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THE PLYMOUTH BRETHERN.

It is now about forty years since the community known as the "Brethren," or, as they are generally called, the Plymouth Brethren, was originated. This community has made considerable progress in Great Britain and Ireland, and on this side of the Atlantic. Among its members are persons of high social position, of deep religious feeling, and of excellent character. They recognize the Word of God as the sole rule of faith, and hold fast by the doctrines of the atonement, election, the perseverance of the saints, and the assurance of salvation. In common with some evangelical christians they give great prominence to the doctrine of the premillennial advent of Christ. They have no formal creed, and indeed reject the use of all human creeds. They hold, however, certain peculiar views, which, with considerable uniformity, are set forth in their numerous tracts. Pre-eminent among their leaders and authors stands the name of Mr. John N. Darby, at one time a barrister, then a clergyman of the Church of England, and afterwards an independent evangelist. We have examined a number of his publications, and those also of other "Brethren," and propose to present a brief summary of their peculiar views. These we cannot but regard as tending to demoralize the community and to disorganize the church. Such effects they will naturally produce, unless modified by habits of thought acquired by the Brethren themselves outside of their community, or checked through the teachings and influence of other denominations.

One leading peculiarity of the "Brethren" is that *they refuse to acknowledge any other denomination as a part of the Church of Christ.* Not only do

they denounce the Church of Rome as having "mutinied against God's Commander-in-Chief, the Holy Ghost," but are equally intolerant of the Church of England. "So far," it is said in one of their Tracts ("Christ the Centre") "from the Church of England being a true Church of God, it is only a piece of the world, governed by the world—in fact the very opposite of the Church of God, which is gathered out of the world and governed by the Spirit of God." There is the same scant measure of charity for Presbyterians, Baptists, Methodists and Congregationalists. "Every other division (it is stated in the Tract already quoted from) fails to recognize the personal government of the Holy Ghost, and sets up a government of its own; therefore, no division of the professing Church can be called the true assembly or Church of God, any more than a division of the British army, which failed to recognize the Commander-in-Chief, and set up a commander of its own, could be called the true army of Her Majesty the Queen." On the other hand, the "Brethren" virtually claim that they alone meet in the name of Jesus Christ, and under the presidency of the Holy Spirit. They admit, indeed, that there may be some of God's children in other bodies, but they affirm that it is sinful in these to remain in their present position, and that it is their duty to abandon it, and gather together in the name of the Lord Jesus Christ—that is, become "Brethren."

While denouncing each of the other denominations as a whole, the Brethren are especially earnest in denouncing the Ministry of all other branches of the Church as a system of rebellion against the Holy Ghost. Popes, Prelates, Priests, Presbyters, and Pastors, as they exist in the different churches, are alike denounced as usurping the place of the Holy Ghost. Chalmers, Bickersteth, Brainerd, Wesley, Edwards, McCheyne, Hall, Newton, Carey and Wardlaw, not less than Leo X, or Pius IX, are declared to be usurpers of the Holy Ghost's place in the church. The Brethren do not deny a Christian Ministry in every sense. They hold that all the Brethren constitute a ministry, differing according to the gifts bestowed on each individual by the Holy Spirit. But they regard the choosing and ordaining of ministers, whose special office is to teach, to rule and to administer the sacraments, as rebellion against the Holy Ghost. The following quotations from some of their Tracts are sufficiently explicit. "The necessity of ordination for the administration of the Supper nowhere appears in the New Testament." "The election of presidents and pastors by the church is altogether without warrant in the New Testament." "The choosing of pastors is an encroachment on the authority of the Holy Ghost, who distributes according to His will." ("Reflections on the present ruin of the Church.") "It is too often forgotten that Matthias was chosen Jewishly, by lot, before the Holy Ghost was sent down from Heaven to baptize believers. The Church, properly speaking, was not yet manifested. His election, therefore, can furnish no precedent for a state of things which was modified and governed by the presence of the Spirit" (One body and one Spirit). "No man nor body of men can impart gifts. This is Christ's prerogative, and His alone; and we believe that when He imparts a gift, the man who receives that gift is responsible to exercise the same, whether as an evangelist, a pastor, or a teacher, quite independently of all human authority." "And further, we believe that where the Lord Christ has bestowed a gift, that gift makes the possessor thereof a Christian minister, whom all true Christians are bound to own and receive, quite apart from all human appointment." ("A Scriptural Inquiry, &c.") According to these

views it is not easy to understand why Titus was instructed to ordain elders in every city : why Timothy should be reminded of the gift which was in him, and which was given him by prophesy, "with the laying on of the hands of the Presbytery ;" why Timothy and Titus should be informed of the qualifications required of Bishops or Elders, and Deacons ; why Paul should direct an Epistle "to the Saints in Christ Jesus which are at Philippi, *with the Bishops and Deacons ;*" why the Lord Jesus directs His Epistles to the Angels of the Seven Churches ; or why the Hebrew believers should have the exhortation addressed to them : "Obey them that have authority over you, and submit yourselves ; for they watch for your souls, as they must give account," (Titus, i. 5-8. ; 1 Tim. ; iv. 14 ; 1 Tim., iii, 1-12 ; Phil., i, 1 ; Heb., xiii, 16.) Notwithstanding the teaching of the Brethren, we are confident, that Bible - taught Christians will generally continue to regard a duly elected and ordained, as well as divinely qualified ministry, as worthy of their respect and submission in the Lord ; and to consider the rejection of such a ministry, and the substitution of a ministry neither elected nor ordained, as prejudicial to the well-being of the Church, and tending to anarchy and confusion.

The Brethren very strongly *protest against all other denominations on account of the divisions which exist among them.* They grant that the Reformation was an undoubted work of God, but say that "it never pretended to restore the true character of the Church of God. Dissent attempted it, and has failed, as witness her rival Churches. The cause was, she never saw the unity of the Church of God, hence every attempt was schism, and, therefore, carnal. To accept the invitation of union with one of these rival efforts is to be a scismatic, and to add to the confusion." ("Propositions for all believers.") "God beseeches all believers by the glory and pre-eminence of the name of the Lord Jesus, *that there be no divisions.* Not one name or division can God tolerate. To allow any name but His, is to lower His blessed name to the same level : I of Paul, and I of Christ. If it is thus God's will that there should be no divisions, how can I belong to any, or *in any way* countenance any sect, without positive disobedience to God's revealed mind ?" ("Christ the Centre.") It is unfortunate that the Brethren's protest against schism is weakened by the fact that they are schismatics themselves. Not only are they separated from other denominations, but they are divided among themselves. They have schisms in the body. They differ in doctrine, discipline and worship, and between their rival parties bitter denunciations have been interchanged. It will be necessary for Mr. Darby and Mr. Newton to settle the differences between the parties who respectively sympathize with them, before they can fairly ask christians of other bodies to abandon their present connections on account of divisions in the church.

It is held among the Brethren that *the moral Law as contained in the ten commandments is not a rule of life to christians.* They do not, indeed, think that christians will, in point of fact, murder or steal, but they do not feel themselves bound to refrain from these sins because the law forbids them. "No christian," says Mr. Darby in his Tract on Law, "supposes he is at liberty to kill and steal. That is not the question. But does he refrain from killing or stealing because it is forbidden in the law ? Every christian, I am persuaded, will answer, No ; though he recognizes the prohibition as quite right. The man who refrained from killing, simply because it was forbidden in the law, would be no christian at all." In his Tract—"Brethren and their Reviewers"—Mr. D. says,—*"Though the*

christian alone fulfils the law, it is not his rule of life." In his Tract on "Justification in the risen Christ," Mr. C. Stanley thus writes, "I do not find the law ever presented as the rule of life to the risen Child of God." Now we hold that the Moral Law was given at Sinai to the Israelites as His redeemed people, and that they were bound to obey it from a principle of love and gratitude. In like manner it is still incumbent on Christians as the rule of life according to which love is to be developed. So wrote Paul to the Romans (chap. xiii, 8-9,) "Owe no man anything but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself." To the same effect Paul wrote to the Ephesians, (chap. vi, 1-2,) "Children obey your parents in the Lord; for this is right. Honour thy father and thy mother, which is the first commandment with promise."

Not only is the Moral Law set aside, but *the example of Christ as a man is rejected by the Brethren as a rule of life.* This follows, indeed, as a necessary consequence from the theory respecting the law. Christ as a man obeyed the moral law. He regarded it as the rule of His life. But the servants are now in advance of their master, inasmuch as they are not under obligation to the law. From this conclusion the Brethren do not shrink. The following are the words of Mr. Darby (in "Brethren and their Reviewers"), "Even when here, when His walk presents our practical rule, there were two parts in Christ's life; the obedient man under the law, and 'God manifest in the flesh.' We are called to imitate His walk in the latter character. We are not in his place in the former." Christians, then, are not called upon to imitate Christ as the obedient man under the law. It is, indeed, admitted that the christian finds in "Christ glorified" his rule of life. How this is the case Mr. Darby thus explains.—"But then it is important to know what His rule of life is; that I shall now state: His place is not under the law, but in Christ glorified in the presence of God. As He is, so are we in this world; as is the earthy so are they that are earthy; as is the heavenly such are they also that are heavenly. Christ is the rule of walk, and what he is, the measure of attainment. What answers to the glory of Christ is the presence of the Holy Ghost dwelling in us, and sealing us for the day of redemption when we shall be like Him, and bear His image. Grieving his Spirit thus becomes the other measure of right and wrong for us, not breaking the law." The substance of the whole we take to be this:—The christian is not called to follow the example of Christ while here, and as a man under the law; the christian's rule of life is Christ as He now is in glory, that is the Holy Spirit in the believer. We dread the consequences of such teaching respecting the rule of life. If christians teach their children, and Missionaries the heathen, that the Ten Commandments, and Christ's example as a man under the law, are not binding on God's people as a rule of life, and that Christ glorified or the Holy Spirit is the rule of life, what can be expected but that men generally will walk in the ways of their own hearts, and according to the imaginations of their own wicked minds?

But not only is Christ's example rejected as a rule of life, but *His obedience to the law is rejected by the Brethren as a ground of acceptance, or of justification.* They utterly deny the imputation to believers of Christ's righteousness. We give the following extracts from their writings on the

subject. "The obedience by which we are made righteous is the precious death of Christ, not law keeping at all; and it is not obedience *imputed* to us by which we are made righteous, but simply our righteousness came in that way. Adam's sin was not failure to do, but doing; and it was not a breach of the law. So Christ had no obedience to make up, but disobedience to atone for, not by law-keeping, but by his precious death; and our righteousness consists in this, that our sin being laid on Him, it was necessarily removed from us, and we are justified, therefore—not condemned." ("Scripture view of justification.") "That a christian is under law, or that Christ has kept the law for us, or that it should be imputed to us, I defy all my adversaries to show from Scripture." It is a mistake to say "Brethren deny Christ's righteousness; of course, personally, He was righteous. They deny the imputation of His law-keeping to the believer, and that the righteousness of God means anything of the kind." Notwithstanding this confident language, we appeal to Scripture in proof of justification through the obedience of Christ imputed to us. Among other passages we appeal to the following. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. v, 18-19.) "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." (2 Cor. v, 21.) "But of Him are ye in Christ Jesus who of God is made unto us wisdom and righteousness, and sanctification and redemption." (1 Cor. i, 30.)

There are several other points in which we regard the views of the Brethren as quite unscriptural, and very dangerous. These, however, we forbear to mention at present. Enough, we trust, has been presented to put our readers on their guard. It is necessary that they should be on their guard, and especially as the errors of the Brethren are likelier to find acceptance with sincere persons, because not a few of those who propagate them are distinguished by many excellent characteristics, and have secured respect and esteem by their earnest and self-denying labours. It is further necessary that our readers should be on their guard, from statements which have been given respecting their mode of propagating their views. The following we quote from the British and Foreign Evangelical Review, (July, 1865). "Truth compels us to add that there are peculiarities distinguishing the Plymouth Brethren in their mode of propagating their theological tenets, which, if persevered in, must eventuate in other churches withholding from them all recognition of evangelical brotherhood. We refer to their practice of gathering churches out of churches, leaving to others the rough work of filling up the side pews and galleries out of the lanes and alleys, and confining themselves to the daintier work of making proselytes of those who have been so painfully gathered into the fold. We have heard reports of their proceedings in this style, both at home and abroad, on the truth of which we can rely as implicitly as on the testimony of our own senses, and the substance of which we feel compelled to lay before our readers. We have been assured that it is their usual habit, on their first advances, to assume the airs of the most catholic and pacific of christians, concealing their peculiarities, and even claiming a superiority above all others in undervaluing all sectional differences; but that having succeeded in obtaining a few proselytes, the mask is thrown off, and they commence, cautiously at first, and adapting themselves to the capacity of their neo-

phytes, to initiate them in the esoteric doctrines of their sect. These doctrines are, in fact, the most sectarian in existence, and consist mainly in insinuating doubts, not only in regard to the teaching of the ordinary christian ministers, but as to the right of such ministers to teach at all, they being, in their opinion, still involved in spiritual blindness, and next in hinting grave objections to what is called the Christian Ministry in general, in denouncing the communion of all other churches as essentially impure, and in holding forth the necessity of supplanting all existing communities of christians by the advent of an angelic company, far above the need of sermons or sacraments, doctors or discipline, and in which all the members shall enjoy the enviable privilege of being alike saints and teachers."

W. G.

TORONTO.

THE NECESSITY OF EXEGETICAL STUDY AS A PREPARATION FOR THE WORK OF THE MINISTRY.

A LECTURE DELIVERED BY REV. J. M. GIBSON, M.A., AT THE CLOSE OF THE SESSION IN THE PRESBYTERIAN COLLEGE, MONTREAL.

In the Epistle to the Ephesians we read that, when Christ ascended, he gave not only apostles, prophets and evangelists, but pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." For this work, to which you have devoted your lives, there are two things of prime importance, as in fact for any work in which any man can engage, viz.: the *power* and the *instrument*. The power is the power of God, exercised by His Holy Spirit. The instrument is the Word of God, applied by His Holy Spirit.

The subject before us calls us specially to speak of the instrument, viz.: the Word of God. In former times the Word of God was given directly. It came as a revelation direct from God to men. "Holy men of old spake as they were moved by the Holy Ghost." But now the age of special inspiration is over. We say *special*, because there is and must be *general* inspiration, the inbreathing of the Divine Spirit into the spirit of man; nay the indwelling of the Divine Spirit in man, for "if any man have not the Spirit of Christ he is none of His;" and one of the qualifications of even the subordinate office-bearers in the church, is that they be "men full of the Holy Ghost." But the special work of the Spirit in revealing the truth is now complete. It was completed when John in Patmos wrote his last "Amen." And now the Spirit of God reveals no new truth, but only applies the old to those who are the subjects of His gracious influence. He takes of the things of Christ which are contained in the written record, and shows them unto us. The Word of God in its written form then is the instrument with which we have to do our work. We have not, like the Hebrew prophets of old, to *wait* for our message. We have to *search* for it. It is not our part to receive and transmit revelations from heaven. It is our part to make use of the revelation already given, to study the record of the revelation which God has given us of His Son, and thence to draw the weapons of our warfare. "Therefore every Scribe who is instructed unto the Kingdom of Heaven, is like unto a man that is a householder, who bringeth forth out of his treasury things new and old."

From all this it follows that the study of the Word of God lies at the foundation of the work of the ministry. And it is perfectly plain

that in the study of the Word of God the first thing is to understand its meaning. Here at the outset certain difficulties present themselves:—(1.) The Word of God comes to us through the medium of foreign tongues, the Hebrew and the Greek, an acquaintance with which is absolutely necessary. (2.) The different books of which it consists have an original connection with the times at which and the scenes amid which they were composed. It would be out of place to turn aside here to show the advantages of this, how the Word of God comes to us in this way as a living thing, and not as dry, dead dogma, as would have been the case had it been thrown into some abstract form, intelligible in itself, apart from time, place, and circumstance, but destitute of the life and power so eminently characteristic of the Word of God. But it is to the present purpose to remark that this fact calls for study, much study—of ancient history, and geography, and other cognate branches. (3.) The Word of God having come to us through existing forms of human thought,—a method of revelation which might also be shown, if this were the proper time, to be characterized by highest wisdom, and fraught with most blessed results—renders still further study necessary in order to distinguish between the form and the essence, or rather, in order to master on the one hand the ancient forms of thought, and (what is perhaps still more difficult) to emancipate ourselves from modern forms which cannot be made to fit in with the other. (4.) The nature of the truth, dealing with the very loftiest subjects of human thought, and even with subjects which are quite beyond the reach of human thought, often demands the most patient and persevering study, so as to reach that which is high, grasp that which is broad, fathom that which is deep. Just as a book of science requires more study than a book of travels, and a book of metaphysics than a book of history, so a revelation which contains not only “milk for babes,” but “strong meat for men,” not only “the first principles of the oracles of God,” but “the deep things of God,” may be expected to demand not a little study for its thorough elucidation. And (5.) The Word of God, revealing as it does truths most humbling to the pride, and most unpalatable to the depraved taste of man, has been subjected to so much perversion, and distortion, and sophistical reasoning, and unwarrantable applications, that special study is often necessary to disentangle the web of sophistry, or dissipate the haze of prejudice, or remove the stumbling-block which the adversary has put in the way.

All these general considerations, which are capable of indefinite illustration, show the necessity for much study on the part of those who would show themselves “approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth.” So evident is it that one would expect it to be universally assented to. But it is not. If it were, it would be unnecessary to address you on the subject we have chosen. There is however in many quarters in the present day a tendency to depreciate the value of exegetical study, and in fact to deny its necessity or even utility altogether. The explanation of this tendency is not far to seek. It is connected with a spirit of rebellion against the order which Christ has established in His church, a disposition to reject those gifts which He bestowed upon her when He ascended up on high. There are those who think they can do quite well without the pastors and teachers whom Christ has appointed, who therefore take the position, very gratifying to those who have a high idea of their own gifts, that every man is called to preach and teach and minister in holy things. But it would be

obviously exceedingly troublesome for men who are engaged in the different lines of business, or in secular professions, to have each and every one to go through a special training for the purpose of fitting them for the functions to which such men aspire. Hence the necessity of getting rid of this previous training. Here we have the explanation of the objections which are taken to such a course of theological study and training as that through which those who aspire to the office of the ministry in our Church must pass; and the department of Exegetics is specially obnoxious on account of its demanding a competent knowledge of languages requiring so much time to master as the Hebrew and the Greek.

So much for the natural history of the objections, and now for the objections themselves. They are mainly two, and both of them have a certain degree of plausibility about them :

1. The Bible is a book for the people, and not for philosophers, and why should so much study be required to understand it? 2. Is not the promise of the Spirit sufficient to guarantee that all things shall be made plain to those who humbly trust in the Lord, and lean not on their own understanding? Is not all this exegetical study a "going down to Egypt for help?"

These objections, you will observe, are exceedingly plausible, for the simple reason that they contain some elements of very important truth. Perhaps the best way of showing the fallacy they involve is to show precisely what truth they contain. Taking the first then, we rejoice to agree with all those who assert that the Word of God is so plain and clear on the great essentials of our holy religion, that any honest inquirer can find the way of salvation without very laborious research. "Strait indeed is the gate and narrow the way that leadeth to life;" but no one can miss it that really wishes to find it. But it is plain that your object as Christian ministers is not to find the way of salvation. That is done already, else would you be blind leaders of the blind. What may be sufficient for the immediate wants of the anxious inquirer may be very far short of what is wanted for the thorough furnishing of the Christian Minister. Then again we rejoice to agree with all those who assert that in the Word of God the private Christian can find materials for his own edification without very laborious research, though even private Christians will find it necessary to study, to "search the scriptures," and to bring all the powers of their minds, and all the resources of their knowledge, to bear upon the work, if they would be healthy, growing, maturing Christians. But it is one thing to get materials for our own edification, and quite another to provide for the edification of others. (This was illustrated, but we omit for brevity).

Still further, we admit that it is possible to do a certain portion of the work of the ministry without much exegetical study—the evangelizing part of it, the simple preaching of the gospel, making known the way of salvation through a crucified Saviour. But the simple proclamation of the gospel is only a part of the work to which you aspire. You wish to be thoroughly furnished for the whole work, which includes "the perfecting of the saints"—"the edifying of the body of Christ." A man of zeal and prayer who can give a clear statement of the way of salvation, though exceedingly scanty in his theological attainments, may go from place to place and do much good; but station him over a congregation, and how will it be? It is one thing to evangelize, it is quite another to edify. A few of the simplest passages of scripture will suffice for the former; for the latter you must be able to make use of all scripture, for "all scripture is pro-

fitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Now, no one can pretend to say that *all* scripture is so plain that it needs very little study to understand it. No one can deny that large portions of it are exceedingly difficult, and require lengthened study clearly to understand, and not a little labour satisfactorily to explain them. It is very easy to frame *ad captandum* sentences of this kind: "Is it not derogatory to the Word of God to suppose that it is so obscure and vague and ambiguous that you require not only close study, but a course of training in order to fit you for telling what it means?" We are not careful to reply to presumptuous questions of this kind otherwise than after the manner of the Apostle: "Nay, but O man, who art thou that repliest against God?" God might have dispensed with the necessity of careful study in order to understand His Word: but He has not chosen to do so. He might have expressed His revelation in words which could not possibly have been misunderstood even by the most indolent and careless; but He has not done so. He might have supernaturally inspired all translators as well as the original authors; but He has not done so. He might have preserved from error all transcribers; but He has not done so. He might have supernaturally inspired all interpreters; but he has not done so. Were this the proper time, we could show very good reason for all this; but it is enough for our present purpose to state the fact, which no one can deny. It was evidently, then, the intention of God to present His revelation to us in such a manner, that, while first principles and duties, and all the essentials to a sinner's salvation, should lie upon the surface, yet the higher truths, the boundless stores of knowledge and wisdom which are needed "for the perfecting of the saints," should be available only for those who are content to search and study, and use all the means at their command in order to obtain the prize. He that has ordained that man must "labour for the meat that perisheth," has also ordained that he must "labour for the meat that endureth to eternal life." In the sweat of his brow he must eat the one bread. In the sweat of his brain he must eat the other.

This leads us to the consideration of the second objection: "Has not God virtually dispensed with this necessity by the promise of His Spirit, whose office it is to take of Christ's and show it unto us?"

Now, this objection is founded on an entire misapprehension of the nature of the Spirit's work, or rather upon a failure to distinguish between distinct parts of it. It fails to distinguish between the Spirit's work of *revelation* and His work of *sanctification*. The former is finished long ago; the latter is going on now in the hearts of believers. Now, we do not deny that the Spirit's work in the hearts of believers has an important bearing on the interpretation of the scriptures. We believe in fact that it is all-important, absolutely essential. But then its bearing is not direct, but indirect. In other words: The Spirit's work is subjective, in the soul; not objective, on the revelation. He removes the enmity and pride and passion which are in the heart of man by nature, and which unfit him for the reception of the truth, however clearly and simply presented. He brings us into sympathy with the truth, and thus wondrously sharpens our exegetical faculties. At His hands we "receive the love of the truth;" and receiving the love of the truth, we are subjectively prepared for understanding it. But this is a quite different thing from an objective revelation, which alone could dispense with the necessity for

exegetical study. The Spirit of God will not amend the translation for you. He did not do it when it was written, nor will He when it is read, either by correcting it when wrong, or supplementing it when defective, or by explaining it when dark or ambiguous. *E. g.*: the most spiritually minded man, who is ignorant of Hebrew, will probably fail to extract any meaning out of the following sentence occurring in the midst of a splendid passage in the book of Job: "the noise thereof showeth concerning it, the cattle also concerning the vapour." Or to take a more familiar illustration: a person ignorant of Greek, and untrained in exegesis, will vainly endeavour to comprehend or explain this verse in Heb. c. 3: "For some, when they had heard did provoke: howbeit not all that came out of Egypt by Moses." And the failure to understand this makes it impossible either to get or to give the force of the entire passage to which it belongs. Again, the Spirit will not make you acquainted with the history and antiquities which bear upon the interpretation of different passages. (This was illustrated from part of the work of the Session). Still further, the Spirit of God will not disentangle for you a net of sophistry which an opponent may have woven for you, or a cunning wresting of the scriptures for some evil purpose. Let us be understood here. We do not say that the Spirit will not guard you against such sophistries, but we say that He will not *expose* them for you. We shall illustrate what we mean. Some simple-minded believer in Jesus is laid hold of by an infidel, and plied with infidel objections. Unskilled in argumentation, and unprovided with the weapons of defence, he is unable to answer. Does his faith fail him on this account? By no means. He has the witness within. He has the testimony of his own experience. He cannot answer the infidel arguments; but they have no effect on him whatever. You may as well try to reason him out of the belief of his own existence. He is firmly intrenched in the unassailable position of the man blind from his birth whom the Saviour cured: "Whether he be a sinner or no I know not: one thing I know, that whereas I was blind, now I see." Now, it is undoubtedly the clear inward witness of the Spirit of God which renders such a man's faith unassailable; so that the Spirit of God does guard the believer against sophistical arguments; but that is quite another thing from exposing them, from showing where the fallacy lies. But as ministers of the gospel, as pastors and teachers, it will not be enough for you to be yourselves proof against personal injury from such sources: *you* must be able above all men to give a reason for the hope that is in you, "to prove all things," while you "hold fast that which is good."

In a word, you may set it down as a sound position that the Spirit of God will not in any case make plain to you, without study, what can be reached by study; and therefore the influence of the Spirit, valuable as it is, indispensable as it is, in no degree dispenses with the necessity for the most faithful, patient, and persevering exegetical study.

If it be urged that there are now so many aids to the study of Scripture, so many excellent commentaries and works of that kind, we answer, that for private Christians, or for those occupying less responsible positions in the Christian Church, they are all very well; and for the *assistance* of the minister of Christ in his study many of them are exceedingly valuable; but it is a pitiful thing if he have to *lean* upon them. He ought to be able to speak that he does *know*, and not simply rehearse what this or that great man has said on the subject. A minister that cannot read and interpret Scripture for himself is just like a physician who would carry

about with him a huge medical dictionary, and consult it at every bedside. What confidence would such a man inspire? and what confidence will a minister inspire unless his people know that he himself draws from the fountain-head? We trust that none of *you* will be content to do so great a work in so small a way.

You see then how groundless are the objections, or rather the excuses, which are made by those who wish to get rid of the necessity of severe study on the part of those who aspire to be "Ministers of Christ and Stewards of the mysteries of God." We must now, however, bring our subject to a more directly practical bearing, which we propose to do by briefly considering the bearing of exegetical study on the most important parts of the ministerial work.

We have already spoken of the first, and in one point of view the most important part of a Christian minister's work, viz.: *the simple preaching of the gospel*. We have said that this part of the work may be and often is very effectively done without much exegetical study. Still even here there is such variety in the modes in which the simplest truths of the gospel are presented, that much more scope than at first sight might be supposed is given for the application of exegetical skill. (This point was illustrated by a comparison of some of the plain doctrinal statements of the way of salvation with some of our Lord's parables, such as the "Wedding feast," and "Prodigal Son.")

Passing, however, from this, let us look at exegesis in its relation to the work of *edification*. This part of the subject is itself wide enough for an entire lecture or series of lectures, and therefore we must content ourselves now with a few hints and suggestions. We shall present these in the form of inferences from the fundamental position we have laid down, viz.: that the Word of God is the great instrument to be used by the minister of Christ for the edification of his people. Let me repeat it: *The Word of God (not the word of man) is the great instrument of edification.*

From this we infer, first, that the first duty of the minister is to assure himself that what he intends to present is in deed and in truth the Word of God. This involves of course a careful study of the passage in the original and a faithful endeavour to get at its true meaning, without any attempt to force it to mean what you wish it to mean. For example, suppose you are full of the idea of the worthlessness of the good works, or so-called good works of the unbeliever, and wish to preach a sermon on the subject, and you think of the text: "Whatsoever is not of faith is sin." If you have little respect for the Word of God, you will probably proceed at once and write a sermon on the subject you have chosen, without much solicitude as to whether your sermon be on the *text* or not. But, if you are faithful to God's Word, you will examine the passage, and find that it has no bearing on the subject you wish to deal with at all—you will find that, instead of asserting the worthlessness or sinfulness of the works of the unconverted, as is commonly supposed, it lays down the important principle, that the man who commits an act which his conscience does not clearly approve at the time, is committing a sin, whether the act be right or wrong in itself: "He that doubteth is damned if he eat," i. e., he that hesitates whether he ought or ought not to eat is condemned if he do eat; for "whatsoever is not of faith"—whatever action proceeds not from a clear decided conviction of its lawfulness—"is sin" to the person thus tampering with his conscience. It is quite obvious that if you would still preach on

the subject you intended, you must find a text in which it is contained, and not take one in which it only seems to be contained, else you do grievous dishonour to the Word of God, and in doing so how can you expect that the blessing of the Lord will accompany your discourse? If the subject on which you wish to address your people be contained in or legitimately deducible from the Word of God, then take the passage where it is contained or whence it is deducible; but if there be no such passage, you have no business with the subject at all. It is the Word of God, not the word of man, which is the instrument of edification.

Another inference from the principle laid down is very obvious, viz.: that inasmuch as the Word of God is the great instrument of edification, the more of the Word we can bring to bear the better. "Bring to bear" we say; for you must remember what you have been so carefully taught in the department of Homiletics, that all your discourses, whether sermons or lectures, should be characterized by unity. You may lay it down as an axiom that you cannot bring more than one subject at a time to bear successfully upon an audience. But with this limitation, demanding unity in the subject, the more of the Word itself you can present to your people the better. Some preachers seem to try how very little of the Word of God they can use. They will take a short text and preach a long sermon, or perhaps half a dozen sermons from it. They give as little exposition and as much excogitation as possible. Now, if we would successfully edify our people, we will give them as much exposition of the Word as possible. We will not be over-anxious to choose a very short text; or if we do this for the sake of point and clearness, we will endeavour to combine as much exposition with it as the case will admit. It is true that it is a great deal easier to take a short text on some familiar subject, and follow some easy beaten track of thought; but it is not ease, but efficiency we must aim at. In adopting the expository method you may have to spend as long time on the simple exegesis of the passage as would suffice to write the whole discourse on the other plan; and perhaps those of your hearers who are too indolent to think, and too careless about the meaning of Scripture to pay any attention to the exposition of it, might prefer the discourse which cost you almost nothing to that which has cost much labour; but if you would be faithful ministers of Christ, you must faithfully use the instrument of edification which God has given you, at whatever expenditure of mental labour, and whether men will hear or whether they will forbear.

Another inference is, that we ought to make use of the *precise and specific meaning* of the passage which we may choose as the subject of discourse. It is not generalizing so much as specializing, that we need in these times. Some preachers are so very general in their preaching that they could preach the same discourse equally well from half a dozen different texts. Now this vagueness and pointlessness is due entirely to the neglect of *exegesis*. Such is the variety in the modes of presenting even the same truths in the Word of God, that you can scarcely find two texts in the Bible that present the same truth in precisely the same way. Now unless you catch these specific differences, your preaching will be exceedingly lean, repetitious, and unsatisfactory. To illustrate: here are two texts which present the same truth: "He that believeth not is condemned;" and "Except ye eat the flesh and drink the blood of the Son of Man ye have no life in you." But the sermon written on the latter text, that could with any propriety be preached from the former, would

be exceedingly miserable. Yet it could very easily (yes, *very* easily—the wrong way is much easier than the right way) be so constructed; e. g., you could begin by showing that “eating the flesh and drinking the blood of the Son of Man” meant “believing in Christ,” and that “having no life” meant “being condemned,” and then proceed to a simple sermon on “He that believeth not is condemned;” but would this be honouring the Word of God? Would Christ have used that very peculiar language unless He had a special purpose to serve by it? and if you just translate these peculiar expressions into some simple form and then lazily proceed to follow a train of thought which you have followed twenty times already, do you not defeat the Saviour’s purpose? Now a strict exegesis leaves no such loop-hole for idleness. It demands that you settle precisely the force of *eating and drinking, of eating flesh and drinking blood, of eating the flesh and drinking the blood of the Son of Man*; and the relation between all this and the *life* of which the Saviour speaks.

Or again (I give more than one illustration under this particular, not only because of its great importance, and its prevailing neglect, but also because the cases under it fall into different classes,) you choose the text: “I am the way, the truth, and the life.” You look at it: “I am the way;” so far that is very easy; it suggests a quite familiar train of thought. Next: “I am the truth;” this is much more difficult. If it had been “I preach the truth” or “make known the truth,” it would have been much easier; but it is not that; it is, “I *am* the truth;” and you have no familiar train of thought on that subject. If you follow faithfully the line of thought, you will have to strike out into a new field. But that is hard work. So you had rather not, the more especially as this difficulty will be followed by another when you come to the third part of the text: “I am the life.” So you cast your exegesis to the winds and lazily say: this is just the same as if Christ had said: “I am the true and living way,” and you proceed accordingly, which is just equivalent to cutting off two-thirds of the text altogether, because, if Christ said “I am *the* way,” He of course meant the true way, so that the word “true” adds nothing to the idea; and saying: “I am the way,” He of course indicates a living way, so that the word “living” adds nothing to the idea. This treatment of the text then just amounts to setting aside all that is difficult in it, and taking only that which is easy; and, what is worse, it amounts to setting aside all that is special in the text, and taking only what is general; and the result is a sermon that you could preach on as many as twenty different texts of Scripture with the same or greater propriety. But if, on the other hand, faithfully applying those exegetical principles which we have endeavoured to present to you during the past session, you inquire what Christ precisely means when He says not only “I am the way,” but also, “I am the truth,” and, “I am the life;” and further, what is the progression of thought in the series: Way—truth—life—you will have a discourse worth a dozen of the other; only, if you ever preach it again, you will not find it possible to change the text. There is not another sentence in the whole Bible that suggests precisely the same train of thought.

To give another illustration which will show the advantage of even minute exegesis to the presentation of the specific truth of a passage, let us take, Is. iv: 7, 8. You have two noble subjects here, one in each verse. Now we believe there has been many a discourse preached on the eighth verse, in which the preacher thought it was not much worth while to say

anything about the first word in it. It is only the word "for," and who would spend much time on a little conjunction? Yet by the neglect of that conjunction, you miss the entire point of the verse. The statement is not introduced for the mere purpose of letting us know that the thoughts and ways of God are high as heaven above ours, but for the purpose of encouraging the sinner to believe that, however unlikely such a gracious act of forgiveness would be to human ways of acting or even of thinking, God *would* abundantly pardon him, if he would only return. We have not time now to present the idea fully; but you will find it a most powerful thought as bearing upon the all-important point of a sinner's conversion; yet it is entirely missed by those who neglect the strict exegesis of this simple passage.

Let me warn you in this connection to be very jealous of "topical preaching," as it is called. We do not mean to condemn it *in toto*; but we do ask you to be very jealous of it, especially if you are tempted to resort to it from a desire to escape the necessity of a close exegesis of the passage. I once heard a sermon on the magnificent text, Phil. ii. 6-8. The subject was announced, and correctly announced, as "the humiliation of Christ." Here was the train of thought: "Christ's humiliation consisted in His being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time." Somewhat familiar, you observe, though most excellent; and for that reason, however excellent, somewhat soporific. How different the discourse would have been, had it been founded on an exegesis of the passage.

Many other illustrations might be given of the application of this all-important principle. But time forbids us to enlarge further upon it; and we simply take the opportunity of entreating you to take your stand firmly upon the principle, and faithfully follow it out in all its applications, the principle, viz.: that the Word of God, and not the word of man, is the great instrument you must use "for the edifying of the body of Christ."

Let us now look, lastly, at the bearing of exegetical study upon the special sphere of the *pastor*, viz.: personal dealing with individuals. And here the necessity for proficiency in this department appears to be quite as obvious and as great as in the other. In the first place, it is obvious that the same instrument must be used for edifying the people from house to house as for the public ministration; and besides this, the pastor must be prepared for the answering of questions, the solving of difficulties, the meeting of objections, the correcting of errors. Now, since our appeal as Protestants must always be "to the law and to the testimony," and not to any authoritative *dictum*, personal or ecclesiastical, it is plain that here too the correct interpretation of the scriptures is the grand requisite. Suppose now that some young man in your congregation is led astray by those who go about preaching that doctrine which has so much fascination for those who wish to be saved from punishment without being saved from sin: I mean the doctrine of "annihilation." He tells you that he has learned to believe that "the soul" in scripture means only the life, and he points you to a great number of passages in support of his belief. Now, it will be found exceedingly difficult for one altogether untrained in the interpretation of scripture to give a satisfactory answer on such a point as this. And yet this is one of the simplest difficulties you will have to deal with. I do not mean to say that the arguments of such an objector would have any influence whatever on the mind of one who

was well grounded in the truth, however unskilled he might be in minute criticism and interpretation—he might even despise the folly of his opponent in being so easily imposed upon ; yet, as we have said, he would find it difficult to give clear, consistent and decided answers in regard to the different expressions of scripture which such an one would be likely to produce.

Or suppose a Roman Catholic, or one who has been conversing with a Roman Catholic, brings you this passage : “ I fill up that which is behind of the afflictions of Christ, for His body’s sake, which is the Church.” You are perfectly clear on the all-sufficiency of Christ’s atoning sufferings, and the passage does not shake your faith in the least ; but it is not enough for you to say so. It is not enough for you to quote a dozen other passages to show that it cannot mean what the Roman Catholics say it means. It is for you to give a clear, consistent and satisfactory interpretation of the passage, which probably not one in fifty of those who are untrained in exegesis could do ; and yet to the exegetical scholar the passage is perfectly simple and exquisitely beautiful.

Or again, suppose you are dealing with a young man who is somewhat loose in his habits. You are surprised to find that he thinks he has the Bible on his side. On inquiry you find that his favorite passage is : “ Be not righteous overmuch ; neither be thou overwise : whv shouldst thou destroy thyself ? ” Now, you may recognize at once, as any right-minded person would, that he is perverting scripture, wresting it to his own destruction ; but if you had never given much attention to the close and careful study of the scriptures, you might find it very difficult to show where the perversion lay, and to give a clear, correct, and satisfactory account of the true meaning of the passage.

Illustrations might be multiplied indefinitely, bearing on the almost infinite variety of heresies and infidel objections which you must be prepared to meet ; but enough has, we think, been said to show the necessity, the absolute necessity, of exegetical training, not only as a preparation for the work of public edification, but for the pastoral work of the ministers of Christ.

And now we must close. We trust we have succeeded in clearly establishing the necessity and vast importance of that study which must be at the foundation of all our theological attainments, and that by doing so we may have succeeded in some measure in stimulating you to its faithful prosecution, both by making yourselves thoroughly acquainted with the sacred languages, and by diligently studying the text itself. We trust that the work of the past session, in all its varied departments, has increased your reverence and love for the Word of God, and that, while the more you study it, the more you must be convinced of the heights and depths and distances that you have not yet explored, you do feel that you are attaining to clearer, fuller, more accurate and more comprehensive views of “ the truth as it is in Jesus.”

And now that many of you are about to proceed to the mission field to proclaim “ the unsearchable riches of Christ,” we would remind you in conclusion of what we stated at the outset, that while our instrument is the written Word, which we must search and study with all our faculties and all our resources, yet the *power is of God alone*. Without Him you can do nothing. Without the Spirit of the living God, dwelling in you, and working by you, all your learning and all your labour will be vain. While then you cease not to *labour*, forget not to *pray*. May the Lord go

with you as you retire from the scene of your winter's study, may He guide you in all your ways, aid you in all your studies, bless you in all your work, and eminently fit you for the high and holy calling to which you aspire—"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Missionary Intelligence.

MISSIONS OF FREE CHURCH OF SCOTLAND.

BOMBAY.—The May number of the *Record* contains an interesting account of the presentation of a testimonial to Rev. Dr. Wilson of Bombay. The presentation took place on the 15th February, the fortieth anniversary of his arrival in India. The Right Hon. Sir Seymour Fitzgerald, Governor of Bombay, presided, having on his right hand Dr. Wilson, and on his left the Hon Sir R. Couch, Chief Justice of Bombay.

The amount subscribed for the testimonial was £2100, and was contributed by persons of all classes and creeds. Of the sum raised, Dr. Wilson was requested to avail himself of the interest in his literary labours; and it was suggested that ultimately the principal might be bequeathed by him for the furtherance of philosophical studies in connection with the University of Bombay. An eye witness of the scene says: "No newspaper account can give an adequate idea of the interesting character of the meeting. There was a remarkable warmth and cordiality in the speech of his Excellency the Governor: and the religious tone of the meeting was such as we could hardly have supposed possible in an assembly of representatives of all sections of a community, where Christians are so small a minority."

The address referred at some length to all the services rendered by Dr. Wilson to learning, literature and philanthropy, as well as to the moral and religious improvement of the natives of India, and to the high position which Dr. Wilson so long sustained.

AFRICA.—We notice the death of the Rev. John Rennie, of Middleburgh, South Africa, one of the oldest missionaries in the field. He was ordained in 1821, and shortly after proceeded as a missionary to Kaffirland. He was a good Kaffir scholar, and a most indefatigable and useful missionary.

The missionary at Lovedale gives a most interesting account of an old woman, a Christian, who lately died there. She had lived in the family of the late Thomas Pringle, the poet and philanthropist, and it was there she had first been brought under the influence of the truth. She bequeathed her property, amounting to about £300, to form bursaries for native students, Hottentots, Kaffirs or Fingoes, at Lovedale Institution.

Another native, the Rev. Nicholas Goezaar, had received license as a preacher, and entered on his work.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

FIVE BAPTISMS.

The Rev. John F. Cumning writes from Emgwali, under date February, 1869:—

I wrote to you during the course of last month, and again write in order to keep you acquainted with the progress of events here. The work of the Lord is advancing, but not so rapidly as we would desire.

The last Sabbath of January, and the first of the present month, were truly refreshing to all here who took a part in the sacred services on those occasions.

On the former Sabbath, five adults, consisting of four females and one man, were baptized in presence of the congregation. These are the first adults who have been baptized since I came to reside at the Emgwali. As they had been in training before my arrival, the work of initiating them into that sacred privilege was exercised by our brother, Mr. Davidson. There was nothing peculiarly striking with respect to the females, as they had, in a measure, been brought up in the midst of Christian Caffre society. It was very different, however, with respect to the man. Some time ago he was a Red heathen Caffre, belonging to a kraal in the neighbourhood of this station. So far as I understand, he had gone to service in the colony, where he had received some religious impressions. On returning, he found that he could not live and thrive in religion at his father's kraal; and therefore took up his abode in the station here, where he soon gave evidence of having undergone a saving change. He joined the inquirers' class, and in due time was selected, with the approval of the elders and church, as one worthy to receive the rite of baptism, and join the church.

When he stood up before the pulpit to listen to the address of our brother, we felt as if it would be a glorious crowning of the mission work if his case were repeated a thousand-fold amongst the heathen around. In a very interesting address, interpreted by our intelligent but invalidated native teacher Pepe, Mr. Davidson dwelt with much earnestness upon the case of this man, who had already, in trying circumstances, testified his attachment to the cause of his Saviour, and commended him to the notice of those who were halting between two opinions.

What the feelings of Ungakar were on this occasion we do not know, but they must have been of a very solemn nature, as that morning he had come from his father's kraal, where, during the week, in the midst of a thunder-storm, the lightning had struck the hut of the younger wife, and consumed both it and her in a very short time. On that occasion, Mr. Davidson and I had gone to the kraal in the hope of leading the minds of those who were spared to the improvement of this solemnizing event. Several of them said they only waited a proper opportunity of following in the footsteps of Ungakar, who had joined the school-people. Ungakar was now making a noble confession before many witnesses. He was baptized; and in concluding the service, I impressed upon him, and those now present with him, to walk worthy of their high vocation, and thus to seek and to obtain the crown of life.

On the following Sabbath the communion was dispensed. The day was fine; and one of the most numerous meetings which I have witnessed here was assembled together in the church. Mr. Davidson preached the action sermon to the English in the schoolroom, while the like service was conducted by myself in Caffre in the church.

The communion work was divided between Mr. Davidson and myself. There were 9 English communicants, and about 80 native. Although there was nothing beyond what is ordinary in this service, it seemed as if the feeling generally prevailed that it was a time of refreshing from the presence of the Lord and the glory of His power.

Since that time I have met with the inquirers once a week. They number only five. We must break up the fallow ground and sow in righteousness. The more we become acquainted with the condition of the Red

Caffres around, the more we are impressed with the numbers who have been under Christian instruction, but who are now living amongst the heathen around. We must try to find out those who are hiding their light amidst the surrounding darkness, and bring them to occupy their proper place.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

The January number of the *Missionary Herald* contains a communication from Rev. Mr. Rea, of the Borsud Mission, India, with reference to the Dherds, one of the most degraded of the castes of India. They are eager for instruction; but the work of the Missionaries among them requires the very greatest self-denial. This will be easily understood from the following extracts:

“To meet the immediate want, and to show the people that I was at least as much in earnest about their welfare as they were themselves, I at once pitched a tent in the village and opened a provisionary school in a little room at present in our hands. The beginning was most encouraging; and already about thirty boys have learned to read, and are progressing as satisfactorily as can be expected from the bleak and barren nature of the mental soil cultivated. The teachers lived in the tents till the rains came, when it became imperative to seek the protection of a roof. I then sought for a house in the village suitable for a dwelling—indeed we had been seeking it from the first—but so strong was the hostile current among the upper classes that no money could procure a shelter. The only resource then left us, was for the teachers to take up their abode in the school-room until the return of the dry season would again permit of the use of a tent, or the building of a new school-house remove all difficulty. If one only allowed his eyes and nose to take the bearings of this little school-room, in which the teachers have passed four long dreary months, he would be convinced that nothing short of an all-controlling sense of duty could keep a man of any kind of refined feeling in such a miserable abode. The school-room, sleeping-room, kitchen, and parlour are one. It is situated in the very centre of the Dherd division of the village, and is surrounded by all that is offensive and disgusting to every sense of man, both corporeal and mental. These people feed largely on carrion, and have not the remotest idea of either the theory or practice of scavenging, except what is shown them by the merciful deeds of the dogs and vultures. I have many times, with averted eyes, passed by, just when carcasses were being apportioned to the surrounding crowd. This is bad enough, but the filthy language that is continually bandied about among the inhabitants is infinitely more disgusting to a Christian mind. The room itself is about ten by fourteen feet, with a low, mud, rat-holed wall cutting off a useless section of about ten feet in area. In this room our teachers have been living, and when examining the school and conversing with the people who would assemble, I have spent many days in it myself. I should naturally be inclined to make my stay in such a retreat as short as possible, but the heat of the sun from 9 in the morning till 4 or 5 in the evening makes it impossible to shorten the visit. Besides, every time I go the people crowd into the house to watch the examination of their children and to receive instruction themselves. The furniture and other accommodation I usually enjoy are a broken chair and the floor for tables, a native rope-bed for a couch, and a dish of rice and vegetable curry serves the purposes of a

dinner If the luxury of a smoked cup of tea, or a plate, or spoon, or knife be enjoyed, I bring the articles with me in my pocket. Even in the tent, annoyances have not been wanting. During the hot season, when the sun seems determined to burn up every living thing, the spending of a day under simple canvas is not to be desired. I have seen the hot dust blow into the tent so thick and penetrating that I was obliged to have a cloth held before me while I ate my meal, and even then the sand was gritting between my teeth throughout the process! The new school will, however, remove much of this unpleasantness; and if God be pleased to bless us in our attempts to raise such a sunken and demoralized people, we shall have good reason to rejoice over all our little hardships.

"As I stated in my letter to the *Guardian*, it is only a mark of ignorance to say that the elevation of the Dherds is hopeless. Our Christian colonies both at Borsud, Shahawadi, and Surat contain several of this class, and many examples of thorough improvement and genuine character can be pointed out. Christian education and Christian guidance and discipline can work wonders on the most degraded, and when the Spirit of the Lord breathes upon the soul and performs His work of enlightenment and purification, the blunted sense and dormant conscience are aroused and quickened, and a character staunch and honourable rewards the Missionary's anxious care."

General Religious Intelligence.

EXPLORATION OF THE HOLY LAND.—Lieut. Warren, of the Royal Engineers, and the party under his command, are pursuing their explorations amidst the foundations of the walls of Jerusalem, and are making important discoveries as to the form and extent of the temple. Mr. John McGregor, well-known for his Christian and philanthropic efforts, and for his adventurous voyages in his canoe in most of the great rivers and inland seas of Europe, has been exploring the upper sources of the Jordan and the sea of Galilee, intending to float down the river to the Dead Sea. Mr. McGregor goes to these regions with higher aims than those of the merely scientific discoverer.

SYSTEMATIC BENEVOLENCE.—Prof. Max Müller, of Oxford, has published a letter approving of the work of the Systematic Benevolence Society, and showing that one-tenth of the income of England would give 36 millions a year for religious and charitable objects.

GENERAL COUNCIL OF EASTERN CHURCH.—A general Council of the Eastern Church will probably soon meet, either at Moscow or Constantinople.

PROTESTANTISM IN MEXICO.—The work of the Gospel advances rapidly in Mexico. Bibles are circulated, Sunday Schools are established, and converts are gathered in. One colporteur writes that he and his fellow-labourers have received 150 converts in profession of their faith in Christ.

IRISH PRESBYTERIAN SABBATH SCHOOLS.—The annual meeting of the Sabbath School Society in connection with the Irish Presbyterian Church, was lately held at Belfast. There are in connection with the Society 848 schools, 7,301 teachers, and 56,629 scholars.

UNION NEGOTIATIONS IN SCOTLAND.—The attention of Presbyterics in Scotland is largely devoted to overtures bearing on the question of union. There are evidently two strong currents of sentiment prevailing in the Church, one in favour of union, and another in favour of things as they are. The proceedings of the Supreme Courts of the Churches will be anxiously looked forward to.

SPAIN.—Very gratifying accounts are received of the sale of Bibles and religious books in Spain, and of the willingness of the people to hear the Gospel. While there is some uncertainty as to the turn which matters in Spain may take, it is hoped that the great boon of religious liberty may be preserved. We observe that, notwithstanding the unrepealed law prohibiting the introduction of all books printed in Spanish out of Spain, a special exemption has been made by the government in favor of the *British Workman*.

ELECTION OF A BISHOP.—We observe that, after many ineffectual attempts, the clerical and lay members of the Synod of the Diocese of Montreal have at last united on one individual. The Bishop elect is the Rev. Ashton Oxenden, M.A., Rector of Pluckley, Kent. He is said to be evangelical, and is the author of several popular religious works. He is Metropolitan of Canada, as well as Bishop of Montreal.

Home Ecclesiastical Intelligence.

CALLS, INDUCTIONS, &c.

AYLMER, &c.—The Rev. Dr. Freeland has received a call from the congregations of Aylmer, &c.

BEAMSVILLE.—The Rev. Andrew Milne has been ordained and inducted into the pastoral charge of the congregation of Beamsville, &c.

CARLISLE, &c.—The Rev. John Rennie has been inducted as Pastor of the congregation of Carlisle, &c.

PERTH.—The Rev. W. Burns has been inducted into the pastoral charge of the congregation of Perth. Mr. Burns, who was introduced to his charge by the Rev. A. Topp, of Knox Church, Toronto, enters on his field of labour with every prospect of success.

RAMSAY.—The Rev. H. D. Steele has been inducted as Pastor of the Congregation of Ramsay.

PETROLIA AND WYOMING.—The Rev. W. M. Roger, M.A., was, on the 28th April, inducted into the pastoral charge of the congregations of Petrolia and Wyoming. The Rev. J. Thompson preached, the Rev. P. McDiarmid addressed the minister, and the Rev. J. W. Clement the people. The services were largely attended, and those present appeared to be deeply interested in the services.

In the evening a reception meeting was held and addresses were delivered by Messrs. Chesnut, McDiarmid, Thompson, and the Pastor of the congregation. The church, notwithstanding the inclemency of the weather, was overcrowded.

The congregation show great spirit. Besides guaranteeing \$700 of salary, they have just bought a manse, and as much was obtained on the

night of the soiree as paid the remaining debt. This shows decided improvement, for ten years ago the whole township contributed only \$70. Now Petrolia and Wyoming alone are able to support a minister. The people are very hearty and united. Mr. Roger begins his labours with much encouragement.

INDIAN RESERVE, ORFORD.—The new church erected at Indian Reserve, Orford, was recently opened for public worship. The Rev. J. Becket, Pastor of the congregation, preached in the morning and afternoon, and Rev. R. H. Warden, Bothwell, in the evening. Although the weather was unfavourable, the attendance was considerable, the attention good, and the collection proportionate. The new building is nearly clear of debt, and, in its present position, speaks well for the congregations, most of whom having to contend with the difficulties of a new settlement which ten years ago was an unknown forest.

SARNIA.—The total contributions of the Sarnia congregation during the past year were \$6,883, or about \$53 per member. The year previous, the contributions for all purposes were \$7,179; making for the two years the sum of \$14,062. The ordinary income of the year is fifty per cent. beyond last.

COBOURG.—*Missionary Contributions for the year 1868:*

Knox's College.....	\$70 00	
Home Mission.....	80 00	
Widows' and Orphans' Fund.....	10 00	
Synod do.....	10 00	
Foreign Mission do.....	12 09	
		\$182 09

Juvenile Offerings:

In aid of pupils at Point Aux Trembles.....	\$30 00	
“ Indian Mission (Rev. Mr. Nisbet).....	20 00	
“ Home Mission of Cobourg Presb.....	25 00	
		\$75 00

Total, \$257 09

KINGSTON, BROCK STREET.—The Rev. Andrew Wilson, Pastor of the Brock Street Church, Kingston, was lately waited upon by a deputation of the congregation, and presented with a very valuable horse. The deputation expressed, on the part of the congregation, the warm feelings of regard and attachment cherished for the Pastor.

INDIAN LANDS.—Glengarry.—Rev. D. Gordon, Pastor of our church in the Indian Reserve, was lately called upon by the young people of his congregation, and presented with an address, expressing the warmest sentiments of esteem for Mr. and Mrs. G., and gratefulness for the manner in which both of them have always acted in promoting the spiritual welfare of the congregation, together with a more tangible expression of goodwill, in the shape of a great variety of articles for domestic use.

Within the past few months Mr. Gordon has been waited upon three times for a similar purpose, he being the recipient, among other things, of a buggy, cutter, harness and buffalo robes, &c.

A social meeting was held immediately after the presentation, the principal features of which were refreshments, addresses, and singing. The latter was particularly good, as great pains are taken in the cultivation of sacred music.

BARRIE.—Mr. J. Ross, Treasurer of the Presbytery of Simcoe, has received, from the Sabbath School, Barrie, nine dollars for the Home Mission Fund.

COTE STREET, MONTREAL.—The pulpit of Cote Street Church, Montreal, vacant since the translation of the Rev. D. A. McVicar to the Professorship in the Presbyterian College, Montreal, is at present supplied by the Rev. D. Fraser, of the Free High Church, Inverness, Scotland, who was for a number of years Pastor of Cote Street Church. Many friends throughout Canada, as well as in Montreal, will be glad to see and hear Mr. Fraser. Mr. F. will be present at the meeting of Synod in Hamilton.

GALT, KNOX'S CHURCH.—At the recent communion in Galt 135 were received into the fellowship of the church, as communicants, for the first time. The entire number received was 208.

SYNOD OF ENGLISH PRESBYTERIAN CHURCH.—The Synod of the English Presbyterian Church met, in the latter part of April, in Canning Street Church, Liverpool. The Rev. Dr. Munro, of Manchester, was unanimously appointed Moderator, succeeding in the Moderator's chair the Rev. J. Reid of Blyth. In the course of his introductory address, he referred in appropriate and affectionate terms to the removal by death of Rev. Dr. Paterson, Rev. Dr. Duncan, and Rev. W. Burns, the Synod's missionary in China. The State of Religion, Home Missions, Foreign Missions, the Sabbath question, the sustentation of the ministry, and other important questions, engaged the attention of the Synod. Deputations from the Irish Church, Free Church of Scotland, and the United Presbyterian Church were present, and addressed the Synod. The Reports of the different schemes of the Church were encouraging, especially that of the Foreign mission. The Synod unanimously agreed to petition Parliament against the bill introduced by Mr. Chambers and Mr. S. Morley for legalizing marriage with a deceased wife's sister. In connection with the report on the State of Religion, the Synod adopted a resolution in favor of the employment of evangelists, under the direction and supervision of Presbyteries.

MEETINGS OF RELIGIOUS BODIES.—The general assemblies and supreme courts of most of the churches are either in session or are just about to hold their annual sessions. We look with some anxiety for accounts of the assemblies in the United States and in Scotland, with special reference to the question of union.

KNOX COLLEGE.

BURSARIES.—The following Bursaries are open for competition, at the beginning of next session:—

1. The **BAYNE SCHOLARSHIP** (\$50), to be awarded to the student entering the First Theological class who shall pass the best examination in Hebrew; passing, at the same time, a creditable examination in the other branches.

2. The **GEORGE BUCHANAN BURSARY** (\$40), to be awarded to the student entering the First Theological Class who shall pass the best examination in all the subjects.

3. The **JOHN KNOX BURSARY** (\$40), for the students of the Third Theological year, for the best essay on "The warrant for a standing Ministry, and the Scriptural character of Presbyterian ordination."

4. The **GOLDIE SCHOLARSHIP** (\$40), open to students of second and third

years in Theology. Subject for essay, "The relation of the Gospel of John to the three synoptical gospels."

5. The HARRIS SCHOLARSHIP (\$50), open to students of second and third years in Theology. Subject for essay, "The characteristics of the Lutheran as distinguished from the Reformed Churches in doctrine and worship."

6. A BURSARY of \$50, open to students of second and third years in Theology. Subject for essay, "Rise and development of the Sacramentarian theory in the Church."

All essays to be sent in on or before the last day of October. Each essay shall have a motto, which shall also be written on a sealed envelope, containing the name of the writer.

It is understood that no student shall hold more than one bursary in one year. Should a student be entitled to more than one, he shall make choice of one, and the remaining bursary or bursaries shall pass to the next in order of merit.

In addition to the above Scholarships, two prizes (\$10 and \$20 respectively, the gift, under certain conditions, of the Scottish Reformation Society) will be awarded during session 1869-70, after a competitive examination (written) on the principal tenets of Romanism and Protestantism, especially on the following points:—The Notes of a true Church; the Rule of Faith; the Primacy of Peter; and Transubstantiation. These prizes will be open to students of all the Theological Classes.

SCHOLARSHIPS FOR UNIVERSITY STUDENTS.—Ten Scholarships will be offered for competition to undergraduates of the University of Toronto who are prosecuting their studies with a view to enter the ministry of the Canada Presbyterian Church, viz:—

Three scholarships of the value of \$60, \$50, and \$45, will be open for competition to students who have passed successfully their Matriculation Examination; three of the value of \$60, \$50, and \$45, to students entering on the second year of the course; two of the value of \$60 and \$50, to students entering on the third year; and two of the value of \$60 and \$50, to students entering on the fourth year.

The subjects for examination may be ascertained by application to the Rev. J. M. King, or Rev. W. Reid, Toronto.

These Scholarships are tenable for one year only, but the scholars of one year will be eligible for the scholarships of the succeeding year. A student holding a University Scholarship may compete for these, but in the event of being the successful candidate, he will receive only the third part of the scholarship, the remainder being awarded to the student not holding any other scholarship, who would be next entitled to it. The Committee will not award these scholarships, unless when a certain standard of excellence is reached.

All students holding these scholarships must sign a declaration that it is their intention to enter the ministry in the Canada Presbyterian Church. *Students intending to compete for them are requested to intimate their purpose to the Rev. J. M. King, Toronto, before the 8th of September.*

The examination will take place in Knox College in the beginning of October.

PRESBYTERIAN COLLEGE, MONTREAL.

BURSARIES.—Competitions for the following Bursaries will take place on the 28th and 29th October, 1869.

1. Fifty dollars by the Scottish Reformation Society and Joseph Mackay, Esq., for the best written examination in the following tenets of the Church of Rome, viewed in relation to Protestant Theology, viz:—The supremacy of the Pope, the Infallibility of the Church, the Mass, Transubstantiation, Adoration of the Host, Insufficiency of the Scriptures as the Rule of Faith, Purgatory and Indulgences, the Confessional, the Celibacy of the Clergy, and the worship of the Virgin.

2. Twenty-five dollars by the Scottish Reformation Society and Joseph Mackay, Esq., for the second best written examination in the subjects of Bursary No. 1.

3. Fifty dollars by Mrs. S. P. Ross, for the best examination in the Hebrew and Greek Languages—Subjects, Hebrew and Greek Grammar; Numbers xxiv., 2 Samuel, vii., Psalms, ii., cx.; Greek, Heb. i. to x., to v 18.

4. Fifty dollars by the Sabbath School of Cote Street Church, Montreal, for Elocution, embracing reading of 1 Kings xvii. 18—40., Psalm xxii., 15—31, Recitation of Paradise Lost, Book iv., line 904 to 967; and written examination in Whately's Rhetoric, Ch. i., ii.

5. Fifty dollars by R. Anderson, Esq., for the best Essay on the Divinity of Christ.

6. Twenty-five dollars by John Watson, Esq., for the second best Essay on the Divinity of Christ.

7. Fifty dollars by Peter Redpath, Esq., to be awarded to the Student, entering the first year at McGill College, who shall pass the best examination in Homer, Iliad, book ix—to line 363; Virgil, Æn. book vi.; Euclid, i. to iii., inclusive; Algebra, Colenso, part I to end of Simple equations; and Spalding's History of English Literature.

8. Fifty dollars, by W. King, Esq., to be awarded to the student entering the second year at McGill College, who shall pass the best examination in Euripides, Medea; Horace, Epist., Book i., Spalding's English Literature; Euclid, Books iv. and vi.; Algebra, Colenso, part i., Quadratic Equations.

9. Fifty dollars by A. Walker, Esq., to be awarded to the Student entering the third year at McGill College, who shall pass the best examination in Sophocles, Electra; Juvenal, Satire i.; Stewart's outlines of Moral Philosophy; and Galbraith and Haughton's Mechanics and Hydrostatics.

10. Fifty dollars by A. McGibbon, Esq., to be awarded to the Student, entering the fourth year at McGill College, who shall pass the best examination in Sir William Hamilton's Lectures on Logic, Whately's Logic, Book iii.; and Macintosh's Dissertation on the progress of Ethical Philosophy.

11. The Mackay Bursary of sixty dollars, by Hugh Mackay, Esq., to be awarded to the Student who, at the close of his studies, shall pass the best examination in all the subjects of the Literary and Theological Curriculum.

12. A Bursary of fifty dollars will be given for the best written and oral examination on Racine, Britannicus, Iphigénie; and the History of French Literature in the 17th century. Open to Students whose vernacular language is French.

13. Fifty dollars by Geo. Rogers, Esq., for the best written and oral examination in De Fiva's Grammaire des Grammaires, and Molière's, l'Avare; Le Misanthrope. This Bursary is open to all Students whose vernacular language is not French.

14. Fifty dollars by the late John Redpath, Esq., for the best Analysis of Eph. Chs. i. and ii.

15. Fifty Dollars by the late John Redpath, Esq. Subjects and conditions of Competition to be announced on 28th October.

Bursaries 13 and 15 may be taken by Students who have gained other Bursaries.

Bursaries 1, 2, 3, 4, 5, 6, 12, and 14, are open for Competition by all Students. Should Bursary 4 be gained by the successful competitor in Elocution last session, the money shall be paid to the next in order of merit.

No Student, except in case of Bursaries 13 and 15, can hold two Bursaries, but if two or more have been awarded to him, he will be entitled to one-fifth the amount of each additional Bursary, and the Senate may award the remainder to the Student next in order of merit.

All Essays to be sent to Rev. Prof. MacVicar on or before the 28th October. Each Essay must have a motto, which shall be written also on a sealed envelope containing the name of the writer.

Proceedings of Presbyteries.

PRESBYTERY OF SIMCOE.—The ordinary quarterly meeting of the Simcoe Presbytery was held in the Barrie Church, on the 4th May.

A large amount of business was transacted. Reports were received of the organizations of the congregations of Angus and Ivy.

A petition was presented from Willis Church, Oro, for a visitation, and a committee was appointed for that purpose.

Mr. Greenfield gave in his resignation of the Stayner portion of his pastoral charge. This step he has been chiefly induced to take from the state of his health.

The Rev. W. Ormiston, D.D., was nominated as moderator of the ensuing meeting of Synod.

Mr. T. Wightman, minister, and Mr. A. Reid, elder, were appointed members of the committee in bills and overtures.

In reviewing the state of the mission field, reference was made by several members to the warm interest manifested by the students of Knox College in two of the needy mission districts within the bounds, and to their liberality in supplying these districts with missionaries.

In connection with Muskoka mission, it was resolved to adhere to the decision of last meeting, in declining to renew the engagement with Mr. Wright, as missionary there.

There is the prospect of another ordained missionary taking the place of Mr. Wright; and it is also desirable, if the funds would allow, that another missionary be employed, during a portion of the summer, in making exploratory tours throughout the more distant parts of the district.

After considering the remit of Synod respecting the hymn book, the Presbytery agreed, by a majority, to approve, on the whole, of its use by such congregations as may desire it.

The statistical report and financial statement were submitted to the Presbytery, and found to embrace reports from each settled charge and vacant congregation.

The next ordinary meeting was appointed to be held in the Barrie Presbyterian Church, on Tuesday, 3rd August, at eleven o'clock, a.m., when the state of religion within the bounds is to form a prominent subject of consideration.

JOHN GRAY, *Pres. Clerk.*

PRESBYTERY OF HURON.—A meeting of this Presbytery was held in the Canada Presbyterian Church, Seaforth, on Tuesday and Wednesday, the 13th and 14th days of April.

There was a large attendance of ministers and elders. The Rev. A. D. McDonald tendered his resignation of his pastoral charge, and also of the offices of Clerk and Convener of the Home Mission Committee.

A special meeting of Presbytery is to be held in Clinton, on Tuesday, 11th May, to take Mr. McDonald's resignation into consideration—the congregation of Clinton to be cited to appear for their interests.

Mr. McLean, of Blyth, was appointed Presbytery Clerk and Convener of the Home Mission Committee.

Mr. Inglis also laid on the table his resignation of his pastoral charge. The Presbytery appointed a special meeting to be held in West Church, Kinkardine, on Tuesday, 4th May, at eleven a.m., to consider Mr. Inglis' resignation—the united congregations of West Church and Pine River to be cited to appear for their interests. An hour was spent in examining Mr. William Ferguson, catechist, on subjects prescribed at a former meeting.

The examination was sustained, and a committee appointed to draft an application to the Synod, recommending that Mr. Ferguson be received as an applicant for license without attending the ordinary course of Knox College.

The committee appointed to examine the decision of Synod, anent the subjects on which Presbyteries are expected to examine students, gave in their report.

The report was received, and a committee appointed to prepare an overture to Synod, recommending a reconsideration of the appointment of the Board of Examination, and to report at the special meeting in Clinton.

On motion duly made and seconded, it was agreed to reconsider the decision of the special meeting of Presbytery, held in Bluevale, in February last, in reference to the division of Mr. Hastie's pastoral field—the reconsideration to be deferred till the meeting in Clinton, on the 11th May. The following session records were attested, viz., those of Knox Church, Ainleyville; Melville Church, Ainleyville; McKillop No. 2; Wroxeter; Manchester; Seaforth; Bluevale and Blyth. All the session records which had not been attested within the last two years, are ordered for next meeting. A reference from the session of Melville Church, Ainleyville, anent a case of discipline, was taken up. The party under discipline in this case is not a member in full communion. The session enquires whether they shall deal with this person the same as if he were a member in full communion. The Presbytery agreed to sustain the reference, approve of the action of the Kirk session, and advised them to enforce the discipline of the Church. It was intimated to the Presbytery that Messrs. Farries and Anderson declined the calls addressed to them by the congregations of McKillop No. 2 and Tiverton. Moderations were granted to McKillop No. 2, Greenock and Seaforth.

The remit anent the hymn book was taken up, and the following is the unanimous delivery of Presbytery regarding it:

“The Presbytery having taken into consideration the hymn book transmitted to them by the Synod, are of opinion that any change in the psalmody of the Church would be, in present circumstances, extremely inadvisable, and would strongly deprecate any further action in the matter, as fitted to disturb the harmony of the Church.”

The draft for a General Assembly was approved of simpliciter. Mr. Ferguson was appointed interim moderator of the Kirk session of the congregation of Seaforth, and to moderate in a call.

Leave of absence was granted to the Rev. J. Fraser for four months, and his pulpit is to be supplied by members of the Presbytery.

The subject of the state of religion was taken up, and Kirk Sessions were requested to attend to the queries submitted by the convener, and to forward their answers to him without delay.

A petition was presented from Belmore, praying for opening a station there. The prayer of the petition was granted, and as Belmore is on the boundary between this Presbytery and the Presbytery of Grey, the clerk was instructed to correspond with the Clerk of the Grey Presbytery anent the subject.

The Rev. George Brown and Mr. Murray were appointed members of the committee on bills and overtures.

The Lord's Supper was appointed to be dispensed in Bethany Church on the 3rd Sabbath of May.

Mr. Ross submitted an application from the Rev. J. B. Taylor for having his name put on the list of probationers. The application was received.

The Presbytery then adjourned, to meet again in Knox Church, Kincardine, on the second Tuesday of July, at eleven o'clock, a.m.

ARCHD. McLEAN,

Presb. Clerk

PRESBYTERY OF OTTAWA.—This Presbytery met in Bank Street Church, Ottawa, on the 4th of May. The opening sermon was preached by Mr. Lowry.

The Presbytery held a visitation of Bank Street Church. It was found that the congregation was in excellent working order; and the Presbytery congratulated

lated all parties in meeting with them in their beautiful and commodious new church, which was declared to be "an ornament to the city and a credit to the congregation."

The calls from Perth to Mr. Burns, and from Ramsay to Mr. Steele, were sustained. These calls were accepted, and arrangements were made for ordination and induction.

A call from Aylmer to Dr. Freeland was sustained by a vote of *nine* to *one*. Mr. H. Gourley dissented from this action for leave to complain to Synod on the ground "that the salary of the former minister was not paid."

All parties were cited to appear in Hamilton.

The Presbytery nominated Dr. Ormiston as Moderator of next Synod, and Mr. Wardrop and Mr. Hay representatives on the Committee of Bills and Overtures.

Mr. Lowry gave notice of his resignation of the pastoral charge of Cumberland. This notice lies on the table.

Mr. Fraser resigned the office of clerk. Mr. Carswell was appointed clerk from and after the 20th inst.

A Committee was appointed, consisting of Mr. Wardrop and Mr. James Whyte, to frame a minute anent Mr. Fraser's resignation of office and departure from the bounds.

The committee reported the following minute regarding Mr. Fraser, which was adopted and ordered to be appended to Mr. Fraser's Presbyterian Certificate:

"The Rev. S. C. Fraser having tendered his resignation of the office of Presbytery Clerk, the Presbytery would place on record this expression of their sincere regard, in prospect of his leaving the bounds, and of the esteem in which they have held him as a brother in the ministry.

"They would especially testify to the high value which they have learned to set upon his services as Presbytery Clerk, not merely in respect to the faithfulness and accuracy with which he has kept the books, but in respect to his thorough knowledge of ecclesiastical law, and of his tact in unravelling intricate cases. Discussions on points of order were never considered to be closed in Presbytery till Mr. Fraser had pronounced upon them, and the loss of his counsels will be long and deeply felt. They would commend their brother to the confidence and esteem of Presbyteries and of individual office-bearers and members of the Church, and would cherish the hope that, under the unerring guidance of the great Head of the Church, the way may soon be opened for him to some suitable field of labor."

JAMES CARSWELL, *Presb. Clerk.*

PRESBYTERY OF STRATFORD.—The Presbytery of Stratford met at Stratford on the 11th May, the Rev. Robert Hall, Moderator. There were twelve Ministers and seven Elders present.

The Rev. Hugh Blair, M.A., presented his credentials as a Minister in connection with the General Assembly of the Presbyterian Church in Ireland, designated to the Canada Presbyterian Church, and applied to be received as a minister of said Church.

The Presbytery unanimously agreed to receive Mr. Blair as a Minister of the Church, and he was invited to sit as a corresponding member with the Court.

The Rev. James Boyd read and laid before the Presbytery a report from the Committee on the State of Religion, which was adopted and ordered to be transmitted to the Synod's Committee on the same subject.

An Overture was presented by the Committee on Sabbath Schools for transmission to the Synod, asking that a constitution for Sabbath Schools may be framed in accordance with the principles of the Church, and which would tend to the more efficient conducting of Sabbath Schools. The Presbytery adopted the overture and agreed to transmit it to the Synod, and appointed Messrs. Waters and Hamilton to support the same at the Synod. Mr. Hamilton presented the overture for transmission to the Synod asking that a summary of the

principles of the Church be prepared and published in a convenient form for use and distribution. This overture was adopted and ordered to be transmitted, and Mr. Hamilton was appointed to support it at the Synod. The Committee appointed to receive returns from Sessions upon the remit from Synod respecting a Book of Psalms and Hymns, reported that fourteen Sessions had made returns. One Session gave no decision, two recommended that no action should be taken, four approved of the introduction of the book, and seven are opposed to its introduction. The Presbytery agreed to recommend that the Synod postpone the consideration of the subject, respecting the introduction of this book for public worship in the Church, for another year.

The Presbytery adjourned to meet at Stratford on Tuesday, sixth day of July next, at eleven o'clock, a.m. WILLIAM DOAK, *Presb. Clerk.*

Correspondence:

PRESENTATIONS.

DEAR SIR,—A strong feeling of attachment between a pastor and his flock is, in my opinion, exceedingly necessary to his comfort, and their profit. It is at once a means and an evidence of his efficiency. There are no ties so strong and so enduring as those which spring up between a minister, who has won souls to Christ, and those who, by his means, have found the Saviour. They will ever think of and remember him with feelings of gratitude and joy.

It is therefore very natural and very proper that they should show their gratitude and obligations by suitable tokens, which frequently take the shape of substantial presentations. These again, tend to bind them more and more closely in heavenly bonds.

But is it necessary that EVERY presentation should be published in the RECORD? Should we blow a trumpet every time a good thing is done or given? We would by no means summarily condemn the practice of publishing some or many of these interesting events; but it does seem to the writer and many others, that there is by far too much of this thing, and there is some danger that the presentations themselves may be prompted by motives not the purest, when there is almost a certainty of their appearing in the press. If the parties heard the remarks very often made over some notices of presentations, they would not covet the notoriety.

Of course if you, Mr. Editor, should decline to put such articles into type, it would be a grievance, specially to those who wish that the whole world should know their good deeds; but it might not be amiss to give a hint that some of them might, with advantage, be abbreviated, and perhaps made beautifully less to the end.

When we read some of these pieces of good news, it seems as if THAT congregation, and THAT minister, were quite *singular* in their well-doing and prosperity, while possibly the neighbours could tell more if they were fond of printer's ink.

I know a certain minister who has received large presentations from his flock every year, and sometimes two or three in one summer. But I never saw it mentioned in the RECORD. Perhaps that pastor may be set down, in the estimate of the Church, as unsuccessful compared with his neighbour who did once get a present, and the public heard all about it. One thing more, Mr. Editor;—I think it very injudicious to publish, in addition

to a presentation, that the stipend (often a small one) has been paid quarterly, or half-yearly, in advance! If a master hired a *ploughman*, and agreed to pay him so and so, would we expect to see it advertised that he had honestly kept his engagement? When I see such remarks in our organ I am forced to blush; for it seems to imply that something else is the rule. Besides, I imagine my own flock must think they have done wonders, who have, for *many years*, paid the stipend quarterly in advance, *according to agreement*.

Yours, &c.,

ME SALPISES.

Feb. 17th, 1869.

MONEYS RECEIVED UP TO 20th MAY.

SYNOD FUND.

Orillia	\$8 00	Elora, Knox's.....	\$12 00
Osprey.....	3 00	Owen Sound, (Div. St.).....	12 50
Cooke's Church, 'Toronto'.....	28 00	Wellesley.....	15 00
Grafton.....	2 00	Ridgetown.....	3 00
Harwich	4 77	Leaskdale	4 15
S. Gower.....	2 00	Chicago.....	15 00
Lochiel.....	7 60	Chesterfield.....	5 00
Caistor.....	1 15	Harwich.....	1 90
Harriston.....	3 00	Stratford, (per Rev. C. C.).....	38 00
Stratford.....	3 00	Kingston, Brock St.....	8 00
Glenmorris	11 00	Ingersoll, Knox's.....	20 00
Paris, River St.....	10 00	Springville.....	6 00
N. Bruce.....	2 00	R. Stewart, Toronto.....	2 00
Cobourg.....	10 00		
Emily.....	6 00		
Goderich	8 00		
Toronto, Charles St.....	10 00		
Gananoque	8 00		
Chesterfield	5 85		
Hamilton, Central.....	20 00		
Mitchell	7 00		
Chicago.....	10 00		
Kingston, Brock St.....	9 00		
Bowmore, &c.....	4 00		
Lancaster.....	2 00		
Springville.....	4 00		
Berlin.....	2 00		

FRENCH CANADIAN MISSION.

		Chicago.....	30 00
		Orillia	6 00
		Scarboro'	10 00
		Cumberland.....	1 27
		Medonte.....	2 00
		Grafton	3 30
		Norwich and E. Oxford.....	10 00
		S. Gower.....	2 00
		Saltfleet, Binbrook & Caistor.....	13 3
		Elora, Knox's.....	10 00
		Harriston... ..	4 00
		Glenmorris	10 00
		Paris, River St.	20 00
		Shakespeare & Hampstead S. S. 7 20	
		Grimsby	3 60
		Ridgetown	2 00
		Gananoque	3 00
		Wellesley.....	15 00
		J. Warly	1 90
		London 1st, S. S.	2 85
		Oro, Knox's	2 60
		Springville.....	10 00

KANKAKEE MISSION.

Medonte.....	3 00
Orillia	7 00
Bowmore, &c.....	5 00
Brantford, Zion	5 00
English River.....	13 50
Grafton.....	4 15
S. Gower.....	4 00
Caledonia, Argyle St.....	8 60
Goderich.....	11 00
Lochiel.....	7 60
Caistor.....	2 38
Harriston	2 68
Glenmorris.....	10 00

KNOX COLLEGE.

Avonbank	5 00
Durham	4 00
Osprey	5 00

Kingston, Chalmers Ch.....	\$46 00	HOME MISSION.	
Flamboro', Nairn Ch.....	21 00	Avonbank.....	\$15 00
Brantford, Zion (ad'l).....	25 00	Durham.....	5 00
} Manilla.....	15 50	Treas. Pres. of Montreal.....	776 30
} Vroomanton.....	4 35	} Beckwith & Carleton Place.....	50 89
} Cannington.....	3 07	} Ashton.....	4 71
St. Helen's.....	18 00	Dalhousie.....	7 12
Storrington.....	8 00	Osprey.....	30 00
Pittsburgh.....	8 00	Kingston, Chalmers Ch.....	54 00
Yarmouth.....	7 00	Bradford.....	20 00
Grafton.....	20 00	St. Helen's.....	7 07
Norwich and E. Oxford.....	10 00	} Storrington.....	13 75
Woodville.....	22 89	} Pittsburgh.....	13 50
Ancaster Village.....	6 21	Grafton.....	20 00
" East.....	5 40	Norwich and E. Oxford.....	10 00
" West.....	4 00	Woodville.....	94 49
Delaware.....	7 44	Ancaster Village.....	5 60
Binbrook, Saltfleet, & Caistor ..	34 65	" West.....	4 38
Amabel.....	1 27	" East.....	5 19
Harriston ..	15 00	S. Gower.....	15 00
Stratford.....	35 00	Claremont.....	18 00
Glenmorris.....	20 00	} Caledonia, Argyle St. Ch.....	18 02
Elora, Knox's.....	25 00	} Allan St.....	11 94
Paris, River St.....	25 00	Lochiel.....	19 00
N. Bruce.....	5 00	Binbrook, Saltfleet & Caistor.....	35 51
Centre Bruce.....	1 00	Napanee.....	70 00
Cobourg.....	70 00	Pembroke.....	28 00
Oneida (ad'l).....	4 00	Mimosa.....	7 48
Emily.....	9 00	Harriston.....	15 00
Shakespeare and Hampstead.....	17 00	Stratford.....	12 00
Meaford, Griersville & Thorbury..	10 81	Glenmorris.....	38 00
Goderich.....	30 00	Elora, Knox's.....	35 00
Riversdale.....	4 45	Paris, River St.....	25 00
Enniskillen.....	1 25	Owen Sound, Div. St.....	37 50
Kirkfield.....	2 31	N. Bruce.....	5 00
Toronto, Charles St.....	50 00	Centre Bruce.....	1 00
Wellesley.....	10 00	Cobourg.....	80 00
Gananoque (ad'l).....	5 00	Emily.....	10 00
Oakville.....	15 36	Shakespeare & Hampstead.....	15 00
Sarnia.....	28 00	Meaford, Griersville & Thornbury 8	49
Ridgetown.....	10 00	Goderich, (ad'l).....	20 00
Chesterfield.....	19 50	Kirkfield.....	5 45
Grimsby.....	10 85	Toronto, Charles St.....	50 00
Mitchell.....	15 00	Galt, Knox's S. S.....	27 32
Leaskdale.....	4 00	Wellesley.....	10 00
Chicago.....	25 00	Gananoque (ad'l).....	8 00
Collingwood.....	7 50	Hamilton, McNab St., (ad'l)....	34 53
Nottawa.....	3 50	Oakville.....	29 30
Medonte.....	10 00	Mandaunnin.....	10 36
Port Dover and Simcoe.....	10 45	Ridgetown.....	15 00
Harwich.....	4 77	Chesterfield.....	10 72
King.....	12 00	Grimsby.....	22 15
Kingston, Broek St.....	15 00	Ottawa, Knox's.....	100 00
Bowmore, &c.....	10 00	Mitchell.....	35 00
Tiverton.....	7 00	Leaskdale.....	4 00
Springville.....	10 00	Ashfield.....	19 00
Lakevale.....	4 50	Chicago.....	25 00
Berlin.....	2 00	Florence.....	24 00
R. Stewart, Toronto.....	4 00		

St. Ann's	\$23 00	Glenmorris	\$12 00
Port Dover and Simcoe.....	11 41	Elora, Knox's	15 00
New Hamburg.....	4 00	Paris, River St.	25 00
Harwich.....	11 45	Owen Sound, Div. St. ..	25 00
London 1st S. S.....	3 80	Martintown	4 63
Wakefield.....	36 35	{ N. Bruce ..	2 00
King	6 00	{ Centre Bruce ...	1 00
Oshawa	20 00	Cobourg.....	12 09
Kingston, Brock St.....	15 00	" S. S., for Mr. Nisbet ..	20 00
" " S. S.....	10 00	Emily	10 00
Bowmanville, &c.....	10 00	Bluevale, Wingham, &c.....	10 00
Kincardine, Knox's.....	16 00	Shakspere & Hampstead.....	15 00
Flamboro' Nairn ch.....	4 00	" S.S., for Mr. N.....	7 15
Presbytery of Simcoe	48 19	Blyth.....	9 00
Springville	19 00	Colborne	5 00
Berlin	3 00	Fingal	18 00
Prince Albert	16 12	Enniskillen.....	1 50
R. Stewart, Toron ^o o ..	2 00	Riversdale.....	2 41
Lancaster.....	8 00	Toronto, Charles St.....	20 00
St. Andrew's (less dis.).....	22 70	Gananoque.....	10 00
St. Eustache.....	2 00	Ridgetown	8 00
Grand Freniere	2 80	Chesterfield	9 75
		Grimsby ..	12 00
		Mitchell ..	15 00
		Leaskdale ..	1 23
		Chicago.....	25 00
		Medonte ..	8 40
		Harwich ..	4 77
		London 1st, S.S., for Mr. N.....	11 32
		King.....	8 00
		Kingston, Brock St ..	6 00
		Bowmore, &c.....	10 00
		Botany, (less dis.).....	2 90
		Oro, Knox's	4 40
		Friend, for Mr. Nisbet's Miss.....	25 00
		Quebec.....	60 09
		Springville.....	25 00
		Lancaster	4 00
		" S. S., for Mr. Nisbet.....	7 30
		Lakefield	6 50
		Mt. Pleasant.....	3 65
		Brucefield—for Mr. Nisbet's	
		school.....	25 00
		R. Stewart, Toronto	2 00

FOREIGN MISSION.

Cote St. Montreal, for Mr.			
Nisbet's School, besides \$60			
in stationery, clothing, &c....	50 00		
Avonbank	5 00		
Durham ..	2 00		
Scarboro'	39 00		
Flamboro', Nairn ch., S. S. and			
Bible Class, for Mr. Nisbet....	3 00		
Egmondville.....	9 00		
{ Kildonan, Red River ..	29 22		
{ Headingly " ..	3 98		
Osprey	5 00		
Orillia	10 00		
Brantford, Zion	20 00		
{ Manilla	8 00		
{ Vroomanton ..	1 00		
{ Cannington.....	4 00		
St. Helen's.....	8 90		
E. Kinloss.....	4 73		
English River.....	9 50		
{ Storrington	1 64		
{ Pittsburgh.....	2 11		
Mt. Forest, Knox's Ch	11 00		
" Gaelic	5 36		
{ Caledonia, Argyle St.....	11 46		
{ Allan Set.....	9 55		
Lochiel	7 60		
Binbrook, Saltfleet, &c.....	14 87		
Port Elgin.....	5 50		
Harriston.....	5 00		
" S. S., for Mr. N.....	7 77		
Stratford	10 00		
		Avonbank.....	5 00
		Durham	4 88
		Kingston, Chalmers Ch.....	30 00
		Scotch Set.	3 00
		Osprey ..	7 00
		Orillia	14 00
		Brantford, Zion Ch.....	15 00
		Lochiel	7 60
		Harriston.....	5 00
		Stratford ..	12 00

WIDOWS' FUND.

Glenmorris	8 00	SOUTH SEA MISSION.	
Paris, River St.....	10 00		
Cobourg	10 00	Shakspeare & Hampstead S. S....	8 00
Chingnacousy (Aged and Infirm M. F.).....	20 00	BURSARY FUND.	
Goderich.....	15 00		
Toronto, Charles St.....	15 00	Houston, Scotland, per Dr. Burns for McDowall Bursary.....	20 00
Gananoque	10 00		
Oakville	13 60	RED RIVER RELIEF FUND.	
Chesterfield (Aged and Infirm M. F.).....	4 87		
Grimsby.....	5 30	S. Gower	12 00
Leeds.....	6 00		
Leaskdale	2 00	JEWISH MISSIONS.	
St. Vincent; Knox's (Aged and Infirm M. F.).....	4 45	Member of Knox's Church Toronto.....	1 25
Chicago.....	15 00		
Kingston, Brock St.....	10 00	Received by Treasurer of Montreal College.	
Bowmore, &c.....	5 00		
Springville.....	8 00	ENDOWMENT FUND.	
Lancaster	2 00		
Berlin	2 00	Estate late John Redpath.....	\$2,000 00
R. Stewart, Toronto.....	2 00	D. Mackay.....	10 00
With rates from Rev. W. Park; Rev. J. Mackie; Rev. R. Ure; Rev. A. McKay, two years; Rev. T. McPherson; Rev. Dr. Burns; Rev. Dr. Willis; Rev. W. Caven; Rev. W. Reid; Rev. R. Jamieson; Rev. J. Stewart; Rev. A. Frazer.		Martintown	28 50
		Lachute, Henry's Church.....	4 50
		Inverness.....	2 00
		Dr. Dawson	50 00
		ORDINARY FUND.	
PROF. YOUNG'S SALARY.		Montreal, Erskine Church.....	\$174 95
Durham	2 00	Ottawa, Knox Church (adl.) ...	25 00
Knox's ch., Hamilton.....	50 00	South Gower.....	8 00
Windsor.....	5 00	Osgoode.....	30 00
Brantford, Zion	25 00	Interest late John Redpath's Sub.	81 67
Caistor.....	4 75	St. Andrew's.....	4 00
Paris, River St.....	25 00	Lachute, Henry's Church.....	11 50
Mitchell	10 00	Inverness.....	16 00
Chesterfield	7 40		

RECEIPTS FOR THE RECORD UP TO THE 20th MAY.

Rev. W. P., Durham, \$2 25; A. McN., J. R., C. S., Saugcen, \$3 80; N. D., Auburn; Rev. D. D., Outram, \$1 10; Rev. R. W., Goderich, \$1; Rev. G. C. Tayleytown, \$4 80; Rev. A. McL., Blyth, J. McE., Mountjoy; G. R., Wellandport, \$2; M. D., Elora, \$8; T. E. C., Morewood; Mrs. F., Gananoque; Per Rev. W. C., Ridgetown, \$2; Rev. W. R., Chesterfield, \$6 20; Per Rev. J. McC., Leeds, \$2 10; E. J. B., Gresham, Rev. T. McG., Glen Allan, \$4 50; Rev. D. C., Dalkeith, \$2 50; R. S., Sandhurst, \$2; R. A., Cooper, \$2; Per G. S. Paisley, \$1 70; J. C. R., Napier, \$5; A. C., Ashfield, \$1; W. M., Apto; A. McP., Campbellville, \$2; M. McC., A. D. McN., Vankleekhill; D. McK., Missouri, \$1; W. McA., Belleville, \$2; J. McC., Harrietsville, Per H. McL., Lancaster, \$4 70; Miss S., Port Burwell, Mr. A., Eden Mills; H. S., Keady; Miss H., Mrs. H., Mrs. McA., Toronto; J. H., D. D., Don; W. D., Scarboro; J. S., Dundas; Per A. T. H., Arthur, \$1 60; Rev. W. M., Oakville.