

believed by many or few. It stands unaffected by the number who believe it. The number of those who have believed the gospel have always been few compared with the mass. God's people have always been a little flock. The multitude have always thought them to be a very peculiar people—a little too strict. The Athenian philosophers, no doubt, thought Paul a singular man, very narrow minded. Some of them called him a babbler, because he rejected their philosophic notions, or as they would think broad views, and adhered to the revealed will of God, and preached Christ and the resurrection. But Paul, though he stood alone, was right, and they were in error. Safer to walk with the few, who have the divine word a lamp to their feet, and a light to their path, than to go with the multitude who walk in the light of their own understanding. If the word of God is to guide in divine worship, then those who restrict the matter of praise to the inspired psalms have the divine warrant for the use of these; while they who use uninspired hymns have only human opinion to support them. After carefully examining Mr. Harvey's arguments for the use of uninspired lyrics in the worship of God, and his objections to those who restrict themselves to the psalms, I am persuaded that he has utterly failed to produce any scriptural warrant or precedent to support his views. And everything in the worship of God, for which there is no divine warrant, must be will-worship.

It is highly probable that there never was a more important period in the christian church than the present; though many do not see it. Infidelity is raising its hydra head in every place and assumes a more defiant attitude. But the greatest danger to the church exists within her own pale. Two powerful agencies, or principles are at work. Both affect great zeal for the interest of religion, yet are subversive of the gospel.—And though at first sight appear widely divergent, yet closer inspection shows that there is a strong affinity between them; and that they lead to the same result.—The one is *Ritualism*, and the other is a *modified form of Rationalism*, which, while it affords much respect for the divine word, does not hesitate to set aside its authority when it clashes with its own cherished opinions, or broad enlightened views. It becomes every friend of the Bible, and every lover of a pure gospel, and a pure church, to adhere with increasing firmness to the teachings of inspiration, and to admit nothing in the worship of God for which no warrant can be fairly drawn from the divine word.

JAMES THOMPSON.

Durham, Pictou, Aug. 17, 1869.

Home Missions.

Vacancies in New Brunswick.

CARLETON AND PISARINCO.

This congregation has been vacant ever since Dr. Baird's removal to Patterson city. If properly nurtured it might form two separate charges. Carleton and Fairville would then receive the whole of a pastor's time, whilst Pisarincó, Musquash, and adjoining localities would form another congregation.

JERUSALEM AND NEREPIB.

This is a scattered field, and if the people would exert themselves need not remain long vacant. One hopeful feature of this congregation is the large number of young people in both sections, many of whom under an acceptable pastor would become earnest, willing workers. They require a stated supply in order that they may be stirred up.

FREDERICTON,

Lately became vacant by the demission of the Rev. Alex. Stirling, and demands the careful supervision of the church.

PRINCE WILLIAM.

This is a widely scattered charge, comprising several preaching stations, and consisting of about 100 families. It presents a wide field of usefulness to any young man who may occupy it, and we trust will not long remain vacant.

WOODSTOCK AND RICHMOND.

This is a small congregation numbering between 30 and 40 families. They at one time enjoyed the services of the Rev. James Salmon, now of Salmon River, and afterwards of Rev. Charles G. Glass. They have been vacant for some time. In the event of a union with the Kirk there would be a large Presbyterian congregation here.

GRAND FALLS.

This is an important field in the York Presbytery on the banks of the St. John River. In August, 1859, Rev. Alexander McDonald, a licentiate of the Free church, commenced labouring among them. He occupied four preaching stations, viz., Grand Falls, Tobique, Greenfield and Williamston. Now they receive but little attention. Our Presbyterian folk here should be cared for. A catechist in these localities would do good service, and eventually they might be formed into a congregation.

ST. STEPHEN.

This congregation has been vacant for some time. They have a fine church and need a settled pastor. Rev. John Home