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The Presbyterian,

MISSIONARY AND



RELIGIOUS RECORD

OF THE

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

CONTENTS.

	PAGE		PAGE		PAGE
THE PRESBYTERIAN.		Scotch Correspondent in N. S. Record, .	85	Religious Statistics of England,	94
To Our Subscribers,	81	Agency of the Scottish Established Church in France,	85	Sunday School Society for Ireland,	94
THE CHURCH IN CANADA.		CORRESPONDENCE.		Diocese of London,	94
Rev. Wm. Leitch, D. D.	81	A Manual for Devotion,	86	India.—Influence of the Educational System,	95
A Missionary to Point St. Charles, Montreal,	81	"Owe no man any thing but to love one another,"	87	Remarkable Movement among the Mohammedans of Constantiople,	95
Presbytery of Glengary,	81	Narrative of Travels in Egypt and Palestine, (Continued)	88	MONIES RECEIVED.	
Do Hamilton,	82	SELECTION.		French Mission Fund,	96
Do Montreal,	82	The Field and the Men for it. An Address to the Divinity Students of Queen's College,	89	Ministers' Widows' and Orphans' Fund,	96
Do Toronto,	83	MISCELLANEOUS RELIGIOUS INTELLIGENCE.		Queen's College Bursary Fund,	96
THE CHURCH IN SCOTLAND.		Colonial Church and School Society,	93	Do Building Do	96
Presbytery of Edinburgh—The late Dr. Balfour,	84			Home Mission Fund,	96
The General Assembly,	84			Subscriptions Received,	96
				Advertisements,	96

No. 6, June, 1860.

VOLUME XIII.

Price 2s. 6d. per annum in advance.

The Presbyterian.

TO OUR SUBSCRIBERS.

We earnestly request the attention of our subscribers to the following brief remarks. The *Presbyterian* is now indebted for printing to the amount of \$700, although the books show subscriptions in arrear to more than twice that amount. Subscribers will see that it is an object to collect, at as little expense as possible, at all events sufficient to relieve the publication from this debt, which, having been long existing, is now pressed upon the proprietors for settlement.

Our subscribers lie scattered in every direction, and the small amount of the subscription renders it impossible to bring the state of his account to the notice of each one by means of collectors without entailing a further charge disproportionate to the advantages which would be secured.

We do not wish to press upon those who have exerted themselves both to obtain subscribers and to collect the arrears. These we can only thank for their past efforts. Many subscribers however are in arrear for two or three years, and deem it a matter of so small importance as hardly yet to call for remittance. To such, and to all who by inadvertence are in arrear, we would say that, though the amount of their indebtedness may be small, in the aggregate it is very considerable, as before stated.

Unless by some means the debt can be liquidated during the present year, it is feared that the subscription price must be raised. The sum is now as low as that of any other religious periodical of this nature in the Province.

We earnestly beg subscribers in arrear to remit during this month either to the Editor or Publisher. If only one out of every four of our subscribers who owe will remit at once, the proprietors will be able to issue their next number relieved from a heavy responsibility.

THE CHURCH IN CANADA.

REV. WILLIAM LEITCH, D. D.

We learn with pleasure that the Senate of the University of Glasgow have unanimously conferred the degree of D.D. on the Rev. William Leitch, minister of Monimail, and Principal-Elect of Queen's College, Kingston, Canada.

APPOINTMENT OF A MISSIONARY TO POINT ST. CHARLES, MONTREAL.

We cut from the *Glasgow Herald* the ensuing excerpt from the proceedings, reported in that paper, of a recent meeting of the Presbytery of Glasgow, and are glad to learn from it that the Colonial Committee have obtained a suitable successor to the lamented Mr. Stuart. We hope in next issue to be able to announce the arri-

val at his post of labour, Point St. Charles, of the Rev. W. Black, who was at the time of his appointment acting, we believe, as assistant in St. Enoch's Parish, Glasgow.

Dr. Hill said he had a letter from the Convener of the Colonial Committee acquainting him that an appointment had been made to a station in Montreal of a licentiate of this Presbytery—a very excellent person, well known to most of this Presbytery, namely Mr. James Black, who was desirous of going there as early as possible. The Convener of the Committee expressed his earnest wish that Mr. Black should be ordained; and, as he was a licentiate of this Presbytery, it could be more easily done here than elsewhere.

Mr. Brown, of St. Enoch's Parish, congratulated the Church on the appointment of Mr. Black to this station.

It was resolved that the Presbytery should meet on Monday at 10 o'clock for the purpose of hearing Mr. Black's trial discourses.

PRESBYTERY OF GLENGARY.

The ordinary quarterly meeting of this Court was held in St. John's Church, Cornwall, on the 9th May. On which occasion: Petition from the Congregation of Côte St. George was read for the services of Mr. A. Currie, Student of Divinity, as Catechist among them during the Summer months, with a promise of about 60 pounds as remuneration for said services. The Presbytery agreed to the prayer of the Petition on condition that the Congregations of Dalhousie Mills and Lochiel be offered a portion of Mr. Currie's services, and, in the event of the one or

the other not accepting this offer, that his services be equally divided between the two consenting Congregations, who will be expected to contribute an equal sum to his support. The Clerk was instructed to write to the Representative Elders of Dalhousie Mills and Lochiel, intimating the Presbytery's decision, and requesting them to make known to him their intention before the meeting of Synod on 30th inst. Mr. Currie was appointed to labour as Catechist meanwhile among the three Congregations.

There was also laid on the table of Presbytery a Petition from the Congregation of L'Orignal, praying the Presbytery to adopt whatever measures might in their judgment appear most effectual for promoting an arrangement whereby the Congregations of L'Orignal and Hawkesbury Mills be united as one charge, and placed within the same Presbytery. The Presbytery received this Petition favourably, and unanimously agreed to give their consent to the union, but deferred farther consideration of the matter until they should confer with the Presbytery of Montreal at meeting of Synod.

A letter from the Colonial Committee of the Church of Scotland was read, intimating that they had agreed to give £10 sterling in aid of the building fund of Matilda Church, as soon as they are certified, through the Presbytery, that the building is quite completed, and that all debt on it is liquidated, except what will be defrayed by the said grant.

Mr. McLaren presented a written report of his labours as Missionary during the past three months in the vacant Congregations within the bounds of the Presbytery, which was sustained, and he was appointed to labour in Martintown until the meeting of Synod. In this report Mr. McLaren states that "the demand for services in the Gaelic language at Lochiel is very great, greater than ever I saw it in any other place in Canada, being similar in this respect to one of the Highland parishes in Scotland. This Congregation (as will be seen from another part of this abstract of the doings of the Presbytery at its recent meeting) will in all likelihood during the present summer enjoy the services of a Catechist having a knowledge of the Gaelic language, and we trust the time is not far distant when their steadfast adherence to the Church of their fathers and deep seated love for the same will be rewarded by their obtaining a settled minister among them, who in their own language will be able to tell them of the wonders of Redeeming Love."

Circular letters were read, intimating the intention of certain Presbyteries to take the following young men on probationary trials for license:—Messrs. James Carmichael, George Porteous, Alexander H. Boyle and Robert Campbell.

The Presbytery took into consideration the Interim Act anent Maintenance of Ministers, and approved of the same be-

coming a permanent law of the Church, one member dissenting. Mr. Dobie was appointed to dispense the Sacrament of the Lord's Supper at Martintown on the second Sabbath of June, and Mr. McPherson was appointed to discharge the same duty at Dalhousie Mills on the last Sabbath of said month to the Congregation of Dalhousie Mills and Cote St. George.

The next ordinary meeting of Presbytery of Glengary will be held at Cornwall on the second Wednesday of August.

PRESBYTERY OF HAMILTON.

We learn that at a recent meeting of the Presbytery of Hamilton several excellent and encouraging Reports were given in and approved of from the Rev. Messrs Herald, Gibson, Thom and others, who were appointed to the Missionary field towards the Peninsula and Borders of the Lakes. We have been furnished with the ensuing Report of a Missionary journey in that quarter, as submitted by the Revd. James Thom to the Presbytery.

In starting for the discharge of the Missionary duties, imposed upon me by this Court, on the 12th of January last amid the deep snow and extreme cold of our Canadian region at this season of the year, I would have shrunk from the task at my time of life, and after long service on this Continent since the 25th of Dec., 1840, yet I felt encouraged by the promise of our Divine Master to His disciples, "Lo! I am with you,"—by a sense of that duty which every minister owes to the Church of Christ, and to the scattered members of our Zion who have gone to provide for their families in the widely spread forests of our country. I was not only strengthened for this long journey of 300 miles, to and fro, by the example of Paul, who was ready to lay down his life for the sake of Christ, but also by the words of the late Dr. Chalmers to his hopeful Missionaries, "Oh, ye Orators and Philosophers, ye may jeck the theme with the praises of your unsubstantial eloquence, but these are the men who are to accomplish the business."

It is about 100 miles in a straight line from our Church at Woolwich to Leath and Johnstone, the terminus of my journey. And it is necessary to stop at certain distances, at Durham or Mount Forest. By reason of the cold I had endured for 30 miles, and to enquire after the welfare of our brethren by the way, I staid all night at Mount Forest, the most promising of our Missionary stations. Arriving at 7 p. m., I found our worthy Missionary, the Rev. Mr. Hay, at the post of duty with ministers and people of various denominations in prayer for the cause of benighted India. From the earnestness and solemnity of the assemblies of all Christian people offering up their united devotions to the God of heaven for the spread of the knowledge of Christ in the Eastern world, who can doubt but that many of the same wish are registered in Heaven? At the request of the presiding Minister I had another opportunity of addressing the people. It may not be less satisfactory to the members of this Court than to the Colonial Committee that the services of their Missionary are highly appreciated at Mount Forest, Durham, Allan Park and other spheres of his labors. Still it is a matter of deep regret to many that so few and small remittances are made to the Colonial Committee to relieve and to encourage them in their unwearying works of benevolence in behalf of our colony.

On Saturday, the 14th, I arrived at Leath, where I was kindly welcomed by the friends of the Church. Leath is a thriving place. It is beautifully situated on the shores of the Georgian Bay, with a fertile and well cultivated region around it. The day is not far distant when it shall be an emporium of trade to Liverpool and to Lake Superior. By the enterprise of Mr. Ainsley a wharf is in course of erection to admit vessels drawing 12 feet of water. But here also are men of a benevolent and Christian spirit, who have offered freely of their abundance for the Gospel, if a Missionary of our Church can be sent unto them. The same spirit animates our friends at the station at Johnstone 8 miles distant from Leath. In both places, very large and respectable audiences attended Divine worship during the two Sabbath days which I spent amongst them. It is to be hoped that the Presbytery of Hamilton will both labor and pray for the welfare of this corner of the Lord's vineyard, for I still seem to hear their cry; Come over, ye men of Macedonia, and help us. Indeed one of our members here said, I will look for a report in the next number of the "Presbyterian."

At Paisley the assessors for the ordination of Elders met according to Presbyterial appointment. I travelled 40 miles from Leath during the week to be present at the ordination. 3 elders were ordained in the neat and commodious new church erected since the induction of the Rev. H. MacLennan as their Minister. The interest we felt on this occasion was heightened by the administration of baptism to the infant son of the Minister of the Paisley congregation. 10 children of members of our Church were baptised by me in the course of my tour. All which is most respectfully submitted.

JAMES THOM.

PRESBYTERY OF MONTREAL.

The regular quarterly meeting of this Court was held in St. Andrew's Church, Montreal, on Wednesday, 2nd May.

The members present were Rev. Mr. Snodgrass, Moderator, the Rev. A. Mathieson, D.D., James Anderson, James C. Muir, D.D., William Simpson, Alexander Wallace, James T. Paul, John McDonald, Frederick P. Sym, James Patterson and John Livingston, Ministers, and Messrs. Alexander Morris, Daniel McDougald, John Greenshields, John McIntosh and John M. Browning, Elders.

The minutes of last ordinary meeting and of special meetings at Longueuil and Laprairie on the 15th, and at Laprairie on the 29th of February, were read and sustained.

Dr. Mathieson introduced to the Presbytery the Rev. James Kerr, recently come to this country as his assistant. Mr. Kerr was cordially received, laid upon the table a presbyterial certificate from the Presbytery of Dundee, Scotland, and was admitted a probationer within the bounds.

The Clerk read a letter from Mr. Waddell, Hawkesbury, also a letter from Mr. H. Urquhart, accompanying a memorial for the disjunction of Hawkesbury from the Presbytery.

Dr. Mathieson, seconded by Mr. McDonald, moved—"that, Mr. Mair being *de facto* minister of Hawkesbury and a member of this Court, it is *ultra vires* of the Presby-

tery to take action on the memorial without full consent of all parties concerned, and inasmuch as, from the infirm condition of Mr. Mair's health, this Presbytery, in the discharge of their duties in reference to the spiritual oversight of the Congregations under their charge, take into special consideration the state of the united congregations under the pastoral care of Mr. Mair in respect of the dispensation of the public worship of God, and appoint another deputation with instructions to visit Mr. Mair and the Congregations of Chatham, Grenville and Hawkesbury, and confer with them as to the best mode of procuring a successor to Mr. Mair, or otherwise providing for the regular dispensation of public religious ordinances among them."

The above motion being put was unanimously agreed to and Dr. Mathieson, Mr. Simpson and Mr. Greenshields were appointed a deputation in terms of it.

Agreeably to notice given at last meeting, Mr. Patterson now moved that the Presbytery transmit to the Synod an overture the tenor whereof follows:

"Whereas the Synod did each year, from 1847 to 1852 inclusive, remit a draft form of procedure in the calling of ministers and did cause the same to be printed in the minutes of Synod, 1853, and transmitted as an interim act to Presbyteries for consideration from 1853 to 1856 inclusive; and, whereas at the annual meeting of Synod, 1857, only a small portion of said draft-form was revised and it was not then or since remitted as an interim act or passed into a law of the Church, and whereas it is desirable that, in a matter of such importance, the practice of the Church should be regulated by law, therefore the Synod is hereby overture to take the premises into consideration and do therein as may seem advisable."

There was read a letter from the Secretary of the Colonial Committee of the Church of Scotland, intimating the appointment of the Rev. James Stuart to Point St. Charles and St. Joseph Street Suburbs.

"The Presbytery, having learned that the Rev. Mr. Stuart embarked on the 8th of Feb. last on board the Hungarian Steamship, which was wrecked on Cape Sable, and apprehending that he was there drowned together with all on board that ill-fated vessel, agree to record and hereby do record their humble submission to the Divine Will in this mysterious and sorrowful occurrence, by which numerous families have been deprived of dear friends, and the members of this Court of a fellow-labourer, who, they have reason to know from information received from various sources, was eminently qualified, both by his distinguished talents and excellent Christian character, for the sphere to which he was appointed; and their prayer to Him, whose paths are in the sea, that He would sanctify this dispensation to the surviving relatives of the late Mr. Stuart and to every member of this Court."

The Moderator read a copy of a letter addressed by him on the 5th of March last to the Secretary of the Colonial Committee, intimating the great probability of Mr. Stuart having been drowned and expressing the hope that the Committee would

endeavour to supply another Missionary without delay.

The Presbytery approve of this action.

The Moderator read a petition from 60 heads of families residing at Point St. Charles, expressing their gratitude to the Presbytery for the interest hitherto taken in their welfare and craving such ministerial supply for the future as lies in their power. Mr. Paul was appointed to officiate on the 13th, and Mr. Patterson on the 20th of May and Mr. McDonald on the 10th of June.

There was read a requisition numerously signed from the vacant Congregation of Beauharnois, asking the Presbytery to take steps to moderate in a call in favor of the Rev. Mr. Sym, of Russelltown, also a statement of the manner in which the Congregation propose to raise the revenue necessary to the support of Gospel ordinances, namely, by seat rents and subscriptions, showing further that the probable revenue will be \$445 per annum.

The Presbytery agree to meet at Beauharnois on Wednesday the 23rd of May at noon for the purpose of moderating in a call agreeable to said requisition, Dr. Muir to conduct Divine Service, and Dr. Mathieson to serve the Edict of Moderation on Sabbath the 13th. Mr. Paul is appointed to supply Beauharnois on the 27th of May.

The Clerk laid upon the table and read circular letters from the Presbyteries of Kingston, Toronto and Bathurst, showing that, having had the necessary certificates laid before them, they propose to take the following Divinity students on public probationary trials, viz., Alexander H. Boyle and Robert Campbell from the Presbytery of Kingston, James Carmichael from the Presbytery of Toronto and George Porteous from the Presbytery of Bathurst.

In reference to the overture transmitted by the Synod anent the support of ministers the Presbytery resolved that the overture be not approved, but that the Synod be recommended to take the whole subject of the maintenance of ministers into serious consideration.

Enquiry was next made whether Ministers had given their Congregations an opportunity of contributing by collection to the French Mission Fund. Replies in the affirmative were received as follow:—from George Town, Lachine, Huntingdon, Russelltown, St. Paul's, Montreal, Hemmingford, Laprairie and Longueuil and Dundee.

Enquiry was also made whether Congregations had made and sent in congregational statistical returns for the past year. The following were found to have done so: St. Andrew's, Montreal, Georgetown, Huntingdon, Russelltown, St. Paul's, Montreal, Hemmingford and Dundee. Instructions were given to sessions not having made returns to do so without delay.

Session Records, in terms of instruction

given at last meeting of Presbytery, were now called for. There were laid upon the table and examined the Records of the Sessions of Ormstown, Georgetown, Huntingdon, St. Paul's, Montreal, and Hemmingford.

The following Committee of Supply was appointed: Dr. Mathieson, Mr. Simpson and Mr. Snodgrass, Ministers, and Messrs. Alexander Morris and John Greenshields, Elders.

The Presbytery Roll was next revised and ordered to be attested and transmitted to the Synod as the Roll of this Presbytery.

This concludes the business of the meeting, which was closed with prayer, and the next ordinary meeting of Presbytery was appointed to be held in this place on the first Wednesday of August.

PRESBYTERY OF TORONTO.

The usual Quarterly meeting of this Reverend Court was held in St. Andrew's Church, Toronto, on the 16th May. The following ministers were present, Mr. Brown, Moderator; Messrs Tawse, Johnson, Barclay, Mackerras, O'land, Gordon, Bain, Campbell (Brock), Douglas, Mackay, Ross and Camelon. The Eldership was also represented by the following members, viz. Messrs Barker (Markham), Stirling (Scarboro'), Mackay (W. Gwillimbury), Lockhart (Vaughan), Forrest (Hornby) and Madill (Pickering).

After the usual devotional exercises the minutes of the last regular meeting in February, and of the special meeting held at Scarborough on the 6th March, were read and sustained.

Circular letters were read from the Presbyteries of Kingston and Bathurst, intimating it to be their intention, with the sanction of Synod, to take on public probationary trials for License Messrs Robert Campbell, Boyle and Porteous.

A communication from the Knoxville congregation, craving the Presbytery to appoint assessors to receive the nomination of elders for that charge, was read. Said request was granted, and Messrs Mackerras, Porter, Camelon and Sharpe were appointed to meet the congregation for the object desired, and report the names of the elders elect to the Presbytery at their meeting in August.

Mr. Mackay, of Orangeville, reported that Mr. Lewis and he had fulfilled the appointment given them at last meeting to preach and ordain elders in the congregation of Artemesia. The reverend gentleman stated that they had met a most cordial reception from our adherents in that remote settlement, and had preached to large and attentive audiences.

Mr. Tawse intimated that he had engaged Mr. Hugh Cameron, Student in Divinity, to labour in his congregation during the ensuing summer, and requested the sanction of the Presbytery to this arrangement, which the Court cordially agreed to give.

Mr. Bain read the report of the Committee appointed at last meeting to draft answers to the reasons of complaint handed in by Mr. Robertson against the finding of the Presbytery anent the use of Instrumental Music in the Psalmody of St. Andrew's Church, Toronto. Said report was adopted and ordered to be kept *in retentis*.

Consideration of the petition from Lindsay, craving the moderating of a call in favour of Mr. Gordon, of Markham, which had been laid over from last meeting, was next resumed. Though the matter had not arrived at that stage when Mr. Gordon's views on the subject are required to be expressed, yet, inasmuch as intimations had fallen from him that there was no likelihood of his accepting said call, even had it been fully matured, the Presbytery deemed it best for the interests of the Lindsay congregation not to accede to their request, but at the same time embraced the opportunity to encourage them to continue their praiseworthy efforts to obtain a minister, with the hope that God in His providence may soon crown these efforts with success.

The interim act anent the maintenance of Ministers, sent down for consideration of Presbyteries, was then taken up. After a lengthened and interesting discussion it was unanimously agreed to approve of the act generally with a view of its being converted by the Synod into a standing act; provided a clause were added to it granting power to Presbyteries in certain exceptional cases, particularly in the case of congregations formed in recent and struggling settlements, not to insist on £100 as the minimum stipend of the minister *at the outset*; at the same time enjoining Presbyteries to exercise this discretionary power with great caution.

At this stage of the business the Presbytery had a recess, after which they proceeded to consider the Synodical reference respecting the division of this Presbytery preparatory to the formation of a General Assembly. On the expediency of such a division at present the various members who expressed themselves seemed to have but one opinion, and that a very decided one, that the time had not yet arrived for such a division to be carried into effect. While the Presbytery unanimously resolved to send up to the Synod a Report to this purport, they also agreed respectfully to suggest that in all cases of this nature the interests of the Church, as well as the views and feelings of parties immediately concerned, ought to be consulted before any steps are taken in the matter. In connection with this subject it may be remarked by your correspondent that the parties who appeared to have the strongest objections to the proposed division were those members who are most remote from the seat of Presbytery, and who would therefore be

the most likely to be cut off, were the step contemplated to be carried into effect.

Messrs Douglas, Gordon and Barker were appointed a Committee to examine Session Records and report.

A memorial from the congregation of Port Hope to the Colonial Committee, praying for a grant of £100 sterling in aid of the erection of their church now under contract for being built, was read. Said memorial set forth the amount of local subscriptions which had been raised, together with the progress that was being made. The memorial was after full inquiry into the special claims of the case favorably received and recommended to the approval of Synod, with a view to transmission to the Colonial Committee.

A lengthened and animated discussion next took place in regard to the manner in which the wants of the Presbytery's Mission Field were to be supplied during the ensuing summer. The Mission Committee reported that they had engaged Messrs Walter Ross and Charles Cameron, young men of prudence and piety, to labour as Catechists in Fenelon and Osprey respectively, and also Mr. Alexander Maclellan to labour generally within the bounds as the Presbytery might from time to time direct him. The Presbytery approved of the diligence of the Committee in this matter and instructed them to communicate with vacancies and mission stations, either personally or by letter, and ascertain what amount each is able and willing to contribute to the Mission Funds, so as to meet the salaries of those labourers, the benefits of whose services they receive.

A list of Missionary appointments until after the meeting of Synod was then adopted and the Presbytery adjourned.

THE CHURCH IN SCOTLAND.

PRESBYTERY OF EDINBURGH

On Wednesday the ordinary monthly meeting of this Presbytery was held—the Rev Mr. Horne, Moderator.

THE LATE DR. BALFOUR.

Mr. Stewart, Liberton, said the Presbytery could not allow this opportunity to pass without alluding to the death of the venerable father of this Presbytery. He (Mr. Stewart) had the honour of succeeding Dr. Balfour in a parish where he had laboured for about 17 or 18 years, and he believed he might say that never did a minister on entering on his duties in any parish find it in every respect in better order than he received the parish of Sorn from their revered father. He knew that there, where he laboured so long, he was much beloved and respected, and, returning every year to discharge duties there, his presence was always a source of great gratification to his old parishioners. Those that had known him in this Presbytery knew how faithfully and ably he had discharged all his duties as a minister. He was sure there was but one feeling in the Presbytery, that of deep regret for the loss they had sustained in the removal from among them of one who was an ornament to the Church, and who to a consistent walk and conversation added that cheer-

fulness of spirit which became an enlightened Christian.

The Moderator said he was sure there was only one feeling in the breast of every member of this Court, that of regret for their much esteemed, much loved and venerable father. In him there was no usual combination of Christian excellence and Christian worth. He was distinguished by gentleness and goodness and faith and charity; and they must all feel that he had left them an example which they would do well very closely to imitate.

[From the North Briton, May.]

THE GENERAL ASSEMBLY.

ESTABLISHED CHURCH.

THURSDAY—MAY 17.

The Established Assembly was opened to-day by His Grace the Lord High Commissioner, who held a levee in the afternoon in Holyrood Palace, at which there were numerous presentations.

After the levee his Grace went in state procession to the High Church to hear a sermon from the retiring Moderator of the Assembly. The line of route was, as usual on the opening day of the Assembly, by the Abbeyhill, Regent Road, Waterloo Place, North Bridge and High Street. The way was lined from the High Church eastwards by the military, the 13th Light Dragoons guarding the upper portion of the route, the 78th Highlanders lining two-thirds of the North Bridge and Waterloo Place, and the Royal Artillery extending a line nearly to Buns's Monument. The whole route from the High Church to the Palace was guarded by police. The day being cloudy and dull, and a slight fall of rain having taken place between 11 and 12, the turn-out of spectators was not so large as usual. The procession was fully equal to the display of former years, sunshine only being wanting to give it splendour.

At 12 o'clock his Grace attended Divine service in the High Church with the usual formalities, the streets being lined with troops. The Rev. Dr. Cook, St. Andrew's, retiring Moderator, preached from Ephesians iv. 13, "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the fulness of Christ."

After sermon his Grace proceeded to the Assembly Hall, and took his place on the throne accompanied by the Lord Provost, General Cameron and others.

The Assembly having been constituted, the Moderator congratulated the Assembly on meeting for another year, and then nominated as his successor in the Moderatorship, the Rev. Dr. Maitland, of Kells.

Dr. Aiton, of Dolphinton, then rose, and, after some remarks calling in question the propriety of the mode of nominating the moderators now adopted, moved that it be remitted to a committee to inquire and report what steps should be taken to effect an improvement in this respect.

Rev. Mr. Niven, of Balfron, seconded the motion, but after some discussion it was declared incompetent, and Dr. Maitland was unanimously elected Moderator, and took the chair accordingly.

His Grace the Lord High Commissioner then intimated the usual gift of £2000 from the Queen, which was acknowledged by the Moderator.

After the transaction of some unimportant business, the Assembly adjourned at 5 o'clock.

FRIDAY—MAY 18.

The Assembly having met, the Report of

Committee on Bills and Overtures was given.

Dr. Simpson, of Kirknewton, read the Report of the Joint Committee on Schemes, which stated that their attention had been directed specially to the management of the Home and Foreign Mission Record, and suggested several improvements in regard to its publication.

Dr. Robertson, seconded by Dr. Bryson, moved that the Report be referred to a select committee, which was agreed to.

It was announced that the Rev. Mr. Underwood, of Kirkcudbright, would preach on Sunday forenoon before the Royal Commissioner, and Mr. Leishman, of Linton, in the afternoon.

Dr. Cook then read the Report of Committee on Parochial Schools. It referred to the recent reduction of teachers' salaries by the average struck last year of the price of oatmeal. The maximum was formerly £34, and now £27, and the minimum was correspondingly reduced. They went on to state that they had recently issued a circular to the heritors, recommending that they should continue to pay teachers at the former average, and that this had been generally attended to. The Report was approved of.

Dr. Bryce having given in the Report on Indian Churches, which stated that on application to the Secretary for India 3 chaplains, in addition to the 4 previously appointed, had been granted. The Report was remitted to a special committee to report at a future sitting.

The Assembly then adjourned till to-morrow at 11 o'clock.

FROM OUR SCOTCH CORRESPONDENT.

(From the N. S. Monthly Record.)

A great gloom settled over the Glasgow Divinity Hall two or three weeks ago when news came that the Rev. James Stuart had been one of the passengers on board the ill-fated Hungarian. He was going out to Montreal, a missionary to his countrymen abroad; a man of true missionary spirit and of many excellent gifts. The Canadian Church has lost one who would have strengthened as well as adorned her; for he was no hireling, but a true man, ever fearless and self-sacrificing. The writer of this has lost one upon whom he expected to have leaned as on a pillar. His brother students who best knew him, admired him most. His professors looked to him as one who would do honour to them and much good to his fellows. He was no sentimentalist or dilettante, but a genuine Scot—quiet, seemingly imperturbable, but of the great Chalmers type, with heights and depths in him, with glowing fires that burned and impelled—rugged and massive—living his life intensely. In many of his classes he carried off high honours, not unfrequently the highest; and these College distinctions ensured him rapid professional advancement, had he remained in Scotland, but, though ambitious, his ambition was chastened by Christian devotion; and so, throughout his whole College career, he ever set before his eyes the work of a Christian missionary as his sole aim—the most fitting walk and work on which to concentrate all energies, all talents and acquirements. Ah! man proposes—God disposes. God has taken him to the Church in Heaven, just as he had well put on his armour to battle for the Church on Earth.

Do we ask why? Who shall unravel the tangled threads of a man's history,—of the deep designs of that Providence who "made and toweh all." Does his life seem to us as a pillar shattered just when raised to its place?—without meaning—abruptly broken off—singularly, unsatisfactorily? Not so, "He doeth

all things well." Each is cured for as if no one else lived, yet are the sweet melodies of the universe never out of tune nor harsh. Time may not tell, but sternly will, the secrets of the Eternal, and what wise ends were subserved by this, to us strange ordering. And yet we have glimpses. When I heard that the sea had given up his written words, that my old acquaintance, Mr. Clarke of Shelburne, had preached them to souls for which the writer had never intended them, I could not help asking, Is this one of the wise ends? has he then died as a Sampson—doing more by his death than by his life? Is he one who, "being dead, yet speaketh?" "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

I have little inclination to give news this month, even though there were plenty on hand. I am very glad that "Good Words" has reached you, and has received the high approbation which it merits. The article on the Moon, part of which you quoted in your March number, from the pen of the Rev. Mr. Leitch, Principal-elect of Queen's College, Canada, who is writing a series of articles on astronomical topics, each of which, as it appears, is pronounced more able and interesting than the preceding. I commend especially to your notice, the one that is to appear in the April number. The amount of talent that Dr. McLeod has enlisted for this new periodical is indeed surprising, and I almost think that no other man in Christendom could have thus concentrated into one focus the energies of the ablest representatives of the various British Churches. He has from the Church of England such men as Canon Stowell, Llewellyn Davies, Miss Marsh; from the English Dissenters—Spurgeon, Stowell, Brown; from Scotch United Presbyterians and Free Church—Dr. Eadie, Laflair, Keddie; from the Established Church—Caird, McDuff, Flint, his own brother, and a host of others from England, Scotland, Ireland, and Germany. In the May number there is to be an article by himself on the Highlanders of Nova Scotia, which every Pictonian should see. I hope that it will always command a large circulation in British America; for I have no hesitation in saying that it is the cheapest and best 6d. worth of literature published. You will have an idea of the enormous expense at which it is got up, when I state that it requires a circulation of 30,000 merrily to pay. The engravings alone, which are by the foremost men of the Scotch Academy, cost £50 per number. Of course, the best plan to get it would be by some Halifax book-seller ordering a large number monthly per steamer, and then Mr. Bell of New Glasgow and Mr. McPherson of Pictou could procure from him as many as would be needed.

You will be glad to learn that the Dundee Stipend case has been harmoniously settled and much to the advantage of the four or five ministers of the Church in Dundee. You are probably aware that the Presbytery of Dundee has for some years back insisted on their right to receive adequate stipends out of the fund called "The Hospital Fund, which had been left in trust to the Town Council for charitable and religious purposes. The Court of Session having decided in their favor, the Council has offered a compromise, by which they undertake to pay all the expenses that have or may be incurred, and to increase the present stipends of the ministers to £300 per annum. The Presbytery has unanimously accepted the proposal which is a satisfactory one, not only in itself, but also as terminating a wearisome litigation and conducing to peace.

AGENCY OF THE SCOTTISH ESTABLISHED CHURCH IN FRANCE.

(From the News of the Churches, May)

The following statement appears from the Convener of the Foreign Correspondence Committee of the Established Church of Scotland:—

The following most interesting letter to the Convener from our highly valued correspondent, the Rev. Philippe Boucher, affords renewed evidence of the importance of his mission, and of the wisdom of that arrangement, sanctioned by last General Assembly, by which Mr. Boucher's salary, as formerly mentioned, is paid by this Committee. Mr. Boucher may now be regarded as an evangelist in the employment of the Church of Scotland, under the superintendence of the Protestant Central Society of France. The Church of Scotland has reason to be proud of such a servant. His stirring addresses to us in our General Assembly and from our pulpits, will not soon be forgotten by those who were privileged to hear them, and, if the effect of his eloquence was so great when speaking to strangers in a foreign tongue, we may imagine what it must be when speaking in his native tongue to the hearts and consciences of his own countrymen. His duty is to do the work of an evangelist throughout the length and breadth of France; to preach to Roman Catholics wherever they will receive him, to stir up the languid spirit of Protestantism; to deliver popular lectures bearing on the great truths of Religion, whether in a controversial shape or otherwise; and generally, under the direction of the Central Society, to devote his great abilities and earnest heart to the work of evangelization. Last year he was invited by a society of young men in Paris to visit them, from the extremity of the country, for the purpose of delivering certain lectures on religious subjects. One of these lectures the Convener of this Committee had the privilege of hearing, and was not more charmed by the clear, uncompromising and eloquent expositions of Divine truth in a Protestant though non-controversial form than he was astonished by the enthusiastic approbation of the crowded audience, nearly all of whom were Roman Catholics. Again and again was the orator interrupted by loud bursts of applause, showing how well he knew how to suit his arguments to his hearers, and how thoroughly he carried their sympathies along with him. We contemplate important results from the employment of Mr. Boucher in duties for which he is so singularly adapted.

DEAR SIR,—Having been delegated to examine the real character of a religious movement amongst the Roman Catholics of the M —, I found after inquiry facts so interesting that I wish to call the attention of your readers to them.

"A dissension arose between the village curé and his parishioners about a fountain that was to be embellished, for the village consists of 1400 inhabitants living in easy circumstances. The curé proposed a statue of Our Lady of La Salette. You will perhaps remember that this name is given to a pretended apparition of the Holy Virgin to two children who, according to some, were idiotic enough to believe whatever the priests told them, or, according to others, were shrewd enough to become the interested accomplices of the pretended miracle. Be this as it may, the water of a spring near the spot is sold as miraculous, and at a very high price, in many parts of France and even of Belgium, indeed in the latter the importation was considerable enough to induce the custom-house officers to claim a duty upon it. The aquatic connexion between their Virgin and the fountain of M — secun-

ed to the curé above mentioned an excellent reason for choosing the statue of 'Our Lady of La Salette' for the village monument. The mayor, who is far from partaking in the general superstition, objected that the Virgin would be advantageously replaced by any mythological nymph and the municipal council, whose department it is to decide in such questions, rejected the proposition of the curé. He notwithstanding ordered a statue of the Virgin to be sent from a large town in the neighbourhood, which was an encroachment upon the municipal rights; and, worse still, he wanted the municipality to pay for the statue, which would have been a misapplication of the public funds. A lawsuit followed; the curé lost his cause. *Inde ira.* In one of his public and official discourses, at the moment the wife of one of the principal councillors entered the church, he assaulted her with most virulent and abusive language. Such were the opprobrious and calumnious epithets he made use of in the hearing of all present, that the husband, justly indignant at such conduct, entered an action against the curé, and the Council of State, without whose permission no such action can be entered against an ecclesiastic in the exercise of his official functions (and preaching is such), authorized the pursuit, so clear and so evident had been the public scandal. The curé saw that this second lawsuit would entail worse consequences than the first. What did he do then? In spite of twelve witnesses who had heard the cynic slanders he made, he selected amongst his devotees several old women who dared to come before the Court to declare that they had *not* heard those slanders; and then the judges had the still greater boldness to prefer the testimony of those who had *not* heard to that of those who *had* heard. The curé enjoyed the triumph of an acquittal dearly bought by the inward reproaches of a burdened conscience; for here remark that the general impression in the village was and still is that the absolution of the anticipated perjury of the old women was beforehand promised by him who can 'loose' and 'unloose.'

"The indignation of the village was such on hearing of the acquittal of the curé, knowing as they did the shameful cause, that the majority of the inhabitants broke off all communication, they and their families, with the curé and with the Church, saying, and feeling intensely, that 'a religion which makes use of perjury and lies cannot be a religion of truth.' What ensued is very piquant. If not the renewal of a Colebs in search of a wife, it reminds me of another titled, 'An Irish gentleman in search of a religion;' for literally some of the principal personages of this village (removed from all means of information as to existence of Protestantism) were deputed to make inquiry in a large town if there was no other better religion than a religion of lies. Happily they were directed to good quarters; and eventually the 'Société Centrale,' having been made acquainted with the case, instituted an inquiry, in consequence of which I repaired to the village. A colleague accompanied me. We went from house to house, spoke to the people, read and prayed with them, distributing Testaments and tracts, which were eagerly received. But here we meet again the perpetual obstacle in our way, the want of religious liberty. While the people would tell us that the whole village wished to hear us, and would gladly do so even in the open air, we were obliged to multiply little groups under twenty persons, the number designated by our parsimonious code of spiritual slavery. The consequence was that after serious and mature deliberation, a petition for a Protestant minister was signed by upwards of 150 heads of families.

"Nor is M—— the only place where the spirit of inquiry has been awakened. As we were returning, we had to pass through V——, distant two miles from M——; we were obliged to stop our cabriolet on seeing some people that wished to speak to us.

"'Are you not,' said they (and here we saw they did not know by what title to designate us), 'the gentlemen, the Protestant curés that have been to M?' 'We are ministers of the Word of God,' was the reply. 'That is it; precisely the thing we want. Will you be so kind as to come to our house and speak to us?'

"We alighted, and went to a house where some people gathered around us. They told us if we were coming to M——, 'those of V——' would like very much to know about the new religion. Then a respectable-looking elderly woman said it would not be altogether new to them; in confirmation of which she related what follows:

"Ten years ago an itinerant shepherd was located for a time in the neighbourhood; he was a Protestant. During his sojourn there he had a child whom he wished to have baptized, and applied for a Pastor who resided at a considerable distance to come and perform the ceremony. This being made known to the curé, he used such invectives against the Protestants and their religion that all the parish became very curious to see what sort of people they were, and to know something more, so that, when the pastor arrived to baptize the child, the house, stairs, yards, &c., where the baptism was performed, were crowded. The pastor had been apprised of the attack made from the pulpit by the curé; and the people were very much struck, first, that the pastor prayed in French, whereas they had never heard before any but Latin prayers; and, secondly, that he prayed for every body present, for all the village, and then for the curé who had said so much ill of him. They concluded by saying, 'Sir, we thought it must be a right religion which returned good for bad, and which prayed for those who ill-treated, and we are sure to be welcome here.'

"I must reserve for my next communication a fact of most thrilling interest, and quite new on the continent, nothing less than the preaching of the Gospel in a theatre of a large manufacturing town in the absence of all other accessible *locals*.—Yours, &c.

"P. B."

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

A MANUAL FOR DEVOTION.

Two well written articles, under the above heading, have recently appeared in the pages of "The Presbyterian." Knowing that you avowedly and wisely eschew controversy, it is furthest from my desire to provoke such. At the same time I venture to hope that, where an opposite opinion regarding the principle involved is reasonably entertained, a sense of equal justice to all, and a deference to the varied opinions of your readers, may seem a sufficient justification for giving expression to sentiments somewhat at variance with those advanced in the articles referred to. It is with great hesitation, and after a patient expectation that some one better qualified would have undertaken the task, that your correspondent ventures to express an opinion. A strong sense of duty, and a sincere desire to see perpetuated the time-honored institutions of our good old Church, must be my apology.

The earlier notice of the "Prayers for Social and Family Worship" was in the form of a critique of the work, and I have no doubt but that competent judges awarded the commendation to which it is entitled. But, if penned with the view of bringing the book under the favorable notice of Presbyterian families and destitute congregations for whom it is professedly designed, I consider its appearance in that connection as *injudicious*, I might say *unfortunate*. The impression left upon the reader's mind is, that the manual, though a creditable first attempt to supply a long-felt want, to a certain extent had proved a failure. The disparaging tone in which it closes is quite sufficient to turn the scale with those who really sought such a guide, and to induce them to renew the search in some other quarter.

The second notice of it we consider infinitely more objectionable, for, while the writer appears to approve highly of the Manual, by a very homely and inapt train of reasoning he seems to have convinced himself, and hopes no doubt to have convinced your readers, that the time has arrived in the history of Presbyterianism for *resuming* a liturgical ritual in our Churches.

I have no desire to question his motives in publishing his views. He has a perfect right to entertain and to publish them. I merely claim an equal right to aver that no such *retrograde reform* is asked for by the lay adherents of our Church.

Had *Scotus* confined his remarks to his notice of the book and the commendation which he bestows upon it, I would have characterized the effusion as judicious, well-timed, and in excellent taste. But, when he tells us that, as a body, "we persist in clinging to old prejudices against our better judgment," we most respectfully beg to assure him that he is in error. We do cling to old prejudices, but not against our better judgment.

"It is wonderful," he says, "to hear in these days of progress the strange reasons that are urged by some against change of any kind in our public worship." It may seem strange to *Scotus*, but really I can see nothing wonderful in it at all, for verily there are in these *days of progress* many who would turn the world upside down.

I do look upon it as a strong argument that what has sufficed the Church of our fathers for 300 years may reasonably be expected to suffice us. If the use and wont and the concurrent testimony of 300 years do not excite the reverence and respect of this enlightened age, I know of no argument more likely to produce that effect.

"Will they tell us (says *Scotus*) that, because men of the 16th century travelled on horseback, we are to use that *mode of transportation* alone, and dispense with wheel carriages and railway cars?" We discover no force whatever in the comparison, and still less when he speaks of "lumbering coaches, and *puny boats*, the sport of every wave." Progress in one department does not prove the necessity or desirableness of change in another.

Scotus affirms that "for a very long time the entire service of the Church of Scotland has been at the mercy of the officiating minister for the time." In what Church, or under what form, has it ever been otherwise? All men truly are not gifted alike, but are we to suppose that the minister, who fails to carry with him the hearts of his people in the public extemporary prayers of the sanctuary, would be any more successful were he to read a prayer, in itself never so appropriate? There are ministers of the sister Church whose style of reading makes the sublime prayers of the Church of England *very dry indeed*, while the same prayers, uttered by the devout and spiritually minded minister, are fraught with beauty and

unction from on high. Never was an idea more mistaken than to imagine that any mere form of words can compensate for the Spirit's grace, which alone edifies.

We are told that it is simply an accident that we have no liturgy in our Church. If so, we bless God for the accident. If "the want of it is not essential to a Presbyterian Church," we are equally sure that the presence of a liturgy is no less non-essential, as the experience of the last 200 years abundantly testifies.

Scotus would silence us by announcing that the Church of Scotland used a liturgy for 100 years. We will not dispute the statement, but the very same arguments, that induced the Church of Scotland to abandon a practice of so long standing, carry with them as much weight now as then. There are many obvious reasons why there existed a liturgy then. When the Church was organized in 1560, there were but 12 ministers in all Scotland, 7 of whom were appointed to the large cities and only 5 for the whole of the country parishes, and so multifarious were the duties of these that they were rather styled superintendents than ministers. Those over whom they had the oversight were unlearned, humble, laymen whose only qualification was an earnest desire to spread the glad tidings of salvation. As these pious laymen gradually increased in knowledge, they were from time to time permitted by the superintendent to assume the functions of the ministry in preaching and expounding the Word, and it was not until after a long probation that they were finally ordained.

Under these circumstances what could be more natural than that a liturgy, to ensure uniformity of worship and doctrine amongst these illiterate men, should in those days be regarded as essential to the formation and the perpetuation of Presbyterianism, and what more natural than that, when the reasons of its introduction ceased to exist, the liturgy should for ever be abolished. It is to be hoped that we are not now under the guidance of illiterate and ignorant, though it may be pious men.

The epoch that preceded the Reformation affords abundant demonstration that the advancement of religion is not to be accelerated by merely outward formulas and observances, and it is no less apparent now. If the direct teaching of the Holy Spirit was necessary to rescue our fathers from the thralldom of Popery, it is no less necessary now than then that an abundant measure of that Spirit should descend upon our ministers and our people. To this alone we must look, and then it will matter little whether we have a liturgy or whether we have not. If this is vouchsafed to us, we shall have no reason to complain with *Scotus*: "If the long, loose and ill-connected addresses to Deity to which all of us have not unfrequently listened, or those preaching prayers which have helped to drive from the pale of our Church so many of the better educated classes," for the Spirit of God is ever the spirit of highest wisdom, propriety and order.

If we are to have examples set before us, let us have them from the fountain-head. Have we any intimation or hint that our Lord or any of His Apostles made use of a prayer-book in public worship or in any way commended its use to the Church? Yet in all things imitable in their conduct they are our example.

It is something new to learn that "the best ministers of our Church have felt the great want of a Manual of Devotion for public worship." I am very sure that, while their hearers may often have earnestly prayed for a larger measure of the Spirit to descend upon their minister, they never expected their petitions to be answered with a copious shower of prayer-books.

I have no faith in a semi-liturgical service. Let us have an entire liturgy or none at all. If the former, we may at once discard our Manual of Devotion, and adopt the surpassingly beautiful forms of prayers contained in the Church of England's Book of Common Prayer.

In its legitimate sphere the Manual of Devotion is an admirable and most appropriate compilation, and we only desire to see it published at such a price that it may find its way into every Presbyterian family in Canada, and that under its guidance every congregation, that is temporarily deprived of stated ordinances, might assemble themselves each Lord's day for worship. We are very sure that these are the purposes for which it was designed, and that it was very far indeed from the desire of the General Assembly of our Church to foster any such idea, as a desire to return to liturgical service.

With all due deference to the opinion of *Scotus*,

A Scot.

(For the Presbyterian.)

"OWE NO MAN ANYTHING BUT TO LOVE ONE ANOTHER." (Rom. XIII, 8.)

(BY A LAYMAN.)

This exceedingly comprehensive precept is found in our Bibles, has a place in our deliberate convictions of what is right between man and man, but is nevertheless practically lost sight of by multitudes.

It would furnish matter for beneficial self-examination in all the spheres men occupy and in all the relations they sustain: but the object of this article is to direct attention to the precept in its relation to the professing Christian or to the decent observer of commanded Christian duties. The direction is not merely that of the Apostle Paul to the Christians at Rome; of a good but fallible man to his brethren in a common humanity partakers of a like precious faith: but it comes to us with all the authority of Him by whom this venerated Apostle was commissioned to speak and by whom inspiration: it was that truths such as this must be regarded as reaching us with the indisputable sanction "Thus saith the Lord."

Notice the precept, its extent and its limitation:

I. The precept is 'Owe not,' or in other words, 'pay that thou owest.' This is a plain precept; and such precepts, it must be allowed, are not always the most pleasant. There is no avoiding of them, although there are very frequently the desire and attempt to do so. It is a practical precept: action is required: promptitude is enjoined. Delays in this matter are dangerous: when it is in the power of our hand, then must the precept be put in practice. The Christian is commanded to pay whatever God requires for His service, honour and glory. He voluntarily assumes the obligation, and knows that, in doing so, his fellow-men have a just hold on him: but he likewise acknowledges, theoretically at least, the Divine authority, and to this especially we now refer. The Lord addresses him at one time in such words as these: "The labourer is worthy of his hire," at another he says "Owe no man anything," at another still, "The Lord loveth a cheerful giver," and again, "That thou doest do quickly." In these passages taken together does He not say "Pay your minister, pay him cheerfully and pay him promptly?" Yet in one or other of these particulars, if not in the whole, is not the precept far too often disregarded?

Let facts testify, look at last year's Report of the Committee on Statistics to the Synod of our Church. Let consciences testify, and then

let not this state of matters last longer: God will surely bless individual effort to effect a change. A great variety of excuses are assigned for the non-fulfilment of this solemn obligation. To refer to a few of the more prominent.

If asked, 'Have you paid your minister?' some are disposed to say, "We didn't know it was the time." Other obligations you can recollect, why not this? Perhaps you were not in the church when notice was given, and therefore hold yourselves excused, but remember on a certain occasion one of the apostles was not with his brethren when they were favoured with a visit from one they all loved. How great his loss! Be you ever in the way of duty, and then all notices connected with God's honour will be before you; but it is rather questionable if this is a really good apology for your non-compliance with the obligation, or if any notice was necessary in your case.

Others, when asked 'Have you paid your minister?' may reply, *not yet*, I might have done it, I should have done it, I meant to have done it, but really he is still unpaid. Here resentment is disarmed; the fault is acknowledged, and it might be hoped restitution would speedily follow, but, alas, for human expectations!

Some, again, when asked if they have paid the minister, take the ground of a *prior claim*, without investigating or caring to enquire who made it so; the priority or precedence generally goes with the outward pressure; dread of the strong arm of the law is greater than is the regard to the moral obligation to pay the minister; some instalments on the farm have to be met; some notes have to be taken up, some alterations or improvements about the house or premises have to be made; some indispensable articles of dress have to be procured first, and then the minister must be paid, it is only right and it shall be done. Is it done yet? Should he not have been paid first, and then in the spirit of the promise, would not "all other things have been added" or, in other words, would not ability to meet all other legitimate demands have been greater in place of less? In the order of moral congruities there can be no doubt at all about it.

Others hold to the opinion that the minister can wait, as others have to do, they have money out, if they had it now, so should he, but, this not being the case, he is not worse off than they. It might be asked of those who give such a reason 'Does the minister need all that is out,' has any attempt been made to get so much of what is out as will pay him? if this cannot be alleged, the excuse is an idle and worthless one, even if it is in point of fact an essentially correct statement. If the claims of God had not altogether an inferior place assigned to them, this excuse would never be given.

Again there are those, and their number, it is to be feared, is not small, who would seek to excuse their own neglect of the precept by bringing forward as a reason why there needs be no such haste about the matter, although they allow they are a little behind, that the minister has part of his salary *sure*, and sure at a particular time. He has the Government money, the Clergy Reserve allowance. How can he be in difficulties for want of a paltry dollar or two from them? Well is it for him, if in the arrangements of Divine providence his lot is cast among a people, any of whom could deliberately seek to exculpate themselves by such means; well, if so is it that Divine providence has also so far rendered him independent of their few dollars, but no extenuation of their backwardness in the sight of a just God will be such a plea.

There are those also who say, (and it is no

imaginary case we assume) "we would not give a handsome salary and would pay our part of it cheerfully if we had *only a popular preacher*, one who would fill the church and attract all classes." It may be doubted if they speak correctly in this, but at all events it is not to the point. "It is not another, but this one you are asked to pay. He has a claim on you whether you value his services or not. Perhaps for maintaining a creditable appearance you choose to retain your position; and, if for no higher reason, are you not under obligation to pay for the ability to make such appearance? But there is a far higher reason, God requires it, you give to Him, and His command is "Render to all their dues: honour to whom honour," and "Do every thing as unto the Lord and not unto men."

To mention only one more kind of excuse, another class, when asked, "Have you paid the minister" may say, *the seat rents are too high.* Allowing this for the sake of argument, it might be asked, 'Were they raised since you took yours, or would such an excuse have been thought of then. No! No! But what do you think reasonable? How much of your income do you dedicate to the service of God? A *tenth*, according to the old law? Perhaps not a *hundredth*, but, even if more than the latter proportion, paying your seat rent in full (setting aside the voluntary nature of the obligation) is it more than God has reason to expect considering what He has given you? You cannot say so.

Oh that the precept were regarded as coming from Him! Then might there be some better hope of its meeting with respectful attention: but, alas! for a people or for individuals when what is given for the cause and at the command of God is given as if it were an act of charity or favour to the individual commissioned to set his Master's claims before them. Yet is it not so that multitudes do give in this wretchedly mistaken spirit?

II. The extent of the precept deserves our especial notice. It embraces *every man*, it extends to *everything*. How vast the obligation! Confining our view, however, as before to the professing Christian, he is commanded to pay every man he owes, the poorest as well as the richest, the least dependent as well as the most needy, the man who never asks you, or who is fastidiously particular not to remind you of your obligation, no less than the man whose dunning letters are the occasion so often of exciting the evil principle within you. Pay every man: don't think or make yourself judge who wants it, and who can never miss it, who deserves it most because of his forbearance, or who deserves never to be paid because of the way he has treated you. but pay each and every lawful claimant. It is God's direction, pay every man. But in this case the party principally concerned and aggrieved through neglect of the precept is the minister. Whatever you think of it, in all probability he does need most to be paid, he is fully deserving of payment, and has treated you all along with the greatest consideration notwithstanding your remissness to him; pay the minister then. But there are other debts besides the minister's salary which you owe to the Lord. Pay for the ordinary expenses of God's house, many seem to consider the every sabbath collection a matter with which they have no concern. Let them contribute then in some other way to meet the ordinary expenses of the church with which they have a concern as professing Christians. Let them by contributing one way or other put it in the power of the managers of the church to pay *every one* employed about the sanctuary, and to pay for *everything* required for its support. It is most pleasing to God when this is punctually and faithfully done; and,

when it is otherwise, can it be aught but injurious to His cause and exceedingly culpable in His eyes? Pay *all* that is required in the way of voluntary contributions to the cause of God. So many calls, you may exclaim. Well, be it so; you are not ignorant who says. "The silver and the gold are mine." Don't look coldly when the plate is presented to receive your contribution on any special occasion; if you dislike the *mode* of presenting the claims of God, let not His cause suffer from your not seeing eye to eye with His servants in this matter. The commandment is "exceedingly broad." Give liberally, give cheerfully, give according to your actual ability, give in proportion as the Lord has prospered you already or even, give, and see if in consequence God won't prosper you yet more. Most likely He will do so. *Only try.*

III. The limitation of this precept is remarkable. The only thing we are not expected to pay to the full extent is *love*. But can this mean that we are to be exempted from loving our brethren of mankind, or, if Christians, from loving our brethren in the Lord? Surely not. Are we to fulfil to the utmost extent the law in the particular case now noticed by paying all our just debts, and to be allowed to pass our brother in distress because we have come under no voluntary obligation to him, and say "I owe thee nothing." Far be it from us to think so even if the precept of the Lord were less express than it really is on this head. The fact is, we do owe a debt of love to all our fellow-creatures. We can never divest ourselves of the obligation, whether we fulfil it or not. We can never fulfil it perfectly, but we can aim to do so. It is the only debt we are permitted to contract without limitation. By the exercise of this love, of *benevolence*, the creatures of God most closely resemble their Creator, the Almighty author of the principle or rather the fountain whence it flows:

"In our low state who on us thought,
For He hath mercy ever."

In juxtaposition with the command "Owe no man anything but to love one another," is the declaration "For love is the fulfilling of the law." "Love is of God: and every one that loveth is born of God and knoweth God." Many have done much to discharge the debt, or rather to meet the obligation. The more we do, the more we will seek to do, and, "loving our brother," we will not fail to pay *every man everything* we owe him. Then the debt we owe to *God's house*, to *God's servants*, to *God's cause*, will occupy no small place in our regards. We will meet it cordially, cheerfully, without any prompting but the suggestions of an enlightened conscience, and our sacrifice will be well pleasing unto the Lord.

X. Y. Z.

NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

Continued.

The descent of the river after leaving Thebes was very slow on account of the prevalence of strong northerly wind and we were enabled to visit leisurely many of the small towns and villages with which the valley of the Nile is so thickly studded. Few of these, however, possess attractions for the visitor, and the pleasant appearance which many present from the river is invariably dissipated on a nearer approach. Each village has its Mosque and Minaret, into which Moslems only are permitted to enter, but their exteriors have little architect-

tural beauty, and the villagers are not strict in keeping their precincts clean. The bazaars or markets are not generally interesting, and the wares exposed for sale seldom extend beyond the necessaries of life. Keneh, however, is celebrated for its dates, Girgeh for its manufacture of earthenware, and Osicot for its handsome pipe bowls, and gobelets or water bottles, made of Nile mud. Many of the villages occupy the site of ancient towns, of which they still preserve the name, though very greatly corrupted, and mounds of broken pottery and small portions of ancient masonry may still generally be seen. The hills in the vicinity are very frequently excavated with tombs almost always painted or sculptured, but which possess comparatively little interest for those who have visited Thebes and Elythias. Those of Benihasan well deserve a visit, and the frescoes here also illustrate the employments and amusements of the ancient inhabitants. Besides the usual agricultural and hunting scenes which have been before described, the trades are more fully represented, glass-blowers, statuaries, painters, gold-smiths, workers in flax and pottery. Many athletic exercises and amusements are also depicted, and there are wrestlers in different attitudes, and many engaged in playing ball. In one of these tombs a number of persons in families are being presented to its occupant, who during his life has been an important officer of the King; they make an offering of goats and gazelles, and the children are in paniers slung across a donkey's back; they have apparently come from a distance and by some are believed to be captives, but it was also supposed that the painting represented Joseph and his brethren, as well because of the Jewish cast of countenance of the parties, and the peculiarity of style and color of dress, and from such of the hieroglyphics as could be deciphered, which showed the tomb to belong to the reign of Osirtasen, who was long supposed to be Joseph's Pharaoh. Later researches, however, have satisfactorily decided that Joseph's residence in Egypt was not till long subsequent to this period, and the controversy regarding this representation is now set at rest. The style of these tombs differs from those before visited, as having arched roofs: in some instances supported by columns resembling the Doric order. The villages of Benihasan are in ruins, having been destroyed by Ibrahim Pasha in punishment for the thieving propensities of the inhabitants. After leaving Benihasan there are few objects of any interest until we reach Mitraheny, or Sak-kara, which mark the site of the ancient Memphis. This city long enjoyed the honor of being the capital of Egypt, though it experienced many vicissitudes of fortune. The course of the Nile has been much changed since the city was built; formerly it ran close to the western range of hills

and near to Memphis, the site of which is now only reached after a ride from the river of 3 or 4 miles. Of the ancient city there are very few remains as yet discovered; a colossal statue of Ramases 2nd has been exposed, and, though in a mutilated state, is perhaps the finest in Egypt. It is of silicious limestone, and still shows marks of a very high finish, the countenance is more expressive than is generally found in Egyptian statuary. There is no doubt that the sculptors were desirous of preserving as correct a resemblance to the person represented as was possible, and there is a striking similarity in all the statues of the same thing, quite apart from the expression of repose which invests all alike. The statues of Ramases 2nd especially preserve this resemblance, but this at Memphis must be the more faithful likeness. On the breast of this statue is an amulet or breast-plate, like that of the Urim and Thummim of the Hebrews. It no doubt stood at the entrance of a temple, but, as the excavations have not been carried on to any extent, this temple has not been exposed, and in rear of the statue there is only to be seen a mound covered with a grove of date-palms. A ride of half an hour after leaving Mitraheny brought us to the desert, and skirting along this for a short time we reached the pyramids of Sakkarah, and immediately its numerous miramy pits and the Serapeum. A line of pyramids may be observed stretching on either hand and terminating to the north in the great pyramids of Ghizeh. The hills in the vicinity as well as the plain are literally honey-combed with tombs. Some of them were the resting-places of the kings of the last native dynasty, but they do not possess much of interest, and many of them have been destroyed to build the palaces and mosques of Cairo. Besides the human mummies which are found in such vast numbers, extensive pits are devoted to mummied ibises, snakes, cats, oxen and other sacred animals. But the great attraction of Sakkara is the Serapeum or the tombs of the sacred bull Apis or Serapis. The honor of the discovery of this magnificent tomb is due to Mons. Mariett, an officer of the French Government, who has been very successful in his researches. Descending an inclined plain excavated out of the rock, we reach a long gallery about 20 feet in width, and having on either side chambers excavated to a lower depth, in which are the sarcophagi of the bulls. These sarcophagi are of syenite, of a single block, and very highly polished, and a massive top enclosing the mummy was made to fit with great nicety. Nearly 40 of these chambers, each containing a sarcophagus, have been discovered. The walls are covered with inscriptions, and an important stele was found in one place giving a list of kings from the earliest dynasties.

The day after leaving Memphis we

again reached Cairo, and we were really glad to get back again to civilized life. There is a degree of monotony in the life on the Nile, and the traveller must make up his mind to submit to many inconveniences and annoyances, yet there is something truly enchanting in the Nile voyage, it is so altogether different from travelling in any other country, the unbroken continuance of clear and balmy weather, the exhilarating effects of the atmosphere, and the pleasant little excitements which break in upon what would otherwise be luxurious idleness, the country so essentially peculiar in its features, its inhabitants in their Arabian costume and with generally handsome though dark countenances, the villages very picturesque even amid their filth, the lovely groves of the stately though mournful palm and of the acacia, the charming sunsets of each evening, the amusing playing and dancing of the boatmen, all throwing a charm around the Nile voyage quite apart from the intense interest which is associated with its ruins. But Egypt is especially interesting to the historian and the biblical student, the ruins of a people who have had a very important influence on the civilization of the human race must always be attractive, and an examination of them will lead us to a truer estimate of the position and influence of the nation than any thing we can gather from the mere study, however attentive, of the writings of antiquity which have come down to us. We are amazed at the great degree of civilization and attention given to learning and the arts to which we are compelled to attribute a very high antiquity. Whatever date we may give to the nations themselves, there can be little doubt but that the Egyptians attained to a high degree of civilization before the Asiatic nations. But what influence Egyptian art and learning may have had upon the Babylonians and the Ninivites we may never be able to determine; it was, however, especially great on the Hebrews. Apart from the one striking corroboration which the western wall of Karnac bears to the Scripture narrative of Shishak's invasion of Judea, there is no direct evidence to the Bible that has yet been discovered on the monuments of Egypt, and this is easily accounted for. The associations connected with the Israelites was not at all flattering to Egyptian pride, and not likely to find mention in the records of Egyptian glory. But the indirect evidence which the monuments bear is great. It has been urged as an argument against the authenticity of the Pentateuch that these books show a degree of learning and of mental culture beyond the age to which they are attributed, but such an argument is utterly invalid, since the Hebrew law-giver was learned in all the wisdom of the Egyptians* and the monuments show that this nation had attained to an almost incredible refinement, and

that, long anterior to the period of the Exodus, they were in the habit of recording their annals both in the hieroglyphics of the monuments and the more cursive hieratic and demotic character of their papyri. But the manners and customs of the Egyptians in their every-day life, as they are so graphically represented in the tombs of private persons, so exactly accord with the allusions that are made to them in the course of the Scripture narrative that they are a strong evidence to the truthfulness of that narrative, the stronger because this evidence is indirect and undesigned.

Egyptian chronology must ever, we fear, remain undetermined, but such portions of it as have been decided by the historians whose writings we possess, and the steles found in the Serapeum of Memphis, the temple of Abon Simble in Ethiopia, and elsewhere, and the scenes connected with history which Egyptian sculptures so frequently represent are exceedingly important and fully confirmatory of the Bible. The annals of one nation, though they make no allusion to the history of a contemporary and neighbouring people, may yet throw great light on their history, and, however unwittingly, tend to confirm the writings of these historians. With the exception of the one testimony of Shishak's invasion before alluded to, we may most properly express the relation of Egyptian and Israelitish history by saying that the one fits into the other, and, while the Scripture narrative tends to throw light on otherwise dark passages of Egyptian history the Egyptian records fill up some of the blanks in the Hebrew annals.

SELECTION.

THE FIELD AND THE MEN FOR IT.

AN ADDRESS DELIVERED AT THE CLOSE OF THE SESSION TO THE DIVINITY STUDENTS OF QUEEN'S COLLEGE, AND NOW PUBLISHED AT THEIR REQUEST. BY PROFESSOR GEORGE, D. D.

Gentlemen,—You are aware that it has been the custom with me at the close of the session, to direct your attention to some practical topic, which cannot very naturally find a place in a series of lectures on systematic theology. The topic I have chosen for the present occasion is—*The field and the men for it.*

The Gospel has from the first been substantially one system. The object of its announcement has been from its first announcement in Eden, the same:—the salvation of men. All its true ministers have regarded this as the grand end of their mission. Their chief aim has ever been so to present the Gospel, that through their instrumentality sinners might be converted to God and built up in faith and holiness,—and just so far as they have been successful in this, they have felt, that they were successful in their work. And I may add, that the qualities necessary to ministerial success have been in all ages essentially the same. All true ministers of Christ have felt, that a full and clear knowledge of the Gospel, a firm faith in its truths, and great diligence and prudence in

* Acts 7—22.

proclaiming these, were indispensable to their success. All reflecting men must ever thus feel. For while the most gifted never can forget, that a "Paul may plant and an Apollos water" "in vain, unless God gives the increase" yet as God works by means, all wise men realize the obvious truth, that they have no warrant to look for the increase, unless they go forth to the work with gifts and graces suitable to it. This is strikingly taught in the qualifications which Paul lays down for ministers in several of his epistles. But while it may be safely assumed, that no man in any age could be an efficient minister of Christ without knowledge, faith, zeal, prudence, and diligence, yet it may be just as certainly assumed, that there have been and still are portions of the vineyard, that require a peculiar adaptation of gifts and graces, in order to ministerial success. No one can suppose, that although Paul's message, "Repentance towards God and faith towards the Lord Jesus Christ," was substantially the same, yet that his manner of presenting it was *precisely the same* to all persons. There can be no doubt, that his method of presenting the truth in Arabia, was not precisely the same which he employed at Athens, Corinth and Rome. We see from specimens of his sermons which we have, as well as from his epistles, his consummate wisdom in exhibiting the truth in a way adapted to the intellectual capacities and the moral condition of those he addressed. It was in this sense—without ever sacrificing one principle—"that he became all things to all men that he might gain the more." Now, this is what every minister will do, who wisely aims at winning souls. His message is one—"the Gospel of the grace of God." This he must preach to the learned and the unlearned, to the polished and the rude, to the rich and the poor, for as guilty and depraved men, they all stand alike in need of the remedy which the Gospel provides. Yet while the herald of the Cross will never forget this, still, if a wise man, he will "rightly divide the word" so as to give each a portion as he may be able to receive it. He will strive to preach not at random, "or as one that beateth the air" but with such an adaptation of the truth to the peculiar condition of his hearers, as may make it tell best on their understanding and conscience. But to do this effectively, he must to some extent be a discernor of the signs of the times,—or at all events, must have a nice appreciation of the intellectual condition and the peculiar moral habits of those he addresses. Many have been very useful in the ministry, who had neither genius nor a high order of talents; but no man was ever useful who had not talents suitable to his field and who did not well understand the nature of the field in which he laboured.

Assuming, that you are looking forward to the employment of your talents in this Province, let me notice briefly some of the characteristics of that field in which you are to labour.

Of the people to whom you are to minister, I think it may be affirmed, that *there is a pretty wide diffusion of intelligence among them.*

Men may not think profoundly, nor reason very clearly on many subjects and yet possess a fair share of education and general knowledge. It is fashionable with certain parties to speak disparagingly of the intelligence of the people of this country. I think this an error—and an error which if found in clerical persons may in different ways prove extremely hurtful. Every candid and observant man must admit, that there is some refinement of taste and a considerable share of general intelligence amongst our Presbyterian people; while some will be found in many congregations, who possess a large stock of knowledge and are on the whole correct and judicious in their literary tastes.

This of the young is true to a very considerable extent. It will be well for you to keep this in mind. There are few, indeed, of the rising generation who, from the education they are receiving, cannot detect gross solecisms in language or serious blunders in grammar. I believe you to be incapable of grave offences of this sort, but let me urge you to guard against even trivial inaccuracies. Nor should it escape your notice, that from the wide circulation of much printed matter that is really well written, multitudes of reading persons in our day have acquired the capacity of seeing what is at least seriously faulty in style. A style in the pulpit, which would have given no offence to their fathers or grandfathers, would be intolerable to many in the present generation. The preacher, who *depends mainly* for effect on his peculiarly refined style, would do well not to go to the pulpit at all; but carry this sort of thing to some other place and seek for success from it there. Yet, the preacher, who addresses an audience in a style or manner *essentially bad* need not wonder if even good matter fails to produce any good effect. Whatever is offensive to correct taste either in language or delivery must impair and in some cases destroy altogether the effect of truth.

When it is said, that the Saviour "spoke as never man spoke, and spoke as one having authority," I cannot but think that there must have been much in his style and delivery, peculiarly pleasing and forcible. In contemplating the grandeur of the truth which he uttered, are we not apt to overlook the style and manner of delivery, which may have affected many, who could but imperfectly appreciate the doctrines which he taught? One cannot doubt, that the sermon on the Mount was delivered in a manner admirably fitted to enlist the attention and move the feelings of the hearers. We know how exquisite the style is, and may we not infer that the delivery was in keeping with the style? We instinctively shrink—the feeling is commendable—from speaking of the Saviour as an orator. Yet, when we think of the perfection of His wisdom, the purity of His motives and the warmth of His feelings, we may reasonably conclude that his delivery was perfect. This, at least, may be boldly affirmed, that they do no honour to the Saviour and no justice to His truth, who deliver that truth in a style, feeble, coarse or inaccurate, and with a manner, cold, vulgar, or affected.

But if Gospel truth labours under disparagement when thus addressed even to illiterate persons, it is easy to see that it may be fatally marred, when thus addressed to persons of some education and taste. Such hearers, if pious, may *try to listen*, but they listen with pain and with hardly any profit; but if not pious, they naturally turn away with disgust. Were the disgust only felt for the ill cultured and slovenly speaker, I should see but little cause for regret. But when the evils we deprecate awaken, as they often do, disgust to the truth itself, there is ground for bitter lamentation.

Let me not be mistaken—I do not mean that the bulk of the people that you are to address are highly educated. What I mean is simply this, that the mental condition of the greater part to whom you are to minister is such, that to do them justice, you will require to be careful and diligent in preparing your discourses, as well as careful in the delivery of them. Depend on it, that either a want of due mental culture, or of suitable care on your part will not fail to offend the taste and pain the feelings of your judicious hearers. Nor can I think well of the minister who is satisfied with himself, because an ignorant people may not detect his literary inaccuracies, or be disgusted with his careless performances. If the people

are ignorant, he ought to aim not merely to instruct their consciences, but to improve their understanding and refine their tastes. To be satisfied with a poor performance, because the people may not detect your deficiencies, is certain to expose you to detection and severe reproof, whenever you happen to speak to persons of a higher order of mind. Nor should it escape observation, that a man of correct taste, earnest and thoroughly industrious, while most alive to the spiritual interests of his people, will *indirectly* but very effectually elevate their thinking and cultivate their taste.

In a word, let the intellectual attainments of your audience be what they may, your reasoning ought to be clear, direct and conclusive; your language simple, accurate and forcible, and your delivery solemn, natural and earnest. All this you may attain to, although neither men of genius, nor of the highest order of talents, if so be, you have a moderate share of education, are diligent in your studies, and thoroughly in earnest in the work of your Master. The slothful fancy all things easy, or the easiest things impossible, while the man of a feeble conscience realizes but very imperfectly his responsibility to *do his very best* to make the best things effective. He whose chief aim is to make a respectable appearance is not a hopeful man, and will not be a fruitful minister; but he that does not aim even at this, is at once hopeless and despicable. He not only wants piety, who does not strive to do his best, he wants that sense of honor, which you often find in men of the world, when they strive to do their best in performing their duties. And one cannot but think, if some ministers knew to what an extent their want of mental culture, their sloth and bad taste in the composition and delivery of their discourses impair their usefulness, they would not err as much as they do, in finding the true cause of their want of success in the work.

If men were to reflect, how perilous popularity is in the pulpit, fewer would lament the want of it. Pulpit popularity can indeed—it is well that it is so,—be possessed but by few. And even when possessed in a high degree, whatever the world and the devil may say to the contrary, it is in no sense to be taken as the measure of a minister's success. But how can he hope to be either popular or successful, who is utterly careless of all those appliances by which truth may be presented in forms best fitted to enlist the attention, to act on the reason and to move the affections? My counsel is—strive to be acceptable, that you may be really useful—strive to be interesting, that you may in the fullest sense benefit the understanding and conscience of those you address. Ministers may, without any sour arrogance, justly complain of the natural aversion of the human heart to the truths of God. It is, indeed, an old and a true complaint, yet, it might not be amiss for some men, who are perpetually making this complaint, to enquire if *their mode* of presenting truth has not tended to increase this aversion in their hearers. Be assured of it, there are other modes of giving "offence to those that are without," than by an unholy walk. If the world has done injustice to the ministry in its reckless judgments, let the ministry beware, when censuring the world for indifference to the truth, that the censure be wisely uttered and honestly apportioned.

Great worldly mindedness is another characteristic of the country and the time.

You must be prepared to deal wisely with this, so as to mitigate the evil and keep your own souls clear from sin in the matter. The love of the world, it is true, is not peculiar to our times, or country. When the Apostle declared "The love of money to be the root of all evil," he announced a principle of very ge-

neral application. Men will seek happiness according to their taste and moral propensities, and until the heart has acquired a relish for what is spiritual, they will naturally seek for gratification from the things of the world. To obtain this, they will strive to accumulate wealth. It will not escape your notice, that the opportunity to do this, is a new thing—I might almost say a new emotion—with many who have come to this country. And as the opportunity for gratifying this desire is very considerable, it is not wonderful to find it manifesting itself with extraordinary force. "Men hasten to be rich." Worldly mindedness is, indeed, the besetting sin of the American Churches. Even when it does not lead to practices directly dishonest, or degrade its victims into a loathsome niggardliness, it deeply corrupts the heart and mars the piety of many professing Christians. They strive to lay up treasure on earth, with an avidity quite appalling; while they profess to serve both God and mammon with a prim and decent bearing, which is even more appalling. They speak of heaven as their eternal home, but their souls cleave to the dust. It is true, Mammon has no temples in our cities, yet in how many bosoms is he enshrined?

It does not seem to be well understood by many that the inordinate love of the world may be as fatal to spirituality of heart, as those grosser vices from which all decent persons turn away with marked aversion. Yet it really is so—for it engrosses time, thought and affection, and unjustly withholds what is due to the claims of religion and benevolence. Hence, wherever this worldly spirit is dominant, it eats out the religion of the heart, and starves the Church in which it prevails. That no eye sees is the more painful, yet enough is seen of this worldly spirit to pain exceedingly every right thinking man. What can be more painful, and I may add more shameful, than to see a prosperous worldly community, in which there is just one worthy and industrious man doomed to penury—*worst of all a genteel penury*—and that man the minister of this people. This cannot happen where piety is in a healthy condition, but it does happen not seldom, where piety is feeble and the love of the world strong. One cannot but think, that if the Manse be the only house in the older settlements of this country, from which penury cannot be banished, either the tenant of the Manse ought to be removed as an unsuitable servant, or the people ought to be filled with shame and remorse at their base worldly mindedness.

But deeply important as this aspect of the question is, it is not the one to which I wish at present specially to turn your thoughts. How shall you, as the ministers of God and the guardians of souls, deal with this worldly spirit? This is the question to which I would briefly bespeak your attention. First of all then, guard against being subdued yourselves by worldly mindedness. Like people like priest, has a deep significance as well as the opposite maxim. A minister settled among a thoroughly worldly people, although he may never betake himself to their methods of making money—indeed may have no turn for it—yet may have his heart deeply corrupted by the influences that prevail around him. Ministers are often influenced to an extent they are little aware of by the dominant feelings that prevail among a people. Worldly mindedness may thus deeply taint the soul of the minister, and may be just as fatal to his spirituality as if he were to work on a farm, open a store, or higgie in bargain-making with the sole wish of making property. It is easy to see that no minister can ever be so thoroughly in the wrong place as the man who lives among a worldly-minded people, with his heart and life entirely secular-

ized. I need hardly add that such a people are all the more likely to do what they can to keep him in poverty, while, by his talk and general example, he deepens their love of the world. It were scarcely virtuous to warn such a man of his imprudence, yet his imprudence costs him more than he is aware of. But this is not the worst—nothing is more natural than that between such a minister and people, the very face of religion will in the long run be lost. Indeed, in a worldly-minded congregation, the most spiritually minded man has every way a hard task, nor let him suppose that he will ever accomplish his task well by professing a supercilious disregard for the world, or by recklessly denouncing it. The former is often a mere pretence, the latter but hardens the heart. The spirit of the world is not by either of these ways to be exorcised. That can only be done, as far as man can do it, by giving a clear exhibition of truth and a just manifestation of a simple and high spiritual mindedness. Indeed, it avails nothing to denounce avarice and declaim against the worthlessness of riches. If you are to do any good to the slave of the world, you must show him, first of all, that he has a soul, that ought not to be thus enslaved—a soul that needs something infinitely better than the world can give for its true and lasting happiness. But while a full and clear exhibition of the doctrines of the Bible as to the ends of man's being, and his true interests as an immortal creature is to be so given, that worldly men may see their folly and their danger in seeking merely the treasure that gratifies "the lusts of the eye, the lusts of the flesh and the pride of life," yet it will be chiefly by a well developed spirituality in your every day walk, that you will teach most effectively the wickedness and madness of an avaricious spirit. Good example is specially required here.—

Worldly men, who can hear without a pang of remorse, or a moment's serious consideration, the inordinate love of the world denounced, and spiritual things commended from the pulpit, because, as they think, done professionally, cannot so easily overlook a consistent spiritual walk in their minister. They know him to be intelligent, and to have a relish for all the innocent enjoyments of life. They see that he despises not wealth, but properly values it as means to its legitimate ends—for he is no ascetic, no ignorant fanatic, no sly hypocrite:—yet they see that he sets not his heart on earthly things, but is really doing what he teaches—laying up treasure in heaven, where his heart is. They can hardly altogether mistake such a man. They find from observation that, although he does not refuse to talk of the things of the world with them, yet the conversation on these is not what warms his bosom, or brightens his eye. It is when he talks of things spiritual and eternal that his heart seems to burn within him. And even they have a kind of faint notion, that although he rejoices—no man more so—in their temporal prosperity, yet it would give him a far purer and higher joy to see their souls "in health and prospering." Nor can they fail altogether to perceive that although he is sincerely grieved at any temporal loss they sustain, yet his sorest grief is that they appear so indifferent to the loss of their souls. It is but in a dim and poor way that worldly men can see all this; yet even to see it imperfectly may not be little. I do not say that the man who thus carries himself year after year among a people will either be fully understood, or will in all cases break up their worldly mindedness. The spirit of God alone can truly draw off their hearts from the sinful love of the world. Yet among all means for this, surely none is so powerful as the every-day walk of a truly spiritual minded minister. Besides, he is really the man from whose lips the most for-

cible warnings come against the folly of trusting to uncertain riches, and the most effective admonitions to seek that treasure which "neither moth nor rust can corrupt." Admit that the best man may do little by the wisest teaching and holy example to root out worldly mindedness—yet who can think, without a shudder, of the man, who, whatever he says on the Sabbath does, nevertheless, by his conduct through the week in his intercourse with his people, but deepen their love of the world and keep their conscience easy in the practice of this sin. Great is that man's guilt. You will, I trust, keep your soul clear of it. Show by your conduct, as well as by your words, that you seek for yourselves, and ardently wish all that hear you to seek, a better country—even a heavenly. Let all that are under your ministry understand that your great aim is to make them rich towards God—unspeakably rich in the friendship of God.

It cannot be regarded as a harsh judgment to say that many in this Province have the form of religion without its power.

You will come into contact with not a few who have not even the form. Many of these persons in their native country made a profession of Christianity, but have dropped it since coming here. It is abundantly plain that these men did not need to put off much of "the livery of heaven," and their children will have to put off less to take that place in the world which really belongs to them. I cannot, however, readily join in the declaration so often made, that it is better for men to be without any profession of religion than to make a poor profession. When a man who has often sat at the communion table, fairly takes his place with the world, his position is peculiarly perilous. Yet this may be truly said, that for the earnest minister, the change simplifies the difficulty of dealing with him. His position is now defined—he plainly declares himself to be "without God and without hope." This is true of every man of the world, whether he has laid aside a formal profession, or never made one. But as to the former, you cannot fail to see that if he will listen to you, you are not embarrassed in giving your appeals all the directness which the case demands. In dealing with such, deal tenderly and prudently; yet honestly and earnestly beseech them to flee from the wrath to come. You can tell them that by their own admission they have neither part nor lot with Jesus—and you can without any indelicacy tell such, that even now, they are in condemnation, and if they repent not, they must perish eternally. In all probability, with many of these persons, your pointed and earnest appeals will be ineffectual. The want of success, however, should not readily discourage you, for although often disappointed, yet, if you approach them with the love of the Saviour, and love to their souls burning in your bosom, and speak to them in the meekness and gentleness of Jesus, as well as with his truthfulness, your labours may be blessed in cases which at first seemed the most hopeless. Ministers, who in a spirit of noble self-denial and untiring love pursue this course are often instrumental in plucking many brands from the burning. Indeed, far more of this work must be done by the ministers of Christ, if they will be truly faithful to their Lord. The command "to go out to the highways and compel men to come in" has been but very partially reduced to practice by many who are faithful enough to those who attend their pulpit ministrations. These ministers feed those who come to the feast, but overlook such as have forgotten, or never knew that a feast is provided. There must be a holy and prudent violence to compel such to come in. In this peculiarly difficult and needful work, strong faith, ardent zeal, patience,

meekness, perseverance and love have accomplished great things. "The spirit of the Lord is not straitened,—His arm is not shortened," and why should not His servants in this department of labour yet do great things in saving souls.

But now let me direct your attention more especially to those who make some sort of profession of religion, but give no evidence of its power on their hearts.

These form the larger, and, in some respects, the more difficult class, with whom an earnest minister has to deal. The man of the world makes no profession of feeling any interest in your message. With him you cannot be deceived, nor does he attempt to deceive you. He is coldly polite, or coarsely repulsive to you, because quite indifferent to the gospel you bring. Yet, possibly, his heart is not colder to you than is the heart of the man who acknowledges you as the minister of Christ, but as a mere formalist, neither loves nor esteems you, nor the truth that you utter. Still you cannot speak to him as a mere man of the world—delicacy forbids this—a tender, although sometimes a questionable charity, also forbids it. At the same time neither justice to that man's soul, to yourself, nor the truth, will warrant you frankly to regard him in your heart as a believer in Jesus. You cannot discern spirits—no—but you can judge by fruits, and you see in him no fruit unto holiness. You would fain hope, but find in many of these cases that you cannot. The painful conviction is forced on you, that although these men name Christ, they have not put on Christ—they have no true faith. For they have no works that manifest true faith. And yet, as to some, this judgment may be unjust. You will dread this, hence, be afraid of judging hastily, lest you judge harshly. This is indeed needful—for as there are flaming professors, who are still "in the gall of bitterness and bonds of iniquity," so there are hidden ones whose piety although real is but little developed, and sometimes even unwisely concealed. Here you need great charity, forbearance and prudence. Yet after you have carried these graces as far as you can, you will be forced to conclude of not a few professing Christians, that they have but a name to live. Well then, if you are to keep yourselves clear from the blood of their souls, there are two things which you must hold steadily in view. First—you must give such an exhibition of Gospel truth as a whole, that men shall see clearly what it is to be a Christian. And next—you must not only give such a view of the doctrines essential to saving faith, that men may know what these are, but also, be specially careful, so to unfold the relation between faith in these doctrines, and a godly practice, that it shall be clearly seen, that he that utterly fails in the latter wants the former. A half view of truth is not half the truth, in many things it is not truth at all. I cannot think it possible for an intelligent man to give a full view of the Gospel without unfolding a deep sense of responsibility to duty in every one who professes to believe the Gospel. It is nevertheless plain, that there may be such a partial and disjointed view given of the Gospel, as shall greatly weaken a responsibility to duty. If it be fatal, to teach men to trust in anything but Christ's righteousness for justification, it is scarcely less fatal, to present this grand doctrine in a way by which men shall fancy they embrace it, and yet feel easy, although they have no righteousness of heart and life. It is dangerous to souls and dishonouring to the Saviour, to preach up His princely office to the disparagement of His kingly authority. Indeed, no just view can be given of one part of the mediatorial work, unless just views are given of all the parts of it. It is in fact partial and disjointed views on this,

that lead to much error in theory and to much practical inconsistency in professing Christians. Not understanding the perfections of God and His government, men do not see the nature of sin, nor their guilt and helplessness under it;—hence, do not see the need of a Divine Saviour and a Divine Sanctifier. And, not understanding the end of redemption for the glory of God, and the highest interests of the soul, they do not see the need of holiness—hence they remain satisfied if they can prate sacred phrases, although their hearts are impure and their lives unholy. It really needs no saving faith to say "Lord, Lord," and when men do this, yet do not the things which the Lord requires, they give painful evidence that they have no true faith in Him, either as Saviour or Lord.

But then you must observe, that in dealing with formalists who are at ease in Zion, you are not to go to them and charge them directly and personally with formality and hypocrisy. A man of a bitter and fanatical spirit may do this under the pretence of being highly conscientious, and yet show nothing more plainly in the whole matter, than his own indiscretion and spiritual pride. Such conduct even were it tolerated would be unwise and often exceedingly uncharitable. But though you ought not, and cannot do this, you can preach to these careless men a whole Gospel. This you must do, and in doing it must labour with all possible clearness, to set life and death before them—to show them what God is, and what He would have them to be and do, that they may become His adopted children on earth, and His glorified children in heaven. In a word, in all your public ministrations you are to unfold the truth with such plainness, force, and directness, that men may be driven from every refuge of lies and find no rest, till they find it in Christ—and find no abiding rest in their faith in Him till they find evidence for this in a holy life. By thus unfolding the truth in its fulness, and uttering it with the fearlessness and earnestness of men who feel that they "stand between the living and the dead" you will probably offend many, but then you may be instrumental in this way in saving not a few. But whether men will hear or forbear your cry must be—"What meanest thou, O sleeper, arise and call upon thy God." Nor must you wonder, if, even when you give the Gospel trumpet no uncertain sound, you fail to arouse some to a sense of their danger. This will be painful to you, but then you will have the consolation that you have done your duty to these men, who will not be warned. But if you do not warn them as you ought, what must your reflection be, if after many years in the ministry among a people, you have to look on a widely diffused formality around you, and conscience shall whisper—if conscience can still whisper—that you have all along been uttering smooth things, although in a Gospel accord and saying in effect, peace, peace, to those, to whom you were bound to declare that for them there was no peace. If it be sad by your imprudent tone, to see you preach men back into the ranks of the world, it must be even sadder to see you preach in a strain, that shall soothe men of the world into a false peace within the pale of the Church. Serious misunderstandings and resentments betwixt a minister and his people, must in all cases impair, and in many cases utterly destroy his usefulness. But when a people sunk into utter formality, are on good terms with their minister and he on the whole well pleased with them, although he sees no signs of spiritual life among them, then there is a spectacle even sadder than that of dispraise. The minister may be to such a people "as one that playeth very pleasantly on an instrument," yet little as he thinks of it, he is playing a very terrible kind of dead march.

The peculiar forms which infidelity is assuming in the present age, should engage the serious attention of those preparing for the ministry.

The ministers of religion should not only be able to teach the truth, but to defend it against all enemies, and should be able to do this with clearness and force when its foundations are assailed. No doubt there are communities in which there are no persons who either avow or propagate infidel opinions. In such places, ministers may fancy that they have no call to war against an enemy not in the field. Yet it might be well not to conclude too hastily that there are none amongst their flocks, who seek to subvert the grounds of their faith. Besides it should be kept in mind that young men, who are brought up where this danger does not prevail, may, when they go forth into the world, find in the first counting house, or workshop in which they are to labour, some avowed enemy of their faith. It cannot be well to permit pious but simple minded lads to enter on life wholly unprepared to meet the assaults of glib and subtle sceptics. That they be well grounded in the faith and influenced by right motives, furnishes unquestionably the best protection against the dangers of unbelief, as well as the seductions of vice. Yet, powerful as the opposition of mere silence, sustained by a consistent walk, may be, it is not in all cases creditable to a man's understanding, or the faith he professes, when that faith is openly assailed. The truth is, that persons of some education ought not only to be able to give a reason for their faith, but also to shew, that infidelity is wholly without reason when it assails Christianity. But if a man can neither give clear reasons for his faith, nor clearly reason against infidelity, although a good man, he not only runs the risk, by his silence or absurd replies, of confirming the infidel in his opinions, but of shaking the faith of others who may be listening. Every educated man ought to understand to some extent, the leading arguments in defence of revealed religion. The time has come when this must be done, and done too in a way that shall enable Christians to meet infidelity, in the new forms in which it is now coming forth.

If infidelity does not in our day invent many new arguments it displays at least wonderful art, in presenting its old sophistries and dogmas in new and imposing methods. In former times, infidelity generally lay imbedded in a bulky volume of metaphysics, which few read and fewer could pretend to understand. In our day although infidels vaunt as much as ever of their philosophy, and indeed pretend to press into their service no small portion of modern science, yet they have the art now of disseminating their scepticism in popular forms, so as to suit the tastes and gratify the passions of all sorts of readers—now making high pretensions to critical knowledge in ancient records—at another time professing to draw conclusive arguments from geology or ethnology, and anon, when it suits their purpose appealing directly to the sensual passions, or merely sneering at what they call superstition and human weakness. Verily infidels have in their own way, and for their own ends, become all things to all men. Hence they adapt their teaching to all sorts of thinkers, and especially to that large class, who have a smattering of learning, but not enough ever to think to any good purpose. If pride be the chief source of infidelity, assuredly infidels never succeed so well, as when they appeal to that vanity in their readers, which lives on the assumption of knowing much. If Christianity can fearlessly boast that she has no dread of true philosophy in any one of its departments, yet it cannot be denied, that many good but ill-instructed Christians have much to dread from philosophy falsely so

called. It is at once a pleasing and painful reflection, that the simple minded and honest man, is, from his very honesty apt to be sadly perplexed, when he has to deal with that sophistry in argument, which he never employs. The truth of the matter is this—Christian men ought not only to be furnished with a clear outline of the argument for revealed religion, but should also be taught, how contemptible the sophistries are by which sceptics seek to overthrow their faith. There are many books which, if carefully read, would admirably answer both these ends. Still it is obvious, that on this, as well as on other matters, the pulpit must not only give the note of warning so as to lead men to read and think, but to the bulk of men, must furnish the arguments that shall conduct to safe conclusions on this matter. In a word, men must not only be taught from the pulpit what their faith is, and the evidence on which it rests, but they must also be taught how to stop the mouths of gainsayers.

Every minister should not attempt this—in fact no one should do so, until he has thoroughly studied the whole question. Indeed, few things are more perilous to a people, than to be frequently addressed on the points in dispute between Christians and infidels, by a man of little information and hazy perceptions—whose defence is chiefly made up of bitter and vulgar vituperations, or very silly declamation. Nothing can be worse than this—the thoughtless remain uninstructed, sceptics sneer and triumph, while the wise are mortified to think that their minister should have nothing better to advance, when professedly engaged in defending the foundations of their faith. Nor will it do now, to be merely well versed in the arguments of Warburton or Paley and others of the old masters of reasoning on this subject. These were indeed great men, and they have left us a noble store of defensive armour. But while no young minister can safely overlook the weapons which these masters of sacred dialectics have prepared for him, yet neither will it be safe for him solely to depend on this sort of armour in the conflicts which he has now to wage with infidelity. As the enemies of truth have adopted new methods of assault, so its friends must employ new means of defence or, at least, employ the old arguments with that new skill, which modern research, improved criticism, and a better logic have furnished.

All this is true when the conflict is with avowed sceptics from without, but you need to know that some of the most dangerous enemies are now at work within the Church. Socinian divines had long held loose and pernicious notions on the inspiration of scripture. No one wonders at this, as every Biblical scholar knows that some of their peculiar views can only be sustained by destroying the claims of the Bible to a true inspiration. But one has now to confess, with shame, that some clergymen within the pale of Trinitarian churches are giving to the world, such views of the inspiration of the Bible, and of the want of genuineness of large portions of it, as cannot fail to shake the faith of those who believe their teachings. The danger from this quarter is at present all the greater, that some of these men make high pretensions, to a certain kind of learning now much in vogue. They generally get the credit of being able German scholars, and this, with many is supposed to be synonymous with great erudition and extensive theological acquisitions. German learning if wisely employed may assuredly do good, but much of it appears to have made some of our learned men not only insufferably vain, but almost mad in scepticism. To defend Christianity now, you really require to understand how to defend it against certain learned clerical persons. Those who know what these men are

doing to undermine the walls from within, can entertain no doubt that they are doing more mischief than the open enemies from without. I do not speak of the monstrous inconsistency of these men, and their loathsome dishonesty—but I take leave to say, that no enemies of the truth are more dangerous than those, who, while they avow Christianity to be from God, yet, labour to awaken suspicions in the public mind as to the genuineness and inspiration of the sacred volume. They tell you, that reason and enlightened criticism demand this at their hands—well, meet them with enlightened criticism and with a clear logic, so that you may be able to shew that their Philological pratings, hypothetical surmises and groundless inferences are the very opposite of enlightened criticism, or profound reasoning. But mark it—and I beseech you ponder it well—if you are to be successful in meeting the avowed sceptic, whether he comes forth with his mystical Pantheism, or is the subtle doubter with his metaphysical quibbles, or the philosophical doubter with his false inferences from science, or the clerical sceptic with his new readings and his new canons of criticism on the sacred text—you must yourselves be men with a fair share of learning, of patient research and varied and extensive information, of clear apprehension, of sound reasoning of good sense and healthy piety.

Without even touching on the prophetic view of the question, yet I cannot but think, that they are in the right who suppose, that the last terrible conflict that the church is to have will be the deadly conflict with infidelity, unfolded in some form of well-defined atheism. Now, one cannot but ask with anxiety, is the church prepared for this?—are her ministers fully armed for the conflict? I know well, that this battle is not to be fought and won by mere logic, even when a sanctified logic employs all legitimate appliances. Yet, if God is to give the victory, as he assuredly will, the friends of truth and especially the leaders of the Lord's host should be prepared for going into this conflict, not only "with the armour of righteousness," but with all the means by which this armour can be made most effective. It is pleasing to think, that the armour was never so well furnished with weapons, both of offence and defence as at present. From this then, arm yourselves—or to drop the figure, endeavour to acquire all that knowledge and all that varied mental culture, by which you may be enabled to repel the assaults of those who are attacking the foundations of our faith and hopes.

It were mischievous to teach those, who are looking forward to the ministry, that all before them is full of difficulty and discouragement. If the Lord hath sent you into the field, if the Lord goeth before you, if the mighty God be at your right hand, you have nothing to fear, but every thing to hope. This joyfully admitted—still, to understand the nature of the field in which you are to labour, and "the signs of the times" in which you live will all the better prepare you for your toils, trials and success.

I have already indicated plainly enough, that I think, if a minister in this country is to be successful in his work, he must possess rather more than an ordinary share of gifts. If genuine piety be indispensable to a minister in any part of the world, it is plain he needs a large share of that here, and to make it effective, he must be a man of mental culture, extensive information, untiring perseverance and great good sense. In any part of the world a minister that lacks these gifts must fail of doing good, but in Canada he can hardly fail of doing much evil. If he does not give the same offence to the ignorant, as to the well instructed; yet it is no

paradox to say, that it is to the former not to the latter that he proves the more mischievous as a minister. The truly accomplished man—accomplished in the fullest sense, strives to raise the standard of taste and intellect as well as of piety among a people. Indeed experience shews that gifted ministers, if their gifts are truly consecrated to the Lord are the most successful in the conversion and edification of souls. Without respectable natural talents no man should think of the ministry. But then bear in mind, that whatever your natural talents are you will utterly fail in your work unless these are cultivated in every possible way.

When you have done your uttermost to cultivate your own minds, you may not produce sermons characterized by the highest finish, or marked by profound or original thinking, yet you will hardly fail, with prayerful labour well directed, to produce discourses which will please and edify those you address. Nor is it necessary that a discourse to be really good, and to do good, should possess the attributes of the highest literary excellencies. But if through vanity or sloth you become careless in your pulpit preparations and take up with the slug-gard's creed, *that anything may do*—or what is not better, attempt by little affected arts of style, or little tricks of delivery to make up for the hard toils of the study—you will offend the intelligent, grieve the pious and utterly fail to instruct the ignorant. I do not know in what part of the vineyard such men can be useful—I am sure they will never be useful here.

In conclusion, if the views given of your field of labour be correct, you cannot but see that in addition to other qualities you will require a high and a holy earnestness of soul for your work. There is no part of the world where a minister of Christ may innocently live the easy life of a country gentleman, or spend his days in the elegant pursuits of literature; but in Canada this sort of thing in either form needs not be attempted. The battle here must be fought in downright earnest, or you may count with certainty on defeat and disgrace. When you enter on the work, then, I beseech you enter on it with strong faith, ardent zeal, and burning love—strong faith in that God whose ministers you are,—ardent zeal to advance the cause of truth—and burning love for your Saviour and the souls of men. If it shall be so with you, then may one hope that you shall so preach as not to offend the intelligent, and yet instruct and comfort the humblest of your flock—Then may one hope that you shall preach so as to arouse the worldly minded, break up formality, remove doubts from the weak, and silence the talk of foolish men. In a word, my dear young friends, so live and preach that through the grace of God you shall have many for a crown of rejoicing in the day of the Lord. This is my wish for you all—this shall be my prayer for you all—Gentlemen fare you well.

MISCELLANEOUS RELIGIOUS INTELLIGENCE.

COLONIAL CHURCH AND SCHOOL SOCIETY.

(From the News of the Churches, May.)

The annual meeting was held under the presidency of the Rev. Dr. Drew, who stated, to show the increased responsibility of the Church to the colonies, that it was not generally known that as many as 1,013,000, or one-sixth of the population (and many of them Protestants,) emigrated from Ireland during the year ending last February. The Report stated that the income from Ireland amounted to £1,312, 12s 6d., being an increase of £364

8s. 2d., or, including the special fund for Pastor Chiniquy, of £694 12s. 4d. The sum of £2,286 has been collected through the Society for Pastor Chiniquy, and it has been resolved to enlarge the mission to the French Romanists of Lower Canada. The present staff consists of 207 missionary agents being 71 clergymen, 99 catechists and teachers, and 46 female teachers. Reference was made to an interesting statement of the missionary Bishop of Huron, Canada West, dated the end of January. Since his return from England in 1858, 37 clergymen have been appointed in his diocese, and there is room, he says, for 50 additional missionaries. Chiniquy he describes as a bold, decided, truly enlightened man, and all-powerful with the French Canadians. After a visit to his colony he says, "There can be no question that a great work of reformation has taken place and is still progressing, and that there has been a great work of true conversion also." The speakers were the Rev. R. Chester, the Rev. Dr. Nolan, the Rev. Mr. Lambe, Cape of Good Hope, and the Rev. J. B. Owen.

RELIGIOUS STATISTICS OF ENGLAND.

From the evidence (just published) taken before the Lords' Select Committee on Church-rates, which sat towards the close of last session, we have culled some facts bearing on the relative position both of the Church of England and of the leading Nonconformist sects towards the population at large. According to calculations based upon data, and carefully made, there are 7,546,948 actual church-going men of the Church of England, or 42 per cent of the gross population; and 4,466,266 nominal Churchmen, but practically of no church, or 25 per cent. of the gross population. So that the field of operation of her clergy, ministerial and missionary, is spread over 67 per cent. or 12,013, 214 of the community at large. On the other hand the chapel-going Roman Catholics in England amount to 619,786, or 3½ per cent. of the whole population; the chapel-going Baptists (six different kinds) to 457,181, or 2½ per cent.; the chapel-going Independents are 1,297,861, or 7¼ per cent.; the chapel-going Wesleyan Methodists (seven different kinds) are 2,264,321, or 14 per cent.; and all other "Protestant" Dissenters, including in the number Jews and Mormons, are estimated at 1,286,246, or 6½ per cent. The total of worshipping or *bona fide* Protestant Dissenters is 5,303,609 or 29½ per cent. of the gross population. Again there is an alarming picture presented of the religion in which large masses of the population are steeped. For example in Southwark there are 68 per cent. of the people who attend no place of worship; in Lambeth, 60½; in Sheffield, 62; in Oldham, 61½; in Gateshead, 60; in Preston, 59; in Brighton, 54; in the Tower Hamlets, 53½; in Finsbury, 35; in Salford, 52; in South Shields, 52; in Manchester, 51½; in Bolton, 51½; in Stoke, 51½; in Westminster, 50; and in Coventry, 50. So that in all these places, except the two last named cities, the odds are on the side of those who habitually absent themselves from every religious service whatever. Of 34 of the great towns of England, embracing an aggregate population of 3,933,467, 2,197,388 or 53 per cent. of the community are wholly non-worshipping. But this is beyond question, to some extent attributable to the want of church accommodation, for the evidence goes to show that the sitting accommodation provided by the Church of England and Nonconformists together is only 57 per cent. of the whole population, and of this 27 per cent. is furnished by the Dissenters,—12 per cent. by the Wesleyans, who alone during the last twelve months have spent about £100,000 in chapel-building. The sum expended

annually in the repairs of the fabrics and the maintenance of the church service is nearly £500,000, of which only about £250,000 is raised by rate. There having been no ecclesiastical census before 1851, few or no reliable means exists for comparing the religious phenomenon of the present day with those of half a century or a century ago; but, in answer to the Archbishop of Canterbury, the Rev. Dr. Hume, the incumbent of a parish, populous and poor, in Liverpool, and a witness before the committee, expressed his conviction, founded on long experience and observation, that the large masses of the population who attend no place of worship whatever are in danger of being lost not only to the Church but to religion altogether. The population of the country, always on the increase, is becoming more and more a town population. In 1851 there were 9,000,000 living in towns of 10,000 people and upwards, and only 8,000,000 in smaller towns, in villages and in rural districts. Dr. Hume apprehends that at the close of the present century 70 per cent. of the gross population will be located in large towns, and therefore, he adds, if our large towns are left to themselves, practical heathenism must inevitably outgrow Christianity.—*Times*.

SUNDAY-SCHOOL SOCIETY FOR IRELAND.

The Earl of Roden presided at the 50th anniversary of this Society. There was a crowded attendance. The Report stated that the income of the Society had increased by £330. The demand for the Holy Scriptures was so great as to necessitate three applications to the British and Foreign Bible Society, independent of a large additional outlay in purchased books. Gratuitous assistance has been afforded to 1059 schools, to 94 of these for the first time, and to 34 as reconnected. 132 schools have been removed from the lists, either because they have been discontinued, or have not sent in returns for some years. Notwithstanding this total decrease of 4 schools there has been an increase in Ulster of 29 schools, 15,329 scholars, and 1389 teachers, attributable to the Revival. The total number of schools is 2686, attended by 230,668 scholars, and 20,873 teachers. Of the scholars 151,315 are reading in the Bible, and 63,909 are adults above the age of 15. It is calculated that, of the total number of scholars 102,499 receive instruction in day-schools, leaving 128,169 attending Sunday schools only. Grants have been made to 1459 schools, and 47,594 Bibles and Testaments, and 47,521 portions of Scripture and reading lessons from the Scripture, being 95,115 volumes in all. The issue of Bibles and Testaments during the year has exceeded by 4313 copies that in any year since the formation of the Society. Your committee would allude to the fact that for many years a large proportion of the aid afforded by your Society was granted to the schools in the province of Ulster, and it is most remarkable, in connexion with the fact, that many of our correspondents ascribe principally, under God, the prevalence of the religious movement, as well as the peculiarly Scriptural character which has accomplished its progress, and the sanctifying effects it has produced on the life and character of those affected by it, to the Sunday-school system of instruction. It is generally known that this movement originated in the county of Antrim and rapidly spread into the county of Down, and your committee consider it an interesting fact that the number of Sunday-school scholars and teachers in these two counties alone amount to upwards of one-third of the total number of scholars and teachers in the schools connected with your Society. The average

number during the three years immediately preceding the year 1859 in the counties of Antrim and Down was 80,212 scholars, and 7587 teachers, and your committee also would advert to the fact that during these three years the books granted by your Society to Sunday-schools in these two counties amounted to 46,232 Bibles and Testaments, and 44,259 portions of Scripture and elementary books, containing reading lessons taken from the Word of God.

H. N. Pilkington, Esq., moved the adoption of the Report. Applications were made from the managers of Sunday-schools who had 100, 200, 300, often more than 400, sometimes more than 1000, and in one case 2000 pupils at their schools. They might rest assured that those 95,000 books were almost immediately placed in the hands for which they were intended.

The Rev. John Hall, of Dublin, developed with admirable happiness, three aspects of the Sunday-school to the children, to the teachers, and to the community, and concluded an eloquent address by moving, that "This Society acknowledges with deep thankfulness to Almighty God that in consequence of the religious movement in the North of Ireland a great impulse has been given to the cause of Sunday-school instruction." The motion was seconded by Guy Lloyd, Esq., D.L.

DIocese OF LONDON,

The Bishop of London has addressed a pastoral letter to the laity of the metropolitan diocese, urging the claims of the Diocesan Church Building Society, with a view to the carrying out more effectively of the parish system. The following are some of the principal facts given in his letter:—

"The diocese of London contains, as nearly as can be calculated, 2,500,000 inhabitants. It is divided into 433 parishes or parochial districts and these are served by 835 clergy. Making full allowance for that portion of our population which is connected with some body of Christians other than the Established Church, and considering the provision which such bodies have made for the instruction and pastoral superintendence of their own members, I maintain that there is still a vast amount of spiritual destitution—that is to say, a vast multitude of souls in this metropolis beyond the reach of religious ordinances, with no place supplied in which they may worship God, and no efficient arrangements made for their religious instruction in health and their consolation in sickness or on the approach of death.

"An arithmetical calculation of the relative proportions of churches, clergy and people in the diocese by no means gives an accurate view of this evil. It is inseparable from the arrangements of our ancient parochial system, that there must be among us great inequalities. Many parishes are adequately or more than adequately supplied, but the superfluities of one district cannot by any arrangement be made properly to minister to the deficiencies of another. The Clergy of country parishes can be of no use to distant town populations, and in London itself the districts which are inhabited by the rich are many of them separated by miles from those parishes with an overwhelming population which have come to be inhabited almost exclusively by the poor. Again, while there is comparatively no great difficulty in providing new churches in what are considered the richer districts, where the clergy are almost sure of a sufficient maintenance, there is, on the other hand, no possibility, without the greatest efforts of procuring either churches, or endowments, or clergy for very poor places. It is especially to the wants of such places that I would most earnestly beg your attention.

"There are in this diocese three parishes, with populations exceeding 35,000; four with between 30,000 and 35,000, five with between 25,000 and 30,000; six with between 20,000 and 25,000; sixteen with between 15,000 and 20,000, and thirty-two with between 10,000 and 15,000. Now, whatever diversity of opinion exists among us as to the desirableness of not carrying the subdivision of old parishes too far, there is, I believe, but one opinion that such parishes as I have now mentioned ought to be subdivided. The parochial principle is lost when we come into such multitudes."

He mentions that the sum contributed to the Diocesan Society during the past year is £4872 3s. 4d. Numerous private efforts have also been made, though all consequently inadequate. He states:

"Since I came to the see of London I have consecrated twenty-nine new churches, whereby a new parochial organization has been supplied capable of reaching the wants of at least 90,000 persons; but, according to the Registrar-General's calculation, the population of the diocese has meanwhile increased by 140,000. Allowing, for argument's sake, that the Dissenters and Roman Catholics have been as active in this matter as ourselves, and that we should be justified in considering their efforts, it will be found that we have kept pace with the increase of population, without applying any remedy for the fearful aggregate neglect accumulated during past years."

INDIA.

THE INFLUENCE OF THE EDUCATIONAL SYSTEM.

Dr. DIFF writes to the Convener of the Free Church Foreign Missions:—

"Knowledge of Gospel truth, powerfully brought home to the heart and conscience by the Spirit of God, is the usual antecedent of genuine conversion. But that antecedent knowledge is not ordinarily conveyed by the Spirit miraculously; if that were so, it would be inspiration. No; to convey this knowledge to all men is the grand duty of the Christian Church, its ministers and its members. Now, hitherto, looking not only at our missions but at all missions in India (perhaps in the heathen world), as a whole, we cannot fail to see that this work of communicating Divine knowledge to old and young, whether by Bibles or tracts, by schools or out-door conferences, discussions and preachings, has been the main work. And on this point we may take our firm stand, and declare, not boastfully but humbly, truthfully, gratefully to God, that, in proportion to its agents and means, no mission in India has been more honoured in carrying on a more solid work, in conveying Divine knowledge intelligently to a larger number of immortal souls. This is true of all our missions, whether at Bombay, Madras, Nagpore or Calcutta. I believe I am greatly within the mark when I say in Bengal alone there are now living between 20,000 and 30,000 instructed in our different schools, in whose minds is lodged as much of Divine knowledge as would suffice for their conversion and take them to Heaven, were the Holy Spirit to descend and quicken that knowledge to the saving of their souls! In a word, were we only to be favoured with an American, or Irish or rather Scriptural Pentecostal revival, we should see thousands actually born in a day; thousands of more or less instructed, disciplined, soul-furnished Christians, who would at once proclaim to others the glad tidings of great joy! And is such a vast extent of comparatively prepared soil, with its seed already sown, to be accounted as nothing?"

"My own firm persuasion is that, whether we, the weary, toiling pioneers, ploughers and

sowers, shall be privileged to reap or not, the reaping of a great harvest will yet be realized. Perhaps, when the bones of those who are now sowing in tears shall be rotting in the dust, something like justice may be done to their principles and motives, their faith and perseverance, by those who shall then be reaping with joy, and gathering in the great world-harvest of redeemed souls. In the face of myriads daily perishing, and in the face of myriads instantaneously saved, under the mighty outpourings of the Spirit of grace, I feel no disposition to enter into argument, discussion or controversy with any one. Still my impulses and tendencies are to labour on amid sunshine and storm, to leave all to God, to pray without ceasing that the Spirit may be poured out on Scotland, England, India and all lands, in the full assurance that such outpourings would soon settle all controversies, put an end to all theorizings about modes and methods and other immaterial details, and give us all so much to do with alarmed, convicted and converted souls as to leave no head, no heart, no spirit, no life for anything else. Yes: I do devoutly declare that a great, wide-spread, universal revival would be the instantaneous and all-satisfying solution of all our difficulties at home and abroad! Oh, then, for such a revival! How long, Lord, how long? When wilt Thou rend Thy heavens and come down? When will the stream descend? These, and such like, are our daily aspirations. We are like the hart, thirsting, panting, braying for the water-brooks. We feel intensely that it is not argument or discussion or controversy, that will ever win or convert a single soul to God: that it is the Spirit's grace which alone can effectuate this; and it is in answer to believing, persevering, importunate prayer, that the Spirit usually descends with His awakening, convicting and converting influences. Our weapon, therefore, is more than ever the Word of God, and the arm that wields it, prayer.

"Surrounded as we are by the bristling fences and the frowning bulwarks of a three thousand years' old heathenism, we crave the sympathies and the prayers of our brethren in more highly favoured lands. Painfully familiar as we are with the 'hope deferred' which 'maketh the heart sick,' we often feel faint, very faint; yet, through God's grace, however faint, we have ever found ourselves still 'pursuing,' still holding on, with our face resolutely towards the enemy, whether confronting us in open battle, or merely evading the sharp edge of the sword of the Spirit by timely flight. Our motto has ever been 'Onward! onward!' no matter what might be the Red Sea of difficulties ahead of us. But oh, as men—men of like feelings and infirmities as others—it would tend to cheer and hearten us, did we find ourselves encompassed with the sympathies and the prayers of brethren at a distance. Not that God has ever left us without some witness or manifestation of His favour. We have had our own share of spiritual success. A goodly number of souls, from first to last, have been converted to God. For this we feel deeply grateful. But we long for thousands, yea, tens of thousands, and hundreds of thousands, and millions. Will the Church at home, if wearied of giving its moneys, assist us by a united, mighty host and army of prayers?"

(From the News of the Churches for May.)

REMARKABLE MOVEMENT AMONG THE MOHAMMEDANS OF CONSTANTINOPLE.

Dr. Schausfler, of the American Board at Constantinople gives a deeply interesting detailed account of a movement to which we have before alluded, at present going on among

the Mahommedans. His letter appeared in the *Missionary Herald*:

"I must now call your attention to a movement among the Turks, which can hardly remain without some very serious and extensive consequences. About 15 months ago we heard of a commotion among them. A new sect had started up, and the heresy was to be put down. We took no cognizance of it, nor did I ever refer to it in word or by correspondence, for it did not concern me, and the rumours going about are many. The leader was an old and otherwise inoffensive man, a doctor of Mohammedan theology, and a lecturer in a theological school.

"Mr. Hamlin has doubtless written to you of his visit to Brusa with Mr. Williams. Soon after their return several Mohammedans called on Mr. Williams, and stated that they were of the so called sect, that their leader had written to them after what he had heard of his (Mr. Williams) remarks at Brusa, telling them to go to him, and hear what doctrine he preached and to let him know. After conversation and prayer, they seemed to be greatly delighted; and declared to Mr. Williams that these were the same views the teacher had communicated to them, with this difference only that he proved his doctrine out of the Bible, and their teacher proved his out of the Koran. This looks strange enough at first sight, but it can be accounted for sufficiently on closer examination. A number of these persons have, ever since come regularly to Divine service here [on the Sabbath]; have visited Mr. Williams and us frequently, on other days, have spent evenings and nights in our houses, and the only topic of conversation is Divine truth and the way of salvation.

"Before I proceed, I must define a little more accurately the apparent religious posture of their minds. It appears from what they say that all they know of the Gospel and of Christ is the result of reading the Koran, and of the religious prayerful meditations of their teacher. Several months since he began to teach, more openly than before, doctrines closely allied to those of Christianity, though his mind began to wake up to his present views some ten years ago. Neither he nor his followers had ever read the New Testament. They were not among the purchasers of the thousands of New Testaments in Turkish, which have been selling at such a rapid rate for three or four years past. And yet they not only acknowledge the divinity of Christ, and the work of the Holy Spirit, but profess to be mere beginners, ready and anxious to find the full truth concerning Christ and salvation from the Word of God itself.

"Since they came into connection with us, both their leader and those with whom we have come in contact here have accepted eagerly the Word of God, and are studying it with apparent delight.

"Upon a closer examination of their case, there is nothing inconsistent in all this. It is rather strange that such a movement should not have arisen before. It is a fact that the Koran, received by the Mussulman as a Divine revelation, testifies to the Divine character of the Old and New Testaments in unequivocal terms, and so repeatedly, that this forms in fact one of the chief tautologies of that tedious book. From one end of it to the other, from the second sura or chapter, to the ninety-eight, near the close of the book, you find scattered along, no less than 127 commendations or indorsements of the Law and Gospel, as the Word of God. They (i.e., the Old and New Testaments) are sometimes even called 'Furcan,' or the 'Distinction' (of good and evil), the highest title claimed by the Koran. And, as this testimony is borne through nearly the

whole Koran, so does it extend also through Mohammed's whole life. For in the suras, pretended to have been revealed at Mecca before the Hegira, there are 65 such passages; and in those dictated at Medina after the Hegira there are 62. *Nor is there a single passage in the Koran in which the purity of the Scripture text is called in question.* The charge of corruption is an after-thought of Mussulman doctors, and belongs to their tradition, which has of late fallen much into discredit, and its religious injunctions into desuetude. The Koran farther acknowledges the miraculous conception and birth of Christ and His prophetic character; and ascribes to Him the judgment of the quick and the dead at the last day. Much is said of the Holy Spirit, of faith, and of the fear and the love of God. I might mention other things, but I forbear. Of course the sonship of Jesus (in the coarse sense of suggesting the assumption of the Virgin into heaven), the doctrine of the Trinity, and various other points of Christian doctrine, are opposed in the Koran; and all is mixed up and confounded in the crazy way in which that book was dictated, and ultimately arranged. Still, with almost naive inconsistency, it insists on the Divine character of the Bible, and often treats with irony, or with indignation, those who reject it, threatening them with eternal ruin and frightful torments.

"Now while there is abroad, generally, a spirit of religious inquiry, and has been among the Mussulmans ever since 1855; while many are turning infidels, and still more are looking towards the Gospel with inquisitive glance and candid interest; is it so very strange that a serious old man should begin to think of Jesus—His miraculous birth, His miraculous power, His prophetic office, His death, and His coming to judgment? Should it be pronounced impossible for him to seek that Divine Spirit, of which the Koran speaks repeatedly, and aided by His inward light, to see and experience more than it was ever intended by the false prophet to convey? And would it be any more than must be expected in these days of revivals and Divine power, if these newly awakened inquirers should come by thousands to the text, and the undiminished doctrine of the sacred Scriptures? Surely not.

Well, some months ago this man began to preach what he knew of Christ, in the house of his disciples, and the result, as stated by these persons, is stupendous. In five months, they say, there were some 10,000 decided adherents to his doctrine, and some 20,000 who sympathized with his views, known or supposed to exist. That these are round numbers, for the accuracy of which they cannot vouch, these men frankly confess. They think there must be as many as that. I need not say that they may be very far beyond the reality; but that the movement is a great one there can be no doubt, from other considerations than their statements or estimates.

"The individuals referred to, with whom we are having intercourse, have been conversed with by Missionaries, by brethren from the Armenians, and by all the Osmanlee brethren: and there is but one impression about them. They are serious, humble, affectionate, confident, prayerful, and anxious for Divine truth: and they very much bear the aspect of young converts. They desire to enlighten and save others also. They have secret meetings for prayer and conversation. They—at least many of them—have ceased going into any mosque. They suppose that this is a work which God has commenced, and which he will carry eastward into Asia. They are on the most affectionate terms with the baptized and professing Mussulman Christians, look with entire confidence to the missionaries, and have declared

repeatedly, that they are children in knowledge, and are ready to be set right on all points in the light of Divine truth.

"Mr. Schaffler closes his letter with an appeal to the Prudential Committee, to 'make haste and furnish men and means' for the work in Western Asia, 'that the harvest, vast and white, fall not to the ground.'"

MONEYS RECEIVED.

FRENCH MISSION FUND.

The Treasurer of the French Mission Fund acknowledges the receipt of the following payments:—

April 28.	—Rev. Alex. Wallace, Huntingdon, a congregation collection,.....	\$6.00
"	—Rev. Robt. Neill, Seymour, a congregation collection,	25.00
"	—Rev. Wm. Bell, N. E. Hope, a congregation collection,	6.00
May 2.	—Rev. J. T. Paul, St. Louis, a congregation collection,	2.00
"	—Rev. J. Moffatt, Laprairie, a congregation collection,	1.70
4	—Rev. P. Watson, Williams-town, a con. collection, ..	10.00
5	—Rev. R. Stevenson, East William, a con. collection,	4.00
"	—Rev. J. Sieveright, Melbourne, a con. collection,	13.00
12	—Rev. K. McLennan, Paisley, a congregation collection,	2.00
"	—Rev. J. Stuart, Woodstock, a congregation collection,	2.25
16	—Rev. F. P. Sym, Russelltown, a con. collection, ..	5.50
"	—Mr. Browning, Beauharnois, a congregation collection,	4.50
"	—Mr. Josh Tallard, Russelltown, donation,	4.00
"	—Rev. J. Livingston, Dundee,	8.00
21	—Rev. S. Milne, Smith's Falls,	5.00
"	—Rev. John Tawse, King, ..	8.00
		\$106.95

ARCH. FERGUSON,
Treasurer.

Montreal, 25th May, 1860.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collection at.

Smith's Falls, per Rev. S. Mylne,.....	\$5 00
Dorchester, per Rev. W. McEwen,.....	6 00
West Gwillimbury and Innisfil, per Rev. W. Mackie,.....	8 00
St. John's, Hamilton, per Mr. A. Smirk,	4 00
Simcoe, per Rev. M. W. Livingston,...	6 30
Lynedoch, " " " " " " " "	3 60
Wyndham Centre, " " " " " " " "	1 65
Victoria, " " " " " " " "	1 40
Three Rivers, per Rev. G. D. Ferguson, 9	12
Belleville, per Rev. Arch. Walker,.....	36 00

JOHN GREENSHIELDS,
Treasurer.

QUEEN'S COLLEGE.

BURSARY FUND.

St. Andrew's Church Sabbath School, Quebec, being the fourth annual subscription, per J. W. Cook, Esq.,....	\$50 00
The Rev. Dr. Cook, Quebec, donation,	50 00
Montreal Lay Association, per A. Norris, Esq.,.....	120 00
Aberdeen University Missionary Association,.....	34 07

Stirling Congregation, per Rev. A. Buchan,.....	10 00
	\$264 07

BUILDING FUND.

Eldon Congregation, per Rev. J. Mac-Murphy,.....	14 00
	\$278 07

JOHN PATON,
Secretary.

Queen's College, Kingston, 19th May, 1860.

HOME MISSION FUND.

IN CHARGE OF TEMPORALITIES BOARD.

Contingent Account.

Dorchester, per Rev. M. McEwen,....	\$ 3 00
Seymour, per Rev. R. Neill,.....	20 00
Three Rivers, per Andrew Craik, Esq.	5 00
Russelltown, per Rev. F. P. Sym,....	7 00
Belleville, per Rev. A. Walker,....	40 00

	\$ 75 00
Previously acknowledged,	1,997 37

Total,.....\$2,072 37

J. W. COOK,
Sec.-Treasurer.

Temporalities Board.

Quebec, 29th May, 1860.

The lists of Subscribers to the Home Mission Scheme have been printed with the Report of the Temporalities Board for the information of the Synod. The lists which have not yet appeared in the *Presbyterian* will be published in our July number.

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