

THE HOME & FOREIGN RECORD

OF THE
CANADA PRESBYTERIAN CHURCH.

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HOME MISSION CONTRIBUTIONS.

The time appointed for making collections for the Home Mission Fund of the Synod, was the third Sabbath of last month. In most congregations, however, this important department of the church's operations is not left to depend on a single collection, which might occur on a day most unfavourable, and so be utterly inadequate, but is provided for by special contributions raised by annual subscriptions or monthly payments. In some places associations for this purpose are in successful operation, and the sums thus raised have exceeded expectation. In one congregation there is one subscriber of \$100 for Home Mission and College purposes unitedly, and several of \$50 and \$40. In not a few congregations there are numbers of our church whom God has signally prospered in business, and who, if asked, would esteem it a privilege to give of their abundance for the extension of the church and the supplying with gospel ordinances of many who as yet are unable to do what is necessary for that end in their own localities.

The operations of the committee embrace 47 supplemented congregations, which but for aid thus rendered would be most partially supplied or wholly given up, and 153 Mission Stations, which without aid would be most inefficiently worked. The expenditure of last year was \$9465.51. As the grants this year have been in some instances increased, and the number of stations is now greater, the expenditure should not be less than \$12000 this year. This amount spread over a membership of not less 45,000, can surely be realised without difficulty. And if every communicant aim at contributing his share, (at least thirty cents), while others cheerfully contribute according to their ability in large sums, our Treasury will be full.

It is earnestly hoped that means will be taken to give every member and adherent an opportunity of contributing something, and for this purpose suitable collectors should be looked out in every congregation and appointed by Sessions.

THE NEW YEAR.—WEEK OF PRAYER.

By the good hand of God upon us, we are brought to the close of another year ; and it is a becoming duty, to pause for a little, and think of the increased obligations under which we are laid to our Great Preserver, who throughout the year has been our sun and shield. It has been a year of many mercies—of peace and plenty. A year which will form an era in our history, marking, as it does, an entrance on a new and higher stage of national existence. We have to thank God for our continued peace and

security—for the measure of prosperity with which he has blessed our land, and for the favourable circumstances in which our Dominion of Canada has been inaugurated. May our gratitude be practical in its character, and may we be all led to seek God's favour as our highest glory and distinction, and our great defence from evil. If we are only a people whose God is the Lord, we need not fear for the future.

For some seasons past the new year has been commenced with a week of prayer among God's people throughout the world; and no doubt many and precious benefits have been experienced in connexion with these exercises. The oneness of God's people has been realized; religion in churches and in individuals has been revived, and quickened. The hearts of missionaries struggling amidst great discouragements, and privations, have been cheered and comforted, and many results have been realized fitted to call forth the praises and thanksgiving of Christians. The Evangelical Alliance has issued an invitation for united prayer, during the week beginning on the first Sabbath of January. We publish it, as no doubt many of our congregations will avail themselves of the suggestions which it contains. The paper is signed by the Secretaries of the various branches of the Alliance throughout the world. The invitation is in the following terms:—

WEEK OF PRAYER THROUGHOUT THE WORLD.—JANUARY 5-12, 1868.

Our Gracious God lends an attentive ear to the supplications of his people. The records of individual, family, and church life, abundantly prove that believing prayer is followed by results that call forth gratitude and praise, and encourage renewed requests at the Throne of Grace.

In every land, and in most of the leading cities, the annual invitation of the Evangelical Alliance to observe the week of prayer at the commencement of the year has been largely and increasingly responded to.—Multitudes have united with one accord to implore, in the name, and relying on the merits and mediation of our Divine Lord, that the new year may be crowned with the goodness of God, and special blessings conferred both upon the Church and the world.

The Evangelical Alliance, by its British and foreign organization, renew their invitation for the opening of the year 1868. In doing so, they express their profound conviction that passing events are more than ever furnishing motives for a closer union among all true followers of Christ, and for the offering of faithful, importunate prayer for things pertaining to the spirituality and spread of the kingdom of our Lord Jesus Christ.

Fellow-Christians of every land and language: in the prospect of the weighty interests and great responsibilities of the new year, let us again draw near to the Heavenly Throne, that common centre for universal prayer, and prove the Lord of Hosts according to his own word, wherein it is written: "See if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The following topics, among others, are suggested as suitable for exhortation and intercession on the successive days of meeting:

Sunday, January, 5th.—Sermons. Subject: The Person, Work, and Kingdom of our Lord Jesus Christ.

Monday, 6th.—Thanksgiving for special and general mercies during the past year, to nations, churches, and families; and confession of sin.

Tuesday, 7th.—Prayer for nations; for kings and all in authority; for the observance of the Lord's Day; for the removal of obstacles in the way of moral and religious progress; and for internal and international peace.

Wednesday, 8th.—Prayer for families; for schools, colleges, and universities; and for sons and daughters in foreign countries.

Thursday, 9th.—Prayer for Christian ministers, and all engaged in Christ's service ; for God's ancient Israel, and for the coming of our Lord Jesus Christ.

Friday, 10th.—Prayer for the sick and afflicted ; for widows and orphans ; and for the persecuted for righteousness' sake.

Saturday, 11th.—Prayer for the Christian Church ; for increase of holiness and activity, fidelity and love ; and for grace equal to the duties and dangers of the times.

Sunday, 12th.—Sermons. Subject : Christian Charity —1 Cor. 13.

STATISTICS OF THE UNITED PRESBYTERIAN CHURCH, IN SCOTLAND, COMPARED WITH OURS.

A carefully prepared abstract of the statistical reports of this mother church, has been published in the July number of their Missionary Record, which deserves attention, and from which the following items and results have been called :—

The number of Ministers in the U. P. Church, in 1865, was 620 ; in 1866, it was 623, being an increase of 3, or about .50 per cent.

Our increase for the same period was 5, or about 2.10 per cent.

The number of Elders in the U. P. Church, in 1865, was 4,466 ; in 1866, it was 4,595 ; an increase of 29, or about .65 per cent. This allows 7.37 on an average to each minister.

For the same period the increase in our Eldership was 73 or 5.60 per cent, and we had an average of 5.62 Elders to each Minister.

The number of Members in the U. P. Church, for 1865, was 172,752, and for 1866, it was 174,920 ; an increase of 2,178, or of 1.25 per cent. This allows an average of 280 Members to each Minister and of 38 to each Elder.

For the same period our increase was 1,427 Members, or of 4.15 per cent. ; and our average of Members to each Minister was 151, and 26 to each Elder.

The number of Congregations in the U. P. Church in 1865, was 592 ; and in 1866, it was 596 ; an increase of 4, or of .65 per cent. The increase for the seven years preceding 1866, was 56 ; an average of 8 per annum, or 1.48 per cent. The largest increase was in the years 1862 and 1863, the number being 21, and, probably, may be accounted for by the Union of the Irish branch of of the Old Secession Church.

For the same period our increase of regular Congregations was 41, or 9.55 per cent.

The stipend account of the U. P. Church for 1865, (including travelling expenses and supplements amounting to \$26,575,) was \$520,130 ; being an average of \$879 for each Congregation, or of \$833 to each Minister, or of \$3 per Member. For 1866, the stipend was \$542,823 ; an increase of \$22,605, or of 4.40 per cent., affording an average for each Congregation of \$910, or to each Minister of \$871, or of \$3.10 per Member, being an increase, respectively, of \$31, \$38, and 10 cents.

Our stipend account for 1865, was \$113,940, being an average of \$485 to each Minister having a charge, or of \$3.25 per Member. For 1866, the amount was \$129,711 ; an increase of \$15,771, or of 1.4 per cent., affording an average to each Minister of \$540, or of \$3.55 per Member, being an increase respectively of \$55 and 30 cents.

Finally, the total contributions of the U. P. Church for all purposes, Congregational, Missionary, and Benevolent, in 1865, were \$1,323,975, being an average of \$7.66 per Member. For 1866, the amount was \$1,-

375,535 ; an increase of \$51,560, or of 3.90 per cent. being an average of \$7.86 per Member ; an increase of 20 cents on the previous year.

Our total contributions for all purposes, in 1865, were \$225,809, or an average of \$6.44 per member. For 1866, the amount was \$273,949 ; an increase of \$48,140, or of 21 per cent., being an average of \$7.51 per Member, an increase of \$1.07 on the previous year.

These comparative statistics are worthy of note, and furnish us with some interesting facts and references :—

1. That this Mother Church is maintaining a steady rate of increase, from year to year, in Churches, Ministers, Members, and Incomes, at a rate, probably, proportional to the increase of population and wealth in the country.

2. That our rate of increase, in almost every department, is much greater than theirs ; arising, probably, from the fact that we have larger unwrought resources, and not only the natural increase of the population, but, also, a large foreign immigration from which to draw.

3. That the average Eldership and Membership to each Minister is greater in the U. P. Church than ours.

4. That the average stipend is greatly above ours, it is nearly double, and may be accounted for by their much larger average Membership to each Minister ; theirs being 280 and ours 151. From this fact, we may infer that an increase in average stipends depends greatly on an increase in Members.

5. That our average contributions per Member, and our annual increase for stipends are larger than those of the U. P. Church ; ours being \$3.55, increase 20 cents ; theirs \$3.10, increase 10 cents.

6. Their total average contributions for all purposes, per Member, exceeds ours ; theirs being \$7.86, and our \$7.51, but our increase on the year exceeds theirs ; ours being \$1.07, theirs 20 cents.

On the whole, we compare favourably with this home Church. Our average stipend to Ministers is the only item in which we appear to disadvantage. In this respect the U. P. Church is far ahead of us. We are, however, making progress, and may hope that with the blessing of God and our labours, we may, at no distant day, reach to a higher mark.

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CONGREGATIONAL MISSIONARY SOCIETIES.

It is felt by all who are interested in the progress of our church that some other method than that of special collections in the Church on a sabbath is necessary in order that adequate means may be obtained for carrying on with efficiency our various Missionary and Benevolent Schemes. The collection frequently fails to obtain contributions from all the members of any congregation, by reason of the absence of some, the forgetfulness of others and the indifference of many. A wet, a cold, or a hot day will, too, grievously diminish the amount that, under favourable circumstances, might be expected.

The only method that has yet been devised by which to secure that every member of any congregation shall have an opportunity of giving, as God has prospered him, for the Schemes of the Church is that of Congregational Missionary Associations. This agency promotes liberality and does good in many ways. It specializes the work—brings the objects of christian benevolence distinctly before the people. It gives the whole congregation a personal interest in the management and distribution of its own benevolence. It increases the number of workers in the Church and opens a field for the employment of its young members. In every case in which it has

been tried it has resulted in a manifold increase of contributions and a manifest deeper interest in the enterprises of the Church.

To facilitate the formation of Congregational Missionary Societies we present a form of an address to a Congregation and a Constitution of a Society, which has been adopted by some of our congregations, and been found to work well. It is capable of modification to suit special circumstances, and the Editor of the Record will gladly furnish copies, at a moderate cost, to congregations requiring them.

TO THE CONGREGATION OF ——— PRESBYTERIAN CHURCH.

At the recommendation of the Church Session, the congregation, at a meeting held to consider the question, agreed to undertake the collection and management of the Missionary and Presbyterial Funds, to which the members are expected to contribute, and for this purpose have agreed to form a society, with a committee and office-bearers, who shall take charge of this special work.

The articles which follow have been agreed on and adopted, as defining the operations and objects contemplated by the society. Your cordial co-operation is solicited for the efforts that will be made to carry out this good purpose.

It is found that the beneficence of any church, in order to be effectual, should be systematic, and the collections made at short and regular intervals. This method enables each one to follow the precept of St. Paul to the Corinthian Church, that "On the first day of the week every one should lay by him in store as God hath prospered him," for the maintenance and extension of the Church of Christ. As Christian people in this new country, we have a great deal to do besides building up our own special interests. Beyond ourselves there lies the field of the world, with whose welfare and salvation the church is charged. We cannot attend to this without means. Our silver and our gold must, for this end, be, to some adequate extent, dedicated to the Lord. Through the agency of this society an opportunity is afforded of aiding, in what may be called, the outside work of the church. It will be seen that the objects contemplated by the society are all highly important, and cannot, with honor, be neglected.

1. Theological colleges for the education of young men for the ministry are a necessity of every church. We have found it requisite to establish two of these—one in Toronto, and another in Montreal. Both need liberal contributions. They are sending out annually faithful men to preach the gospel.

2. Our missionary efforts have hitherto been directed to the distant colony of New Columbia, and to the settlers and Indians in the Hudson's Bay Territory; besides assisting the church of Nova Scotia in its interesting and successful missions in the South Sea Islands. No church can afford to be without a foreign mission. It is only thus that it can obey the command of Christ to go into all the world and preach the gospel of the kingdom to every creature. At present we have four missionaries in the field, and more are urgently needed.

3. Home missions, too, demand our special attention. Our great cities need to be evangelized, and our own people, scattered in little groups throughout the country, by reason of the smallness of their number, need assistance for a time in order to maintain gospel ordinances. The French Canadian people also require our aid. Urgent claims both for men and money are made on us for these purposes, to which we cannot turn a deaf ear without being unfaithful to duty.

4. Our ecclesiastical organization of Synods and Presbyteries, with their

various operations, need to be sustained. This requires travelling from place to place, the employment of suitable clerks, and printing and correspondence. Without these the fabric of the church cannot be kept up, or its legitimate work accomplished.

5. Then, finally, there are certain benevolent schemes to which attention must be given. The widows and orphans of ministers and missionaries must ever, to some extent, be a charge on the church. So, too, those who have spent the best part of their lives in the work of the Lord, and have become disabled for regular duty by age and infirmity, ought not to be neglected.

All these objects are commended to you, as worthy of liberal aid. It is believed that a contribution monthly from each member and adherent of the church—the young, as well as the old—children, as well as parents—would educate the church to Christian giving, and enable us to discharge with liberality our special duty.

The committee will call upon the members of the congregation to ascertain what amount of contributions they will systematically give for the above objects, after which districts will be allocated and collectors appointed.

As it is desirable to circulate information regarding the working of the church's various operations, it has been thought beneficial by the committee to distribute among the subscribers a number of copies of the *MISSIONARY RECORD* monthly. By this means it is hoped that additional interest will be taken in their work.

"Every man according as he purposeth in his heart so let him give, not grudgingly or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye always having all sufficiency in all things may abound to every good work."—2 Cor. ix, 9-7.

"But to do good and to communicate forget not, for with such sacrifices God is well pleased."—Heb. xiii, 16.

IN NAME AND BY AUTHORITY OF THE
COMMITTEE OF THE MISSIONARY SOCIETY.

CONSTITUTION OF THE MISSIONARY SOCIETY OF THE ——— PRESBYTERIAN CHURCH.

1st. This Society shall be denominated "The Missionary Society of the —— Presbyterian Church," and its object shall be to promote the Missionary Schemes of the Canada Presbyterian Church by systematic contributions.

2d. Every person contributing to the Society's fund by regular monthly, quarterly or yearly subscriptions, shall be a member of this Society.

3d. The office-bearers shall be a President, Vice-President, Financial Secretary, Treasurer, a Committee of five members, and the Collectors.

4th. The duties of the President shall be to preside at the meetings of the Society, preserve order, and lay before the meeting the business to be disposed of; he shall have only a casting vote.

5th. The Vice-Presidents shall preside in the absence of the President and perform the duties of that office.

6th. The duties of the Recording Secretary shall be to keep the minutes of the Society's meetings, conduct the correspondence, and perform such other duties pertaining to his office as may be required of him by the Society.

7th. It shall be the duty of the Financial Secretary to receive all moneys contributed by the members of the Society from the collectors,

keep an accurate account of the same, and hand them over to the Treasurer, who shall pay them out as directed.

8th. The Committee, together with the office-bearers, shall allocate districts, secure collectors, have charge of the moneys collected, and shall transact the general business of the society.

9th. The duties of the Collectors shall be to call on members of the Society at least once a month to receive their contributions, enter the same in their books, and punctually attend the monthly meetings, to hand over the amounts collected to the Financial Secretary, who shall attend for that purpose.

10th. The Society shall meet monthly for prayer, the communication of Missionary intelligence, and receiving a report of collections during the month, and at any of its meetings may appropriate its funds to the special objects contemplated.

11th. The Committee shall meet quarterly for the transaction of business, and three shall form a quorum.

12th. There shall be an annual meeting of the Society for the election of office bearers, at which the Secretary's report shall be read, and the Treasurer's accounts submitted.

13th. The schemes of the Church which this Society shall assist shall for the present be : first, the College Fund ; second, the Synod and Presbytery's Home Mission and Expense Funds ; third, Foreign Missions ; fourth, the Ministers' Widows' and Orphans', and the Disabled Ministers' Funds ; fifth, the French Canadian Missionary Funds. Contributions shall be considered as for the general objects of the Society, but any contributor may designate the object or objects for which his contributions shall be devoted.

14th. It is to be understood that the contributions to the Society's funds are in the place of the usual Synodical collections for the above objects, and that these will in future be discontinued.

MINISTERIAL RESPONSIBILITY.

Address to a Minister at his Ordination.

MY DEAR FRIEND AND BROTHER.—It now falls to me, by appointment of the Presbytery, to address you, briefly, in a few words of counsel and encouragement. And first of all, let me remind you of the solemn responsibility, and honourable position you now occupy. You are set up, not only as an ensample to this portion of the Lord's flock, but as an overseer or bishop, and a ruler over them ; and it is your duty, in this place, to "feed the flock of God which He hath purchased with His own blood." You are ordained an elder both to rule, and to "labour in word and doctrine." God has been pleased, this day, to make you a watchman to the New Testament house of Israel, in this place, and it is well you should lay to heart His solemn charge to His servant Ezekiel, (chap. 3. 17-21.) "Son of man, I have made thee a watchman unto the house of Israel ; therefore hear the word at my mouth, and give them warning from me. When I say to the wicked thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life ; the same wicked man shall die in his iniquity ; but his blood will I require at thine hands. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity ; but thou hast delivered thy soul. Again, when a righteous man turneth from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die ; because thou hast not given him warning, he

shall die in his sin, and his righteousness, which he hath done, shall not be remembered ; but his blood will I require at thy hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned ; also thou hast delivered thy soul." You have also the high honour conferred upon you of being appointed an Ambassador for Christ, to pray men, for Christ's sake, to be reconciled to God : and you have both the ministry and the word of reconciliation committed to you. In these circumstances, it is necessary for you to "take heed unto thyself, and unto the doctrine, to continue in" it, and in the faithful and consistent discharge of all the duties that will devolve upon you, as a Christian Minister, "for in doing this, thou shalt both save thyself, and them that hear thee."

"Take heed to thyself;"—to the state of your own soul,—to the relation in which you, yourself, stand to God, as a man,—as a professing Christian,—and as a minister of Christ. See that you, yourself, are in a state of reconciliation to God, through a "personal interest in the finished work of the great God, and our Saviour, Jesus Christ." See that you are living near to God, walking with Him in the constant exercise of that "repentance toward God" that needeth not to be repented of ; and that "faith towards the Lord Jesus Christ," that ever "worketh by love." See that your faith is not "dead, being alone," but living, fruit-bearing faith, accompanied by the love of God dwelling in you, constraining you not to live to yourself, but to "Him who died for us, and who rose again," making you willing and desirous to spend, and be spent, for Him, in His service. That is a startling and significant saying of the Apostle Paul ; (1 Cor. 9-27.)—"I keep under my body, and bring it unto subjection, lest that by any means when I have preached to others, I myself should be a castaway." It is awful enough to contemplate the possibility of being a castaway, in any circumstances, but it is much more so, in the circumstances referred to by the Apostle. Your own personal salvation,—your personal interest in Christ, and your assimilation to Him, must, therefore, ever be nearest your heart, and be objects of your most earnest and constant solicitation : not only for your own sake, but for the sake of others, especially of "the flock" over which "the Holy Ghost hath made you an overseer ;" and above all for the glory of God. For, be assured, that nothing is comparable to this for making you, in every respect, both a useful and "able minister of the New Testament,"—"a workman that needeth not to be ashamed."

Take heed to your temper and disposition, as a gospel minister, and a ruler in God's house. Most decidedly shut your ears against all tattlings, for if you do not, you will, in all probability, soon be flooded with it, and find it a prolific source of the most vexatious annoyance ; ruinous, at once, to your own peace and comfort in your work, and to the welfare and prosperity of your congregation. Be humble, gentle, meek, after the example of the meek and lowly Jesus, whose servant and ambassador you are. Never proudly think, far less vauntingly or peevishly say, that you can find no society among the people of your charge. You profess to be bound for the Zion above : so do they ; and it must be your earnest desire to have them along with you, as crowns of joy and of rejoicing in the day of the Lord Jesus. And Heaven-bound fellow-pilgrims, in whose company you expect to spend eternity, are at once the most edifying, and princely society, to be found on this side of Heaven, whatever be their rank and accomplishments among men. Beware of despising, and contemptuously treating any of Christ's "little ones ;" but cultivate their society with a view to your being "comforted together with them, by the mutual faith both of you and them." Seek ever to combine, in the highest degree, the

wisdom of the serpent with the harmlessness of the dove. You will not long be a minister, in charge of a congregation, before you learn, from experience, the immense advantage of this. "The servant of God must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance, to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and His kingdom; preach the word, be instant in season, and out of season; reprove, rebuke, exhort with all long suffering and doctrine."

"Take heed to the doctrine." As God's watchman, to this people, you are required to "hear the word at His mouth, and give them warning from Him." You have no promise of such special revelations as those by which Ezekiel and other holy men of old were fitted for declaring and recording the lively oracles of the Living God. This, of itself, is a strong presumptive evidence that such revelations are not now necessary. We have "all Scripture," which "is given by inspiration of God," and which, as we learn from the close of the book of Revelation, is to be regarded as containing the completed revelation of God's will to man, and is declared to be entirely sufficient for "thoroughly furnishing the man of God unto all good works." The word of God, as contained in the Holy Scriptures, is the creed of all true Christians; and the ultimate authority in all religious controversy. Let it, therefore, be, at all times, the man of your counsel, "the Light of your feet, and the Lamp of your path." Search the Scriptures, making them the subject of daily study and meditation, with earnest prayer, like David, for the enlightening and teaching operation of the Holy Spirit, that your eyes may be opened to see the wondrous things that are written in God's law. This is the way in which you are now to hear the word at God's mouth, and the chief means to be used by you in taking "heed to the doctrine." Never presume to keep anything in the back ground which you find taught in the Scriptures. Blow the trumpet faithfully, giving no uncertain sound; keeping nothing back, but declaring the whole counsel of God. As to the proportionate degree of prominence which should be given to any Scripture doctrine, in public teaching and preaching, you will find the Scriptures themselves, by their example, the best guide you can consult.

Although "the Bible, and the Bible only, is the religion of Protestants," and the creed of all true Christians, it is much to be lamented that it has been, and still is, so variously interpreted. From this has sprung the almost countless host of creeds, on which the visible Christian Church, is so sadly split up and divided. Of all this heterogeneous mass of conflicting Scripture-interpretation, or conflicting creeds, which is the same thing, whether formally drawn up and published as such, or to be drawn from the writings of leading men, in some denominations. Some entirely agree as far as one goes with another; others, while agreeing on the main points, differ on the minor; while others again, differ more or less widely, even on points vitally essential. Amongst them all, we, of course, very decidedly prefer our own subordinate standards—"The Westminster Confession of Faith, with the Larger and Shorter Catechisms, &c., before all the others. We regard them as the best, in so far as fulness and comprehensiveness are concerned; and, as to their truly Scriptural character, inferior to none. We adhere to them as containing our unequivocal protest against what we hold to be the almost innumerable errors that have, from time to time, crept into the visible Christian Church. Some upstarts, indeed, of the present day, some of whom are to be found, even among

Presbyterians, imagining that they have got far ahead of the giants of the Reformation, speak of these Standards as altogether out of date, and behind the age. These men affect great liberality of sentiment. They are the pioneers of the church's deliverance, and freedom from all the trammels and fetters of creeds and formalities. They seem, however, anxious to be regarded as singular and original, and to be most earnestly in pursuit of the bauble of a very unenviable popularity. They are earning for themselves a famous notoriety. Some of them go so far as to place the fourth commandment—the decalogue itself—and, virtually, the whole Old Testament Scriptures in the same category of old worn out documents that have served their day, but are now fit for little else than to be preserved as relics of the far past, in the museum of the antiquary. This seems to indicate, pretty plainly, the downward drift and tendency of this new generation of brilliant constellations, who propose to illuminate the intellectual and theological firmament of the nineteenth century. It should serve as a warning to us, to ward us off the dark mountains of dim, confused, destructive error, upon which they seem to be stumbling. One of three things is doubtful respecting them. It is doubtful whether they ever read those Standards, and know anything at all about that, of which they so confidently affirm. If they have read them, it is doubtful if they understand them : or, the orthodoxy of their own system, is extremely questionable ; to which may be added their strict honesty in representing the doctrines of those Standards.

We do not claim infallibility for our subordinate Standards, nor special Divine inspiration for the men who drew them up. The Bible alone is our infallible rule of faith and practice. But when we think of those men whom God, in his gracious providence, raised up and equipped for the purpose of bringing about such a mighty and glorious revolution in the world, especially in the religious world. When we think of their deep-seated, well-trying piety ; their unflinching adherence to principle, in the face of earthly potentates, threatening them with sword, and with faggot ; when we think of their learning, especially their theological and ecclesiastical lore—their varied and extensive experience—their stainless integrity—their towering intellectual endowments. In short, when we think of all God did, in them, and by them, in their own day, the happy results of which are still enjoyed by us, we feel fully warranted in calling upon men of our day to pause, to think, and consider again, before they venture to pronounce against them. In these days of religious toleration and security, when so little sacrifice for principle is demanded of us ; when so much flimsy, superficial, fashionable religion, under the name Christianity, everywhere abounds, we cannot but regard it as the most consummate presumption, and the height of self-conceit, in these new-born lights, to treat the Fathers of the Reformation as little better than a parcel of fanatical novices ; and their productions as only a few glimmering sparks amid the darkness of the past, now to be completely eclipsed by the dazzling beams emitted by themselves, on this bright afternoon of the boasted nineteenth century. The expressions,—“*Suited to the times,*” and “*more suited to the times,*” seem to have a wonderfully fascinating influence upon some men, especially on men of small conceited minds ; and such persons are constantly on the hunt after “*something suited,*” or “*more suited to the times.*” But let me exhort you, My Friend and Brother, in so far as creeds are concerned, steadfastly to adhere to our good old subordinate Standards, as a summary of the view you take of the general scope of Scripture-teaching, in other words, as your creed. Yes, let me say, adhere to them, and let your teaching be in accordance with them, not only till you find “*something more suited to the times*” but something more

sued to *all times, past and future*, as well as *present*, and more fitted for standing the fiery trial to which the great day will subject all creeds that ever have been, or ever shall be, published *in time*. As regards theology, it would be *going* just a little too far, to assume that our times are ahead of the times of Paul and the rest of the Apostles. And if their times are to be taken as the criterion by which to judge of other periods of the Church's history, the times of the Reformers and of the Westminster Divines, will compare very favourably with the times on which we have fallen. Any new theological, or philosophico-theological truth, at this time of day, approaches with a dreadfully suspicious leer, and is to be cautiously and decidedly barred out, until it can present divinely attested credentials, and prove its beneficial bearing upon the spiritual and eternal weal of man. In thus "taking heed to the doctrine," look at all things, and consider them, in the light of Eternity, which, even now, to no small extent, shines upon us, through the pages of the Sacred Scriptures.

In conclusion, let me exhort you to beware of "trusting in man, and making flesh your arm;" but let your trust be in Jehovah, and let Him be your hope. Seek to realize the strength of weakness. "When I am weak, then am I strong," said the Apostle Paul. In the work to which you are called, and this day set apart, you are not to expect to carry everything before you, and find it all plain sailing. More, and greater difficulties and discouragements will arise than probably you now anticipate, causing your heart sometimes to sink within you, and making you exclaim, in bitterness of soul, "Who is sufficient for these things?" But "cast thy burden on the Lord, and he shall sustain thee." Hear His own encouraging words, "My grace is sufficient for thee, for my strength is made perfect in weakness." Remember you are an "Ambassador for Christ," and take courage, knowing that He never sends any a warfare on their own charges. His promise is: "Lo, I am with you always, even unto the end of the world." The work is His, and you are only an instrument in His hand. Be diligent, therefore; be earnest and persevering in the discharge of the various and arduous duties of your office, leaving all consequences with Him. "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good." Rely on your Lord and Master with implicit confidence; seek to realize his promised grace and presence with you, and so go on your way rejoicing. And may the God of peace go with you, and make His pleasure greatly prosper in your hands. Amen.

Missionary Intelligence.

INTELLIGENCE FROM OUR MISSIONARIES.

Recent intelligence has been received from all our mission fields:—from Rev. J. Nisbet, of date, 1st October; from Rev. J. Black, Red River, 18th November; and from Rev. R. Jamieson, 13th November. Almost all the letters are of a private character. The missionaries, with the exception of Mr. Matheson, are all well. Mr. Matheson had been suffering from ill health for some time, and although rather better in the beginning of November, he had a relapse, and, at the date of Mr. Black's letter, had been unfit for duty for two Sabbaths. We trust our brother's health will soon be restored.

BRITISH COLUMBIA.

Mr. Jamieson expresses great anxiety that some able and experienced minister of the church should yet go to Victoria, V. I. Such minister, Mr. J. says: "would help on the way for blessings upon present and future generations here. The people are intelligent, ambitious, and able and willing to deal liberally with any suitable minister." He adds: "Had we a minister in Victoria, and another in New Westminster, we could form a Presbytery and carry on the work gloriously under God, and effect an amount of good we can never accomplish in the way we are doing."

SASKATCHEWAN MISSION.

We give the following extracts from Mr. Nisbet's letter:—"We enjoyed the sacrament of the Lord's Supper last Sabbath. There were nine at the table—among these were an Indian man and woman who were members of the congregation of Mr. Budd, at the Nepawewin mission. One of their sons is among the Indian boys we have taken to bring up.

I am longing to hear if any appointment has been made of another missionary for this quarter. I suppose some one has been appointed for Fairfield, which was much required, and I hope it will have the effect of strengthening and extending our cause in the settlement; but so long as I am alone here, one department of the work can be very little attended to. I mean the *itinerating* department, for although there are not yet a great many people here, it would not do to leave the place often, or for lengthened periods without some one to take charge. As it is, I could only leave the school-master, whose time is pretty fully occupied with his own work, and when he is not in the school-room he is busy with some thing or other about the mission. If no missionary is to be sent to the New Hebrides, surely the church can afford to send one here.

I expected to have met with a large band of the Fort Pitt Crees at Carlton this fall. Mr. McKay traded provisions from them, and they sent a message for me to meet them there, provided the buffalo kept to the eastward of Fort Pitt; but the buffalo have gone West, and I have no hope of seeing them this season.

Our mission is favourably known among the Indians all over the plains. One old man came lately 15 days' journey to see us. He had heard much about us in the plains, but he wanted to see for himself: he would like his family and friends to become settlers, and he wants to find a place where to spend his remaining days. He seems to be seriously enquiring after the truth, attended all the meetings he could while he was here, and when he went away he got a table to let him know when each Sabbath would be until he came to us again in the spring. He is the most sensible old Indian that has yet visited us. That old man told us that there are plenty of Indians in the plains who would be glad to send their children here to be trained. We have had several applications, to which I have not yet replied, on account of lack of accommodation, and of instructions from the committee."

NEW HEBRIDES—MISSIONS OF PRESBYTERIAN CHURCH OF LOWER PROVINCES.

We learn from the December number of the *Home and Foreign Record*, of our Sister Church, that letters had been received from Rev. Dr. Geddie, and Rev. Mr. Morrison. Dr. Geddie represented the islands as being in rather a disturbed state, "perhaps more so than at any former period of

the mission, and from a variety of causes." He states that there had been some further collisions between trading vessels, and the natives of the Group. H. M. S. *Falcon* was on her way to the guilty islands, but the Captain was not very sanguine about being able to bring the offenders to justice. Dr. Geddie expresses his gratitude that the mission was not mixed up with these matters. At Anietuum whooping-cough had been prevailing, and with very serious and fatal effects, on a number of the children and young people.

We subjoin some extracts from Mr. Morrison's letters :—

ERAKOR, EFAT, July 29th 1867.

My Dear Brother,—There occurs, at present, a fresh opportunity of forwarding a note to you, which I must not neglect to avail myself of. The *Falcon*, one of Her Majesty's ships, put into Efil harbour, in our vicinity, on Friday last. She is commanded by Captain Blake. She has been sent to make enquiries into the capture and destruction of vessels by the natives of this island and of Emou. Captain Blake sent for Mr. Cosh and myself to go to see him, which we did, and were with him the best part of Saturday last. He requested us to act as interpreters between himself and the natives, and to give any information about those sad events which we possessed. We had no wish to be in any way involved in the man-of-war's proceedings ; but we felt that to decline would be a dereliction of duty on our part. We considered ourselves as called upon to give testimony. He wishes us, (to-day), Monday again on board, to assist him in holding communication with the Emel men. What the result of these interviews, between himself and the natives, may be we cannot tell. Whether he may consider it his duty, under present circumstances, to punish them or not, remains yet to be seen. But, I believe, he has no inclination to be harsh with the natives where justice seems at all to favour them. As for us, our position seems not to be much effected by either of the two courses between which he has to choose. If he chastises them, unless he do it *thoroughly*, it will only stimulate them to revenge. If he does not chastise them for their lawless deeds, they and others may be emboldened and prompted by cupidity to repeat those outrages. We are, verily like sheep among wolves. But God is our keeper. He is able to keep us. It is under His safe conduct we came and we remain.

Our station here has suffered a very paralyzing shock lately. The vessel which took our letters, *King Oscar*, took away to Queensland ten of our young men for a period of either two or three years. I may say they took away the strength of our village. These we had been training with all diligence, hoping they might yet become the lights of this dark land. But they left us ere we knew they were to go. Of course they left willingly. But I say they were tempted to do so. That vessel brought back one Ebag man with two chests and a good deal of stuff. He had been away before I came here. The allurement of so much " nikal" was too much for our young men to resist, and so off they went in a body ! This draft has quite stunned us here. I am now building a house, and have very little suitable help left me in the villiage. But we must still do like David—encourage ourselves in the Lord our God.

In a subsequent letter Mr. Morrison refers to the action of the *Falcon*.

" I embrace this opportunity of once more dropping you a hasty line. The *Falcon's* work at Emel is done ; in fact she did no work at all. Mr. C. and myself, at Captain Blake's request, assisted him in holding an interview with the natives as interpreters. I believe that it is owing to that that he did not destroy their property. He said to the chief, in parting, that he gave both his life and property to us. Not that we pleaded for

him ; on the contrary, we told him distinctly that he was to allow no bearing which the consequences might have on us to influence him in the administration of justice. It was, I believe, owing to the fact, that we enabled him to look at the grievances of the natives at white men's hands ; for they have their grievances. They stated nothing against the part destroyed, in particular. They make one white man responsible for another's act.

The Emel chief declined coming on board, though sent for by a boat manned with heathen from Efil. But on hearing that we and a few of the christian natives were on board, he put off to the ship in one of their own canoes. This is a tribute to christianity, even from the heathen. Captain Blake told the Emel chief, however, that the matter is not yet foreclosed ; that he has come to inquire and to report.

The *Dayspring* is now away to Santo, to see what missionary prospects are open there. Mr. Gordon and Mr. Neilson are the visiting missionaries on board. Mr. and Mrs. McNair spent our summer months, your winter, in Aneiteum. There Mrs. McNair gave birth to a still-born child. She almost lost her own life also. Both the McNairs are rather delicate. They are now again living on Erromanga. How the work is prospering on Erromanga we do not know, as we did not hear from Mr. G. since the *Dayspring* left us in December last year. Tava seems closed against the gospel again. Aniwa, Mr. Paton's station, is in a very hopeful condition. The majority of the inhabitants are worshippers, and the rest friendly. On Futuna, Mr. Copeland says he just lives. The natives do not disturb him, but do not manifest any desire for the gospel.

The whooping-cough, brought to these islands last year by the *Sea Witch*, is doing havoc among the children in Aneiteum. So it has done at Efat. It is sad to see the poor natives dwindling away as they are on those islands. But this is not confined to the islands on which the gospel is preached ; nor does it depend upon, though it may be aggravated by, their contact with white men. For villages are depopulated in the interior of this island by epidemics, where they never saw white men. This depopulation has been going on now for at least two generations. It would appear as if there were something like a natural law by which a long course of wickedness indulged in would lead to this result—correct itself in this way.

Believe me, ever yours, faithfully,
D. MORRISON.

MISSIONS OF FREE CHURCH.

INDIA.—We hear with deep regret of the death of Mrs. Wilson, of Bombay, the wife of Dr. Wilson, the accomplished and venerable missionary. She had been in Bombay for about twenty years, and by her activity, energy, and devotedness, did much to further the interests of the mission and the cause of Christ.

At Nagpore, two additions to the church are reported. These two converts are both females, who had been attending services for a long time, and had been receiving special religious instruction. Native missionaries go about the streets and lanes of the city, proclaiming as they have opportunity, the glad tidings of salvation. Their reports are stated to be very interesting and encouraging.

ENGLISH PRESBYTERIAN MISSIONS IN CHINA.

We learn, from the last number of the *Messenger*, that Mr. Burns, who

has been for some time at Pekin, states that having not only seen completed the block-cutting of the book of Psalms ; but, having had thrown off, for present use, 600 copies of the work, he was seriously considering whether it was his duty to remain at Pekin, or to remove to some other place.

At Swatow, two men and two women were lately baptized. The missionary there states that, in the district where these converts reside, there is a wide-spread religious movement. In various parts of China the gospel is making very remarkable progress. For some time there has been an awakening at Lon-Leing, in Shang-tung province, which is still progressing. In that district there have been about one hundred baptized.

The intelligence from China is cheering and encouraging. After two years of painful persecution, the Kio-lai christians have emerged from the furnace and have triumphed over their enemies. The missionaries acknowledge their obligations to the British Consul, without whose assistance redress could not have been obtained. The progress of the gospel in the northern district of the mission may be gathered from the fact that in Chin-Chew there were 21 candidates for baptism, and at Anhai the congregation had increased to 100. At Baypay out of a congregation of 150, no fewer than 80 are communicants. Additional labourers are earnestly called for.

At Formosa, some turbulent opposers of the gospel had broken into the chapel at Pestaou, and plundered it. Dr. Maxwell and his faithful assistants, however, soon had the chapel re-opened, and the services recommenced.

At Swatow the medical services of Dr. Gauld had been of great importance. The hospital which he had opened had been attended in the course of the year by 10,854. Dr. Gauld not only prescribes for their bodily ailments but seeks to benefit their souls.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

From Old Calabar there are encouraging notices of the progress of the truth. We subjoin a few extracts from letters and journals of the Rev. S. H. Edgerley, who has been in charge, for a time, of the station at Creek Town.

Creek Town Audience.—The work here is very different from that at Old Town. Here an audience can always be got, and each day brings its own round of duty, with now and then a little spare time for some extra work. I feel a great pleasure in going to church on Sabbaths, and finding a good audience of attentive listeners. The sight is encouraging. At Old Town I had to hunt up my audience, and often the people escaped from the house by one door as I entered by another.

Female Native Prayer Meeting.—*Sabbath, 5th May.*—Heard of an interesting incident this afternoon. In the interval between forenoon and afternoon service, my sister went into the yard of the remaining daughter of Eyo II. On opening the door she found a company at prayer, led by one of the female members of the church, lately a cook in one of the mission-houses. At the time my sister opened the door the young woman was praying for me, and that what I had said in church might be blessed to the hearers, and through them to the town. During prayer she stood with her back to the door, and therefore could not tell who came in or went out. The peculiar interest in this incident lies in the fact, that once this girl was the slave of a slave-woman belonging to the Eyo family. She is now free. The mistress of the house she was praying in is the oldest daughter of the King Eyo, so well known in connection

with the commencement of our mission, and is a woman of good position, great influence, and extensive means. She had called her people (a good large number) to listen to the prayers and instructions of one who, but for the gospel, would have been regarded by her as dirt under her feet. After prayer, the lady told my sister what she had heard, which was a part of my forenoon's lecture on Luke xi. 1-13.

The Communion.—Mr. Edgerley had, in the close of June, slight touches of fever, but by the first Sabbath of July he was again able for service. He says :—*Sabbath, 7th.*—We had our communion to-day. The preparatory service was held last night. I spoke from Gen. xxxii. 1, last clause. Meeting well attended : also the one this morning at seven o'clock. The church was crowded during the forenoon service. Many of the people had to sit on the floor, there not being benches enough. Not many non-communicants in the afternoon—forty-eight, including myself, at the table ; eight members absent through sickness and distance. This is the first time I have dispensed the Lord's Supper entirely in Efik. At Duke Town I dispensed in both English and Efik.

Friendly Indications on the Part of the King.—*Wednesday, 10th.*—During my visits in town this forenoon, I called on the king. Taking a short cut from one of the converts' houses to his, I got my feet wet from the low shrubs pressing on the road. He remarked my wet state, and inquiring the route I had taken, at once sent off people to clear it (I passed the same way the other day, and found it nicely cleared, Aug. 18). He had that morning ordered out the young men in town to clear off the up-growing bush along the beach and the sides of the creek. While I was present, a young free man was brought in who had not turned out to order. In defence, the disobedient one said he had felt cold, and thought the king would excuse him going out of doors. Eyo, however, would not accept the excuse, but fined him, and ordered him off to work. A party next came in, and asked the king to compel some one to swear by Mbiam. He at once flatly refused, and told the messengers that he would compel no one to swear by Mbiam when he himself knew that it was nonsense. I thought the messengers had taken a very inopportune moment to prefer their request ; for, with Eyo's known friendliness to us missionaries, they might with certainty have counted on a refusal while I or any of my brethren were present.

MISSIONS OF IRISH PRESBYTERIAN CHURCH.

ADDITIONS TO THE CHURCH AT SURAT.

The Rev. Mr. Wallace gives the gratifying intelligence of the addition of one adult and three children to the church there. We quote part of his letter :—

SURAT, 27th Sept., 1867.

When last I reported baptisms, in connection with the church at this station, I mentioned that another young man was to have been received on that occasion, but was unable to obtain the necessary leave of absence from his situation. It was our privilege to receive him into the membership of the church last Lord's day. In the interval there were four infant baptisms. Thus the Lord is gradually adding to our number. May He grant that all the accessions may prove living stones in His spiritual temple ? The young man baptised last Sabbath is named Lalu Ranchord. He is employed as a station-master on the line of railway at some distance from Surat. He thus occupies a respectable position, though he is of the despised Dherd caste, and would, under native rule, have been restricted

to the most humble and degrading occupations. He is in many respects a superior young man. He gives great satisfaction to his employers, and we have every reason to hope that he will manifest the graces of the Christian character in the situation he occupies. But, isolated as he is to a large extent from Christian ordinances, he is placed in a position of great difficulty, and has a strong claim on our sympathy and prayers. I am thankful to say that there are still some other inquirers among the Dhers. This class, as you are aware, has furnished a large proportion of the converts at this, and indeed at all our stations, and to it, I believe, we must look for some time as our principal hope. Among the other classes, I do not at present know one individual in Surat who appears honestly to entertain the intention of joining the Christian Church. Many of them will express their admiration for Christianity, and deplore the evils of Hindooism, and will even publicly make speeches as to the necessity for reform; but there they stop—they are not prepared to forfeit the social position which a very false pride leads them to fancy they occupy. Hence they suppress their convictions, and place themselves to a great extent against the claims of Christian truth. We find even those who claim to be the most enlightened, and to be the leaders of reform, yielding as abjectly as the ignorant mass to the most superstitious and debasing ceremonies.

The November number of the *Missionary Herald* refers at some length to the Roman Catholic Missions in which the church is engaged at home. Colportage is carried on to a considerable extent in the Provinces of Leinster and Munster. The Missionary Directors had lately a meeting in Dublin, and held a conference with the Colporteurs, of whom fourteen were in attendance. The meeting was for prayer, conference and examination in prescribed subjects. The Colporteurs reported that Roman Catholics all over the country were more or less accessible to evangelistic influences.

HAMBURGH—JEWISH MISSION.—Dr. Craig still labours at Hamburgh among the Jews, amidst many hindrances, but not without marked tokens of divine favor. He reports that a considerable number, both of the Russian and Polish Jews, have been with him, and that many of them are evidently not far from the Kingdom of God.

PROGRESS OF THE GOSPEL AT VENICE.

We quote from the *Free Church Record* the following singular account of a remarkable religious movement at Venice:—

“I am scarcely in a position yet to enter into details, or to speak very positively about the remarkable evangelical movement now fast progressing here, having only arrived at the close of last week in Venice—a week memorable as the anniversary of the departure of the Austrians from Venetia, and marked as the closing scene of a rule of combined despotism and superstition, as well as the dawn of a better and brighter day for this part of Italy. Following in the wake of my excellent predecessors in this field, Messrs. Macdougall and Campbell, I sallied forth early on Sabbath morning in a gondola on the Grand Canal, called at the principal hotels in the city, and ascertaining the names of English and American inmates, left a small printed notice for each of the services in the Presbyterian church, with an invitation to attend. At eleven o'clock I preached to a select audience, and at the close of the service invited those who were so disposed to accompany me to the evening meeting in another part of the city, conducted by Mr. Comba, the Italian pastor, for the exclusive benefit of the Italians.

“Two friends of the cause met me at the appointed hour and place of rendezvous in the Grand Piazza, whence we directed our course through many intricate windings and over innumerable bridges, thence across the narrow canals, to the Evangelical Church. Although only a short time behind the hour of meeting, we were obliged, from the crowd assembled in a hall capable of holding about five hundred, to take our position in a staircase, where we listened to the powerful address of the pastor, and were delighted with the marked attention and eagerness of the audience. Seated around the speaker were what might be called the body-guard, or *gendarmes*—a band of devoted Italians, in the prime of life, drinking in the words of their minister, and resolved that all attempts at interruption from the Popish party—of which there were several when the movement began—should be speedily silenced.

“Next to them were seated, in considerable numbers, an eager group of Italian mothers and daughters; and extending backwards, a crowded hall of the *operati* of Venice—all, apparently, enquiring after the truth as it is in Jesus, or groping their way to the light. A few stragglers on the staircase with whom we mingled were evidently spies or men of sceptical tendency, doubting whereunto this movement would grow.

“Another place of worship has been opened within the last few weeks in a other central part of Venice, with similar satisfactory results. In connection with this latter place, I may mention that the services of the minister’s *gendarmes* were called into exercise, and the priesthood party speedily and without ceremony ejected. As an instance of the trials and hardships some of the inquirers have to encounter, I was told that the wife of a workman, who himself cleaves fast to the Popish faith, was seized by her husband, dragged forth from the hall, unmercifully beaten by him, and threatened by pains and penalties by the priests. It is gratifying, however, to know that the tide is turning in favour of the mission, the Italian press in the hands of the Popish party finding it better policy to allow the movement to go on unmolested, and being even compelled to acknowledge that there is a reality in it, while the priests seem to look on in hopeless despair.

“A noble field for missionary and territorial work is opening, in the good providence of God, in Venice, and thus Christian friends in Scotland and England and America have a most favourable opportunity presented to them here of helping forward, in her Italian mission, the noble and venerated Waldensian Church, whom God has evidently intended as the spiritual regenerator of Italy.”

MISSIONARY FACTS AND SELECTIONS.

MORAVIAN MISSIONS.—The Moravian brethren last year, from various modes of contribution, raised £52,560 for mission purposes. They have 88 stations, 318 labourers, and 70,311 converts or catechumens.

TOLERATION IN CHINA.—A mandarin at Ming-ang-ten, who had issued a proclamation against Christianity, on being expostulated with ordered it to be torn down, and then issued another proclamation stating that the Emperor had given full toleration to Christianity and protection to its followers, and that it was his duty to see this law respected.

DR. KRAPP.—Dr. Krapp, who is appointed to accompany the Expedition to Abyssinia as interpreter, has been engaged two years in editing for the British and Foreign Bible Society an Amharic New Testament, 10,000 copies, as well as the four Gospels in Tigre.

THE GOSPEL AMONG THE KURUMAN'S.—The venerable Mr. Moffat re-

cently sat down to the Lord's Supper with forty communicants in a village of the Kuruman, where the people had formerly accounted for the forbearance of the Missionaries under contumely, by setting them down as runaways from their own country to escape the gallows.

MISSIONARY RESULTS IN INDIA.—The following statements are from the pen of Dr. Mullen's, an excellent authority on the subject to which he refers :—

In the direct religious teaching of the people of India, 600 Missionaries from Europe and America have planted Mission stations in the most populous and influential cities. Joined by 200 ordained native ministers and 2,000 native preachers, they carry on a system of Christian agency, which costs the important sum of £300,000 sterling a-year. Many calumnies have been uttered respecting Missionaries and their work by men who have professed to visit the cities where they labour, and saw nothing of its results. But these are more than answered by the striking fact that, of the money annually expended on these Missions, no less than £50,000 are contributed by the English residents in India, who live among these Missions and see them with their own eyes.

And what is the result! We can point to 50,000 adult communicants, to congregations of 250,000 people, and to our 200 native clergy, as fruits of grace and proofs of blessing from above.

But, to my judgment, the *greatest fruits* of all Missionary labour in India in the past and in the present is to be found in the mighty change already produced in the knowledge and convictions of the people at large. Everywhere the Hindoos are learning that an idol is nothing, and that bathing in the Ganges cannot cleanse away sin. Everywhere they are getting to know that to us there is one God, even the Father, and one Lord Jesus Christ, the Saviour of all nations. A native scholar, speaking of his own religion, has said of it, "Hindooism is sick unto death; I am persuaded it must fall." And a crowd once asked a Berlin Missionary, "Sir, why does not the Government abolish Juggernaut, and save us from the penalties of outcasts if we profess Christianity?" while the new school of educated men, calling themselves Theists, in thousands are seeking for a better way without encountering the same great penalties. A glorious future is indicated by these "signs of the heaven," which seem to me to prove the principle with which I stated—that in a great empire in which public opinion is compact and firm a vast change in preparation for the future may be produced while churches and converts are comparatively few. Like Israel of old in presence of Moab, in the darkness of night we have been digging ditches by Divine command; but when His day of grace shall dawn, and the morning sacrifice be offered, He shall fill them in abundance with His Spirit's streams, and the whole empire be revived.

General Religious Intelligence.

DEATH OF REV. DR. HAMILTON.—The intelligence of the death of Dr. James Hamilton, of London, will fill many hearts with deep sorrow. For sometime he had been in so low a state, that there was but little hope of his recovery. He had been minister of Regent's-Square Church about 27 years, and under his ministry the congregation enjoyed great prosperity. He was a man of great judgment—of fine taste, and of extensive scholarship. His published works had a very wide circulation. Some of them, such as, "Remember Zion,"—"The Church in the House,"—"The Dew of Her-

mon,"—"The Mount of Olives,"—"Life in Earnest,"—"The Royal Preacher," &c., have delighted, comforted, and edified Christians, in many lands. Dr. Hamilton was distinguished for his genial, kindly disposition, and had a very large circle of friends. His life was not long—53 years; but he was a hard-worker, and did much in his Master's service. His funeral was attended, not only by the congregation of which he had been Pastor, and by the members of his Presbytery, but also by many other Ministers, especially the members of the London Presbytery of the United Presbyterian Church, by Deputies from the Young Men's Christian Association; the Evangelical Alliance, and the British Society for the Propagation of the Gospel among the Jews, of which last Society Dr. Hamilton was one of the chief founders. One who was present writes,—“Never have I seen such a scene of weeping; not only did women's tears fall fast, but strong men bowed in deepest sorrow.” Services were conducted at the funeral by Drs. Lorimer, Chalmers, Anderson, and King, and the Rev. Baptist Noel; and a Funeral Sermon was preached in Regent's-Square Church, on the following Sabbath, by Dr. Candlish, of Edinburgh. Dr. James Hamilton has gone, but his name will long be remembered as a household word.

STATE OF RELIGION IN SCOTLAND.—At a recent meeting of the Free Church Synod of Fife, six members, in succession, testified to having witnessed what they could not but regard as genuine religious awakenings.

NEW PROPOSAL FOR UNION.—A Pamphlet entitled, “Comprehensive Presbyterian Union in Scotland,” has been published by the Rev. Donald Fraser, Minister of the Free High Church of Inverness. Its object is to advocate, in the first place, union with the Established Church, and then with the United Presbyterian Church, and other smaller denominations.

A MISSIONARY MURDERED.—Intelligence has been received from Sydney of the shocking massacre of a Wesleyan Missionary, the Rev. T. Baker, by some ferocious tribes of Fijians. Some native Christians who accompanied him shared his fate. Some of the inland tribes are of a different race from those inhabiting the sea-shore.

EXPLORATION OF PALESTINE.—The Rev. J. L. Porter, of the General Assembly's College, Belfast, gives very encouraging accounts of the progress of the exploration of Palestine. He says:

“The Palestine Exploration Fund is unquestionably the most important agency ever employed for the investigation of the Holy Land. Its object is the accurate and systematic examination of the archæology, topography, geology, physical geography, and natural history of the country, with a special view to Biblical illustration. Her Majesty's Government, recognising the great importance of the undertaking, placed at the disposal of the society a competent staff of Royal Engineers. Captain Wilson and Lieutenants Anderson and Warren are the leaders of the expedition. The two expeditions have been eminently successful. During the first expedition no fewer than 49 places were fixed astronomically, including the leading cities and sites from Baalbek on the north to Hebron on the South.—The labours of the second expedition have been even more important. Mr. Warren has surveyed the whole plain of Philistia, the mountain region and valley of the Jordan from Jebel Usdum to Jezreel, and a section of Moab and Gilead extending from Heshbon to Jerash. But, perhaps, the wonderful discoveries of Mr. Warren in and around Jerusalem will create even a deeper feeling of interest in the minds of the general public. Their importance to the Biblical archæologist can scarcely be over-estimated. The courses of the three ancient city walls, so minutely described by Josephus, are now being gradually traced. The exact sites of the most hallowed spots

on earth—the Holy Sepulchre and the Jewish Temple—are in a fair way of being determined. The colossal foundations of the Temple wall, in which are “stones of ten cubits and stones of eight cubits,” laid by Solomon or his successors on the throne, are now being laid bare at the enormous depth of 90ft. and more beneath the present surface. The bridge that once spanned the ravine between the Palace on Zion and the Temple on Moriah is now proved to have been upwards of 150 ft. high. If this be, as it seems, the “ascent” to the house of the Lord which Solomon showed to the Queen of Sheba, we cannot wonder that, on seeing it, “there was no more spirit in her.” The “pinnacle of the Temple” on which the Tempter placed the Saviour, has just been uncovered to its base, and is found still to have an elevation of 133ft. Sections of the ancient wall of Ophel have been exhumed, showing that, as Josephus says, it was joined to the south-east angle of the Temple. Aqueducts, cisterns, and rock-hewn channels and passages have also been discovered within and around the Haram, throwing new light on the buildings, the arrangements, and the services of the Temple. The great work of a complete exploration of ancient Jerusalem is thus fairly and auspiciously commenced.”

UNION PRAYER MEETING IN NEW YORK.—A union meeting of all branches of the Presbyterian Church was recently held in New York. The call for the meeting was signed by most of the leading Ministers of the various branches of the Presbyterian Church, headed by the Venerable Gardiner Spring.

NEW JERSEY COLLEGE.—The Rev. Dr. McLean, President of the College, has intimated his purpose of retiring from the position of Principal at the close of the present term. Dr. McLean has been connected with the College, as Tutor, Professor, Vice-President, and President, for fifty years, and in all the different relations which he sustained he discharged his duties with fidelity and zeal. Dr. McLean will be kindly remembered by many who have pursued their studies at the respectable seminary with which he has been so long connected.

UNION MEETING IN CHICAGO.—The effect of the union conference, recently held in Philadelphia, is making itself felt in various quarters. Its spirit has spread far and wide. A union meeting was lately held in Chicago, at which six branches of the Presbyterian family were represented. A motion expressive of approbation of union was carried, with only one dissenting voice. Dr. R. F. Burns was present, and advocated union in an eloquent speech, which was very warmly received by the audience.

TESTIMONIAL TO REV. DR. THOMPSON OF EDINBURGH.—The office-bearers, and congregation, of Dr. A. Thomson, of Broughton Place United Presbyterian Church, Edinburgh, lately presented him with £500 to defray the expenses of a visit to Palestine. Dr. Thomson has long held a position of great importance, and is highly respected, not only by the ministers and members of his own church, but by others.

HURRICANE IN THE WEST INDIES.—The accounts which have been received of the effects of the recent hurricane in the West Indies, show that it was the most disastrous ever experienced. Houses of all descriptions were overthrown—ships cast ashore or sunk, and hundreds of human beings perished in the general destruction. The hurricane fell, with its greatest fury, on St. Thomas, and the neighbouring islands. Five vessels of the Royal Mail Company were cast ashore in one mass, the loss of the company being estimated at £240,000.

THE FRENCH EMPEROR.—At the close of the Paris Exhibition, a deputation waited upon the Emperor to present him with an address expressive of thanks for his kindness in granting such facilities for the circulation of

the Scriptures, and the Gospel truth. The Emperor entered into a conversation with the members of the deputation, and gave evidence he was not ignorant of the work in which they were engaged.

GENERAL ASSEMBLY OF THE SOUTHERN PRESBYTERIAN CHURCH.—The General Assembly of the Southern Presbyterian Church met lately in Nashville, Tennessee. The Rev. Dr. Moore, of Richmond, was elected Moderator. The Presbytery of Patapsco, (Baltimore,) was admitted as a constituent part of the body. The delegates of the Synod of Kentucky, (Declaration and Testimony Men) were received. The next meeting of Assembly is appointed to take place in Baltimore in the month of May next.

THE SABBATH QUESTION.—At present, both in Britain and in the United States, there is a struggle going on between the friends and opponents of Sabbath observance. It is stated that in connection with the Post Office department 21,000 are employed each Sabbath in Britain. We regret to observe, that, in the city of Philadelphia, the opponents of Sabbath observance have got a decision in their favour, as to the running of omnibusses on the Lord's day.

Home Ecclesiastical Intelligence.

CALLS.—*Chinguaousy.*—Rev. W. Meikle has been called by the congregation of Chinguaousy. *Drummondville and Chippawa.*—Mr. Meikle has also received a call from Drummondville and Chippawa. *Oakville.*—Mr. Meikle has accepted the call of the congregation of Oakville, and his induction is appointed to take place on the 15th January. * *Columbus and Brooklin.*—The congregations of Columbus and Brooklin have given a call to Rev. J. B. Edmondson. *Wallacetown and Duff's Church.*—The congregations of Wallacetown and Duff's Church have united in a call to Rev. N. McDermid. *Bradford and Scotch Settlement.*—The congregations of Bradford and Scotch Settlement have united in calling Rev. P. Musgrave. *Detroit.*—The Rev. G. Milligan, B. A., has received a call from the congregation in Detroit.

INDUCTIONS.—*Lucknow, &c.*—The Rev. John M'Nabb was ordained and inducted as Pastor of the congregations at Lucknow and Langside. *Thamesford.*—The ordination and induction of the Rev. A. C. McDonald took place, by appointment of the Presbytery of London, on the 31st of December.

SEAFORTH.—A very fine commodious brick edifice, with a frontal tower, is in course of erection, and has so far been proceeded with as to allow the basement part of it now to be used for the holding of the stated services of the Church. The building will cost in all, including galleries, about \$8000, and will reflect no small honour upon its energetic promoters, as well as result in a due share of credit to Mr. Hugh Grant, the enterprising contractor and builder. Sabbath the 15th Dec., being appointed for the opening services, the Rev. Mr. Cochrane, of Brantford, preached in the forenoon and afternoon, and the Rev. D. Duff in the evening, to audiences of from six to seven hundred, calling into requisition all the available accommodation. The tea meeting on Monday evening was still more crowded, so much so, that standing room had to succumb to squeezing room, the large basement being filled to its utmost capacity.

The Rev. Mr. Graham, Egmondville, occupied the chair, and opened the meeting with devotional exercises. Upon the platform were the ministers representing, with one exception, all the other Christian denominations in

the village, besides a number of those in connection with the C. P. O. from the country. After the chairman, the different speakers in their turn were the Rev. Mr. Robertson, P. C., of N. A. The Rev. Mr. Hayhurst, W. M. Rev. Mr. McDonald, B. C., and the Rev. Messrs. Cochrane, Duff, Barr, and Ross, of the Canadian Presbyterian Church.

The choir, under the leadership of Mr. J. Campbell, added greatly to the value and profit derived from the entertainment by the skilful execution, not less than by the well-chosen selections made for the occasion. The financial results, including amounts realized from Sabbath collections, and tea meeting will approximate \$350.

It is gratifying to state, by way of summary, that all the arrangements, &c., in connection with this auspicious opening, under the able direction of the committee, supplemented by the kindness of friends—the liberality of members, and especially the good offices of the ladies of the congregation, were such as to give unmingled satisfaction.

We can only express the hope, that the congregation entering upon formal and independent organization at Seaforth, being directed and sustained by infinite wisdom and strength, may prove a blessing of richest kind to all concerned, and be fruitful in vigorous efforts to advance the Divine glory.

YORK MILLS AND FISHERVILLE.—The people connected with the Station at Fisherville have presented their minister, Rev. R. Monteath, with a valuable horse, and a handsome saddle and bridle, as also with various useful articles pertaining to the stable. And the people of York Mills Station have presented him with an excellent buggy and complete set of harness; while the ladies have enhanced the gifts by adding a comfortable buffalo robe. Those, however, are not the only gifts which the minister has received from his people: in many other ways, and all of them very considerate, they have given proof of their attachment to him. This surely augurs well.

ANCASTER EAST.—On the twentieth inst., a number of ladies, connected with the congregation of the Rev. John Lees, in Ancaster East, presented to Mrs. Lees a costly purse containing a handsome sum of money, as a token of their affection and esteem. This is but one among many such kind acts which the same parties have shown to Mr. Lees and his family.

AYR, STANLEY STREET.—The Rev. S. Balmer was presented, a short time ago, by the members of his congregation, with a handsome carriage, harness, &c. More recently, the Sabbath-School teachers and members of the Bible Class united in presenting him with a cutter, &c., with an address, expressive of their strong attachment and of their cordial esteem. When Mr. Balmer was inducted, the congregation very considerably increased the stipend. Such things are encouraging to the Minister, and are highly creditable to the people.

PROCEEDINGS OF PRESBYTERIES.

PRESBYTERY OF COBURG.—This Presbytery met at Peterboro' on Tuesday, the 5th October. There were present eight ministers and five elders.

The induction of the Rev. W. C. Young was appointed to be held at Norwood on the 29th Oct. Mr. Thom to preach and preside; Mr. Alexander to address the minister; and Mr. MacWilliam the people.

The clerk reported that he had again written to Mr. Andrews regarding the relation of Westwood and Warsaw, but no reply had been received from him. Mr. Andrews, being present, stated that he did not lay the communication in regard to the relation of Westwood and Warsaw before the Session of Keene and Westwood.

After discussion it was moved by Mr. Waters and seconded by Lieut.-Col. Haultaine, and carried,—The Presbytery, having heard Mr. Andrews, and seeing

no reason for changing their opinion in regard to the necessity of laying their former communication of the 24th January and accompanying extract minutes before the united session of Keene and Westwood, record their regret that Mr. Andrews did not see it to be his duty to lay their communication before the session.

After full deliberation, the following minute and reference was adopted by the Presbytery:—Messrs. Andrews and Ewing having stated their belief that the action of the Presbytery in January last was not in accordance with Presbyterian principle and practice, it was agreed to refer the matter to the Synod for advice as to—*Whether* it be competent for a Presbytery to initiate proceedings, with a view to the separation of a portion of a charge, by requesting the moderator to bring the matter before the session, that they may give their opinion thereon.

The moderator immediately cited all parties *ad litem*, to appear for their interests at the next meeting of Synod to be held in Montreal in the month of June, 1868.

The Presbytery proceeded to consider the following communications from Messrs. Duncan Drummond, Thos. Davidson, Duncan McIntyre, and Alex. Wood, members of the Session of Keene and Westwood, which was laid upon their table at the last meeting of Presbytery.

KEENE, 3rd August, 1867.

"The Session of the Keene church met to-day, and was constituted, the moderator, Mr. Andrews, presided, and when Mr. Russell's case came up for discussion he at once closed the meeting by pronouncing the benediction. To the moderator and reverend members of the Presbytery of Cobourg. We, the undersigned members of the Keene Session, do hereby apply to the Presbytery to take such proceedings in this matter of Mr. Russell's as would relieve the Session from any blame or liability, as Mr. Russell threatens to have recourse to the civil courts unless his certificate is sent to him, and Mr. Andrews persists in not signing it. We sent Mr. Russell a certificate, signed by a majority of the Session, but he will not accept it unless signed by the moderator. Signed, Duncan Drummond, Thos. Davidson, Duncan McIntyre, Alex. Wood."

Messrs. Drummond, Becket, and Wood, members of the united session of Keene and Westwood, were heard in explanation of the above communication. Mr. Andrews was also heard, and expressed his concurrence in the statement of facts by the elders, to the effect, that Mr. Russell had applied for a certificate of church membership, but that Mr. Andrews had refused to consider that application, or to sign, as moderator, a certificate to Mr. Russell, although a majority of the elders are of opinion that such a certificate should be granted by the session. The Presbytery then agreed to sustain the papers signed by the elders of the session at Keene as a complaint and petition, and agreed to refer the whole matter to the Synod for disposal.

Messrs. Laing and Waters were appointed to state and support the References in the case of Mr. Andrews, at the next meeting of Synod.

Mr. Blain reported that he had visited Chindos, Anstruther, and that the people at Anstruther were making preparations to build a church.

The clerk reported that the arrangements made to carry out the plan of the committee on the augmentation of stipends, had, in consequence of unforeseen hindrances, fallen through. It was decided that the matter should be taken up by the different missionary deputations to be appointed to visit the congregations within the bounds of the Presbytery.

A scheme for holding missionary meetings was adopted by the Presbytery.

Mr. Musgrave's Report of missionary labor was read and approved.

The clerk was instructed to write to all stations within the bounds, indebted for missionary services, and to get all claims settled as soon as possible.

Mr. Wright was appointed to supply Norwood and Hastings, and to read the edict previous to the sanction of the Rev. W. C. Young.

A communication was read from the Rev. Jas. Bowie regarding arrears of salary.

Arrangements were made for the supply of Warsaw during the coming quarter.

Statements were made by the moderator of the Session at Perrytown, and by Mr. Seaton, one of the managers of the congregation there, regarding certain pro-

party—the managers being desirous of obtaining authority from the Presbytery to grant a deed for the same. The clerk was instructed to grant such authority as soon as full particulars should be handed to him.

The Presbytery adjourned to meet at Peterboro', on the second Tuesday of January, at eleven o'clock in the forenoon.

D. WATERS, *Presbytery Clerk.*

PRESBYTERY OF ONTARIO.—Plan of Missionary Services, within the bounds of Ontario Presbytery, on the 9th, 10th, 11th, and 12th February, 1863.

CONGREGATIONS, &c.	WEEK MEETINGS.			
	SABBATH, 9TH FEBRUARY.			
	MONDAY, 10TH FEB	TUESDAY, 11TH FEB.	WEDNESDAY, 12TH.	
ASHBURN AND UTICA			Utica, 1 P.M.	7
COLUMBUS AND BROOKLIN	Columbus, 7 P.M.	Brooklin, 7 P.M.	Ashburn,	
DUNBARTON AND CANTON		Erskine Ch., 1	Whitby, 7	
CLAREMONT AND ERSKINE CHURCH WHITBY	Claremont, 7	Dunbarton, 7		
BOWMANVILLE AND ENNISKILLEN.	Oshawa, 7	Enniskillen, 7	Lowmanville, 7	
OSHAWA				
NEWTON AND NEWCASTLE	Clarke, N.W., 11	Newton, 7	Newcastle, 7	
CLARKE	Clarke, S.E., 3			
PRINCE ALBERT	Cartwright, 7	Ballyduff, 7	Prince Albert, 7	
CARTWRIGHT AND BALLYDUFF				
UXBRIDGE AND LEASKDALE	Leaskdale, 11	Wick, 7	Greenbank, 7	
WICK AND GREENBANK	Uxbridge, 7			
LINDSAY AND CAMBRAY	Lindsay, 7	Cambray, 11	Kirkfield, 11	
WOODVILLE AND ISLAY		Islay, 3	Woodville, 7	
KIRKFIELD				
MANILLA, CANNINGTON, AND VROOMANTON	Beaverton, 7	Vroomanton, 3	Manilla, 7	
BEAVERTON AND MARA		Cannington, 7		

G. RIDDELL, *Presbytery Clerk.*

Correspondence.

REV. C. CHINIQUY.

ST. ANNE, KANKAKEE,
12th Dec., 1867.

REV. W. REID, &c.,

MY DEAR SIR.—Please allow me to express my thanks to the following congregations for the liberal donations offered to me to pay my poor broken English Lectures.

C. CHINIQUY.

Acton	\$ 31 00	Bayfield	13 00
Galt	232 00	Warensville	48 00
Guelph, S.S.	10 00	Francestown	50 00
” Congregation.....	42 00	Sarnia	75 00
Hespeler	20 00	Windsor	15 00
Glenallen	25 00	Friends, through Mr. Reid.	50 00
Berlin	11 00	Woodville, Rev. J. McTavish	12 50
Brucefield	86 00	Bristol, Rev. D. Wardrope,	18 00
Harpurhay	10 00	Hon. G. Brown.....	10 00
Seaforth	34 00	Elders, at Toronto.....	25 00
Clinton..	136 00	Exchange.....	200 00
Egmondville	13 00		
Goderich	32 00		1198 50

PAID.

Miss Doyle, Teacher,	\$137 00
Maps for School,	30 00
Holmes—Books,	17 00
Agnes Chorin, Teacher,	45 00
Mr. Demars	30 00
Rev. Lafontanie	507 00
” Terrien,	314 00
Joseph Paradis,	120 00
	\$1200 00
Amount received.....	1198 50
	1 50

Notices of Publications.

Psalms and Hymns for Divine Worship, adopted and recommended by the Synod of the Presbyterian Church in England. Published by Messrs. Nisbet & Co., London.

This Book has been prepared with the greatest care by a number of ministers and elders, in England, and, after repeated revision, has been sanctioned by the Church, and is now generally used by the congregations. The want of such a book had long been felt by many in England. To meet this want a little Hymn Book was prepared and sanctioned by the Synod in 1856, comprising in all 207 hymns, under 10 different heads. - But this book never became popular. It was too limited. Many failed to find in it their favorite pieces. It did not meet the wants of the church. It has, consequently, been superseded by the larger and superior collection now published.

It may be interesting to the readers of the Record to know something about this new Book of Praise, more especially as our own church has appointed a committee of Synod, for the purpose of reporting something on the subject.

The largest form of it contains the old version of the Psalms of David, and the Hymns, with a new arrangement of tunes. The musical part of it is specially worthy of attention. The old favorite tunes are revised by skilful hands, and many new and beautiful melodies are added. The first musical talent in London has been engaged on this collection, so as to make it the best which the art and skill of modern times could produce in the department of congregational music. The tunes are all simple and plain melodies. Repeats and fugues, and such like airy nothings, have been carefully avoided. Vigour, beauty, simplicity, and variety, retaining always the sacred style, are their leading features. If only we could get our congregations to sing such music what a wonderful reform would be effected, and what an influence for good would be exerted on their piety! The music is printed at the head of each page, and under it are placed the Psalms or Hymns, as the case may be, to which each tune may most appropriately be sung. The object of this arrangement is obviously to secure that Psalm, or Hymn, and music should be wedded together—the sense of the one harmonizing with the sound of the other. In this way hymn and tune may each suggest the other. This has been the main principle followed in the arrangement of the Hymns. The Hymn conforms in metre and style to the music. Thus, Hymns of the same measure and similar strains of feeling are associated together, irrespective of their subjects. At first sight this looks like rather an unfortunate arrangement; but, on reflection, it will be found the only one that could well be adopted, on the plan of arranging music and words on one page. There is thus not much regard to subjects in the arrangement of the Hymns, although this has not been altogether overlooked. But to make up for this defect there are no less than six copious indices. There is, first, an index to the Tunes, of a kind unique and valuable, containing in separate columns the name of the tune, the author or source, the person by whom harmonised, and the page. Then follows an index of single and double chants, appropriate for the metrical Psalms—a new and excellent feature of the book. For the Hymns we have an index of first lines, and authors, then a copious index of subjects, and finally an index of metres. Every want is thus supplied by these carefully prepared indices. For the Psalms there are 120 Tunes, along with 15 single and 45 double chants; in the Hymn book there are 235 Tunes, adapted for 39 different metres, a few of the common and long measure tunes being repeated. This provides an ample supply of various measures and melodies, of which our usual psalms and paraphrases are nearly destitute.

If now we turn from arrangement and music, to the Hymns themselves, there are several things worthy of note.

The Hymns number 521. To this some may be disposed to object, and to think them too numerous. It will, however, be found, in fact, that no small Hymn Book has ever come into popular use, or satisfied any christian church. The English Presbyterian Church tried it, and it failed. The Church of Scotland has tried it, both at home and in this country, and in both instances has failed in bringing it into common use. The paraphrases, such of them as are sung, would also, like these, and the old relief Hymn Book, have fallen into neglect, had they not always been bound up with the Psalter and the Bible. The reason of this may be, and doubtless is, that no small collection of Hymns can meet the great variety of tastes and wants of the church, or contain a sufficient number of the familiar songs of Zion. To meet this want a collection not less than is found in the English Book is necessary. None of the popular Hymn Books in use in the churches at the present day contain much less than it does, and some of them contain a great deal more. In the U. P. Hymn Book there are 491 hymns, and in the Church Psalmist, of the Presbyterian Church of the United States, there are 588, and others in use among the Methodists, Baptists and Congregationalists, contain even a larger number than these. A large collection is felt practically to be necessary, in order to embrace an adequate number of christian subjects,

and to give expression in praise to an adequate measure of christian experience.

This Book further contains 44 of our present Paraphrases, and these are wisely selected. All the Paraphrases are included that are ever used in our worship, or are worthy of a place in a book of praise. Of the first 17 of our present collection, four only are retained; of the second 17, five only are omitted; of the third and fourth 17, two only. Two are divided into two parts, and two into three, viz, the 25, 26, 23 and 49. The 46 and 47 are united, and the two objectional verses of the latter omitted. In the last verse of the 64, "I" is altered to "thou," and "me" into "thee." From fifteen of them inappropriate verses are judiciously omitted. Such is the renovation which our Paraphrases undergo in this Book.

If again we compare it with the Book of Praise by Sir Roundel Palmer, we find 125 of its Hymns to possess the sanction of this high authority. Ninety-six have also the sanction of Montgomery's Christian Psalmist. As to their authors, 51 are by Watts; 22 by Montgomery; 21 by the Wesleys; 13 by Doddridge; 11 by Cowper; and 4 by Toplady; 7 are from ancient sources; 36 from the German; 7 are by the late Rev. J. D. Burns, of London; 51 are by Dr. Bonar, and the rest by various authors; the whole number of authors being 161. These particulars afford a good test of the character of the book, and show that it draws its matter from a wide circle of the consecrated genius of the christian church. It may be objected that so many as 51 untried, and to some extent, unknown Hymns, from Dr. Bonar, should have been accepted. Upon these it may be said that the verdict of the church has yet to be pronounced, and that it is yet to be seen whether they are suitable for purposes of public praise, or not. These are plausible objections but have little weight when we consider that they would have borne equally against the Hymns of Watts, the Wesleys, Doddridge, and Toplady at their first introduction into the worship of the church, and would, if urged, prevent any recent compositions from being used at all. It is enough to say in defence of Dr. Bonar's Hymns, that they are of unquestionable merit—that 20 of them are translations from the Psalms—that they breathe the deepest and purest piety—that they are highly poetic in conception and rhythmic in expression, and truly lyrical in their cast and character. Dr. Bonar is, besides, one of the few writers of sacred lyrics, that the Presbyterian Church can boast of, who has won the ear of the general church of Christ. The sentiments of his poetry also accord with the hallowed truths of the Bible and the doctrines of our confession. It may, therefore, be deemed a commendation rather than an objection that so many as 51 of Dr. Bonar's Hymns have been introduced into this English Psalter.

On comparing this Book with the collection in use in the U. P. Church, some points of difference and improvement may be discerned. We have no longer the rather anomalous arrangement, according to the Books of the Bible, to satisfy Scottish feeling, by making the Hymns look as like as possible translations or paraphrases of Scripture. In our Book the arrangement aims at giving prominence to the Music. In the U. P. Book again, the number of Hymns is 491, the old paraphrases 53, and the authors 97. In this Book the numbers are 521 Hymns, 48 Paraphrases, and 161 authors. There are 164 Hymns in both Books alike. This leaves 327 Hymns in the U. P. Book that are not in this Book; and 357 in the latter that are not in the former, the greater part of which are taken from both more ancient and more modern sources. The English Hymn Book thus approximates more nearly to the U. P. collection than to any other, and probably contains most of those which in that really good Book have yet come into general use.

In carefully looking over the Hymns it will be seen that many of them are restored to the purity of their originals, and that only such verbal alterations have been made in some as appeared to be conformable to good taste and to the doctrines of the church. Several have been judiciously abridged and some divided; and in a few cases one current version has been preferred to another. Opinions and tastes will, of course, differ as to the propriety of such emendations. In Newton's beautiful Hymn (No. 20) "How sweet the name of

Jesus scounds," some would prefer the original "husband" to "Saviour" in the line

"Jesus! my Shepherd, Saviour, friend."

While others will deem the alteration an improvement. Again, in the well known Hymn, "Rock of Ages," (No. 221) some would object to the reading:

When my *eyelids close* in death,
When I soar to *worlds unknown*.

And prefer Toplady's original of—

When my *eyestrings break* in death,
When I soar through *tracts unknown*.

Most musical critics would, however, greatly prefer the first. It excels in euphony and in simplicity of expression; and for public use, may, therefore, be regarded as best.

There are, however, many deviations from original texts, for which no good reason can be given, and which do unnecessary violence to the author's version. As an instance of this we would note the fifth verse of Newton's Hymn—"When Israel by divine command," (No. 251); and the alteration in the third verse, with the intrusion of the entire fourth, in Kelly's fine Hymn, beginning—"From Egypt lately come." Other like alterations, which are not improvements, might be noted, but, after all, this Book sins less in this respect than any other that we know. While it is not perfect, it may yet be regarded as on the whole, the best that has yet been provided for congregations of the Scottish type. It restores many fine Hymns to their long lost pristine beauty and it restrains the fair license of alteration within tolerable bounds.

Another feature of this Book which should commend it to acceptance is, that it contains the large proportion of 53 translations from the Psalms, by quite a number of notable authors. There are 20 by Bonar, 8 by Watts, 4 by Montgomery, 3 by J. D. Burns, 2 from Brady and Tate, 2 by Lyte, and 2 by Grant. There are no less than five different versions of the 148, taken from Mant, Bonar, Hemans, Blackie, and Montgomery. Such favorites, too, as the 46, 67, 62, 34, 24, 84, 51, 110, 8, and 19, are among the number, and all are presented in a variety of lively and vigorous metres, which, while retaining the fine poetry of the originals, are yet highly literal; only a few are metaphrastic. A wider range might have been given to this department, and it might with advantage have been set apart by itself, or had a special index. A few translations of great beauty and power might also have been taken from the Cleveland Psalter of Churton; and any number of simple literal and fluent versions from the recent anonymous translation published by Bagster and Sons. It is good to see attention drawn to this subject. The glory and the beauty of the Psalms have too long been concealed under the rugged garb in which they have been clothed by Rouse. It may be hoped that by a united effort of all the Presbyterian Churches of Britain and America a new metrical Psalter may yet be prepared and published for universal use. This, with the Hymns we now possess, and those that from time to time might appear as the offspring of sanctified genius, would form a body of songs of praise adequate to satisfy the wants of the Church as long as she is militant, and until she becomes triumphant above.

The Messrs. Nesbit have spared no pains, and seem careless of profit in the beautiful forms in which this Psalter and Hymn Book is published. All the editions are worthy of praise. The octavo, with the music, is beautiful. The smaller edition, with both the common and the sol-fa-notation, is a gem; and the two small editions without music, are all that could be desired. The prices are 5s., 3s. 6d., 1s. 6d., and 1s. sterling, which, when compared with similar Books published in this country, are very moderate.

The attention of other churches is being drawn to this Hymnal. Already it has been adopted by the Presbyterian Church in Australia. It may not be perfect, and, doubtless, might be improved; but yet no Hymn Book in modern times has met with such general approval and acceptance as this one has, at the hands of both churches and reviewers.

