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COLLECTION FOR WIDOWS' FUND, &c.

As in former years, the collection for the Ministers' Widows' and Orphans' Fund, and the Fund for Aged and Infirm Ministers, will be taken up on the third sabbath of this month, October. The terms employed to designate these funds explain the objects for which the collection is asked. Sixteen widows of ministers, in several cases with families depending on them, now receive annuities from the widows' fund, not sufficient to support them, but still of great use as a help. The number of annuitants increases from year to year, three of the sixteen mentioned having come on the fund during the past year. While a considerable amount is now received from investments, and from the yearly contributions of ministers, it is still necessary to appeal to the congregations of the church for their aid towards this most important object.

Of the congregational contributions one half is appropriated to the assistance of aged and infirm ministers. In their case, too, the annuities given are not by any means sufficient for their support, the highest amount being only \$160 per annum. And it would be most desirable that the state of the fund should be such as to warrant an increase of the annuity. But at present this is not practicable. The number of annuitants in the fund for aged and infirm ministers is four, two having been removed by death. But the number may be reasonably expected to increase rapidly.

These important objects are earnestly commended to the sympathy and liberality of the congregations of the church. Whatever is for the comfort of the ministers, and for the relief of their minds from anxiety and care, is for the good of the people themselves. We trust that, as in former years, there will be a prompt and liberal response to this appeal, and that many will cheerfully give as God hath prospered them.

OUR SHARE IN THE FULFILMENT OF PROPHECY.

With many excellent christians, some still living, others gone to their rest, it has been a subject of earnest desire and frequent prayer that they might be spared to see the year 1866. To this year a large number of the students of prophecy have pointed as the completion of a great prophetic epoch, and the birth hour of a golden age of gospel light and glory. About this time, either the advent of Christ, as triumphant monarch of the redeemed world, or, at all events, momentous and marvellous events preparatory to his advent, were expected to occur. This much talked of year has arrived and is now half gone, without being thus far signalized by anything that can be said really to correspond with the anticipations of these interpreters, unless we except the matter of Romanism. It is true

that great advances have been made in many departments of christian enterprise, and are now being made in increasing ratio every year. In many directions a spirit of unity is manifested, and made the ground work of conjoint operations against the common enemy. The Bible Society and kindred associations flourish with unparalleled prosperity. New missionary organizations are being formed and fresh fields of labour entered upon. Still, a slight examination of the real state of things, reveals to us how much has yet to be accomplished ere our Redeemer shall triumph over the powers of darkness. The number of His faithful subjects is still small compared with the ranks of His enemies. Of the 800 millions who people our globe, nearly two thirds are Pagan : a fifth part are Mahomedans : only about a sixth bear the name of Christian ; and, of these, by far the greater proportion are the benighted devotees of the Greek and Romish churches. Even in Protestant countries, to how small a number is the true church of Christ reduced : the faithful are proverbially few, and rarely are they to be found in the majority ! How much then has yet to be done in the overthrow of Paganism and Mahomedauism abroad, of infidelity and multiform error nearer home, and in the evangelization of the degraded masses around us. Even at the present increasing rate of progress, long years of patient toil must be accomplished before Christianity can be said to be in the ascendant, not to speak of her complete and final victory, when "All enemies shall be put under His feet." "And they shall teach no more every man his neighbour, and every man his brother, saying, 'know the Lord,' for they shall all know me, from the least of them unto the greatest of them, said the Lord."

In the face of these facts, the advocates of the views referred to, instead of confessing any error in their principles of interpretation, or exhibiting any diminution of their confidence, exhibit fresh ingenuity in the adjustment of apparent inconsistencies and contradictions in their darling scheme. Thus, on the one hand, the universality and thoroughness of the promised triumph of truth is sought to be toned down by suggesting that the gospel need only be preached in all lands "as a witness against them," in order to the fulfilment of the prediction ; while, on the other hand, the protracted delay is referred, as on many former occasions, to the convenient vagueness of chronology. Our object is not now to combat these views ; but we cannot refrain from remarking that the great confidence, exhibited on the part of some divines in high position, is much to be regretted, on account of the dishonour it necessarily brings upon prophetic truth in the eyes of unreflecting and sceptical men. Surely the whole history of prophetic interpretation should teach us how humble we should be in our efforts to penetrate the mysteries of futurity, and how unwise it is to dogmatize as to the details of time, place, and method. We do not say this to dissuade from the study of prophecy, but rather to give a different tone and more profitable direction to these investigations. Though it may be misdirected, our interest cannot be too great in the prospects of the cause and kingdom of Christ, and the glorious promises of universal dominion given Him by the Father.

At this present juncture in the history of the Church should we not turn anew reverently, humbly, fervently to enquire, "Why tarry the wheels of His chariot ?" What is it that so mightily impedes the progress of this heaven-born, heaven-equipped christianity ? Eighteen centuries have passed away since the atonement was made, the Spirit in his fulness given, and the Gospel proclaimed to the Gentile world, why then is there still such an appalling disproportion between the dominions of Christ and of the prince of darkness ? It seems to us that the present is a fitting time to press these inquiries upon the prayerful reflection of "all who love the

Lord Jesus Christ in sincerity," especially in relation to our own responsibility in the matter—our share in the fulfilment of prophecy. Let not our admiration of the majestic decrees of the Almighty Father expend itself in curious inquiry as to "times and seasons," which we are distinctly told it is not given to us to know, but let us rather remember and call attention to the high honour conferred upon us as instruments in the accomplishment of His sovereign purposes, and seek reverently to learn and diligently to discharge the momentous obligations thus devolving on us as His people. Let us beware of relieving ourselves of the solemn urgency of duty by any false views of God's sovereignty, or fancied limitation of the efficacy of the gospel scheme, or restriction of the gift and power of the Holy Spirit. The cross is now as ever "the power of God unto salvation to every one that believeth." That Spirit is as really present, and powerful now as at Pentecost. We have the same gospel at all times divinely sufficient in its power and adaptation alike in the days of early marvel and of modern revival.

Let us ever remember, what we are prone to forget, that God's decrees include, not merely the end, but the means as well by which that end is to be attained, and that in this glorious scheme of salvation He has, for our discipline and His own glory been pleased to lay upon us, His people, the work of the world's evangelization.

Seeing, then, that we possess every needed appliance, and the abundant assurance in scripture, and in history too, of the divine aid and approbation, are we not shut up to the conclusion that the hindrances exist upon our part: that we, by our sloth and carnality, restrain the influences of the Spirit, and retard the speedy and powerful operation of the Gospel? Let us then, with humble acknowledgment of past short comings, seek to learn and diligently to discharge our part in the glorious drama. What then is our share in the fulfilment of prophecy? Presupposing, of course, a careful study of this, as of other parts of Holy Scripture, we would sum up what appears to us the proper reply in four pregnant words: Prayer, Labour, Liberality, and Patience.

Reserving the last two for future discussion, we offer a few remarks upon prayer and labour. These two things are meetly associated, as indeed they should ever be regarded. If we sincerely and heartily desire the ends and objects sought in our petitions, surely their attainment will be our constant and earnest endeavour. It is true these subjects have long had a place in public and private devotion and by hundreds of thousands of lips daily are repeated the words, "Thy kingdom come. Thy will be done upon earth as it is done in heaven." But of these how few ask with the heart as well as the lips; how few realize the full import of their petitions, or rise to that holy boldness essential to "the effectual fervent prayer of the righteous which availeth much!" What greater encouragement could we have than His own directions given by the mouth of Isaiah—from any other source the language were impious—"Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise in the earth." Be it ours to respond, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Let us pray that He would impress us with the greatness of the work to be done, and guide us in the manner of doing it: that He would give us grace to abound in zeal, and wisdom to expend our energies to the best advantage, both at home and abroad. Hear the Master's voice as He calls, "Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to the harvest." "The harvest truly is great, but the

labourers are few : pray ye therefore the Lord of the harvest, that He would send forth labourers into the harvest." While we rightly remember and care for the isles of the ocean and the distant parts of our land, let us see to it that our own corner of the vineyard is well tilled. Truly the present state of our own church, in this respect, requires our immediate and most earnest concern.

The last meeting of the committee on vacancies and probationers reports the lamentable disproportion of *forty-six* of the *former*, to *fifteen* of the *latter*, so that there is "only one third supply to the vacant congregations." Besides this there are some *sixty-five* mission stations almost wholly dependent for the public means of grace upon the handful of students distributed among them during the summer months. Surely these facts cry to us as loudly as did the Macedonian in the midnight vision of the apostle at Troas, "Come over and help us!" Is not the voice of the Lord saying, "Whom shall I send and who will go for us?" Why do our young men hold back? Why so slow to respond, "Here am I, send me!" Let our Presbyteries, our Congregations, our Sabbath Schools, our Christian families, see to it that they are better represented in these fields of labour; and our people every where that they meet those who do devote themselves in a becoming spirit of generosity and sympathy.—But of this more anon.

It is important too that individual, as well as associated effort, be exerted. Each, in his own heart, has a little field to cultivate, a little domain to conquer and rule. See to it then that there at least, "His kingdom may come and His will be done;" that there at least be left no "roots of bitterness" which, springing up, might defile that spot of hallowed ground. So, too, let each seek to be a living epistle, a burning and a shining light in the circle, however small, in which he or she moves and has influence; commending to all, both by example and precept, the gospel in its beauty and excellence. In the words of Christ himself, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." There is no greater hindrance to the spread of the truth than the inconsistencies of the professed followers of Christ. Beware, too, that Satan does not cheat you of this, your share, in the great work. He is ever ready with specious excuses to paralyze the energies of christians. He would persuade the eager into abusing the very promises, and making them pillows of slothful, sinful inactivity. Are not some at this hour restraining effort in the fond hope that what they find so difficult will be accomplished by Him whose coming draweth nigh? The more humble he would persuade to leave all direct, responsible exertion to those officially appointed to it by the church. If they still hesitate, he appeals for confirmation to that false humility, begotten of carnal sloth, which makes so many depreciate their abilities and opportunities, and gradually dismiss the anxieties of their first love, and soon relapse into idleness and indifference. But let us never lose sight of the standing orders of Christ, addressed to each one who enters His service, "Go work to-day in my vineyard!" There is no occasion then for any one to delay a single day. What is done by each may be small and apparently insignificant, but it is by these small contributions that great results are at length attained. It is not by the mighty deeds of a few that this continent has been so largely reclaimed from its primitive wilderness state, but by the patient persevering application of countless axes and ploughshares. So, too, must it be in the moral world, when "The wilderness and the solitary place are to be made glad, and the

desert to rejoice, and blossom as the rose." Begin, then, with whatever lies nearest to hand, without

" Waiting for some great thing to do,
Some secret thing to know,
Content to fill a little space
If He be glorified."

" If found faithful in that which is least, He may yet make thee ruler over many things." " Sow by all waters." " In the morning sow thy seed, and in the evening withhold not thy hand ; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Scorn not the slightest word or deed,
Nor deem it void of power ;
There's fruit in each wind-wafted seed,
Waiting its natal hour.

A whispered word may touch the heart,
And call it back to life ;
A look of love bid sin depart,
And still unholy strife.

No act falls fruitless ; none can tell
How vast its power may be,
Nor what results unfolded dwell
Within it silently.

A PLEA FOR THE SABBATH.

THE REPORT OF SYNOD'S COMMITTEE ON SABBATH OBSERVANCE.

The Committee on Sabbath observance beg leave to report :—

That no change or incident of consequence, as affecting either the better or worse observance of the Sabbath, has occurred in the Province since the meeting of Synod last year.

We trust the statement is as true as it is pleasant, that the christian people of Canada, almost without exception, believe in the divine authority, sanctity, and perpetual obligation of the Sabbath. And, after making just allowance for the heterogeneous origin and varied religious culture of the general population, and for the circumstances of the more recently and thinly settled districts, perhaps in no country in the world is the Lord's day, on the whole, regarded with more reverence than in our own.

Yet would we be most unwisely flattering ourselves, and encouraging the already too great neglect of an evil, which, more than any other overt transgression of Divine law, lies at the root of all irreligion and social immorality, if we thought and said that the general observance of the Sabbath among our people was, or was nearly, what it ought to be.

In cities, towns, villages, and purely rural neighbourhoods, every lover of God and his kind must be painfully aware of a vast amount of open Sabbath neglect and desecration. We have no data upon which to found with certainty ; but we think we do not exaggerate when we estimate the number of people, who might attend, not found in any sanctuary at one time upon the Lord's day, as amounting fully to one half of the population. And what with drinking, though public-houses are closed by law, and

sporting with gun, and fishing-rod at safe distance from a constable, and pleasure-excursioning by land and water, and pitiful display of tasteless overdressing, and gadding about, and tattling, propagating scandal and folly, which all are apparent enough, it is hard for one who would cherish a decent respect and good hopes for fellow men and women to repel the saddest feelings.

Violation of the Sabbath law of another kind, frequently and long complained of, still continues, which, while deserving our strongest reprobation, is less screened from remonstrance, and more likely to be abated by vigorous action, on the part of friends of the Sabbath. We refer to the sailing of the Canadian Inland Navigation Company's, and other steamers on the Lord's day. It is but fair to state that the vessels of the company mentioned are not despatched from Montreal to Hamilton, and vice versa, on any but an ordinary week day; but, prosecuting the voyage commenced on Saturday, they call at and depart from such ports as Prescott, Brockville, Gananoque, and Kingston twice, and Toronto once, every Lord's day. Connected with this is the keeping open of the St. Lawrence and Rideau Canals on the sacred day. And there may be mentioned here also the not infrequent sending on, in Sabbath hours, of belated Freight-trains to their destination on the Grand Trunk and Great Western Railways.

This traffic of course requires the constrained or willing labor of a great number of persons, such as the officers and crews of the steamers, lock-keepers and their men on the canals, and mobile and stationary employes on the Railway. Upon these, and upon their families to some extent, this employment amounts to an enforced deprivation of Sabbath rest and privilege; and, as an individual has no right to injure another or deprive him of food, for "we are to love our neighbors as ourselves," so a nation, a corporation, and a company ought to follow the same rule of christian principle. Then, in addition to that wrong done to many, there are so many more to whom these practices furnish facilities for, and even invite to Sabbath profanation, which is yearly leading many young persons to dissipation, ungodliness and ruin.

Last year the Kingston Reformation Society petitioned the three branches of the Legislature, and received acknowledgments; but, owing to the all-engrossing attention of Parliament to Confederation and other pressing political matters, nothing has been done to effect the object desired—"the closing, and keeping closed all the canals of the Province on the Lord's day, and thereby releasing many of Her Majesty's subjects from a cruel grievance they have too long laboured under." The Society intends to petition for the same object at the next session of Parliament, "being convinced more and more that it is the duty of Government to secure to all the right of the full and free enjoyment of the Sabbath."

The Synod will be pleased to learn that in the course of the past year a Sabbath Association has been formed in Montreal, which, among other endeavors of local import has already issued an excellent appeal to the general public, unequivocally asserting "faith in the divine institution and obligatory character of the Holy-day."

It is to be regretted that, so far as is known to the Committee, only two organizations of this kind exist in the country; for it would be hard to show that either christian Missions or the circulation of the Bible required more, in the present day, the help which comes from the concentrated wisdom and energy of associated christian men, than does the preservation of a holy Sabbath.

An occurrence has recently taken place in a Church Court in Scotland to which reference could hardly be omitted in a Report like this.

It is a matter of a painful kind, and by some regarded as a portent ;---it is truly enough a sign which, in the religious tendencies and movements of the age, may well excite alarm even in people not given to periodical panic.

We neither sink nor infringe upon the dignity befitting the highest court of our Church, and the delicacy we should ever manifest in allusion to individuals, especially to one belonging to another branch of the Church of our fathers, and eminent for his literary talents and philanthropy, when we plainly say, what every one knows we mean, that we refer to Dr. Norman McLeod and his extraordinary speech on the Sabbath in the Presbytery of Glasgow.

It is but an act of simple justice to declare that the anti-scriptural and dangerous character of the now celebrated speech has been exaggerated in most quarters ; and it is certainly to be deplored that zeal for God's ordinance, or a bad temper, or such a mingling of both as is unhappily rather common, has led many to misrepresent some statements made by Dr. McLeod, and to ignore others which go far to qualify the expressions deservedly found fault with.

It is wrong to go beyond the truth in the accusation of any man ; and it is equally wrong and ineffably mean to hide or refuse to notice truth which disproves part of the allegation, and must modify our judgment if we are just.

It is suicidal on the part of advocates of the divine origin and sacredness of the Sabbath to denounce a man " whose name is a household word wherever our language is spoken or read, and wherever it is known, suggests not only the genial writer, but also the faithful minister, the unwearied promoter of the cause of the Gospel at home and abroad,"—to couple his name with those of Renan and Colenso, as has been done,—and to represent him as denying the divine authority of the Sabbath, and bent on its abrogation. And it is sinning against God and man, against candor and honor to persist in such accusations when the reputed offender solemnly and repeatedly denies the truth of the charge, when he declares, in answer to his accusers, that he does love the Lord's day, and that he holds it to be a Divine institution, and of perpetual obligation.

Dr. McLeod's blameworthy words, which are strange and startling enough, and need no seasoning of bitter herbs or other spicery, are these.—

" My opinion is that the whole of that Commandment (the Fourth) and that the whole Decalogue is abrogated."

" I say the Decalogue was buried in the grave with Jesus Christ when he rose from the Dead."

But then, he has added in explanation and in abatement of the conclusion to which such expressions would unavoidably conduct us, other statements of which we quote again the ipsissima verba :—

" I do value the Lord's day, and I do believe it to be a divine institution ; not a Church institution, but a divine institution."

" I believe the Sabbath to be divine.....that the Lord's day exists on the authority of the Lord and His apostles, and is connected with the Fourth Commandment, though it is not on the Fourth Commandment that it rests."

" I may be wrong, but it is my belief that if you base this day upon the Decalogue which I think has been abrogated, and upon the Fourth Commandment, and especially does the Apostle Paul tell us we are not to judge any man regarding the Sabbath, if you base this day upon that,

with all these ceremonies which are nailed with Jesus Christ to the Cross, it is my belief it will not stand examination."

From these statements of his own, Dr. McLeod's position is easily recognized. The Scriptural and time-honoured belief of the Church is that the obligation of keeping a Holy Sabbath is founded upon the command of God "Remember the Sabbath day to keep it holy," and sanctioned and enforced by Christ and the Apostles both by example and precept, and also sanctioned, in fact necessitated by the nature and duties of human beings. The belief of Dr. McLeod is that the Lord's day is of divine institution, of divine authority, but he means the authority of Christ and His Apostles; that it is of perpetual obligation, to be loved and revered, but that it is rightly kept, not in obedience to the law in the Decalogue, but as a Gospel institution.

Having thus endeavoured to correct his representation and to remove misapprehension by a candid exhibition of the facts of the case, a course we are assured the Synod will approve, the Committee may declare with freedom how strong their feeling is that the words of Dr. McLeod, considering what they assert and what they deny, where they were spoken, and what he is who uttered them, deserve animadversion and reproof, and that they should be answered by the counter declaration of the Divine truth, given to us to observe for our good always.

The effect of such words from such a man could be hardly anything else than painful to many of their hearers and readers. They could only cause surprise and sorrow to christian people in Scotland and elsewhere. They would suggest doubt of the obligation of holy Sabbath-keeping to many who would not understand, and to many who would not heed the wise distinctions between *qua* Decalogue and *qua* Gospel. They would be seized upon as a make-weight to arguments and influences brought at this time to bear against the national reverence for the Sabbath by Railway Directors and authorities favouring the running of trains on the Lord's Day. And they would be used by the more vulgar Sabbath breaker, "giving opportunity to many who desire nothing better than to practise this irreverence under the ægis of his great name."

Further, Dr. McLeod's words, when not intended to invalidate the divine authority of the Lord's day, were unnecessary. No christian man in a condition of sanity, even on the supposition that the moral law *qua* Decalogue was abrogated, would think it imperative on him to tell men, in the present state of the world, that they were not required to know and love and serve their God on the authority of the first three commandments, and that it was quite permissible to murder, bite and devour one another for anything the Sixth Commandment said to the contrary. Just as little was it requisite to tell men whose unhappiness and loss it is that they do not love and sanctify the Sabbath too well, that no obligation was laid upon them by God's solemn words, who was thinking on them and providing for their good when He made the Sabbath for man, and said, Remember to keep it holy.

But the words of Dr. McLeod have also a clear distinct meaning: they both affirm and deny in express terms: and so far as they touch upon the old doctrine respecting the Sabbath and the Decalogue they are fallacious and untrue.

There is fallacy which almost wears the appearance of disingenuousness, when in the argument *the Fourth Commandment* is coupled with "*all these ceremonies which are nailed with Jesus Christ to the Cross.*"—The ceremonies of the Mosaic Dispensation ceased with the order of things to which they belonged: but the Sabbath—made for men—instituted in

Eden—is not a ceremony, but the day of holy rest, and for the special observance of such religious ceremonial as God may ordain. Surely the distinction between ceremonial law and moral law is recognizable. An ordinance designed to serve a temporary purpose—to be a symbol in an earlier age, of a truth to be apprehended by a later, or the sign of something better to come, can be distinguished from an ordinance grounded on the nature of God and man in their relation to each other, and in the fitness of things. Christ frequently refers expressly to the Decalogue—and ever as the unquestionable Law of righteousness. Its most concise and beautiful summary was framed by Him,—“Thou shalt love the Lord thy God, &c.” He speaks again of the Law or the early Revelation comprehensively, and says, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.” Heaven and earth are existing yet, and so is the law of God.

The command respecting Cities of Refuge, for example, was fulfilled, when, in the advancing civilization of the people of Israel, the practice of redressing one's own wrongs fell into abeyance, and was supplanted by slower but safer and more humane juridical proceedings; and now it serves no purpose but the moral one of teaching us by vivid illustration about Christ our Refuge from the avenger. And the command respecting sacrifice was fulfilled when “once in the end of the world Christ appeared to put away sin by the sacrifice of Himself,” and when by that “one offering He perfected for ever them that are sanctified.” And now the law of sacrifice remains only to remind us of “the Lamb of God,” “who loved us and gave Himself for us,” and how we should present ourselves a living sacrifice to God. But the command respecting the Sabbath can be fulfilled in no other way than by keeping the Sabbath holy. The Sabbath is indeed the shadow of a good thing to come—the rest which remaineth for the people of God; but it is also the substance of a good thing now—the day which the Lord hath made, and blessed. Fulfilment in the sense of accomplishment and termination which applies to temporary and ceremonial enactment, does not apply in that sense at all to Sabbath law. That law in the nature of things is only fulfilled by a perennial doing of what God hath enjoined.

There is fallacy again in the reasoning when it is maintained that the Decalogue is abrogated, because specially given to the Hebrew people with the economy arranged for them, and when that argument is supported on the authority of texts in the Epistles (Rom. xiv. 4. 6. Col. ii. 16. 17.) If we have nothing to do with the Decalogue because we are not Israelites rescued from Egyptian bondage, by the application of the like rule, we have nothing to do with Epistles addressed to Greek strangers and Jews and Proselytes residing in Rome, and to some other Jews and Greeks in Colosse in the first century. This kind of reasoning contradicts the principle enunciated in the words, “whatsoever things were written aforetime, (surely the Decalogue among the rest,) were written for our learning,” and, if carried to its logical issue, would deprive us of Revelation altogether.

There is also a mis-statement amounting to untruth when it is affirmed, “The Decalogue was buried with Jesus Christ—when he rose from the dead.” If Dr. McLeod had said the Decalogue was buried with Christ—when He descended into the grave—he would have avoided a blundering inaccuracy of speech; and he would have suggested a precious Gospel truth. For we can well admit that, as Christ was laid in the tomb, there was entombed with Him—holy law and glorious gospel—life and hope for man. All good for man was in Christ—and therefore lay buried with

Him. But the grave could not hold Christ. He rose again. And with Him rose all the good that was in Him—Law and Gospel—Precept and Promise—Salvation and the keeping of a Sabbath in earth and heaven.

Just as the Sabbath law stands in the Decalogue, between the first and second Tables, binding them together, essential to the honoring of them both,—or as the pedestal on which they both rest, without which rest they fall; so, with philosophical precision, does it stand in the nature of things—in the nature of man as an intelligent creature of God and connected with his kind; while further the sinfulness of fallen man and his need of God's teaching and mercy, though not the condition which necessitates the Sabbath, certainly makes the Sabbath a more necessary and precious gift of grace from the Father in heaven. For if there be a God or Saviour for us and fellow-sinners to know, and seek and obey; if we are all brethren, all needing each other's help—needing the common salvation, and lying together under obligations to honour our Lord, and to serve one another; then we must have a common worship of the one God and Father of all. We must learn His will concerning us; we must learn our duties to each other—we must singly and together learn all the words of His law, and listen to His gospel, and if so, then there must be a stated meeting-time and a sanctuary—a sacred day and a sacred place for holy convocation—a holy day for rest from secular toil, for the mutual recognition of our brotherhood, and for combined worship and approach to our Father in heaven.

So necessary for us is the Sabbath—for our physical and moral well being, that had not God ordained it, the instincts of our nature once quickened by a hope in God—or a sense of our need of God, would have suggested and led to its institution—and made it the pearl of days.

PATRICK GRAY, Convener.

THE STATISTICS OF THE CHURCH.

The following, from the Report of the Committee on Statistics compiled with much labour and diligence by the Convener, the Rev. John Gray, will give a brief but comprehensive view of the condition of the Church. We append the tabular statements both of the Statistics and Finances.

“From a careful examination of the Statistical Returns your Committee are enabled to present the following general view of the Church's outward aspects.

There are seen about 600 sacred edifices of all sizes and forms dotting the surface of the country from Metis to Sarnia, and within whose walls divine worship is celebrated from week to week, by about 240 messengers of the Cross. To them is entrusted the pastoral oversight of about 25,000 households and upwards of 41,000 communicants, along with the superintendence of the religious instruction of nearly 30,000 young persons. The regular visitation of those numerous families, and of the sick and aged, the oversight of about 400 week-day meetings, and the providing of spiritual food for the thousands that wait on their ministry, comprise a series of daily and arduous labors, the burden and care of which are well nigh overwhelming. In these trying and varied duties, they are aided by the prayers, sympathy and co-operation of between 1,500 and 2,000 elders, of between 10,000 and 12,000 other office-bearers, and of a large and zealous body of Sabbath School Teachers.

What amount of spiritual good may result from these diversified and multiplied labors, is only known to the Great Head of the Church, under

whose guidance and dependence on whose blessing, it becomes us to sow in hope and labor in hope.

The improved financial state of the Church, as indicated by the Returns, calls for special thanks to the Father of lights, from whom cometh down every good and perfect gift.

The liberality of the people having been stimulated by the great material prosperity of the country, the contributions for religious objects have been so largely increased, that the gross aggregate amount, on the face of the Returns, nearly reaches \$275,000. There are even ample grounds for concluding that with full Reports from each congregation, the whole amount would exceed \$300,000,—the largest sum ever raised by our Church,—and plainly indicating the growth of more generous and liberal feelings, throughout the bounds of our Zion. The Returns when compared and examined, shew an average contribution from each communicant of \$7 50, being the largest ever reached by us, and putting us in this respect, in advance of the Churches in this land or in the old country.

As might have been expected, the improved material condition of the land has more or less benefited the various synodical schemes. But, while not overlooking them, it is gratifying to find that the most important financial branch—the Stipend Fund, has been most liberally dealt with and exhibits an increase of over \$20,000. At the same time general congregational interests have not been neglected, from the fact of the contributions for Church purposes shewing an augmentation of more than \$10,000. Using round numbers, the College Fund presents an increase of about \$60., the Home Mission of about \$3,000, the Foreign Mission of more than \$700, and the Synodical of about \$40., while the gross contributions from all sources exceed those of last year by nearly \$50,000. The only drawback to this pleasing statement is a decrease of nearly \$200, in the Widows' and Orphans', and aged Ministers' Fund, This result however much to be deplored, may be traced, not to any diminished interest in these important schemes, but to the termination of the special effort so successfully made by the late United Presbyterian Church.

The increase in the College Fund, though small is encouraging, since it has been produced, not so much as formerly, by special efforts, put forth by a few leading congregations, as by the more general and extensive support tendered to it by the Church at large. It is cause for deep regret, that 28 settled charges are reported as not contributing towards the maintenance of our Collegiate Institution. One fourth of these belongs to the Brockville Presbytery, while the remaining three fourths are scattered over the other Presbyteries.

The income of the Home Mission seems largely augmented and approaches \$10,000. Were all its sources of revenue added up, the amount would be doubled. This pleasing result is due partly to the continually growing interest in this able important scheme, and partly to the more faithful carrying out of the injunctions of Synod, respecting the formation of congregational Missionary Associations.

Notwithstanding the large increase of the Stipend Fund and the great reduction of arrears in many cases, yet owing to the more numerous Returns of this year, and the great amounts due by several congregations, the arrears reported are somewhat larger than those of last year, being \$9984 49 against \$9504 55, an increase of \$479 94. These discouraging lists are found in every Presbytery, except that of Paris, to the large number of 54, and exactly one-half consists of sums exceeding \$100.

Your Committee would most earnestly urge on Presbyteries the necessity of at once dealing with the cases under their respective jurisdiction, and of promptly applying such remedies as they, in their wisdom, deem most expedient, in order that past arrears may be liquidated, and steps taken to prevent future accumulations.

In gratifying contrast with these humbling cases may be noticed the fact of many congregations exceeding the amount of Stipend prorised. A course of procedure absolutely requisite, from the augmented cost of all the necessaries of life. On the other hand, it is discouraging to find, that 48 ministers receive less than \$450 with a manse, or less than \$500 without such a building. Only two Presbyteries, Gnelph and Stratford, show no such inadequate stipends, and that of Paris has only one.

That necessary appendage to any well organized congregation,—the Manse, appears to be receiving more attention—the number reported being 103, or 12 more than last year.

While speaking so favourably of the general financial state of our Church, your Committee desire it to be borne in mind, that the settled charges reporting are by fifteen more numerous than those of last year,—an increase, however, not by any means sufficient to account for the large augmentation in the gross contributions.

It is, moreover, to be hoped that they will not be charged with making any invidious distinction, if they direct special attention to the admirable financial condition of the Paris Presbytery. Its Return is in every respect a model report, presenting a contribution to each Synodical scheme from each congregation, except in two cases—one charge contributing nothing to the College, and another to Foreign Missions.

It may be well asked, if there be any insurmountable obstacle in the way of any of the other Presbyteries, preventing them from presenting an equally well-fitted Financial Sheet.

It being absolutely necessary that the limits of the Financial year be altered, to allow the Statistics to be submitted in proper time to the supreme court, your Committee recommended that in future the financial year run from 1st April to 31st March, commencing with the present year, which will, therefore, begin on the 1st May, 1866, and end on the 31st March, 1867.

No.	Presbytery.	No. of Stators Supplied.		Ministers.		No. of Families.	No. of Communicants.	Addition by Certificate.	Addition by Examination.	Diminution by Death, Removal, &c.	No. of Baptisms.	No. in Religious Classes.		No. of Week-day Meetings.	Pastoral Visitation.	No. of Elders.	No. of other Office-bearers.	Volumes in Libraries.		No. of Sitzings in Churches.
		Regular Charge.	Not Regular Charge.	On the Roll.	Reporting.							Sabbath School.	Bible Classes.					Congregational.	Sabbath School.	
1.	Montreal	54	14	27	(3 collegiate)	21	3790	96	275	183	354	1701	736	46	24	132	185	796	5330	9453
2.	Ottawa	18	6	10		9	1847	53	91	108	139	874	335	16	8	69	78	882	2565	4226
3.	Brockville	18	6	10	(1 retired.)	9	1228	14	37	45	118	297	316	11	13	46	70	1089	3363	
4.	Kingston	21	7	10	(1 do)	9	1356	26	103	82	150	1122	241	15	11	48	67	318	2779	4350
5.	Cobourg	23	4	16		14	2101	105	110	168	220	910	318	19	14	83	77	200	2356	4568
6.	Ontario	28	1	13		12	975	76	74	108	164	1117	326	32	16	63	153	420	3602	3863
7.	Toronto	61	6	34	(5 Prof, &c.)	27	2061	236	252	275	504	2580	817	34	38	182	239	2025	7349	12346
8.	Hamilton	41	1	20	(1 retired.)	17	1905	216	185	275	315	2575	760	34	31	122	184	1484	7244	11139
9.	Paris	23	3	17		17	2870	101	111	180	229	1659	501	21	22	107	191	898	5807	7947
10.	London	46	11	28	(1 For Miss.)	22	1451	186	115	142	332	1926	529	32	20	140	282	1100	3299	8458
11.	Guelph	38	5	19		19	4250	207	227	229	528	1595	785	22	26	135	228	748	7531	8147
12.	Stratford	27	...	13		13	1294	94	129	112	191	1055	535	22	15	84	151	130	3083	5249
13.	Grey	33	3	14		12	1265	100	103	98	186	1238	193	18	16	81	136	468	2590	2666
14.	Huron	41	2	17		17	1597	83	193	89	310	1382	274	22	15	103	187	518	2790	7163
		472	69	248		218	19196	1593	2005	2094	3740	20031	6666	344	269	1395	2222	9187	57404	92637

THE HOME AND FOREIGN RECORD OF

No.	Presbytery.	Congregations in		Stipend Promised.	Stipend really paid.	Arrears actually due.	Total Contributions for strictly Congregational purposes.	College Fund.	Home Mission Fund.	Foreign Mission Fund.	Widows' and Orphans, & Aged Ministers' Fund.	Synod Fund.	French Canadian Mission.	Other Benevolent Objects not otherwise specified.	Total for Congregational, Synodical, and Benevolent purposes.	Manse.
		\$450 with, or \$450 without Manse.	Arrears.													
1	Montreal.	6	2	16350 00	15603 97	1043 42	31163 58	839 98	2855 91	846 90	305 28	165 42	254 80	7780 44	44677 03	13
2	Ottawa...	2	8	6350 00	6317 00	678 00	9855 00	170 00	192 00	134 00	82 00	75 25	137 00	189 00	10443 25	7
3	Brockville	2	4	5200 00	4401 99	1820 64	6295 41	33 35	274 56	71 38	67 10	40 25	34 97	372 05	7388 08	5
4	Kingston.	2	6	4253 00	5214 32	459 59	14084 08	302 12	682 29	43 70	85 08	67 77	11 66	244 60	13510 30	2
5	Cobourg.	5	1	6010 00	6374 19	446 33	18554 01	232 87	389 77	169 65	87 44	60 87	111 13	240 55	16438 86	6
6	Ontario ..	3	2	6930 00	7525 79	1266 04	11174 47	250 52	471 26	261 27	136 54	102 61	102 19	200 08	12987 54	6
7	Toronto..	6	2	14830 00	16459 29	206 36	29581 22	1008 77	1008 92	502 48	382 52	182 26	247 35	417 60	33973 08	15
8	Hamilton.	3	4	12384 00	12797 46	281 82	20102 09	580 96	984 65	447 68	602 91	157 77	473 97	2009 02	28097 95	5
9	Paris.....	1		11830 00	10864 00		18172 58	441 05	408 13	227 38	197 14	138 53	217 08	692 66	21318 34	9
10	London ..	5	2	11372 30	13111 82	332 35	20280 93	476 76	758 60	247 84	162 85	163 71	405 22	788 18	22675 41	10
11	Guelph ..	4	2	12510 00	12918 13	817 30	18778 11	695 26	716 19	346 05	218 06	191 01	225 91	611 21	23518 52	12
12	Strafford.	2	5	7388 00	8695 66	443 96	14010 12	278 88	416 26	192 46	91 64	94 94	92 20	177 20	15344 70	5
13	Grey	7	6	6282 00	6181 84	1132 05	7396 30	81 99	133 36	68 94	92 20	51 36	17 00	24 00	8489 96	3
14	Huron ...	7	3	8022 00	8276 52	1056 58	13166 03	289 02	371 59	183 11	131 54	63 24	73 55	231 87	15086 74	5
Total.....		48	54	271207 11	901337 40	589984 44	229813 93	5688 03	9663 49	3731 67	2640 10	1464 92	2404 03	13978 46	273949 24	103

Missionary Intelligence.

REV. J. NISBET'S ARRIVAL AT HIS DESTINATION.

We are happy to announce the safe arrival of the Rev. J. Nisbet. The intelligence was brought by the following letter from the Rev. J. Black. We hope soon to receive a more particular account from Mr. Nisbet himself. In the meantime, it becomes us to be thankful to God for His great goodness vouchsafed to our brother in his tedious and perilous journey:—

Red River, August 13th., 1866.

MY DEAR MR. BURNS,

I write you a hurried note this evening to say that we have just had the happiness of hearing of the safe arrival of our missionary party at Carleton, on the Saskatchewan. Mr. Nisbet writes from that place under date 19th July. They had gone through in 39 days, having been a good deal delayed by wet weather. They had, however, been all well with the exception of some slight illnesses at the start, and got through themselves, their cattle, and their goods, all in good order.

We had heard alarming reports about hostile Indians, and that they had been robbed by the way. It appears they had no interruption whatever. You may be sure the good news of Saturday lifted a load of anxiety from our minds. They found Mr. G. Flett waiting for them at Carleton, and they seemed about determined to pitch their tents at Sturgeon River, some 20 miles below Carleton, instead of going to Fort Pitt, some 200 miles above. All the *Company's gentlemen recommended this*. It is an excellent place for farming, fishing, and wood—three great requisites—and has the great advantage of being safe from war parties of Indians, and never likely to become the seat of war. It is also about 200 miles nearer the settlements, which is in many respects an advantage. H. B. Co. very friendly. Mr. Christie, the chief Factor of the Saskatchewan District, promised me to do all for the mission in his power, and to protect it as far as he was able; and this without any solicitation on my part.

Perhaps Mr. N. has written you. If so, all right; but as he wrote very hurriedly to his father-in-law (not to me), I thought, perhaps, he might not have had time to write to you; and, therefore, it was right for me to send a line or two.

Yours truly,

JOHN BLACK.

LETTER FROM REV. D. DUFF.

It will be seen from the following letter that there is not much progress at present in British Columbia. We trust, however, that the labours of our brethren will not be without good results:—

MY DEAR MR. BURNS.—I write at this time rather to fill up the otherwise extending interval than because of having anything important or even interesting to communicate.

Quickness and dulness, to an extent unknown in the history of the colony, characterize the present of British Columbia. Were it not for invasion rumours, and for the preparations which such apprehensions, however futile in reality they may be, usually call forth, our condition would be rather to be pitied than envied. Every dispensation of Providence, we believe, has its purpose to serve, whether it eventuate in the

coming of an army of locusts, or a herd of infatuated discontents, by whatsoever designation they be known.

It is for us to use caution, vigilance, and timely preventatives, equal and adequate to the occasion. Here, we have not been lacking, on our part, in the great volunteer movement of the day. Those whose knowledge and experience had heretofore been confined to the pen or ploughshare, have entered the new school of military discipline, so that if the Japanese or New Zealander visit our gold fields, in other than a peaceable mood, it may be in our power gently to apply the rod of correction.

Our population is small, so that where Canada could produce tens of thousands, we can scarcely muster tens; but we earnestly trust that in either case, the fewer or the larger number may meet the emergency. It is the part of wisdom to desire that as a people and as individuals we were more wise, both for the present and future, in providing and preparing ourselves against enemies, seen and unseen, well known to be near at home and not afar off.

I only wish it was in my power, as in fact it is not, to record a volunteer movement in progress in another and more important direction. It is truly to be desired and prayed for, that an impulse were given through the power of the truth that would issue in an enrolment under the Divine Captain of our faith and salvation, whose leadership is the pledge and assurance of individual safety and national security.

A dark cloud of adversity seems at present to be hovering over our land, or, as it might be otherwise expressed, the pecuniary state and prospects of our colony are at a very low ebb. The new Eldorados have not turned out the wealth-producing regions which fancy had anticipated and pictured.

It is doubtful whether our revenue this year will reach half the cost of our burdensome government. Many are leaving these parts for a more stable and settled country; not a few for the homes whence they have come, where they will be less affected by depressing fluctuations.

I do not mean either to imply or suppose that British Columbia has no features of attraction, no permanent resources, no fields of industry, with the inviting prospect of being remunerative, for the past has, to an extent not inconsiderable, shown it to be otherwise; but that we need especially here, not merely a large immigration of an indiscriminate population, such as usually happens in a new colony, but a large amount of capital introduced, which, under proper direction and management, might be made to yield most amply in the hands of energy and enterprise.

I lately visited the settlement of Langley, one of the old Hudson Bay Forts, 17 miles above New Westminster, on the Fraser.

In a district comprising four miles above and four below, there may be found from 30 to 40 settlers, only about half of whom attended our service. The methodist mission has supplied ordinances here once a month regularly for some years. As I have before intimated, the social system in our farm settlements greatly needs purification. With the exception of a week or two in Victoria, I have given stated attention to this place.

It was my purpose to visit the new mines, but am less decided so to do because of the few there. Accounts state that public morals, sabbath observance, &c., at Big Bend mines might make Cariboo blush. The more need, of course, for the evangelist. We are singularly isolated in these parts. I have not heard from Victoria for a month, nor from Nanaimo for nearly two months, and as for christian fellowship in this place, I am as much encouraged to look for perpetual sunshine.

With kind regards,

D. DUFF.

MISSIONS OF FREE CHURCH.

CALL FOR MISSIONARIES.—The September number of the Record contains an earnest call for missionary labourers. The Foreign Mission Committee require five or six missionaries for India, and two for Africa. But none have offered their services. "Alas," it is said, "that after the powerful and heart stirring address of the Convener, at last assembly, they should still have to ask, "Where are the Men?" For well nigh two years they have been enquiring for them on all hands, but their efforts to find even one suitable man have hitherto failed. Are there none with the requisite gifts willing to place their services at the disposal of the Committee, or ready to accept the call to labour in the foreign field when, in the providence of God, it is again addressed to them? Do the ministers of our Church not know of any? Is our Church, so far as her rising ministry is concerned, growing indifferent alike to the Saviour's last and great command, and to the sad condition of the millions of perishing heathen? Not to mention the name of the honoured Convener of the Committee, does the noble, self-sacrificing, Christ-like example of Mr. Donald, and Ewart, and Mackay, and Nesbit, and Mitchell, and Anderson, and Johnston, and Hislop, and others, whose record is on high, fail to awaken in the breasts of some the desire, and to fire them with a holy ambition to tread in their footsteps? Are the missions to continue indefinitely in their present crippled condition? and are the missionaries now in the field to be left to bear a burden which in many cases is more than sufficient to tax the energies and strength of the strongest?

Again we ask, "Where are the Men?" What of all the students who completed their theological course at the several Halls last session? What of the large number of probationers of our church? And are there none among the younger ministers, who, in view of the present necessity, and in obedience to the call now addressed to them, are prepared, like the sainted Macdonald, to relinquish the ministry at home for the wider sphere of usefulness and more honorable position of missionaries to the heathen?

NAGPORE.—The following letter will show that while accessions are being made to the church from time to time, the missionary labourers are occasionally tried by the backsliding of those over whom they watch. But these are trials from which the apostles themselves were not exempted. Let the prayers of God's people ascend not merely for the bringing in of many converts, but also for the establishing and confirming of those who have been brought unto the church.

"I have now to report the cases of the following individuals who have recently been received into the membership of the church by baptism.

"1st. Nagama, wife of Cornelius, sepoy of the 7th Regiment M. N. I., and who has been very earnest in teaching her the way of salvation through Christ. The regiment is stationed at Raepore, 182 miles eastward of this; and about two years ago, Cornelius and his friend Mark, a camp-follower of the same regiment, in interesting circumstances which I narrated at the time, came to me and were baptized; Cornelius then went back to his regiment, and has since been doing his utmost to witness for Christ among friends and comrades. At the time of her baptism, a few months ago, his wife was not so far advanced in Christian knowledge as I would have liked; but she professed to believe on Jesus, and her husband was anxious, especially as he had brought her all the way from Raepore, that she might confess Christ before the world by receiving the ordinance of baptism. Cornelius promised still to continue his instructions, so that I complied with his request, and baptized her and their little son of four years. They have now gone back to Raepore, and frequently I hear good accounts of them.

"2nd. Narrainswami, a recruit lad of the same regiment, aged fifteen, may be regarded as the fruit of Cornelius's efforts to make known Christ in the regiment. This lad and his brother, who is older, were led to read the word by the advice of Cornelius, who also explained to them what he knew of the Christian scriptures. For a time the elder brother, who is a sepoy, became very anxious about his soul's salvation, and openly spoke of Christ to his comrades, and commended to their careful perusal the word of God. This soon roused the enemy of souls, so that Narrainswami's brother recoiled from the persecution which his condemnation of idolatry and speaking in favour of Christ and the Christian religion

brought upon him. However, Narrainswami was not so dismayed at their threats; and even though his brother now urged him to give up all thoughts of becoming a Christian, he resolved, at all hazards, to cast in his lot with the Lord's people. For this purpose he obtained leave, much against the advice of his friends, and came to Nagpore. He reads and speaks English very well, a knowledge of which he acquired in the regimental school. I was much satisfied with his examination. He seems a very seriously disposed, and is an intelligent young man, especially in regard to the Scriptures. He was baptized with others just to be named, on the 29th April.

"3rd. Rudrama, about forty years of age, is the widowed mother of Mark. She, with her son Subaraidoo, aged thirteen, and her daughter of nine years, have all been under special instruction for the last three and a half months. Both Mark and Haraland, our catechist, have taken much pains to instruct them in the way of life. With the examination of the mother I was very much pleased, but of the boy and girl it is more difficult to speak. Mark is the head of the family, and ever since his baptism he has impressed us all with a deep sense of his piety, so that from what I know of the family I had no difficulty in administering the ordinance to the mother and her two children.

"Let us hope that these are additional tokens that the Lord's kingdom is advancing in our midst. On the other hand, we have occasionally our trials and disappointments. At the end of last year, Sugal Vesbore, who was baptized about a year previous, suddenly left us during the holidays, on the plea of going to visit his mother who had come to Leonee. He has never returned, but whether it is his own choice or not we cannot tell. It may be that he has been detained by force; but it is a little suspicious that he has left some debt behind him, although the amount is not large. We hope the best of him.

"Another, who renounced popery some time ago, since the death of his wife has either gone back or become indifferent towards the things that concern his eternal welfare.

"These are trials that are common; but the Lord, who undertakes for us, may chastise and humble us, but he will not forsake his own chosen ones, or allow them to be destroyed by him who goes about like a roaring lion seeking whom he may devour."

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

BORSAD, 20th June, 1866.

TWENTY FOUR BAPTISMS AT ONE TIME.

I wrote to you last mail, yet resume my pen to communicate what you and the friends at home will be interested to know.

Most of the facts connected with the movement among the Dheds some time ago were reported to you at the time of their occurrence. The excitement, which continued for a season, as you know gradually subsided. We have since had time to take a calm review of the various and somewhat perplexing—I may almost say contradictory—features of the movements. As you may remember, I was not sanguine of very great or very remarkable results, for former experiences had made me cautious. Yet I was sanguine of being, by the grace of God, allowed to gather some fruit. The first-fruits were gathered by our brother, Mr. Moore, some time ago, in the baptism of those who had removed from this neighbourhood to Shahawadi. I have now to report the baptism, on the 10th of this month, of eight men, nine women, and seven children—in all, twenty-four persons.

This does not increase the number of our Christian community, as reported to you in my last statistical statement. It only removes the above number from the class of candidates to that of the baptized. It is satisfactory that after more than two years of trial, the names of so many were

on the same day received into the roll of the Church. I have but few candidates on the roll now, but I hope soon to be able to baptize them also. After that we shall have to look around again to see where the Lord will open another door of entrance.

I have the best hope as to the sincerity of these newly-admitted. All the adults have been very attentive to instruction; they have acquired a very creditable amount of knowledge, and their conduct has steadily improved. May they be long spared to fill well their places in the Church. It is an interesting and rather a remarkable circumstance, that all the adults are in the prime of life. There is one lad of 18—one woman of 40. The rest vary from about 25 to 35 years of age. With one exception, they are also all in good health. The exception is of a woman who, I fear, is not long for this world. She is the wife of a convert who was baptized some seven or eight years ago. She did not join her husband at the time of his conversion. About three years ago her sight began to fail, and she soon became quite blind. Shortly after, her general health gave way, and soon she was almost confined to her bed. In this state her mind opened out to spiritual things. I often visit her and have much conversation with her. She never utters a word of complaint, but, on the contrary, always exhibits a thankful frame of mind. Her sufferings are great, but her consolations abound. The other day speaking of her blindness, she said—"I daily thank God that He has deprived me of sight. I am not conscious of blindness, for God is continually showing me many things, and I feel as if I saw more than when I had vision. He has only shut my eyes to the troubled and distracting matters around me but he has opened my mental eyes to many glorious spiritual matters. I feel as if I can contemplate them without distraction all day, and they are my joy. My pains and sufferings may be distressing, but they are nothing to what Christ suffered. He suffered the chastisement of our sins—we endure only the incidental sufferings of life. Sin may cause them, but they are not *the chastisement* of sin. Had I not the consolation of Christ.—the assurance that He is doing all thing well, even now, for me, and that He has secured eternal happiness for me—I should have died long ago; I could not have endured both bodily and mental suffering. When I think of what I might have endured among the heathen, with my mind in darkness as well as my eyes deprived of vision, I can only rejoice at the providence of God that has brought me here, placed me among His people, and given me the knowledge of His Son."

From the first he tried to make himself useful in communicating what knowledge he acquired. I early employed him in going from village to village and speaking to his countrymen. I believe his work has been owned for good. If he continues to give equal promise of usefulness, I would propose him as a student to be taken under the care of the Presbytery. But this is in its own time.

You will see by the accompanying table how very different have been the results of labour here as to baptism in successive years:—

In 1860 there were baptized.....	13
In 1861.....	10
In 1862.....	10
In 1863.....	9
In 1864.....	7
In 1865.....	4
In 1866 (six months).....	26
<hr/>	
Total.....	79

There is one matter I have been wishing very much to hear more of from you. Some time ago you wrote about a Medical Missionary, and I was in hopes you would have succeeded in finding one for this sphere. You have evidently not succeeded, for we have heard nothing more on the subject since. I hope, however, that the matter is still before the mind of the Directors, and that you are making some effort to secure the services of a medical man.

Medical Missions have been, I think, attended with a blessing wherever they have been tried. Of course, sometimes there may be a failure as to *individuals*—the *right man* may not have been got. But where the Missions have been sustained, the results have been satisfactory. For many years it has been my desire to see a Medical Mission established here, and I do hope you will see the way plain before you to reinforce us with the supply of that desideratum.

The Government have hospitals in their military and principal civil stations ; but large districts are left without medical help. The nearest doctor to this is more than twenty miles distant, and across the river. In the opposite direction, at the distance of thirty miles, there is another. Sick people daily come to me from the distance of several miles for medicine. Were there a Medical Missionary here he would have plenty of practice and be very useful.

MISSIONS OF UNITED PRESBYTERIAN CHURCH.

JAMAICA.—The Rev. A. Thomson of Montego Bay, gives an interesting account of Hampden, one of the congregations in Jamaica for which a minister is needed. He says :—

“I was at Hampden two weeks ago, preaching and dispensing the Lord's Supper. There was a large congregation. Indeed, I do not think I ever saw more numerous attendance there, except on the Sabbath preceding Mr. M'Lean's departure from the island. As I entered the pulpit, and looked upon the audience—so much larger than that which I am accustomed to preach to—I could not but feel sad that so numerous a flock should be without a shepherd. And I resolved, after the labours of the day, that I would write you again, by the first mail, on the great and urgent need there is for the speedy settlement of a minister at this important station. You know how it would fare with a Church in Scotland, were it to be for a length of time without a pastor of its own ; and you will readily believe that, in a country like this, the evils resulting to a congregation, from a protracted vacancy in the pastorate, are immensely more serious. You will bear in mind that a circumjacent country, for miles around, is the proper *diocese* of the Hampden minister. The district, moreover, is a very populous one, comparatively at least, containing a number of independent or freehold villages, besides those usually found on sugar estates. There are three week-day schools in connection with the Church ; and there are, or were, also nearly twenty district prayer meetings, which required pastoral visitation and superintendence. Indeed, I do not know a more important or eligible sphere of labour in Jamaica—one, where an energetic and earnest missionary of the cross would be more likely, under the divine blessing on his exertions, to reap a harvest of precious fruit to the praise and glory of divine grace. I do most ardently hope and pray that God may put it into the heart of some such person, in answer to the call of the Board of Missions, to offer himself for this post of arduous, but honourable and glorious work.”

INDIA.—From Ajuere the Rev. J. Robson, gives an interesting account

of the various missionary operations carried on at that station. There is a central school and also branch schools, all in a flourishing condition. A book shop has been opened as a means of circulating books, and as a centre for evangelization. Week evening meetings are held at which from 30 to 60 are generally present. The gospel is preached in the Bazaars, and the audience are generally large and attentive. Mr. Robson, thus speaks of the little native church.

“ I have hitherto spoken only of our exertions in converting the heathen without—of our struggles and disputings. It is a relief to turn from them to the little church which has been organized in the city. We have now an Urdu service regularly in the school every Sabbath morning, which is attended by as many of the native christians as can come—one or two European, one or two heathen. At the conclusion of it, the children are formed into a Sabbath School, of which there are two classes, one conducted in English and the other in the vernacular. The numbers, indeed, are very small ; but it is, nevertheless, a pleasant and refreshing thing to meet thus, two or three in Christ's name, with the assurance that he is in the midst of us—more for us than all they that are against us. Especially refreshing are the times of communion. We take the Lord's Supper together on the first Sunday of every month ; and I believe that we have all felt the quickening influence of the performance of this duty. Annie, the eldest daughter of our native catechist, has, as a fruit of it, applied for admission to the church, and been received with every satisfaction. Among those of the station who attend our service, a weekly prayer meeting has been organized, without our assistance, though we are of course glad to be present and to take part in it. I cannot but look on these things as tokens for good ; and I trust that the Spirit working in us, may work through us to the conversion of many of the heathen.

ENGLISH PRESBYTERIAN MISSION IN CHINA.

The following is from the *Presbyterian Messenger*, of the English Presbyterian Church. We rejoice to see that the mission is still making progress.

BAPTISM OF THREE CONVERTS AT PECHUIA.

MY DEAR MR. MATHIESON,—Last Sabbath was the Communion at Pechuia, and on that occasion I baptized three young men, a measure of progress in that little church which we have not seen for many years before. However, it must be added that one of the three can hardly be said to belong to the Pechuia congregation, though he is connected with the Pechuia church. His name is Hiang, and he comes from the village of Cheng-Chwan, which you will find on our map about the head of the Pechuia river. His elder brother was converted through hearing the Gospel at Amoy several months before the first movement at Pechuia began (twelve years ago). On account of him I used often to visit Cheng-Chwan, but during many years only one person was converted—a stranger from Ke-bu-siu, who soon after returned to his native village, and our friend was again left solitary ; but, shortly before his death, about a year ago, his brother Hiang was awakened, and about the same time several others in the village and neighbourhood became somewhat interested, so that now about a dozen persons meet there every Sabbath for worship, as they are too far (about fourteen miles) from Pechuia to allow of anything more than occasional visits to the chapel. Of late, the head boatman of the River Gospel Boat, a Chioh-bey member, named Siok, has often con-

ducted Sabbath worship at the village, especially when the boat has been waiting at Kwan-jim on our visits to Khi-boey ; but these inquirers have rarely had other opportunities of instruction. On Sabbath week I had asked them to spend the day at Pechuia to meet me to be examined, but they could not come, as their village was at feud with a powerful clan on the road ; so on the following Saturday I visited them, and the feud, being nearly settled, several came to enjoy the Sabbath privileges at Pechuia. Besides the one received there were two or three others with whom I was very much pleased. They have now resolved, if possible, to prepare a room for worship, and we have promised that, if they do so, we will try to give them frequent supply.

Of the other two members, one is the young lad, Tien-khey, living in a village about two miles from Pechuia, across the river, of whom we have previously written as having much violent persecution from his parents. Of late this opposition has taken a milder form, such as occasionally keeping him from Sabbath worship by preventing his getting cash to pay the ferry-boat, or by locking him up in a room.

A few days ago I visited the village, and had a very good opportunity of preaching to his fellow-villagers. I did not see his father, but found his mother in a singular state of mind, at one time acknowledging the truth of Christianity, at other times bewailing her son's determination to cast in his lot with the people of God. On the Sabbath she came to the chapel to see him baptized. I did not see her (as the place railed and screened off for the women in the Pechuia chapel is very private), but I learned that she looked sometimes quite pleased, and at other times was weeping : and that, shortly after the service, when the wife of the third new member came in lamenting over her husband's apostacy from the traditions of his fathers, and trying to make a disturbance, she astonished our friends by taking the side of the converts. Let us, therefore, take encouragement to pray that in this case (as it has so often been found) those who oppose the Gospel may themselves receive it.

On the same occasion were admitted two members who had been under suspension, but had to suspend another member. We also gave a certificate to one of the brethren who had moved to Amoy, for we have the system of certificates on change of residence in full operation.

The Sabbath was altogether the most interesting and refreshing which I have spent at Pechuia for many, many years. The three admissions, and the presence of so many candidates, reminded us of the old days when the work first took root in the place, and when a year or two afterwards the candidates from Baypay and its villages used to come to Pechuia for instruction before they had regular ordinances for themselves. But yet, when we deduct the portion due to Cheng-Chwan, there remains but little signs of advance in the congregation of Pechuia itself. O that we might see it revived again as of old—nay, not as of old, but with renewed and increased measure !

PROGRESS AT KHI-BOEY AND BAYPAY.

While I was at Pechuia, Mr. Swanson spent the Sabbath at Khi-boey. He reports very decided progress in several of the candidates there, so that we may hope to admit several on the next visit.

This week he tried to go to Anhui, but a violent north wind drove him back, and he has gone with Mr. McGregor to the Baypay side, where there are most cheering signs of constant progress ; especially of late there are a number of new inquirers from a village about ten miles from the chapel, situated, as far as we can learn, nearly on the road from Kang-khan to Kang-boey ; of this you shall have details ere long.

PROGRESS AT CHIN-CHEW.

We have cheering accounts from Chinchew of the good opportunities of preaching enjoyed by our agents there, and of the disappointment, so far at least, of our fears as to threatened opposition. We long to revisit the city, especially as several persons are said now to come regularly to worship; but we think it best to wait till the examinations are fully over, as the several thousand students who assemble at that time might possibly prove troublesome. We trust that soon we may be at the city again. . .

(Signed), C. DOUGLAS.

THE LONDON MISSIONARY SOCIETY.

During the past year no less than 23 missionaries have been sent forth in connection with the London Missionary Society; viz: 5 to China; 5 to the South Seas; 4 to India; 2 to South Africa; 1 to the West Indies, and 1 to Madagascar; the remaining 5 being missionaries who have returned to their stations with re-invigorated health. The missions in India and China have required, during the past year, more than £40,000; and, for the future, the outlay will be greater. An annual outlay of £3,000 is required for Madagascar. From this last mentioned place, the communications from the missionaries are most cheering. The gospel is making great progress, not only in the capital, but in the towns and villages throughout the country. One pastor reports an increase in the churches under his superintendence of 161 members.

General Religious Intelligence.

DEATH OF THE REV. DR. EDGAR OF BELFAST.

It has been known to many, even in this land, that for some time the Rev. Dr. Edgar, of Belfast, has been in a precarious state of health. The disease under which he laboured terminated his mortal career on the 26th August, and on the 29th his remains were followed to the grave by such an assemblage as has rarely been seen on any other occasion. The Irish newspapers, especially those in the interest of the Presbyterian Church, have published eloquent and affecting references to Dr. Edgar, his character and his work. The *Londonderry Standard* in announcing his death, gave the following account of his life and labours:

"It is with very sincere regret that we have to record the death of the Rev. John Edgar, D.D., Professor of Divinity in the General Assembly's College in Belfast, and widely known throughout the religious world as a Christian philanthropist of boundless energy, and inexhaustible enthusiasm in every cause dedicated to charity, benevolence, and intellectual and moral progress. A proper biography of Dr. John Edgar would fill a goodly volume, and it cannot even be attempted in a newspaper. We may briefly state, however, that he was the son of the Rev. Samuel Edgar, D.D., of Ballynahinch, County Down, a distinguished minister in connection with the Secession Church, and Professor of Divinity for that body in the Royal Belfast College. After his father's decease, Dr. John Edgar was chosen to the vacant professorship, and this appointment he held at the time of the union in 1840, between the Synod of Ulster and the Secession Synod, under the common name of the "General Assembly of the Presbyterian Church in Ireland." At this period of the union, Dr. Edgar's position as Divinity Professor was confirmed by the General Assembly, and with the exception of a partial interruption during the last College Session, in consequence of the illness which has now proved fatal, he has ever since filled the duties of his appointment with characteristic energy and ability. In addition to his professorship, Dr.

Edgar was the minister of a congregation in Belfast, which, from small beginnings he worked up into a flourishing Church, one principle of his life-activity in every department being that of doing everything thoroughly to which he applied himself. One of the earliest and most arduous reforms which Dr. Edgar undertook was the temperance movement, and we recollect well how futile, visionary, Utopian, and even fanatically absurd the attempt was deemed even by sober-minded and religious individuals. No man ever undertook a philanthropic enterprise in the face of greater difficulties than those which beset Dr. Edgar's first attempts at putting down the "drinking customs" of society. Burlesque, ridicule, every form of hostility was employed, while even good men deemed the project hopeless, or needless, and withheld their support; but Dr. Edgar went forward unmoved, until at length he had the supreme gratification of seeing his reform enterprise spread through America, as well as through the British dominions in Europe. In the abolition of the "social evil," and the establishment of penitentiaries, the labours of Dr. Edgar were immense, and were carried on amidst difficulties inconceivable at the present day, but here also his resolute perseverance accomplished marvels of success. In the abolition of West India slavery, Dr. Edgar joined with his accustomed ardor; but our space will not permit us to attempt a consecutive history, and we can therefore only barely enumerate a few of the grand schemes of ecclesiastical and general usefulness with which the labours of this eminent minister were prominently associated during the later years of his life. In the education of the Deaf and Dumb and the Blind, he was one of the earliest and most active advocates, and to his exertions the flourishing institution now established in Belfast owes much of its prosperity. In the Industrial and Scriptural Schools of Comaught, Dr. Edgar was the grand moving power during many years; and in the establishment of the Church and Manse Funds, Church Extension generally, and other schemes of denominational and general benevolence, his labours were superabundant, while his works of individual charity were countless. In his own conduct he freely exemplified the liberality which he inculcated upon others, and he both stimulated and spread abroad a spirit of generous contribution previously unknown in the history of our ecclesiastical finance, and the good effects of which are destined hereafter to serve important ends in the future economy of the Presbyterian Church. The labours, services, and wondrous force of character belonging to Dr. Edgar, have left upon Ulster Presbyterianism an abiding impression, marking a distinctive era in our ecclesiastical annals, and his memory will accordingly be lasting as our denominational history itself.

ITEMS OF INTELLIGENCE.

NEW RESIDENCE FOR THE POPE.—It is stated that a house is being built in Jerusalem for the Pope, whenever he is inclined or may be forced to leave Rome. Other refugees have been mentioned, such as Malta; but it is considered by many of the adherents of Popery that there is only one other city in the world besides Rome where the Pope could continue to be the visible head of the Church, and have his chair surrounded by historical associations and memories as old as Christianity itself, and that city is Jerusalem.

CARDINAL CULLEN.—Dr. Cullen has lately returned to Ireland from Rome, having been elevated to the dignity of a Cardinal Prince of the Church. In replying to an address presented to him by the Clergy, he spoke in strong terms of the difficulties and dangers surrounding the Pope, and urged the necessity of sustaining more firmly than ever the Holy See.

DEATH OF DON MANUEL MATAMOROS.—We notice with regret the death of Don Manuel Matamoros, which took place at Lausanne, on the 31st July. The malady at first contracted in a Spanish prison, re-appeared at intervals and undermined his health and constitution. At last his death was somewhat unexpected, but he was sustained by a good hope, and died in peace. He was earnestly carrying out various plans with reference to the evangelization of Spain, and occupied himself much with his young countrymen, pursuing their studies at

Lausanne. Several devoted christian friends attended him in his sickness and did all in their power to alleviate his sufferings and comfort his heart.

THE WESLEYAN CONFERENCE IN ENGLAND.—At the meeting of the conference recently held at Leeds, at which the Rev. W. Arthur was elected President, the reports were interesting and encouraging. There were reported 606 day schools with 93,194 scholars, Sunday Schools 5 957 with 543,067 scholars. A third Theological College was arranged to be built at Leeds at a cost of £12,000, and a fourth was talked of. The number of candidates for the ministry was 118. Mr. Arthur, the President, proposed a plan for the representation of the Protestant missions at the Paris exhibition of next year.

M. RENAN'S APOSTLES.—The French correspondent of Evangelical Christendom states that in France Renan's new volume 'The Apostles' has been an utter failure. He says; "Every one expected with impatience the new work of Mr. Renan. The publisher promised himself large profits, and thousands of readers were ready to devour the pages of this famous antagonist of the Gospel; alas! what a disappointment! what a failure! what a delusion! *The Apostles* obtained only a few days success."

THE SOCIETIES AND THE CHURCHES.—Dr. M. D'Aubigne, delivered at the anniversary of the Evangelical Society of Geneva, an address on "The Societies and the Churches." His object was to show that there was no antagonism between the two, that they had each their appropriate work and ought always to be friends and sisters.

A PERVERT RECLAIMED.—Mr. C. J. Hemans, the son of the Poetess, who ten or twelve years ago joined the Church of Rome, has again returned to the Church of England. He has published a letter setting forth his reasons and stating that in his examination of the evidences of christianity as established in the monuments of the catacombs, he has been led to see that in some essential points, especially the absolute headship of the Pope, and the worship of the Virgin, there was an opposition between the actual teaching and practice of Rome and those of the Primitive Church.

DECREASE OF CANDIDATES FOR THE MINISTRY.—In the Church of England there has been, within a few years, a great falling off in the number of candidates for the ministry. At Oxford in 1841, there were 242 Students ordained; last year the number was 166. At Cambridge the number in 1841 was 270, in 1865 it was 180. In Dublin there has been also a falling off. In most Churches a similar diminution has been taking place.

INTELLIGENCE OF DR. LIVINGSTONE.—A letter, dated Zanzibar, July 11, says:—My friend, the doctor, is well. He has fairly past the troublesome coast people, and is living with a good chief who seems to have taken his fancy. He is with the head man of Ugouano, a place thirty miles above the point where he turned on our out voyage up the Rovuwa, at the confluence of the Lieudi and Rovuwa. He now proposes leaving some of his baggage with this man and exploring the north end of Nyassa. Afterwards he will return to Ugouano, and refit for a longer trip, to Lake Ponganyita. We sent up his letters and a supply of quinine and were to await his return. Our next chance will probably be to send supplies to meet him at Ugigi. I cannot say they will ever reach him, but they may.

PRESBYTERIAN CHURCHES IN BRITAIN.—*English Presbyterian Church.*—New Churches have been erected at Cardiff, and at Cleator Moor. The Rev. Drs. Hamilton and Guthrie were to preach at the opening of the Church at Cardiff. *Free Church.*—A site has been granted to the Free Church at Alford in Aberdeenshire. The only site refusers now are Mr. Burnett, of Kemnay, and Sir C. Forbes, of Newe. The Rev. Mr. Balfour, of Rothesay, is to be Assistant and successor to Dr. C. J. Brown, of Edinburgh. The new West Port Territorial Church, Hawick, has been opened. *United Presbyterian Church.*—New Churches have been opened at Comrie, at Motherwell, and at Abernethy. The congregation at Abernethy was one of the four which seceded from the establishment in 1733.

DIVINITY HALL OF U. P. CHURCH.—The Divinity Hall of the U. P. Church, opened on the 7th August, when the introductory lecture was delivered by the Rev. Dr. McMichael. He referred to the loss sustained in the death of the Rev.

Professor Lindsay. He dwelt on the diminished number of candidates for the ministry.

INTELLIGENCE FROM MISSIONARIES OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.—The Rev. J. Geddie and family arrived at Melbourne on 25th June. The missionaries were all well. Letters have been received from Mr. and Mrs. Morrison. They were well. Mr. Gordon was well, and all was quiet at Eromanga.

Home Ecclesiastical Intelligence.

CALLS.—The following calls have been given :

Elmira, United States, in favour of Rev. George Sutherland.—Mitchell, Rev. Walter M. Roger.—Blue Vale, &c., Rev. James Hastie.—Columbus, Rev. R. H. Warden.—English Settlement, &c., Rev. Mr. Cumming.—Blythe, &c., Rev. A. McLean.

YORK MILLS AND FISHERVILLE.—On the 13th ult., the Rev. R. Monteth was inducted into the pastoral charge of the congregations of York Mills and Fisherville. A considerable number of the members of the Presbytery of Toronto were in attendance, and the Rev. J. Baird, of the Presbytery of Ontario, of which Mr. Monteth was formerly a member. The sermon, which was impressive and suitable, was preached by Rev. J. Milligan, and the addresses, to the minister and people respectively, were delivered by Rev. J. Dick, and Rev. D. H. Fletcher. After the ordination services, there was a congregational soiree, excellently arranged; after which addresses, short but appropriate, were delivered by several of the ministers present. The proceedings were very interesting, and Mr. Monteth enters on his new charge with most encouraging prospects.

CHICAGO—We are glad to hear of the encouraging progress at Chicago. The new congregation have secured an excellent site, and are taking steps for the erection of a suitable Church. We trust they will soon have a permanent pastor.

THE LATE MR. D. McRAE, STUDENT.—We heard with deep regret of the death, by drowning, of Mr. Duncan McRae, student of Divinity and Missionary at Chateauguay. He was a very promising student and his services at Chateauguay were highly esteemed. We deeply sympathize with his sorrowing friends.

HULLETT AND MANCHESTER.—The Rev. S. Young, was on the 19th ordained and inducted as pastor of the congregations of Hullet and Manchester.

ST. MARY'S.—On the occasion of the Rev. W. Caven leaving St. Mary's to undertake the duties of a Professor in Knox College, a congregational soiree was held, when a silver service of great value, costing three hundred dollars, was presented to Mr. Caven, as a token of very cordial and sincere esteem. Suitable addresses were delivered by several members of the Presbytery of Stratford, and of other Presbyteries. The connection between Mr. Caven and the congregation and people of St. Mary's has been of the happiest kind, and many good wishes and earnest prayers follow him to the sphere to which he has been called.

WELLAND PORT.—On the 21st of last month the congregation at Welland Port presented their pastor, the Rev. James Malcolm, with a handsome horse. Other valuable and useful gifts have been presented by members of the congregation.

BEVERLY.—On the 6th of September, a deputation of the ladies of the Beverly Congregation, of the Canada Presbyterian Church, waited upon Mr. and Mrs. Porteous, and presented them with eighty dollars, as an expression of their appreciation of their Pastor's attentiveness to the spiritual interests of the young, as well as of the character of Mrs. Porteous.

COMMENDABLE LIBERALITY.—The following letter from the Rev. W. McClure, of Londonderry, one of the Trustees of the Magee College, is taken from the *Londonderry Standard*. We insert it with pleasure.

"To the Editor of the Derry Standard.

SIR,—John Alexander, Esq., who was a member of First Derry Congregation when I became one of its ministers, and who for more than twenty-three years has been Crown Land Agent for the County of Simcoe, at Barrie, Canada West, has addressed a letter to me, expressing his anxiety for the success of the Bursary or Scholarship Fund of the Magee College, and enclosing twenty pounds sterling to make him one of fifty (prepaying) subscribers, according to the suggestions made in an article which appeared in your paper of the 6th of June last.

Mr. Alexander says: 'Latterly I knew but little of what is doing in Derry, but after nearly 33 years' absence, the name and recollections of our glorious old maiden city are still dear to me; and though thousands of miles distant, my feelings are as warm as ever for her advancement and prosperity.' And he adds, 'I have no doubt that the appeal on behalf of the Magee College only requires to be brought to the notice of Derry men—and ladies also—wherever they may be, to meet a fitting response; and I sincerely hope that my small contribution may be only one amongst hundreds pouring in from distant parts of the world to aid in fostering the principles of our forefathers.' I need scarcely add that it will afford me great pleasure to receive communications of a similar kind from other quarters.

WM. MCCLURE.

Londonderry, August 7th, 1866."

SABBATH SCHOOL CONVENTION IN MONTREAL.—The Sabbath School Convention, which was held in Montreal in the early part of last month, was an interesting and successful meeting. Although the attendance was not so great as some expected, there were delegates from most parts of Canada, and several visitors from the United States. Among the latter were Messrs. Chidlaw, Pardee, and Bolton, and Mr. Phillips, of Cincinnati, whose peculiar forte is the improvement of vocal music in Sabbath Schools. A full report of the proceedings will shortly be published. A paper was read by Rev. Dr. Wilkes, of a historical and practical nature. A prize of \$20 was awarded to the Rev. John Wood, of Brantford, for an essay on "The Sabbath School Teacher,—his place and power." Various important topics were discussed during the meeting, and all present left with the feeling that the proceedings had been both pleasant and profitable. The next convention is to be held in Toronto.

THE MINUTES OF SYNOD.—After many delays, on the causes of which it would not be interesting to enlarge, the minutes have been published. Two copies have been mailed to every minister in the roll of Synod, one being intended for the minister, and the other for the elder representing the session. Parcels for each congregation have been forwarded to the several Presbyteries. We request the clerks of Presbyteries and others, who have received these parcels, to forward them to the different congregations as soon as possible. If any do not receive their number, or

require more, they can be supplied by addressing a note to the Rev. W. Reid, Knox College, Toronto.

Parties having copies are requested, where necessary, to correct with the pen an error in the title page, by substituting "Hamilton" for "Montreal."

PROCEEDINGS OF PRESBYTERIES.

(In consequence of pressure in regard both to time and space, the Editor has been obliged somewhat to abridge the following *Presbytery Reports*. He would be glad to receive such reports at as early a date as possible).

PRESBYTERY OF TORONTO.—This Presbytery met at York Mills, on the 13th ult. for the induction of Rev. R. Monteath. The proceedings, of which there is a fuller notice in another column, were very interesting. The Rev. R. Knowles accepted the call from Eugene and associated station. Calls were sustained from Barrie and Guthrie Church, in favour of Rev. A. McLean; and from Streetsville, in favour of Rev. R. H. Warden. This latter call has been declined. In accordance with a petition laid before them, the Presbytery agreed to organize a congregation in North Oro town line, and Rev. T. Wightman was appointed to this duty. The state of the mission stations and weak congregations was considered, and the Home Mission Committee authorized to apply to the Synod's Committee for the requisite aid. Principal Willis was appointed Moderator of the Session at Weston.

PRESBYTERY OF GUELPH.—The Presbytery of Guelph met at Fergus, on the 11th ult. Calls from Nassagaweya, Eden Mills and Rockwood, and Everton and Mimosa, in favour of Rev. J. Little, were sustained. The Rev. M. McKenzie was authorized to moderate in a call to a minister at Berlin. A letter was read from Rev. J. McMechan, acknowledging receipt of whole amount of stipend due up to the time of his leaving Berlin. Mr. Smith reported as to the progress of the German Mission, and the Presbytery resolved to take steps with a view to the ordination of Mr. Leutzinger. It was agreed by a large majority that the ministers be required to give each two weeks' labour in the mission field, under the direction of the Presbytery.

PRESBYTERY OF ONTARIO.—The Presbytery of Ontario met on the 18th ult. Reports from Probationers and Missionaries were read as to the state of the vacant congregations and mission stations, and a report was prepared for the Synod's Home Mission Committee. Lindsay applied to be separated from Cambray. This application was favourably received by the Presbytery, and it was agreed to apply to the H. M. Committee for a grant to Lindsay of \$150 per annum. A call from Columbus and Brooklin, in favour of Rev. R. H. Warden, was sustained. In consequence of the continued illness of Rev. G. Lawrence, it was agreed to supply his pulpit with probationers or members of Presbytery at least once a fortnight, the congregation having generally agreed to pay all the expenses of supply.

PRESBYTERY OF GREY.—The Presbytery of Grey met at Durham, on the 18th ult. A letter was read from Mr. McKeracher, declining the call to St. Vincent. &c. On petition from Tara, it was agreed to connect, in the meantime, Tara with Southampton and West Arran. A special meeting was appointed to be held at Durham, on the last Tuesday of October, to dispose of the call from Roxboro and Finch, in favour of Rev. C. Cameron. It was agreed to visit, by deputations, the several congregations during the winter, it being a special instruction to the deputations to bring under the consideration of congregations the importance of their forming efficient organizations for the purpose of collecting funds for the various schemes of the church.

Selected Extracts.

THE REV. C. SPURGEON, ON THE CHOLERA.

The Rev. Mr. Spurgeon lately preached to his congregation a sermon on the subject of the Cholera. The title of the sermon was "The Voice of the Cholera," and the text Amos iii. 3. 6. A correspondent of the *Presbyterian* gives the following account of the Sermon.

He began by saying that he had never shared in the indignation expressed by some Christian men, about those who speak of cholera as the product of accreted and governable causes. He did believe that if better dwellings were provided for the poor, if over-crowding were effectually prevented, if the water supply could be larger, and other sanitary improvements could be carried out, the disease would not probably occur. . . . *The Laws of cleanliness and health are as binding upon us as those of mortality.* So far from a Christian man being angry with those who instruct the people in useful secular knowledge, he ought rather to be thankful for them, and hope that their teaching may be powerful with the masses. *The gospel has no quarrel with ventilation.* . . . We preach repent-nee and faith, but we do not denounce white-wash, and much as we advocate holiness, we have always a good word for cleanliness and sobriety,

But with this preface the preacher did not fail to take up the position, that while "it is more common for those who look to nature alone, to sneer at believers who view the disease as a mysterious scourge from God; yet, sneer who may, we believe it an act of folly to forget that the hand of the Lord is in all this. The singular manner in which this disease seizes frequently on unlikely persons, and turns aside from an expected path, should show us that there is an unseen hand which directs its gloomy circuit."

Mr. Spurgeon, reminding his hearers that God is the governor of nations, and that national sins bring national judgments, went on to illustrate and enforce his very appropriate text in its several clauses. He enumerated the sins which are enough to provoke God—drunkenness, debauchery, constant neglect of the worship of God, for which last London is specially and pre-eminently guilty. He contrasted places in country districts, "where there is scarcely a soul to be found at home at the hours of public worship," with London.

The masses of our people regard not God, care not for the Lord Jesus, and have no thought about eternal things. This is a christian city we sometimes say, but where shall we find more thorough heathens than we may find here? In Canton, Calcutta, or even Timbuctoo, the people have at least a form of worship and a reverence for some idea of a God, but here tens of thousands make no pretence of religious worship. I protest unto you all that whereas you think Christianity to be well known in our streets and lanes, you only think so because you have not penetrated into their depths, for thick darkness covers the people. There are discoveries yet to be made in this city, that may make the heart of Christendom melt for shame that we should have permitted such God dishonouring ignorance, that in the very blaze of the sun, as we think our country to be, there should be black spots where Christian light has never penetrated. O London! dost thou think that God's Sabbaths are forever to be forgotten; that the voice of the gospel is to sound in thine ears, and forever to be despised? Shalt thou forever turn thy foot from God's house, and despise the ministrations of his truth, and shall he not visit such a city as this?

If the cholera is not laid to heart, "there may come a pestilence which may reap the multitude as corn is reaped by the sickle;" or we may be left to be ravaged by the pestilence of *deadly evil destroying error*. God may remove the candlestick out of its place, and take away the bread of life from those who have despised it; and then, great city, thy doom is sealed. With great power he went on to dwell on "one thing which yet provokes God above all else—that we have once again, as a nation, permitted downright Popery to claim to be our national religion." The reference was to the rampant Ritualism now coming in like a flood. The following has the ring of Latimer's days, and comes from a

man as honest as he was, and well nigh as pithy, quaint, and at times, like him, broadly humorous or caustic :

" In our Established Church the gospel is no longer dominant, albeit that a little band of good and faithful men still linger in it, and are like a handful of salt amid general putrefaction. We have no longer any right to speak of our national Protestant Church; it is not Protestant; it tolerates barefaced Popery, and swarms with worshippers of the God whom the baker bakes in the oven, and whom they bite with their teeth. Not many streets from the house in which we are assembled, you may have your candles, and your incense, and your copes, and your alos, with all the other pomps and vanities of the detestable idolatry of Rome. That Romanism against which Latimer bore testimony at the stake has been suffered to hold its mummeries, and practise its fantastic tricks, in the name of this nation, until it counts its deluded admirers by tens of thousands. That monster, which stained Smithfield with gore, and made it an ash-heap for the martyrs of God, has come back to you: the old wolf that rent your fathers, and tore their palpitating hearts out of their bosoms, you have suffered to come back into your house, and you are cherishing it, and feeding it with your children's meat.—Once again the harlot of Babylon flaunts her finery in our faces almost without rebuke. *Do not tell me it is not Popery; it is the self-same Antichrist with which your fathers wrestled, and a man with but half his wits about him may see it to be so;* and yet this land bears it, and rejoices in it, and crouches at the foot of a priest once more. Our great ones, our delicate women, and dainty lords, are once again the willing vassals of priestcraft and superstition; and amid all this, if any one speaks out, he is assailed as uncharitable, and abhorred as a troubler in Israel. Is it for nothing that God has favoured this land with the gospel? Must all her light be turned to darkness? Must all the gains of the valiant men of old be lost by the sloth and cowardice of this thoughtless generation? In days of yore, men like Knox and Welch in Scotland, and Hugh Latimer, and John Bradford, fought like lions for the truth, and are we to yield like coward curs? Are the men of oak succeeded by willow? The men who cried out, "No Popery here!" now sleep within their sepulchres, and their descendants wear the yoke which their fathers scorned. Shall not God visit us for this? I would that a voice of thunder could arouse this slumbering generation."

The preacher expressed, at the same time, that he would desire all liberty of conscience for the Romanist to practise his religion. "I would have religion left to its own native power for its support. But above all, if we are doomed to have an Established Church, I pray God that it may not for ever be the haunt of Papistical heresies. If the Church of England does not sweep Tractarianism out of her midst, it should be the daily prayer of every Christian man that God would sweep her utterly away; for the old leprosy of Rome ought not be sanctioned and supported by laws which once shed so much of its blood to be purged from it."—*Exchange Paper*.

Corner for the Young.

THE GIANT SELFISHNESS.—The giant Selfishness is an ugly-looking creature. If he could be caught in a bodily shape, and carried to the photographer's to have his likeness taken I am sure that, when you came to look at his picture, you would think it about the ugliest that you had ever seen.

Now we must all fight this giant. But how are we to do this? Not by standing off at a distance and throwing stones at him. This will not do. No; this must be a close, hand-to-hand fight. We must fight this giant by self-denial.

There were two little boys named James and William. One day, as they were starting for school, their father gave them each a penny to spend for themselves. The little boys were very much pleased with this.

"What will you buy, William?" said James.

"I don't know yet," William replied.

"Mother is sick," said James; "I'll buy her an orange. I think it will taste good to her."

"You may do so if you please, James," said William, "but I am going to buy something for myself, and I mean to do it. If mother wants an orange she can send for it."

"I know that," said James; "but then it would make me feel so happy to see her eating an orange, that I had bought for her with my own money. She is always doing something for us."

"Do as you please," said William; "but I intend to buy some candy."

Presently they came to a confectioner's shop. William laid out his penny in sweet candy. James bought a nice orange, and when they reached home he went into his mother's room, and said, "See, mother, what a nice orange I have bought you."

"It is, indeed, a fine one, my son, and it will taste very good to me. I have been wanting an orange all the morning. Where did you get it?"

"Father gave me a penny this morning, and I bought an orange with it."

"You are very good, my dear boy, to think of your sick mother. You have denied yourself, that you might get an orange for me." Then she threw her arms around his neck and kissed him.

Now, here you see how the giant Selfishness made an attack on these two boys. James drove him off bravely, by the exercise of self-denial. William refused to exercise self-denial, and so the giant got a piece of his chain around him. We shall find this great giant making attacks upon us all the time. We can only fight him off by self-denial.

Notices of Publications.

Discourses of Redemption, as revealed at Sundry Times and in Divers Manners.
By REV. STUART ROBINSON, Pastor of the Second Church, Louisville, &c.
Toronto: G. M. Adam.

The name of the Rev. Stuart Robinson is familiar to many in this city and other parts of this Province, as well as in the United States. He is well known as an effective preacher and able controversialist. His style is distinguished by masculine vigour. In dealing with adversaries he affects no delicacy, and his language, if not always elegant, is certainly perspicuous and forcible. Sometimes, perhaps, it is unnecessarily severe. In his "Discourses of Redemption," Dr Robinson has contributed a valuable addition to our theological literature. The design of the discourses is to exhibit in a popular form the successive revelations made in Old and New Testament times in the order of their development. The Bible method of teaching Theology differs from human systems. "Men build their systems of knowledge as they build their houses; beam is laid upon beam, nor does the structure really exist, as a structure until the last fragment has been adjusted to its place. Hence their proneness to regard a theology as imperfect, which is not thus artificially systematized. But when God constructs a theology, he builds just as he builds the oak of the forest or the cedar of Lebanon, by the continual development of a germ, perfect from the first, through the successive 'Sundry Times' of the humanity with whose origin the development began." "The germ of Christian Theology is to be found in the revelation conveyed in the words I will put enmity between thee and the woman and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise thy heel." This "germinal Theology," is more fully developed in the days of Noah, of Moses, of David, of Isaiah, of Christ, and finally of the Apostles. The successive developments of doctrine are abundantly illustrated in these discourses. To the origin and constitution of the Church the author devotes much attention, and clearly establishes the unity of the Church of Old and New Testament times. "The covenant with Abraham is the divine charter of the visible Church, as heretofore and still existing. There is no other charter found in Scripture. This is the chartered visible Society, 'the Church,' in which God set some Apostles, some Prophets, some Pastors, some Teachers, under the New Testament dispensation, for there was no other Church in which to set them. On the contrary the Apostle expressly declares that the New Testament Church of believers is the

successor to the covenant with Abraham. Nay he expressly argues that the rejection of the Jewish body, and the reception into the Covenant of all that believe with Abraham is only as the cutting off one set of branches from the olive tree and the grafting in of others. It is still the same tree, but the currents of its life are partially directed to a new channel." (Dis. c. iii.) Among the members of the visible Church, it is shown that infants are included and the seal of Baptism is rightly administered to them now, as was circumcision, in ancient times. In this connection the author advances, in a few weighty sentences, a powerful array of arguments in favour of the salvation of children dying in infancy and vindicates Calvinism from misrepresentation on this subject. Appended to the discourses are several elaborate notes on the perpetual application of the Sinai Covenant; on the place of the Church in the scheme of Redemption; on the ordinances of public worship as set forth in Scripture, their relation to the idea of the Church, and on the relation of the temporal and spiritual powers historically considered. On the whole, while not agreeing with every point advanced in this volume, we consider it a really valuable work for the purpose of expounding the Bible system, and counteracting the tendencies of the age towards rationalism, negative and erroneous systems of Theology.

MONEYS RECEIVED UP TO 21st SEPTEMBER.

SYNOD FUND.		KNOX COLLEGE.	
Madoc	3 00	Doon.....	3 20
Caledon.	3 25	Dundas S. S.....	7 12
Chippawa	4 50	Westminster	6 68
Doon.....	2 70	Nassagawaya.....	5 00
Greenbark	1 50		
Wick.....	2 50	FRENCH CANADIAN MISSION.	
Williamsburgh	4 50	Harrington	9 00
Osnabrock	2 50	Dundas S. S.....	7 13
Leeds	5 00	Cornwall	5 74
Buxton	5 00	Boston Church less dis.....	10 00
Harrington	5 00	Milton less dis	2 50
Thames Road and Kirkton	11 00		
Zorra	12 00	WIDOWS' FUND.	
Claremont	5 05	English Settlement, less dis....	7 70
Cumtiusville	4 00	With rates from Rev. James Cameron Rev. H. Gracey	

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J. R. Warwick; Rev. G. B. Wroxeter; R. M., Jr., Perth; W. K. Kincardine, \$1 00; C. E. do. \$1 00; W. A. L., Woodstock; J. C., Boston; J. D. Durham; G. C. Egremont; P. P., G. D., Bluevale; Mrs. McG., York Mills; W. McD., Baltimore, \$1 00; Rev. H. McK., River John, N. S., \$2 00; R. Y. Alnoute, \$1 00.

CONTENTS.

Collection for Widow's Fund, &c..	353	The London Missionary Society...	375
Our share in the Fulfilment of Prophecy.....	353	GENERAL RELIGIOUS INTELLIGENCE.	
A Plea for the Sabbath	357	Death of the Rev. Dr. Edgar.....	375
The Statistics of the Church	362	Items of Intelligence	376
MISSIONARY INTELLIGENCE.		HOME ECCLESIASTICAL INTELLIGENCE.	
Rev. J. Nisbet's Arrival at his Destination	367	Calls, &c.....	378
Letter from Rev. D. Duff	367	Proceedings of Presbyteries	380
Missions of Free Church.....	369	SELECTED EXTRACTS.	
Missions of Irish Presbyt'n Church	370	Rev. C. Spurgeon on the Cholera .	381
Missions of United Presbyt'n Church	372	CORNER FOR THE YOUNG.....	
English Presbyt'n Mission in China.	373	NOTICE OF PUBLICATIONS	
			393