

improvements in modern architecture. There are two Presbyterian churches, St. Andrew's and John street. The former was organized about the year 1800, and the present minister is the Rev. Wm. McLean. After the disruption Belleville was supplied with preaching by the Kingston Presbytery until 1836, when the Rev. William Gregg (now Professor Gregg, D.D.), was sent out by the Colonial Committee of the Free Church of Scotland. At this time the Presbyterian population was sparse, for within a radius of some ten miles there were only about 100 persons. In 1850 the congregation, which had previously worshipped in a private building, commenced the erection of the present church, which was opened for worship in January 1852, by the Rev. Messrs. McLeod of Cobourg, Smith of Grafton, and Burns of Kingston, at which period the congregation assumed the name of the "John street Church." In the removal of the Rev. William Gregg to Cooke's Church, Toronto, the congregation called the Rev. W. F. White, who was succeeded by the Rev. William McLaren (now Professor McLaren), who in June 1870 was called to Knox Church, Ottawa. The present minister is the Rev. John Hurton, who was installed in December 1870, and who is successfully carrying on the work so well begun by Dr. Gregg and continued by Professor McLaren. The congregation is in a healthy state, and although like many others, it has suffered from emigration and deaths, still the communion roll is steadily increasing, and at present contains the names of nearly 300 members. K.

Dafne House, Belleville.

THE BOOK TO ALL.

BY H. M. SCOTT, M.A., BRISTOL, QUE.

There has been a wonderful interest taken in the Bible, and that specially during the last fifty years. I wish to speak more particularly of the extraordinary circulation to which it has attained, and that largely through the agency of the British and Foreign Bible Society. It has been translated into several hundred different languages. It speaks to almost all nations under the sun, in their own tongues, the wonderful works of God. The peculiar and extraordinary manifestation of the Holy Spirit's workings on the day of Pentecost was the gift of tongues. But is not the present circulation of the Scriptures a miracle equally great? This miracle is more hidden, but we can attribute it to no other agency but to the one and the self-same Spirit working in the hearts of God's people.

We give the nations the word of life in their own languages, as well as send to them guides and teachers who shall tell them in their own tongues the wonderful works of God. Rome withheld the Bible in the vernacular from the people. When they demanded and fought for the treasure the Pope was inexorable, and a curse has fallen upon Rome for her unfaithfulness. She might never have fallen so low as she has done had the unadulterated Word been freely given to the people. The Bible in their own tongue is a blessing that the people can never fully estimate. The fact is, that Christianity was not both pure and permanent in any country until after the time of the art of printing, by means of which the Word was readily multiplied. Wherever Christianity was carried by word of mouth, it soon either died out or else became corrupted. The people need the Word in their own hands, and in their midst. There must be a constant appeal to it, as the eternal and infallible Word upon which the Church is founded.

This marvellous multiplying and scattering of the Word to all nations is something unique in history. It is true of no other book, and is an argument for the divinity of the Word—that God gave and has accompanied it, and that in His own time and way He will give it to all beneath the sun. It is only a few years past since a Japanese commissioner to the Austrian exhibition saw the Bible-stand, and wondered that any book should be thought worthy of translating into so many languages. He bought a copy in Chinese, read it and became convinced of the truths it taught. On his way through Europe he made observations on the Romish, Greek and Protestant faiths, and concluded that the Protestant was the nearest to the teachings of the Book. On his return to Yeddo he applied to the American missionaries for baptism. He has since purchased a heathen temple for purposes of Christian worship, and in it the Christian missionaries now hold religious services.

The British and Foreign Bible Society have undertaken to carry out this divine mission, and who would

not have part in the glorious work? Come and let us be co workers with God in sending the good news to the ends of the earth. Remember the five loaves of the five thousand and the seven loaves of the four thousand. The power of Christ wrought these more immediate miracles, but this gospel multiplying work is His also. It is Christ working out through the instrumentality of men greater things than they themselves know or could devise. It is Christ feeding the world from one small loaf. And herein is that saying of Christ true, "verily, verily I say unto you, he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." This is one of the works following the ascension of Christ to His glorious mediatorial throne. Christ in bodily presence as a man could not be everywhere present upon earth speaking in all languages to all peoples. But the Spirit of God is everywhere present although invisible, and in His own good time the universal Spirit shall be accompanied by the universal Word. And in this respect our Christian dispensation is exceeding glorious. It was meet that the Christian dispensation should be inaugurated in a miraculous manner, and that the first heralds of the cross should possess the gift of tongues. Thus the work was begun without delay, the people of the Lord gathered in, and the witnesses properly re-credited as to their commission being a divine one. But the same necessity now no longer exists, for the Church of Christ is now adequate to the work assigned her, seeing that the Spirit of God dwells in her midst. Let us then go forward in our blessed work looking to God for guidance and blessing, and then shall be brought to pass that which John saw in apocalyptic vision. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven and earth, and the sea and the fountains of waters." Lo! the heavenly messenger comes with good news of everlasting joy and peace, flying in mid-heavens. At first, being afar from earth, only a few hear his voice, but he comes nearer and nearer until his voice fills the whole earth. Above the roar of the ocean, or the crash of thunder, or the strife of men, the clear rich voice of the angel sounds out. For a full millennial age his message rings from pole to pole. He never grows weary. To Him it is but a little time of joyful service. His tongue never loses its divine power and melody, but moves symphonious to the bounding pulses of his loving heart. He knows all languages and speaks in every tongue. Differences of tone are no obstacle to him. His is an universal eloquence, and his music is always sweet in whatsoever words his story is chanted. Heat and cold are alike to him. He visits every clime. He pays no regard to colour, white and black to Him are one. Rich and poor, male and female, young and old are all alike to Him. Oh! brethren, beloved of the Lord, this glorious day approaches. Hail it; hasten it. Blessed are they who hear His word and obey it. Blessed are they that put their trust in Him.

VACANCIES AND PROBATIONERS.

MR. EDITOR.—A good deal of discussion has taken place of late respecting the treatment of probationers by vacant congregations in our Church. As I have been a member of a church which has been vacant for a length of time, I may be permitted to make a few observations respecting the working of our present system. I may say that I have no sympathy with those who imagine that the home educated ministers of our Church are inferior to those of other countries, for my experience convinces me that it is a great mistake to give a call to a minister who is unacquainted with the customs of our people, and who is unable to adapt himself to the different circumstances in which he finds himself, especially if he be advanced in life before leaving the old country. I have known several cases where old countrymen have been settled over congregations here where they found themselves placed in a very unfortunate position. Where a minister is placed over a country congregation he cannot do his duty properly unless he is able to drive from place to place to preach at different stations and to visit his scattered congregation. I have known some of these ministers who were unable to drive a horse and buggy, much less to go on horseback for any dis-

tance, so that when they were obliged to travel even two or three miles they had to get some person to accompany them. Besides the difficulty of travelling, these strangers are frequently very hard to please in the matter of board, and it is very difficult to provide them with the accommodation they require. There are none of these difficulties when one of our own ministers is settled over a charge. The young men educated in Canada are accustomed to travel, they are acquainted with the manners and customs of the country, and they can readily adapt themselves to the circumstances in which they find themselves. Taking all these facts into consideration, it may seem very strange that any congregation should prefer a stranger to one of their own countrymen when giving a call to a minister. Of course the reasons may be different in one congregation from what they are in another, but there are some which must be apparent to any one who has given the matter the least consideration. The young men who are educated in Canada, are, for the most part, unable to devote that time and attention to the work of preparation which is necessary so that they do not make so favourable an impression in the pulpit as those who have devoted a long time to the cultivation of a graceful style. Our students have to work hard to qualify themselves in the different branches of study so as to pass their examinations while at college, and most of them are obliged to engage in hard work during vacation to earn the means necessary to carry them through. This prevents them from devoting much time to the cultivation of a graceful style or to the study of elocution. It is very much to be regretted that so many of our ministers do such great injustice to themselves by a careless style of delivery. Many excellent sermons are spoiled by a want of attention to this necessary qualification on the part of a public speaker. The matter of the sermon may be all that could be desired, but the manner of its delivery sometimes uncouth and even grotesque—spoils the good effect that it would otherwise produce upon the hearer. Some probationers who are going the rounds of the different vacant congregations are so ill-fitted to address an audience that it is painful to listen to them. They perhaps think that it is not necessary to give any attention to such a small matter as this, but I can assure them that it is of the greatest importance in the estimation of those who hear them. Even the most unlearned member of a congregation can criticize a preacher who delivers his discourse in a slipshod manner or who transgresses the rules of elocution. I trust that this subject will receive greater attention from our students and professors, and that the young men who are educated in Canada may soon be as superior in the style of their delivery as they now are in earnest zeal and devotedness to pastoral duty. A LAYMAN.

MINISTERIAL SUBSCRIPTIONS TO THE HLME MISSION DEFICIT.

Presbytery of Quebec.—Previously reported \$69; Rev. John McKenzie, \$5; Rev. P. Hanran, \$5; in all, \$79.

Presbytery of Peterboro'.—Rev. James Cleland, \$15; Rev. Wm. McWilliam, \$15; Rev. E. F. Torrance, \$20; Rev. Jas. Cameron, \$10; Rev. F. Andrews, \$5; Rev. N. Clark, \$5; Rev. T. F. Fotheringham, \$5; Rev. D. Sutherland, \$4; Rev. R. J. Beattie, \$10; Rev. J. Ballantine, \$10; Rev. Jas. Duncan, \$4; Rev. W. Bell, \$5; in all, \$118.

Presbytery of Toronto.—Previously reported, \$434; Rev. D. Mitchell, \$5; Rev. Principal Caven, \$40; in all, \$479.

PRESBYTERY OF MONTREAL.—This Presbytery met, by permission of the Synod, in St. John's Church, Cornwall, on Wednesday, 14th inst. Rev. R. H. Warden submitted an overture anent a General Sustentation Fund, which was adopted and ordered to be transmitted to the Assembly through the Synod. An application from a minister of the Presbyterian Church of America to be received as a minister of this Church was presented. After lengthened consideration, the Presbytery resolved to lay the application on the table, it being felt to be undesirable in view of the large number of probationers, to whom our Church cannot now give full employment, to encourage applications from ministers of other Churches to be received. The Presbytery again met in Crescent street Church, Montreal, on Friday, 16th inst., at 7.30 p.m., for the induction of Rev. A. B. McKay into the pastoral charge of that congregation. Rev. Principal Macvicar presided, Rev. G. Coull preached, Rev. Dr. Jenkins addressed the minister, and Rev. J. S. Black the people. Mr. McKay's name was added to the roll, and the Presbytery adjourned.