

THE
HOME AND FOREIGN RECORD
OF THE
CANADA PRESBYTERIAN CHURCH.

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VOL. V

COLLECTION FOR HOME MISSION FUND.

We beg to remind Ministers and Sessions, that, by appointment of Synod, the collection for the Home Mission Fund should be made (if a contribution has not been taken up otherwise) on the 3rd Sabbath of the month. It is desirable that there should be something more than a mere Sabbath day collection, either a subscription or some other special effort, so that the amount raised may in some measure correspond with the importance of the object.

We refer our readers to the statement contained in the November number of the Record, which was drawn up by the Convener of the Home Mission Committee. From that statement it will be seen that, not including the Presbyteries of Brockville and Grey, from which no reports were received, there are, besides upwards of forty vacant congregations, fifty-five mission fields with one hundred and thirty five preaching stations, in connection with the several Presbyteries. Many of these require assistance; and have been promised assistance at the rate of from \$52 to \$203 per annum. Besides this, aid has been promised to a number of weak congregations, which it is of importance to sustain. There is also a very considerable amount of arrears due by Presbyteries to Missionaries which the Home Mission Committee has assumed. To meet these liabilities, and to set the new machinery for the working of the Home Mission field fairly agoing, liberal contributions are required. We trust these will not be withheld. This year especially our people should act in the spirit of the words: "Freely ye have received, freely give."

KNOX COLLEGE—ANNUAL CONTRIBUTIONS.

A circular has lately been sent out, prepared by a Committee of the Board of Management, setting forth the state of the College Fund, together with an estimate of the expenditure of the year, and urging Presbyteries to take steps in accordance with the resolution of the Synod, to have the duty of contributing for the support of the College brought before every congregation of the church.

The estimated expenditure for the year 1865,6 including salaries of Professors; attendance, fuel and light; repairs to building, insurance, interest on unpaid purchase money &c. &c., may be set down at \$420.3. The bal-

ance against the College Fund on 1st May was \$2,772,09 and the amount due to Professors at that date was \$675,76 so that the total amount required to meet the expenditure for the year and cancel the floating debt is \$7,752,94.

During last year several congregations and some Presbyteries made special efforts towards cancelling the debt. It is not expected that these congregations will repeat the effort, but it is hoped that where no special effort has been made, Presbyteries and congregations will exert themselves this year with a view of wiping out the floating debt altogether. The amount contributed last year was \$5520.23. Over eighty congregations, or nearly one-fourth of the congregations sent no contribution. Though the amount which these, with a few exceptions, ought to contribute, would be comparatively small, still, probably \$1500 more than last year may be realized if defaulting congregations are faithfully dealt with. This will bring up the contributions nearly to the required amount, and if *all the congregations* of the church contribute on an average at the rate of *twenty cents* per member, the report in June will present the gratifying results of our College Fund free from the incumbrance of debt.

It is most earnestly hoped that there will be no congregations reported as non-contributing this year. Any that did not contribute last year should make an extra effort this year. The greatly increased prosperity of the country this season should warrant us in looking for a very considerable increase in the contributions for the College.

The estimated expenditure of the year is \$4320. The figures were displaced in part of the impression.

INCREASE OF STIPENDS.

The time has arrived when something ought to be done, and might easily be done, to increase the stinted incomes of the Ministers of our Church. It is not right or creditable that large numbers of our ministers, as may be seen from the Statistics returned to the Synod, receive no more than \$250, \$300, \$400, or \$500 a year from their congregations. How can it be expected that a minister can sustain himself and family, educate his children, purchase books, contribute to charitable and religious purposes, pay house rent, keep (as in many cases he must) a horse and carriage, and exercise hospitality without grudging, besides making some provision against sickness and old age, out of such salaries as these? It is true that in cities and towns the stipends are generally much larger than the rates specified; but we believe that very few of the ministers, thus apparently more favoured, can contrive to live within the incomes they receive from their people.

The increased expense of living makes matters worse at the present time; and it is hard to say what will be the result, if something is not speedily done to remedy the evil. If hitherto our ministers could barely subsist, how are they, without increased incomes, to encounter the future? It is a matter of thankfulness, that our people are in a better position, than formerly they were, to sustain their pastors. It is to be hoped that without delay they will take steps

towards this object. Some congregations need no suggestions to be made to them on this matter. They will be forward to do their duty. Some congregations we fear need large measures of light, and earnest appeals to their consciences on the subject of ministerial support. We ask our congregations generally to reflect on the following considerations.

1. *Ministers have a divine right to a fair support from their people.* "Do ye not know (says Paul,) that they which minister about holy things, live of the things of the temple, and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." Ministers are not therefore to be considered as mere pensioners on the bounty or liberality of their people, which the latter may give or withhold as they please. They have a right conferred upon them to expect a fair support as their due.

2. *Ministers cannot labour aright without adequate support.* With stinted incomes they cannot originate or carry out schemes of usefulness, which ampler means would enable them to prosecute. Under the pressure of want it is hard for them to maintain that fearless independence of spirit which befits their high office. They cannot well urge the apostolic precept "Owe no man anything," while themselves perhaps at the mercy of creditors. Besides it is impossible for a minister to prosecute his studies with that elasticity and buoyancy of mind, which are necessary to the success of all intellectual exercises, while poverty and starvation are staring him in the face. It is moreover impossible for him to derive much comfort from labouring among a people who are abundantly able to support him, but who, from thoughtlessness or illiberality, leave him to brood over present privations, and dark prospects, putting him off with occasional donations, while his legitimate claims are left unsettled.

3. *Congregations must themselves suffer from the inadequate support of their ministers.* It cannot very well be expected that the Lord will greatly bless the souls of those who are inconsiderate or unjust towards his ambassadors. In point of fact the preciousness of the gospel is little felt by those who do little in proportion to their means, to support its ministration. It oftentimes happens also that ministers are compelled to abandon their people altogether from want of support. Congregations thus abandoned find it difficult to obtain pastors to replace those who have left them. They are frequently left from this cause, for long years as sheep without a shepherd. They become scattered and disorganized. Their spiritual interests sadly suffer. Even in regard to temporal things, far more is lost to their wealth and comfort than would have served to support their pastors as they ought to have been supported.

4. *Young men are deterred from the ministry by the prospect of inadequate support.* How can the Church expect that young men of talents and promise, such as are needed, will devote themselves, or that their friends and parents will encourage them to devote themselves, to the work of the ministry, where it is well known that there is little prospect of a fair support in this work?

It may be said that none are fit for the ministry who are not willing to labour irrespectively of all pecuniary considerations? Let this be granted; yet what *right* has the Church to expect sacrifices for its welfare from young men, when it is unwilling to bear their burdens, or to make any sacrifices for their comfort and subsistence?

We ask the attention of the congregations of our church to these considerations and to act accordingly. We dare not tell all we know of the sufferings and privations of some of the ministers of our church. They themselves have not been loud or frequent in their complaints. This, however, is no reason why their wrongs ought not to be redressed. On the contrary the patience with which they have endured hardships gives them a stronger claim to a prompt consideration of their legitimate rights. The time is approaching when congregations usually hold their annual meetings for the settlement of their temporal affairs. We respectfully but earnestly suggest that if something is not previously done, steps shall then be taken to render justice to our ministers by the increase of their stipends which are now far below what they ought to be.

PROGRESS AND PROSPECTS OF THE CHRISTIAN CHURCH.

Amid the startling changes of our times, it is natural that the Christian should inquire what bearing these changes have on the religion he professes, and also cherishes, as the basis of all his hopes. There are in particular two things that must, in this connection, strike at the present time even a careless observer. At each of these we would take a cursory glance.

I. It has become, in our day, very apparent, that, in accordance with prophecies and promises and visions of the sacred writings, all the nations of the earth are fast tending towards a unity of *temporal interests*. God has distributed the gifts of his providence in such a manner, as to compel the nations of the world, even from a selfish regard to their own interests,—to cultivate the acquaintance and esteem of each other. To India, Africa and the warm countries of America, he has given the cotton plant, a fibre now become all but essential, for the clothing of the human family. To Britain he has given pre-eminently the bounties of nature, necessary to turn this fibre, quickly and at least expense, into forms suited to the tastes and wants of every country. To Russia and North America, he has given soil and climate united for raising the staple articles of food needed by the cultivators and spinners of man's clothing. To China, India, and the warm countries of Europe, he has given the fruits, spices, and innocent luxuries that are entering more and more largely into the household consumption of the working man, all over the world. And thus has God distributed the productions of the earth, that as in a spiritual sense the Church is one body, so in a physical sense, the nations of the earth are also one body, though consisting of many members. And "as the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you," so according to the wise ordering of God in the distribution of the gifts of his providence, the east cannot say to the west, I have no need of thee, nor the North to the South, I have no need of thee. Europe cannot dispense, such are now the habits of men, with Asia, nor—can either dispense with America. Nay, so close is the union between the nations now become that the threatened war between Spain and the remote and insignificant republic of Chili, has alarmed Britain, for thence its supply of copper was mainly drawn." How intricate and wide spread the relations of the leading

nations of the world are now becoming, appears from the passage on the foreign relations of the country, in the recent message of the President of the United States :

“ Our relations with the Emperor of China, so recent in their origin, are most friendly. The unbroken harmony between the United States and the Emperor of Russia, is receiving a new support from an enterprise designed to carry telegraphic lines across the continent of Asia, through his dominion. Our commerce with South America, is about to receive encouragement by a direct line of mail steamships, to the rising Empire of Brazil. A hope is entertained that our commerce with the rich and populous countries that border the Mediterranean Sea, may be largely increased. And it is worthy of note that a special envoy has brought us messages of condolence on the death of our late chief Magistrate from the Bey of Tunis, whose rule includes the whole dominions of Carthage on the African coast.”

What is true of the United States is true of France, and true, we believe, in a wider sense of Britain. Each of these three great powers has according to a favourite image of Scripture, become a great tree : each has thrown, and is throwing out roots, and branches, to the utmost corner of the earth : and their shadow is over every mountain and sea of the globe. “ The natural tendency of all this “ in the language of another statesman,” is peace, goodwill ; their natural tendency is not to divide, but to unite men in the experience of benefits reciprocally given and reciprocally received. When a ship leaves a British port, for a port in America, or France, it means that certain parcels of goods are forwarded on the one side, and are paid by other parcels of goods, forwarded on the other. But is that all that it means ? Does it not mean a great deal more ? Does it not mean this—that human beings on the two sides of the water, are coming to know each other better, and to esteem one another more. We may say that labelled on almost every one of these parcels of goods, there is likewise a spark of kindly feeling that comes from the one country to the other, and the ships that revolve between those lands and this, are like the shuttle upon the loom weaving a web of concord between the nations of the earth.”

In the tendency therefore, towards a community of temporal interests amongst all the nations of the earth, we see much that is calculated to cheer the christian. Here we see a distant hope that wars shall cease, that every country will yet be in possession of constitutional liberty, that the printing press, and the Bible, will find entrance into every corner of the world, and that all lands will yet be open to the missionaries of the cross.

2. But in the second place, it is apparent, also, that *Christianity is destined to become the religion of the whole earth.* To the eye of faith this has been always apparent, for it has had five great promises to look to, and lean upon. *First* the general promise made individually to our first parents, that the seed of the woman should bruise the head of the serpent : *second*, the more specific promise to Abraham, that in his seed all the nations of the earth should be blessed : *third*, the promise to David, more particular still, that his “ Son” should have dominion from sea, to sea, and from the river unto the ends of the earth, that all kings should fall down before him, and all nations should serve him : *fourth*, the wonderfully vivid revelation to Daniel,—“ there was given him (the Son of man) dominion and glory, and a Kingdom, that all peoples, nations and languages, should serve him : and *fifth*, the words of Christ himself, “ And I, if I be lifted up from the earth will draw—all men unto me.” Depending on these promises, faith could, even when the affairs of the Church were at their lowest, look forward to the time when victory would crown the cause of Christ. But in our day Reason confirms what Faith so long believed. Faith has always maintained that, “ all things,—the world, life, death, things present, things to come,” belong to the Church, “ and that the time will assuredly come when God will bruise Satan under the feet of the Church,” but

in our day Reason and Sense,—so often at variance with Faith,—agree with it, and point in language that the thoughtful observer can scarcely miss to the great fact that Jesus of Nazareth, the prophet of Galilee, is drawing and will yet draw to himself men of all tongues and tribes, races and religions, countries and climates, men of every rank and station, from the King down to the peasant, men of every degree of talent, and mental culture, from the foremost man in science and literature, down to the unlettered savage, and the poor simpleton, men of every age, from the child lisping its evening prayer to ‘Gentle Jesus,’ to the aged patriarch longing ‘to depart to be with Christ.’ After eighteen hundred years have passed is it now becoming manifest, that through the cruel and shameful death on Calvary, Jesus will yet have dominion from sea to sea, and that all nations shall yet serve him. Within a few years after the death of Christ, we find amongst the disciples, citizens of Imperial Rome, proud *Atheans*, and *luxurious Corinth*. We also find *Christian Churches in Galatia, Ephesus, Thessalonica, Colosse, and Antioch.* And how do matters stand in our day? Has Christianity gone back, has it lost ground? It has gone back as the wave of the advancing tide goes back only to return to rise higher on the beach than before. Men in almost every nation under the sun, now confess Christ, and bow the knee before him. In Greenland, Christ has Churches and faithful followers. In the Islands of the South Seas, Christ has triumphed gloriously, converting there the moral wilderness into a garden of the Lord. On the benighted tribes of Africa, the light of the Gospel is now beginning to dawn. Amongst the disciples of Mahomet, Christianity is now spreading, silently leavening the corrupt mass. The gigantic fabric of Hindoo idolatry is tottering on its base undermined by the religion of Jesus. In the capital of China, so long closed against the Gospel the word is preached and already native converts are in the field as preachers of the Gospel. In the words of the prophets, and of Jesus, “And I, if I be lifted up from the earth I will draw all men to me,” we see, kind reader, *first*, strong confirmation of our faith in the Saviour. In our day some men would humble our glorious Redeemer to the level of a mere man of good intentions and honest life. He was more than this, or else words uttered by him, when things were all dark around him, when his country had rejected him, when his disciples were about to forsake him, when the cross was near him, words of hope uttered when there was nothing visible but despair, words of victory, when he was about being,—ignominiously to reason and sense,—defeated, words of universal conquest, when he could not find one, even one, that then thoroughly understood and received him in his true character, he was more than a man, when words spoken there, are now being fulfilled before our eyes with such singular literalness. Surely this man was the Son of God.

In these facts we see, further motives for encouragement in our work for Christ. Let us assume that our readers are christians, and more than this, let us assume that each one is *doing something* for Christ,—Ministers amongst the people, elders amongst the sick, fathers and mothers in the bosom of the family. Over each worker in the vineyard will come at times languor and weariness and despair of seeing good done. For this we have little excuse. To our first parents the promise of the triumph of good over evil was backed by no instance on which a weak faith could fall back for support. But on us the past and the present crowd instances wherein the promises of God have received complete fulfilment. To us therefore it cannot surely be a hard saying that Jesus of Nazareth will yet conquer, that the head that was once crowned with thorns, will yet be crowned with the glory of universal and visible dominion. If the great victory is so sure, and in a sense, so near, what an encouragement to labour for Christ whenever, wherever, and however, God gives us opportunity. “Let us not be weary in well-doing for in due season we shall reap if we faint not,” : “for his name shall endure for ever; his

name shall be continued as long as the sun : and men shall be blessed in him : all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wonderous things ; and blessed be his glorious name for ever ; and let the whole earth be filled with his glory. Amen, and Amen."

Missionary Intelligence.

LETTER FROM THE REV. MR. DUFF.

We give to our readers the following letter although it is not of very recent date. From more recent communications, it will be seen that Mr. Duff has returned for the winter to New Westminster.

My Dear Sir : Your favour of 21st June I received through Mr. Jamieson on the 2nd instant, and learned with much interest of the results concerning missions of the deliberations of our Synod. May the appointments made be crowned with the favour of Him whose glory is the end in view ! My labours are still directed to this, and the adjacent creeks. I have not been entirely alone in the work this summer. A missionary of the Church of England was here two months. A Romish Priest gave the numerous votaries of that Church the benefit of two weeks sojourn amongst them. Again I have the field to myself,—though not in circumstances so favourable, so far as relates to population and successful mining at least, as the commencement of this season. Like the fluctuations which characterise a railway, station or steamboat landing, so changeful is the population of these gold hunting regions. A reported new strike—or the discovery of new diggings will attract together to a particular point as if by a magic wand eager crowds who are often as frequently dispersed as collected. The gold—containing sources of this creek are getting exhausted ; no one supposes they are perennial ; unless something fresh turn up soon there will be a greater depreciation next year. As it is, there are I dare say a hundred cabins below and as many above what we call the town, that have remained unoccupied all the summer. We have not half the population of last year, and even of this a large portion is without stated employment. There are several prospecting parties at work just now, some of them fitted out by Government and others by private enterprise. A party lately came in for supply and have again left to winter and prospect on a creek nearly a hundred miles off, who gave such an account of the place as to excite high expectations, who however must remain "incog," till their return in the spring. In such a case I can furnish a little reading matter in the shape of facts, where it would be impossible for me to go myself.

The attendance upon ordinances has not, for the reasons given, been as large as last summer, and very little aid received in the way of collections.

The liberality of the miners has been largely drawn upon to aid the sick and suffering by disease and accident, of whom the number has been considerable. For this deserving purpose the miner is always ready when called on, to give even his "bottom dollar." The Colporteur of the Bible Society who was recently among us—a brother of Mr. Hall late of Victoria, Vancouver Island, sought my assistance in making an appeal on its behalf. Our success was small, the miner expressing his willingness to give on behalf of those cases demanding support coming under his own observation, such as has been indicated, but felt not his obligations to aid and maintain the Bible Society. Mr. Hall is gone to Kootenay with a stock of bibles and very opportunely, since no missionary as far as I know has gone thither. The wants of this Creek were very well considered in the various languages which the

Colporteur had in stock, though the sale was hardly equal to expectations. The only exception to this was in not having any Chinese Bibles or Testaments, seeing this element of the population is so large and increasing.

Two years ago none of this nation dared to make their appearance on this creek; now they constitute well nigh a third of the population. As to location for the winter, I am not decided. It is likely, as advised by Mr. Jamieson, and as I partly feel the need—that I will go down the country at the close of the season.

There are quite a few householders on this creek, the members of whom are forced to stay over the winter through adverse circumstances, amongst whom I might remain. But the most of them came up in the summer, whereas my stay was more extended, and therefore I think with Mr. Jamieson that the *more settled* even though sparse population in other parts of the Colony and on the Island may now get some attention.

The road from New Westminster to this—several years in construction, is now almost completed. We are also about to enjoy the luxury of a road between the different towns on the creek, where we have had nothing better than the rugged sides and rocky edges of the mountain and creek over which to make our way, rendering locomotion very slow and difficult.

In another letter dated 5th September, Mr. Duff says:

“We have had several days heavy rain—the creek is in flood this morning, almost all the claims are filled with water,—great damage has been done. This will in all probability be with most, the close of operations for the season. I feel very sorry on account of many worthy young men, who are heavy losers. These mountain torrents, have indeed the force, and the noise of many waters, not unlike the surging of the mighty deep itself. If the amount of loss, and inconvenience on the other creeks around, be in the same proportion with what is felt here, it must tell severely, on the country. The mountains have to-day got their first coating of snow this autumn? What intimations we do get to set not our affections on the treasures of earth? Two days ago the bank where some miners were at work nearly opposite to my Cabin, gave way, bruising several, but in the case of one poor fellow, crushing him to atoms? This is the only fatal accident this season, but there have been some severe cases of fracture, by falling down shafts &c. Alas that in the majority of instances, these lessons are so transient and unimpressive!”

possible.

With every kind esteem,
I am yours sincerely.

D. DUFF.

A private letter has been received from Rev. R. Jamieson, dated 22nd Feb. all well, although there have been much sickness during the summer. Mr. Jamieson says: “Mr. Duff is coming down in a few weeks, and I am thinking of making an effort in Nanaimo, on the Island. It is a rising place, owing to the coal mines, and there are a number of Presbyterians with families in the place. I have written to some of them this week, proposing to go if there be a demand, and hold service during the winter, and try what can be done. We should aim to occupy posts, likely to be self-sustaining in time, and if possible, make occasional tours to the shifting, unsettled encampments.”

STILL LATER INTELLIGENCE FROM MR. DUFF.

A letter of more recent date, 9th October, has been received from Mr. Duff. He refers to his leaving William's Creek, his arrival at New Westminster, and the arrangement alluded to by Mr. Jamieson, so as to give supply for a time to Nanaimo, Mr. Duff remaining at New Westminster, and Mr. Jamieson going

to Nanaimo. With reference to his labours, Mr. Duff says, "While I have to acknowledge that a certain measure of encouragement was given to the maintenance of ordinances at the mines, yet I cannot affirm it was near the extent desired. Had the season been at all a prosperous one I should have felt it to be my duty to make an appeal on behalf of our mission before leaving, but meeting on every hand with failure and distress I had not the heart to do so. I was therefore altogether taken by surprise, on being asked to be present at a meeting of miners interested in our services, at which I was presented with an address, and purse of \$400. So little did I anticipate any such manifestation, that I had drawn money from the Bank to pay my way down the country. But most opportunely was the presentation made; as all I had received had been expended, using it as economically as possible.

There is to be no minister on the creek during the winter; but I am glad to say that several in the habit of attending our services had resolved before I left, to meet for worship, from Sabbath to Sabbath."

MISSIONS OF THE FREE CHURCH.

INDIA.—From month to month intelligence is received of accessions to the Christian Church, from the ranks of heathenism. In the December Record, mention is made of three baptisms at Nagpore, four at Nellore, connected with the Madras Mission, and one at Puna. The Rev. P. Rajah-jopaul, who writes from Nellore, gives an interesting account of the general operations of the missions. The schools are well attended—in all 200 scholars, and in evangelistic work the missionaries are constantly engaged.

JEWISH MISSIONS.—Intelligence has been received from Amsterdam of the baptism of another convert—Abraham Vorst. He was a native of Holland, greatly respected by his own people, but very ignorant of the word of God. But when brought into connection with the truth the mists were gradually dispelled from his spiritual vision, and he was taught to recognise Jesus of Nazareth as the Messiah promised to the fathers. He then eagerly desired baptism, which, after a season of probation, was administered in the presence of a crowded congregation.

MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

The December number of the Herald states, that a new missionary,—the Rev. Mr. Beatty, had sailed for India, and had reached Alexandria on his way to his field of labour. Another missionary—the Rev. R. Montgomery, is obliged to leave India for a time to recruit his health. Mr. Montgomery, in writing to announce his intended departure, gives intelligence of the baptism of one Hinđu, while another had come soliciting baptism. Caste is one of the great difficulties with which missionaries have to labour. Mr. Montgomery writes that there is some danger of its seeking to force itself even into the native church.

General Religious Intelligence.

MONTHLY REVIEW.

We are not yet in possession of full and complete information with reference to the recent outbreak in the Island of Jamaica. But we have enough to force upon us the conviction, that the conduct of the Governor and authorities was not only harsh and cruel, but altogether unjustifiable. It appears that the immediate cause of the outbreak was an attempt on the part of the authorities

to punish some rioters who had rescued a offender from the hands of the Police. A large and excited crowd collected; the Volunteers fired upon them, but not having sufficient ammunition, they retired into the Court House, which was then set on fire by the rioters, who cruelly destroyed the volunteers when attempting to break out of the burning building. The insurgents afterwards dispersed themselves among the plantations, and are said to have been guilty of great cruelties although no particulars have been given. The Governor of the Island with the Commander of the troops took immediate steps to put down the insurgents. Military law was proclaimed in the disturbed district. Troops were sent from all directions to pursue the guilty parties and in the course of a few days about 2000 negroes were shot or hanged many without trial of any kind. A person of influence Mr. George W. Gordon, a man of colour, but possessing large property, and a member of the Legislature, was seized at Kingston, where military law was not in force, dragged to the district under military law, and after a brief trial was condemned to death, the sentence being almost immediately carried into execution. He was accused of being concerned in the rebellion; but there has been no proof of his guilt brought forward, and it is said that the Governor had a grudge against him. The act of the authorities in this case appears to us to be not only harsh and severe but altogether illegal. No doubt the whole affair will be carefully inquired into by the British Government. It is most unfortunate that such an outbreak should have occurred at the present time. It will no doubt be made use of injuriously to the interests and prospects of the African race in the United States.

In Scotland the Sabbath question has been occupying a large share of public attention. This was occasioned first, by the action of one of the leading Railway companies in beginning to run Sabbath trains, and more so recently by an extraordinary speech by Dr. Norman McLeod at a meeting of the Presbytery of Glasgow. Dr. McLeod expressed views of the very broadest type, intimating his belief that the fourth commandment was no longer binding, and that the decalogue itself was no longer in force, being, as he expressed, dead with Christ and buried with him. It is sad that such views should be held by any minister of the Church to which Dr. McLeod belongs. It is well however, that the christian community should know what his views really are. Dr. McLeod was well answered by some of his co-Presbyters, and on a division only three supported him, while twenty three voted against him. Both at Edinburgh and Glasgow large and influential meetings have been held by the friends of the Sabbath. It is refreshing to read such addresses on the Sabbath as were delivered by Rev. Dr. Cairns of Berwick, and Rev. Dr. Millar of Glasgow. They clearly showed the divine authority and permanent obligation of the Sabbath. It is to be hoped that the discussion of this important question will do good. We observe that a leading and well-known infidel lecturer has been applauding the course of Dr. McLeod, saying that he deserved the thanks of the public every where, for having had the courage to agitate the question of Sunday observance, as it should have been agitated long ago."

During the past month a number of Missionary Meetings, and Congregational social gatherings have been held amongst ourselves. We are glad to hear of the general success that has attended such meetings. Our missionary contributions should be largely in advance of last year, if our people give as God hath prospered them. We trust that they will not be forgetful of their obligations to Him who has sent us such a favourable season, but will manifest their gratitude by their liberal support of His cause. Let them first see that their own Ministers are comfortably and liberally sustained, and then give a liberal helping hand to the cause of God elsewhere.

The month which we are reviewing concludes the year. In many respects it has been a remarkable year. The great event of the year has been the termination of the civil war in America, and the setting free of four millions of the enslaved sons of Africa. Not a few men of eminence and of position have been removed by death,—ministers of religion and statesmen—one of the latest removals being that of the popular premier of England, who was as much respected abroad, as he was beloved by his own countrymen. But no eminence, no amount of favour or affection can ensure exemption from the attack of the great enemy. May we cease from man, and amidst the uncertainties of the future, encourage our hearts by the thought that God is ever the same,—He never faileth or changeth.

“ God liveth ever !
 Wherefore Soul, despair thou never ;
 He who can earth and heaven controul,
 Who spreads the clouds o'er sea and land,
 Whose presence fills the mighty whole,
 In earth true heart is close at hand,
 Love him, he will surely send
 Help and joy that never end,
 Soul, remember in thy pains,
 God o'er all for ever reigns.”

We enter on the year 1866,—a year long looked forward to as a period of great interest, and fraught with mighty results. The features of the times are certainly remarkable enough. Rome is still striving to maintain and extend its power. The Pope, it is said, is to summon a grand Council of Bishops during the year, and to promulgate some new dogma. It is a sifting time in regard to the views and opinions of men on many very important points such as the inspiration of scripture and the divine authority of the Sabbath. We know not what the year may bring forth, but evidently changes are approaching, and events are advancing with accelerating rapidity. Let us commit every interest to the Lord, and patiently and hopelessly trust in Him, who is the Governor among the nations, and who will make all things issue in the advancement of His own glory, and the final good of His Church and people.

ITEMS OF INTELLIGENCE.

THE MAGEE COLLEGE.—The Magee College is attended already by twenty seven students, and has received additional private endowments for bursaries and scholarships.

MR. THOMAS CARLYLE.—Mr. Carlyle has been elected rector of the Edinburgh University. This is set forth as an indication of the great influence which he has obtained over the youthful mind of Scotland.

CLOSING OF THE UNITED STATES CHRISTIAN COMMISSION.—It has been resolved that the United States Christian Commission terminate its labours and close its offices January 1st., 1866, and that a final report be made to the public as soon as practicable thereafter.

SABBATH OBSERVANCE BY CAB PROPRIETORS.—In London out of 6000 cabs over 2100 are six days cabs, their drivers resting on the Sabbath. The adoption of the change is found to be in every way beneficial, promoting the physical, moral and spiritual good of the cabmen.

REV. P. BAYNE AND THE WEEKLY REVIEW.—Mr. P. Bayne for some time Editor of the *Weekly Review*, an able paper devoted specially to the interests of Presbyterianism, has resigned his Editorship, in consequence of his views on inspiration not being those which the responsible editor of the *Weekly Review* should hold.

WALDENSIAN COLLEGE.—The Waldensian College has opened this season with thirteen students, one of whom is from Turkey, one from Lombardy, and several from Sicily and the Vandois Valleys. In addition to three regular Professors, Dr. De Sanctis is appointed to give an extra course on the history of the rise of the errors of the Church of Rome.

EXTENSION OF PRESBYTERIANISM IN LONDON.—At a conference lately held in the Lecture Hall of Rev. Dr. Hamilton's Church, it was agreed to raise the sum of £1,000 for five years for the purpose of investing a sum for the support of ministers to be settled in new localities in London and suburbs. Assistance is expected from the Central Church Building Fund for the erection of the proposed churches. The United Presbyterian Church is also still extending in London. We observe that the Rev. J. Allison has been elected successor to the late lamented Dr. Archer.

CHURCHES IN THE SOUTH.—Most of the denominations in the Southern States are making preparations for reorganizing Synods, Assemblies, and Conferences, and are at present strongly averse to reunion with the Northern Churches. With regard to the negroes, the Southern Conventions and Papers urge the adoption of proper measures for their religious instruction, but adhere to the opinion that they, and not the Churches in the North, are the true friends of the coloured race.

MR. FROUDE THE HISTORIAN ON JOHN KNOX.—Mr. Froude, author of the history of the times of Henry VIII. and Elizabeth, recently delivered a series of lectures before the Philosophical Institution of Edinburgh, in the course of which he highly eulogised the Reformer of Scotland, showing his influence in preserving the liberties of the people,—almost single handed, and in resisting the most subtle influences of wily politicians to overthrow them. He commended his Presbyterian Church constitution as fitted to the genius of the people, and as the best support of their liberties, and sought to show that through the freedom established in Scotland, Knox became indirectly the preserver, in after times, of the free institutions of England.

POPERY IN ENGLAND.—Archbishop Manning has recently been enthroned with great state. In the course of his address, he strongly urged the duty of labouring for nothing less than the conversion of England. He said that "Protestantism after running like other heresies its course of 300 years is dissolving and passing away, and that the Anglican religion will be, in a generation or two, like Donatism or Arianism—a page in history, while the Catholic faith is irresistibly expanding on every side." It is stated that the Pope is to create another Archbishopric in England, and that Dr. Ullathorne, now Bishop of Birmingham, will be appointed to it.

UNION OF THE PRESBYTERIAN CHURCHES IN NEW SOUTH WALES.—On

Friday 8th Sep. the consummation of the union of Presbyterian Churches in New South Wales took place. The three Bodies who then united into one were the Synod of Australia, the General Synod, the Moderator of which was the Rev. A. C. Geikie, and the Rev. Adam Thomson, of Philip Street Church Sydney, who was unanimously elected Moderator of the General Assembly of "the Presbyterian Church of New South Wales." The arrangements connected with the union having been completed, the Assembly proceeded to the despatch of business. The Assembly adjourned to meet on the second Wednesday in October, 1866.

Home Ecclesiastical Intelligence.

PICTON.—The Rev. R. N. Grant, has received a very cordial call from the congregation of Pictou.

ELMIRA, U. S.—The congregation of Elmira, Illinois, has given a call to the Rev. L. Cameron, of Acton. The call is unanimous and cordial.

SARNIA.—The Rev. J. Thompson of Quebec, has received a very unanimous call from the congregation at Sarnia.

ALMA, &c.—The Rev. J. Davidson has received and accepted a call from the congregation of Alma and Cummock.

ST. ANN'S AND WELLANDPORT.—The Rev. James Malcolm has been ordained and inducted into the pastoral charge of the congregations of St. Ann's and Wellandport.

DEATH OF A MINISTER.—We regret to announce the death of the Rev. J. McKinnon, which took place at Carlton Place on the 24th ult.

HAMPSTEAD.—A new church erected by the congregation under the pastoral charge of the Rev. A. A. Drummond, was opened for public worship, on the 22nd Oct. The opening services were conducted by the Rev. W. Cochrane of Brantford. The collection amounted to \$100. It is believed that the congregation will be free of debt when the payments become due.

CALEDONIA—REV. J. BLACK.—The congregation of the Rev. James Black lately presented him with a purse containing \$120 to enable him to leave home for a short time, for the benefit of his health. Such acts are highly creditable to all concerned.

CLARKE.—REV. GEORGE LAWRENCE.—The Rev. George Lawrence was lately presented by the members of his Bible classes with a valuable gold watch and appendages. The presentation was accompanied with an address expressive of the high respect entertained for Mr. Lawrence by the young people of his Bible classes, and of their sense of the benefit derived from the instructions of their Pastor.

RATHO.—On the evening of the 14th Inst. two young men, members of the Bible class, unexpectedly visited the manse at Ratho, and in the name of the class, presented the Rev. F. McCuaig, with a valuable Buffalo Robe, accompanied, with an encouraging address. This is not the first proof of his young people's attachment that Mr. McCuaig has had since his settlement at Ratho, having been presented last winter by them with a handsome cutter worth \$50.

ST. CATHARINES.—The Sabbath School Bazaar cleared \$140, which goes for Library books &c. The Annual Congregational Soiree which was held on the 12th December, and proved an occasion of special interest, cleared over \$100. The Children's Soiree took place the following evening, when the Report of the Sabbath School for the year and other appropriate exercises were engaged in. The Children have collected \$45 for missionary purposes during the year. Mrs. Burns was presented by the Ladies, with a very handsome set of Furs, valued we believe at \$90, as a token of affectionate regard, and grateful appreciation of her services in the Church and Sabbath School.

ANCASTER, REV. J. LEES.—On the 15th of the last month, the ladies in connection with his and other congregations in the Village of Ancaster, presented to the Rev. John Lees, a tea-set of the best China, a set of massive silver spoons, a splendid globe lamp, and other articles of comfort, as a token of respect and esteem; and also on the 2nd inst the Ladies in connection with his congregation in Ancaster East. presented to the same person a costly sofa, a centre-table of black walnut, and a set of chairs of the same material, as proofs of the interest which they take in his comfort and welfare.

These are but some of the many acts of kindness which they have shown to Mr. Lees, during his ministry among them.

KINGSTON—CHALMERS' CHURCH.—At the Annual Congregational Meeting of Chalmers Church, held in February of 1865, the Trustees urged the congregation to make a strong and united effort this year, to pay the debt still remaining on the Church amounting to \$2400.

The Ladies of the congregation held a meeting and resolved to do all in their power to assist by holding a Bazaar.

The Bazaar was held in October last, by which they more than realized their expectations, the total proceeds of the sale amounting to \$1743.

This together with liberal donations made by a few members of the congregation have enabled the Trustees to cancel the debt; besides leaving a balance in the hands of the Ladies of \$400.

Amongst other things exhibited at the Bazaar, were two handsome Chairs afterwards presented by the Ladies; one to Rev. P. Gray, pastor of Chalmers' Church, and the other to Mr. Alexander McAlister.

PRESBYTERIAN CHURCH—COBOURG.—At the Annual Missionary Meeting held on 29th November 1865, the Congregational collections during the year, for the Schemes of the Church, amounting in all to \$190 were apportioned as follows:

Knox's College	\$75.00
Home Mission	75.00
Widows'	10.00
Synod	10.00
Foreign Mission	20.00

\$190.00

At the annual meeting of the Sabbath School, in connection with this congregation, the amounts gathered in their "Missionary Boxes" by the several classes were announced, and found to produce a total of \$72.70 of which the following Distribution was made:

For the support of a pupil at "Point aux Trembles"	\$30.00
For Church at Minden	20.00
" Foreign Missions of the "Canada Presbyterian Church"	10.00
" French Mission at Sandwich	12.70

\$72.70

MONTREAL, KNOX'S CHURCH.—Our readers may remember that on the close of the lengthened law proceedings with reference to St. Gabriel Street Church, the congregation occupying that venerable structure agreed to erect a new edifice in the western part of the city, taking, at the same time, the designation of "Knox's Church," Montreal. The new building was opened for public worship on Sabbath 3rd December, the Rev. D. H. McVicar of Cote Street preaching in the morning, the Rev. J. Jones of Cote des Neiges in the afternoon, and the Rev. A. B. Simpson of Hamilton in the evening. The special services were continued on Sabbath 10th, when the Rev. Dr. Irvine-

preached in the morning, Rev. D. Wilkes in the afternoon, and the Rev. Dr. Taylor in the evening. The congregations on the several occasions were large, and the sermons appropriate and powerful.

The church is in the early English style of architecture, and consists of a nave and side isles and pulpit recess. The pulpit is a spacious platform, having a handsome gothic balustrade in front, worked in black walnut. The basement is large and commodious, containing a large lecture-room, vestry, library, minister's room, &c.

The congregation, we may state, have given a unanimous call to the Rev. Dr. Irvine, formerly of Knox's Church, Hamilton, and more recently of Philadelphia. We sincerely hope that great prosperity may attend the congregation in its new circumstances.

KNOX COLLEGE TOTAL ABSTINENCE SOCIETY.—A meeting of the "Knox College Total Abstinence Society" was held within the Divinity Hall, on Friday evening, December 15th, 1865, when the following office bearers were appointed for the ensuing year. J. Hastie, President; J. McNabb, Vice President; R. M. Croll, Secretary; H. J. McDiarmid, Treasurer.

H. Currie, J. A. F. McBain, J. Carswell and F. W. Farries, Committee of Management.

ST. FRANCIS COLLEGE.—This institution is situated at Richmond, Eastern Townships, is affiliated with McGill University, and is doing a good work for the cause of superior education.

It deserves to be well known, and is worthy of attention as affording excellent opportunities for young men wishing to prepare themselves previous to their taking a Theological course.

Several young men, chiefly of our own Church, are at present prosecuting their studies there with an eye to the Christian Ministry.

The College is Protestant, yet non-denominational, and has an able staff of professors and teachers.

John H. Graham, A. M., is Principal and Professor of Classics. Rev. James Hubbert, A. M., Ph. D. (formerly of Knox College) is Professor of Mathematics, &c., and Charles A. Tanner is Professor of French. In addition to these there are others whose services are occasional.

Situated at the junction of the Portland and Quebec branches of the Grand Trunk Railway, this institution is easily accessible from all quarters, and is surrounded by a country that is generally romantic and healthy.

Board is cheap, and strict attention is paid to the moral and religious interests of the Students.

INNISFIL AND BARRIE.—CHURCH EXTENSION.—At the village of Lefroy in Innisfil, a new Church in connection with the Canada Presbyterian Church, was opened on the 8th October. The Rev. Mr. King of Toronto officiated on the occasion, and the Rev. Dr. Willis, who could not be present on that day, preached there on the next Sabbath.

Also at the village of Craigvale, in the same township, another new church was opened on the 22nd of October. The Rev. Mr. Lowry, formerly minister of Barrie and Innisfil, conducted the services, forenoon and afternoon, and Mr. Wightman in the evening. There are now three churches erected in Innisfil, in connection with our Church. The central Church, which was opened nearly three years ago is a large and substantial building, the other two recently opened are commodious, but of smaller dimensions.

The congregation in Barrie, expecting that they would soon be disjoined from Innisfil, have been in communication with a Station in the South West of Oro, where there is a church about eight miles from Barrie, with which they expect to be connected, to form a distinct pastoral charge.

Previous to the year 1849, partial supply of preaching was given for several Rev. Mr. Fraser of Bondhead, to the Presbyterian settlers in In-

nistil, in connection with the United Presbyterian Church. Some time in that year Innisfil and Barrie were opened as mission stations in connection with the Presbyterian Church of Canada; and early in 1850 the Rev. Mr. Lowry was inducted to the pastoral charge of these congregations, to which a station on the east of Essa was afterwards annexed. These three stations or congregations continued under the charge of one minister till July, 1862, when the Essa Station was disjoined from Barrie and Innisfil, and united with the then mission Stations in Essa, which now form the pastoral charge of the Rev. Mr. Hislop. And now the Presbyterians in Innisfil in connexion with our Church, not including a number of families toward the south-west and the north of the township who belong to Mr. Hislop's charge, or to Barrie congregation, having provided ample church accommodation, are making arrangements to keep a minister among themselves. May these marks of external progress be accompanied with more abundant tokens of spiritual enlargement! "for except the Lord build the house they labour in vain that build it."

T. W.

FOREIGN MISSION COMMITTEE.—This Committee will meet in Toronto in Knox College on Wednesday 17th January, at 3 p. m. Applications will be received from parties willing to go as Missionaries to the New Hebrides. Personal application, where it is practicable, would be preferred.

AN URGENT CASE.—We have received a circular with reference to the St. Andrews' Church, Clifton, which is in danger of being transferred to the Roman Catholics, by a party who has control over it, unless the amount of \$4,000 can be immediately paid. The minister of the congregation, the Rev. George Bell, gratefully acknowledges the receipt of various sums received from congregations of the Canada Presbyterian Church, in response to his appeal. A considerable amount has been raised during the last six weeks, but several hundred dollars are still needed. From the whole circumstances of the case, which our space will not allow us fully to set forth, we recommend it as one well entitled to assistance.

McKILLOP.—A deputation from the Bible Class of the McKillop congregation lately waited on their pastor, the Rev. M. Barr, and after reading an address expressive of their esteem and affection, and of their appreciation of his valuable instructions, presented him with a handsomely furnished cutter.

SABBATH SCHOOL CONVENTION.—A Sabbath School convention will be held in Kingston, in the Queen Street Wesleyan Church, beginning on Tuesday afternoon 9th January. Friends will be welcomed, and provided with accommodation, by the Committee in charge, of which Dr. Mair is chairman. The Hon. J. Ferris of Montreal, the Rev. R. F. Burns of St. Catherines, and other well known friends of the Sabbath School cause are expected to be present.

PARIS, DUMFRIES STREET.—The Ladies of Dumfries Street Congregation Paris, waited, by deputation, on Mrs. James, the wife of their esteemed Pastor, on Saturday Evening, 23rd December, and presented a valuable "Christmas Box," one of the articles being a handsome purse containing \$50. In addition to numerous acts of generous kindness, they recently sent an excellent milch cow; thus showing their interest in the welfare of the Minister's family. Such generosity on the part of the Ladies deserves special notice.

PRESBYTERY OF BROCKVILLE.—The Presbytery of Brockville met, as adjourned, at Colquhoun Settlement on the 30th inst., when the Rev. Andrew Melville was formally inducted as pastor of that and Thom settlement. The Rev. Mr. Lowry of Cornwall preached and presided; The Rev. Mr. Bennett addressed the pastor, and the Rev. Mr. Matheson the people. Mr. Melville afterwards received a cordial welcome, from the large congregation assembled.

The statistical information required by the Home Mission Committee was then drawn up; and the applications for aid from that Committee determined on.

The call to Mr. Matheson from Martintown and Williamstown was declined by that gentleman, as he had made up his mind that if he left Osnabruck at present it would be to go as Synod's Missionary to the Red River Settlement, which he had been asked to do.

The Presbytery instructed the Rev. Andrew Melville to prepare circulars announcing the programme to be observed by its ministers when going in different bodies throughout the bounds, with a view to stimulate the missionary zeal of the various congregations, and to raise funds for the purpose of discharging the Presbytery's obligations to its unpaid probationers. These were the matters transacted of any public interest. The Presbytery's next meeting will (D.V.) be held at Prescott on the 1st Tuesday in February at 3 o'clock p.m. *W. Ferrie, A.M. P.C.*

Communication.

MEMOIR OF THE LATE REV. JAMES SKINNER, LONDON TOWNSHIP.

"The righteous shall be in everlasting remembrance." The portion of Scripture from which these words are taken (Ps. 112) gives a beautiful and full description of the man, one of whose epithets is "the righteous." He is a man of piety, fearing God, and delighting in all his commandments,—a man of true rectitude,—a man of genuine philanthropy and benevolence, who looks with a brother's eye on his fellow-men,—sees their necessities, especially their spiritual necessities, and does all he can towards their removal. When his earthly course of holy, exemplary and beneficent living is ended, his name, his character, and usefulness to others shall be long perpetuated in the sphere of acting where he moved,—and his memorial shall indeed be everlasting in the Divine book of remembrance, to be produced on that great day when the rewards of rich grace shall be measured out to every one of the righteous. The writer of this memoir has no doubt that these remarks will be verified in no ordinary degree by the sketch about to be given of the late Rev. James Skinner.

He was a native of the city of Dundee in Scotland, and was born in the first year of the present century. His parents were in humble life, of that honourable class in Scotland who were characterized by much sound intelligence, and christian piety and morality; and from among whom individuals have from time to time raised themselves to be able, laborious, and successful ministers of Jesus Christ. His father died when he was but a boy; and his widowed mother, left with a considerable family, could not afford him the means of a literary education. His heart seems to have been early impressed, with religious truth. His parents were consistent members of the Secession Presbyterian Church, and trained up their children in the way they should go. In after life he used sometimes to mention to his family that so early as his eighth year he had a strong desire to be a minister of the Gospel. This desire never forsook him; and through all the difficulties he had to encounter he progressed in mental culture, until he was prepared to go to College, and by his own efforts had realized the means of doing so. It was in 1824 that Mr. Skinner, first entered College at St. Andrews, where he studied diligently for three sessions. His fourth session was at Marischal College, Aberdeen. I have before me the certificates given him by the Professors whose prelections he enjoyed, scholarly and talented men in their day. They all testify to his steady attendance, great assiduity, and proficiency. Dr. Thomas Chalmers was the Professor of Moral Philosophy under whom Mr. Skinner studied. He prosecuted his Biblical and Theological studies at Glasgow, under the Rev.

Dr. John Mitchell, highly accomplished as a scholar, and the Rev. Dr. John Dick, still very eminent both in Britain and America, by his published theological lectures. These two excellent men had then charge of the Theological Hall of the Associate Secession Synod. It may be mentioned here that during the recesses of College and the Theological Hall, Mr. Skinner taught a select school in Dundee, employing a substitute when absent at his studies; and was much esteemed by his pupils and their parents. Throughout his whole course of study, he showed himself the true "earnest student," and was marked by that unremitting attention to every duty which characterized him all his subsequent life. He was licensed to preach the glorious Gospel of the grace of God in the summer of 1832.

It is proper to state here that while pursuing his studies, he had expressly devoted himself to Foreign Missionary work. But when licensed to preach, wishing to have some practical experience in the work before going abroad, he took appointments for more than a year. His services were very acceptable, his manners winning, and he might have been settled in his native land, had he chosen. But he firmly adhered to his original purpose, and made no secret of it. He was in heart a thorough Missionary, as he afterwards showed. Having been cordially accepted by the Mission Committee of the United Associate Synod, and designated to go to Canada, he was ordained for that enterprise by the Presbytery of Forfar, on the 31st of March, 1834, after giving very satisfactory evidence of his fitness for the arduous work.

Mr. Skinner and his young wife whom he had married a few days before, and who ever proved a true helpmeet to a missionary, sailed from Dundee on the 4th of April 1834. They were accompanied to the ship by a large number of Christian friends, and by his former pupils in a body,—all sorrowing, yet rejoicing,—sorrowing that they should see his face no more—but rejoicing that he was leaving them on such an honourable undertaking. In the same year though not at the same time, the Rev. John Cassie came out to the Canadian Mission. He was located at Port Hope on Lake Ontario, and faithfully laboured in that part of the field till he died in 1861, very suddenly. The Synod's Mission was inaugurated in 1832, when the Rev. Thomas Christie, the Rev. Wm. Proudfoot, and the Rev. Mr. Robertson, ordained ministers, were sent forth. Mr. Robertson died of cholera, in Montreal, a month after his arrival. Mr. Proudfoot was led in Providence to the London district, where he was in labours abundant, and died in 1851. Mr. Christie took up his position at Flamboro and Dundas, near Hamilton, where he still survives, and labours in the work of the Lord Jesus. The Rev. Mr. Taylor (now D.D.) the Rev. George Murray, and the Rev. Robert H. Thornton (now D.D.) followed in 1833, and proved themselves workmen not needing to be ashamed. They are yet spared to labour in the ministry. The Rev. James Roy, deceased a good many years ago, and the Rev. Mr. Barrie, who has had the townships of Eramosa, Nichol &c for his zealous and successful cultivation, and is yet ministering in Eramosa,—came after Mr. Skinner; and a few others subsequently. This sketch of that Mission to Canada West may not be out of place here, when it has been merged in a much larger Mission, embracing the length and breadth of Canada, indeed now extending to British Columbia, Red River, and the Indians in the far west, with a commencement in the Islands of the South Seas. May the Lord prosper all those important works;

Mr. Skinner and his life partner, under Divine care had a safe voyage, and landed at Montreal in May 1834. Upper Canada having been the Mission ground first fixed upon, and all the previous Missionaries having proceeded thither,—except Mr. Taylor, who was called and settled in Montreal,—Mr. Skinner too directed his steps westward, and soon pitched his mission tent in the township of Southwold, on Lake Erie. He set himself to labour vigorously around him, and chose three places for his Sabbath ministrations, besides week day work from house to house in the woods. But he did not rest satis-

fied with that. In the written instructions given him by the Secretary of the Mission Committee in Scotland, it was stated, "wherever you settle, your labours are by no means to be confined to the congregation assembling in your stated place of worship, but you are to preach, exhort and catechise at other stations in the vicinity." Accordingly he surveyed the country, particularly to ascertain where there were Presbyterian Immigrants amidst the sparse population. He found some of them at a considerable distance further west; visited them and preached to them; and arranged to go to them for two weeks twice a year, and minister to them on the Sabbaths and other days. This was then a somewhat formidable undertaking; for the country was wild, a dense forest, and no good roads. But this did not deter him; and the result of his toilsome journeyings and labours, in course of time was the formation of several congregations. In returning from one of these evangelising tours, towards the end of winter, he had a remarkable deliverance. A rapid thaw had set in; the snow roads for sleighing had vanished, and he had to betake himself with his horse and conveyance to the ice on the shore of Lake Erie. It too was in a very critical state, showing unmistakable signs of soon breaking up. However, committing himself to the Lord whom he served, he went on for a whole day, and got safe to land at the desired point. A few hours after, all the ice was shattered into countless pieces. He had to say, with adoring gratitude, Bless the Lord, O my soul—who redeemeth thy life from destruction. Those itinerancies were the beginning of a course of home-mission work which he elsewhere prosecuted with great energy and much final success. He laboured in Southwold and beyond it for six years. In 1840 he saw it his duty to move to the township of London, to occupy part of the field where the Rev. Mr. Proudfoot had been sowing the seed of the word for eight years, and now required co-operation. Mr. Skinner received the charge of two places, English Settlement and Bethel, where congregations had been organised, and meeting houses raised. At these places, and in the surrounding country, he laboured regularly, building up the two congregations, and they continued to flourish till the end of his days among them. It was a great mutual comfort and help that he and Mr. Proudfoot were within twelve miles of each other. A warm friendship and brotherhood, and reciprocity of work subsisted between them till Mr. Proudfoot died in 1851, having in addition to his pastorate in London and Westminster, acted for a number of years with great credit to himself, as sole Professor to the students of the Synod to which he belonged, and of which he was a bright ornament.

We are now come to the busiest and most important part of Mr. Skinner's missionary labours, for a missionary he was emphatically. While by his earnest preaching, his edifying visitations, and pleasing demeanour he was drawing the people to English settlement and Bethel, he resumed his itinerances, going first to the townships of Adelaide and Warwick, where he set up stations. All this was bye work to him, for he did not allow it to encroach on his more immediate pastoral duties. It was on week-days he itinerated, through rough roads in the forest, for there were but few clearings. In process of time Adelaide and Warwick furnished distinct congregations, and one minister to them has already died. Turning his aims eastward, he added to the work he had already marked out the exploring of the townships of McGillivray, Lobo, Biddulph, Blanshard, Downie, Fullarton,—all of them but partially settled and opened up. In traversing them, and preaching in dwellings, or rude school houses, he endured great hardness, as a good servant of Jesus Christ his Lord. On one of these occasions he had an appointment in Blanshard. It was early in May, and a freshet had greatly swollen the streams, one of which he had to cross with his horse, but it was too deep and strong for fording, and there was no bridge. However, one man offered to take him over in a canoe, and another to pass his horse at the foot of a rapid. He went into the canoe; but the man was not skilful with the paddle; the

canoe was upset, and both men were thrown into the water. Providentially they were through the main force of the current; Mr. Skinner managed to cling to the side of the canoe, and with difficulty to reach the bank, his companion also making out. He got some dry clothing, proceeded to the place of meeting, and conducted the services as if nothing had happened. When he got back to his home he did not even mention the affair, and his wife only found it out by the state of some of his garments. Many other adventures did he pass through, but he reckoned them small things compared with the work he was doing for Christ and precious souls. His many labours eventuated in the existence of a number of congregations in the townships mentioned, and able ministers over them are now labouring with diligence and success where Mr. Skinner planted and watered, and God hath given the increase.

Having brought out the leading points of Mr. Skinner's wide ministrations in a general view of them, the necessary limits of the memoir admonish to summarize what of it remains to be done. It has been already mentioned that he had two central congregations to which he stately ministered, and these ministrations were abundant. In each he had a Bible class for young people. In summer he met with the Bible class of the upper congregation at 9 a.m., after travelling six miles. Public worship followed from 10 till 12. He proceeded to the lower place, six miles, stopping at his dwelling mid-way for a slight repast. The afternoon worship was at 2 p.m., and when concluded, he taught his second Bible class for an hour, so that the day was considerably spent when he got home. In summer these classes were necessarily suspended for a few months, and he preached at the Churches alternately on Sabbaths. There were four Sabbath Schools connected with the congregations and a prayer meeting at each of the Churches once a month. He had two congregational libraries, one of them particularly good; besides books and papers for the Sabbath Schools. So it ought to be in every congregation; for unless the people, old and young, are a reading and thinking people, the instructions of the pulpit want a powerful auxiliary. Mr. Skinner pastorally visited, twice a year, the families of the congregations, spread over four townships. These were always profitable and pleasing occasions in the households. It was a true saying of Dr. Chalmers, "If you want to get into the hearts of your people, go to their firesides." He likewise had a Superintendence of Schools in some one of the townships from year to year, and faithfully discharged the duties thereof. Mr. Skinner was an assiduous visitor of the sick, regardless of distance or weather; and excelled in conversing and praying with them. The Lord's supper was dispensed in each of the congregations twice a year, with week day services. Baptisms were in public, unless in cases of real necessity. A few years before his death each of the congregations built and enlarged a handsome brick church,—and to their honour, without burdening them with any debt, that incubus on too many congregations. His much attached people hoped that his voice would be heard in them for a length of years. Alas, for the uncertainty of human wishes! But his labours are not yet all enumerated. For the last fifteen years of his life he was an active and valuable member of the Board of Education in the County of Middlesex, for examining and certifying school teachers; and for a good number of years he acted as Secretary to the Board, which entailed on him a large amount of trouble and work. He originated and fostered a Temperance Society in his own locality; and was ever ready to attend and speak at public meetings within his reach, connected with the great cause of Temperance, and the total disuse of alcoholic liquors as a beverage. He took a deep interest in a Branch Bible Association in the locality. In short he well obeyed the Apostolic injunction "To be ready to every good work." As a member of Presbytery and Synod he was ever at his post, and willing to do whatever might be assigned to him. The Synodically quarterly collections for Church purposes were invariably attended to by him, and were liberal. Here

it may be recorded that he rejoiced exceedingly in the Union which happily constituted the Canada Presbyterian Church, in 1861. He was a member of the Joint Committee for union; and did his best to consummate the coalescence, convinced that it was right, and would be greatly for the benefit of Christ's cause in Canada, an anticipation hitherto pleasingly realized. He was a firm Presbyterian, but prompt and delighted to give the right hand of christian brotherhood and co-working to all holding the truth as it is in Jesus, in its grand essential articles.

It may be asked, how could he do so very much work as has been attributed to him? One main cause was that his heart was entirely in the work. He finely exemplified the saying, "when there is a will, there is a way." Another mighty cause by which he wrought abundantly was his being quite methodical in all his doings. From day to day, all the year round, he rose early—had all his procedure arranged beforehand—and then went at it with a will. When he had more than usual work before him, he has been known, for weeks together, to leave his bed very early—study till breakfast—go forth to his duties through the day—come home, and again sit pretty late in his study. Perhaps in this respect he erred for his bodily welfare; and had he not behaved to be much in the open air, his constitution could not have stood as it did.

This Memoir must not be closed without some outline of his personal character. Neither he nor any christian is or can be on earth perfect; and he was the last person to think anything like that of himself. But he did adorn the profession of religion he had so long made, and sustained unblamably. By the grace of God, which made him what he was, he came far up to the things which Paul has grouped as a picture of a right christian,—“the things which are true, honest (or becoming,) just, pure, lovely, and of good report.” The latter qualities—“the lovely and of good report,” shone in him brightly. The uniformly benign expression of his countenance—the ever kindly tones of his voice—the warm friendly pressure of his hand—his genial disposition and the manifestations of it,—all readily commended him to those with whom he came in contact; and the thought of what he was in these respects will always call up pleasing reminiscences in the hearts of those who knew him, and enjoyed intercourse with him. Now that he is no more with us, it may be stated, as a pattern to others, that he was in the practice of devoting at least one tenth of his moderate income to benevolent and religious purposes. And the true course to right worldly prosperity is to be conscientiously liberal. “There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” Individuals of his people, knowing his beneficent nature, sometimes put into his hands what, they wished to give for doing good, particularly for missions,—a duty to which he had stirred them up; and it afforded him exquisite pleasure to be their distributor.

We are now approaching the last days of Mr. Skinner. The Lord's Supper was to be dispensed at English Settlement on Sabbath 13th of October. His esteemed neighbour in the ministry, Rev. Mr. Fletcher preached on the preceding Friday, and went home, to return next day. Mr. Skinner remained to hold a prayer meeting in the evening. That night he became unwell, and was taken home next morning. The indisposition continued, but being without an assistant on the communion Sabbath, he nerved himself up for the duties of that day, and was graciously strengthened. He also held the usual thanksgiving on Monday. His communion sermon was on Mat. 26 28 ‘This cup is the New Testament in my blood, shed for the remission of sinns to many.’ He dwelt upon the rich and large bequeathments of Christ to his people, purchased for them with his blood, and sealed to them in the sacramental memorial of his death. His sermon on Monday was a continuation of the same subject. In both many solemn truths were uttered. On the two preceding Sabbaths he preached from David's last words, 2 Sam: 23, 5, “Although my house

be not so with God, yet hath he made with me an everlasting covenant, ordered in all things and sure, and this is all my salvation, and all my desire." He spoke as if in reference to his own latter end. His trouble remained, though not alarmingly, during that week, and he went forth on the second Sabbath of October officiating in both places; the strong mind through grace helping the weakness of the flesh. He preached that day on 2 Cor: 1, 20, "For all the promises of God in Him are yea, and in Him Amen, to the glory of God by us," as if he had been aware that his people and family would specially need that comforting assurance. During the week his affliction still clung to him, but not confining him to bed. On Thursday afternoon he wrote a note to Mr. Fletcher, the last thing he penned,—requesting him to act for him in regard to some Presbyterian Missionary Meetings. The substance of it is this: "My dear Mr. Fletcher, The Presbytery saw fit to appoint me convener of the Missionary Committee, for this section. My mind sees that this is not the Lord's way. Instead of being at present better I think I become worse. I apprehend the trouble will culminate in bilious fever, it may be in dissolution. I am happy to say, "My times are in Thy hand." It is the Lord—sustain me by grace—then do with me as thou wilt. I am perfectly without mental anxiety. I believe all shall be well with me in Christ my Lord. The Gospel is real, and rich, and true. I am your affectionate brother in the Gospel of Christ, James Skinner." His disease now rapidly increased, and withstood all medical skill. But his mind remained quite calm, and reliant on his Saviour. All was indeed well with him, and in faith he could commit those who were so dear to him, his weeping wife and family to the Divine promises in Christ—and the everlasting covenant—and Christ's blood-ratified Testament,—the subjects on which he had recently discoursed in public. On the afternoon of the 17th of October he fell asleep in Jesus, so peacefully that the cessation of his breathing was hardly observable. Such is usually the death of the righteous:

" One gentle sigh his fetters breaks,
We scarce can say—"He's gone,"
Before the willing spirit takes
Its mansion near the throne."

Such was the dying of the pious, the good and faithful, the amiable James Skinner. His age was 65, not a great age, but he had lived to much purpose in it. Thirty one of these he had most zealously spent in the work of the Gospel Ministry, and, it may be truly said, as a Missionary, his desire from the first. His centre of labour for six years was in the township of Southwold and outside of it; and for the last twenty five years it was in the township of London, whence he widely extended his labours. He died working, not of protracted sickness,—and such would have been his own choice. He ever appeared to have had no idea of living but to be ever doing. The lines of the Christian Poet Montgomery on the death of an aged Minister were very applicable to him.

" Servant of God well done !
Rest from thy loved employ ;
The battle fought, the victory won,
Enter thy Master's joy.
The voice at midnight came ;
He started up to hear ;
A mortal arrow pierced his frame ;
He fell,—but felt no fear.
Soldier of Christ well done !
Praise be thy new employ ;
And while eternal ages run,
Rest in thy Saviour's joy."

"Blessed are they who do his commandments; that they may have a right to enter in through the gates into the city." 'Him that overcometh,' said Jesus, will I make a pillar in the temple of my God, and he shall go no more out; and I will write on him the name of my God, and the name of the city of my God which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." Thus shall all the righteous be in everlasting remembrance.

The memoir has been extended more than is common for the Record; but it is hoped the interesting and important nature of the subject will justify this. The writer begs to add still a few words arising from the memoir.

He would respectfully remind the younger Ministers of the Canada Presbyterian Church, who are yet in their strength, and those who are looking forward to the ministry,—that our Church is specially a *Missionary one*; that its design, if properly followed out, is to evangelize as much as possible of this country, by means of what we believe to be the pure and simple Gospel of Christ according to the Scriptures. This then, ought to be particularly kept in view, and *acted upon*, by every man who obtains a location as a minister. It is in this way that Scriptural Christianity, with its many priceless benefits, is to be diffused over the land; and the great end gained for which the Gospel, was sent here, by such men as Mr. Skinner, from the Presbyterians of Scotland to their emigrant countrymen in Canada and their descendants from generation to generation. May the Lord give continued and growing prosperity to this work which He hath assigned to us, and in which we are bound to be faithful unto death, as was our departed brother!

K.

CHURCH EXTENSION IN OTTAWA.

Ramsay, Canada West, November 21st, 1865.

My Dear Sir: The following particulars relating to the establishment of a new congregation in connection with our Church, in the City of Ottawa, may be both generally interesting and useful.

It is now a good while since the attention of the Presbytery of Ottawa was directed to this matter. More than a year ago, the Session of Knox's Church, Ottawa, made a statement to the Presbytery, to the effect that the demand for church accommodation could not be fully met, and praying the Presbytery to take the subject of Church Extension, in that city, into their serious consideration: indicating, however, as the course they would recommend, the immediate establishment of a mission station in the western part of the city, and the regular employment of a missionary, or probationer. Even at that time, the ministers of the various evangelical denominations in the city, had begun, and maintained jointly, a Sabbath afternoon Service in the district indicated. And there also, a Sabbath Evening meeting, had been begun, and carried on for some time, by a member of the Presbytery.

At a subsequent meeting of the Presbytery in Ottawa, full information upon all points being, then and there, available, the whole subject received a careful and serious consideration. It was then clearly the judgment of the Presbytery, that, instead of a mission station, it was more advisable to aim at the establishment of a new congregation at once; and, for the accomplishment of this end, to invite a few experienced and substantial members of the Church, to form themselves into a nucleus round which the new congregation might at once begin to gather. This course was not taken at that time; but, the pressure continuing, and increasing, at the ordinary meeting of Presbytery in August last, a deputation of Presbytery was appointed to meet the office-bearers and congregation of Knox's Church, to "consider generally"—I quote

the words of the minute—"the subject of Church extension in Ottawa, and especially the propriety, and practicability, of certain members of the congregation agreeing to disjoin themselves finally, or for a time, to form the nucleus of a new charge."

At the set time the deputation met with the office-bearers, and congregation. After a pretty free expression of opinion, the *propriety* of the course recommended by the Presbytery, was affirmed by a unanimous vote. But then came the delicate matter of testing its practicability. Could we succeed in inducing any to take the decisive step, and to offer themselves for the work? It was a great thing to require, implying sacrifices of substance, of comfort, and of feeling. There was here an embarrassing pause. If there was a cordial brotherly unity in the congregation of Knox's Church, and the hardest sacrifice of all, on the part of any, was to sever the tie which bound him to a much-loved pastor. At last a much esteemed elder arose, and said, in substance, that, in love to our blessed Lord and Master, and from a single-hearted desire to advance His cause, he would give himself for the work. This was followed by the adhesion of others until, finally, some fourteen heads of families,—among whom three at least had held the office of the eldership,—had willingly offered themselves. In accordance with the tenor of their commission, the deputation consulted with these brethren, and took the needful steps for the immediate organization of the new congregation. On the Sabbath week following, they met for public worship, for the first time, in the Mechanics Hall, a member of the Presbytery conducting the service.

An almost entire harmony has characterized the whole of this movement; and it seems to have elicited, on both sides, an admirable feeling of Christian sympathy and brotherly kindness. This will be more fully seen from the following extracts from the minutes of a congregational meeting of Knox's Church, Ottawa, held on the evening of the 24th day of August—1865.

"Moved by Mr. Thorburn, seconded by Mr. W. A. Porter. That, the Trustees of Knox's Church be, and they hereby are, empowered, authorized, and instructed, to transfer to the new congregation about to be formed in the west end of the city, or their representatives, all the right, title, and interest, of this congregation in the Church lot on Wellington Street, for the purpose of aiding them in the erection of a church building in the west end of the city in connection with the Canada Presbyterian Church.—Carried.

"Moved by Mr. Hay, seconded by Mr. Donald Robertson. That, in the prospect of a number of our brethren leaving this congregation, this meeting desires to record their sense of gratitude to the great Head of the Church for the prosperity and harmony which have been vouchsafed to them in the past, and to assure their brethren that they carry with them the hearty sympathy and good will of the congregation, and their earnest prayer that the like prosperity and harmony may characterize their efforts in their new sphere of labour.—Carried unanimously."

The first of these resolutions is equivalent to a gift of from three thousand to four thousand dollars,—which may be about the clear value of the property—to the new congregation, to aid in the erection of a place of worship. The second is an indication of the kindly spirit wherewith the movement is regarded by the congregation in Knox's Church.

Since the end of August the new Congregation has met regularly for public worship, in the Mechanics' Hall. A Session has now been constituted. A Sabbath School, taught by members of the congregation, has been established. There is, already, a steady attendance of from one hundred, to one hundred and fifty, at the ordinary diets of worship. And they find themselves in receipt of an income able to meet current expenses. Steps have already been taken for the speedy erection of a Church. Two lots, in a suitable locality, in the western part of the city, have been secured at a cost of two thousand four hundred dollars, and a plan for a new church has almost been decided upon.

They have made, upon the whole, a very fair beginning : and though much labour and many difficulties doubtless lie before them, yet, with the good hand of God upon them, we may, in no long time look for the establishment of a vigorous and able congregation in connection with the Canada Presbyterian Church in the city of Ottawa.

Before I close this communication, indulge me in a few remarks. It seems to me that this narrative indicates something like the true method of Church Extension in our cities. In almost all our cities there are needy localities, at a distance from any of our places of worship, where there are scattered families of members of our Church who might be drawn together, and compacted into a congregation, by some such movement as this in Ottawa. These families may be too few in number, and not sufficiently wealthy and influential to constitute a congregation, and maintain all the burden of such a position. The ordinary method of sending a missionary among them, and setting him to labour to establish a cause—as the phrase is,—sustaining him meanwhile by benevolent contributions from without, has always appeared to me both inefficient and ungenerous. It is inefficient,—for are not these localities like the outposts of the church ; and if they are to be maintained, there must be not only one good labourer, but also a band of chosen men ready and able to second him, to keep in vigorous action all the instrumentalities of evangelistic effort—prayer meetings, and Sabbath Schools, and all the machinery of a well-ordered presbyterian congregation. It is ungenerous—for it is not a hard measure to our brethren, scattered in these places, to leave them, with inadequate numbers and means, to labour and struggle year after year to attain the same measure of comfort which we ourselves enjoy. It seems to be imagined that, if, after a struggle of half a dozen years, a congregation is barely established in such a locality, some great thing has been done. Whereas, from the first it should, and might have been in a position as good, or better, had there been, let us suppose, a small band of chosen men, able to furnish office-bearers, and teachers in the Sabbath School, from one or several of our large congregations, who would not feel their loss, found willing to form the nucleus to such a movement.

Sometimes, indeed, dispeace and division result in the formation of a new congregation, such as we have described. But surely in any such enterprise we should not wait for division. A spirit of bitterness, or of unseemly rivalry, are blemishes in any Christian work. We present a spectacle more pleasing to God, and more impressive to men, when, in cordial brotherly feeling, we bid God speed to friends and companions who willingly give themselves to such a work, as in the case before us. No doubt there are difficulties in the way of carrying out an enterprise in such a spirit as this. It seems almost too much to ask, in our present standard of christian attainment. And yet one can hardly conceive of a more inviting sphere of labour for an earnest, large-hearted, christian man. It may be hard to leave a pastor whom we regard with esteem and affection, and try all the discomforts of an unsettled lot. It may be hard to find time for all the extra labour needful in helping on the new work, while beset with the claims of an extensive business. And yet is it, after all, too much to look for from christian men ? Is it too much that they should thus deny themselves finally, or at least for a time, to help forward the work of the gospel ? Our own cause is the cause of all mankind, as the self-sacrificing life of our blessed Lord stands ever teaching us. And shall christian men not feel the considerations derived from that life, and seek to walk in His steps of loving self-denial ? This is no scheme to filch away the wealth or comfort of any man. It merely indicates the open door into larger blessing, it shows the path to a clearer atmosphere, and to a higher and nobler grade of christian life. The Lord will be a debtor to no man. No one can

forsake anything for Him who shall not receive an hundred-fold in this present time, and in the time to come eternal life. Hath not He said it?

And now, let me commend this movement in Ottawa to the prayers and sympathy of the Church. The brethren there who have given themselves to it deserve well of us all. They have, for the sake of the gospel, taken willingly upon themselves, a very great burden, considering their numbers and means. In a spirit of self-denial much rarer, and more beautiful, than that which prompts the liberal donation, they have left their pastor, and their friends and companions, to make trial of all the vicissitudes and discouragements of a struggling cause. They have a claim on our prayers, and our warmest sympathy. And also, let us present their claim for substantial aid, which they will sorely need before their work can be crowned with complete success; and commend them to the liberality of all able and willing to help forward such a cause.

I am Sir &c.,

WILLIAM MCKENZIE.

RESOLUTIONS WITH REFERENCE TO A DECEASED ELDER.

Resolutions of the Session of Otonabee, in reference to the late John McFarlane.

Forasmuch as it has pleased the great Head of the Church to remove from us by death, Mr. John McFarlane, for a long period an office-bearer in the Keene congregation, and amongst its first office-bearers:

Resolved 1st. That we would desire to express our deep sorrow at the trying visitation, yet to feel submissive under the chastening hand of God, who, we are assured, does all things well.

2nd That we would feel hopeful that our loss has been his gain, that whilst removed from a world of sin, sorrow, anxiety, sickness, and care, he has gone to the land in which there is no sorrow, where all tears are wiped away, where he shall behold God's face in righteousness, and be satisfied with his likeness.

3rd. That we would feel thankful that he has been so long spared to us in the Church below—that he so long maintained a life of christian consistency, and that he received his dismissal from the Lord's vineyard upon earth without blot or stain upon his character.

4th. That we would feel admonished by his sudden removal from our midst of the necessity of increased diligence in the great business of life, to work whilst it is called to day, as the night of death cometh, in which no man can work.

5th. That we would tender our sympathy to the bereaved widow and family,—may the God of the Widow be the God of the bereaved partner, and may the Father of the Fatherless be the children's consolation.

6th. That a copy of the foregoing resolutions be sent to the bereaved widow and family, be inserted in the Session Book, and sent for publication in the Record.

Keene, 9th December 1865.

Select Extracts.

DECLENSION AND REVIVAL.

Declension applies only to true believers. Many who appeared to be disciples, in process of time go back and walk no more with Christ. They revert,

to their original character, only—like the iron softened in the fire and cooled again—a little harder than before. These are not cases of believers' apostasy, or of declension, properly speaking, but of natural return to their real condition, from which a temporary force had diverted them, like the bough that had been held bent by the string, the removal of which allows it to resume its original shape. When we speak of declension, we mean the lapsing into comparative carelessness of saints, the wandering from the path of the sheep of the good Shepherd.

There are general causes that contribute to this declension, if not guarded against and resisted. Human fickleness is one of these. Men try a thing and get tired of it. Far off fields look green to them, and they become dissatisfied and hanker after something else than they have. Even the Apostle Paul was amazed at the lengths to which this imbecility can go. "I marvel," he tells the Galatians (1, 6), "that ye are so soon removed from Him that called you into the grace of Christ, unto another gospel." But what minister has not seen, perhaps grieved over, Galatian disciples!

Sensuality of nature is another cause of declension. Our appetites, our passions, our feelings, all indispose us to the Lord's service. Against the tide of these lusts every Christian has to make way. He gets weary, and relaxes or becomes secure—yields occasionally, and loses ground; for the adverse current is steady, and can only be overcome by a steady effort. Love of indulgence of any kind is like a worm at the root of spirituality. A man given up to this appears to be thinking of higher things, when really he is intent on his own enjoyments. His eye is not single; his steps are not firm. He is looking one way and walking another.

Temptations from without are a general cause of declension. They come from the world in various and even opposite forms. To many prosperity is a cause of declension. They relax in many ways, and lift themselves up above the rules that they feel to be proper for "the common people." They take liberties with religion that they would count inexcusable in others, and at one time would not have permitted to themselves. There are many degrees of folly short of his who said, "Soul, take thine ease." Adversity again is a temptation to many. It often hardens and embitters the spirit. Sometimes it paralyses the energies. If it come in any way from the unexpected unworthiness of men, it weakens confidence in human goodness—a step towards weakening faith in divine goodness. Men who have great changes, upward or downward, pass through a crisis and require much wisdom. To go from a temperate to a tropical or a frigid clime without some suitable preparation is perilous to the body. The spirit requires some precaution and preparedness in passing through corresponding changes, or it suffers serious injury. The devil is accountable probably for many temptations which we do not trace to him, as he is probably innocent of some which our hearts originate and charge upon him. He is not of course omniscient, and so he hopes to the end to devour the saints. He plies them therefore with temptations. Though he destroy not them, he may destroy their peace and their usefulness. "He goeth about," therefore "as a roaring lion," exercising on believers that craft and malice which have been in practise for nearly six thousand years, and which he was audacious enough to employ against Christ Himself.

There are also special, local, personal causes of declension, more or less influential according to circumstances. Among these one must place *our unhappy religious dissensions*, which divert our attention from the positive truth and actual work we should perform. It is as if when Nehemiah was exerting himself to get the wall of Jerusalem re-built, every spare moment had been seized by a portion of the builders to pull down each his neighbour's work. How distracting and mischievous must such a course have proved! Such is too much the case with us. The result is sectarian feeling, one saying, "I

am of Paul," and another, "I am of Apolos," and another, just as bitter and as bad as either, but claiming great superiority to both, "I am of Christ." Hence we make the most of the virtues of our sect, and excuse the vices of men because they are of our way of thinking. And so it comes to pass that the standard of piety is lowered: a debased public opinion is formed; the love of the brethren dies out, and the love of God waxes feeble.

The lighter interests of life occupy us unduly, and so promote declension. Especially is this the case in cities, where the ever-changing, ever-moving, panorama of interesting events fixes the attention. The universal circulation of newspapers extends this interest over the country, for city and country are being rapidly made alike. Multitudes of ceremonies, visits, and entertainments, shows, and amusements—"diversions" as they are often, and properly called, leave few of us able to say, "this one thing I do." They render impossible concentration of purpose, preclude retirement, and the means and exercises of family piety. They produce a light, superficial character, without solidity and without force. It is not meant that all or most of these are demonstrably sinful. There are many degrees of unwholesomeness on this side of poison; and so there are many things opposed to spiritual health without being definitely vicious.

Even the operations of our religious "societies" "and benevolent institutions" threaten to work the same result. It should not be so; but it is: and the mischief is promoted by the tone and style of addresses frequently adopted in urging their movements forward. Jokes, compliments, lean wit, and facetious allusions to the virtues and capabilities of the gentler sex are considered the life of many meetings, and aptly enough where "ladies and gentlemen" are making God's work one of their amusements, but most inappropriately where earnest people are solemnly contending in Christ's name with the powers of darkness, and intently striving for the salvation of souls. There are devils that go out by prayer and fasting, but none that we know of that flee before drollery and laughter.

Pastoral inefficiency—including elders with ministers—is in part to blame for declension. We do not aim enough, perhaps, at building up and feeding God's children. We are too unwilling to hurt and wound. Our caution borders on the fear of man. We do not enough point out dangers in detail. We approach too near to prophesying smooth things. A luxurious age demands Elijahs to sound notes of warning, and sinners in a "superior station" in life require men of the type of Nathan to say, "Thou art the man."

These are types of special causes of declension at work among us. It may be asked, what are the signs of such decay? Only specimens of these can be given. We are easily diverted from religious observances. Little things keep us from assembling ourselves together as worshippers of God. Loose opinions are taken up easily, and without conscientious or prayerful examination, and bear their natural fruit in loose practices. We are self-sufficient and impatient of reproof—all too like that Church that said "I am rich, and increased in goods, and have need of nothing." We are emulating the world in its luxuriousness of living, and think something is wanting if we be not on a level with all its braveries. We are more anxious to be thought cultivated and influential than to be thought spiritual and prayerful. We revere rich men, and respect able men, and make little account of merely holy men. Of course, at one time we did not mean to come to this. When the Jewish people chanted their hymn of victory by the Red Sea with the joyous refrain of woman's voices, "Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the Sea," they did not mean to murmur and rebel. But they did murmur and rebel. So with us. Let us not copy Ephraim, as described by the prophet Hosea (vii. 8, 9), "Ephraim, he hath mixed himself among the people: Ephraim is a cake not turned"—one side

dough, the other crust—" Strangers have devoured his strength, and he eth it not: yea, gray hairs are here and there upon him, yet he knoweth not."

How, then, does the Lord restore His people? He shows, first of all, the need of restoration. This is essential to recovery. If we cling to our sins, He may expose them and us as He did with Hezekiah and David, that we may be ashamed, and learn to hate our sins, and return to them no more. Thus He wounds that He may heal, and carries off the rubbish that the spiritual building may advance.

If there be misplaced or inordinate affection, He sometimes removes or defaces the idols. Our dagons shall fall flat on the ground and be broken in pieces before Him.

He will show himself in melted tenderness, as He looked on Peter, making him go out and weep bitterly. And then in due time He restores with assurances of His love, and the assignment of work and duty to be done for Him. He impresses the truth on the heart afresh. Nothing solemnizes, subdues, and restores, like this. You may read, or hear, any amount of fervid exhortation; it is nothing in effect compared with the presentation of the great, awful, immutable truths of the Bible, that stand up, like Alps or Appenines, on the field of the World, and from whose sides the fertilizing streams of heavenly consolation flow down, while on their summits—rarely, alas! reached by us, there gleam perennial glories. The Deity of Christ, His true humanity; His being under law for us; His dying for us; His pleading in Heaven for us; our oneness with Him; our solemn position, beset behind and before, with the night of the cross behind us, and the morning of the resurrection before us; our place as sons of our God; our office as a holy priesthood; these may well quicken us and send a new thrill of gratitude and love through our spirits.

With these truths His Spirit works, making the Word as a hammer and a fire, rendering ordinances wells of Salvation, making prayer and praise to be joyful realities. So the Lord's people are restored and fitted for service—their hearts erewhile empty and refilled, *re-stored*; and they love the Redeemer again as in the day of their espousals. They come afresh to the open fountain. They drink copious draughts of living water and are refreshed. They see Jesus. They lean on His bosom and ask Him questions. They get gracious answers. They see sin in its true colour in the light of His work, in the lustre of His glory. They cannot bring to their tables, or topdle in their bosoms, or serve in their lives what they see to be so hateful, what He did so much to put away. So He who brought again from the dead the great Shepherd of the sheep by the blood of the everlasting Covenant, makes His people perfect to do His will, working in them that which is well-pleasing in His sight through Jesus Christ. "Wilt thou not" thus "revive us again, O Lord"?—*Evangelical Witness*.

NOTICES OF PUBLICATIONS.

QUESTIONS ON THE SHORTER CATECHISM—Presbyterian Board of Publication, 74 pages.

This is a small Manual on the Shorter Catechism, that admirable compend of Christian belief and practice, just issued by the Presbyterian Board. It consists of exercising queries on the general answers, so as to bring out the rich meanings. Besides the questions, all simple and good, there is appended an alphabetical table of definitions, clearly explaining every important term employed in the Catechism. Thus in this small work a great deal of aid is given for understanding well the noble Catechism of our Church.

And this is of vast moment, for the real value of instruction depends upon its being lodged in the minds of the young—indeed without this it is not instruction at all, but a mere repetition of words:

This manual ought to be in the hands of all christian parents, Sabbath School teachers, and the older young folks. It is to be had of Rev. Andrew Kennedy, London C.W., for 80 cents the dozen.

Bible Blessings. By the Rev. Richard Newton, D.D., author of "Rills from the Fountain of Life," &c. &c. New York: R. Carter & Brothers. Hamilton: D. McLellan.

Dr. Newton is a very interesting and popular writer. His previous volumes have attained a large degree of favour, and the present one does not come short in interest and value. It consists of ten chapters each being devoted to the illustration of one of the precious blessings of the Bible. The style is attractive, and the book on every respect is well adapted for family reading.

Jolly and Katy in the country:

The Lost Child:

Sophia Bleeker.

Philadelphia: Presbyterian Board of Publication. Sold by Dr. McLellan, Hamilton; and by Rev. A. Kennedy, London.

The juvenile books issued by the Board of Publication are all worthy of commendation. The first of the volumes mentioned is the continuation of a previous story,—“Little Katy and Jolly Jim,” and is an admirable book for young readers.

MONEYS RECEIVED UP TO THE 20TH DECEMBER.

COLLEGE.				
J. C. Arran, Thankoffering } Part of produce of first load of wheat..... } \$	16	00	Woodville..... 20 00	
Mrs. Harris St. Alban's } England..... } 5	00		Dunbarton..... 10 00	
Mrs. W. Campbell, Roslin... } Ashburn..... } 5	00		Whitby..... 7 00	
Cobourg..... } 75	00		Newcastle..... 19 60	
Lancaster..... } 5	50		Miss Gauld, Port Burwell... } 1	
Newcastle..... } 9	00		FOREIGN MISSIONS.	
Offering of First Fruits by } an Alumnus..... } 4	00		Vankleekhill..... 5 00	
Miss Gauld, Port Burwell... } 1	00		J. Thom. Toronto—for Indians } 10	
Cartwright..... } 3	70		Cobourg..... 20 00	
Avon Church, Downie..... } 17	20		Lancaster..... 3 00	
Keene..... } 5	50		Francistown S.S.—for Indians } 2	
SYNOD FUND.			Zion Church, Brantford less } discount..... } 24	
Melville Church Markham... } 3	35		Newcastle..... 10 68	
Brown's Corners..... } 6	05		Newcastle S. S.—for Indians. } 3	
St. Mary's less disc't..... } 11	52		Chatham Rev. A. McColl's... } 32	
Vankleekhill..... } 4	00		North Bruce..... 4 00	
Cobourg..... } 10	00		St. Andrew's S.S. Miss Hib- } berd's Class..... } 1	
Lancaster..... } 2	00		Thankoffering from member } of Biddulph Congregation } 5	
Newcastle..... } 5	00		WIDOWS FUND.	
Caledonia 7 75, Allan Set } tlement, 6 25..... } 14	00		Beverly..... 6 17	
Inverness..... } 6	00		W. Winchester..... 2 00	
North and Centre Bruce..... } 3	00		Hibert..... 6 30	
St. Andrew's..... } 5	50		Hamilton McNab Street..... } 50	
Gananoque..... } 5	00		Storrington 1 77, Pitts- } burg 66c..... } 2	
HOME MISSIONS.			Shakspeare and Hampstead.. } 11	
Cobourg..... } 75	00		Wardsville..... 7 65	
			Zorra less disc't..... 15 08	
			Mountain and S. Gower.... } Toronto, Knox's Church..... } 67	

Lancaster.....	2	00	Kenzie; Rev. P. Currie; Rev. W. M.
Hespeler.....	6	43	Christie; Rev. W. McLaren; Rev. John
Cobourg.....	10	00	Stewart; Rev. Dr. Ormiston; Rev. J.
Buxton.....	6	00	Anderson; Rev. W. McWilliams 2
Hamilton. Central Church....	40	00	years; Rev. J. M. Roger; Rev. G. Rid-
Ashburn.....	6	00	dell; Rev. J. Morrison; Rev. James
Sullivan and Glenelg.....	14	41	Black, Rev. D. Patterson; Rev. J.
Duff's Church, Dunwich....	6	00	Mitchell; Rev. A. Currie; Rev. A.
Tilsonburgh and Calloden...	5	92	Allan; Rev. W. Doak.
Bomanton 2 65 Alwick 1 57.	4	22	
N. Plympton.....	6	00	FRENCH CANADIAN MISSION.
Mewcastle.....	5	00	Oro.....
Waddington.....	41	00	Egmondville less disc't....
Mount Forest Gaelic.....	6	00	Chippawa.....
" " Knox's Church....	7	00	Fullarton.....
Inverness.....	6	00	Avonbank.....
Genesis XXVIII : 22.....	1	00	Walkerton.....
Paisley.....	4	00	West Brant.....
Belmont 6 00 Yarmouth 6 00	12	00	A Rowand, Walkerton....
Ashfield and Huron.....	27	00	Gananoque.....
St. Therese 2 00 Grand Fre- } niere 4 00..... }	6	00	BURSARY FUND.
Avon Church Downie.....	5	12	Academiphilus.....
Carlingford.....	1	50	FUND FOR AGED AND INFIRM
Cartwright 3 10, Ballyduff 14 5	4	55	MINISTERS FUND.
With rates from:—Rev. J. Porteous ; Rev. W. T. McMullen ; Rev. Jas. Fernu- son ; Rev. T. Henry ; Rev. R. Mc-			Norwood.....
			Genesis XXVIII ; 22.....
			JEWISH MISSIONS.
			Mrs. W. Campbell, Roslin...

RECEIPTS FOR THE RECCORD UP TO 21st DECEMBER.

G. S., Tara; G. R., J. McK., J. C., J. McA., D. McC., A. McL., Fingal; A. B., A. McL., T. P., S. McK., Branchton; M. McL., Proton; A. L., A. C., Mono; J. S., Omemece, 1,00; A. McD, Blyth; D. M., A. S., A. B., W. R., Wyoming; J. G. C., C. C., J. McE., 1,00 each; K. C., 1,50; C. McC., Woodville; J. B., G. W., J. B., Arkona; D. W., Springbank; J. B., Williams; per D. H., Peterboro, 21,50; per A. McG., Montreal, 16,00; per H. F., Paris, 5 00; per Rev. J. B., Lyn, 5,50; D. C., Iona, 1,00; per J. S., Ayr, 8,75; A. S., A. B., J. G., W. A., W. G., Woodstock; J. T., Sunbury; W. S., Speedie; J. McC., Niagara; A. C., Newtonbrook; J. C. Exeter; R. McN., Mrs. H., Oakville; Mrs. M., Toronto; A. M., Scarboro; H. McK., D. B., Teverton, 1,00 each; A. B., Glammis; J. D., Lovat; Rev. J. J., Mile Isles, 1,05; per J. B. Goderich 1,50; Rev. N. McK., Wardsville; G. S., Crinan; A. McD., Fingal; W. McG., J. McG., Egmondville; A. E., Westwood; W., E. R. Norwood; per D. L., Orono 9 00; J. McK., Richview, 1,00; Rev. R. M., Prince Albert; C. C., Vankleeckhuil, 2,00; D. L., Lynden; W. McK., 1,00; R. Q., J. L., Dorchester Station; G. H., Cromarty, 10,10; Dr. A. Chippawa; per J. D., Kingston, 32,50; J. A. McG., Ridgerton; N. H., A. H., K. McK., Morpeth; Rev. W. W., Garafraxa, for postage; W. H., Ashburn, 7,20; J. R., Dunblane, 5,00; per Rev. W. K., Buxton, 6,05; J. E., Dunkeld 1,00; J. K., Exeter, 1,00; F. G., D. G., Strathroy; P. C., Carlton Place, 1 50; W. O., Mrs. F. Wilton; G. McK., A. S., Owen Sound; J. J., R. W., Farnham Centre; A. McC., Tavistock, 1,50; A. F., T. H., D. C., 1,00; T. R., 2,50, Lancaster; J. McE., Largie; per Rev. R. H. St. George, 5,00; J. A. Lloydtown; A. B. Puslinch; Rev. A. K., W. D., Sen., Dunbarton; Mr. D., Scotland; J. D., W. D., T. S., J. C., W. S., T. S., W. A., W. S., Camlachie, Mrs. F., S. K., W. D. M., M. H., Mrs. G., Mrs. G., Morisburgh; R. B., J. N. Cobourg; W. C., H. C., Mrs. K., Mrs. McL., Mrs. M., Mr. L., W. L., Scarboro; W. W., Toronto; W. S., West Essa; R. J., Kleinourgh; per Mr. L., Orono,

1,35; D. C., Rockwood; Mrs. I., Streetsville · N. McJ., Tiverton; J. D., A. B.; Milton; J. McK., Jarratt's Corners; A. B., Balsam; D. C., Pine River; Rev. G. R., Clarke, 20,80; Rev. R. H. Motherwell, 5,50; per T. R., Waddington, 3,00; J. K., Ingersoll, 22,00; per K. U., Chatham, 7,50; J. L., M. L., W. L., R. C., Wingham; A. C., Toronto; H. McC., Limehouse; per D. McC., Vernonville, 7,00; J. M., K. M., Islay, 3,00; Rev. J. B., H. McK., Seneca; per Rev. J. C., Inverness 8,00; Mrs. M., Mrs. S., Mr. C. D., Rev. A. H., Rev. D. P., Mr. C. W., St. Andrews; Mrs. McG., Point Fortune; J. S., Poisley; Rev. J. T., Montreal, 1,00; per H. F., Paris, 6,00; Rev. A. S., Kilmartin, 7,15; T. G., T. C., Rev. J. S., H. F., R. B., A. F., Longwood; J. F., D. McM., J. W., Rev. A. C., Belmont; W. S. S., Glen Allan; J. S., Winfield; J. H., Morpeth; H. McD, Ridgetown; A. C., Kingsbridge; Mrs. J., Mrs. McG., A. R., W. R., Colborne; J. A., Clarence; A. M., 2,00; A. McB, 1,50; Miss. G., Port Burwell; H. B., McA., Vienna; B. D., Richmond Hill; Rev. J. McC., Toronto, 1,00; W. S., J. H., Cartwright; T. B., Strabane; Rev. W. D., Avonton; Rev. A. A., St. Eustache; Dr. B., Belle Riviere; M. G., St. Janvier; J. M., St. Thereso, 1,00; Rev. J. A. Y., Wardsville, 7,00; Rev. R. C. M., Walkertown, 5,00; D. B., D. D., Keene; Mr. S., Oakridges.

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“Whatsoever a man soweth, that shall he also reap.”—Gal. vi. 7.

Time hides the future in its wing,
We know not what a day may bring,
But this we surely know—
That every thought, and word, and deed,
Hath planted in our lives a seed
Of future weal or woe.

'Tis thus, alas, some trespass slight
That from our thoughts has faded quite,
May its example give,
And keep us in its evil gloom,
Yielding an ever poisonous bloom,
For every day we live.

Thus lessons heedless children learn,
To thoughtful manhood may return—
Perchance in time to save:
The words a gentle mother said,
Forgotten, slighted, disobeyed,
Are heeded at her grave.

—Sunday at Home.