

THE
HOME AND FOREIGN RECORD
OF
THE CANADA PRESBYTERIAN CHURCH.

No. 2.

DECEMBER, 1861.

VOL. I.

DOES A CHURCH LOSE BY GIVING UP MINISTERS FOR THE
MISSIONARY CAUSE.

There are some individuals who admit generally the duty of missionary work. They admit that it is right and necessary to send the Gospel to the heathen, and to pay respect to the command of the Saviour to preach the Gospel to every creature. But when the matter comes home to themselves, when it is proposed to take a minister from work in a settled charge, and send him forth as a messenger of salvation to those who are destitute of the means of grace, they see difficulties in the way. They argue that the man is too good and useful to lose,—that our own field is too wide and poorly supplied,—that we must attend to our own necessities before we provide for those of others. In short, while they professedly admit the duty they fail to recognise the blessed privilege of missionary effort. Hence we propose to say a word or two in answer to the question—“DOES A CHURCH LOSE BY SENDING FORTH SOME OF HER MINISTERS AS MISSIONARIES?”

We admit, first of all, that our own field in this land is to be viewed, in a great measure, as a wide mission field, which it should be the first duty of the church to attend to. We have no sympathy with that false feeling of sentimentality and romance which would exalt foreign missions at the expense of domestic. We admit, too, that the connection of a minister with a settled congregation is one not to be lightly interfered with. But after making all necessary allowances, we hold that the missionary work in regions external to ourselves, is not only an incumbent duty, but a great and blessed privilege; and that the church does not lose by surrendering some even of her best men to go forth as missionaries. The Lord Jesus himself said, “It is more blessed to give than to receive.” It would be easy to show that this is true with regard to individuals. It is, indeed, blessed to receive. It is pleasing to experience the emotion of gratitude. But there is a higher pleasure in giving. It exerts, too, a more expanding and elevating influence on the character. It develops the unselfish and generous feelings and affections of the soul. It brings the liberal and hearty giver within the range of many great and precious promises. It exerts a more extensive influence. When we receive a benefit it may be blessing

to ourselves individually. But when we bestow a gift, it may bless others, yea thousands. Giving, too, is more in conformity with the whole system of God's government, and more in conformity with His own gracious character, who giveth unto all liberally and upbraideth not. All this holds good, not only of individuals but also of churches. It is for them a blessed privilege to give. The very act of giving may tend to make them more sensible of their obligations to their divine Lord and Master. When they give in faith of what God hath given them they may expect to receive still more abundantly from the great Head of the church. It should never then be looked upon as a loss for a church to send forth even her most gifted ministers when a door is opened to them to go abroad as missionaries. Dr. Duff might have occupied one of the most prominent places in the church with which he is connected in the parent country, and he would no doubt have been a great blessing to the church there, and to any congregation that might have had the privilege of enjoying his ministrations. But will any one say that his going abroad as a missionary has been a loss to the church? Has it not been a great positive gain? We believe that the sending out of Dr. Duff, and his devoted associates, has tended in a very high degree to the elevating of the religious tone, and to the deepening and widening of the missionary spirit in Scotland. So it has been in other churches. The sending forth even of some of the best men has not resulted in loss to the church from which they went forth, but has on the contrary brought a blessing. Let none grudge then the missionaries who are set apart for external service. The Lord is able to give us much more than these.

We are led to these thoughts by the circumstance, that now two of the ministers of the church have accepted the invitation of the Foreign Mission Committee, and are to go forth, one to Red River, and one to the regions beyond,—to British Columbia. While we sympathise with the congregations called upon to part with faithful and laborious pastors, we rejoice that the Canada Presbyterian Church is now to have a mission on the shore of the Pacific. We regard it as a token for good. We trust that the missionary spirit will be extensively cultivated amongst us, and that as we increase in numbers, and in internal strength, we shall increase also in the number of our missionaries abroad. In the meantime let us give our sympathy and our prayers in behalf of the brethren who are thus consecrating their services to the Lord in the missionary field. Let us as a church resolve to support them ungrudgingly in the work to which they are giving themselves, and let it be our earnest prayer that their going forth may be doubly blessed—blessed to those to whom they may have an opportunity of preaching the glad tidings of salvation in distant regions, and blessed to those whom they leave behind.

THE FARMER WHO WAS A FOOL.

LUKE XII., 13-21.

No. I.

This is commonly called the Parable of the Rich Fool. Its purpose is to set forth the sin and danger of covetousness; to pourtray the inner state of a worldly, earthly-minded man, and to shew the truly little that he has, though

he possess the globe, if that is his all, and the best he has acquired. Let it be studied as it comes from the lips of the Great Teacher; and the portrait be examined in all its lineaments and in all its colors, that there may, by Divine grace, be formed in each heart a deep and holy abhorrence of the sin, and of the character here condemned.

On a certain occasion, when Jesus had around Him an immense multitude, and was admonishing His disciples, in the presence and hearing of all, in respect to special duties, one man came forward with the demand, "Master, speak to my brother, that he divide the inheritance with me." He took Christ, we may readily conceive, to be the Messiah, and, in this very request he made, acknowledged His person, and prerogative to administer justice. Very likely the man had been wronged by his brother taking all, or too much, of the paternal inheritance, and he came to Christ to adjudicate in the matter. In itself there was nothing wrong in this. He had been defrauded, and sought restitution, and appealed to Christ as a competent authority. His fault lay in this, that he looked to Him as his Messiah simply in temporal things. He came not for the sublime truths which were taught, for the great truths which were divulged, for the spiritual teaching which flowed in clear and ample stream to perishing souls; but as a Hebrew patriot, and with a good deal of self in his patriotism too, he wanted a Messiah who would judge the people with equity, and by whose administration of justice his own temporal condition would be advanced. Jesus refused to take up his case. He kept His own special work apart from such secularities. He did Himself, and He taught others to "render unto Cæsar the things that are Cæsar's:" He left men with their civil cases to go to the civil tribunals, but telling them, by great principles and precepts, how to go, and tribunals how to decern; for His Kingdom was not of this world; and hence His reply was, "Man, who made me a judge or a divider over you?" Then, having dismissed the man, He said unto them, to all who heard Him, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth:" and enforced this great admonition by the parable which follows. He delivered it to all, and not only to the man; for no doubt there were many among them who were like minded, and attended Him because of individual and worldly benefits that they sought, and expected to receive.

I.—THE PARABLE PRESENTS THE WORLDLY MAN IN HIS PROSPERITY.

"*The ground of a certain rich man brought forth plentifully.*" When Nebuchadnezzar, in all his greatness, pride and glory, walked out upon the lofty top of the imperial house of his noble Babylon—and under a sky that sin, in that primitive fatherland, had scarcely clouded—and thought on the empire risen to such a state of magnitude and power; and when he surveyed the city that he had stretched out, with its immense walls and formidable defences; and when he saw the noble palaces whose domes and minarets glittered in the sun; when his fame was in all lands, and his own glory above all the kings of the earth, he wrapped himself more fondly in his royal robes, and pressed his jewelled diadem the more firmly on his brow, and thus addressed to himself the laudation: "Is not this great Babylon, that I have built for the house of

the kingdom, by the might of *my* power, and for the honor of *my* majesty." The man was a profound, self-glorifying egotist. He then acknowledged not the true God, and would not deign even to give a share of the credit and honor of his success to his own idol, Bel, which reared its stately golden form in the plain of Dura. So there be many who have a Nebuchadnezzar's pride and boasting. The earth brings forth its treasures, and, in an abstract kind of way, men will confess that a Divine Providence presides, yet the farmer will think of, and speak more about *his* skill, and *his* seeds, and *his* sowing, and *his* cultivation, than he will of Him "who gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." The mechanic in his labor, and the merchant in his traffic, will acknowledge God as a general religious fact; but if they have success, is there not a tendency in them to extol their own foresight and industry, and to overlook or to under-estimate the blessing which has made their way prosperous? It is often a fact, not to the credit of human nature, that if a man does not succeed in his enterprise, if he fails when he sought to rise, if he reaps disappointment when he expected success, he shifts the blame from himself, he ascribes the cause to an unpropitious destiny; he then indeed sees God, though only in having placed barriers in his way: but if, on the contrary, his career has been onward, his scheme realized, his plans fulfilled, and wealth attained, God he does not glorify, but he himself has done it all.

It ought ever to be held as a great guiding truth in every thing connected with this world's business, and to be a first element in judging of all things, that "Except the Lord build the house they labor in vain who build it; except the Lord keep the city the watchman waketh but in vain." Man unquestionably has his part to do, his duty to perform, and to neglect that, and yet to expect reward would be like trying to gather a harvest of yellow grain from a field that no husbandry had touched; but we know that more is necessary than only what man can do, for industry and care are not always equally recompensed, the race being not always to the swift, nor the battle to the strong, and therefore in whatever prosperity that is sought for, or good that is possessed, the right and religious sentiment is to confess God, in his sovereign providence, in everything, when in the use of all lawful means, to be deeply thankful if He blesses, and to be truly submissive if He withholds; and if to any one, as a steward of His mercies, He has given more than to others, then the more to feel that he is merely a channel into which divine goodness has turned a stream of benevolence, that it may flow through him to gladden other hearts as well as his, and if thereby his own rank in the eyes of man is advanced that he forget not to glorify Him from whom all blessings come.

II.—THERE IS THE WORLDLY MAN IN HIS SELFISHNESS.

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow my goods." It is a common but erroneous opinion, that care is only of the kindred of poverty, the twin sister of want. Care is the harrassment of the mind; the trouble about something real or imaginary; the desire, the calculation, the struggle to escape from some galling fetter, or to realize some darling expectations. The

poor have their cares, and they be often neither few nor small; grinding cares on a toiling father and an anxious mother to provide things honest in the sight of all men, to feed, to clothe, to shelter, to instruct, to start in the fair way of life their offspring;—care, that makes many a widow more sad, and the orphan more forlorn;—care, that blanches some young cheek, and makes to bow more heavily some venerable head. But we go not only to the humble dwelling and to the poor to find it, for it gloomily stalks into the palace as well as the hut, and it oppresses the heart that beats beneath the royal purple as well as that which is under rags; it ploughs its deep furrow on the brow of the millionaire as well as on the face of the debtor in his cell; it has its heavy sighings in the bosom of the epicure as well as in that of him who starves for want of bread; it oppresses one by his proud cravings, and another by his humble desires; and it springs from ambition as readily as from necessity; it is nursed by pride as well as bred by stern poverty; it is found with a luxurious Dives at his table as well as with a Lazarus sharing with the dogs the crumbs at the gate; it is distressing the man in the full enjoyment of health as well as the bed-ridden; it casts its grim shadow on jovial youth as well as on solemn old age; it comes wrapped in the swaddling bands, and goes in the winding sheet; it lives with our life, and only expires with ourselves. Why, then, is it that there is such a prevailing belief that prosperity and wealth are the antidote to care? Why is it that riches are esteemed the one thing needful to make a man blessed? Our Lord evidently intended to bring out this point, that of a man full of care, puzzled for a time, perplexed by his very prosperity, “he thought within himself, saying, what shall I do, because I have no room where to bestow my goods.” His covetousness and selfishness are clearly represented. He must still minister to himself; he must still gather in for himself. He will give nothing away. His very abundance caused him anxiety how he could heap up and secure all for himself. He must have larger barns; that will do; and covetousness says, “there will I bestow ALL my goods.” There is the old story of Alexander the Great, full of ambition and conquest, stretching out from Macedon, and marching to prostrate the nations at his feet, and to enrich his cabinet with the sceptres of their kings. In his earlier triumphs, he thought that the conquest of one more kingdom would satisfy him, but a new care sprang up with a new dominion, till, having conquered the then known world, he sat down and wept because there was not another world to conquer. Such is man, for let him have what he may, let fortune pour her treasures richly into his lap, it is seldom we find any one saying “now I have enough,” for, as has been sarcastically said, the contemplated “enough” is just “a little more;” and therefore there is a lesson given by universal experience, that it is not in worldly things we are to have our truest joys, nor in the lust of the eye or the pride of life we are to expect our full and glad some gratifications. One taught by the spirit of God has written that “godliness with contentment is great gain,” for it is the religion of Jesus Christ that enables us to behold better things than earth possesses, and which satisfies the heart with present peace and blessedness, and gives for support and good cheer to the pilgrim to heaven “great and precious hopes and promises;” and thus piety conveys to God’s poor. Happy resignation, and makes the heart of the rich man ever to pour out its tribute

of gratitude to the GIVER; and not only in words—not only in prayer—but in good works, “being ready to distribute” with the open hand of an impelling benevolence, and under the power of a mind that feels the force, and of a heart that feels the truthfulness of the words of our Lord Jesus, when He said, “It is more blessed to give than to receive.” Here is the position of a thoroughly selfish, grasping man. All is for himself. He does not speak of God’s earth bringing forth plentifully. He does not speak of His blessings. He centres all in self; *my* fruits, *my* barns, *my* goods. Oh, no, they were not the Lord’s. They came from *my* fields, and they are all for *me*. *Myself*, is the centre to which he draws, and in which he hoards all that he can get.

Reason and experience are not at one as respects a peculiarity of covetousness. Reason would decide that a man will be the more tenacious of the world if he find it slipping away from him, and avarice will increase in proportion to his poverty; and on the opposite that he will be more generous as he becomes more successful. Experience, however, tells that it is entirely the reverse. Who ever heard of a man who was naturally greedy when poor, becoming truly liberal when rich? None. But you no doubt have both known and heard of many who were to a degree liberal when they had little, who became the more niggardly as wealth increased with them. He who needed not that any man should teach Him, for He knew what was in man, has here drawn this very feature of human nature to the life. He has shewn what observation tells us is a fact, that increase—if grace prevent not, and often when grace is, but not enough altogether to prevent it—feeds and nourishes covetousness instead of satisfying it. And if this be so, and who doubts the fact, for he who doubts has failed to read the Bible aright, and to read human nature in daily life—if this be so, that covetousness is like one of the daughters of the horse leech, that cries, “give, give, and is never satisfied;” and if it be so, that worldly abundance, as it grows, is apt—if not under the control of a growing piety—to stop up the channels of generosity, why should the God of this world, why should this idolatry, have so much worship, a worship that begets and that encourages a cold, ungenerous, and un pitying selfishness! In such a case a man’s body is to him more precious than his soul, earth is his heaven, gold is his god, and selfishness is his bliss. Water becomes stagnant, fetid, and deadly, if it is not allowed to run; the well that is undrawn becomes nauseous and unwholesome; and so it is with the human head and heart when contracted by covetousness, and when the generous Gospel is not permitted its full power, for spiritual religion in a man must die if there be no outflow of works of faith and labours of love. The covetous and selfish man is like a sponge, that soaks and swells, and soaks again, but effuses never, unless crushed by a heavy hand; or he is like the Dead Sea, that has no outlet, gathering to itself the sweet waters of the Jordan and Arnon, but turning them all into its brine, of which no man can drink. A man may, indeed, be a worshipper of himself, and everything he has and everything he gets may be laid at the shrine of his own pride, pomp, passion, lust and appetite; his censer, filled with the blessings of earth, he may wave as incense to his avarice; he may speak complacently of *MY* and *MINE*, but the grand teaching of the Lord Jesus is, that “a man’s life consisteth not in the abundance of the things which he possesseth.”

This was the rich farmer's meditation and care, "*What shall I do, because I have no room where to bestow my fruits?*" He resolved to pull down his barns and build greater. Worldly increase added to the growth of covetousness; self became the more selfish with the greater abundance. But taking the fine idea of Augustine's—one of the ancient Christian fathers—had he no barns already built? Could he not have found ample room where to bestow his goods? Could he not have got a barn, a garner, in the house of the needy? in objects of charity? in secular and religious institutions that could be made much more instrumental for good by his aid? Could he not, like the noble patriarch of Uz, have found many poor widows whose tears he might help to dry and their desolation to cheer; many fatherless with whom to have shared a portion of his abundance, and many perishing whose loins he might have enfolded with the fleece of his sheep, instead of making gold his hope, and the most fine gold his confidence? In the world wide there are already many barns into which a man, and especially a professing Christian man, ought to bestow, as God hath prospered him, many of his fruits; and by doing so, will tell that he believes he lives and receives for others as well as for himself. Like the Nile finding its way down from Abyssinian heights and snows, the farther it runs, the more good it does; and the more it is drawn on, the more numerous the canals that are dug from its sides, and the more streams that are diverted from its channel to irrigate the fields, the more does it clothe its own banks and the region through which it flows with verdure, and afford food for man and beast. So is the benevolent Christian man in the world, for it may be said of him, and with all reverence, as it is said of God, that in all his goings "his paths drop fatness." He gives, but in the poor home made the happier, and in the naked clothed, and the hungry fed, and in the Church in her many instrumentalities for the diffusion of the Gospel at home and afar, he sees in these the additional barns, into which he can safely store his goods, and in doing so can look up to heaven for a blessing on his own heart—better far than a mere blessing on his fields.

Saith the poet, and it is true, experience proves it true, that "Mercy is twice blessed." Both giver and taker get her benediction. But there is another authority, and a far higher one; that of Paul to Timothy: and which the Christian pulpit and the Christian press should not be slack to repeat and enforce, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us all things richly to enjoy; That they do good works, ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Official Notices.

CIRCULAR.—THANKSGIVING DAY.

The attention of Ministers and Kirk Sessions is called to the following Resolution of the Synod of the Canada Presbyterian Church, at its late meeting in the City of Montreal:

"The Synod agreed to request the Moderator to appoint a Sabbath day, on which all the Congregations of the Church shall be recommended, in their public and private devotions, to render special thanksgiving to God for the great blessing which He has bestowed, in the auspicious union now so happily consummated; and for the unity of spirit, and the great harmony which have eminently distinguished this the first meeting of the Synod of the Canada Presbyterian Church; and earnestly to pray that the presence of her Great King and Head may be in all her assemblies, and with all her Ministers and people; that He would grant a plenteous effusion of the Divine Spirit on her field of labour, and render her greatly instrumental in the salvation of souls, to the praise of His glorious grace."

In fulfilment of the duty thus devolved on him, the Moderator appoints the third Sabbath of December for the above purpose, and hopes that it may suit the convenience of all the congregations of our Church to observe that day.

The Synod, in the above Resolution, mentions only the "auspicious union," as a cause of gratitude; special prominence ought therefore to be given to it, in the thanksgivings which we present to Almighty God. But the Moderator is of opinion that it will be quite consistent with the spirit of the Resolution, to conjoin with it other reasons, which, though not exclusively applicable to our Church, yet obviously demand a public, grateful acknowledgement from us, and the whole population of this Province. He would mention in particular, the abundant harvest which God has given us,—the season of commercial prosperity which we have enjoyed, and our civil peace and security, under the wise government of our Sovereign the Queen. Great force is added to this latter consideration, when we compare our condition with the condition of the churches and people of the United States, who are suffering the manifold evils attendant on civil war.

As there is no likelihood that a day of thanksgiving will be appointed by proclamation of the Governor, the Moderator recommends it to Ministers and Kirk Sessions to connect the above weighty reasons with that which is specified in the Resolution of the Synod, for the gratitude which we publicly and devoutly render to Him, from whom "every good gift and every perfect gift cometh down."

W. TAYLOR, D.D.,

Moderator of Synod of Canada Pres. Ch.

MEETING OF FOREIGN MISSION COMMITTEE.—There will be a meeting of the Foreign Mission Committee in the Vestry of Knox's Church, Toronto, on Tuesday, 10th December, at half-past 6 o'clock, P. M.

R. F. BURNS, *Contener.*

Editorial Items.

MISSIONARIES FOR BRITISH COLUMBIA AND RED RIVER.—In last *Record* we simply stated the fact that at the meeting of the Presbytery of Toronto it was decided that the Rev. R. Jamieson should proceed to British Columbia, and the Rev. J. Nisbet to Red River, as the Missionaries of the Canada Presbyterian Church. Mr. Nisbet will not be able to proceed to Red River until the beginning of next Summer, and will in the meantime continue his ministrations at Oakville. Mr. Jamieson will proceed on his more distant mission as soon as the necessary arrangements can be made. It is intended that the designation of Mr. Jamieson

as a missionary to British Columbia shall take place in Knox's Church, Toronto, on the evening of Tuesday, 10th inst. We need not employ many words in commending Mr. Jamieson, his partner in life, and their tender charge, to the earnest prayers of the congregations and members of the Church.

ARRIVAL OF A MISSIONARY.—We have pleasure in announcing the arrival of the Rev. Mr. Simpson, missionary from the United Presbyterian Church.

HOME AND FOREIGN RECORD OF THE FREE CHURCH.—Since the weekly issue of the *Free Church Record*, which we observe is not by any means giving universal satisfaction, we have not received one number. This will account for the want of information in our present number regarding the Free Church Missions. We expect to receive it regularly hereafter.

KNOX COLLEGE.—The lists of subscriptions for the College debt are not yet in readiness for publication. We are glad to hear that in the Presbyteries generally the matter has been taken up with spirit.

THE RECORD.—We have received lists from very many of the congregations, and the lists in many instances are large. We earnestly request agents and other friends to send in their orders. The terms, it will be understood, are intended to be in advance.

We find general satisfaction expressed as to the form in which the *Record* is now issued. After the present issue it will be printed on new and superior paper.

MORRISBURGH AND EAST WILLIAMSBURGH.—At a late meeting of the Presbytery of Brockville, the Rev. J. Thom resigned the charge of the congregations of Morrisburgh and East Williamsburgh.

St. GEORGE.—A new Church at St. George, erected by the congregation of the Rev. R. Hume, was opened on Sabbath, 17th. The Rev. Dr. Ormiston of Hamilton, and the Rev. Dr. Thompson of Galt, conducted the services. The congregations were large. There was a Soiree on the following evening, at which the pastor presided. Several excellent addresses were delivered.

OPENING OF NEW CHURCH, TORONTO.—On Sabbath, 17th ult., a new Church, in the west end of the City of Toronto, was opened for public worship. There were three services, conducted by Rev. A. Topp, Rev. Dr. Burns, and Rev. Dr. Willis. The attendance at all the services was large. The discourses preached were appropriate and impressive, and the whole services were full of interest. The collections were liberal, and we are glad to understand that the church will be taken possession of by the congregation with scarcely any debt, if not altogether free. An interesting and pleasant Soiree was held on the following Thursday, when a handsome communion service was presented by the Sabbath School teachers, a baptismal basin by the Sabbath School scholars, and two elegant bibles by two friends of the congregation.

There is now an organized congregation in the west of Toronto, and the attendance, under the various missionaries who have had charge of the station, and especially under the ministry of the last missionary, the Rev. James

Robertson, has steadily increased. We trust they may soon have an active and devoted minister.

The church is rough-cast, very neat in appearance and quite commodious, having a basement for Sabbath-school purposes. It reflects the greatest credit on all concerned. A large part of the amount for the new church was raised by a bazaar, chiefly got up by ladies connected with Knox's Church.

We rejoice to see church extension thus successfully carried out in Toronto. We trust that the work thus begun will be carried on, and that before long there will be a congregation and a church in Yorkville, a neighborhood where is great need of a Presbyterian church.

WESTON.—Rev. J. B. Logan takes this opportunity thankfully to acknowledge having received from M. Betley, Esq. (of Messrs. Betley & Kay, Toronto), the sum of twenty dollars towards the fund for building a Presbyterian church in Weston.

ITEMS OF RELIGIOUS INTELLIGENCE.

PROTESTANT INSTITUTE.—The Rev. Dr. Wylie has been formally installed as Professor of the Protestant Institute. The installation, which took place in the Reformed Presbyterian Church, was attended by leading ministers of various denominations. The Rev. Dr. Begg, Professor McMichael, Dr. Goold, Dr. L. Alexander, Rev. J. Watson, and Rev. Mr. Drummond, took part in the proceedings.

REV. MR. DYKES.—The opposition to the translation of Mr. Dykes from East Kilbride, to be colleague and successor to Dr. Candlish, having been fallen from, his induction is speedily to take place.

RELIGIOUS MOVEMENT IN ELBA.—We learn from the *News of the Churches* that an interesting movement has lately taken place in Elba in favour of the Gospel. Signior Gregori, a Waldensian Theological student, and subsequently Signior Peccinini, an ex-priest, had been labouring in Elba with success.

MR. DRUMMOND'S TRACT ENTERPRISE.—By a statement in the *British Messenger*, prepared by competent accountants, it appears that since 1848 Mr. Drummond has expended £63,493 9s. 8½d., the receipts and donations being £60,318 17s. 0d. The balance of £2,174 12s. 8½d. has been advanced by Mr. Drummond and the firm with which he is connected.

RELIGIOUS REVIVAL IN LONDON.—The religious revival in the metropolis still continues. New agents are coming forward, and new classes are being sought out. A special missionary has been assigned to the lamp-lighters in London, numbering about 1,000. Dr. F. Winslow, one of the leading physicians, has been addressing assemblies of the working people. As an example of the success attending the movements in London, it may be mentioned that among the cabmen there are now 600 communicants.

ITALIAN FEELING WITH REFERENCE TO THE POWER OF THE POPE.—Passaglio, an eminent Italian Priest, has published a powerful paper against the temporal power of the Pope. These sentiments freely expressed are occasioning great dismay at Rome.

DISRUPTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATES.—The Protestant Episcopal Church in the States has severed its connection with the Dioceses of the United States. An attempt was made by some of the extreme High Church party to strip the Church in the South of her Protestant character,

and to have her designated "The Catholic Reformed Church." This, however, is said to have failed.

THE THEOLOGICAL INSTITUTIONS IN THE LOWER PROVINCES.—The College at Truro opened with about 40 students, while some were still expected. The classes at Halifax, it is supposed, will be at least equal to those of last year. Professor Lyall delivered the introductory lecture at Truro. Professor McKnight gave the opening address at Halifax.

Obituary.

REV. ALEXANDER RITCHIE, AYR, C. W.

The Rev. Alexander Ritchie, of Ayr, died at his residence on the 27th Sept. He was born in the Town of Perth, Scotland, in the year 1795. His parents belonged to the humbler walks of life, but they were ever characterised in the Antiburgher Congregation of Perth, to which they belonged, by their Christian intelligence and devoted piety, and consequently their children were the children of many prayers. The eldest son was the Rev. William Ritchie, who was for some years pastor of the United Secession Congregation of West Linton, Scotland. He ultimately demitted his charge and went to Australia, where he died some years ago. Their youngest son, John, is still alive, and has long been a highly respectable and efficient elder in the North United Presbyterian congregation of Perth.

The subject of our notice was educated and brought up under the pastoral care of Rev. Dr. Pringle and Rev. R. Black, joint pastors of the congregation, until the union of the two branches of the Secession Church in 1820, when Mr. Black, having become one of the protesters against the union, left the congregation and was succeeded by the late Dr. Young, one whose high and sanctified intellect would have made him a man of renown in any church. Mr. Ritchie was strongly attached to all his pastors, and he often spoke of them in terms of high approbation and affection.

Like many others who have been raised up and honoured to fill the sacred office, the circumstances of Mr. Ritchie's parents required that he should work his own way to the object of his ambition, the being a minister of the Gospel. He acquired the elements of his classical education by attending evening schools in his native town, and he taught school himself, as not a few of our most worthy ministers have done, while preparing for and passing through the required curriculum for the ministry in the United Secession Church. He entered the University of St. Andrew's in the autumn of 1820, and prosecuted his studies with such unwearied assiduity as to prove, in the opinion of many of his fellow students, prejudicial to his health. In August, 1824, he entered the Divinity Hall, then ably presided over by the Rev. Dr. Dick, one of the best divines whom Scotland has produced, and after attending the accustomed period of five sessions he was licensed to preach the gospel by the United Secession Presbytery of Perth in the winter of 1829. In 1834 he was ordained by the Presbytery of Dumfries to the pastoral charge of the congregation of Dalry. In the following year he was united in marriage to one who, amid all his multiplied bodily afflictions, was preëminently a faithful and affectionate help meet, and who still survives him to mourn her loss, and, looking to the widow's God, rests with unwavering confidence in the promise of Jehovah, "Thy Maker is thy husband, the Lord of hosts is His name."

Mr. Ritchie demitted his pastoral charge of the congregation of Dalry in the summer of 1841, and offered himself to and was accepted by the Mission Committee of the United Secession Church as a missionary for Canada. In September of the same year he, together with Mrs. Ritchie, and accompanied by

the Rev. Mr. Barrie, now of Eramosa, sailed from Glasgow and arrived in Toronto about the middle of November. After preaching in a few of the vacancies and stations in the church, he received a call from the United Secession congregation of West Dumfries, and was shortly afterward inducted to the pastoral charge of that congregation in "the old log meet'ng house," about a mile eastward of the village of Ayr. This was speedily superseded by a stately and substantial edifice erected in the village in which the congregation still worship. Although Mr. Ritchie was not what might be called a popular preacher, his discourses were however characterised by good sense, earnest piety, and substantial gospel truth, and thus his preaching was ever acceptable to pious gospel-loving people. He was not for these many years possessed of robust health, and was comparatively easily injured either by exposure to inclement weather, or by extra and fatiguing labour. Of late years his feebleness had so increased that it was deemed necessary by the congregation, in view of his declining health, that he should retire from his pastoral charge upon a stipulated annuity for life. After mature deliberation this was agreed upon, and in the summer of last year he was accordingly loosed from his pastoral charge by the Presbytery of Flamboro'.

During the brief period which elapsed between his demission and his death he lived in comparative seclusion, and seldom preached. It was, however, after preaching in the month of February last that his health and strength began more rapidly to decline, but his death was not anticipated as being so near until a short time before it took place. As he lived so he died, placing all his hope and confidence in the merits of his only and all sufficient Saviour, and reposing in the arms of his Redeemer, he fell asleep in Jesus, in the hallowed hope that hereafter he would be "ever with the Lord."

"Soldier of Christ, well done,
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

During the brief period of five months the great King and Head of the church has seen meet in his sovereign providence to remove *four* of the brethren who belonged to the United Presbyterian Church, from the sanctuary below to the sanctuary above, a number nearly equal to the whole who have been called hence since the establishment of that mission in Canada about thirty years ago. They being dead yet speak, and let us hear the solemn warning, "Prepare to meet thy God." "Whatsoever thy hand findeth to do do it with thy might, for there is no work, nor desire, nor knowledge, nor wisdom in the grave whither thou goest." B. D.

BRIEF SKETCH OF A CANADIAN PIONEER.

The late John Maclean, Esq., whose decease took place at his residence near Brockville, C. W., July 17, 1861, in the 87th year of his age, was born of pious parents near Harpersfield, New York, Oct. 9, 1775.

His father, Alex. Maclean, a silk-weaver, and his wife, Anne Long, with three children, left Paisley, Scotland, in 1774 to follow their pastor, the Rev. John Witherspoon, D.D., to America. So much were they esteemed that the communion was celebrated a month earlier in order to give those pilgrims a godly farewell. They settled near Harpersfield, N. Y., then a British Colony, and were prosperous. When the revolution broke out they, being loyal, were driven out, their happy home plundered, and their persons robbed even to their clothing. For two years they had no certain dwelling place, but abode in various houses, and were plundered anew upon acquiring any thing valuable.

In 1778 they cultivated a farm at Balston Springs, N. Y., were plundered again, and "ordered over the North River;" they were forced to leave their crops on the ground. The children, six in number (John being in his fourth

year), were too young for the journey, causing crushing care to the parents—who had to make nine removals in one year—and thus Mrs. Maclean was brought under dreadful sufferings from acute diseases, which ended with her life in 1805, her husband died in 1810.

Of the peace of 1783 Mr. Maclean wrote long afterwards to Peter Hunter, Esq., Governor of the Province: "Nothing of all my trials ever grieved me so much as having to dwell from under British sway." Thus with such loyal views he sought the wilds of Canada because they were his sovereign's possession.

Bereft of means, and exposed to dangers and hardships almost incredible, they came by Lake Champlain, Laprairie, and Montreal, Niagara being their destination, crossing the St. Lawrence and ascending its rapids in their canoes; one of which filled with water and wet their books, detaining them six weeks to dry them.

On their way, having passed where Brockville now stands, they turned in for the night into a little bay or gap in the granite shore of the river, at the foot of the "Thousand Islands." They pitched their tent in the unbroken forest, the place being known long after as "Oswegatchie, in the Province of Quebec."

Winter coming on, their boats too frail to coast stormy Ontario, and without provisions for the journey, they remained, cleared, sowed the land, and got good returns. The log shanty was succeeded by a larger house, where now the old home stands.

Thus while the pastor became the framer of a new government, to whose constitution he gave much of the Presbyterian aspect, his "dear people," forced beyond the haunts of civilisation by his party, became the pioneers of a "New Dominion."

Without roads, mills, markets, merchandise, medicines, or medical men, and without means of education or of grace, and cradled in hardships, "necessity" became to the family now growing up "the mother of inventions."

Did space allow we might mention a number of most ingenious contrivances to which the members of the family were led in the circumstances in which they were placed to betake themselves; as, for instance, how, in order to lay out the forest in correct survey, one of the sons formed a theodolite, the first he had ever seen; and how another, without instruction, became able to put together the parts of a watch, and to make astronomical observations.

But the want felt most of all was a preached Gospel. This was met with the most earnest heed to sustain the "church in the house." For years no sermon was ever heard from the living preacher, and there the dead were made to speak in their read sermons; and as others settled around a godly band of praying men met in that house regularly, and conscientiously did they agree together to sustain the means of grace without a minister. Thus they laid the foundation of the first Presbyterian Church and Sabbath School in a vast portion of Canada.

While they prayed God they also petitioned the churches of the father land and of the sister-land for a pastor. Though many came from the States and saw their wants yet none remained. Three were successively invited, and one was on the eve of coming, the Rev. Mr. Kirby, of Staten Island, who was prevented by a fall. The correspondence of these times is exceedingly interesting, and may yet be given to the churches through the *Record*, if deemed advisable. At length the Rev. Wm. Smart, young, ardent and devoted, the fellow student of Morrison, the missionary of China, came, and was settled as the first pastor, who, with his brother pioneer the Rev. Robert McDowal, found an open mission field of scattered families from Montreal to Niagara.

From the settlement of a pastor till about a fortnight before his death, did Mr. J. Maclean, with Abraham-like care, gather to God's house with his partner and their children. This care was followed with happy results in the case of some of the family, whom God took in the morning of their days.

In the war of 1812 Mr. Maclean was appointed a lieutenant in the 1st Regiment of Leeds, and was in active service at the battle of "Chrysler's farm," where General Wilkinson and his army of 14,000 were routed, and at the battle of "Oswegatchie," where many of his men fell around him. For his services the Government awarded him a large tract of land, and in 1817 Governor Gore promoted him to a captaincy, and in 1838 Sir George Arthur made him major in the same regiment.

For many years he was a Justice of the Peace, and well did he prove himself a peace-maker. Forty years before his death, under severe illness, he was awaiting his Master's call, and had "set his house in order." Ever after he was meditative, and, Isaac-like, sought the fields, where he took delight in active industry. He was never idle, of a retiring disposition, and apparently nervously bashful; he was, however, the man for an emergency, and his vigor of mind and body seemed to rise with the need for both. The death of a daughter in the triumph of faith tended much to wean him from earth, especially a last conversation with her, which he has recorded: "As she lay dying, in the words of Stephen, she said, 'Lord Jesus receive my spirit,' and shut her eyes as if in sleep, but she awoke and spoke in a transport, 'I have been there!' yes! 'I have been there.' I said, 'in Heaven?' She said, 'Yes—and I saw the Saviour on His throne, and the saints and angels all about Him in robes as white as snow. I would not exchange my prospect for ten thousand worlds!' and with the words of Stephen, she fell asleep in Jesus." He passed through long seasons of gloom through the effect of disease on his mental powers, especially the memory. But mercifully these were given back to him, so that in the last ten days of his life he lay basking under the beams of the Sun of righteousness on the verge of heaven, till his visage was changed to a happy youthful expression, and his tongue long paralysed was loosed, to praise the Lord in such words as "Bless the Lord, O my soul," and so one of the Fathers fell asleep and rested from his labors. M.

Missionary Intelligence.

* MISSIONS OF UNITED PRESBYTERIAN CHURCH.—The November number of the *Missionary Record* of the United Presbyterian Church contains much interesting intelligence. In Old Calabar the missionaries are diligent in their work, but are hindered by the prejudices and practices of the natives. Against these the missionaries have been faithfully testifying, but not always with effect. In the meantime deeds of blood are of frequent occurrence. The slave population are rising to great power, and often commit atrocities for which the missionaries get the blame. Substitutionary punishment, or the punishment of an innocent slave for a guilty freeman, is of frequent occurrence at Duke Town, although at Creek Town the missionaries have succeeded in abolishing it. The ordeal by the poison bean is also resorted to, and leads to many murders. It is to be hoped that soon these cruel and unreasonable practices will give way before the influence of the Gospel.

In India the Rev. John Rebson had twice visited Ajmere, which he says is a noble field for missions, but in the meantime is as unpromising as any in India. Still the way is being opened for the Gospel. At Beawr the work is going on quietly but prosperously, and the school increases. Mr. Colin S. Valentine has just gone out to India as a medical missionary.

In Algiers the villagers are represented as thirsting for the Word of life. The Rev. W. Weiss writes in very encouraging terms.

We are glad to observe that, to meet the debt on the Foreign Mission Fund, one gentleman has already given £1,000. Another sends a donation if 2,000 individuals might be found who would give each two pounds for the mission cause.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.—The last number of the *English Presbyterian Messenger* contains letters from the Rev. Messrs. Burns, Douglas, Smith, and Grant, missionaries in China. The mission work is, by God's blessing, advancing. Mr. Burns is employed in translating hymns into the colloquial language of the people. Mr. Grant mentions the baptism of three Chinese, and Mr. Douglas states that he had baptized four persons, and Mr. Swanson one, a young man almost totally blind, but having more spiritual light than many with greater privileges. Mr. Smith writing from Tathapo states, that the regular attendance on Sabbath is from 12 to 20. He says that, although none have been as yet baptized, there is every reason to believe that the truth has found access to some of their hearts.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.—From Surat, Dr Glasgow writes that the schools are in a flourishing state, although they have been somewhat affected by the large number of Hindu and Mohammedan holidays. In one way these holidays are turned to good account. During the holidays fairs are held, and there are large assemblages of the people. The opportunity has been taken to circulate largely religious tracts. Many of the school boys are engaged in this work. It is to be hoped that in many cases the seed will spring up and bring forth fruit.

MADAGASCAR.—Much interest is at present felt in the state of Madagascar. The death of Queen Ranavola, who persecuted the christians with the greatest cruelty, and the accession of her son, who professes christianity, are events of great importance. The new sovereign has recalled the persecuting edicts of his mother, thrown the country open to foreigners, and recalled the missionaries. There was at one time fear that he may be rather too much under French and Roman Catholic influence. But it is matter of gratitude to God that the large island of Madagascar, one of the largest islands in the world, and with a population estimated at about six millions, is now open to missionary effort.

STATE OF THE MISSIONARY WORK IN INDIA.—The following is from the *Freeman*, quoted in the *British Messenger*:—

"The prospect brightens over the broad fields of India. The work at Delhi has since the mutiny been resumed with faith and energy, and what was latterly the scene of deadly warfare has become the scene of new and spiritual triumphs. In the city and districts adjoining inquirers multiply, and conversions are frequent; new churches are being organized, and native teachers are coming forward to share in the responsibility thus arising. When the Baptist missionaries recommenced operations it seemed almost as if the labour of forty years had been expended in vain; four only remained of the little flock which had been gathered in Delhi. But, at the close of last year, so great had been their success, that as many as 150 professed followers of Christ assembled there to commemorate the dying love of their Lord. It must not, however, be supposed that all the numerous converts exhibit the same degree of earnestness, with many there is no very deep conviction of sin, no very clear conception of the value and importance of true religion. 'There is,' we are told, 'one peculiarity visible in these large accessions to Christianity. Many of them are from sects which have only slight affinities with rabid Hindooism, especially those from the sect called Kabir Panthees. This sect hates idolatry. Thus, when stirred by the message of the Gospel, there is a comparative absence of prejudice, and the force of idolatry over the minds of the Hindoos is in their case almost wanting. There is, also, no doubt, a good deal of family influence at work. In some cases the head of a family seems to bring with him a whole circle of relations, in accordance with the patriarchal sentiment, which still has so strong a hold on the minds of the people of the north-west province.' 'I look,' says Mr. Gregson, 'upon all that is now being done as valuable chiefly in laying a magnificent foundation for Christian instruction.' At Meerut and Agra, also, an encouraging work is in progress. On one occasion not fewer than seventy-three heads of families united in an invitation to the missionaries to visit their district, and expressed their desire to embrace Christianity. It is noticeable how many natives there are now who ask what provision will be made for them if they become Christians. The question shows that a change has taken place in their manner of regarding the new religion; for at the commencement of missionary operations in India the pride and bigotry of superstition were stronger than considerations of temporal gain. The numerous

reports of the missionaries of the Church of England in Madras and South India exhibit the usual features of missionary life, and evidence the power of the Gospel to cope with every kind of obstacle, and confer happiness wherever it becomes supreme."

CHINA.—The *Hong Kong Register*, quoted in the *Methodist*, gives the following distribution of Protestant missionaries in China:—

"Beginning South in Canton province, we find seventeen at the provincial city—one at Shaou-kung-foo, five at Swatow, and five or six German missionaries in the districts of San-on and Tung-kun, lying to the north-west of Hong Kong—about twenty-eight at five or six principal stations in this province. Amoy comes next, as we travel northward. Ten men are there, whose labours extend to various large cities in the south part of the Fuh-kien province. At Foo chow eight are in active work among 600,000 inhabitants, with extensive tracts of country open to their efforts. Say eighteen in the Fuh-kien province. Then in the Chin-kiang province, at Ningpo, ten or twelve are to be found. In the Kiang-su province, about twenty-three are to be found at Shanghai. In the newly opened province of Shan-tung, five are already at Cheefoo, and two at Tang-chow. The province of Chili has six at Tien-tsin. To Hankow, in Hoo-peh, two have recently gone, and one is at Nankin. Thus seven or eight provinces have been entered already. Calm reasoners on passing events will not hastily charge Protestant missionaries with lack of effort in scattering themselves in various directions throughout China. Yet the latter should aim at every province; and if Protestant churches have not their agents in every province of China before five years have passed away, they will not come up to the full measure of faithfulness to the Redeemer, whose name may now be proclaimed everywhere in this land. It devolves on missionaries to point out to their respective Societies how they can disperse themselves with advantage over this greatest of all mission fields."

AMERICAN BOARD.—We copy from an exchange paper the following brief notices of the present state of some of their missions:—

"*The Wonderful History of the Armenian Mission.*—Dr. Dwight, who explored the Armenian field in 1830-31, with the Rev. Eli Smith, is now travelling over the same ground for a re-survey, and is filled with wondering gratitude in view of the changes since that time. Then, from the Mediterranean to the borders of Persia, they nowhere met with any among the people, whose religious views and feelings were in unison with their own. Now, missionary stations are scattered over the land, and scarcely a place is entered, where at least some one does not greet the visitor with a joyful welcome as a herald of the Gospel. At Marash, in a house of worship erected chiefly by the people, Dr. Dwight saw forty persons admitted to the church at one time, and preached to a congregation of nearly fifteen hundred people. Only six years had then passed since the church was organized; and but twelve years since there was not a Protestant there, and the people were then proverbially ignorant, barbarous, and fanatical. The prospects in and around Kharput are very encouraging, and so they are in other places.

"*Progress of the Nestorian Mission.*—The reformation is gradually bringing the true people of God among this people into active fellowship with each other, and reformed churches may be said now virtually to exist in perhaps a score of villages, and several of them with Nestorian pastors. The number of these church members must exceed three hundred. The death of the Patriarch Mar Shimun is the removal of a formidable obstacle. The remarkable outburst of benevolent feeling among the evangelical Nestorians, a few months since, with which the numbers of the Board are familiar, is a striking illustration of that strongly impulsive character, which led this people, in former ages, over so much of Central Asia as missionaries.

"*Christianization of the Sandwich Islands.*—The Sandwich Islands have suffered a great loss in the death of Dr. Armstrong. But the past year has been one of special revival. The additions to the churches have been 1465, raising the whole present number of church members to 19,767. Add the deceased church members from the beginning to the living, and the number is 37,454. More than \$21,000 were contributed by the twenty-three churches, during the year, for the support and propagation of the Gospel. Ecclesiastical bodies have been formed on the four larger islands, more or less conformed to Congregational models."

Miscellaneous Extracts.

DR. ALEXANDER'S PRAYERS.

Dr. Hall, in his *Journal of Health*, thus speaks of the public prayers of Rev. Dr. James W. Alexander. "If asked what was the most distinguishing thing about him, we would most unhesitatingly say it was his prayers. Of all we have ever heard uttered, or read of the uninspired, Dr. Alexander's were the most devotional, the most heavenly. There was no human condition they did not reach. He seemed to get right at once into the presence of his maker, and as if wanting to improve the opportunity before he got away, his great broad heart would take all humanity within its folds.

"He seemed familiar with every phase of human sorrow. In a single prayer, and we made note of it at the time, he petitioned for those who were kept from the house of God by inclement weather, by the sickness of themselves or near relations, by the compulsion of others; for those who were suffering in their good name in person, or in the person of others; for those who were in actual want of food or raiment; for those who were anticipating revelations which would affect their social position; for those who were made bankrupt; for those who were anticipating the loss of fortune; for those who were writhing under the apprehension of failure to meet maturing pecuniary obligations; for those who were hardened by worldly entanglements; for those whose hearts were wrung by the mental derangement of their friends, or of their own families; for those who were afraid they should themselves go mad; for those who felt they were castaways from God, and believed their perdition sealed. The impression made on our mind was so strong at the time, we felt almost ready to exclaim audibly, 'What a miserable congregation this is!' His prayers were uniformly most impressive. Forgetting himself and his congregation, he would carry away at times in his great warm heart the wants of a world, and lay them right down at the mercy-seat, for God to look at, and pity, and deliver."—*American Messenger*.

NO LIFE WITHOUT DOCTRINE.

There could be no life without doctrine; this thesis might be established both on principle and by experience. A distinction must be made between the true life and the false. The Pharisees had a certain kind of life. Doctrine could not be separated from life without ignoring sin. Without doctrine there might be beautiful actions, but justice could not be recognized. There were two different notions formed of the Saviour. According to the one, He appeared as a wise man and a moralist; according to the other, as a Mediator and Redeemer. Doctrine alone could restore the guilty from the abyss and make them Christians.

Christianity never moralized without dogmatizing. When Paul wished to correct the Corinthians for their spirit of litigiousness, he recalled to them that they had been justified by Jesus Christ. All Christian morality reposed upon Jesus and him crucified. The work could only be solid which was founded on the work of Jesus and his apostles.

Jesus was the source of this life; but it could not be understood without a supernatural influence on the intellect and the heart. The agent of this influence was the Holy Ghost. The means which supported this life proved again the necessity of uniting faith and doctrine. The attempt to produce life without doctrine was an attempt to seek the effect without the cause. Experience proved this. Who had converted the world? The apostles. Was it by preaching morality without doctrine? No, it was by preaching doctrine. The missionaries who had converted so many souls preached doctrine. What did Calvin preach? Doctrine. To what did we owe the Reformation if not to doctrine? What had produced the religious revival of our continent except doctrine again?

The doctrine ought, then, never to be separated from the life, nor the life from the doctrine. A new phase of revival had appeared. Let care be taken that doctrine was not neglected. Formerly people had suppressed doctrine for the sake of union. Now they were re-united in proclaiming it as the bond of union. Might God maintain and bless them in this way?—*M. Baute.*

THE HIDING PLACE.

It is nature that teacheth a wise man in fear to hide himself, but *grace* and faith do teach him where. Fools care not where they hide their heads. But where shall a wise man hide himself when he feareth a plague coming? Where should a frightened child hide its head but in the bosom of his loving father? Where a Christian but under the shadow of the wings of Christ his Saviour? "Come, my people," saith God in the prophet, "enter into thy chamber, hide thyself." But because we are in danger, like chased birds, like doves that seek and cannot see the resting-places that are right before them; therefore, our Saviour giveth His disciples these encouragements beforehand, that fear might never so amaze them, but that always they might remember that whatsoever evils at any time did beset them, to him they should still repair for comfort, counsel and succor. For their assurance whereof His "peace He left unto them; not such a peace as the world offereth," by whom His name is never so much pretended as when deepest treachery is meant; but "peace which passeth all understanding;" peace that bringeth with it all happiness; peace that continueth forever and ever with them that have it.—*Hooker.*

THY WILL BE DONE!

We see not, know not; all our way
Is night; with thee alone is day.
From out the torrent's troubled drift,
Above the storm our prayer we lift;
Thy will be done!

The flesh may fail, the heart may faint—
But who are we to make complaint,
Or dare to plead, in times like these,
Our weakness, or our love of ease?
Thy will be done!

We take, with solemn thankfulness,
Our burden up, nor ask it less,
And count it joy, that even we
May suffer, serve, or wait for thee,
Whose will be done!

Though dim as yet in tint and line,
We trace thy picture's wise design.
And thank thee that our age supplies
The dark relief of sacrifice.
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press—
If from thy ordeal's heated bars
Our feet are seamed with heated scars,
Thy will be done!

Strike, thou the Master, we thy keys,
The anthem of the destinies!
The minor of thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

Proceedings of Presbyteries, &c.

PRESBYTERY OF OTTAWA.

This Presbytery met in the City of Ottawa on the 5th of November. There were present nine ministers and only two elders.

Mr. Wallace, Agent of the French Canadian Missionary Society, being present, was invited to sit with the Presbytery.

The evening sederunt was occupied chiefly with devotional exercises.

The reports from the several missionaries within the bounds for the past four months, were received, considered and disposed of.

The following appointments were made for the services of the new missionaries till next meeting:—

Mr. Howie, to Pembroke.

Mr. Scott, the first two Sabbaths to Fitzroy and Tarbolton, and afterwards to alternate between the E. Gloucester Stations and Wakefield; giving two Sabbaths to each place in rotation, beginning with Wakefield.

Mr. Wilson, the first two Sabbaths in January to Fitzroy and Tarbolton, and the remainder of the time to Dalhousie.

The following ministers were appointed moderators of the sessions of the vacant congregations, with power to dispense sealing ordinances.

Fitzroy and Tarbolton.....	Mr. Scott.
Pembroke	Mr. Fraser.
Dalhousie.....	Mr. Duncan.
Wakefield	Mr. McEwen.

The Moderator, Mr. Duncan and the Clerk, were appointed a committee to draft a series of questions to be proposed to missionaries before leaving the bounds. At a subsequent diet a number of queries were submitted, and received an interim sanction from the Presbytery.

There was read a circular letter from the Presbytery of Cobourg *agent* Mr. A. C. Stewart, an applicant for admission into the Church. The action taken in this matter is to be communicated to the Cobourg Presbytery.

An appeal by Mr. P. Dalgleish against a finding of the Session of Osgoode, was disposed of by the following motion, submitted by Mr. T. Wardrope, and seconded by Mr. Duncan:

“That the Presbytery sustain the appeal, in so far as the Session had refused to acknowledge Mr. P. Dalgleish as an elder, by declining to insert his name in the sederunt; and that in reference to the other matter, the Presbytery declare that, while irregularities may have occurred in not giving due intimation of meetings of Session, these have arisen from inadvertence and not from design: that the Presbytery also express regret at the precipitancy in citing Mr. Dalgleish, and remit to the Session—if further action be deemed necessary—to proceed in accordance with the laws of the Church.

“That, at the same time, the Presbytery pronounce the course pursued by Mr. Dalgleish, and the language employed by him, in reference to his minister, as sinful, inconsistent with his ordination vows, and calculated to neutralize the influence of the minister, and hamper the Session in the exercise of a Scriptural discipline.”

The subject of missionary meetings having been seriously considered, it was agreed to divide the bounds into *three* sections, with the view of fully overtaking this important work.

West Section:—Smith's Falls, Perth, Dalhousie, Ramsay and Beckwith. *Missionary Committee* appointed:—Mr. Duncan, Mr. Aitken, Mr. McKinnon and Mr. McKenzie.

East Section:—Ottawa, Aylmer and Nepean, Osgoode and Russell, Cumberland and Lochaber, Wakefield and Mission Stations. *Missionary Committee*:—Mr. T. Wardrope, Mr. Gourlay, Mr. Whyte and Mr. McEwen.

Central Section:—MacNab, Bristol, Renfrew, Pakenham and Arnprior, Pembroke, Fitzroy and Tarbolton. *Missionary Committee*:—Mr. Fraser, Mr. D. Wardrope, Mr. Lochend and Mr. Scott.

The first named in the list to be convener, and returns to be given in at next meeting of Presbytery.

It was remitted to the Western Section to endeavour to give supply to Dalhousie, and to the Central to Fitzroy and Tarbolton, supplementary to the services of the missionaries.

There were read a circular from the College Committee and a letter from Mr. Topp on the liquidation of the College debt. The Presbytery had a long and earnest conversation on this subject, admitted its importance, and resolved to use every effort to carry out the design. Accordingly, Mr. Duncan, Mr. Whyte and Mr. D. Wardrope were appointed to give prominence to this subject at the missionary meetings in their respective sections.

The Presbytery resolved to take into consideration at next ordinary meeting the various remits of Synod.

S. C. FRASER, *Pres. Clerk.*

The following missionary meetings will be held in December. I expect to transmit the other arrangements for insertion in the January *Record*.

Beckwith—Carleton Place.....	Monday,	16th December, 7 P.M.
" Ashton.....	Tuesday,	17th " 6 P.M.
" Beckwith Church.....	Wednesday,....	18th " 6 P.M.

PRESBYTERY OF COBOURG.

This Presbytery met at Port Hope on the 22nd October. There was read a letter from the Clerk of the United Presbyterian Presbytery of Ireland, stating that the call from Port Hope to the Rev. James Fitzpatrick had been duly proceeded with by that Presbytery, and that it had been decided not to loose Mr. Fitzpatrick from his present charge. The Presbytery agreed to record their sympathy with the congregation of Port Hope, and to commend them to the care of the Great Head of the Church, trusting that in due time he will send them a pastor according to His own heart.

A communication was read from Mr. McDermid, resigning, on account of the state of his health, the pastoral charge of the congregations of Bethesda Church and Alnwick. Parties were ordered to be cited to appear for their interests at next meeting of Presbytery.

A letter was read from Mr. Topp, requesting the cooperation of the Presbytery in the carrying out of the plan that had been proposed for the payment of the debt on the College buildings. The following were appointed to see that it was properly brought before the congregations mentioned. Messrs. Roger, Ewing and Blain—Verulam, Emily, Smith, Springville, Keene, Westwood, Cavan and Millbrooke. Messrs. Alexander and McKenzie—Norwood, Hastings, Percy, Seymour, Bethesda Church and Alnwick. Messrs. Lang and Duncan—Colborne, Brighton, Grafton, Vernonville, Baltimore, Coldsprings, and Perrytown.

It is recommended to all Sessions within the bounds of the Presbytery to furnish themselves with suitable books in which record may be kept of their proceedings in their new connection; and that a minute be inserted on such Session records containing a statement of the late change in the ecclesiastical relations, in such terms as follows:—

"The Synod of the Presbyterian Church of Canada and the Synod of the United Presbyterian Church in Canada, having, on the sixth day of June, one thousand eight hundred and sixty-one, in the City of Montreal, Canada East, become one Church, under the title of the Canada Presbyterian Church, and the Presbytery of Cobourg having been constituted in accordance with the appointment of Synod, and, regarding the proper order of Ecclesiastical procedure, having recommended Sessions to put on record a statement of that event,

"The Session of _____ being duly constituted by prayer, and acquiescing in said recommendation, agree to record their devout gratitude to the God of all grace for the union so happily consummated, their cordial approval of that union and concurrence therewith, and their full purpose, by the grace of God, faithfully to discharge their duty as a Kirk Session of the Canada Presbyterian Church."

Missionary Meetings were appointed as follows:—

- December 16th, Cobourg; 17th, Baltimore; 18th, Coldsprings; 19th, Port Hope.
Deputation—Messrs. Roger and Ewing.
December 9th, Perrytown; 10th, Oakhills; 10th, Millbrooke; 11th, Centreville.
Deputation—Messrs. McKenzie and Andrews.
December 9th, Hastings; 10th, Norwood. Messrs. Alexander and White.

December 16th, Vernonville; 17th, Grafton; 18th, Colborne; 19th, Brighton. Deputation—Messrs. Bowie and Scott.
 December 23rd, Percy; 24th Seymour; 26th, Bethesda; 27th, Alnwick. Deputation—Messrs. Smith and Duncan.
 January 19th, Smith; 20th, Peterboro'; 21st, Warsaw; 22nd, Springville. Deputation—Messrs. Laing and Paterson.
 Jan. 21st, Keeno; 22nd, Westwood. Deputation—Messrs. Alexander and Duncan.
 January 26th, 27th, Bethany, Mount Pleasant, Omence; 28th, Bobcaygeon; 29th, Verulam. Deputation—Messrs. Douglass and Blain.

*The next meeting of Presbytery was appointed to be held at Peterboro', on the third Tuesday of January, at 11 o'clock, A.M. Mr. Scott to preach in the evening.

JAMES BOWIE, *Pres. Clerk.*

PRESBYTERY OF ONTARIO.

This Presbytery met at Columbus on the 5th of November; and after an appropriate discourse by Rev. Alexander Kennedy, Moderator, from Psalm cxxxii., was constituted by prayer.

There was a full attendance of ministers, but a much smaller representation of the eldership than there should have been. There was also a good attendance of the congregation, deeply interested in the disposal of the call from Brantford to their cateched minister.

A great amount of business was transacted, and the above call was the first matter that was taken up. The Rev. Messrs. Gillespie and Tolmie, the former the representative of the Presbytery of Paris, and the latter of the Session of Zion Church, and Mr. Wallace of the Congregation of Zion Church, Brantford, appeared as commissioners to prosecute the call. The reasons for the translation, and answers to the same, were read, and the above commissioners fully heard. The representatives of the Columbus and Brooklyn congregations, viz., Messrs. J. Burns, J. Ratcliff and J. Lant, were also fully heard in reply. The commissioners on both sides conducted their cases with much ability and propriety. Those in behalf of the translation wisely shunned everything like *special pleading*, and, confining their remarks to the merits of the case, certainly presented the interests of Zion Church in a powerful manner, and so as to excite not a little sympathy with their views in desiring Mr. King. The replies were pointed, pithy, and, on one or two tender points, somewhat pungent, and apart from the justice done by the commissioners of the congregation to their cause, gave, from their ability and originality, not a little enjoyment to the Presbytery and numerous audience. Mr. King was also heard; and after presenting with much feeling and clearness what he felt to be the claims of the Congregation of Zion Church, and alluding to the comfort and success he had enjoyed in his present charge, hinged his conclusion in regard to his duty to continue in it, mainly upon the affections of his people, as giving his ministry an influence among them which he did not feel warranted to sacrifice. At the same time should the Presbytery decide upon his removal he would comply. After deliberation the Presbytery, while expressing much sympathy with the Brantford congregation, agreed to continue Mr. King in his present charge.

It is painful to have to notice that the Presbytery was long and disagreeably occupied with some complaints and references from members of the Congregation of Cartwright, which must come up more fully at next meeting.

An application from parties lately supplied with sermons in the village of Uxbridge to be congregated was granted, and Dr. Thornton was appointed to discharge this duty when he and the parties might judge it convenient. The commissioners from Uxbridge gave an encouraging account of the prospects of the cause there, in connection with the Canada Presbyterian Church. They also desired to have an arrangement made, with the concurrence of the Presbytery, for a continuance, in a more permanent way, of the ministrations of the Rev. R. Monteath, of Prince Albert, who has occasionally supplied them, and with much acceptance. The Presbytery were much gratified with this prospect, and concluded to leave it with Mr. Monteath and the Congregation of Prince Albert to endeavor to give effect to the wish of the Uxbridge people.

Very interesting reports were presented by Rev. Messrs. King and McArthur of their labours and investigations in the extensive mission field in the northern part

of the bounds of Presbytery, in fulfilment of appointments; and the Presbytery resolved to prosecute missionary labours in said field as much as possible.

The Presbytery had an application from parties in Scott to be visited by a deputation of Presbytery, in order to their being recognized by the Presbytery; and to have Rev. R. D. Mackay, who has for some time been laboring there, to be appointed as their Missionary supply. The Presbytery considered that it would be premature to take any steps previous to obtaining fuller information; and appointed the Rev. Messrs. Baird and McArthur to visit, and obtain, if possible, such information as may enable Presbytery to proceed with propriety if further steps are required.

A committee, consisting of Dr. Thornton, Messrs. Montcath, Sharp and King, was appointed to arrange a scheme for missionary meetings within the bounds of Presbytery, to report at next meeting, which is to be held at Columbus, on the 2nd Tuesday in January, at 11 o'clock A.M.

PRESBYTERY OF TORONTO.

Three special meetings of this Presbytery were held on the 7th and 27th of August and 29th of October. At the first Mr. Milligan was ordained to the pastoral charge of Kirby and Laskey. At the second Mr. McKerracher was ordained pastor of West Gwillimbury and Bradford. At the third the Presbytery sustained the invitations of the Foreign Mission Committee as calls to Messrs. Jamieson and Nesbit, to proceed as missionaries to British Columbia and Red River Settlement, and summoned parties to appear at next meeting.

On the 5th and 6th of November the regular meeting of Presbytery was held. Among other things, the Presbytery sanctioned the transference of Mr. Nesbit from Oakville to the Mission in Red River Settlement; and recorded their deep regret at parting with a brother who, for nearly twelve years, has labored within their bounds, and secured the personal esteem and respect of all his brethren, and whose untiring zeal and remarkable prudence, exercised especially in the home mission work of the Presbytery, have been of the greatest service.

The Presbytery also sanctioned the transference of Mr. Jamieson from York Mills and Fisherville to the Mission in British Columbia; and recorded their sorrow at parting with their beloved and respected brother, whose labours in this as well as another Presbytery of our Church, have proved him to be a workman not needing to be ashamed, but well-qualified for the important work to which he has devoted himself.

In accordance with a petition from Gould Street Congregation, Toronto, and on motion of Principal Willis, seconded by Mr. Coutts, Dr. Burns (who had been previously appointed Moderator of Session) was appointed to supply the pulpit for the next twelve months—the Presbytery reserving the right to reconsider the arrangement if necessary. This motion was carried by a majority of 19 to 3: several members declining to vote. Mr. Mitchell—who had proposed a different arrangement—dissented and complained to the Synod for several reasons, which in substance were, that the Presbytery had no right to the services of Dr. Burns, whom the Synod had removed from a pastoral charge in Toronto to a professor's chair; that the appointment was an introduction of the bad system of stated supply; and that the services of Dr. Burns might have been rendered to Gould Street Congregation without the Presbytery placing itself gratuitously in opposition to the Synod.

To these reasons answers were given in by a Committee, of whom Dr. Willis was convener, to the effect that the Presbytery accepted Dr. Burns' services with conditions; that as the Presbytery did not appoint Dr. Burns to the permanent charge of the congregation, they only acted in accordance with the recognized propriety of accepting preaching at the hands of professors; that the charge of innovation is groundless; and that the Presbytery only formally sanctioned what the complainant was willing that the Presbytery should permit or connive at.

The Presbytery recommended the ministers and congregations within the bounds to give some suitable expression of gratitude to God for the recent harvest and other national mercies; and the Moderator was requested to correspond with the Moderator of Synod with reference to the appointment of a day of general thanksgiving.

The next meeting of Presbytery was appointed to be held in Toronto, on the first Tuesday of February next.

SYNOD SPECIAL UNION FUND—REPORT OF COMMITTEE.

LIST OF RECEIPTS FROM CONGREGATIONS, &c.

Chippawa	\$20 78	Owen Sound	\$10 08
Ainsleyville	11 30	Port Hope	10 00
Wroxeter	7 80	Prince Albert	6 00
Morrisbank	4 30	Galt (Knox's Church)	14 36
Blucvale	6 60	Norrichville	11 60
Carlisle	8 00	Chatham	6 00
Riversdale	4 00	Williamsburgh	4 86
Perrytown	10 00	Madoc	7 00
Oakhill	5 00	Richmond	0 75
Lachute (T. Henry)	5 30	Woodville	6 00
South Bruce and Greenock	6 10	Moore	2 00
Winslow	5 00	Toronto—Dr. Jennings	20 00
Tecumseth	8 00	Knox Church	25 00
Bayfield	6 00	Beverley	6 00
Lachute (J. Mackie)	6 00	Amherstville	2 40
Gloucester and North Gower	9 00	Richmond Hill	5 00
Mayfield	4 00	Hamilton (Dr. Ormiston)	20 00
Nairn	3 00	Brockville	10 00
Keeno	4 50	Fullerton	5 00
Hamilton (Knox Church)	20 00	Ayr	3 00
Innisfil and Barrie	12 30	Ancaster (3 Congregations)	3 00
Buxton	6 00	St. George	2 00
Pakenham	5 25	Laguerre	3 00
Arnprior	2 00	Paisley	10 00
Wallacetown	6 67	Markham	8 60
Boston	10 00	Edwardsburg	0 63
Jarvis and Walpole	4 73	Oakville and Trafalgar	16 76
Huntingdon	11 00	Osnaburck	50 00
English River and Durham	13 00	Kincardine and Pine River	7 00
Simcoe and Port Dover	5 50	Dunville	12 70
Grimsby	5 00	West Oro	7 00
Millbrook	2 00	Waddington	7 70
Gananoque	5 00	Durham, Bentineck	4 00
Saltfleet	8 00	Dundas	7 00
Brock and Reach	4 50	Kincardine (Mr. Stewart)	2 50
Wand	24 00	Storrington	6 60
Sullivan	5 00	Oshawa	13 50
West Gwillimbury and Essa	16 44	Martintown	1 75
Ridgetown	9 00	Brantford (Mr. Young)	16 00
Ingersol	5 00	Pickering	2 00
Ashburn	2 00	Perth	2 00
Utica	3 00	Cornwall	4 25
Westwood	2 27	Verulam	3 00
Garafraza	6 00	Acton	5 72
Renfrew	10 00	Scarboro'	14 40
Cartwright	9 40	York Mills, &c.	20 00
South Cavan	5 00	Cobourg	20 00
Caledonia	15 00	Milton	4 50
Dumblane	3 00	Beckwith and Ashton	6 00
Napanee	11 00	Westport	2 50
East Tilbury	2 30	East Oro and Orillia	12 00
Fingal	11 00	Osgoode	7 62
Medonte	11 00	Belloville	20 00
Ancaster and Dalhousie	6 75	Beaverton	16 00
Montreal—St. Gabriel Street	20 00	Warrens ville	14 00
Lagauchetiere Street	26 00	Claremont	2 00
Cote Street	30 00	St. Eustache	4 00
Peterboro'	27 30	Sundry receipts	23 30
Harpurhey	12 43		
Calodon and Erin	13 70	Total	\$1,052 77

This sum does not represent the whole amount that was contributed by the churches for payment of the expenses of their representatives attending the meeting of Synod at Montreal. Many congregations paid the travelling expenses of their ministers and elders out of their collections, and sent the overplus to the Synod Fund. In such cases only the amount received by the treasurer is acknowledged.

The rules which the Synod adopted in the distribution of the fund were: (1) That the representatives of congregations from whom no contributions were received should have no claim upon the fund for their expenses. (2) That congregations contributing more than the amount of their representatives expenses said expenses should be returned in full. (3) That after paying the costs of the Act of Parliament, of printing, and other charges devolving upon the fund, the balance should be divided *pro rata* among the applicants. The result has been, that 136 congregations and one Presbytery contributed \$1,052 77, and 82 ministers and elders received an average of \$10 75 each.

Dr.	<i>To Special Union Fund, in account with A. F. Kemp,—</i>		
	To paid travelling expenses of 82 ministers and elders,	\$882 17	
	" printing, Act of Parliament, &c.	163 69	
			\$1,045 86
Cr.	By received contributions per D. Davidson, Esq. . . . \$508 27		
	" " " Rev. Wal. Reid	172 00	
	" " " by myself, as per list	349 20	
	" sundries	23 30	
			\$1,052 77
	Balance in hand		\$6 91
E. E., Montreal, 20th September, 1861.			
Audited and found correct.		Signed,	JAMES COURT, JOHN REDPATH.

* * * One or two small outstanding claims will absorb the balance.

Children's Corner.

LITTLE CHILD.

Little child, when you're at play,
Do you know that Jesus sees you?
He it is who made the day,
Sunshine, birds, and flowers to please you.
Oh! then thank him much, and pray
To be grateful every day.

Little child, when you're afraid,
Do you know that Christ is by you?
Seek his care then—he has said,
Ask and I will not deny you.
And he never fails to hear;
He will keep you, do not fear.

Little child, when you are bad,
Do you think that Jesus knows it?
Yes; and, oh! it makes him glad,
When you're sorry and disclose it,
Oh! then, tell him quick, and pray
To grow better every day.

A WISE LITTLE BOY.

I was well acquainted with a little boy by the name of Hans. One day, when his pastor left the house, he went to his mother and said, "Mother, why did you not tell the minister to ask God to give me a new heart?" That was truly a great question for a boy so young, that he had never even thought of going to Sabbath school. Hans felt that he needed a new heart. He had likely prayed for a new heart himself. His godly parents had, doubtless, asked that best of gifts for him, and he was anxious to have others ask that great treasure for him. Children, I am not only telling you about somebody that did live, but about somebody that does live. I could any day step up and lay my hand on the head of that same little red haired Hans. He has now become a dear little Sabbath school scholar. I hope God has given him a new heart, and he is learning more and more about the Saviour.

Now, dear children, I think I hear you saying, "I would like so much to have a new heart, too." I am so glad to hear you say that. But you say, "Will God give a new heart to unworthy sinners?" Yes, he will, for he expressly says, "A new heart also will I give you." Then go and pray, O Father, give me a new heart, according to thy promise, for Jesus' sake. May your great desire be to get a heart to believe all that God says: to love him more than any other object and to do whatever he tells you. And, in order to secure this precious jewel, make a good improvement of all your privileges, and trust in the Holy Spirit to make you holy and happy, and prepare you for going to heaven.

"A broken spirit is to God
A pleasing sacrifice:
A broken and a contrite heart,
Lord, thou wilt not despise."

I will ask God to give you all this new heart — *Youth's Evangelist.*

Book Notices.

PRESBYTERIAN HISTORICAL ALMANAC FOR 1862.—Mr. Wilson, of Philadelphia, the proprietor and compiler of the Historical Almanac, is prosecuting his work with vigour. The Almanac may be expected before the beginning of the year. The value of the work may be judged from the volumes already published: although we believe the forthcoming number will be an improvement on the previous volumes. We regret to understand that hitherto, especially in Canada, the circulation has not been so great as might have been expected. We trust that there will be no reason for complaint again. The varied particulars embraced in the Historical Almanac, in connexion with Presbyterianism throughout the world, are important not only to ministers and elders, but to Presbyterians generally, and we trust that many will avail themselves of the source of interesting useful information here put within their reach.

NICHOL'S SERIES OF STANDARD PURITAN DIVINES. The works of Thomas Goodwin, D.D., sometime President of Magdalene College, Oxford, with general Preface by John C. Miller, D.D., Birmingham, and Memoir by Robert Halley, D.D., New College, London. Vols. 1 and 2. Edinburgh: James Nichol. Montreal: B. Dawson & Son. Toronto: W. C. Chewett & Co.

These volumes are the first issue of the promised edition of the complete works of some of the more distinguished theological writers of the Puritan age. It is proposed to publish, in the same form, the works of Manton, Sibbes, Brooks, Charnock, Reynolds, Clarkson, and Adams. A more valuable set of books for Christian ministers and intelligent laymen could not well be selected from the prolific seventeenth century. These were the men who adorned the Church of Christ in Britain during that eventful period. They were giants for the accuracy and wide extent of their learning. Eminently men of thought, they accumulated prodigious stores of ancient and modern, sacred and profane, literature, and brought all their powers and treasures to bear upon the elucidation and defence of the great evangelical doctrines of Scripture. The writings of Goodwin are a good paradigm of the class

to which they belong. None are more profound, sagacious, lucid and thorough than are his. Whatever he handles, he "studies it down," and accumulates around it all the collateral knowledge with which his mind was stored. With the disposition of a little child he approaches the sacred oracles. With what loving reverence he handles every word and every phrase, and how devoutly he scans the far-reaching relations of each truth with other truths, and with the practical life of the Christian man! These volumes are a repository of delicious theology, and cannot fail to enrich the mind of the careful reader. There may not be found in them those graces of style which mark the literature of theology in the present time, or that sharply defined criticism of the text to which biblical scholars of these days have attained; but there is far more thought, patient research, comprehension of spiritual truth, and wise application of that truth to religious experience, than are generally to be found associated in works of modern theology. We would by no means recommend Goodwin as a model to be imitated in the modern pulpit. Each age has its own way of clothing its thoughts; and the fashion of one age cannot with benefit be carried into another. Nevertheless, it may be said of Goodwin, that if he is somewhat diffuse, he is always clear; if he is exhaustive and sometimes prolix, he is suggestive, logical, and textual. For homiletical purposes, he may, therefore, be of eminent use. The reading of one of his sermons cannot fail to brace up and enrich the mind of the studious pastor; and will impart an evangelical flavour and unction to the discourse of the Sabbath, which will greatly edify the children of God. No minister's library should be without these books. Congregations would benefit themselves by presenting them to their pastors. For the sum of five dollars, annually, six octavo volumes, of nearly six hundred pages of clear and good type, can be obtained. Volumes more beautifully "got up" have not in these days been issued from any press. They are durably bound, pleasingly ornamental in their finish, and a marvel of cheapness. We trust that they will have a large sale and circulation in this Province. The thanks of the whole church are certainly due to Mr. Nichol for this spirited enterprise.

HEAVENLY WATCHWORDS; OR PROMISES AND COUNTERSIGNS. By L. B. J. Philadelphia: Presbyterian Board of Publication.

This is a book which will be highly prized by earnest and experienced Christians. It contains a larger selection of the Divine promises, together with the warrants or countersigns whereby the believer may infer that he is entitled to the promise. The countersigns, being expressive of different parts of the Christian character and temper, may be used as tests for self-examination. A few verses of poetry, with Scripture proofs, are added.

We subjoin one of the sections as a specimen of the work:—

PROMISE FOR TIME OF TROUBLE.

Weep not—Jesus cares for thee,
Then what of good can fail?
Why shouldst thou thus gloomily
At thought of trouble quail?
He will bear
All thy care;
And if He the burden take,
He will all things perfect make.

PROMISE.—Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. When thou passest through the waters I will be with thee, and through the rivers they shall not overthrow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee.—*Isaiah* 41, 10: 43, 2.

COUNTERSIGN.—I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only.—*Psalms* 71, 16.

PROOF.—Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.—*Isaiah* 76, 3.

Father, I am so lonely,
 O, comfort me;
 Thou hast the power only,
 I trust in thee,
 Thou makest day and night,
 O, let me see
 Thy hand as it shadeth
 The light from me.

Through this dark sorrow
 That blindeth me,
 I wait for the morrow
 Which findeth Thee.
 I know Thou wilt come
 When Thou thinkest best,
 And watching, and hoping,
 And trusting, I rest.

Father, I am so weary;
 O, let me rest
 Upon thine everlasting arm,
 Close to thy breast.
 O, calm the restless beatings
 Of this heart so wild;
 Speak, in thy power and pity,
 Peace to thy child.

O, give me patience, Father,
 Thou who so patient art;
 And let thy Holy Spirit
 Breathe on my heart.
 Then shall its pulses beat
 Calmly and free,
 And I shall have rest
 For eternity.

SUBSCRIPTIONS FOR STUDENTS' MISSIONARY SOCIETY.

Per Mr. John Davidson, Student, from Quebec	£44 00
Per Mr. Hector McQuarrie, Student, from Arran	29 00
Per Mr. D. Duff, Student, from Warsaw	6 50
Per J. K. Hislop, Student, from Osprey—The 12th Line	£4 00
The 6th Line	4 05
Winter's Settlement	2 25
Monroe's Corner	3 53
Singhampton	1 51
	<hr/>
	15 34
Per Principal Willis, from—Miss Home, Scotland	2 50
Alex. Chambers, Esq., New Zealand	6 00
Per Mr. T. Kellough, Student, from Consec and Pleasant Valley...	4 00
Per Mr. E. Bauld, Student, from Gloucester	10 00
Per Mr. Alex. Stewart, from—	
Mosa	£39 00
Chalmer's Church, Dunwich	10 00
Belmont and Yarmouth	14 00
	<hr/>
	£63 00
Per Mr. Alex. Grant, Student, from Manilla and Brock	8 00
Per Mr. G. Grant, Student, from Whitby	3 00
Per Mr. L. Cameron, Student, from—Acton	£28 55
Nottawasaga Station	5 31
Sunnidale	3 09
	<hr/>
	£40 55

JOHN K. HISLOP, *Treasurer.*

MONEYS RECEIVED UP TO 20TH NOVEMBER.

SYNOD FUND.			
Markham	\$ 7 58	Mono	\$3 70
Brockville	17 74	Blenheim	5 00
Walkerton	2 00	St. Catharines	16 85
Oro (Gaelic)	3 00	With rates from Rev. J. McRobie; Rev. R. Wallace; Rev. J. McLachlin; Rev. A. J. McDonald; Rev. J. Gray; Rev. J. A. Thomson; Rev. D. Paterson; Rev. J. McEwan; Rev. D. Anderson; Rev. J. W. Chesnut; Rev. D. Wardrobe; Rev. G. Cheyne; Rev. T. McPherson; Rev. M. Y. Stark; Rev. W. T. McMullen; Rev. W. Meldrum; Rev. R. McKenzie; Rev. J. Findlay; Rev. J. Mitchell; Rev. A. McLean, Puslinch; Rev. J. M. Roger, Rev. J. Adams; Rev. J. Thom; Rev. J. Irvine; Rev. J. Pringle.	
Harrington	6 00		
Emily	4 00		
St. Catharines	11 75		
Baltimore	7 42		
—			
WIDOWS' FUND.			
Fishersville	\$ 5 00		
Markham	8 38		
Kingston, (Brock street)	7 00		
Yonge, Lyn, &c.	6 19		
Egmondville	6 60		
Edwardsburgh	2 60		
Spencerville	1 75		
Brockville	9 55		
Orillia	8 00		
Owen Sound (Rev. W. Stevenson)	10 29		
St. Andrews	7 38		
Fingal	7 00		
East Oro	4 50		
Flos	5 40		
Thamesford	6 00		
Blythe, &c.	9 00		
Gloucester	4 00		
N. Gower	3 50		
Bristol	6 00		
Plympton	2 00		
Kincardine, (Rev. W. Inglis)	2 00		
Saltfleet	4 35		
Binbrook	7 21		
Stratford	12 55		
Durham	2 00		
Hastings	1 70		
Dundas	12 00		
Brock and Rench	5 00		
Mount Forest, &c.	9 25		
Dalhousie Mills	3 50		
Dunville, &c.	11 55		
Harrington	7 00		
Streetsville	7 67		
Smith's Falls	10 00		
Mr. R. Coleman, jun., Lyn.	1 00		
Colborne	4 59		
Brighton	4 15		
Wellington Square	3 40		
Waterdown	3 60		
Belleville	14 00		
Pictou	8 48		
Peterboro'	20 00		
King	5 30		
Morrisburgh	2 79		
E. Williamsburgh	3 69		
—			
FRENCH CANADIAN MISSION.			
Markham	\$12 89		
Eramosa	16 00		
Nassagaweya	5 00		
Kilbride	2 00		
Storrington	2 82		
Brewer's Mills	0 93		
Saltfleet	2 53		
Binbrook	4 47		
Seneca	1 87		
Fergus	28 00		
Lobo and Caradoc	7 85		
S. Bruce	6 80		
Harrington	6 00		
Oakville	5 00		
Dundas Street	1 75		
Boston Church—adl	0 55		
Baltimore	8 34		
Bond Head	7 00		
Chateauguay	7 00		
Essa	6 00		
Chippawa	6 55		
Crowland	3 00		
Coté Street, Montreal	100 00		
—			
HOME MISSIONS.			
Fullarton	\$13 70		
Downie	9 30		
Lake Shore	20 00		
—			
MISSION TO AMERICAN INDIANS.			
Friend	\$ 5 00		
—			
COLLEGE BUILDING.			
East Puslinch	\$52 00		
G. Allan, Innisfil	4 00		