

pastors, and by the still waters of salvation. There being but few of the congregation residing in Guelph, the business-burden of the Church falls mostly upon two excellent, persevering men—Mr. Martin, the elder; and Mr. Robert Armstrong.

There are from 50 to 60 families who adhere to our Church, with a communion-roll of about 80 members. The congregations about to build another Church; they have given a call to the Rev. Mr. McGregor, of New Brunswick.

The Presbyterian cause here is strong, and would be stronger still, if the goodly band of Presbyterians belonging to the "Secession Missionary Synod" and our body should adjourn their differences about the power of the Civil Magistrate, &c., until the millennium,—and all combine together in Jehovah's work and worship. But perhaps there is work for two pastors.—the Secession congregation is erecting a church on the hill overlooking the town.

In Paisley Block, had the pleasure of meeting with a member of that body once an "Eitrick Shepherd" who has long been tracing the footsteps of the flock;—was refreshed by his graphic recital of the ways and wonders of grace. How sweet to have the earthen vessel replenished from an unexpected rill by the way! How pleasant to meet brethren of the same great hopes, though dwelling in the different divisions of Zion!

III. DUNVILLE.—This important place is situated on the Grand River, about 6 miles from Lake Erie; it is a promising business place; the back water of the river, however, has rendered the climate unhealthy.

The people are enterprising; they have built a well-proportioned brick church, and although numbering only but about 18 members and 150 adherents, they are determined to call a pastor. If the same harmonious spirit continue which prevails amongst them now, they must succeed in their object. There is a good promise that a right-hearted active Minister might be a great blessing here. I preached three Sabbaths in Dunnville, visited the schools, the sick, and all the families adhering and attending. A Roman Catholic woman when dying sent a request for me to visit her, as she had received the last rites (Extreme Unction) from the Priest. I informed her that my presence would conflict with the wishes of her Priest; but her constant prayer was for "mercy from the Lord Jesus Christ." She seemed to have forsaken all hope but that of salvation alone by Him; in a few days she died. Her husband had been brought up in the Presbyterian Church in Ireland.

Here I found some whose souls rejoice in our great Lord, and are captivated with a view of his glory in the Covenant of Redemption. How delightful is it to find those who not only confess the name of Christ, but whose souls' delight is in the wonders of the great love wherewith "He hath loved us?" It is pleasant to find the possession of the knowledge of salvation, but it is more cheering to find even a few who not only know of the doctrine, but confirm their knowledge by doing the will of God.

The attendance was always good, and the attention was more and more marked; here also I saw the benefits of visiting the people at their homes; I am convinced that more can be learned at the people's houses of their personal religion and family piety, than can be known of them by years of merely preaching amongst them.

I was accompanied by an excellent aged man, whose soul is ardent in the cause of our Lord, to visit nearly all the families in Dunnville. I found ready access to all, and a kind invitation to return again as soon as possible.

Set out to visit on foot the families that were scattered between the village and the Lake shore; visited 10 families, and walked that day about 12 miles; the heat was excessive; arrived at the house of Mr. Chalmers on the Lake shore almost exhausted, but by the kind care of his family, and by rest, I was prepared the next morning to preach in the School-house on the shore.

IV. WOOLWICH.—Visited this place first, July 26, and preached once in the Presbyterian Church; it

was formerly occupied by Mr. Rose, who has left his church and a few of his adherents to hold it. It is open for Methodists and Episcopalians, but not for us.

Sept. 2d.—Visited Woolwich again; the road from Oak, 15 or 17 miles, lies through a rich farming country of great and varied beauty. There are a great many points on the bank of the Grand River, which afford the most delightful views. On Monday the notice was given, in it was carried onward from one to another till it had reached the corners of the forest. Even the aged men and women walked miles to hear the word, and on the next day at 11 o'clock, the people began to assemble on the road side. We knew not where to assemble, but knowing that the same power which closed the church could (notwithstanding the good will of the teacher,) keep us from occupying the School-house, we sought a shelter from the sun in a barn; its floor was soon filled with serious worshippers, some of whom had passed through disruption scenes in Scotland.

There are here about 30 families who adhere or would attend upon the ordinances. After the services closed, a meeting was called in order to provide a place of worship, when there was an unanimous appointment of a Building Committee, Collectors and Trustees, to provide and hold a site and church and property for the congregation. Near the close of the meeting it was announced that George Davidson, Esq., of Aberdeen, Township of Waterloo, had proposed to give a site for a church, and that it was the corner where we lingered, while the people gathered, and from which they went to the barn. A subscription was opened immediately with good prospects of success.

Visited Aberdeen, and preached on the 7th Oct. This neighbourhood should be supplied in order to gather in those who do not attend on the means of grace regularly in any place. The country around and between Aberdeen and Oak is rich in soil, and is well cultivated.

V. PORT DOVER, SHABO, VICTORIA AND NORMANVILLE.—These are all villages, situated about 40 miles from Hamilton near the shore of Lake Erie. The climate is mild, the farms are beautiful, the orchards loaded with fruits of all kinds, and the inhabitants are comfortably settled upon the slopes and hills which abound here.

At Port Dover there is a church in progress, but its affairs are involved. Found here but one truly actively engaged, although there are a number of young men of enterprise; but they were either ill or absent. After spending two days here—went to Simcoe, where I found two very active Presbyterians, Messrs. Clarke & Campbell.—was introduced to the Rev. Mr. Clark, of the Congregational Church, who kindly placed his church at our service for the afternoon of the following Sabbath; visited a number of families mostly where there were members of them sick. After spending two days here, proceeded to Vittoria. A few enterprising families have erected in this place a beautiful brick church; it stands in a pleasant grove of oaks, upon an eminence in the village. This site was given by Miss Anderson: this is one of the most pleasantly situated churches in the Province. After visiting in the place and neighbourhood two days, proceeded to Normanville. This is a romantic place, a nest amongst the hills. Here are the Iron Works of Mr. Van Norman, and employing about 150 men. This place is surrounded by grove-covered hills, and deep glens divide them, and a perpetual stream of great beauty and clearness runs through the hollow to the Lake. Preached in the School-house on Saturday evening.

On Sabbath morning preached at Vittoria, in the School-house; the audience was large and attentive. A notice was put into my hands with the request that I would preach a Dedication Sermon, and open the church on Wednesday 2nd September. On that day, notwithstanding the intense heat and the short notice, the church was well filled mostly with Presbyterians. May it be a temple to the praise of the Highest, and to the joy of many souls. In the afternoon of Sabbath preached in Simcoe, in the Rev. Mr. Clark's Church, and in the evening in Port Dover. In all these places there are about 40 families that

would attend the ordinances, could a Missionary be sent to them. The field is as yet uncultivated, and calls for the care of our Presbytery. May many be gathered into the fold of the Great Shepherd.

M.C.

## Foreign Missions.

The recent intelligence received from different missionary stations of the American Board, is of an interesting and some of it of a very affecting character. We give the following extracts:

TRINIDAD.—The intelligence from this country continues to be of the deepest interest. On the first Sabbath in September, ten persons were admitted to the new evangelical church in Constantine. The persecutions of the evangelical Argentine in Trinidad continued very active to the latest date; so also at Arica. The persecuted Christians, however, seemed to bear their heavy burdens with great patience and fortitude, and God was overthrowing their persecution for the furtherance of the cause of truth.

NESTORIAN.—The accounts from this interesting people continue to be of a cheering nature. In the Penae Seminary at Oranah there are about twenty pupils who give the missionaries satisfactory and continued evidence of real piety. Three of the older pupils of this Seminary have addressed an address to a letter from a society of young females at Massachusetts, giving a most pleasing account of their school exercises and of their religious advantages and experiences, and inquiring most affectionately respecting their own spiritual state. A literal translation of this interesting epistle will appear in the Day Spring.

## BIBLICAL HISTORY.

The *Principal Bible*, in noticing Neill's Lectures on Biblical History, recently published, brings out the following results from several historical tables, showing how the longevity of the antediluvians supplied the want of historical records.

This sceptical suggestion arises from the idea that the story must have passed through many narrators, and that few opportunities of comparing and correcting one account by another were enjoyed. Look at the table as illustrating these points.

And first, the number of times the story must be repeated by different persons. Noah and his three sons could receive the account of creation at the second rehearsal, and that through several distinct channels. 1. Adam could relate it to Enos for six hundred and ninety-five years, and Enos to Noah for eighty-four years. Or, 2. Adam, during six hundred and five years, could discourse it to Cainan, and Cainan one hundred and seventy-nine years to Noah. Again, 3. Adam could rehearse it for five hundred and thirty-five years to Mahalaleel, and Mahalaleel for two hundred and twenty-four years to Noah. 4. Adam had four hundred and seventy years to instruct Jared in those sublime facts, and Jared was contemporary three hundred and sixty-six years with Noah. Through those four distinct channels Noah could receive a direct account from Adam. But again, 5. Adam lived till Methuselah was two hundred and forty-three years old; time enough surely to obtain an accurate knowledge of all those facts pertaining to the dawn of created existence; and Methuselah lived six hundred years with Noah, and one hundred with his three sons. And once more, 6. Adam lived to see Lamech, the father of Noah, till he was fifty-six years old, and Lamech lived with Noah five hundred and ninety-five years, and ninety-five years with Shem, Ham, and Japheth. Through these six channels the account could be brought down to the time of the flood.

All the generations from Adam to the flood were eleven. Of all these Adam was contemporary with nine, Seth with nine, Enos ten, Cainan ten, Mahalaleel ten, Jared ten, Enoch nine, Methuselah eleven, Lamech eleven, Noah eight, Shem