composed of the seum of the Mowali, Shammar, and other tribes. But as it is the picturesque custom of the desert to honour a guest by galloping around him in great numbers, our friends felt no apprehension, even when surrounded with spears, till they found them thrust at their bodies, instantly they were dragged from their horses. Whether their lives would have been attempted if they had quietly allowed themselves to be stripped, or whether the Arabs were irritated by our friends' natural efforts to shake off their assailants, I cannot say. When the Mowali drew a knife, and was in the act of stabbing Mr. Felix Skene, and a sy ar's head was just about to be thrust through his father's body, God sent deliverance. A young son of Mahommed el Ghranem had galloped up, striking aside the spear, and wounded the assailant. The hand that was bringing down the knife was seized by a Waldi, when another threw his cloak over Mr. Skene's son, in token of protection. Achmed Beg, chief of the wild Mowali, had been visiting Mahommed-el-Ghranem, and came to the rescue just in time with thirty horsemen. He beat his own men among the attacking party with the staff of his spear; the others he fought with the point of it. Mahommed-el-Ghraem, stung to the quick by this treatment of his guests, did not wait to bridle his horse, but, snatching his spear, ran bareheaded and barefooted through the snow, and took part in the fight. Fourteen were wounded on both sides, some seriously. The Waldi women also rushed to the rescue, armed with the small poles which support the front of their tents, and returned with their delivered friend, with the long, loud, shrill *lallella* of joy and victory. It must be remarked, that Mr. Skene and his son, having on the head-dress and cloak of the Arabs, were not recognized at a distance; but the assailants did not desist when his servant cried out that he was the Consul; and their European clothes and fair complexion must have been seen by those who dragged them from their horses. Achmed Beg compelled the restitution of the plunder. Nothing was lost but part of some candles and soap, which had been eaten in mistake for sweetmeats.

The revolted chief, who declared he would not bow to Pasha or Sultan, made obeisance to Mr. Skene, and begged forgiveness for the Mowali who had drawn the knife against his son.

Mr. Skene declares that I could not now visit the desert without a guard of thirty or forty horsemen; and, therefore, that I must for the present give up the hope of labouring among the Arabs. In this counsel I reluctantly concur. Let us wait God's time in patience and faith."—*U. P. Missionary Record*.

MISSIONARY COLLEGE AT BASEL, SWITZERLAND.

Dr. H. M. Scudder writes:—"I visited Basel (Basle,) the other day. I lodged for the night in the Missionary College there. Let me tell you a little about this noble institution. It is purely of a missionary character. It has eight professors. Ninety-six young men are training there for foreign fields. No one is received who does not intend to be a missionary. It sustains forty-eight male missionaries in India. With their character I am well acquainted. We have no abler nor more devoted men in the East. It also has thirty men in Western Africa, and three in China. Day after to-morrow it sends out fifteen persons by the overland route to India, eight ordained men and seven ladies. The course of study in this institution occupies six years. The students are thoroughly drilled in Greek, Latin and Hebrew, and receive also a partial training in English.

This missionary institution has been very successful. It numbers nineteen hundred communicants in India. Its origin, too, is worthy of note. In the time of the old Napoleonic wars, Basel was invested and threatened with bombardment. One of the pastors of the town assembled a few Christians in his house to pray that the impending destruction might be averted. The prayer was heard. Only one shell was thrown into the town, and nothing more was done. That shell is still preserved, a memorial of the deliverance. The minister then proposed that a thank-offering should be made to God for this gracious interposition. This met with cordial assent, and some Mamelukes among the Russian troops, which, shortly after, passed through Basel, directed attention to the heathen world, and it was determined the offering should consist in the founding of a missionary institution. This was done, and for many years the college, thus originated, educated missionaries for other societies; but as it enlarged, it grew itself into a great missionary society, which has already erected many Christian churches in heathendom.

The building which I visited is a new one, just raised at a cost of 500,000 francs. It is built of stone, is neat and spacious, having ample accommodations for the professors and their families, and for all the students. Most of the money for it was given by a single individual, a citizen of Basel, who was converted a few years ago, and who exhibited his joy in Christ by sending immediately 100,000 francs to the Basel mission, that he might help in sending the gospel to the heathen. This was but his first step. He supplemented this early gift by others, and the grand edifice, the finest in Basel, stands there a memorial of his love, for he himself has gone home to heaven. Would that some of our wealthy converts in America would exhibit a similar liberality in the joy of their salvation. Connected with this great building stand two lesser edifices, one of which contains the boys and the other the girls sent home from the missionary families, the support and education of these children being assumed by the institution."—*Sower*.

Ecclesiastical Notices.

SYNOD'S DEED RESPECTING THE PROFESSORSHIP.

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

DEAR SIR,—It is a matter of little consequence, yet it may be worth noticing, that in your report of the last meeting of Synod, by adopting the *Globe's* version of the motion I made, in reference to filling up the vacancy in the Professorship of Divinity, you occasion considerable confusion in what would not be worth referring to, had it not happened to be adopted by the Synod. Instead of "prospective *Union*," my motion had, and, in the Synod's minutes, *has*, "prospective *position*." With the latter phrase the clause *has* a meaning, but I am not sure that the same thing could be said of it with the former.—Yours sincerely,

Woodstock, 13th May, 1861.

WILLIAM INGLIS.

FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

The surplus of this Fund to be handed over to the Synod is £68 13s. 6d. We regret that, in the last number, p. 134, the amount disbursed from the Fund as Exhibitions, during the six years it has been in operation, was incorrectly printed. Instead of £566 it was £555.

U. P. PRESBYTERY OF BRANT.

This Presbytery met at West's Corners, Mornington, on the 30th of April,

for the purpose of inducting the Rev. Thomas Lowry (formerly of the Presbyterian Church of Canada), into the Congregation of West's Corners and Gamble Settlement, formed by the union of two congregations belonging each respectively to one of the sister Churches so soon to be one. Mr. Lowry is settled in a wide and encouraging field, where, while there is yet much to be done, we trust his labours will be attended alike with much comfort and success.

The Presbytery met again on the fol-

lowing day in Shakespeare, where, by appointment, Messrs. Joseph White and John Turnbull, students, who had completed their course, appeared to deliver the exercises assigned them as trials for license. These exercises having been heard, approved of, and sustained, the young men were then, in the usual way, "licensed and authorised to preach the gospel of Christ, and exercise their gifts as Probationers for the holy Ministry in the United Presbyterian Church."—*Com.*

TREASURER'S ACCOUNTS—FROM 27TH MARCH TO 24TH MAY, 1861.

| | Mission Fund. | Ins'tute Fund. | Synod Fund. | Foreign Fund. |
|---|---------------|----------------|-------------|---------------|
| In hand, 27th March, 1861 | \$2339 34½ | \$98 11 | \$83 09 | \$799 50 |
| <i>Received from</i> | | | | |
| Mar. 28.—Warrensville Congregation..... | 56 00 | | | |
| James Road Congregation | 24 00 | | | |
| " 30.—Eramosa | .. | .. | 10 00 | |
| April 8.—Fullarton | 14 20 | | | |
| Downie | 9 80 | | | |
| " 10.—Newton Congregation | 164 00 | 40 00 | 25 00 | |
| Newcastle Congregation | 51 50 | 10 00 | 14 00 | |
| Hamilton Congregation | 184 00 | 80 00 | | |
| English Settlement | 17 5 | | | |
| Proof Line | 10 33 | | | |
| " 15.—Essa Congregation | 121 00 | | | |
| " 16.—Beverly Congregation | .. | .. | 4 00 | |
| " 18.—Chippewa | 8 50 | | | |
| May 4.—West Gwillimbury | \$6 30 | | | |
| Essa | 5 70 | | | |
| | 12 00 | | | |
| Less Presbytery Fund.. | 3 00 | | 9 00 | |
| " 8.—Madrid Congregation | 160 64 | | | |
| " 15.—Columbus and Brooklin | 72 15 | | | |
| " 20.—West Brant..... | 2 00 | | | |
| Perrytown | 6 00 | 6 00 | 6 00 | |
| Oakhill | 4 00 | 4 00 | 4 00 | |
| Walkertown Congregation..... | 5 00 | | 2 00 | |
| " 23.—Ingersoll Congregation | .. | | 6 65 | |
| " 24.—Hibbert | 20 00 | | | |
| North Easthope | .. | 5 00 | | |
| | \$2269 51½ | \$243 11 | \$163 74 | \$799 50 |
| Paid since 27th March | 343 11 | 243 11 | | |
| | \$2926 40½ | .. | \$163 74 | \$799 50 |

THE UNION.

The following programme of the proceedings at this important event, has been drawn up and approved of by the Joint Committee appointed to make the necessary arrangements:

1. That the Moderator of the respective Synods shall continue to hold office till the union.
2. That the two Synods meet together at six o'clock, P.M., on Thursday, the 6th of June.
3. That both Moderators presiding, the senior Moderator shall open the meeting with praise, reading the Scriptures and prayer.

4. The Clerk of the United Presbyterian Synod shall call the Roll of that Synod, the members answering to their names.

5. The Clerk of the Presbyterian Church of Canada shall call the Roll of that Synod in like manner.

6. The Clerk of the Presbyterian Synod of Canada shall read the minute of Synod appointing the Union to take place.

7. The Clerk of the Presbyterian Church of Canada shall read the corresponding minute of that Synod.

8. The Clerk of the United Presbyterian Synod shall read the articles of Union; the members of both Synods standing up.

9. The Moderator of the Presbyterian Church of Canada shall then declare that in terms of the articles of union now read, said Synod and Church now unites with the United Presbyterian Synod and Church under the name of the "Canada Presbyterian Church."

10. The Moderator of the United Presbyterian Synod shall make a similar declaration.

11. The Moderators of the two Synods shall then shake hands, as also the members of the Synods.

12. The Moderators shall then, in the order of seniority, sign the articles of union, to be witnessed by the two Clerks.

13. The Senior Moderator shall then declare, that the Churches being united under the name of the Canada Presbyterian Church, the first Synod of the said Church is now constituted in the name of the Lord Jesus Christ, the King and Head of the Church.

14. The Junior Moderator shall then give out the 122nd psalm, 6th verse, and offer prayer, after which he shall give out the 100th psalm, L.M., and call upon the Rev. D. Inglis to pray.

15. The Moderator shall then be elected. The two retiring Moderators shall introduce him, and occupy seats on his right and left.

16. The two Clerks shall be appointed as joint Clerks, their special duties to be afterwards regulated.

17. The Moderator shall then deliver an opening address.

18. Psalm of Praise.

19. Address by the Rev. R. Ure—"On the duties of union among all Churches of Christ."

20. Psalm of Praise.

21. Address by the Rev. Dr. Ormiston—"On the advantages which may be expected to flow from the union of Christian Churches, and the spirit in which such union should be carried out."

22. Psalm of Praise.

23. An address by the Rev. R. Burns, D.D.—"The Church of Christ a living Church."

24. Address by Rev. James Skinner—"A revival of the Church a means of converting the world."

25. Prayer by Rev. Thomas Wardrope.

26. Doxology and benediction by the Moderator.

PUBLIC MEETING ON MISSIONS.

A public meeting, having special reference to Missions, will be held on Friday evening, beginning at 7 o'clock.

The Moderator presiding, shall open the meeting with praise and reading the Word.

Prayer by Rev. J. Scott.

1. Address by the Rev. J. Jennings, D.D., "On Home Missions."

2. Praise.

3. Address by the Rev. Mr. Topp, "On the Mission Fields of the World."

4. Praise.

5. Address by the Rev. R. Burns, Jr., "On Missions to the Roman Catholics." }
6. Praise.
7. Address by the Rev. Mr. Cavan, "On the reflex influence of Missions on the Church."
8. Prayer.
9. Doxology and Benediction by the Moderator.

W. TAYLOR, D.D. }
ALEX. F. KEMP } *Conveners.*

MEETING OF THE U. P. SYNOD OF JAMAICA.

The following interesting and very gratifying notice of the meeting of the Synod of Jamaica, met at Falmouth, on Wednesday, the 6th March, is given in a letter of the Rev. William Gillies, the Synod Clerk, dated 15th March:—

The Synod met in this town last week, the proceedings extending over Wednesday, Thursday, and Friday. On Wednesday morning public worship commenced at half-past six o'clock, and was conducted by Mr. Carlile the retiring moderator, who preached an excellent sermon from Psalm cxxvi. 3, "The Lord hath done great things for us, whereof we are glad;" and having special reference to the remarkable religious awakening which has moved the whole island in the course of the last five months. I shall not attempt an outline of it, as I understand it is likely to be published. The number of members of Synod who were absent on this occasion was unusually large; but this arose, I believe, mainly from sickness, and other necessary causes. We were, however, favoured with the presence of two of our Free Church brethren—the Rev. George Brown, formerly a missionary labourer in the island, and now on his way from Trinidad to New Brunswick, and the Rev. Archibald Crawford from Canada.

Amongst the more interesting particulars of business, I may mention the reports from presbyteries of the licensing of two of our native students, regarding whom very favourable testimony was borne by their respective presbyteries. A valuable communication from the brethren in Calabar was read, which interested us all very deeply; and the committee of correspondence was instructed to prepare and transmit a suitable reply to it. A similar letter was also read from Mr. Elmslie, giving an account of his labours, and of the spiritual condition of the churches in the Grand Cayman. An admirable report by a committee on week-day schools was laid on the table, the statistical matter in which is to be sent down for consideration of presbyteries. The extract minute which I send with this will show you that we had our attention directed to the scheme for aiding missionaries in the education of their children, and that the value of the scheme, and the spirit in which it was conceived and adopted, were duly appreciated. On the Wednesday evening we had a public devotional meeting, at which there was a large attendance, and the exercises of which were deeply solemnizing, as they had special reference to the revival of religion. The devotions of the meeting were conducted by Mr. Carlile, Mr. Brown, Mr. Newhall, and Mr. Renton. On the Thursday evening we had the usual public missionary meeting. The place of worship was then crowded to excess. The meeting was presided over by one of the merchants of this place, J. R. Kitchen, Esq., and was addressed by Mr. Brown, Mr. M'Lean, Mr. Crawford, and Mr. Campbell. The speeches, which were listened to with great interest, had all reference more or less to the awakening, as might be expected.

But it was the prosperous state of the church, as indicated by the statistical tables which I transmit, and the revival movement, that mainly contributed to render the meeting of Synod one of the happiest ever held, as many acknowledged, on parting, it had been. The latter—the revival—besides forming the topic of the moderator's sermon, engrossed almost the whole of the conversation of the brethren, and was the subject of much prayer and thanksgiving. It exerted a not inconsiderable influence on all the proceedings of the Synod. A conference

on the movement was held on Friday morning, in which all the brethren took part, and the result was the appointment of a Committee to prepare a minute embodying the views of the Synod. The minute recommended, a copy of which I subjoin, was unanimously adopted. Altogether, in looking back on the past year, we are glad on account of the "things" the Lord hath done for us.

Minute respecting Revival.

That this Synod, having had under consideration the remarkable and extensive religious awakening with which this island has been visited, desire to record their unanimous conviction, that the hand of the Lord has been signally displayed in the movement; they would devoutly and thankfully recognise the workings of divine power in the saving conversion of many souls; in the overwhelming convictions of sin which have been extensively produced; in the greatly increased attendance on religious ordinances, and thirst for religious instruction, and the great diminution of vice and crime which are meanwhile exhibited. With respect to the bodily affections which have largely prevailed, while it is gratefully acknowledged that they have been a means of arresting attention, and diffusing solemnity and awe, they are not to be regarded as in themselves evidences of conversion, and ought to be carefully watched over, and judiciously and prayerfully regulated. The Synod would at the same time express their decided disapprobation of extravagances which, from the prevalence of ignorance and superstition, and frequently also, from the want of due superintendence, have in many quarters accompanied the movement.

With these views the Synod appoint a committee to prepare an address on the subject, for the guidance and direction of the congregations under their charge.—*U. P. Missionary Record.*

Gleanings.

THE UNIVERSITY.

We rejoice to see that our Baptist brethren hold sound views regarding the endowment of Sectarian Colleges, by the state.

At a general convention held in Woodstock, some time ago, the following resolutions were adopted;

1. That great trouble and many evils have been caused in this Province by churches and ecclesiastics attempting to get possession of the property of the State, for their own use and benefit.
2. That when the troubles and contentions respecting the Clergy Reserves were settled, it was enacted by Parliament "that all semblance of connection between Church and State should cease."
3. That the new movement of the Wesleyan Methodist Church, demanding a portion of the endowment of the National University at Toronto to be made over to them, is a violation of the Clergy Reserve Act, because that endowment is State property.
4. That this measure, urged by the Wesleyan Methodists, demanding State property to endow their college, which is a sectarian institution, is evil and dangerous, and may open again the flood-gates of political contention and ecclesiastical strife amongst the churches of this country, and destroy harmony and peace.
5. That the endowment of sectarian institutions, from State property, is an act of injustice to other portions of the community, and to demand it is to require that which is both *unrighteous* and *unfair* between man and man.
6. That, on these grounds, we, as a convention of Christian people, do pledge ourselves to oppose the granting of any State property to endow the Methodist

College at Cobourg, or any other church or sectarian institution in the Province, believing that such uses of public property tend to corruption in churches and wicked intrigues in the State.

SUPPLY OF MINISTERS IN THE UNITED STATES.

The *Foreign Missionary* gives the following table as exhibiting the comparative supply of evangelical ministers for the population in the United States at different periods, and showing that the supply is now much better than it was twenty-eight years ago. "Only the travelling preachers of the Methodist churches are enumerated, the anti mission, and some other Baptist ministers, are not included; the licentiate preachers of the Presbyterian churches are included."

| | <i>Evangelical Ministers.</i> | <i>Population.</i> | <i>Relative Supply.</i> |
|------|-----------------------------------|--------------------|-------------------------|
| 1832 | 9,637 | 13,713,242 | 1 to 1,437 |
| 1843 | 17,076 | 18,768,822 | 1 " 1,093 |
| 1854 | 26,252 | 25,953,000 | 1 " 988 |
| 1860 | 31,338 | 31,000,000 | 1 " 986 |

THE MAGAZINE.

The Editor of the *Magazine*, being about to return to Scotland, finds it necessary to relinquish his office. Part of the present Number has been arranged by him. The remainder, and the subsequent Numbers, will be under the charge of friends, who, he feels confident, will faithfully and efficiently supply his place. He cannot retire without thanking the readers, and the few highly valued contributors, for their indulgence and kindness. His special acknowledgments, also, are due to those disinterested and zealous coadjutors, by whom the publishing has been so admirably managed. He, at the same time, begs forgiveness of all the omissions and faults with which he may have been chargeable. It is with great pleasure that he states that the debt formerly incurred on account of the *Magazine* has been paid. The Title will henceforth not be strictly appropriate, but it cannot well be changed in the middle of a volume.

At the end of last year, it was mentioned that some were of opinion that two Periodicals ought to be maintained in the church—one for Intelligence, the other for Discussion. That opinion is still frequently expressed. It will be for those who entertain it, to take such steps as they may think proper to determine whether it shall be realised. The main question seems to be, Whether a sufficient number of really paying subscribers could be procured. It would be well that an early opportunity were embraced for ascertaining how the matter stands. The point ought to be settled, at all events, not later than October. A good deal of trouble, and probably of loss, would be prevented by carrying on such a magazine as this, with such alterations and amendments as might seem desirable, instead of starting a new one some time afterwards. But the whole question is perfectly open. The Editor has no other wish than that the public good be consulted and promoted.