

THE
HOME AND FOREIGN RECORD
OF
THE CANADA PRESBYTERIAN CHURCH.

No. 3.

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VOL. I.

THE NEW YEAR—THOUGHTS FOR THE SEASON.

While time is unweariedly pursuing its rapid flight, and we are called upon at every step of our course to consider our present condition and our future prospects, we are on certain occasions, and particularly at the conclusion of one year and the beginning of another, specially called upon to number our days and apply our hearts to heavenly wisdom. The knell of the departing year reminds us that another important portion of our earthly course is irrevocably gone, and that we are so much nearer eternity and judgment. This should lead us, with anxious care, to enquire into our spiritual state, and see what our prospects are for eternity, and on what foundation our hopes are built. Few there are who do not indulge some kind of hope with reference to the future. But it is on one foundation alone that a good hope—a hope that will make us not ashamed—can be built. It is not on christian profession or church connexion, or religious knowledge or feelings that we can rely. It is not to our amiabilities of character, or our charities, or our fidelity in the discharge of social and relative duties that we can trust. It is not even in our penitence, or our experiences, or our efforts for the spiritual good of others that we can confide. We must personally rely on the merits of the Saviour, we must personally experience the sanctifying influences of the Holy Spirit. Other foundation than this can no man lay. To any other refuge can no one betake himself. Let, then, the season of the year to which we have been brought in the providence of God, remind us of the importance of examining ourselves whether we be in the faith, and lead us to seek to make sure in regard to our personal salvation.

Gratitude for past mercies should stir us up to more fervent love to God, and more hearty devotedness to His service. During the past year we have surely had much to be thankful for. Every one's own heart will tell him of many personal and relative blessings. As a community, we have abundant tokens of God's goodness. In the providence of God the year has been again crowned with plenty. The labours of the husbandman have not been unrewarded. While war has been raging even on our borders, we have hitherto enjoyed peace and security. We have as yet been enabled to attend our sanctuaries and to

enjoy our Sabbaths without the interruption of warlike movements. As a church, we have had reason to thank God for His great goodness in bringing to completion the union, which has added so largely to our moral strength and efficiency for the accomplishment of the work of the Lord in this land; and not only for the union itself, but for the harmony and cordiality with which the operations of the now united church are carried on. We have been lately called upon in our various sanctuaries to offer up grateful thanksgivings to God for His goodness, and, we doubt not, real gratitude was experienced and expressed by many throughout the land on that interesting occasion. When we thus glance at the many mercies which we enjoy as a church, as a community, and as individuals, it surely becomes us to thank God for His goodness during the past year, while we humbly pray that He would be our guardian and our guide during the year on which we are entering, and make all things to work together for His own glory, and for the good of His church and people.

It is true, the year has closed amidst rumours and alarms of war. The little cloud, which, like a man's hand, has been for some time seen in the political horizon, has suddenly assumed an alarming and portentous magnitude. The note of warlike preparation has been sounded, and from day to day the progress of events is most anxiously watched. While we are prepared with one heart and hand to vindicate the just cause of our country, it becometh us earnestly to pray that God may still avert dreaded war, and that He who has the hearts of all men in His hand and can turn them as rivers of water, may guide the counsels of the rulers both in England and America, and lead them to follow the things that make for peace. No doubt earnest prayers will be offered up by good men in both countries that peace may still be continued. May God lend a favourable ear to these supplications! Meanwhile let us rejoice in the assurance that God reigneth, that He is governor among the nations, and that He can make even these storms and tumults subservient to the advancement of His own great and blessed purposes.

At this season we should cherish affections of love and charity to all our brethren of mankind. It is natural that at such a time friends and members of families should remember each other, and manifest a kindly interest in each other's welfare. Let us give free scope to our feelings of benevolence and charity. While we remember those near and dear to us with affectionate interest, let us not be forgetful of the poor, the desolate, the bereaved. Let us give of our substance to the poor. Let us give our countenance and sympathy to the friendless and the desolate. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." Remember the words of the Lord Jesus how He said, "It is more blessed to give than to receive." No one is impoverished by the exercise of benevolence. Well hath a modern christian poet said:

Love divine will fill thy storehouse, or thy handful still renew,
Scanty fare for one, will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain;
Seeds which mildew in the garner, scattered fill with gold the plain.

Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary, on the mountain, would'st thou sleep amidst the snow?
Chafe that frozen form beside thee, and together both shall glow.

Art thou stricken in life's battles? Many wounded round thee moan,
Lavish on their wounds thy balsams, and that balm shall heal thine own.

Is thy heart a well left empty? None but God its void can fill;
Nothing but a ceaseless fountain can its ceaseless longings still

Is the heart a living power, self-entwined its strength sinks low;
It can only live in loving, and by serving love will grow.

THE FARMER WHO WAS A FOOL.

LUKE XII., 16-21.

No. II.

III.—THERE IS THE WORDLY MAN IN HIS SECURITY.

After he had made his fortune he was to have a fine self gratulation: the mortal was to speak to the immortal: that part of him which had its emblem in the grass, green at morn and withered at night, was to say to the soul, "*Soul, thou hast much goods laid up for many years, take thine ease.*" What would we think of the state of mind of the proprietor of many goodly acres, and the holder of stock in many profitable Associations, sitting down daily to a feast of the finest soil from his lands, and before dishes filled with gold, and notes and mortgages, and to hear him say that such constituted his food? We would look at him with utter wonder. We would conclude that avarice had driven his intellect from its throne. And why? Because such is not food for a man, and cannot satisfy the cravings of hunger and the pantings of thirst. But look at the man immortal, the man with the wondrous spirit nature, the man with a soul that God has breathed into him, and must return to Him again; and see him offering that soul, as its chief care, and contemplation, and joy, the products of successful earthly enterprise, and what shall we say? Are these its proper sustenance? Do these give it health and strength to go back to its native land, the world of spirits, and to meet the Parent Spirit in the glorious likeness of His child? Indeed it would seem more rational to attempt to feed the body with earth and gold, than it does to see a man give his whole soul, mind and strength only to material gains; tho' after all, it is not a mere figure of speech to say that the real bread of life with many consists in such temporal acquisitions. Their souls find their sweetest feast in their worldly gains. The great Limner of the human heart here shews us a covetous one, with its promptings, motives, and joys, in that farmer who looked proudly on his great barns, and bade his soul seek its security from want in the plenty that was gathered there. He beheld, but saw not God who gave, nor God who keeps, nor God who can take away.

Does any one of my readers see, in that farmer, anything like himself? Come, now, look narrowly, and learn what manner of man *you* are. Desire really to know. Pray to know, for you cannot obtain the right knowledge without Divine help. Come now, go apart, and with all your earnestness and sincerity, pray, "Search me, O God, and know my heart: try me, and know

my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

I never knew any man who actually held such converse with himself, but I do know some who act as if they did, and whose whole religion and life are in their possessions. Very likely the man, here described, gave religion a place, it might be in his opinions, and a place in his duties too. Many very wordly men do that, but it is one, such as they give to him who pleads for their benevolence to the needy, or their aid to christian work—a cold, distant place, and if it were not for a looming fear, they would not give it at all. In theory they admit everything we state, that the soul being immaterial can only be nourished by what is spiritual: that its food must come down from God out of heaven; and that as it is so precious, its present and eternal state should be the great concern. They admit that to be religious, truly in heart, is the first duty, and that it is through the Gospel, God makes His great claim on his creatures. But one abounding evil in the church, and with those who even avail themselves of its privileges is, their divorcing of religion from daily life. They make a great gulph over which the one is not to pass to the other. The one is supposed to be incompatible with the other. We hear expressions like these—"I shall attend to religion on Sabbath;" and in reference to public or domestic religious services, "I am going to attend to my religious duties;" and in secular business "this is no place to introduce religion." Our thinking leads to our modes of speaking, but also it may be asserted that our way of speaking leads to our mode of thinking: and a very general kind of speaking is such as to cause a conviction that business and religion are such separate and different things, that with them there can, and that there ought to be no combination. Look at it. Is a christian not going about certain religious duties when he is in the market, buying or selling: for is he not bound to be truthful and honest? Are not these strictly religious duties? Is not the merchant at his counter, the mechanic at his bench, or the laborer in the field, bound to discharge certain religious duties? Is not each to do right in his calling, the seller to the buyer, to give the right article and the just weight; the servant to give obedience, in singleness of heart as unto Christ: and the master to give unto his servant, "that which is just and equal?" There are set devotional times, as closet meditation and prayer, family worship, and sanctuary ordinances, but most assuredly the christian should be engaged in religious duty, and mingling it in his secular avocation as well as then and there. That man who, from obedience and love to the law of Christ, is industrious, honest, truthful and kind in his doings and dealings, is discharging a part of his duty, and which, if neglected, could not be made up by his stated seasons that are particularly called worship. The worship of God is to blend with everything. You go to church on the Sabbath you say, to your public religious duties, but man and woman, professing to be christians, know ye that, on Monday morning when ye go down from Sabbath altitudes into the world's great scene of traffic, and labor, and strifes, and sorrows, and sins, you go there, too, to your public religious duties, (for that religion is not worth the having which is only for a Sabbath day's parade)—and these are more trying, and will the more put your principle and profession to the test than any you can engage in, in the house of God. "Whether therefore,

ye eat or drink, or whatsoever ye do, do all to the glory of God." "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

The man before us is a type of a class, and a very large one, who neglected the business of earnest religion, and gave his whole soul to that of worldly increase and enjoyment. His day dream was of vanity, long life, and carnal luxury. He did not take religion to guide him to real happiness; he did not seek first his soul's good and safety in Christ and in the good hope of eternal life, and therefore, when to him life was lost, all was lost! What a miscalculation! If the eye of one such man rests on this page, I beg of him at once to begin to work out the momentous arithmetic in these two questions which our Lord propounded: "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

Official Notices.

FOREIGN MISSION COLLECTION.

THIRD SABBATH IN JANUARY.

By appointment of Synod, the collection for Foreign Missions falls to be taken up on the third Sabbath in January.

The Committee have endeavoured faithfully to carry out the Synod's instructions.

Two brethren have been selected to go forth to British Columbia and Red River, respectively, who have (we feel satisfied) the confidence of the Church, and who will prove themselves worthy of the selection.

The Rev. Robert Jamieson has been a devoted and successful labourer in the Fatherland as well as in Canada: and the Rev. James Nisbet has, for many years, made full proof of his ministry amongst us.

Mr. Jamieson's designation to his distant field of labour took place in Toronto on the 10th December last, and early in January he will (D. V.) set sail.

The advanced state of the season will prevent Mr. Nisbet starting for Red River till spring.

We would affectionately commend both our beloved brethren to the prayers of the Church, and would suggest the day on which this collection is made, as a suitable season for special supplications in their behalf.

The expenditure connected with the British Columbia Mission during the first year will be about \$2,750. that of the Red River Mission, during the same time, about \$1,050.

Another missionary will be required for both fields, so soon as circumstances will permit. The glowing accounts from the gold regions on the Fraser River will cause an immediate influx of population, and our Zion surely will not lag behind in supplying her expatriated children with that which is more to be desired than gold, yea than much fine gold.

Other fields also, more particularly "Foreign," which are "white already to harvest," invite us to "put in the sickle."

Our Nova Scotian sister desires our co-operation in missionary labour among the Greeks in Asiatic Turkey. On this and kindred claims it will be th pro-

vince of our next Synodical Assembly to adjudicate. Meanwhile we can assure our faithful people, that all the funds they can place at our disposal will be speedily required, and judiciously expended.

Let this collection (the first since our season of special Thanksgiving,) evince practically our appreciation of the loving-kindness of the Lord in connexion with our "auspicious union," as well as the other blessings with which our lot has been crowned. The Lord hath been mindful of us. He hath done great things for us, whereof we are glad. Let us "render according to the benefit done to us." "Praise the Lord, O Jerusalem: Praise thy God, O Zion: for He hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat!"

ROBERT F. BURNS, *Concener.*

P. S.—Those Congregations and Mission Stations that cannot take up the collection at the time appointed by the Synod, are earnestly requested to do so as soon thereafter as possible.

SABBATH SCHOOL COMMITTEE.

The Committee on Sabbath Schools will meet in Chalmers' Church, Kingston, on Wednesday, 8th January, at 9 o'clock, A.M. A full attendance is requested.

W. M. McLAREN, *Concener.*

The members of this Committee are: Messrs. W. McLaren, P. Gray, J. K. Smith, J. Scott (Napanee), ministers; and Messrs. Becket and Northrup, elders.

Items of Ecclesiastical Intelligence.

BOSANQUET.—The Rev. P. Goodfellow has received a call to be pastor of the congregation of Widder.

LACHUTE.—We understand that the congregation of the Rev. T. Henry, whose health has been for some time in an impaired state, are making arrangements to endeavour to obtain the services of the Rev. John Eadie as colleague and successor.

GUELPH.—We understand that the congregation in Guelph, vacant since the translation of the Rev. D. McVicar to Montreal, will soon present a harmonious call to the Rev. W. S. Ball.

ST. GEORGE.—We noticed, in our last number, the opening of the new church at St. George. We insert below a more full account of the proceedings connected with the interesting occasion.—

During the past season, the Presbyterians of St. George, under the pastorate of the Rev. Robert Hume, M.A., have exerted themselves most creditably, in erecting a new place of worship. It is an elegant and commodious brick edifice. It was opened on Sabbath, the 17th November. The day was exceedingly pleasant; one of the finest of the season. The Rev. Dr. Ormiston, of Hamilton, preached in the morning and evening, and the Rev. Dr. Thompson, of Galt, in the afternoon. The spacious building was crowded to excess at all the three *diets of worship, and many were unable to find admittance. The services were*

of a peculiarly impressive character. Truths were fervently and eloquently proclaimed, which many will never forget. A Soiree was held on the following evening. Tea was served at six o'clock in the old church; after tea, the large auditory adjourned to the new church, where effective and appropriate addresses were delivered by the Rev. Dr. Ormiston, of Hamilton, Rev. Messrs. Lees, Donald, Irvine, Fletcher, Porteous, Davidson, and Lund, and by the Hon. David Christie; Mr. Hume ably presiding. An excellent choir afforded sweet music at intervals. The proceedings were concluded by pronouncing the benediction.

On Tuesday afternoon, an entertainment was given to the children of the three Sabbath Schools in the village. There was much joy beaming on the sea of young faces. The children listened attentively to very suitable and instructive addresses, delivered by the Rev. Messrs. Donald, Irvine, Fletcher, Lund. All the services were peculiarly gratifying. The collections on the Sabbath day were \$67 50, and proceeds from the Soiree were about \$200.

The attendance upon Gospel ordinances has gradually increased, and there has been a large increase of members to the church.

The Presbyterians of St. George may well be congratulated on their prosperity.—*Com.*

PORT ELGIN.—The Presbytery of Grey met at Port Elgin on Tuesday, 22nd November, for the induction of the Rev. A. Fraser into the pastoral charge of the congregation. Although the roads were in a bad condition, and a call was being proceeded with in a neighboring congregation, a very considerable number of people were present. The usual preliminaries having been gone through, the Rev. D. Waters preached an able and impressive discourse from 2 Thess. 3: 1st and 2nd verses. After the sermon the usual questions were put and answered, and Mr. Fraser was solemnly set apart to the office of the ministry, and was inducted as pastor of the congregation. Thereafter the Rev. A. Grant of Owen Sound addressed the Minister, and Mr. Bremner of Paisley, the people, on their mutual duties. Mr. Grant also delivered an address in Gaelic to those who understood that language. Mr. Fraser received a very warm welcome from the congregation, and enters on his duty with every prospect of success.

The congregation although at present worshipping in a school house, have an excellent frame church in a forward state, solely by their own efforts, and hope to be enabled to occupy it during the present winter.

MISSIONARY SOCIETY OF KNOX'S COLLEGE.—We shall publish in next number the Report of the Students' Missionary Society of Knox College. The Society has recently been re-organized, in consequence of the union of the two Divinity Halls. The following are the names of the office-bearers for the present year, viz. *President*, Mr. L. Cameron; *Vice President*, Mr. John Thompson; *Recording Secretary*, Mr. John Davidson; *Corresponding Secretary*, Mr. W. T. Murdoch; *Members of Committee*, Messrs. Hislop, Duff, Mitchell, Gracey and Kellough.

DESIGNATION OF REV. R. JAMIESON AS MISSIONARY TO BRITISH COLUMBIA.—The Rev. Robert Jamieson was, on Thursday 10th inst., designated as the first

missionary of the Canada Presbyterian Church to British Columbia. The services which were most interesting throughout, took place in Knox's church in this city. At the request of the Foreign Mission Committee, Principal Willis preached on the occasion and gave a powerful and impressive discourse, from John xii, 24, 26.

Prayer having been offered by Rev. Dr. Jennings, the Rev. R. F. Burns, Convener of the Foreign Mission Committee, put into the hands of Mr Jamieson, a copy of the Holy Scriptures, addressing him in the following terms:

"And now, beloved brother, it devolves on me, in the name of the Committee, to put into your hands this copy of the Holy Scriptures, and to bid you farewell. We give you this Bible as a pocket compass, amid all your wanderings. 'a lamp unto your feet and a light to your path,' amid perils of waters, amid perils in the wilderness, in weariness and painfulness, in journeyings often, in watchings often. We give you this as your co-nseller in perplexity, your comfort in affliction. We send you forth to assist in moulding the character of what may constitute a great nation; here is that which can alone form the basis of its future greatness. We send you forth to a land where already Satan's seat is, and for the warfare that awaits you there, we furnish you with this sword of the Spirit. I know that your feeling is 'give me it, there is none like that.' Take it brother, and may it prove, in your hands, mighty through God, in the putting down of Satan's stronghold. 'The Lord preserve you from all evil.' The Lord preserve your soul. The Lord preserve you going out and your coming in from this time forth, and even for evermore."

An excellent address to the missionary was then delivered by Rev. Dr. Thorton of Oshawa; and an address on British Columbia as a field for missionary operations, was delivered by Rev. W. F. Clarke of Guelph, formerly of Victoria. Mr. Jamieson leaves New York about the beginning of the year. We trust he will be remembered by many at a throne of grace. May the sending out of this first missionary be but the beginning of missionary effort on the part of the Canada Presbyterian Church.

Before leaving, Mr. Jamieson received as a parting token of affectionate regard on the part of the congregation at Fisherville, a number of valuable books, to the value of about thirty dollars, besides other tokens of esteem.

KINGSTON—CHALMERS' CHURCH.—In accordance with the request of several esteemed correspondents in Kingston, we have pleasure in intimating that the Rev. P. Gray has just received a token of affection from his congregation, in the shape of a purse containing about \$130. The congregation are at present making a vigorous effort to pay off the debt on their church.

This is the season when congregations should strive to pay off all arrears of stipend, and manifest, in a substantial way, their attachment to their pastors.

THE WEEK OF PRAYER IN JANUARY.—We remind ministers and others of the recommendation of the Evangelical Alliance to observe again a special season of prayer from the first Sabbath in January until Monday 13th.

NATIONAL CALAMITY—DEATH OF PRINCE ALBERT.—Intelligence has just been received of the unexpected death of Prince Albert, the Prince Consort. The nation mourns his death, and every heart sympathizes with our beloved Queen in this new sorrow which she is called upon to bear. May God sustain her in her hour of desolation and sorrow, and enable her to rely on His sure promises, which are the only stay of high and low in the hour of need.

General Religious Intelligence.

EVANGELICAL ALLIANCE.

The Annual Conference of the British Organization of the Evangelical Alliance was lately held in London. Sir C. E. Eardley occupied the chair. Among the topics brought forward was one with reference to the religious persecutions in Spain, a subject which has already engaged the attention of the Alliance, and in regard to which they have already interfered not without effect. It was agreed that the meeting should express satisfaction at the steps taken at Geneva on behalf of the sufferers in Spain; and that the Council be instructed to take such steps as might be expedient in aiding the Geneva Committee in procuring the liberation of the prisoners. A resolution was also adopted with reference to the "Essays and Reviews," expressing deep regret that the names of influential clergymen should be attached to such a book, large portions of which tended directly to destroy the faith of God. The subject of Sabbath observance also engaged the attention of the meeting; and a resolution was passed deploring the bitterness and alienation too frequently connected with the various religious controversies of the times. From the report it appeared that the receipts were larger than in former years, while still they were less than the expenditure, the total balance against the Alliance being £428. General satisfaction was expressed with reference to the Geneva meeting.

COMMISSION OF THE FREE CHURCH ASSEMBLY.

The quarterly meeting of Commission took place on the 20th November. The first matter that was taken up was the Cardross case. A report was presented stating the steps taken since the last meeting of Commission, which simply consisted in an interlocutor to the effect that the pursuer should lodge an issue or issues within eight days. The report was sustained. There was considerable discussion on the subject of the *Weekly Record*. It appears that there are great difficulties, especially in the country, in connection with the circulation of the *Weekly Record*. Dr. Begg and others spoke against the system adopted; while Mr. Rainy, the convener of the committee, and others, were warm in favour of the present mode of publication and distribution. It was proposed that there should be a conference on the subject, but nothing was done. One of the principal matters which engaged the attention of the Commission was National Education, in immediate connection with a recent minute of the Privy Council with reference to grants for educational purposes. Dr. Candlish and Earl Dalhousie took part in the discussion. The report of the committee showed that the recent minute injuriously affected the schools under the General Assembly, both in the matter of educational arrangements and in the matter of finances, and expressed the hope that a comprehensive measure on the subject of National Education would be brought forward. On the subject of the Sustentation Fund it was stated that there was an increase in the fund of £1040, as compared with the same period last year. At the close of the proceedings Dr. Candlish brought forward a motion with reference to the American Churches and their missions. He expressed deep sympathy with their brethren in America in the present struggle in which they were involved, and proposed that, in token of sympathy and gratitude for the assistance received by the Free Church from America, congregational collections be taken up on the fourth Sabbath of January in behalf of the Foreign Missions of the American Churches. The motion was unanimously carried.

MISSIONARY CONFERENCE.

A conference on the subject of the Missions of the Free Church took place on the occasion of the quarterly meeting of Commission in November. The

proceedings were of a private nature. The two principal subjects under consideration were 1st. The mode of conducting missionary operations in India; and 2nd. The means to be employed for increasing the missionary zeal in Scotland, and increasing the number of missionaries. There has been some slight difference of opinion as to the best mode of conducting missionary operations, whether preference should be given to the educational or the evangelistic. It is well known that it is the educational mode which has been chiefly carried on by the Free Church missionaries, and which Dr. Duff strongly recommends, although not to the exclusion of vernacular preaching. Several ministers and elders spoke on the subject, and various practical suggestions were made with reference to the increase of missionary zeal among the students and licentiates, such as missionary scholarships and missionary lectures. It was also suggested by some that missionaries might be sent out for a definite time, say ten or fifteen years. It was suggested, too, that there might be vernacular missions, distinct from the educational institutions; but all agreed that Dr. Duff and his noble band of associates must be sustained. A committee was appointed to consider the various suggestions made, and confer with the Foreign Mission Committee of the Free Church.

THE IRISH PRESBYTERIAN CHURCH.

The correspondent of the *Presbyterian* gives the following account of the Church in Ireland:—

The Irish Presbyterian Church is in a more satisfactory condition than at any former period of its history. The reality of the awakening of 1859 is proved by the abundant fruits which have followed, in the decline of intemperance; in increased Sabbath sanctification, the attendance at public worship being devout and numerous beyond precedent; in a general observance of worship, and a revival of the good old plan of catechising on the Sabbath evening; in an increased demand for religious publications; in the province being covered with a net work of prayer meetings, (through the work of colportage in part,) and in "a growing disposition to read and speak on spiritual subjects," the zealous propagation of the truth, and in enlarged missionary efforts, as well as—last, not least—a higher standard almost everywhere attained, by the voluntary and loving gifts of a revived and earnest people. Public spirit also marks the Irish Presbyterians. They glow with zeal, and abound in gifts for Continental, and especially Italian, evangelization.

MODERATORS OF SCOTTISH ASSEMBLIES.—The Rev. Dr. Guthrie is to be proposed as the Moderator of the General Assembly of the Free Church. Dr. Bisset, of Bourtie, is to be proposed as the Moderator of the Assembly of the Established Church.

UNITED PRESBYTERIAN CHURCH IN EDINBURGH.—In the Edinburgh Presbytery there are now 54 congregations, with a membership of 24,288. Three congregations have been added during the year. The accessions during the year have been 2,776, and the removals by death 2,046. The average attendance is 27,820. The total amount for all religious objects raised during the year has been £29,392, being an average of £1 4s. 3d. from each member. There are 94 Sabbath schools, 908 teachers, and 6,007 children.

THE PROGRESS OF THE GOSPEL IN BELGIUM.—From the Report of the Belgium Evangelical Society, it appears that the progress of the Gospel has been very considerable in that country. There have been conversions, and in some places there have been many. Thousands have heard for the first time the glad tidings of salvation.

RELIGION IN PARIS.—The happiest results have followed the labours of Mr. Radcliffe in Paris. Many prayer-meetings have been kept up, and many have been converted to God. Mr. Radcliffe and Mr. Henry, son of Dr. Henry, of Ireland, intend soon again to visit France.

CHINA—THE REBELS.—Mr. Roberts has been appointed Minister for Foreign Affairs at Nankin. He gives a most favourable account as to the moral condition of that city.

MADAGASCAR.—The Rev. W. Ellis has, at the request of the Directors of the London Missionary Society, consented again to visit Madagascar, now so providentially opened up to the Gospel.

CHRISTIAN LIBERALITY.—The Baptist Missionary Society in England has received from an unknown friend the very handsome donation of twenty-five thousand dollars, as a "thank-offering."

SUPPRESSION OF NEAPOLITAN MONASTERIES.—It is understood that a law has been sanctioned for the suppression of the monasteries in Naples. The Benedictine monasteries of Monte Cassino and La Cava are to be spared, as the national archives are preserved in them. The work of reformation thus advances in Italy.

PROCEEDINGS AGAINST THE ESSAYISTS.—It is stated that legal proceedings have been commenced by the Bishop of Salisbury against Dr. Rowland Williams, the author of the 2nd essay in the volume. Judgment was lately pronounced by Dr. Lushington in the case of Mr. Heath, a minister of the Church of England, who promulgated doctrines at variance with the Articles of the Church.

COLONIAL AND MISSIONARY BISHOPS.—Of late various Colonial bishops have been consecrated, and there have been at least two for parts beyond the British Territories. There was to be a third for Honolulu, in the Sandwich Islands. But difficulties have sprung up, and the matter is now in abeyance. So close is the connexion between Church and State in England that the Church is liable to be checked at every turn. How long will the Church submit to these restrictions?

THE MAYNOOTH ENDOWMENT.—The Maynooth Endowment is again attracting attention in consequence of the energy of Mr. Whalley, M.P., who has taken the place of Mr. Spooner as the determined opponent of Maynooth.

TRANSLATION OF REV. DR. MCFARLANE, OF ERSKINE CHURCH, GLASGOW.—The Rev. Dr. McFarlane, of Erskine (U. P.) Church, Glasgow, has been translated to London. Dr. McFarlane's ministry has been eminently useful in Glasgow.

AFFAIRS IN HUNGARY.—The Emperor of Austria has taken away all semblance of self-government from the Hungary, and the country is under military law. A crisis is evidently approaching.

PRESBYTERIAN CHURCH—GENERAL ASSEMBLY IN THE SOUTH.—A meeting of delegates from Southern presbyteries has been held in Augusta, Georgia, for the purpose of forming a Southern General Assembly. Dr. Palmer, of New Orleans, preached the opening sermon.

UNITED STATES—RELIGION IN THE ARMY.—A general order has been issued by General McClellan, commander-in-chief, for the purpose of giving increased facilities to chaplains for conducting the exercises of public worship, and for attending to the moral and religious condition of the soldiers.

THE REV. MR. CHINIQUY.—We observe that at a late meeting of Synod, Mr. Chiniquy has been acquitted of the charges which were brought against him.

SLAVE POWER NOT YET DEAD.—Rev. George Gordon, a minister of the Free Presbyterian Church, and President of Iberia College in Ohio, has been convicted of violating the Fugitive Slave Law; and being denied a new trial, has been fined \$300, sentenced to six months' close confinement in the county jail, and to pay the costs, amounting to \$1,000 or \$1,500. We had supposed the day for such things had passed by.

Communications.

THE LIBERTY OF CHRIST.

"If the Son therefore shall make you free, ye shall be free indeed."—John, viii., 36.

To illustrate the whole meaning of these words of our Lord would require us to consider the 35th verse, "And the servant, (or household slave,) abideth not in the house for ever, but the Son abideth ever." Taken in connection with these words, there is a double figure in those of the 36th verse. They imply not only deliverance from the bondage of sin, but that title to a permanent enjoyment of all the blessings of the house and inheritance of the living God, of which the unbelieving Jews were deprived by their giving themselves up to the servitude of sin. Even in the visible Church of God to which they still belonged, they sank themselves to such a station as exposed to the danger of being cast out of its pale for ever, as slaves in a house, who have not the portion of sons or freemen:—He whom the Son made free should be raised to a permanent participation in all the rights of the family of God. At present, however, we purpose confining ourselves to the idea presented by its connection with the 34th verse—freedom from the slavery of sin,—a blessed freedom, which "whoso tastes can be enslaved no more,"—it is the glorious liberty of the children of God. In what does it consist?

We do not see that the bondage of the condemnation of the law is referred to in the 34th verse, because the *habitual commission* of sin appears to be spoken of, and it is not the habitual commission of sin, so much as the *offending in one point*, which makes a man the subject of the condemning sentence of the law. The slavery, as we saw in a previous paper,* is that of sin's moral dominion. The liberty, which Christ bestows, corresponds—it is *deliverance* from sin's moral dominion. It supposes, indeed, also freedom from condemnation as previously necessary, but the other is that which appears to be in view in this verse. From this dominion the Gospel brings a blessed and effectual freedom, and brings it with such victorious and resistless power, that the most degraded slave of sin is rescued and made to exult in his liberty.

It does this by giving its mortal wound to the enslaving principle in the soul, *i. e.* the love of sin; and by implanting new and purer affections,—the love of God, and of Jesus the Saviour of men, and of all that is holy and excellent for His sake. But this liberty will be better understood by our considering, first, as the verse directs us to do, the *Author* of it, and, then, the *manner* in which He effects it.

Hear then, O sinners of mankind, and rejoice! The power of God is seen in your deliverance; yea, God himself, manifest in the flesh, has interposed. The Son of God, who, as Mediator and Intercessor for the church, is the Son in God's own house, sets the captives free by His redeeming power; for in this work of love He has proved himself "mighty to save." This work of His was no human enterprise; it originated with God; it bears all the marks of Divine wisdom, and power, and greatness enstamped upon it. It infinitely transcends all that human sagacity ever conceived for conquering the depraved passions of the heart of man. It is of a totally different nature from all human expedients for the promotion of virtue. It is found by experience to have a living and creative energy so powerful, that the moral transformation which it produces may be described as a new creation, the *regeneration* or new birth of the soul, which becomes, through grace, its subject. How, then, does the Great Redeemer of men effect this work?

I. First of all, He became an atonement for ruined man. He made satisfaction to the justice of the Almighty Governor, in order that the penalty of death might be removed from the sinner. *Dwelling himself in uncreated light, He did not disdain a descent to this world of darkness and of sin. He passed the*

amazing distance between the Creator and the creature, and assumed man's nature into union with His own, that He might be humbled for human sin, that He might become subject to the law for us, that He might sorrow, and suffer, and bleed, and die for our redemption. He stood in our stead; He expiated the curse due to us: He thus made it honourable for God to pardon, He made it possible for God to shew us mercy. And why did He perform a work of such a kind in order to our being delivered from the moral dominion of sin? For two reasons. First, no Divine efficacy could be exerted upon human souls for any purpose that was advantageous to man, unless a way was opened by which God could honourably bestow blessings on His offending, rebellious creatures. And, secondly, because without the possibility of deliverance from condemnation it would have been vain to tell sinners to cleanse their souls and cease from sin. While under the curse they never would have become willing to obey the law; nor, without a hope of heaven, would they have moved one step towards holiness. But, when peace from heaven is proclaimed, the door to new obedience is thrown open, then the prisoners of despair are released, and they may then follow their glorious deliverer. The lame man may then leap as a hart, and the tongue of the dumb may sing; and those who are thus made joyful may be constrained by the mercies of God "to present themselves unto Him a living sacrifice."

II. In the second place, Christ has become the Teacher of men—the Great Prophet of His church, in order to effect our deliverance from the dominion of sin. The reason is, that the freedom of the Gospel is a moral freedom—it exists in the mind and heart of man. It is effected by truth communicated to the mind, received into the heart, and having its operation there in the thoughts and principles.

Christ himself is the great subject of His own teaching. He exhibited in His work what it is needful for man above all things to know and believe, and He further addresses this truth to man. He did so in His personal teaching; He now does so in His word, by the ministry He has established in His church, and by His providence. "Learn of me," He says, "and ye shall find rest unto your souls." Observe particularly the language in the context, in which the liberty of the Gospel is described,—"*If ye continue in my word then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.*" What then is this truth which makes the soul free? It is preeminently the doctrine of the Cross, in which all others centre, or with which all others are connected,—It is the doctrine of the wondrous love of God shewing mercy through a dying Redeemer—It is, that God has said of rebellious man, "Deliver from going down to the pit, for I have found a ransom"—It is, that His love to the world has been such, so great, that He gave up His only-begotten and well-beloved Son to die for the guilty—It is the truth that the Son gave himself a ransom for many, for "it is Christ that died"—It is the truth of the stable and manger of Bethlehem; of the infirmities and sorrows of mortal flesh submitted to for us; of the agony in Gethsemane's garden; of the shame and mockery of the judgment bar; of the malefactor's death of ignominy on the cross, and of the deeper anguish of His spotless soul under the hidings of His Father's countenance—It is the truth that love has been shown to man which passeth knowledge—It is such truth that our Great Emanuel preaches to man, in order to break, to melt, to refine, to purify his heart. O! let the truth as it is in Jesus be repeated by one repentant sinner unto another, till Christ, lifted up on the Cross, has drawn all men after Him, and all nations are employed in one song of praise.

He declares to men, further, blessings incalculably great and precious, the purchase of His blood, ready to be bestowed upon all who come to God through Him. He proclaims a pardon for all past offences, full and free, to the sinner who may regard his sins as of the deepest die; "God is in Christ reconciling the world to Himself, not imputing unto men their trespasses;" "The blood of Jesus Christ, God's Son, cleanseth us from all sin." Adoption, righteous-

ness, purity of heart, and joy which the world has not to give, are all in His hands to bestow. To all these blessings, my fellow sinners, you are freely, sincerely, universally invited. You are addressed, as you prosecute your wearisome journey, heavy laden, hungering and thirsting, without the hope of a supply, "Come, eat of my bread, drink of the wine which I have mingled," "Ho, every one that thirsteth, come ye to the water, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money and without price."

But you are told, further, that those who will not come to Him must starve and die. That all who go far from Him must perish. That "he who believeth not the Son shall not see life." Your danger is thus set before you. You are warned that the accepted time is the present moment. And you are shewn the unpeakable folly of preferring the pleasures of sin, which are but for a moment, to the infinite and eternal recompense of the reward, which Christ will bestow on those who follow and serve Him here. All this truth, and more besides, does Jesus declare to men, for their deliverance from sin, in order that it may implant those principles of love, repentance, humiliation, and salutary fear as to their eternal happiness, by which the love of sin may be expelled, and the soul drawn to the choice and practice of that holiness "without which no man can see the Lord."

III. In the third place, Jesus completes the work of deliverance from slavery, by having obtained the gift of His Spirit—which gift He sheds forth upon men—which gift He communicates to human souls. These souls He well knows to be weak, ignorant, depraved, inconstant, treacherous. Were the truth as it is in Jesus to be preached alone by the external agency which is provided, all would be fruitless, and the world would return to Him void. However wonderful and attractive the truth of a crucified Redeemer, however moving the discoveries of Divine love in the message of the Gospel—all would be lost upon man's obdurate heart, which is a heart of stone to Divine persuasives, and which is so deceived by sin as to see something more attractive in the most base and sordid of worldly pleasures than in the surpassing mercies of heavenly love. He adds, therefore, the gift of a Divine energy in order to rescue the soul of man from bondage. He sends forth the Spirit into the heart, who effectually sets forth the truth which sets the sinner free. The Spirit takes of the things of Christ, and shows them to the benighted soul. He discovers Divine truth to the soul as truth indeed. He opens the sinner's eyes to his danger; makes him believe that there is a hell awaiting him; makes him perceive that his guilt is enormous, that his danger is imminent, that to continue to pursue the world as his portion is folly and madness inexpressible; makes him feel that he must make his escape as from impending destruction:—and so exhibits Christ to him as the Almighty, All-sufficient, adorable Redeemer, that to Him he goes, saying, "Lord, to whom can I go but unto thee? thou hast the words of eternal life." *This* is the hour of freedom; this is the time when the sinner casts the world behind his back as a scene of delusion, and as the enemy of his soul; and then he pledges himself, in the strength of All-sufficient grace, that he never more will do service to its vanities. "The time past is sufficient to have wrought the will of the flesh," thenceforth "he presents his members as instruments of righteousness unto God."

It is Divine power which continues to work within him to the very end, and that power is effectual and does prevail. The power of sin is not at once annihilated in the soul, but it is so far broken that it never acquires again the ascendancy.

The work of sanctification in the soul is indeed wonderful, and bespeaks the grace and power of its Almighty Author. When we look at man, we see all to be weakness; when we look at the work of God in it, we see all to be a manifestation of His All-sufficiency. We see the smoking flax apparently ready to be extinguished continually, but still it is kept from extinction. We

see a nature most inconstant, and turning towards everything under the sun, yet kept fixed in one prevailing direction, and still amidst all its changes "looking unto Jesus." We see the stream exceedingly shallow, yet, strange to say, it is yet deep. The spring appears so scanty, that we should expect it to be immediately dried up, yet there is found within the soul "a well of water springing up into everlasting life." That well-spring is from God.

All is thus weakness on the part of man, and if any of my readers question the efficacy of the Gospel to give them freedom from sin, it must be because they have been trusting to their own strength. All is power on the part of God, and whosoever trusts to that power shall find it effectual. The promise shall be fulfilled, "if the Son shall make you free, ye shall be free indeed."

The task I allotted myself in writing these papers is completed. The gracious truth has once more been set forth. The writer can do no more. And yet before laying down his pen, he would ask each reader to ponder deeply a few parting words.

Permit me, then, to ask you not to turn away from the precious blessing which Jesus has to give, which He now holds out to your acceptance. This is the acceptable year of the Lord; this is the time during which the Son of Man has power on earth to forgive sins. The trumpet of jubilee now sounds in the ear of the captive, proclaiming a blessed release, and conveying the promise of a restoration to all the rights of your forfeited inheritance. Shall men be smitten with the love of natural freedom, so that their hearts beat higher at the sound of the very word? Shall the poor bondsman exult at the boon of promised freedom, and, waiting with throbbing heart the moment of release, rise at the sound of the expected hour to clasp his brother with transport because they are both free? Shall men sing the praises of such liberty, and feel that their very eulogy ennobles them? And shall they be all indifference to the better freedom of the soul of immortal man—a freedom which is true bliss—a freedom bestowed by heaven—a freedom which raises from the lowest depths of spiritual woe, and gives us a title to the skies? O! my brother, my sister, seek, seek above all earthly good, this precious freedom. "Concealed as yet its honour lies," but choose it in its lowest estate below; choose it when men think little of it, choose it in its present weakness and comparative dishonour! It contains the seed of all that is excellent and glorious. Its nature is allied to heaven. Its lustre will become brighter and more conspicuous. Its enjoyments will become higher and more perfect—and, when the shackles of mortality drop off and sin is left behind, the emancipated soul shall rise to the full enjoyment of all that is comprehended in the liberty wherewith Christ makes His people free. The charter by which we hold it is sealed with His blood, and from Christ it is to be obtained. His own words are, "Him that cometh unto me, I will in no wise cast out."

Repair now to the cross of Christ; take Him as your Saviour; trust in His atoning blood, and He will be your All-in-all for time and for eternity.

Weston, C. W.

J. B. L.

Missionary Intelligence.

FREE CHURCH INDIA MISSIONS.—At the Conference on the Free Church Missions recently held in Edinburgh, the following statement was made as to the actual results of the Free Church Missions in India. "At Madras 110 have been baptized on a profession of faith in the Saviour; 137 have been baptized at Calcutta; 51 at Nagpore; 88 at Poojah; and 115 at Bombay, making 501 in all, mainly the fruits of the Spirit's blessing on the labours of our missionaries among the young."

MISSIONS OF IRISH PRESBYTERIAN CHURCH.—At Rajkote the Mission schools are in a satisfactory state. A public examination of the schools lately took place, when the Political Agent and other gentlemen of influence were present. The scholars acquitted themselves well. It is the great object of the missionaries to seek to instil into the minds of the young the truth as it is revealed in the scripture.

The Home Missions of the Irish Presbyterian Church are in a prosperous state. The mission at Ballinglen was lately visited by the Presbytery of Connaught. They expressed the warmest approbation of the state of things under Mr. Brannigan, the zealous missionary.

MISSIONS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.—*The Home and Foreign Record of the Presbyterian Church in the Lower Provinces*, contains an interesting letter from the Rev. John Inglis on the subject of missions to the heathen in Erromanga, Aneiteum &c. Mr. Inglis mentions several facts to show that notwithstanding the recent disturbances, christianity has obtained a stronghold in the minds of the natives. He states that so far as he had been informed not a single native sympathized with the burning of the churches and the other outrages committed, while some cried like children on account of the massacre of Mr. and Mrs. Gordon. Mr. Inglis looks upon the present as an exceedingly favourable juncture for making special efforts in the new Hebrides. The most formidable sources of opposition have been removed. Most of the old chiefs who were most opposed to the introduction of the Gospel are dead. For some time the public health is likely to be good. Mr. Inglis writes that the number of missionaries should be doubled or trebled, and believes that ten or twelve missionaries could be sustained as easily as three or four. Mr. Inglis shows how eighteen or twenty missionaries might be planted so as to exert a beneficial influence throughout these islands. The chief difficulties to be encountered are, the climate, the language, the superstitions, and political condition of the people. But these are not by any means insuperable.

THE WORK THAT IS GOING ON IN AFRICA.

For many centuries Africa remained as a comparatively unknown continent. Even at this day, notwithstanding the light that has been cast on the geography of Africa by the labors of various explorers, there are many regions still unexplored. But it is wonderful to contemplate the extent to which christian missions have been carried on in Africa within the last thirty years. Not to mention the missions in Caffreland, or in the neighborhood of the Cape, or on the East coast, the results of missionary labor on the West are very marked. *The Colonization Herald*, in a recent article, gives a review of the missions on the West coast, and concludes in the following language:—

“Thus, almost within our own day, we have seen missions established along the Western Coast of Africa from the Senegal to the Gaboon; over one hundred christian churches organized, in which more than fifteen thousand hopeful converts have gathered. There are also connected with them nearly two hundred schools, where not less than sixteen thousand native youths are receiving a christian education. More than twenty different dialects have been studied out and reduced to writing, in which the Bible, and other religious books, have been translated, and printed, and circulated among the people; and it is believed that some knowledge of christian salvation has been brought within the reach of at least five millions of Africans who never before heard the Gospel sound.”

Missionary operations have recently been begun on the Niger, under the leadership of the Rev. S. Crowther, a native African. If this mission succeed, and settlements be established on the banks of this noble stream, great and beneficial influences will, no doubt, reach to the populous tribes in the very heart of the continent.

With reference to Central Africa, the Committee of the "United Universities' Mission to Central Africa" have just published their first report:—

"This mission had for its object the spiritual and temporal welfare of those tribes in Central Africa in which Englishmen had become so deeply interested after the publication of Dr. Livingstone's work, detailing the discoveries and impressions which resulted from his adventurous and enterprising travels. The report details the steps which have been taken from the establishment of the mission and its progress to the present time. 'The first detachment sent out to occupy the field, consisting of Archdeacon Mackenzie with two clerical and two lay fellow-laborers, left England in October, 1860. After landing at Cape Town the archdeacon was consecrated as the first missionary bishop, on New-Year's Day, 1861, under the title of 'Bishop Mackenzie,' having charge of the 'mission to the tribes dwelling at Lake Nyassa and the River Shiré.' The party then started for the scene of their labors, and joined Dr. Livingstone on February 9th.' The letters published in the reports detail the progress of the mission: 'One of the young princes had become a staunch christian, and report says the Sultan himself is anxious to know English thoroughly, that he may read the Bible. The second detachment, consisting of one clergyman, with his wife, and three lay coadjutors, sailed on the 16th of April last, and reached Cape Town on May 14th.' The report concludes with an appeal for aid for the funds of the mission. The cash account, which, though just published, shows the receipts only to the end of December, 1860, gives the total receipts up to that time as £18,619."

MISSIONS OF AMERICAN PRESBYTERIAN CHURCH.—The recent intelligence in regard to the missions of the American Presbyterian Church is, on the whole, encouraging. In India, several had been received into the membership of the church. In China, some hopeful cases of conversion are referred to. In Japan, Dr. Hepburn was pursuing his usual engagements with encouragement. He had treated about 150 patients, and much interest seemed to be taken in this work of benevolence by the Japanese. The missionaries, with their wives, lately sailed for their several destinations in India, China, and Siam. One left for Rio Janeiro.

BRITISH COLUMBIA—RECENT INTELLIGENCE.

The importance of British Columbia is every day becoming greater, and the probability is, that during the ensuing summer there will be a large accession to the population. We have read with interest letters lately received from the Wesleyan Missionaries in the field, and published in the *Christian Guardian*. In one letter, it is stated that the Governor of the Colony had written both to the English and Canadian governments, urging the opening up of an overland route by Red River. There is no doubt that there will be such a route before many years have passed. The richness of the gold fields is being developed from day to day, and recent explorations have established the fact, that between some of the mountain ranges there are millions of acres of prairie and wood land suitable for agricultural purposes. We subjoin some extracts from a recent letter from Rev. E. White, Wesleyan Missionary:—

MR. EDITOR,—When I wrote my last, I thought it would be my last, at least for some time to come; but the reports which are now going out in our local press, and in private letters, of the enormous richness of our gold fields, constrain me to send you a few lines. I do not mean that the reports are false and wish to correct them; but I write because they are true, and will soon be proved in such a way that they will be believed abroad as well as here, and I am exceedingly desirous that the emigration which *must* flow in upon us next year, should be properly *sprinkled* with good men. The bags of *dust* which are now coming down, confound and strike dumb every person who has dared to call Fraser River gold mines a *humbug*. I could give you a long list of those who went up last spring with hardly enough to pay their expenses to Carriboo, and are now returning with from \$5,000 to \$20,000 each. Some intelligent persons who have seen California in its best days, have lately made tours of observation in our mines, and they declare that Carriboo surpasses California, (so far as prospecting,) in its palmiest days.

I have always written very cautiously, and now I am afraid to write the whole truth, lest my readers would not receive it. There is now a certainty that we shall have a large influx of people next year, from Oregon and California, if not from parts more distant. Judging from the past and the nature of the case, we expect that the greater portion will be shrewd, daring, worldly, money-making men, and that there will be a large number of gambling, swearing, Sabbath-breaking, heaven-daring characters, and but very few who fear God and work righteousness.

We shall no doubt have a good many from Canada, few of whom, I fear, will be pious. There is a glorious opening in this country for local preachers, prayer-keepers, &c., to be extensively useful, and at the same time reap, in this life, an *hundred fold*. It is impossible for the few missionaries that are here to be in every place, and if they could, there are some parts of Christ's work that can be done better by laymen than by ministers. All our civil and political institutions are in a state of formation, and it is highly important to give them a right turn in their infancy. Clergymen cannot take a prominent part in politics without injuring their influence as ministers.

Not only do we want wise and pious laymen to aid in building up our political institutions, but we need seasoned and well tried pillars in our church organization, or we shall have feeble and fluctuating societies for many years to come.

I am fully aware that the men we want are useful where they are, and their ministers and friends will naturally impress this fact, together with the privations and difficulties of a pioneer life here at the mines; but I beseech them to be careful lest in this work they should be found "fighting against Christ." If I had listened to the voice of such charmers, I should not have been here. We repeat, that for good and wise men who will come here for Christ's sake, and will "stand up for Jesus" after they get here, there is an open door, a wide field for usefulness, a rich harvest of this world's goods, and a glorious immortality. Why should the children of this world have all the gold and all the political power, and all the rich land of this fair colony?

The *Missionary Herald* contains a letter from the Rev. John Hall, dated, Victoria, Vancouver's Island, 30th August. We quote several extracts. We are glad that Mr. Hall will soon have an associate in Mr. Jamieson, who purposes (D.V.) to sail on the 11th current.

"Since I wrote from New Westminster I have travelled over 500 miles through British Columbia, and have preached in all its towns, besides a few settlements. There are two routes to the gold region, one by a chain of lakes, which are crossed in steamboats, and another along the bank of the Frazer river. Proceeding by the lakes, I arrived in Douglas, and after calling upon a few of our people, we arranged for an evening service. The Episcopal minister usually rings the people to church by a dinner bell. As every one has enough to occupy them, and are expected to play their own part, I furnished myself with hammer and nails, and put up notices for evening service. Owing to the presence of the gold escort, and prospectors of a silver company, and the arrival of the steamboat, and the absence of females, of which there are but four in town, our meeting was small, and I had to wait an hour or more before they assembled. The Lord was with us. And I do not remember to have ever felt more the importance of my Mission, nor greater sympathy for lost souls, and more real pleasure in proclaiming a free and present salvation than on that occasion. In that valley of Baca I found a well of living water. In Lilloet, 150 miles to the north-east, I baptised three children, and preached to considerable congregations. There are only three ladies in that town, and they are Presbyterians.

"Returning by Yale, I found in that town a number interested in me, to whom I preached on Sabbath. A few Roman Catholics attended our service, and one or two expressed regret at not being able to be present. In this part of the world people are perhaps too liberal, at all events they are not afraid to attend any place of worship. That the Church of Rome is not changed may be inferred from a fact which was brought under my notice on San Juan Island the other day. A father informed me that the nuns of Victoria had refused to restore to him his daughter whom they had been educating, and that he was about to apply to the powers that be to come to her rescue. Leaving Yale I preached in Hope. There are few Presbyterians in that town. French priests have been rather successful in inducing Indians here to erect houses and abstain from alcohol. Encouraged by success one of the party has

returned to France with a view to obtain half a dozen helpers. It is deplorable that, in addition to the rudiments of Roman Catholic doctrine, they teach the tribes to entertain repulsive opinions of Protestants. The chart on which Catholics are represented as sailing heavenward pictures Protestants as floundering towards a cataract of flames. To give you an idea of how an Indian reasons on religious matters, I may mention the remark of an Indian to a friend of mine. He observed a difference in our modes of worship, but of the two he had no doubt that the *hyas tyees* (great chiefs) were right, and the *la plate* (priest) was wrong.

"Since my return to Vancouver I have visited in Saatuich, Machoosin, and other settlements, where I have found the acquaintance of a number of our people longing for the sight of a brother Presbyterian.

I have been offered a free passage to Barclay's Sound on this Island, where a large saw-mill has been erected by a London company at a cost of £20,000. As the operatives are without a minister, I have promised to preach to them for a Sabbath or two. I shall probably leave for that place next week. Just think of £20,000 invested by a company to reclaim the forest and prepare planks and spars for ships and houses! If men labour for that, and hazard property and life without promise of being repaid, it is not too much for me to wish something in hope of preparing a living stone, and, perhaps, an everlasting pillar for the house of our God."

DR. LIVINGSTONE.—The latest news of Dr. Livingstone is furnished by the *South African Advertiser* of September 21st, as follows:—"The expedition had failed in their ascent of the Ruvuma, but only because they had attempted it too late in the season; and Dr. Livingstone writes very confidently of its importance for the future commerce of that coast with Lake Nyassa and the interior. From the Ruvuma mouth the party returned in the *Pioneer* to the Comoro Isles, to take the missionaries left there on board; and thence they proceeded to the Zambesi, entered it successfully, and had got up to the Shire, when the last letters left. In a few days they were to continue their voyage up that tributary to the Zumba mountain, and Dr. Livingstone was to accompany them, to direct the selection of an appropriate site for the future mission. All were in excellent health and spirits. Dr. Livingstone and his colleagues speak highly of the unepiscopal energy of the hard-working, rough-faring Bishop; and Bishop Mackenzie writes in his despatches with equal cordiality, of the unflinching humor, sagacity and success of his dissenting leader and protector. Mrs. Livingstone is at present in Cape Town, waiting the arrival of the ship from England which is conveying the Doctor's newly-built steam-yacht, the *Lady Nyassa*. With that vessel she will proceed to join her husband on the Zambesi, and will be accompanied by the Rev. James Stuart. This gentleman has been sent out by a Mission Committee of the Free Church of Scotland, to examine the Zambesi country, and report upon the expediency of establishing a Scottish Presbyterian Mission there, not in antagonism to the Episcopal enterprise of Bishop Mackenzie, but in harmony with it."

Miscellaneous Extracts.

JERUSALEM, HIGH TOWER THY GLORIOUS WALLS!

A TRANSLATION OF "JERUSALEM; DU HOCHGEBaute STADT," IN THE ORIGINAL METRE.

John Matthew Meyfart, the author of this beautiful hymn, was a Lutheran theologian of the first part of the seventeenth century. He was born at Wallwinkel in Thuringia, November 9th, 1590. His father was a Lutheran pastor. Meyfart pursued his studies at Jena and Wittenberg. He wrote many able works, especially on doctrinal and polemical theology, and held various offices of the highest importance. The closing years of his life were spent as a theological professor, "Professor of the

Augsburg Confession;" Pastor, and Senior of the Ministerium at Erfurt, where he died, January 26th, 1642. The fine translation here given is from the *Church Journal*.

Jerusalem, high tower thy glorious walls,
 Would God I were in thee!
 My heart hath gone where thy fair beauty calls,
 And dwells no more in me;
 Far over hill and mountain,
 Far over plain and dell,
 On wings of rapture soaring,
 It bids this world farewell!

O day of joy, and hour of pure delight—
 How long wilt thou delay?
 When peacefully my soul may take its flight,
 And leave this load of clay,
 In perfect trust reposing
 On God's Almighty hand,
 Who faithfully shall bring it
 Home to its Fatherland.

Lo! from the tomb, up to the clouds of heaven,
 It instantly shall soar,
 When, hushed in death, its last farewell is given,
 To earth now seen no more;
 Elijah's fiery chariot
 In triumph it shall ride,
 Upborne by angel armies,
 That fly on every side.

The gates of pearl now open wide to me,
 Thou City of the Blest;
 To me, who oft have longed and prayed for thee,
 And thy refreshing rest.
 Ere sighs, and tears, and sorrow,
 Ere pain and grief, and woe,
 Were changed to this rejoicing,
 That all thy children know.

What shining host is this that comes to me,
 Drawn up in bright array?
 His chosen ones, with palms of victory,
 His joy and crown are they.
 These Jesus sends to meet me,
 To calm my doubts and fears;
 From far they smile and greet me,
 In this dark vale of tears.

And now behold these Prophets, Priests, and Kings,
 And Martyrs, noble band,
 Who bore the cross, and dared the torturings
 Of tyrants to withstand;—
 See them in glory floating,
 In freedom every where,
 And, swift as glittering sunbeams,
 Move radiant through the air.

In Paradise, among the saints above,
 New pleasures I shall know,
 With joy divine shall my triumphant love
 In songs of praise o'erflow;
 Shall join the full hosannas
 That echo all around,
 And mighty hallelujahs
 That ever there resound.

Clear trumpet tones, and harps with golden strings,
 Those countless choirs employ,
 So loud and sweet, heaven's living temple rings,
 And trembles with the joy:—
 Ten thousand times ten thousand,
 A sea that has no shore,
 Whose praise in thundering billows,
 Rolls on for evermore.

Presbyterian.

LUTHER, CALVIN, AND ZUINGLE.

The following is the concluding portion of Dr. M. D'Aubigne's address at the Geneva Conference, contrasting Luther, Calvin, and Zuingle:—

"Dr. D'Aubigne next went on to show how the doctrine of Calvin on the subject of original sin formed the mean betwixt the rather extreme views of Luther on the one side and Zuingle on the other, and how here also he united the two Reformers;—that, as regarded the subject of the atonement, Luther was disposed to make the expiation the main thing, and Zuingle faith in Christ. Calvin showed that we have both in Christ, and that in Him we have double grace—reconciliation by his death, sanctification by his Spirit. On the great question of election and predestination, the speaker next showed that Calvin held here also the golden mean, teaching both the sovereign will of God and free will of man. It is an exaggeration to say that the redemption loses its signification in the doctrine of Calvin, and that man disappears in the great drama of the world. Above all, in the discussion on the sacrament of the Supper appeared the moderation of Calvin. Luther holds in the Supper the real presence; Zuingle viewed the sacrament as a memorial; Calvin unites the two by holding both that it is a memorial and that Christ is present.

"The Conference is finished,—I mean the Conference of Luther, Zuingle, and Calvin. We, who are the jury, pronounce the sentence. Calvin stands between the two; his grandeur is to unite in one the two tendencies of the first Reformation,—tendencies which are found at the base of all religions, for religion is a fact at once human and divine. Luther seizes on the divine side of religion; Zuingle attaches himself to the human; Calvin is at the same time human and divine. Luther and Zuingle are united by Calvin. Calvin digs until he has found the solid rock upon which all can unite and stand upon a common basis. "Calvin united," said a philosopher, "because he was the most Christian man of his age." This is another quotation from M. Renold. Calvin's work was of very great importance. In order to be strong, his work was equally balanced; the equilibrium of force gives strength. In order to make steel, the fire is not enough, the iron is not enough; they are combined, and you obtain a solid blade, which gains the victory. Calvin forged a Damascus sword; it will cause the Reformation to triumph to the ends of the earth. Calvin brought doctrines together,—it was a great work; he brought Christians together by their common union with Christ. Christ communicates the truth, but he gives himself also. If all possess the same Christ, why should they not be all united by Christ, in Christ? Calvin loved his brothers; this was the means he took to unite Christians. He began by his neighbours. His two principal colleagues were Farel and Viret. What fraternal affection united these three men? This tenderness of Calvin for his brothers, this affectionate disposition of his heart, is a feature that is misunderstood in the character of Calvin, and I wish to bring it into notice. When the first circle had been gained, Calvin looked further upon German Switzerland, not perhaps without trembling. A great discussion rends the Churches; Zurich will hear none but Zuingle; Berne is for Luther; Basle repulses Luther and Zuingle, to follow Ecolampadius. There is a complete division; Calvin sets himself to work with courage. Zuingle is dead, but Bullinger succeeds him in his influence. "I clasp you to my heart," wrote Calvin, with a singular gracefulness. "Our Churches must be united—have we not the same Christ?" But his efforts are useless; these dissensions, like a terrible pestilence, spread desolation over Switzerland; it is overwhelmed with grief. He makes a journey into Switzerland, and nothing succeeds. He returns to Geneva, his soul depressed with grief. At this solemn period of his life, Calvin was tried by God, who chastened him in order to fit him the more for his arduous work. God bereaved him of his only surviving child: this

was the beginning of his trials. Soon afterwards he lost his wife, whom he loved most tenderly. "I have lost her," wrote he to Viret, "I have lost her,—her who would never have deserted me, neither in exile, poverty, nor death. You understand my grief, oh! my friend." "I should never have been able to bear it," wrote he to Farel, "if God had not sustained me." But how did God sustain him? A faint glimmering of concord showed itself at Zurich. At this sight Calvin set out after the funeral of his wife, he crosses Switzerland, conferences are held at Zurich; they grope at first in darkness. Calvin prays, and all at once light breaks upon the obscurity. "We agree," cried Calvin; "we are in the living faith of the same Christ." In all the Churches of the Confederation, in France, in England, it is repeated that the Church has found in living communication with Christ its chief inner unity.

GEMS FROM HENRY.

When God has a work to do, the mountains that stand in the way of it, shall dwindle into mole-hills.

In God's work, the day of small things is not to be despised; the grain of mustard seed may become a great tree.

We must not think, that God is so taken up with the affairs of the world as to neglect His church; but it is cheering to know, that the same all-wise and almighty God, who governs the nations, is specially concerned about the church.

When we begin to make conscience of our duty to God, we may expect His blessing.

When we pray, it must be with a readiness to receive instruction.

A good method of religious services, which we have found beneficial to ourselves and others, ought not to be altered without good reason.

Those, who come to inquire of their duty must be willing first to be told of their faults.

True grace hates monopolies.

Proceedings of Presbyteries, &c.

PRESBYTERY OF PARIS.

The Presbytery of Paris held their usual ordinary meeting at Paris on Tuesday the 3rd instant, when there was a very full attendance of both ministers and elders.

Mr. Young's term of office as Moderator having expired, the Rev. David Caw, the next in order upon the roll, was unanimously chosen Moderator for the ensuing six months, and took his seat accordingly.

Mr. Gillespie reported that in accordance with the instructions given to the Committee at last ordinary meeting, they had organized the congregation in Burford on the 3rd of October last, when twenty-five names were put upon the communion roll, and four elders were elected, two of whom had since accepted office and been regularly inducted. The congregation was placed under the care of Mr. Gillespie for the present, who was also appointed interim Moderator of the Kirk Session.

Mr. Gillespie also reported for the Home Mission Committee of Presbytery, that only one preacher had been obtained for the current three months, who had since been engaged in supplying the vacant congregation in Paris, but that two missionaries were assigned to this Presbytery for the ensuing three months. The report was approved, and further appointments were left in the hands of the Committee.

Mr. Gillespie further reported, that the Presbytery of Ontario had resolved not to translate Mr. King from Columbus to Zion Church, Brantford.

A motion to reconsider the resolution of last ordinary meeting, requiring reasons from those who had left that meeting before the close of the business and without leave of the Moderator, was carried, after considerable discussion, by the casting vote of the Moderator, and it was agreed unanimously to substitute the following in its stead, viz: "That henceforth members, absenting themselves from any ordinary

meeting of Presbytery, be required to send to that or the subsequent meeting, a written statement of their reasons of absence, and those finding it necessary to leave the court, before the close of the business, shall be required first to obtain leave of the Moderator."

After some discussion it was also agreed, that the ordinary meetings of Presbytery shall in future be held alternately at Paris and Woodstock.

The Clerk read a circular letter from the Presbytery of Cobourg, anent an application from the Rev. A. C. Stewart to be received as a minister of the Church, and was instructed to communicate the deliverance of the Presbytery in the case to the Presbytery of Cobourg.

The financial condition of Zion Church, Brantford, being brought under notice of the Presbytery, the following deliverance was unanimously agreed to, viz.: "Commissioners from the congregation of Zion Church, Brantford, having been heard relative to the pecuniary circumstances, from which it appears, that there is upon the congregation a very heavy debt of \$9,000 of which about \$5,000 may be regarded as specially burdensome, from its being received from the Bank on Notes payable every three months, and consequently peculiarly injurious to the interests of the congregation. The Presbytery after fully considering the whole state of the case, and especially the peculiar trials through which the congregation has passed, from the withdrawal of their Pastor from the Presbyterian Church, and the subsequent proceedings of that gentleman, feels that the congregation has peculiar claims upon the liberality of the Church at large, and would most strongly and affectionately recommend their appeal to the enlightened liberality of the friends of Presbyterianism in the Province, and the hereby appoint the Rev. Messrs. McRuer, Irving, and Tolmie as Commissioners, with a view of giving effect to the resolution.

Having appointed a special meeting at Woodstock, on the 30th current, to dispose of some matters not ripe for the present meeting, and having made arrangements for a series of Missionary meetings in the various congregations within the bounds, the Presbytery adjourned to meet in Knox's Church, Woodstock, on the First Tuesday in March, at 2 o'clock p.m.

JOHN GILLESPIE, *Pres. Clerk.*

PRESBYTERY OF TORONTO.

MISSIONARY MEETINGS.

At the meeting of the Presbytery of Toronto on the 5th November, it was resolved that Missionary Meetings should be held in all the congregations and stations within the bounds of the Presbytery; for which purpose the Home Mission Committee was instructed to prepare a division of the Presbytery into convenient districts.

At these meetings it is expected that the deputations will bring fully before the congregations the Missionary operations upon which the Synod of the Canada Presbyterian Church has resolved to enter—particularly the Home Missionary work, which the Church must prosecute to the full extent of its ability.

It was also recommended by the Presbytery that the collections required by the Synod for Home Mission purposes, be taken up either at the Missionary Meetings or on the Sabbath immediately following, except in such congregations as have Societies in operation for collecting funds for missionary objects.

The committee recommend the following division of the Presbytery, and they trust that the various members of Presbytery may (if possible,) be prepared to report the results of their Meetings to the Presbytery in February.

- Toronto*, Knox's Church; Mr. Topp, Mr. Gregg, Dr. Jennings; Monday, 20th Jan.
 " Bay Street, Dr. Jennings, Mr. Topp, Mr. Gregg; Tuesday, 21st Jan.
 " Cooke's Church; Mr. Gregg, Dr. Jennings, Mr. Topp, Mr. Fletcher; Wednesday, 22nd Jan.
 " Gould Street; Dr. Burns, Dr. Willis, Mr. Fletcher, Mr. Gregg; Thursday, 23rd Jan.
 " West Church; Mr. Topp, Dr. Willis, Mr. Reid, Thursday, 30th January.
- Scarborough*, Melville Church; Mr. Fletcher, Mr. Gregg, Mr. Straus; Monday, 6th Jan., 2 p.m.
 " Knox's Church; Mr. Fletcher, Mr. Gregg, Mr. Straus; Monday 6th January, Evening.

York Mills; Mr. Dick, Mr. Fletcher, Dr. Burns; Tuesday, 7th Jan., Evening.

Fisherville; Mr. Dick, Mr. Fletcher; Wednesday, 8th Jan., Evening.

Richmond Hill; Mr. Dick, Mr. Straus, Mr. Milligan; Thursday, 9th Jan.

Derry West; Mr. Pringle, Mr. Holmes, Mr. Ure; Monday, 6th Jan., 2 p.m.

Brampton (Mr. Pringle's); Mr. Pringle, Mr. Holmes, Mr. Ure; Monday, 6th Jan., Evening.

" (Mr. Holmes's); Mr. Holmes, Mr. Pringle, Mr. Ure, Mr. Alexander; Tuesday, 7th Jan., Evening.

Streetsville; Mr. Ure, Mr. Pringle, Mr. Alexander, Mr. Holmes; Wednesday, 8th Jan. Evening.

Union Church; Mr. Alexander, Mr. Pringle, Mr. Ure, Mr. Holmes; Thursday, 9th Jan., 2 p.m.

Norval; Mr. Alexander, Mr. Pringle, Mr. Ure, Mr. Holmes; Thursday, 9th Jan., Evg.

Markham, Brown's Corners; Mr. Straus, Mr. Fletcher, Mr. Dick; Monday, 13th Jan., 2 p.m.

" Melville; Mr. Strauss, Mr. Fletcher, Mr. Dick; Monday, 13th Jan., Evg.
King (2nd Concession); Mr. Milligan, Mr. Dick, Mr. Adams; Tuesday, 14th Jan., 2 p.m.

" Laskay; Mr. Milligan, Mr. Dick, Mr. Adams; Tuesday, 14th Jan., Evening.

Albion; Mr. Glassford, Mr. Adams, Mr. Coutts, Mr. Dick; Wednesday, 15th Jan., 2 p.m.

Vaughan; Mr. Glassford, Mr. Adams, Mr. Coutts, Mr. Dick; Wednesday, 5th Jan., Evening.

Lloydtown (Mr. Adams's); Mr. Adams, Mr. Milligan, Mr. Fayette; Thursday, 16th Jan., 2 p.m.

King (Mr. Adams's); Mr. Adams, Mr. Milligan, Mr. Fayette; Thursday, 16th Jan., Evening.

Chinguacousy (1st); Mr. Coutts, Mr. Pringle, Mr. Glassford, Mr. McFaul, Mr. Holmes; Monday, 13th Jan., 2 p.m.

" (2nd), Mr. Coutts, Mr. Pringle, Mr. Glassford, Mr. McFaul, Mr. Holmes; Monday, 13th Jan., Evening.

Caledon East; Mr. McFaul, Mr. Corbett, Mr. Coutts; Tuesday, 14th Jan., 2 p.m.

" Centre Road; Mr. McFaul, Mr. Corbett, Mr. Coutts; Tuesday, 14th Jan., Evening.

Orangeville; Mr. McFaul, Mr. Pringle, Mr. Corbett; Wednesday, 15th Jan., 2 p.m.

Mono Mills; Mr. McFaul, Mr. Pringle, Mr. Corbett; Wednesday, 15th Jan., Evening.

Mono Centre; Mr. McFaul, Mr. Pringle, Mr. Corbett; Thursday, 16th Jan., 2 p.m.

Mono West; Mr. McFaul, Mr. Pringle, Mr. Corbett; Thursday, 16th Jan., Evening.

Dundas Street; Mr. Nisbet, Mr. Pringle, Mr. Mitchell; Monday, 13th Jan., 2 p.m.

Oakville, Mr. Nisbet, Mr. Pringle, Mr. Mitchell; Monday, 13th January, Evening.

Boston Church; Mr. Mitchell, Mr. Nisbet, Mr. Ure, Mr. Pringle; Tuesday, 14th Jan., 2 p.m.

Milton, Mr. Mitchell, Mr. Nisbet, Mr. Ure, Mr. Pringle; Tuesday, 14th Jan., 2 p.m.

Georgetown; Mr. Mitchell, Mr. Nisbet, Dr. Burns, Dr. Jennings; Wednesday, 15th Jan.

Scotch Settlement; Mr. McKerracher, Mr. Fraser, Mr. Fayette; Monday, 6th Jan. 2 p.m.

Bradford; Mr. McKerracher, Mr. Fraser, Mr. Fayette; Monday, 6th Jan., Evening.

Guillimbury; Mr. Fraser, Mr. Fayette, Mr. McKerracher; Tuesday, 7th Jan., 2 p.m.

Essa; Mr. Fraser, Mr. Fayette, Mr. McKerracher; Tuesday, 7th Jan., Evening.

Tecumseth (1st); Mr. Fayette, Mr. Fraser, Mr. McKerracher; Wednesday, 8th Jan., 2 p.m.

" (2nd); Mr. Fayette, Mr. Fraser, Mr. McKerracher; Wednesday, 8th Jan., Evening.

Essa (Mr. Wightman's); Mr. Wightman, Mr. Fraser, Mr. McKerracher; Thursday, 9th Jan., 2 p.m.

Innisfil; Mr. Wightman, Mr. Fraser, Mr. McKeiracher; Thursday, 9th Jan., Evening.
Barrie; Mr. Wightman, Mr. Fraser, Mr. Craw; Monday, 13th Jan., Evening.
 Messrs. Wightman and Fraser to visit *West Esse, Alliston, and Cedar Grove*, and any other Stations in the neighbourhood.

East Oro; Mr. Gray, Mr. Craw, Mr. Stewart, Monday, 6th Jan., 2 p.m.

Orillia; Mr. Gray, Mr. Craw, Mr. Stewart; Monday, 6th Jan., Evening.

Oro (Gaelic); Mr. Stewart, Mr. Gray, Mr. Craw; Tuesday, 7th Jan.

Flos; Mr. Craw, Mr. Gray, Mr. Stewart; Wednesday, 8th Jan., 2 p.m.

Medonte; Mr. Craw, Mr. Gray, Mr. Stewart; Wednesday, 8th Jan., Evening.

Messrs. Dick, Gray and McKerracher, to visit *Collingwood, Nottawasaga and Sunnidale*, in the month of February.

Dr. Willis and Dr. Burns to visit *Weston and Malton*, before next meeting of Presbytery.

J. Dick, *Convener*.

Ministers may of course make any necessary change in the hour or day named.

PRESBYTERY OF OTTAWA—MISSIONARY MEETINGS.

EASTERN SECTION.

| | | |
|-----------------------------|------------|------------------------|
| <i>Ottawa</i> | Monday, | January 13, at 7, p.m. |
| <i>Wakefield</i> | Tuesday, | " 14, 7, " |
| <i>Aylmer</i> | Wednesday, | " 15, 7, " |
| <i>Nepcan</i> | Thursday, | " 16, 3, " |
| <i>Bell's Corners</i> | " | " 16, 7, " |
| <i>Cumberland</i> | Monday, | " 20, 7, " |
| <i>Thurso</i> | Tuesday, | " 21, 7, " |
| <i>Russell</i> | Wednesday, | " 22, 2, " |
| <i>Osgoode</i> | " | " 22, 7, " |
| <i>Metcalfe</i> | Thursday, | " 23, 7, " |

CENTRAL SECTION.

| | | |
|---------------------------|------------|---------------------------|
| <i>Pembroke</i> | Tuesday, | January 14, at 6.30, p.m. |
| <i>Beachburgh</i> | Wednesday, | " 15, 6.30, " |
| <i>Bristol</i> | Thursday, | " 16, 6.30, " |
| <i>Castleford</i> | Friday, | " 17, 11.00, " |
| <i>Arnprior</i> | " | " 17, 6.30, " |
| <i>Pakenham</i> | Monday, | " 20, 6.30, " |
| <i>Tarbolton</i> | Tuesday, | " 21, 3.00, " |
| <i>Fitzroy Harbour</i> .. | " | " 21, 6.30, " |
| <i>White Lake</i> | Wednesday, | " 22, 6.00, " |
| <i>Burnstown</i> | Thursday, | " 23, 11.00, a.m. |
| <i>Renfrew</i> | " | " 23, 6.30, p.m. |
| <i>Admaston</i> | Friday, | " 24, 11.00, a.m. |

PRESBYTERY OF MONTREAL—MISSIONARY MEETINGS.

The Glengarry Division of the Presbytery of Montreal, will hold their Missionary Meetings in the month of January next, as follows:—

| | | |
|---------------------------|------------|-----------------------|
| <i>Dalhousie Mills</i> .. | Tuesday, | 7th January, 11, a.m. |
| <i>Alexandria</i> | " | 7th " 7, p.m. |
| <i>Kenyon</i> | Wednesday, | 8th " 11, a.m. |
| <i>Vankleekhill</i> | Thursday, | 9th " 11, a.m. |
| <i>Lochiel</i> | Friday, | 10th " 11, a.m. |
| <i>Roxboro'</i> | Tuesday, | 14th " 11, a.m. |
| <i>Indian Lands</i> | Wednesday, | 15th " 11, a.m. |
| <i>Martintown</i> | Thursday, | 16th " 10, a.m. |
| <i>Williamstown</i> | " | 16th " 6, p.m. |
| <i>Lancaster</i> | Friday, | 17th " 11, a.m. |

Collections in behalf of the Home Mission Fund of the Presbytery, will be taken up at the close of each meeting.

JOHN ANDERSON, *Convener*

Children's Corner.

A PARABLE.

"Oh dear! I am so tired of Sabbath!" So said Willie, a playful little boy, who was longing for the Lord's day to be over, that he might return to his amusements.

"Who wants to hear a story?" said a kind friend who was present. "I, sir," "and I," "and I," said the children, as they gathered around him. Then he told them a parable. Our Saviour, when he was on earth, often taught the people by parables.

The parable told the little boys, was of a kind man who had some very rich apples hanging upon a tree. A poor man was passing by the house of the owner, and he stopped to admire this beautiful apple tree. He counted these ripe golden pippins—there were just seven of them. The rich owner could afford to give them away, and it gave him so much pleasure to make this poor man happy, that he called him and said, "My friend, I will give you a part of my fruit." So he held out his hand and received six of the apples. The owner had only kept one for himself. Do you think the poor man was grateful for his kindness? No, indeed. He wanted the seven pippins all for himself. And at last he made up his mind that he would watch his opportunity, and go back and steal the other apple. "Did he do that?" said Willie, very indignant. "He ought to have been ashamed of himself. And I hope he got well punished for stealing that apple." "How many days are there in a week, Willie?" said his friend. "Seven," said Willie, blushing deeply; for he now began to understand the parable, and he felt an uneasy sensation at his heart—conscience began to whisper to him, "And ought not a boy to be ashamed of himself who is unwilling on the seventh day to lay aside his amusements? Ought he not to be punished if he will not 'Remember the Sabbath day, to keep it holy?'"

Book Notices.

THE LIFE AND LETTERS OF JOHN ANGELL JAMES; INCLUDING AN UNFINISHED AUTOBIOGRAPHY. Edited by R. W. Dale, M.A., his colleague and successor. New York: R. Carter & Bros. Hamilton: D. McLellan.

Few names have been more generally known throughout the christian world, during the last half century, than that of John Angell James; and few individual ministers or christian men, in any communion, have exerted a more extensive or beneficial influence than the author of "The Anxious Inquirer," "The Church in Earnest," and "An Earnest Ministry." The life of such a man, carefully prepared, and accompanied by many of his letters as well as an unfinished autobiography, cannot but be regarded as a great boon to the christian community. The volume before us is full, and, at the same time, well arranged, while the memoir is written with ability and discrimination, and in a pleasant and interesting style. The young minister may find much here to encourage and to instruct him, and may learn how much good may be done by a thoroughly earnest man, without extraordinary talents, and with but slender scholarship. The life of Mr. James was intimately connected with the religious movements of his time, not merely in his own denomination, but throughout the religious world generally. He had much to do with the organization of the Congregational Union in England, and he was closely connected, too, with the formation of the Evangelical Alliance. We have had pleasure in reading the volume, and we have pleasure in recommending it to the perusal of our readers generally, and especially of ministers and students.

SUNSETS ON THE HEBREW MOUNTAINS. By the Rev. J. Macduff, D.D., author of "Memories of Gennesaret," "Morning and Night Watches," &c. New York: Carter & Bros. Sold by D. McLellan, Hamilton, and other bookellers.

The author of this book is well known already to the christian community, by the many popular works which he has written. We believe that the present volume will be as popular as its predecessors. Its name may require some explanation. The "Sunsets" described, are not those of the natural Sun, but those sunsets which are beheld "when good men cease to live." And the volume contains an account of the

death, and, indeed, of the life too, of a number of the characters recorded in the word of God, beginning with Abraham, and ending with Stephen. The characters are well drawn, and the practical lessons, deduced from the Bible record of the lives and deaths of these ancient worthies, are useful and impressive.

ESSAYS AND DISCOURSES, PRACTICAL AND HISTORICAL. By Cortlandt Van Renssalaer, D.D. Philadelphia: Presbyterian Board of Publication.

The author of these discourses and essays, who died little more than a year ago, was, while he lived, one of the most influential and devoted ministers of the Presbyterian Church, in the United States. He took a special interest in the educational movements of the church, and, for several years before his death, was the active and devoted Secretary of the General Assembly's Board of Education. Several of the essays and papers are of a historical nature, and are connected with the struggle in the Presbyterian Church in the United States, which at last issued in its disruption into the Old School and New School. Dr. Van Renssalaer was an enlightened and vigorous defender of the views and proceedings of the Old School. The practical discourses which are contained in this volume, contain clear and impressive exhibitions of sound doctrine.

MEMOIR OF THE REV. JACOB J. JANEWAY, D.D. By Thomas L. Jaueway, D.D. Philadelphia; Prebyterian Board of Publication.

The subject of this memoir was a descendant of the family of Janeways in England, a family eminent for piety and holiness. He was born in New York in 1774. His parents were members of the Reformed Dutch Church, and he himself was brought up in that communion. Subsequently he was connected with the Presbyterian Church, first as a pastor in Philadelphia, and subsequently as professor of Theology in the Western Theological Seminary at Alleghany. Throughout his long life, he was a most devoted and useful minister of the word. The memoir is written by his son, the Rev. T. L. Jaueway, D.D. It is an interesting and useful memoir.

MEMORIAL VOLUME OF THE FIRST FIFTY YEARS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Boston: published by the Board. Toronto: For sale at Depository of Tract Society, Yonge-street.

In every respect this is a most valuable and interesting volume. Externally the appearance is attractive, the paper and typography are excellent, and the whole getting-up of a superior character. The contents are full of interest, lucidly arranged, and well put together. The origin of the mission work in America,—the organization of the Board, with everything connected with its constitution, working, and practical details, the selection of their first mission fields, with the gradual expansion of the work, until now the missionary agents may be reckoned by hundreds, and its receipts, which amounted the first year only to \$1,000, have reached a sum approaching \$400,000, are all fully set forth in this memorial volume. In short, the working of the system is laid bare, while there are at the same time interesting references to the zealous and devoted men through whose influence the machinery was constructed and put in motion. The work is worthy of extensive patronage. It may be most profitably studied by ministers, elders, and others who are brought into contact with the working of missionary organizations. Elsewhere we have adverted to the results of the American Board's Foreign Missions. Here we content ourselves with earnestly recommending the volume as one well worthy of a careful perusal.

BOOKS RECEIVED.

LIFE WORK. By the author of the Missing Link.

ANGUS TARTLTON; or Illustration of the Fruits of the Spirit. By A. L. O. E.

LIFE AND SERMONS OF W. NEILL, D.D.

THE SOLDIER'S POCKET BOOK.

The two first of the above are published by Carter & Bros. The rest are published by the Prebyterian Board of Publication Philadelphia.

MONEYS RECEIVED UP TO 20TH DECEMBER.

Remittances for the various objects of the Synod could be sent to the Rev. W. Reid, Knox College, Toronto. Parties remitting money are requested to look at the acknowledgments, and intimate any omission or error. Written receipts will be sent when asked.

| WIDOWS' FUND. | |
|--|---------|
| York Mills..... | \$ 3 00 |
| Lake Shore..... | 5 55 |
| Walpole and Jarvis..... | 1 00 |
| Prince Albert..... | 4 17 |
| Bowmanville, front..... | 9 17 |
| " rear..... | 9 75 |
| Cooke's Church, Toronto..... | 20 00 |
| Kenyon..... | 3 25 |
| Nairn Church..... | 3 50 |
| Durham and English River..... | 3 65 |
| Beaverton..... | 20 00 |
| Port Dover and Simcoe..... | 4 00 |
| S. Plympton..... | 2 00 |
| Dunbarton and Canton..... | 20 00 |
| Pakenham..... | 4 03 |
| Arnprior..... | 1 07 |
| Buxton..... | 3 00 |
| Lachute (Rev. T. Henry)..... | 5 00 |
| Norwood..... | 4 00 |
| Brampton 1st, and Derry West..... | 20 00 |
| Eng. Settlement (Rev. J. Skinner)..... | 12 02 |
| Lancaster..... | 1 77 |
| Georgetown..... | 6 50 |
| Dalhousie..... | 6 45 |
| Dunblane, §2; Saugeen, §5 74..... | 7 74 |
| Percy and Seymour..... | 7 00 |
| Sullivan and Glenelg..... | 6 80 |
| Knox's Church, Hamilton..... | 25 00 |
| Union and Norval..... | 12 62 |
| Cartwright and Ballyduff..... | 5 00 |
| Port Elgin..... | 6 00 |
| Grand Feniere..... | 3 50 |
| St. Eustache..... | 2 00 |
| Woodville..... | 18 00 |
| Innisfil, §8 07; Barrie, §4 08; } Essa, §2 20..... | 14 35 |
| Wardsville..... | 3 00 |
| Sarnia..... | 12 38 |
| Port Dalhousie, §5; Niagara, §2 70..... | 7 70 |
| Osnabruck..... | 2 50 |
| West Puslinch..... | 12 00 |
| Harpurhay..... | 6 00 |
| Vankleekville..... | 8 50 |
| London (St. Andrew's)..... | 20 00 |
| Priceville..... | §4 11 |
| Rocky Saugeen..... | 3 10 |
| Artemisia..... | 3 09 |
| <hr/> | |
| Cornwall..... | 5 00 |
| Galt, (Knox's Church)..... | 31 00 |
| Knox's Church, Toronto..... | 40 00 |
| Kingston, (Chalmers' Church)..... | 18 00 |
| Chatham, (Rev. W. McColl's)..... | 4 35 |
| With rates from Rev. J. Dick; Rev. J. | |
| R. Scott; Rev. A. F. McQueen; Rev. J. Gillespie; Rev. J. McMillan; Rev. A. McLean, Kilbride; Rev. W. Craigie; Rev. A. McDiarmid, Rev. J. McKay; Rev. G. Riddell; Rev. J. Bowie, Rev. R. McArthur; Rev. W. Forrest; Rev. Mr. Alexander; Rev. Dr. Boyd; Rev. A. Fraser; Rev. A. Allan, Rev. G. Smellie; Rev. And. Lean; Rev. John Anderson; Rev. R. Jamieson; Rev. J. Scott, London; Rev. D. Fletcher; Rev. J. Murray; Rev. P. Gray; Rev. W. McKenzie. | |
| FRENCH CANADIAN MISSION. | |
| Norwood, adl..... | \$ 0 65 |
| Knox's Church, Hamilton..... | 30 00 |
| Knox's Juvenile Miss. Association..... | 60 00 |
| Elora, Knox's Church..... | 9 00 |
| Ashburn, §2; Utica, §2..... | 4 00 |
| Egmondville..... | 4 15 |
| SYNOD FUND. | |
| Chatham, (Rev. A. McColl)..... | \$ 2 53 |
| St. Louis de Gonzague..... | 8 00 |
| Bayfield..... | 2 60 |
| Norwood, adl..... | 0 45 |
| Lancaster..... | 3 50 |
| Dalhousie Mills..... | 2 73 |
| Vankleekville..... | 9 50 |
| London, (St. Andrew's)..... | 16 00 |
| Cornwall..... | 4 80 |
| FOREIGN MISSION, | |
| Chatham, (Rev. W. McColl's)..... | \$ 8 00 |
| KNOX COLLEGE. | |
| Keene..... | \$11 25 |
| Warrensville..... | 6 00 |
| Fergus, (Female Association)..... | 40 00 |
| Shakespeare..... | 5 00 |
| Osnabruck, §4 33; Normanby, §4 80..... | 9 13 |
| Westwood..... | 8 50 |
| W. Millar, Vankleekville..... | 3 00 |
| Beverley..... | 8 00 |
| S. Bruce and Greenock..... | 9 00 |
| Galt, (Knox's Church, in addition to §200 in June)..... | 25 00 |
| Normanby..... | 4 80 |
| Sums for the College Debt will be separately acknowledged. | |
| FOREIGN MISSIONS OF FREE CHURCH. | |
| Fingal..... | \$ 5 00 |
| FOR MISSIONS IN SYRIA. | |
| W. Millar, Vankleekville..... | \$10 00 |
| MISSION TO AMERICAN INDIANS. | |
| Friend..... | \$ 5 00 |
| COLPORTAGE. | |
| Mr. J. Smith, Whitby, for books..... | \$ 5 00 |