

gregational Church, that she may retain the respect of her own members, and the co-operation of other churches, must adopt and carry out some practical plan of ecclesiastical control. She must aim at a central authority. She must no longer spill the water on the ground. She must consolidate all her forces. She must respect law, and even her own sacred traditions. In fact, if she could see her way to put the Presbyterian spoke in her wheel, she would prove herself to be all that is wanted—a church having an individuality with an historical development, and preserving and fostering a liberal and enterprising spirit. No doubt the conclusion will be drawn by some who read these words, that the sooner the Congregational Church is incorporated with the Presbyterian on fair and honourable terms the better for the great cause which we all have at heart. That is our own opinion in the premises, but we will be glad to learn what are the feelings of others regarding this matter.

#### WHAT IT IS TO BE A MISSIONARY.

"IT is something to be a missionary." These words form the first sentence of a remarkable paper on "Missionary Sacrifices," written many years ago by the late Dr. Livingstone, but only recently published. It appears in the first number of the "Catholic Presbyterian," having been placed at the disposal of the Editor of that magazine by the family of the great explorer. It is supposed to have been written during his first visit to Britain, after having spent several years in missionary and exploratory work in Africa. But though it may have been written at this comparatively early period in his life, no one who reads it can doubt that the convictions and aspirations expressed in it formed part and parcel of the man's mind, and ruled it to the last; that he regarded himself as a missionary more than anything else during the whole of his remarkable course; that he valued his work of exploration chiefly as preparing the way for throwing the African continent open to missionary operations; and that even after his wonderful geographical discoveries had carried his fame over the world, and made his name familiar in the king's palace and in the labourer's cottage, he would still have said, "It is something to be a missionary." The world lost sight of the missionary in the discoverer; but he did not do so himself. The greater number of his admirers would have said, "It is something to have penetrated an unknown continent, discovering great lakes, tracing the course of mighty rivers, and finding multitudes of inhabitants where only a barren desert or a howling wilderness was supposed to exist; it is something to have accomplished, almost single-handed, what the armies of some of the most powerful empires of antiquity tried to do and could not." And so it is; but that is not what Dr. Livingstone said—he said "It is something to be a missionary." More than once in the course of his article he repeats the sentence; and then he changes it into "Who would not be a missionary?" which he also repeats. He seems to have written with

the view of giving an impulse to the missionary spirit among young men, especially among young men of education. He strongly recommends that missionaries should be thoroughly educated; he ridicules the ideas of those who thought that "any pious man who could read his Bible and make a wheelbarrow was good enough to be a missionary," wrongly supposing that the work at home required more learning and ability than the missionary work; and he says they might as well believe "that household troops need more ability than those who must rough it in the field, and that Field-Marshal Prince Albert requires more talent than Field-Marshal the Duke of Wellington." As to the matter of "sacrifice," he says:

"Hundreds of young men annually leave our shores as cadets. All their friends rejoice when they think of them bearing the commissions of our Queen. When any dangerous expedition is planned by the Government, more volunteers apply than are necessary to man it. On the proposal to send a band of brave men in search of Sir John Franklin, a full complement for the ships could have been procured of officers alone, without any common sailors. And what thousands rushed to California, from different parts of America, on the discovery of gold! How many husbands left their wives and families! How many Christian men tore themselves away from all home endearments to suffer and toil and perish by cold and starvation on the overland route! How many sank from fever and exhaustion on the banks of the Sacramento! Yet no word of sacrifices there—And why should we so regard all we give and do for the Well-beloved of our souls? Our talk of sacrifices is ungenerous and heathenish. . . . We talk of 'sacrifice,' till, we fear, the word is nauseous to Him. It ought not so to be. Jesus became a missionary and gave His life for us."

We present in a condensed form, some of the reasons given by this great and good man for his statement that it is something to be a missionary: 1. He is sent forth as the messenger of the churches, after close scrutiny, and may thus have full confidence in his fitness for the office. 2. He is not forgotten. More prayers ascend for him in public and in private than for anybody else. 3. He experiences many special providences. Of these the Dr. mentions some remarkable instances. 4. He has the promise "Lo, I am with you." "Is that presence a thing of naught?" 5. "No higher honour exists than that of being fellow-workers with God;" no greater privilege than that of being messengers of mercy to the heathen; no greater glory than, after having our chains knocked off, to be sent forth to proclaim liberty to the captives." 6. The missionary is not so much troubled with denominationalism as the ministers who remain at home are. His "heart is expanded and filled with generous sympathies; sectarian bigotry is eroded, and the spirit of reclusion which makes it doubtful if some denominations have yet made up their minds to meet those who differ with them in heaven, loses much of its fire." 7. The difficulties encountered prevent his faith from growing languid. 8. His enterprise is in accordance with the spirit of the age, which is one of benevolence. Modern missionaries "do not live before their time." 9. He "goes forth having all the aids the arts and sciences can furnish. It would have been different, had God in His providence permitted heathen nations to make the discoveries which now belong to the lands from which alone missionaries emerge." 10. God is preparing the world for missions which will embrace the whole human family. By exploration, and improvements in means of travel, the world is "getting closer, smaller—

quite a compact affair." The promise will soon be fulfilled, "The earth shall be filled with the knowledge of the Lord as the waters cover the sea," and it is something to take part in bringing it about. 11. "The great and terrible God, before whom angels veil their faces, had an Only Son, and He was sent to the habitable parts of the earth as a missionary physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only Mode Missionary that ever appeared among men."

**PRESBYTERY OF BARRIE.**—This Presbytery met at Barrie on Tuesday, the 28th day of January. Present eighteen ministers and seven elders. Amongst the items of business were the following: Some discussion having arisen in the congregation of Cook's Church, in Muskoka, respecting the name of the Church, a memorial on the subject was left over till next meeting, and Mr. Findlay was requested to take measures in the meantime for settling the difficulty and restoring harmony. The circular of the Assembly's Sabbath School Convention was received, and a committee, consisting of the Rev. Messrs Rodgers and D. McDonald, ministers, and Mr. Thomas Dallas, elder, was appointed as a standing committee on Sabbath Schools to issue the blank forms, receive the returns, and prepare a report thereon for transmission to the Synod's Committee on the same subject. It was intimated in a former report of proceedings of this Presbytery that Mr. T. V. Roy, a native of India, appeared and intimated his desire to be educated as a medical missionary, and that a committee was appointed to assist him in making a written statement of what he wished the Presbytery to do. This assistance was deemed necessary to avoid discourtesy to Mr. Roy on the one hand, and to avoid loss of time on the other; but, the Presbytery by giving it did not, in intention, or in fact, commit itself to anything more than help to lay his statement in a proper way before the court. The committee reported on the 28th inst., and the Presbytery resolved to take no further steps in the matter. It was found that the stations of Minesing, Hunter's and McCrae's settlements desired to be united with Craighurst, a portion of the charge of Flos and Medonte. Messrs. Leiper and J. Brown, ministers, and Mr. J. Brown, jr., elder, were appointed a deputation to meet with interested parties at Craighurst, and see what arrangements may be made for effecting the object desired. The Sessions of Barrie and of Flos and Medonte were to be notified of the meeting. Mr. Rodgers, Convener of the Home Mission Committee, tendered his resignation of the Convenership. The Presbytery expressed regret to learn of the resignation, and laid it over till next meeting. Circular letters from Presbyteries of Brockville and Stratford, intimating their intention to apply to this General Assembly for leave to receive Revs. Messrs. George Blair and John Kay, as ministers of the Church, were received. The committee on re-arrangement of Congregations in Innisfil, West Gwillimbury, Tecumseth and Adjala, reported that no changes in pastoral relation for the present are possible, and recommended that a student be procured to labour in Bradford, St. John's Scotch Line, and Scotch settlement, under the direction of Rev. Mr. Panton. The recommendation was adopted, and Messrs. Acheson and Leiper were appointed a deputation to these congregations to ascertain whether they approve of the proposed arrangement. The Rev. Dr. Fraser tendered resignation of the charge of the First West Gwillimbury. The resignation was laid over till next meeting, and the Clerk was directed to cite the session and congregation for their interest. The brethren view this resignation with very deep regret, but they desire, should the resignation take effect, to retain the presence and counsels of one whose character and large experience would render him an honour to any church court, and they appointed a committee to ascertain in what way the full status of Dr. Fraser may be continued. Messrs. W. Sutherland of Scotch Line and Wm. Smart of Second Tecumseth, elders, were appointed assessors with the session of First West Gwillimbury in the matter of electing and ordaining elders. The Rev. John Grey, M.A., addressed the Presbytery on behalf of Queen's and Knox Colleges, and urged their claims to more liberal support. Very cordial thanks were tendered to him for his able advocacy of both institutions and their claims.—**ROBERT MOODIE, Pres. Clerk.**