

missions, and there is no other mission but our own within reach of it. Therefore it is flung, as it were, by the providence of God upon our Church to see and know whether we ought not to go and teach these idol-renouncing people the principles of a soul-saving Christianity. As to the means, I think I see before me to-night some half-dozen laymen who would be found ready to say, send you the men, we will give the money."

A FRIGHTENED PEOPLE.

Mr. DAWSON, a Free Church missionary in India, has made several preaching tours among the natives. Of one place he reports as follows:—

"We came next to a place called Khumtra, three miles further west. The people were dreadfully frightened when they saw us. The women hid themselves in their houses, and three or four men even fled into the jungle. I sat down in front of a house in which I saw two women. They would not come near me, nor utter one word in answer to all my entreaties. After waiting a long while, and thinking we should have to go on without preaching at all, two men came into the village, and helped us in bringing out the people. In such places they require very great pressing at first; so much so, that it borders on compulsion; but then, after our preaching is over, they are glad that they have come, and often laugh with themselves for having been so frightened. In such lonely places they will seldom see any strangers; in many of them they have never seen a *Sahab*, and therefore it is they are so much put about when we come to their villages. In this place we got eight men, sixteen women, and two children to hear us. They all listened to us attentively.

DEATH IN THE MISSION FIELD.

The Indian Mission of the United Presbyterian Church has sustained a heavy loss in the death, by cholera, of Mr. John Drynan, teacher and evangelist. Mr. Drynan was an able, devoted, and most useful agent of the mission. His history is interesting. He was a native of Girvan, in Ayrshire, was there first a scholar, and then a teacher, in the Sabbath school; was induced to enlist as a soldier; was sent out to India and became a sergeant in the 1st regiment; was, though not immoral in regard to religion, cold and careless; underwent in 1860 a complete spiritual change; acted among his fellow-soldiers and otherwise as a re-

newed man, much given to prayer; was delighted when he heard that the United Presbyterian Church had set up a mission in India, and early sent, though anonymously, a contribution to it, and felt a strong desire, as his term of military service was to expire in January 1863, to be employed in it as a catechist. With this view he began the study of Hindustani, taught a class in the Free Church Mission at Kampotee, near Nagpore, Central India, where the regiment was stationed, and opened up correspondence with Mr. Shoolbred. In February 1862, he addressed a letter to the Foreign Mission Secretary, offering his services, which were gladly accepted. He laboured faithfully to the last.

Book Notices.

THE HEBREW LAWGIVER, by Rev. John M. Lowrie, D.D. 2 vols. Small 12mo., pp 288 and 353. Philadelphia: Presbyterian Board of Publication.

During the last few years there has been considerable discussion regarding the books of Moses. The writings of Bishop Colenso have of themselves been sufficient to direct to them a large amount of attention. The result has been an unusual number of works, both in defence of their divine claims and in illustration of their contents. The present work, however, is practical. It does not, however, overlook the apologetic. Throughout, as opportunity offers, the author vindicates the authenticity of the writings of Moses, and his authority as a prophet of the Most High, and the inspired lawgiver of Israel. But the author holds that "fairly to uphold the truth is a most effective defence against the assaults of error," and accordingly he has here discussed the life of Moses, and presented the various incidents of his career in their practical bearings. The author is learned and well read on his subject; but he makes no parade of his learning, and rather presents the results. So that while the scholar may read the work with profit, it is especially suited to ordinary readers, who will not only find in it much information, but the duties of practical godliness illustrated and enforced.