

# THE HOME & FOREIGN RECORD

OF THE  
CANADA PRESBYTERIAN CHURCH.

No. 6.

APRIL, 1868.

VOL. VII.

## CONTENTS:

|   |  |
|---|--|
| <p>The Dangers and Duties of our day..... 161<br/>         Long Sermons ..... 164</p> <p style="text-align: center;">MISSIONARY INTELLIGENCE.</p> <p>Letter from Rev. J. Nisbet..... 166<br/>         " " R. Jamieson ..... 167<br/>         Report of congregation of Nanaimo..... 169<br/>         Chinese Missions—Letter from Rev. W. C. Burns..... 170<br/>         Additional Intelligence from China..... 171<br/>         Missions of Irish Church..... 173<br/>         Missions of Free Church..... 173</p> | <p>GENERAL RELIGIOUS INTELLIGENCE. 176<br/>         HOME ECCLESIASTICAL INTELLIGENCE,<br/>         CALLS, &amp;c. 177<br/>         PROCEEDINGS OF PRESBYTERIES. 180<br/>         NOTICES OF PUBLICATIONS.<br/>         Historical and Statistical Report of Pres-<br/>         byterian Church in connection with the<br/>         Church of Scotland..... 182<br/>         N. B.—Several Communications are deferred.</p> |
|---|--|

## THE DANGERS AND DUTIES OF OUR DAY.

Because we are ourselves borne along with it, we scarcely are aware of the rapidity with which the stream of time is rushing through its last stages, and how church and world are sweeping down the rapids and nearing the ocean of eternity. We may profitably withdraw our attention from passing events—strange and important as they are, and take a farewell look of what was once so familiar, and give a glance at what is before us. From a church point of view, how many things once thought all but essentials have passed from our view never again to be seen? To others, however reluctantly, we must soon bid adieu, as the near bend of the torrent shall hide them also. How many opinions held sacred by fathers or grand father have been exploded and given up; how many usages once identified with religion itself have disappeared? And what have we in their place? Things, perhaps, as a whole, no better, perhaps not so good, but such as they are we must accept them. A new community, new usages, new opinions, and all pervaded with an energy and feverish unrest that vividly contrast with our fathers' idea of peaceful godliness. Those things are of the past, these of the present, but what are we coming to, what shall we see next?

It is fearful, as one stands aside, not sharing in the excitement, but calmly philosophizing—it is fearful to witness the dizzy, headlong energy of the world—to see the many victims of business and toil who fall exhausted and are trodden down without a qualm by the eager racers for the prize; to hear the groans forced from breaking hearts mingling with the revelry of pleasure; to mark the desolation that follows in the wake of progress. God's church is in the midst of this restless, active mass, that church which by patient witness-bearing ascended the throne of Ceasar and gave laws to Rome's iron Empire; which, when assailed, shed its heavenly balm over Goth and Vandal, and softened the heart of the barbarian to deeds of piety and love; which shook off like a giant, awaking from his sleep, the