

ing Greek and Latin. Of this class, some may be entering College at the commencement of the session. In the Sabbath school, there have been enrolled, during the year, one hundred and twelve, and the average attendance has been fifty-two. In both the day schools, the Shorter Catechism is taught.

The attendance at Church is from one hundred and fifty to two hundred. The number of communicants is fifty, six being added since last year. One of those was a young woman from the Mission school, the first fruits of the school. Mr. King states regarding her, "her knowledge of the scriptures was clear, and she gave satisfactory evidence of having experienced a saving change. This is only the first fruits, but we trust it will be followed by an abundant harvest."

The Mission has begun to do something in the way of supporting itself. A small rate bill has been collected during the year, from the parents who have had children attending the day school. The Synodical collections have been taken up, and also ordinary collections on the Sabbath. It is believed that eventually—indeed before long—the Mission will be in a great measure self-sustaining. But it must be sustained by the Church in the meantime.

The fund for which a collection is now made, is also chargeable with the expenses of printing the Minutes of Synod, &c., and a proportion of the salary and office expenses of the Synod Clerk, and General Agent for the Schemes of the Church. It is but equitable that each congregation should bear its part in defraying these expenses, seeing they are incurred in the service, and for the benefit of the Church at large. By referring to the published statistical table, it will be seen that several congregations omitted the collection entirely last year. It is to be hoped that there will be no omission on the part of any congregation of this or any other collection, but that all will give, and give as the Lord hath prospered them.

PASTORAL VISITATION.

We lately received a communication from a sincere friend of the Church, on the subject of Pastoral Visitation. His object was to direct the attention of Ministers to the great importance of this duty, to point out the evils resulting from its neglect, and the benefits arising from the patient, steady, and continuous performance of it. We shall advert to this important subject in an early number. In the meantime, we submit to our readers a few extracts from an article in an American paper:—

He cannot neglect this work without greatly wronging the church, which by circumstances, is dependent on him for the performance of ministerial duty. The church is entitled, not merely to his efforts during the Sabbath, however excellent they may be, but to much of his time and attention during the entire week; to his efforts during that period to enforce by reiterated private exhortations and admonitions, the lessons inculcated from the pulpit; to the benefit of his religious conversations and counsels, while he is professedly

engaged in pastoral visitations; and to a zealous assiduity to qualify himself to render his administrations effective and acceptable. This qualification is not obtained by study merely, but by an intimate acquaintance with all the circumstances, feelings, and wants of the people. This knowledge which cannot be obtained without diligent and systematic pastoral visitation, will enable the minister to address his people on all occasions suitably, to adapt his pulpit exercises to their necessities, and to make the gospel every Sabbath, "the power of God, and the wisdom of God," to convict, to convert, and comfort those who hear. Without attention to this duty, the minister will find that his best pulpit labors produce but transient impressions; that in respect to most of his hearers, he has been expending his strength for nought, and equalling the folly of the man, who, desirous of perpetuating his name, writes it in the sand, whence the returning tide will soon efface it for ever. A pastor must not only know his people, to adapt his labors to their necessities; but he must mingle with them in private life to enforce his own public instructions, to rebuke, reprove, exhort, and teach them those lessons which he could not, without offensive personalities, impart from the pulpit.

It is painful to know to what an extent this duty is sometimes neglected. It is a strange phenomenon, which a man of any profession presents, who seems bent on failure; who prosecutes his professional duties in such a manner as to destroy all probability of success; yet clings to his profession with tenacity, and makes great exertions of a kind certain to be ineffectual. But the minister who prosecutes his work without pastoral visitation, presents such a phenomenon. The experience and observation of the first few months in his profession must have been sufficient to assure him that without this aid he could not succeed; that the years of his ministerial labour would be years of mortifying failure. On the other hand, the diligent pastor does not fail of success; he is beloved both by young and old; he is more highly appreciated as a preacher; the people love better to hear him preach; his congregations are larger; his church members do not forsake the church under his ministry; he commands the warm sympathies of the congregations which he addresses; he soon becomes the chosen counsellor of all classes of virtuous people; his pecuniary support is far more liberal; and when he goes from the field of labour, he goes with the kindest wishes, benedictions, and prayers of the people. Such a man is blessed in his work. With such a servant of God the Church is greatly honoured. The Lord makes him the instrument of great good, and his reward will be great in heaven.

"PREACH THE WORD."

This is the title of a Sermon preached at the opening of the late General Assembly of the Presbyterian Church in the United States, by Dr. Rice, the Moderator.

We have read it with much satisfaction. Proceeding on the Apostolic injunction, which forms the title of the sermon, the preacher expatiates, in the true spirit of the text, on the lesson which it suggests, both as to the matter and manner of pulpit ministrations. We have no doubt that the strictures of Dr. Rice are called for, in respect of a too prevalent mode among preachers in the Union,—but it is exemplified in all countries,—that of selecting a text as a motto, and with little more reference either to text or context, proceeding to work out an es-

say, only remarkable as an argument in favour of some opinion or maxim, perhaps doubtful, or at least, inferential, and in support of which the preacher draws mainly upon abstract truths, and appeals to the speculative understanding. It is worst of all, when reason is perverted to force upon the Scriptures an interpretation inconsistent with the obvious meaning of their language. But short of this, how often is a wire-drawn illustration of some theological truism substituted for the rich doctrines of the gospel of God; the words of man's wisdom, laudatory whilst of divine truth, and patronisingly vindicatory of the divine ways, for the exegetical exposition of that very truth and those very ways as described and vindicated too in the sacred page itself. Reason unquestionably has its province especially in testing the evidences of a divine revelation; but revelation being admitted, its business is to learn the contents of the Book, and not to sit in judgment on it. The preacher is unquestionably permitted, yea bound to reason; yet it is mainly like Paul and Apollos, "out of the Scriptures;" and while the example of prophets and apostles, yea, of the Lord himself, will justify the introduction of earthly analogies, and all science may minister to the illustration and confirmation of the word, yet the preacher ought never to forget that the gospel is the wisdom of God—that the glory of God shines especially in the face of Jesus—and that his strength lies in his wielding the great instrument provided to his hand, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. Hence his business is rather to pour the light of heavenly wisdom on all his proper themes, than to nicely seek their adjustment to man's earthly and indigenous conceptions. But while we agree with Dr. Rice in asserting that human learning is valuable chiefly as it qualifies the preacher more clearly to exhibit the precious truths contained in the word of God in their simple, beautiful, symmetrical proportions, we are glad that he claims for reason also the right to defend the truth against the assaults of false learning or philosophy so called. For so long as the resources of philosophy are drawn upon to oppose divine revelation, it is right that he who serves the altar should be able on occasion to rebut the objector with his own weapons; or rather to oppose the legitimate deductions of science to the specious, just as the study of true criticism and interpretation enables the divine to rebut those errors in favour of which criticism itself is so often speciously invoked.

"There is a department of mental science"—says our author—"which belongs more immediately to the investigations of the philosopher, and there is a department which belongs specially to the theologian. In the former, let philosophy be supreme, in the latter, let the obvious meaning of the language of revelation be final. For example, the question whether the mind is matter or spirit? whilst it may be said to belong to both philosophy and revelation, it belongs especially to the latter. Philosophy, it is true, furnishes evidence of the immateriality of the soul; but since the whole plan of salvation is involved in the question, it becomes necessary for inspired men to speak most unequivocally, and so they