

have had good opportunity of proving his gifts and his acceptability; and the numerous signed and cordial call given to him augurs, we trust, of a good and effective work, by the blessing of God, being carried forward in that portion of the vineyard.—Sabbath Schools, Bible Classes and Prayer Meetings are in successful operation. There is a Church at Vittoria, and it is in contemplation to build without delay Churches both at Port Dover and Simcoe. In the meantime, as has been mentioned, the use of the Congregational Church has been given at the latter place, and the Methodist Church has been also kindly granted at Port Dover, where the congregation have been ejected from a Church which they thought in justice belonged to them.

(From the "Foreign Missionary" of the Presbyterian Church of America.)

THE PROVINCE OF FAITH IN THE WORK OF MISSIONS.

A sinner cannot be saved without faith. A Christian in doubt, temptation, or affliction cannot be comforted except by confiding in the promises of God. Now is there, in the work of missions, any such specific exercise of faith necessary as in the cases adduced? Must the Church believe in this work, just as really as the sinner does in his first giving his heart to God, or the Christian in looking for deliverance from trouble and for grace to lead a devoted life? Certainly she must. No Christian duty whatever, can be acceptable unless it is discharged in faith; for "without faith it is impossible to please God."

What then must the Church believe? and how? Evidently all that the Lord hath spoken in reference to the efficacy of Christ's blood, the condition of the heathen, the obligations of the Church, and the purposes of God touching her enlargement; and that, too, in a practical way. Mere theory on these points will not answer. A mere speculative assent of the understanding is as insufficient here as in the case of a sinner whose mind is fully convinced that Christ is the only Saviour, and yet stays away from him. His faith to be saving must be practical. So must that of the Church.

On this general truth we cannot dwell, but wish to ask of our Christian readers one or two serious questions which it suggests. 1st. Is not this specific exercise of faith, as to the conversion of the world, greatly overlooked by the Church? She has a vague general hope, rather than a firm and well-grounded faith. 2nd. If this be true, is it surprising that her efforts are few and her success limited? Listless prayer and half-way effort, proceeding from such a state of mind, could hardly expect a greater reward? 3rd. Would not a new impulse be given to this cause if the Church only believed as she ought? Her opinions are, in the main, correct; but her faith is not in

proportion. Hence the work moves heavily. But if all believed, they would agonize together in prayer—give liberally—send their messengers everywhere, and the Lord, we are confident, would speedily set up his house upon the tops of the mountains, causing all nations to flow into it. Oh, that all her members were in possession of this faith.

TRANSFORMING GRACE.

It was a beautiful commentary which a poor African woman, newly awakened to seek after the Saviour, gave upon the words of the prophet Isaiah, in the eleventh chapter, from the 6th to the 9th verse. She belonged to a tribe of the Bechuanas, and was one of the first thirty disciples of our blessed Lord in that once dark and barren wilderness.

She came to the missionary on the morning after one of the missionary prayer-meetings, and said, "I have somewhat to say." Her teacher encouraged her to do so. She hesitated—her modest diffidence needed more encouragement, and she received it. She said, "I was going to talk to you about the Word of God—I could not understand you last night. I never heard the Word of God as I did last night." "I asked," said the missionary, "what struck her particularly?" "Oh," she replied, "I could not understand it; it was not what I had heard before." The eleventh chapter of Isaiah was altogether new to her. She said, "I have been thinking about it all night. I could not sleep." "I asked," he continues, "whether it was that portion which I had expounded, or that I had only read?" She replied, "What you unfolded, I understood; I could not go wrong because you put words into my ears. It was that which you did not expound." He had only expounded the first five verses of the chapter. He asked, "What was it?" A good memory enabled her to repeat nearly the very words she had heard. "The wolf shall lie down with the lamb." I do not know, she said, "what kind of wolves they are in your country, but I know our wolves will not lie down with the lambs till they have devoured them all. 'The leopard shall lie down with the kid.' I do not know what leopards they are in your country, but ours will not lie down with the kids, till they have eaten them up. Again, 'The calf and the young lion and the fatling together, and a little child shall lead them.' Now that is like bearing the point of one needle on another—it cannot stand there; this is puzzling a person, and I know God does not intend to puzzle us. It makes things altogether in confusion; it makes darkness; I cannot understand it. 'And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox.' This is surprising! I do not know what kind of lions you have, but I know