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THE HOME & FOREIGN RECORD

OF THE

CANADA PRESBYTERIAN CHURCH.

No. 4.

FEBRUARY, 1867.

VOL. VI.

HOME MISSION FUND.

Attention is directed to the notice from the Convener of the Committee, which appeared in the December number of the Record. It is understood that, in general the contributions in aid of this fund will be through missionary associations, or by subscriptions. Where a collection is given it should be taken up at once. The day formerly appointed was the 3rd Sabbath of January. It is hoped that funds will be remitted without delay.

A REVIVAL NEEDED, AND WHAT IT WOULD ACCOMPLISH.

Many things indicate very plainly, and very painfully that a revival is needed in the church. We need a revival to draw forth, from among our younger christians, candidates for the christian ministry. In almost every church in Britain, as well as here, and perhaps in none more than in our own, there is a lamentable lack of labourers. Congregations are vacant, missions are languishing, ground remains unbroken which might be cultivated, just because labourers are few. It is not that there is a scarcity of young men, for other professions and departments of work are overstocked. For any vacancy in connexion with business, there are scores or hundreds of applicants. In part, the scarcity may be attributable to the very inadequate stipends which ministers receive, and the trials and difficulties with which ministers have to contend. But were there a revival of religion, were the young men of our congregations to be brought powerfully under the influences of the Holy Spirit, undoubtedly more of them would be led, in spite of difficulties and privations, to give themselves to the work of God, and to the ministry of the Lord Jesus Christ.

We need a revival too, to counteract the strong tide of worldliness which is setting in, especially in our towns and cities. We feel that the question of amusements for the young is a difficult one, and we do not mean to say that everything of the kind is wrong, and is to be put down. But, taking the most liberal view of the matter, it must be admitted that our young people are in great danger of being led into habits and practices to which their fathers and mothers were not accustomed, and which, especially in the extent to which they are indulged in, cannot but prove unfavourable to the growth of true piety, yea to the growth even of that sober-mindedness which we would like to see characterising our sons and daughters, who in a few short years, if spared, will be men and women, the workers in the church, and in the world, the parents, the trainers, and guides of another generation. Balls, yea and the card-table will be found in quar-

ters, where a few years ago, such things could never have been thought of. We need a revival to counteract this tendency of the times, and to draw the minds and hearts of the young to purer pleasures, to holier joys, to more satisfying sources of happiness.

We need a revival also, to draw forth the sympathy and liberality of christians towards the cause of God both at home and abroad; and to fill their minds with a deep sense of their responsibility to Him who, although rich, for their sakes became poor, that they through His poverty might be rich. We need a revival to increase the love of christians—of christian ministers and christian people to one another, and to make them more like Christ, and more full of love to Him and to one another.

Let us seek a revival, not by the employment of any mere outward machinery, but by an earnest use of the appointed means of grace, with fervent prayer for the outpouring of the Spirit, and the rich and effectual blessing of God on His own truth. The word of God brought home to the conscience and the heart by the Spirit is the great means of reviving and quickening souls. Let us individually use faithfully and earnestly the appointed means, looking up for the promised blessing. If we have not, it is because we ask not, or ask amiss.

The effects of a revival, when it is vouchsafed, are described by Rev. C. H. Spurgeon, in an excellent article in *'The Sword and the Trowel,'* in the following paragraphs.

"When a minister obtains this revival he preaches very differently from his former manner. It is very hard work to preach when the head aches and when the body is languid, but it is a much harder task when the soul is unfeeling and lifeless. It is sad, sad work—painfully, dolorously, horribly sad, but saddest of all if we do not feel it to be sad, if we can go on preaching and remain careless concerning the truths we preach, indifferent as to whether men are saved or lost! May God deliver every minister from abiding in such a state! Can there be a more wretched object than a man who preaches in God's name truths which he does not feel, and which he is conscious have never impressed his own heart? To be a mere sign-post, pointing out the road but never moving in it, is a lot against which every true heart may plead night and day.

Should this revival be granted to deacons and elders what different men it would make of them! Lifeless, lukewarm church-officers are of no more value to a church, than a crew of sailors would be to a vessel if they were all fainting and ill in their berths, when they were wanted to hoist the sails or lower the boats. Church-officers who need reviving must be fearful dead weights upon a Christian community. It is incumbent upon all christians to be thoroughly awake to the interests of Zion, but upon the leaders most of all. Special supplication should be made for beloved brethren in office that they may be full of the Holy Ghost.

Workers in the Sunday-schools, tract distributors, and other laborers for Christ, what different people they become when grace is vigorous, from what they are when their life flickers in the socket! Like sickly vegetation in a cellar, all blanched and unhealthy, are workers who have little grace; like willows by the water-courses, like grass with reeds and rushes in well-watered valleys, are the servants of God who live in his presence. It is no wonder that our Lord says, "Because thou art neither cold nor hot I will spew thee out of my mouth," for when the earnest Christian's heart is full of fire it is sickening to talk with lukewarm people. Have not warm-hearted lovers of Jesus felt when they have been discouraged by doubtful sluggish people, who could see a lion in the way, as if they could

put on express speed and run over them! Every earnest minister has known times when he has felt cold hearts to be as intolerable as the drones in the hive are to the working bees. Careless professors are as much out of place as snow in harvest among truly living Christians. As vinegar to the teeth and smoke to the eyes are these sluggards. As well be bound to a dead body as forced into union with lifeless professors; they are a burden, a plague, and an abomination. You turn to one of these cold brethren after a graciously earnest prayer-meeting, and say with holy joy, "What a delightful meeting we have had?" "Yes," he says carelessly and deliberately, as if it were an effort to say so much, "there was a good number of people." How his frostbitten words grate on one's ear! You ask yourself, "Where has the man been! Is he not conscious that the Holy Ghost has been with us?" Does not our Lord speak of these people as being cast out of his mouth, just because he himself is altogether in earnest, and consequently, when he meets with lukewarm people he will not endure them? He says, "I would thou wert cold or hot," either utterly averse to good or in earnest concerning it. It is easy to see his meaning. If you heard an ungodly man blaspheme after an earnest meeting, you would lament it, but you would feel that from such a man it was not a thing to make you vexed, for he has only spoken after his kind, but when you meet with a child of God who is lukewarm, how can you stand that? it is sickening, and makes the inmost spirit feel the horrors of mental nausea.

While a true revival in its essence belongs only to God's people, it always brings with it a blessing for the other sheep who are not yet of the fold. If you drop a stone into a lake the ring widens continually, till the farthest corner of the lake feels the influence. Let the Lord revive a believer, and very soon his family, his friends, his neighbours, receive a share of the benefit; for when a Christian is revived, he prays more fervently for sinners. Longing, loving prayers for sinners, is one of the marks of a revival in the renewed heart. Since the blessing is asked for sinners, the blessing comes from him who hears the prayers of his people; and thus the world gains by revival. Soon the revived Christian speaks concerning Jesus and the gospel; he sows good seed, and God's good seed is never lost, for he has said, "It shall not return unto me void." The good seed is sown in the furrows, and in some sinners' hearts God prepares the soil, so that the seed springs up in a glorious harvest. Thus by the zealous conversation of believers another door of mercy opens to men.

When Christians are revived they live more consistently, they make their homes more holy and more happy, and this leads the ungodly to envy them, and to enquire after their secret. Sinners by God's grace long to be like such cheerful happy saints; their mouths water to feast with them upon their hidden manna, and this is another blessing, for it leads men to seek the Saviour. If an ungodly man steps into a congregation where all the saints are revived he does not go to sleep under the sermon. The minister will not let him do that, for the hearer perceives that the preacher feels what he is preaching, and has a right to be heard. This is a clear gain, for now the man listens with deep emotion; and above all the Holy Spirit's power, which the preacher has received in answer to prayer comes upon the hearer's mind; he is convinced of sin, of righteousness, and of judgement to come, and Christians who are on the watch around him hasten to tell him of the Saviour, and point him to the redeeming blood, so that though the revival, strictly speaking, is with the people of God, yet the result of it no man can limit.

PRESBYTERIAN WORSHIP.—FUNDAMENTAL PRINCIPLES.

In view of the fearful extent to which ritualism is being carried in some quarters, and the tendency in that direction which may manifest itself in other churches than those in which it is making such progress, we think it not unseasonable to direct attention to some of the features of our Presbyterian Worship, and to the reasons which may be urged in favour of the practices which we follow. The following brief statement of the fundamental principle of the Presbyterian Church in the matter of worship is from the pen of the late Dr. S. Miller, of Princeton.

A fundamental principle of the Presbyterian Church, in forming her "Directory for the worship of God," is, that here, as in every thing else, Holy Scripture is the only safe guide. One of the earliest practical errors which gained ground in the Christian community, was the adoption of the principle that the ministers of religion might lawfully add, at their pleasure, to the rights and ceremonies of the Church. In consequence of the admission of this error, Augustine complained, as early as the beginning of the fifth century, that for one appointment of God's, ten of man's had crept into the Church, and formed a burden greater, in some respects, than was the ceremonial economy of the Jews.

It was in reference to this point, that our Fathers, both in Scotland and England, had many conflicts, when their respective Churches in those countries were organized and settled in the sixteenth century. On the one hand, the Prelates, and other court clergy were in favour of a splendid ritual, and were disposed to retain a large number of the ceremonies which had been so long in use in the Church of Rome. On the other, the Puritans in England, and the corresponding body in Scotland, contended that the Scriptures being the only infallible rule of faith and practice, no rite or ceremony ought to have a place in the public worship of God, which is not warranted in Scripture, either by direct precept or example, or by good and sufficient inference. In Scotland the advocates of primitive simplicity prevailed, and established in their national Church the same mode of worship which we believe existed in the apostolic age, and which now obtains in the Presbyterian Church in that country, and in the United States. In England, our Fathers, the Puritans, were not so happy as to succeed in establishing the same scriptural system. Under the influence of the monarch and the court clergy, they were outvoted. Still it is undoubtedly certain that a large portion of the most pious and devoted of the clergy of the Church of England, during the reign of queen Elizabeth, and some of her most worthy dignitaries, when the character of that Church, under its reformed regimen, was finally fixed, did importunately plead for laying aside in public worship, every thing to which Presbyterians, at the present day, object, as having no warrant in Scripture. And although they failed of securing their object in the national Church, yet the descendants of the Puritans, both in that country and our own, have been permitted to realize their wishes as to most of the particulars on which they then insisted. On some of the principal of these particulars it is proposed now to dwell, and to assign, with regard to each, our reasons for adhering to them in our system of worship.

But before we proceed to this detail, it may be useful to offer a general remark or two, which will serve to show why we object to all human inventions and additions in the worship of God.

1. Christ is the only King and Head of the Church. His word is the law of his house. Of course the Church ought not to consider herself as possessing any power which that word does not warrant. If, therefore,

she cannot find in Scripture, authority, either direct, or fairly implied, to the amount contended for, she does not possess that authority.

2. We think that such inventions and additions are expressly forbidden in Scripture. The significant question asked by God of his ancient people, when speaking on this very subject, Isaiah i. 12, "Who hath required this at your hands?" seems to be decisive. "Teaching for doctrines the commandments of men," is spoken of, Matt. xv. 9. by our blessed Saviour as highly offensive to him. It would seem tacitly to imply, that we are wiser than God, and understand the interests of the Church better than her Head and Lord.

3. If we once open this door, how or when shall it be closed? The Church, we are told, has power to decree rites and ceremonies; that is, a majority of the ruling powers of the Church have power at any time, as caprice, or a love of show, or superstition, or any other motive may prompt, to add rite after rite, and ceremony after ceremony, at pleasure, to the worship of God. Now if this power be really inherent in the Church, what limit shall we put to its exercise? If she have power to add ten or twenty new ordinances to her ritual, has she not equal power to add a hundred, or five hundred, if a majority of her ministers should feel inclined to do so? And was it not precisely in this way, and upon this very principle, that the enormous mass of superstition which characterizes the Papacy, gradually accumulated? Surely, a power which carries with it no limit but human caprice, and which has been so manifestly and shockingly abused in past ages, ought by no means to be claimed or exercised in the Church of God.

AWAY.

NO. III.

It's a pity we have not sixty days in the month. The calendar, so constructed, might not suit everybody. 'tis true, for there are chronic grumblers at all changes. Self rules. Ay does it, far more, too, than most may be willing to own. Each man says, respecting any new plan, how will that affect me? If well, it is all right; but if ill, then it is all wrong. Much evil has been introduced by the great sinner, Self; but, also, as much good has it stifled in the birth, or clipped and crossed in the growth. Still, give Self its due, it has sometimes helped on the world. It has been made useful when the Great Hand overruled its mean and sinful schemes.—Self, and not sanctity, moved Henry the VIII to break off the Papal yoke, and it gave Britain the Reformation. Do I speak for self?—then, after all, a sixty-day month might be useful, for example, to readers of monthly periodicals, as it would oblige them to read their particular magazine again, having nothing else to read; and how, then, a writer's article would have double justice done to it, and all its beauties shine in twice resplendent radiance, and the reader's mind be doubly improved by the benefit of such a precious revision. Even then, the dry-as-dust would be fresh and unctuous, and the brain that seemed shrouded in the mystery of muddle, would receive time to track it, in its laborious efforts to make common things clear, and deep things darker. Why should'n't I play the philanthropist, and philmagazinish, and phileditor, and any other "phil" I like? It's common now-a days, and it "takes." Many a man starts his "phil," and on it rides into fame. It's popular. Friend, if you have small wits and much vanity, then, by all means, get a respectable "phil," and it may make a man of you. May I not start this sixty-day month project from "love to my race;" for the sake of the "down-trodden;" to enable

talent to get fair play in being read, and the thirsty after knowledge to have ample time to sit beside the fountain. Not a doubt of it, with sixty days in a month, all our magazines would be better read, and the very worst would become so precious, as giving something to read, and therefore every writer would have encouragement to do his utmost, as, by his thoughts and words, he would hope so to mould other minds to make them transcripts of his own—the best.—I could plead a good deal for the sixty-days arrangement, for self, you know, self is active in defence of self. Do you call it special pleading? Halt in your condemnation. When you go to court with a bad case—just not so good as it might be—just a little sharp practice on your neighbour—and with a christian profession too, you would not like to be blamed with doing the wrong thing, but you engage—you wilfully do what you can to fee—the best special pleader you can find, who is able to tear truth to tatters, and patch together presumptions in its stead; get the jury hocus-pocussed by his appeals to give you a verdict, and, then, you stand forth having got—your own. That kind of special pleading is the thing for you. It's all right—is it? Does the jury-man in your soul—God's vicegerent there—pronounce any other verdict, I wonder, eh? Special pleading! it's in the church—yes there, where of all places it should never be heard; when a man, from his passion or his prejudice, his caprice or his captiousness, will attack or defend, for the sake of vengeance or victory. I have heard pleadings in church courts for causes not any better, at least, than mine for sixty days in the month. Ah! self, in some shape or other.—I might plead, too, for the poor Editor who would have his “thirty days” of release from the treadmill that goes round and round, half the time with the literary buckets empty, and he knows not who is to fill them, or who may fail in the all essential of “copy,”—and the contributor, also, bound by a promise, would have his share in the happy era of the new numeration.

Well, self has been doing its best, and lamely at that, as is usually the case, to start a new plan to cover an old fault. My articles, good or bad, worthy or worthless, were promised monthly, and I failed in the last, the first of the year; and why? just because there are not sixty days in the month. Can't I make my month sixty days? but the editor cannot, is the trouble. I must try to accommodate to the present mode of calculation, hoping to have less business to interrupt me, and not to be again attacked with a disease which, from some slight symptoms, by those knowing in the science of human frailties, would be called pigritia; an ailment common enough, though few care about rendering it in the ordinary tongue. The curious can enquire.

Now that I have got my explanation off the troubled breast, a start must be made. But some land-carp will be saying “explanation!” what kind of explanation is that! wasting a page upon nothing; sheer downright trifling. I say, most meekly, may be; but O! land-carp, read it again to cool your temper, and perhaps you'll find in an odd line, here and there, something that will suit you; a small looking-glass by which you will get a pretty clear view of yourself. I'm sorry if I have written all that in vain, as I try to put in a looking-glass now and then, that the gentle, or ungentle reader may see whether or not his face is clean. It's useful. Look again.

There are some folks, in travelling, who are sure to be in time; that is, at the steamboat dock, or railway station, are there at least half an hour too soon; and who then, if they could, would unmoor the ship, or drive the train; who keep going back and forth in the utmost impatience; can't quietly talk, can't patiently sit, can't sensibly think, but perpetually looking, fidgeting, bothering, worrying, and to no purpose, and after all are very likely to jump on board boat or car after it is in motion. My

experience of the people "in time" is, that they are the most troublesome travellers, and would haul you along as if you had on seven league boots, and very frequently, if you did not persist in opposing them, would take you to the wrong place. So I suppose some are "in time" for me, and if they had had their will, before this, would have pitched me on the top of Ben Lomond, or on the peak of Mt. Viso. It's better as it is. As I sail my own ship, I go by my own chronometer, and it ticks along in its own way.

I left myself at Glasgow, it will be remembered. No one, acclimated to our dry and fresh atmosphere, can bear with the winter and spring rains there, that seem to come on you like pickle; and the salted winds that drive into the marrow of the bones. I tried, in parts of the three kingdoms, to find a resting place at a friendly hearth, but wot, wind, shiver, shrivel, was the invariable order, and so, without delay, I carried out a projected plan, to go to the summer, as the summer had not come to me. That, on the whole, is the best way of getting quit of disquietudes and settling difficulties. Try and meet the good at least half way. One will find a great deal more of it in this world than he imagines, if thus he tries. He who resolves to wait till all his mercies come to his door, and never goes out to seek them, will be often sadly pinched.

It was rather a fine-ish morning, bringing good cheer to the face of nature, and to the faces of men too, when I found myself on board the "Morocco," in one of the magnificent Liverpool Docks, ready to sail, and bound ultimately, for Alexandria, in Egypt. It was the Commodore's ship of the Company's Mediterranean mercantile marine, and was worthy of her place among the celebrated Cunard Steamers. I stepped on board with perfect faith, as far as one can have in a ship, and in a company that will have none but first class officers and crews: but I don't care about the blind faith if the seeing one can be got, and so I took a look about me. A fine ship, certainly, but was she not just a very little too deep in the water? And those steam threshing machines—for the enterprising farmers of Northern Italy—which crowded the deck to back of amidships, what if they should get a little loose in a gale and break their fastenings, and clear decks and bulwarks into the sea? My faith had not exactly fears in it, but a conviction that it would have been more desirable if another ship had accommodated these Italian farmers by taking those ponderous machines on her deck. Well, I was in for it, and so were the machines, and therefore would try to be in as agreeable a state of mind toward them as possible. Faith in a ship is the very first enjoyment one has on board, but deprive you of that and every puff brings a presentiment of ill; and not even faith in God will overmaster it or remove it. But faith in the best ship that ever sailed the sea is a very earthly shortsighted thing, if there be not a stronger faith in Him who sits aloft and knows the wants, beholds the dangers, and hears the prayers of all His needy children on sea and shore.—It's far away south; it's far away east; it's far from home; but it is a blessed truth, not to know merely but to feel—I would call it a courageous truth—that we are never any farther from God, and that the All Father dearly and nearly watches over all his family; and that the beloved of our homes, tho' wide apart, can meet and kneel at the Great Parent's knee, and ask Him in faith, nothing doubting, to take care of them all. Good wishes, which merely go straight from one heart to another, are at best but human sympathies; while the good wishes that go up, and around by the Throne of Grace, to be blessed and sanctified there, come down in the character of guardian angels to surround those we love.

The number of our passengers was small, only thirteen of us, all gentlemen, except a young German lady going as a governess to an English.

family in Alexandria ; one or two were rather sickly, and taking a cruise in search of health ; some were on business, and the others were on pleasure. One intelligent—though rather free-thinking—young Scotchman was bound for Trieste ; one Colonel, of Scotch parentage, an East India Commissioner potentate, was on his way to his dominion in the Madras Presidency : a very fine christian man, and whom I consider it one of my highest privileges to have made a friend. The others were English, and at first, of course, with all the uncommunicativeness of their nationality ; tho' when the crust was broken, as usual, they were right genial men. The Captain, John Leitch,—once on the Atlantic line, but owing to the state of his health had to betake himself to this—was exceedingly well informed, one of the kindest of men—he treated me like a very brother—and did all he could to make us as happy as possible. The officers were kind and affable—the first one, bluff, warm hearted Tibbitts, soon after lay low and cold in Malta—and altogether we made a very agreeable family. We had'n't a snarly-yow amongst us, which was a comfort,—O ! the snarly-yow at the table, on the deck, at the weather, at you, at me, at whatever crosses his grain ; the snarly-yow, wherever he is, is a pest, a pestilence, and many a good company he annoys ; an annoyance too he is to himself, and is perpetually in trouble—but that is nothing. He deserves to be in hot—in boiling—water all his days.—We had none of him, but each did his best to please, edify and accommodate the other. For a month to some, —two months to others,—it was a very great deal to have such a good company. Each gave whatever books he had for the common stock, and besides, the ship had a library of excellent works on theology, travels, and science. In every particular we were snug as could be, and even the steam threshing machines came to be considered as orderly and welcome neighbors. We fed our fowls, and killed them ; we fattened our pigs, and kept them clean as cats : we took care of the sheep, and slaughtered them as required. We lived substantially, and soberly ; took a quarter-deck promenade to supple the limbs ; a turn at shuffle board to give us active employment : and in the evening a game of draughts or chess, tho' in general, we all read ; but now and then some topic from some book, or somehow, would give rise to a general conversation—forming a kind of extemporized eclectic society—and each throwing in his quota for the general good.

The second day out was the Sabbath. By half past ten—the church going hour at sea—we had all doffed the traveller's suit, and donned that by which we would be better known at home. The Captain had on his newest blue swallow-tail—regular old ship shape—with the buttons bright as gold ; the officers appeared in their best surtouts ; and the men clean and trig, with their big blue shirt collars half down the shoulders. The bell tolled, and in all, not on duty, came. None late.

What a pity we have not ship rules for congregations on shore ? It's a story of the late witty Mr. Dunlop, of Dumfries, Scotland, that, when preaching at Ecclefechan, the people were very slow in attending, he at last said to them, “ we read that our Lord had once to make a whip and scourge the people out of the temple, but if he had been here, he would have required to whip them in.” There are a good many more places than Ecclefechan where the whip is greatly needed in that way. The Episcopalian goes to church for prayers, and as a general thing he is punctual to the hour. He desires to be there at the beginning—as he should. I have often seen the Roman Catholic running to be in before the bell should cease. The Presbyterian goes to hear the sermon—that is a—if not the—main thing with many ; and if he is in before that, maybe a little sooner for decency's sake, it will do. Our Presbyterians need much—very much—to

be urged into attending church decently, and in order. More than that, they ought to know that the sermon is not the main thing, but that all the worship of God is ; that prayer and praise are most essential ; and that dishonor is done to God when they profess to worship Him, and yet give Him only a part of the stated time ; and that they, themselves, also, lose the privilege, much of the profit, and more of the blessing. Go to many Presbyterian churches, and just listen and look. The service has begun, the psalm is being sung, but hear, far louder than the melody of praise, that stamping at the door, stamp, stamp down the aisles, rustle bustle in getting into the pews, by those general disturbers of praise and peace. Look at them.—It's really ludicrous, if one could get quit of the feeling of the impropriety and irreverence of it—how they hurry, now, to open the psalm books, and discompose the devotions of their neighbours by turning to find the place from them, and then, without a moment's pause, and as if to make up for lost time, never reading what has been sung, nor looking at what is to follow, but on they sing the line, whatever it may say. For example, the 100th psalm has been given out, and just when they are ready with open book, the congregation are at the 4th line of the 4th verse, and in they join .

“For it is seemly so to do.”

as if they had been the foremost and most fervent of all the worshippers. It's shocking. Or look—you can't help listening—and the minister and congregation are engaged in prayer, and every little while, one, two, three, come tramp, tramp on, and into their seats, confusing the minds of all, awakening young curiosity, and old too, to look to see who's that, and also awakening thoughts, not always complimentary, and certainly not devotional. But they get in sometime during the prayer, and they call that devotion—do they ? I wonder what kind of people the irreverent are, if these can be called devout ? I wonder what the careless people are, if these are worshipper ? Or, some are late,—even the godly will be overtaken in that fault, though very seldom—and they have at least decency to remain in the porch, like Gentiles in the outer court, and not go in to cause disquiet ; but the prayer over, and then there is a rush of those who come “to hear the sermon,” but not in time, as intelligent creatures of God, to offer Him thanksgivings for daily mercies ; as sinners to supplicate His pardon and grace ; as erring and weak, to beseech His guidance and strength ; as needing His blessing on ordinances, to be there to implore it ; and having sympathies for the sick, the sinful and the sorrowful, to present them as prayers before the Lord. Rouse up, ye Presbyterians, rouse ye up to punctuality, and make all the service a worship, the great business of your soul on the Sabbath, the soul's great working day for Heaven, and a great solemn business in the House of God.—That's my whip. I hope some will feel it, and be the better of it.

Our Sabbath bell tolled. It rang out, as a sailor can ring it, God's welcome to the saloon, and they came cheerily. No man likes what is good better than the salt sea sailor, if you know how to get to windward of him. I love the jolly tar, with his warm heart under his blue jacket. The saloon is all very well, and he is most respectful there during religious service, but he feels not quite at home ; he comes by regulation, for a kind of religion for the cabin ;—but get in with Jack in the fore-castle, ask him if he is willing that you go there to have a word with him ; don't speak professionally, but hail him as a brother man, and O ! how he takes it as a kindness. He gets you seated on the best chest, he lights his lantern and holds it close to you, and then all the Jacks get seated, and look as if they would look you through. If you pray, kneel down on Jack's hard deck.

and there are smitten hearts, tender hearts, loving hearts all around you. If you speak to them, don't stand, don't preach. Read a little from the Bible, and sit and talk, and in as sailor fashion as you can. That's the way for the fore-castle.—I rather think it is the best way everywhere, to get as near as possible to the modes of thinking and speaking of those who listen to you. I'm not sure but ministers' sermons are too much made by rule—they have got into a way of it—an expressional rut in which they run—and hence there is a loss of freshness, pith and power. There is danger, I grant it, in having no rut at all, for it might, with unbalanced brains, turn out like the snorting scamper of a wild horse on the prairie, or, with no brains, like the lazy cropping of a donkey on a bare common. Stowell Brown, of Liverpool, is the best I know at suiting his sermons to his audiences. Some call it eccentricity, but it is not. It is the right thing in the right place. Did any one ever read his sermons, for example, on the texts—you'll not find them, directly, in the Bible—"The Devil's meal is all bran," and "Two and sixpence and costs." There are not, however, many Stowell Browns, and those who are not, had better not try.

I must get back to the saloon. By the rule of the Company the morning service of the Church of England must be conducted. Some find fault with the order; I don't. They order that religious service be held on all their ships every Sabbath day; and where is there an English protestant form except that? They have not a minister in every ship, and they could not, by any means, expect all the captains to be able or willing to do it extempore. It is that, or none. But why not dispense with it when a Presbyterian minister is on board? Because there would be endless changes and endless squabbles. But why may not the Presbyterian minister join in it? It is not heresy; and he can preach after it is over, and conclude the devotional exercises in his own way. There is no exclusion—as many suppose, and assert—of ministers not of the Church of England. The fact is, if several ministers are there, very naturally the Captain will request an Episcopalian to read it—perhaps to preach—perhaps not: but if a minister of another persuasion should get annoyed, and insist on his supposed right and equality, he is almost certain to be snubbed. The monarch of the ship does not endure that kind of demand. Generally, all over, requests succeed better than demands.—I was wont to have a dislike to the Episcopalian service—it was a weariness, and it is too long—but being frequently so situated, that it was Episcopal worship or none, my dislikes have greatly abated. We are, considerably, creatures of prejudices, by education, habits and customs, and a little mixing and moving about in the world helps to correct these, and to see, frequently, only motives where we thought there were beams. The Episcopalian wrapped up in his church, thinks the Presbyterian form of worship the coldest, barest, baldest thing that possibly can be; and we think, if he would come, now and then, to our churches, that it would remove such an impression, and possibly he might ere long, prefer it to his own.—The Presbyterian abhors a liturgy. I am not going to advocate it, exactly, but, as I carry a free lance, I'll say a word about it. Calvin framed and introduced a liturgy for the church of Geneva,—which is still used in France. John Knox composed one, embracing a form for the celebration of the Lord's Supper. The Dutch Reformed—Presbyterian—has one. Baxter, wrote what he styled the "Reformed Liturgy." The Church of Scotland did not condemn the old formulary in the "Book of Common Order," but, for the sake of unity, laid it aside and took, instead, the Directory for worship of the Westminster Divines. That Directory, so far as it goes, is a Liturgy, tho' it is not used, it is true. So that, after all, tracing Presbyterian history, it is not so far away from the hateful thing as many imagine. The late Dr.

Samuel Miller, of Princeton, one of the very chief authorities for our church government, says, in his remarks on "Public Prayer." "It has even occurred to me to doubt, whether the well-known doctrine of our beloved Church with regard to Liturgies, may not have been so rigidly interpreted and so unskillfully applied, as to lead to practical misapprehension and mischief in regard to the devotional part of the services of our sanctuaries."

—A Liturgy, and bound strictly to it, prevents the introduction of special matter in prayer, which circumstances call forth, and therein is a defect—an enchainment of social devotion. But hav'n't many ministers liturgies? Have not many the same prayer on every Sabbath, and the people got to know every word of it? What is the difference? Is it, that they do not read it? No, for they read it from the page of memory. It is said, that a man cannot pray devoutly who reads from a book. Hold, can he pray devoutly who does so from memory? Can that head of a family, who uses a Prayer Book, because he has not confidence enough in himself, both pray with all his heart, and lead the devotions of his household?—The grand argument, that has a solid base to stand on, is a strong sturdy Presbyterian antipathy to a Prayer Book, as an assumed papistical and prelatic thing. Is there not a family Prayer Book, by ministers of the Church of Scotland, and of the Free Church, and did'n't they intend it to be used? Then, that which is right in the congregation of the family, certainly cannot be sinful in the congregation of the church.—I am not going to advocate the introduction of a Prayer Book into the church, only let us not condemn too strongly those who have it, at least, until our own hands are clean.—But some changes for the better, might be made. We sadly want for order in our worship. One minister follows the old Directory, and commences with invocation—as do almost all Presbyterian Churches, except the Scotch and Irish—another begins with praise; some do not read a chapter of the Word at all; others read it, one after singing, another after prayer; some pray after sermon, others sing. The stranger minister, who politely and decently desires to conform, has to ask the order. Why should it be? I wish some wise man would set himself to get a Synodical rule of Order in Worship.

Now, as I have stopped in my voyage and got into this talkative mood, there is an inclination to say on. I have said that the English Church morning service is too long; but there is a part of the Presbyterian service equally objectionable. I mean the prayers, and particularly what is called the first prayer—the long prayer. It is seldom shorter than fifteen minutes, oftener twenty, frequently half an hour, and by some forty minutes. A long prayer—as it is called—is not prayer, it is preaching, and bad preaching at that; and preaching of any kind when it ought not to be. It is my conviction that no prayer—unless there be very special occasion, and even that I can scarcely conceive—ought to be longer than ten minutes. It becomes words, repetition of thought, preaching, when it is more. Of course I am taking into account the ordinary rapidity of utterance.—Pray, and you get the audience into a praying frame of mind; but pray on, long, and longer, and surely you'll pray them out of it. Even many as are the prayers in the Church of England service, they never at a time take ten minutes. A rest is given to the spirit, and a rest even devotion requires. It would be better to have three prayers, or four, than this Presbyterian long prayer. It is one of the great objections that out-siders, aye, and in-siders too, have to our service, to say nothing about long sermons. I confess it honestly, and may be to lead others to confess too, that many a time my patience at, not in, the long prayer has been exhausted, and what devotion there was at first, utterly gone.—I would like to know if I am very singular in that

sentiment.—The long prayer does not belong to Presbyterianism, as such. It's Scotch—more Scotch than Irish—and in the United States, so far as my observation goes, all the prayers are remarkably short. Now, let heart answer to heart, and tell me if short devotional services do not conduce to devotion, and if long ones do not lead to the opposite?

And then, as respects kneeling in prayer? Don't you think our old Scotch Reformers, in their hot haste to get away from Popery and Prelacy as far as possible, in some things ran a little too far—perhaps in this? I grant that there is no set rule in the Bible. We find both attitudes mentioned. I would have that which most secludes the worshipper in himself, and gives him the position he can longest calmly maintain. Look at a congregation at prayer—standing. How solemn all should seem; the posture most reverent and fixed; the eyes closed; never a turning round; never a gazing about with a wandering eye; never now with the feet on the floor, and then one on the seat, and the elbow on the knee; never fidgeting this way or that. If standing is the rule, then stand—so.—I may ask if that's the very general practise?—A great change has come over many of the congregations in Scotland in this respect, within the last six years. With very few exceptions, in the cities and towns especially, and in many country parts, the United Presbyterians stand in praise, and kneel or sit, with the head on the book-board, in prayer. The sight seemed very strange to me, but it did look so much more solemn—every head bowed down. It does not prevail, yet, in the Free Church, but one very seemly practice is adopted, that, immediately after the benediction, all sit down and lean forward, a few moments—some more or less—in secret prayer. I liked it much, and wish it were imitated.

I suspect I'm on the high way to be called heretical, by some, and had therefore better get into the ship again, and for this month, at least, sail out of sight.

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Correspondence.

FRENCH CANADIAN MISSIONARY SOCIETY.

As the congregations of the Canada Presbyterian Church annually take up collections on behalf of this society, some information in relation to its work is desirable. Last year, three ordained ministers, thirteen missionaries and colporteurs, and six teachers were employed. There were circulated amongst the French Canadians 13,332 religious books and tracts. The missionaries report 952 meetings and a large number of interviews held with them. The number of pupils attending all the schools of the Mission was over 150; of these there were 91 at the Pointe aux Trembles institute. Two students for the ministry are attending McGill College for classics and literature, supported by a special fund. The income of the Society last year was \$13,146, derived from the following sources, viz., Canada, \$8,286, of which Montreal contributed \$2,874; Great Britain, \$4,134; United States, \$726. The disbursements were \$12,630.

The results of the work of the Society's devoted missionaries cannot be shown, however, by figures, nor can the committee make known publicly all the cheering indications of success with which they are conversant. Were they to do this in relation to what is going on at any point, it would be to arouse such contra efforts on the part of Priests and Jesuits as would be prejudicial. The last Annual Report contains many extracts from the journals of the missionaries replete with interest. These all go to show that the Word of God, 24,000 copies of which have been circulated among

the French Canadians, is producing its designed results. Though many copies have been destroyed and many neglected, still quite a number are preserved, hidden away, and read in secret. It is only when the Spirit of God blesses that Word in individual cases that these facts become known. The following extracts from the Journals will be read with interest :

“An old man to whom the late Mr. Vernier gave a Bible *twenty years ago*, came and paid me for it a few days since, saying : This book is the Word of God, and may he bless you in your efforts to circulate that Word.”

“At St. P——, where the Priest burnt a number of Testaments over a year ago, I supplied three persons with copies of it who had read those preserved by some of their neighbours. I have also reason to hope that those who retained their Testaments have read them with profit. In visiting from house to house, I was well received and attentively listened to.”

“For six days past, I have been up till midnight and two o'clock, holding meetings. Since I have been at this station, I have not witnessed a more encouraging state of things.”

“I have just returned from G—— L——, where we have had many interesting meetings. The attendance at all of them was large, and the attention good. Last Sabbath, the 25th, in the Town Hall, there were seventy Romanists present, some of whom came from a long distance. We never had such long meetings here before. I have much to say about this station. The people are moved and are willing to examine and listen to the Truth. Whenever I have gone to that locality, I have had difficulty in tearing myself away, everyone wanting me to visit them.”

The present aspect of the field is also most encouraging. The strong prejudices of the people, and the opposition of the priests are rapidly becoming less felt as hindrances to the work of the Colporteurs and Missionaries.

The work of the year now near its close has also proved most encouraging. The time for increasing the agencies of this society has come. Some portions of the field are white unto harvest. More labourers are needed and must at once be had. The churches ought to afford this society ample means to carry on its work. What is its small income and little band of labourers, compared to the wealth and numerous Priesthood of the Church of Rome in Eastern Canada. What has been done shows how God can use the weak things of this world to confound the mighty.

But not only is more money needed, but also more prayer. The Gospel has been preached, the word circulated, churches formed, and the young trained. The actual results of missionary effort has been attained in the conversion of souls to Christ. But more still remains to be done. The Spirit of God can remove all the obstacles which the devil interposes to the spread of the Gospel, either in man's heart or outside of it. Should not Christians in Canada pray earnestly for those French Romanists, who are perishing for want of the Gospel. Let the cry rise from every heart, “O breathe upon the slain that they may live.” Without money, the society cannot carry on effectually its work ; without prayer, its work will fail of its great object.

A. McD.

PRESBYTERIAN COLLEGE, MONTREAL.

MR. EDITOR,—It may be interesting to some of your readers to know that a vigorous effort is being made just now by the Presbytery of Montreal, on behalf of the *Theological College*, so as to have, if possible, a *manuum* endowment of \$25,000 secured before next ordinary meeting of Synod. The Presbyteries of Ottawa and Brockville having agreed to

co-operate with that of Montreal in this matter, deputations from the committee were appointed to visit as many of the congregations as could conveniently be overtaken. The Rev. J. M. Gibson visited Smith's Falls and Perth. The Rev. D. H. McVicar is to visit Ottawa, and Rev. Dr. Irvine visited Prescott, Brockville and Quebec, in each place meeting with success. Committees were appointed in the various churches to canvass the people, and gratifying reports may soon be expected. Already a handsome sum has been received from friends in Quebec. As soon as the list of contributions is completed, a copy will be sent to the "Record" for publication. Parties throughout the church favourable to this desirable object, and who may be willing to contribute, can communicate with the Secretary, John Sterling, or the Treasurer, A. McGibbon, Montreal.

Yours, &c.,

A. MCGIBBON.

The Rev. W. Taylor, D.D., is Convener of the Committee.

MONTREAL, 19th January, 1867.

Missionary Intelligence.

MISSIONS OF FREE CHURCH.

MISSIONS IN INDIA.—PUNA.—At Puna there have been additions to the Missionary Church, three adults having made profession of their faith. The Rev. Mr. Gardner gives the following account of the interesting event.—

"Last Sabbath was a very interesting season in our mission. I had then the pleasure of admitting into the Church of Christ three adults, on their own profession of faith. They have all been for a lengthened time under Christian instruction; and since June they have come to the mission-house almost daily, to hear the word of God, and be instructed in the things of the kingdom.

"Bhagoo is a Mhar, and is considerably advanced in years, as both the others are. Bapoo, and Gug, his wife, are of the Maratha class; the former being connected originally with the noble family of Shirakay, and the latter with the royal family of Bhonslay. They are all intelligent, earnest, and sincere believers as far as can be judged. Bapoo is blind; but his inner man seems truly enlightened with the Life of men. After the baptisms, I admitted one who had been baptized in the Roman Catholic Church. He is able to read and write, and has very clear views of the errors of the Romish faith, and of the true way of forgiveness and acceptance through the merits and mediation of the Lord Jesus Christ. His answers to my questions at the time of baptism were, as they had always been, explicit and satisfactory. I hope they will all be kept steadfast in the faith.

"In the forenoon I administered the Lord's Supper to the members of the Native Church. This service I conducted alone. In the morning Mr. Hunter preached an excellent sermon from the words, 'Let a man examine himself;' so, in the forenoon, I had only a Communion service. There was a large number present. Including the members of the mission circle, there were about eighty that sat down to show forth the Lord's death, and their faith in Him who is all their salvation. It was an interesting and cheering time.

"I hope to baptize another woman to-morrow, but it will be time enough to write after the event.

STREET PREACHING AT JANLUA.—The Rev. N. Sheshadri gives the

following account of the mode in which street preaching is carried on at Jaulna :—

“ We carry on street preaching here on a somewhat different plan from the one we have at Indapur. Here I have a blind minstrel, named Bartimeus, who happens to have a stentorian voice, and so has his young wife. They are both very fond of singing our Christian Hymns. My old, venerable friend Premdas, our senior catechist, has composed a large number of hymns, set to native tunes. Being but a simple prose man, I am not able to judge what poetic fire or rhythm there is in these simple verses ; but the good old man has succeeded wonderfully well in putting gospel truth into that form which simple unsophisticated natives love to hear and sing.

“ You know Hindus are essentially a musical people ; and, as most of their sacred books are in poetry, which they continually go about singing, when we get our people to sing Christian hymns to native tunes, we only present truth in a form they love best. Will it be said that some of the tunes sung by our Christian people are used by the heathen around us in singing the amorous songs of Krishna ? We would say with the great and good Wesley, that we shall not allow the devil to have all the good tunes in the world. Even these tunes may be baptized and used to the best of purposes.

“ I am thankful to say that wherever the blind minstrel and his party go they invariably secure attention ; and after singing a hymn, the blind man speaks in his own words what he has been singing, and exhorts his hearers to give up their gods and superstitions, and believe in the Lord Jesus, the only name given under heaven whereby men might be saved. I have used the singing party very often as a capital way of collecting an audience. The last time I was here, I was suffering from a guinea worm, and consequently I could not go about much. However, I did not like to leave Jaulna without raising a testimony on behalf of my Redeemer, though it should be only once.

“ It was a high communion season with us, and our Christian people from neighbouring villages had come in. On that occasion nearly sixty souls sat round the table of the Lord : fully forty of these were from amongst my own countrymen. After dispensing the Lord's Supper I sent the blind minstrel and his party, with their instrument of fine strings, cymbals, and drum, to Old Jaulna to sing, where Hindus reside in great numbers. The party passed through Khadrabad, all the way singing, accompanied with instrumental music. Now and then they were requested to halt in the corners of streets, and in front of shops, and sing to them songs of Zion, which, of course, they did with much pleasure. When the singing was over, people would bring money and offer it to Bartimeus, but Premdas thinks he should not take any, lest the people look upon the whole party as beggars, very much of the same kind as they have amongst themselves, and who look upon singing as their trade.

“ I myself rode to the appointed place, and when a pretty large crowd was collected, I stepped forward and preached for nearly an hour to a most orderly, attentive, and respectful audience. Many old women and Brahman widows came to their doors ; others peeped out of their windows and heard, for the first time in their life, the glad tidings of salvation through a crucified Redeemer. During my stay here I should like to see this kind of labour carried on more systematically than we have hitherto been able to do.

JEWISH MISSIONS.—At Pesth the school in connection with the mission continues successful. About 400 children are enrolled, most of whom pay something as school-fee. The Rev. Mr. Van Andel reports the baptism of two Jewesses at Kaiserwerth.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—The Missionaries at several stations report encouraging symptoms. At *Old Town* the Rev. S. H. Edeley reports good meetings. The prospects are improving also at *Ikorofiong*, notwithstanding a bloody war which had been carried on. At *Creek Town*, where four years ago a female boarding school was begun, the results have been, in the circumstances, becoming. Miss Johnston, who has charge of the school, gives the following account of the institution :—

In compliance with your request that I would give you an account of our work among the girls at *Creek Town*, Old Calabar, I would say we have had (as you are aware) an institution during the last four years for receiving and boarding girls. It was one of the chief objects to try to get for tuition a class of females hitherto almost inaccessible, viz. : those free born in the country.

Although we have not exclusively kept to this class, partly from the difficulty of obtaining them, and partly from the importance of training them along with outcasts that fell in our way, viz. : orphan, slave, and twin girls, as putting them on an equality, they come in contact with, and learn to love, those twins they had been taught by their parents and friends to abhor and shun. At different times during that period we have had in the house ten free girls, four orphans, four twins, six slaves, and three emancipados. These latter we have had longest, and some of them are now able to assist in teaching the others. Three of the free girls have been taken from us by their parents, after having been with us from two to three years. Two of these had been apt scholars, and showed great reluctance to return to country customs. One held out nobly, seeking to extricate herself from union to a polygamist, to whom her father had engaged her; for being free born, she had in a manner a right of choice, though it is of rare occurrence that any one desires to exercise the right. She had also, for a while ere leaving us, shown a desire to choose the better part.

Another little girl being at home during the Christmas holidays, took small-pox and died. Although that disease prevailed all around us, that was the only case belonging to any of the mission houses, and indeed the only death amongst the girls under tuition. While we may partly attribute this to their regularity of living, as well as to cleanliness, we cannot fail to see in it a blessing on our endeavours to promote female instruction.

The only other girls who can be got to attend school are from the houses of Church members; so that we have found labour almost in vain if they are not kept entirely from their heathen relatives, there being amongst them so many ways of involving the young in their heathen practices.

A little girl one day told me her mother sent for her handkerchief. On seeing the child's reluctance to comply with the request, I learned that the mother wanted the handkerchief to wrap round a sacrifice she was about to make to prevent evil to her child. The present king's daughter, an interesting girl of eleven years of age, was accustomed to visit her father and friends on Saturday afternoons. One Saturday she told me she did not wish to go. I afterwards learned that she feared that her aunt was about to make *Idion* for her (a kind of sacrifice). The day following she asked to accompany me when I went between sermons to visits in her father's harem. After our return she said, 'Did you not see the *Abidion* priest?' I had seen the person but did not know his profession. The old aunt is now dead, while the child is spared with us. When calling on her father ere leaving for a time, I asked him not to remove the child; when he said to me, 'I promise Mr. Goldie to give her to no one but him, and I will keep my word;' but on visiting the eldest daughter, she said to me,

‘Send home my sister.’ I said that could not be done, as her father had given her to Mr. Goldie, to let her grow up under his care, and that he would give her away to no one. Our prayers are needed, that he may keep his promise, and that this child as well as others of them, may be spared to carry on the work in that land of heathen darkness.

Besides a religious education, these children are trained to industrial habits—to wash, mend, and wear their own clothes. The elder ones, besides domestic work, are also taught dressmaking, which is now coming into requisition, owing to the great improvement which in late years has taken place in dress; the females seeking and being allowed to wear clothing. A slave girl was married last year from the mission-house to a native teacher, and we found that she had been able to assist, as well as teach, some of the chief’s wives in their district to cut and make their dresses; said chiefs had been married in christian fashion. The prayers and sympathy of Christian friends at home in behalf of these benighted and heathen children are much needed.

INDIA.—The *Missionary Record* for December mentions the death of the wife of the Rev. W. Martin, which took place on the 10th September. Her death was happy and hopeful. Her removal, however, is a sad loss not only to her husband, but to the mission. The Rev. J. Robson, writing from *Ajmere*, gives an interesting account of the death of Hio Nath, a goldsmith, who seems to have been earnestly inquiring after the truth. From *Todgurh*, the Rev. W. Robb reports favourable prospects. He states that many of the people are getting their eyes opened to the folly and absurdity of their old superstitious. God is giving some tokens of His presence. A soldier of the name of Bakhaha had lately come as a candidate for baptism.

FIJI.

The power of the Bible.

In the operations of the Bible Society testimony is constantly borne as to the converting power of Divine Truth when applied to the heart by the Holy Spirit. Apart from the direct intervention of human teachers, the Bible has often proved the only and all-sufficient guide in leading men to a clear apprehension of the Gospel of Christ, and its adaptation to the necessities of the soul. The annexed statement from the pen of the Rev. J. F. Horsley, an excellent Wesleyan Missionary labouring in the Fiji Islands, supplies striking evidence on the subject, and is well fitted to encourage and stimulate all who are engaged in efforts for the circulation of the Scriptures. “Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?”

“Allow me to communicate a fact, for the encouragement of the supporters of the Society, who take such a great interest in Bible circulation. “In April, 1865, it fell to my lot to examine twenty-eight young men, who were recommended by our Native Ministers as candidates for the office of Local Preachers. Whilst listening to the accounts of their conversion to God, I was struck with the oft repeated mention of the New Testament, as having been the only means used by the Holy Spirit to convince them of their danger, and to point them to the ‘Lamb of God, which taketh away the sins of the world.’ Since that time I have carefully noticed such cases whilst engaged in my Missionary labours. From conversations, examinations and written documents, I have now ascertained that more than two-thirds of our 200 Catechists, Lay Preachers and Schoolmasters, have been aroused to a sense of their danger whilst living

in sin, and have afterwards obtained peace solely through reading their Testaments, without having received any counsel, admonition, or spiritual instruction from any one.

“As these are representative men from all parts of the Windward Group of the Fiji Islands, I think we may safely conclude that the majority of those of our members who have passed from ‘death unto life,’ owe all their good to the study of God’s Word. And when it is remembered that we have 4260 members in society with us in this circuit alone, and 432 upon trial, what a blessed fact is here brought out to the glory of God !

“Of the great number of texts which have been applied by the Spirit of God, ‘The wages of sin is death,’ is the one most frequently mentioned as having been used to bring them to repentance ; whilst our Saviour’s invitation, ‘Come unto me,’ &c., has conveyed peace to scores of troubled souls.

“Sermons preached by Missionaries, and Bible-classes ; sermons by Native Ministers and Lay Preachers ; our love-feasts and class meetings ; sickness and extreme danger ; words of warning, and the consistent conduct of persecuted Christians, have all been means used by the Spirit ; but class these varied agencies together, still the Word of Life, without any comment or auxiliary whatever, has been more effectual in leading souls to the Saviour.

“Six out of seven men labouring together on one island ascribe their conversion to the private study of God’s Word, and affirm that they found peace whilst so doing. Thirteen out of seventeen whom I examined the other day, whilst speaking of their conversion to God, told us the same blessed story. The Spirit Himself had used His own sword far more effectually than if it had been wielded by any other agent. To Him be all the praise !

“Whilst making the above inquiries I was somewhat astonished when I read the assertions of some of the gentlemen of the Anthropological Society. So our blessed Bible belongs to an ‘ignoble’ literature ! Well, when their *noble* literature produces similar results to those produced by our *ignoble* literature, perhaps you will then alter the present designation of your Society, and admit their productions to your shelves. On the one hand I have these assertions, and on the other the evidence of 200 of our agents, who testify that this *ignoble* literature is the power of the living God. Many of these men were wild and beastly cannibals, but they have been transformed by the power of God attending the quiet perusal of his Word ; and where in this wide, wide world can there be found a more astonishing transformation ? Here is not only a miracle of grace, but also a miracle of power, to prove the Divinity of the Scriptures : these once blood-thirsty cannibals are made meet to be partakers of the inheritance of the saints in light ! To which literature does our common sense cling ? To which would the startled soul of a dying man cling ? the *noble* literature of such men as Captain Burton, or the *ignoble* literature of the poor African and Fijian ; aye, and of some of us poor Englishmen, too ?

“Of course the receipt of the completed Bible in Fijian will be suitably acknowledged by those in authority in our Society ; but allow me, on behalf of the Lakemba Circuit, to tell you with what feelings of gratitude we received the precious treasure. Our people crowded round whilst I opened a case ; then, when they saw a copy, and were allowed to handle it, they could scarcely answer them, for my heart was full. Before you receive this, the whole edition will be sold—at least my Circuit’s share.”—*Bible Society Reporter*.

General Religious Intelligence.

ITEMS OF GENERAL RELIGIOUS INTELLIGENCE.

THE UNION QUESTION.—The union question still engages the attention of Presbyterians in Scotland and England. At the opening of a new United Presbyterian Church in Cupar, Dr. Cairns, by special request, spoke on the union question. While not ignoring the difficulties in the way, he spoke with hope of the result, stating his conviction that on every point discussed in the joint committee, the two churches were essentially and thoroughly at one.

THE ESTABLISHED CHURCH IN SCOTLAND.—A movement has been begun, and an association formed for the increase of stipends of ministers of the Established Church, so that no minister shall have less than £200 sterling. It is proposed to raise a fund by donations, legacies, &c., for that purpose.

ELECTION OF A NEW BISHOP IN NATAL.—The Rev. W. Butler, Vicar of Wartage, has been elected Bishop by the clergy and laity of the diocese of Natal.

REV. C. SPURGEON'S COLLEGE.—Since the establishment of Mr. Spurgeon's College, 106 students have been suited as pastors. Applications are made for students trained in the college to go to South Africa, and various other quarters.

RITUALISM.—In England ritualism continues to engage general attention. Several Bishops have alluded to it in their charges. Public meetings, lectures, newspaper articles, &c., testify to the strong public feeling which exists in many places against the popish practices which prevail in many churches. There is a protest in the course of being signed by a large number of the clergy.

Home Ecclesiastical Intelligence.

CALLS MODERATED.—Streetsville, in favour of Rev. R. Ure of Goderich ; Amherstburgh, in favour of Rev. A. McDiarmid, formerly of Dunwich. St. Vincent, &c., in favour of Rev. A. Brown of Mono ; Lobo, in favour of Rev. D. McMillan ; Adelaide, in favour of Rev. J. Donaldson ; Chicago, in favor of Dr. R. F. Burns.

INDUCTION, MONTREAL.—Rev. A. Young, formerly of English River, was inducted as pastor of the Congregation of St. Joseph Street, Montreal, on the 3rd ult. The Rev. Dr. Irviue preached and presided, Rev. Dr. Taylor addressed the minister, and the Rev. D. H. McVicar the people. Mr. Young's P. O. address is Montreal.

WILLIAMSTOWN.—On the 25th December, the Presbytery of Montreal met at Williamstown, for the induction of the Rev. N. Paterson as pastor of the United Congregations of Martintown and Williamstown. The day was favourable and the attendance large. The Rev. J. Anderson preached and presided, the Rev. D. Cameron addressed the minister, and the Rev. A. F. McQueen the people. At the close of the services the newly inducted pastor received a hearty welcome from the congregation.

This is the oldest congregation in the district, and one of the oldest in Canada, its history dating back about 100 years. The Rev. Mr. Con-

well laboured for some time with great fidelity and success and not without much fruit. We trust the cause will prosper abundantly under the new pastor.

ST. THOMAS.—On the 13th ult, the new and commodious church erected at St. Thomas, by the congregation of the Rev. G. Cuthbertson, was opened for public worship. The services were conducted by the pastor, the Rev. Dr. Jennings of Toronto, and the Rev. W. Cochran of Brantford. The attendance was large, and the contributions liberal, the sum of \$400 having been realized from the collections on the Sabbath, and the proceeds of a soiree on the following evening. The building, from plans by Mr. Smith, Toronto, is commodious and handsome. We congratulate our friends in St. Thomas on the progress they are making.

GOULD STREET, TORONTO.—At the annual meeting of this congregation held a short time ago, it was resolved to take steps for paying off the remaining debt on the building—\$5,856. We understand the effort has been successful, the subscriptions being payable either now or in the course of three years. The total amount raised by the congregation for all purposes during the year has been \$3,700.

COBOURG.—At the annual missionary meeting of this congregation held on 18th December, 1866, the following appropriation of funds was made.

To Knox's College.....	\$80 00
“ Home Mission Fund	75 00
“ Foreign Mission “	25 00
“ Widows and Orphans Fund	10 00
“ Synod Fund.....	10 00

Total	\$200 00.
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For the French Canadian Mission no appropriation was made, as the agent of that society had recently visited the congregation and received their contributions. It was also reported that the Sabbath Schools had during the year, collected for Missionary objects, the sum of \$73 65, which would be hereafter distributed.

OTTAWA.—At the last Annual Meeting of the congregation worshipping in Knox's Church Ottawa, it was unanimously resolved to add four hundred dollars (\$400) to Mr. Wardrope's salary thereby raising it to \$1,600 per annum.—Thus giving him a substantial token of their appreciation of his long and faithful labours among them.

At the meeting of the Bank Street congregation in the same city, held a few days after this action of what may be regarded as the parent Church, a similar resolution was carried without a single dissenting voice.

The amount added by the Bank Street people to Mr. Moore's salary was \$200, making in all \$1,000.

This action is the more grateful on their part, as their pastor has been with them only some eight or nine months. The action of the Ottawa Congregations speaks for itself and their example is worthy of imitation.

They are both in a flourishing condition, and the utmost harmony exists between them.

MONTREAL, COTE STREET.—The Rev. D. H. McVicar received at the beginning of the year, as a token of esteem, from his congregation, a donation of \$500. The kindly feelings expressed, and the friendly spirit manifested enhance the value of the gift.

MONTREAL, KNOX'S CHURCH.—The Rev. Dr. Irvine received from his congregation the sum of \$400 as a token of attachment and respect. Such gifts are seasonable, and indicate good feeling between pastor and people.

GUELPH.—The Rev. W. S. Ball, of Kuox's Church, Guelph, received, at the beginning of the year, several valuable gifts as expressions of esteem on the part of the members of the congregation and other friends, including one from the volunteers in Guelph, in acknowledgement of the services which Mr. Ball has rendered them in his capacity of chaplain.

PERRYTOWN. The Rev. W. Lochead of Perrytown, lately received from his people the present of a fine buggy and a set of harness, as a token of esteem and appreciation of his services as their pastor. Mr. Lochead previously received from the Oak Hills section of the congregation, the gift of a valuable horse.

MELROSE AND LONSDALE.—The Rev. John Turnbull of Melrose and Lonsdale, was lately presented by his people with a handsome set of buffalo robes, as a token of their regard.

BLYTH.—A deputation from the Blyth congregation waited on their pastor, the Rev. Archibald McLean, on the evening of the 24th inst., and together with an address, presented Mr. McLean with a substantial token of their esteem and regard in the shape of a well filled purse containing nearly sixty dollars.

Mr. McLean has had the pastoral charge of this congregation for only a few months and this evidence of friendship on the part of his congregation speaks well of the estimation in which he is held by his flock, and while it will tend to add another link to that chain of love that binds the pastor to his people, this presentation may well be accepted as a challenge to many other congregations to go and do likewise.

WROXETER.—On the 25th December, the Rev. George Brown was waited on by an influential deputation of elders and members of the joint congregations of Wroxeter and Howick, bringing for his acceptance a horse, harness, with a cutter, saddle and bridle, &c., and presenting an address expressing their esteem for him as a Christian minister, and their appreciation of his labours as their beloved pastor.

Among other remarks, they acknowledged the fact that they are growing in prosperity, that the congregations are connected together by a true feeling of unanimity, and of gratitude to the great Head of the Church, whose grace alone can set up her gates with praise, and beautify her walls with salvation.

The address closed with affectionate prayers for the pastor, his family, and his work. Mr. Brown made a brief and suitable reply.

HULLET & MANCHESTER.—Some time ago, a deputation from the congregation of Hullet, waited upon their pastor, Rev. S. Young, and presented him with a handsome and valuable horse. The congregation at Manchester, have, since the recent settlement, raised upwards of \$300 towards finishing and paying off the debt on the church.

WICK.—On the 25th December, at a congregational service held in the church, the Rev. R. McArthur was presented with an address by the young people of the congregation, together with a handsome pecuniary donation.

LANSDOWNE.—The congregation at Fairfax and the Lansdowne station, at a social meeting held at the Fairfax school room on the 31st December, presented Mr. John Aule, student, with an address expressive of their esteem and respect, together with a purse containing \$50 as a New Year's gift.

OWEN SOUND, DIVISION STREET CHURCH.—Last summer the managers of Division Street congregation, Owen Sound, took into consideration the

propriety of providing their minister, the Rev. Thomas Stevenson, with a more suitably comfortable and commodious house, than can be obtained for renting; but resolved to postpone the erection of a manse till all the debt on the church is extinguished; when they hope they may be in a better condition for erecting a manse such as they wish to provide. They entered into arrangements, however, with Mr. Dougall, one of their number, to erect for him in the meantime a large two story brick house, on his own property. The ladies of the congregation resolved to celebrate the occasion of Mr. Stevenson entering his new abode, by presenting, as a token of good-will to him and Mrs. Stevenson, on the evening before Christmas, certain handsome articles of parlour and bed-room furniture, considerably exceeding in value \$200. Mr. Stevenson, on behalf of Mrs. Stevenson and himself, cordially thanked their kind friends for their gift, which had for them far more than a money value. His greatest external encouragement was this, that never was the congregation more prosperous, more numerous, more united, or composed of better material; that their missionary contributions were doubling; and that their ordinary funds were never in a better condition; so that he was glad to learn, that notwithstanding the liberal allowance they had been making for rent, their income was more fully than ever meeting the expenditure. When, however the obliging proprietor, and the gentlemen of the management made arrangements to provide him and his family such an excellent residence, he could not but be highly gratified; and certainly his sense of the treatment they were receiving was much enhanced by such a token of esteem, as they had that night received from the ladies.

BETHESDA CHURCH, BOMANTON.—The Bethesda congregation of the Canada Presbyterian Church, at their annual meeting on the 17th January, appointed a deputation to wait on their pastor, the Rev. W. MacWilliam, B.A., and presented him with a very affectionate and complimentary address, together with a purse containing one hundred dollars, as a token of their appreciation of his services in their midst. To the address, Mr. MacWilliam made a very feeling reply, thanking them for the handsome expression of their good will and esteem.

When it is considered that this congregation is but small in number, (the average attendance being little over 100)—that the mere support of Gospel ordinances among themselves is no slight burden;—that they have within the last three years erected a commodious and beautiful manse, and purchased a Glebe for the minister, at the cost of over \$1,600; and that the debt on these is almost entirely wiped away; that they have contributed liberally to every scheme of the church for the past year, and had *paid up the last farthing of stipend due to their minister*, ere presenting their free-will offering, we think it will be acknowledged that this little congregation is setting an example, which should “provoke” many other congregations in the church to similar beautiful manifestations of “love and good works.”

REV. C. CHINIQUY.—With reference to a communication from Rev. C. Chiniquy, we beg to say that in the early part of last summer we received a statement of the financial position of the mission at St. Ann’s for several years. At the time, and for some months after, we had not space in the Record for the figures, which extended over a number of years. The papers have been mislaid, but if furnished with another copy, we shall be happy to make room for the statements.

WEEK OF PRAYER.—EVANGELICAL ALLIANCE.—The work of prayer, we believe has been very generally observed. In Toronto, where a branch of the Evangelical Alliance has been formed, the meetings were larger and more encouraging than in any former year.

COLLEGE IN MONTREAL.—We call attention to an encouraging communication, in another part of the Record, with reference to the establishment of the College in Montreal.

HAMILTON CENTRAL CHURCH.—The annual Missionary meeting of the central Presbyterian congregation, Hamilton, was held on the evening of Wednesday, Jan. 23rd, and interesting reports of the Missionary Association and Sabbath School Teachers were read. It appeared that the sum of \$1,118 had been contributed by the congregation, for missions, during the year; \$200 of which was the Sabbath collection of the Sabbath School.

The money was appropriated as follows:—

By the Sabbath School.

Homo Mission.....	\$85 00
Foreign Mission.....	50 00
French Canadian Mission.....	40 00
The Dayspring.....	25 00
	<hr/>
	\$200 00

Which added to the apportionment of the Mission Committee makes entire sums—thus:—

Home Missions.....	\$450 00
College.....	125 00
Foreign Mission of Canada Presbyterian Church...	70 00
Other Foreign Missions.....	315 00
French Canadian Mission.....	70 00
Special Donations.....	63 00
Dayspring, N. S. Mission..	25 00
	<hr/>

\$1,118,00

At the annual meeting of the congregation, held on Monday evening the 14th January, the managers reported that with the surplus of the ordinary revenue, besides paying interest, they had paid \$500 on the debt, stating that there remained still \$2,500 to be paid. The congregation resolved unanimously to pay the whole during the current year, and about \$2,000 was subscribed that night; the remainder will be easily raised. More than \$200 in addition has been raised by the congregation toward weak congregations in building and liquidating debt.—*Communicated.*

WELLINGTON SQUARE, WATERDOWN.—On Wednesday evening, 23rd inst., a number of the members and adherents of the Canada Presbyterian Church, Wellington Square, called on their pastor, the Rev. R. N. Grant, and after spending a pleasant evening, presented him with a splendid set of buffalo robes. This is but one of many tokens of esteem received by Mr. Grant during the past year. Some months ago the ladies in connection with the Waterdown congregation, presented Mrs. Grant with a beautiful silver tea-set, and many other valuable articles. Such liberality is well worthy of imitation.

BRANTFORD.—The Presbytery of Paris met in Wellington Street Church, Brantford, on Tuesday the 25th December, for the purpose of inducting the Rev. Thomas Lowry, late of West Corners, to the pastoral charge of said congregation. Mr. McQuarrie of Blenheim preached. Mr. Dunbar the Moderator of Presbytery put the usual question and offered prayer. Mr. James addressed the minister, and Mr. McMullen the people. In the evening there was a Soiree in the church, when the newly inducted minister received a cordial reception from his people, and other friends, in the different congregations of the town.

PROCEEDINGS OF PRESBYTERIES.

PRESBYTERY OF HURON—This Presbytery met in Willis Church, Clinton, on Tuesday the 8th day of January, 1867. There was a good attendance of ministers, but few elders. Reports were received from all the weak congregations in the Presbytery, in reply to circular from the Home Mission Committee, which contained resolutions engaging their congregations to raise the advance proposed by the committee. Mr Wm Ferguson was examined with a view to be employed by the Presbytery as a Catechist, and the examination was considered satisfactory.

A considerable time was spent in discussing the advisability of taking a more general oversight of the religious instruction of the young. The result was a motion appointing a committee empowered to correspond with sessions, to collect information, to report at next meeting, and that the evening *sederunt* be devoted to the hearing and considering of this report. It was intimated that Mr. Chiniquy desired to visit the congregations in this Presbytery, and to receive contributions to aid him in his work. After some discussion this permission was granted, and Mr. Ross was appointed to correspond with Mr. Chiniquy and with congregations, respecting the time and place of these meetings. A committee was appointed to examine the reported receipts and expenditure of the Upper Canada Bible Society, and to report at next meeting. A circular from the committee on Psalmody was read and fully considered. The following motion was unanimously adopted:—That the Presbytery having taken into consideration a circular anent Hymns transmitted to them by a committee of Synod, do, in reference to the first point upon which the committee desire information, beg to report that the Psalmody used by the congregations under the jurisdiction of this Presbytery, is that which they believe to be in general use throughout the church at large, or which was formerly in use in the two branches of the now United Church. Further the Presbytery are of opinion, that any change in the Psalmody of the church, would be in present circumstances extremely unadvisable, and would strongly deprecate any further action in the matter, as it would endanger the harmony of the church.

Considerable time was spent in considering the best means of securing a more adequate stipend for those ministers who have been long settled in charges that have grown and increased in wealth and membership and have not increased the stipend. The result was a committee was appointed to meet with all such congregations in the Presbytery, and to report.

A. D. McDONALD, *Presbytery Clerk.*

PRESBYTERY OF LONDON—This Presbytery met in the first Presbyterian Church there on Tuesday 8th January, 1867.

There was a large attendance of ministers and elders.

Rev. Mr. Fletcher was elected Moderator for next six months.

The following is the account of the more important items of business.

A call from first Scotch Congregation of Chicago in favor of Dr Burns of St. Catharines, was sustained. An accompanying document promising \$2500, was also read. The call was forwarded to the Hamilton Presbytery, and Mr Cuthbertson was appointed the Presbytery's Commissioner to prosecute the same.

East and West Adelaide were separated from Strathroy; and also moderation in a call granted Mr Grant to preach at East Adelaide on 22nd, at 10 o'clock a.m., and at West Adelaide at 3 p.m.

The connection between Carlisle and McGillivray was dissolved, and McGillivray and Parkhill were united as one charge, the Presbytery agreeing to take steps to supplement Mr Fletcher's salary to the amount previously received before the separation of McGillivray from his charge.

A moderation in a call was granted to the congregation of Lobo. Mr Fletcher was appointed to attend to that duty on 23rd inst, preaching at Lobo at ½ past 10 o'clock a.m., and at Caradoc at 3 p.m.

A call from the congregation of Detroit in favor of Rev. Stephen Balmer was laid on the table and read. A paper protesting against the call was also read. The Presbytery agreed not to sustain the call.

A letter was read from Rev. Archibald McDiarmid intimating his acceptance of the call from Amherstburgh.

The Presbytery appointed his induction to take place on 14th February next, at 11 a.m. Rev. A. F. Kemp to preach and preside, Rev. Mr. King to address the minister, and Rev. P. McDermid to address the people.

The Rev. Mr. Lafontaine addressed the court in reference to the work at St. Anne's Mission, Illinois. There are six stations, 217 families. There were 20 marriages, 47 baptisms, 12 converts, 30 new accessions. The Presbytery tendered their thanks to Mr. Lafontaine for his interesting and encouraging address, and assured him of the interest of the Presbytery in the mission, and their prayers for abundant success in their good work. Messrs. Kemp and Thompson were appointed a deputation to visit the mission during the present month, and to report.

Petrolia was separated from Oil Springs, and Wyoming with Petrolia declared to be a distinct charge.

Mr. Thoupson was appointed Moderator of Kirk Session of North and South Plympton; Mr P. McDermid Moderator of Oil Springs; and Mr. Chesnut of Petrolia and Wyoming.—Mr. A. Stewart of Brooke Session.

The Presbytery adjourned to meet in first Presbyterian Church, London, on 12th February, at 11 o'clock a.m.

Next ordinary meeting to be held in St. Andrew's Church, London, on Tuesday 26th March, at 11 o'clock a.m.

GEORGE CUTHBERTSON, *Presbytery Clerk.*

ONTARIO PRESBYTERY.—This Presbytery met at Columbus, on New Year's day, for the transaction of ordinary business—Dr. Thornton, Moderator, *pro tem.*

The Rev W. C. Young, being present, was invited to correspond. Read a letter from the treasurer of Ballyduff congregation, setting forth that these had raised thirty-seven dollars and fifty cents towards the payment of arrears of stipend, and that no more need be expected: that, besides, they had paid to their pastor eighty dollars, as their proportion for the half year's stipend. After hearing Mr. Windel, and after reasoning on the whole matter of stipend, &c, it was decided to recommend to that congregation, that they, along with Brock Road Station, pay their pastor yearly the sum of two hundred dollars for stipend. The Presbytery wished the congregation to remember that they were morally bound to pay their balance of arrears, and to endeavour gradually to diminish them, having as they had, in Mr. Windel's liberal offer, great encouragement to do so. Mr MacTavish was appointed to bring that recommendation before the congregation at the missionary meeting there, to express the mind of the court as to those arrears; and to ask their concurrence to the proposed new arrangement, with instructions to report at next meeting. The circular sent by the board of Knox College, was read, and an agreement come to, to bring the claims of the College before the missionary meetings. The congregation of Columbus and Brooklyn petitioned the Presbytery to appoint one of their number, to moderate in the call of a minister. Granting the prayer of the petition, the court appointed Dr. Thornton to officiate there on a convenient day. After some discussion on the propriety of appointing deputations again this year, to address missionary meetings, it was decided to make arrangement as formerly. A plan for such meetings was then read and approved. Most of the meetings were to be held in January. Those for February are as follows:—

Rev J. Baird, Rev. J. R. Scott, and Rev. J. McLean to visit Lindsay, Tuesday 12th 7 o'clock, p m; Cambray, Wednesday 13th, 10 o'clock, a m; Islay, Wednesday 13th, 3 o'clock, p m; Kirkfield, Thursday 14th, 11 o'clock, a m; Woodville, Thursday 14th, 7 o'clock p m; Beaverton, Friday 15th, 11 o'clock, a.m.

Rev. R. MacArthur and Rev. G. Riddell, to visit P. Albert, Monday 11th, 7

o'clock, p.m.; Utica, Tuesday 12th, 7 o'clock, p.m.; Ashburn, Wednesday 13th, 7 o'clock, p.m.; Columbus, Thursday 14th, 11 o'clock, a.m.; Brooklin, Thursday 14th, 7 o'clock, p.m.

GEORGE RIDDELL, *Clerk of Presbytery*

PRESBYTERY OF KINGSTON—This Presbytery held its stated quarterly meeting in Belleville, on the 8th of January, 1867. Rev. John Turnbull was appointed Moderator for the ensuing six months.

Rev. Dr. Burns of Toronto, and Rev. D. Waters of Port Hope being present, were invited to sit and deliberate with the Presbytery. Dr. Burns upon request addressed the Presbytery, chiefly in relation to the position and requirements of Knox College, whereupon the following resolution was unanimously adopted:—“This Presbytery express their great gratitude to Almighty God for His goodness in sparing so long to the church, our highly esteemed and respected father, Dr. Burns,—thank him for his excellent address, and agree to do all in their power to increase the number of candidates for the ministry.

Mr. Wishart on behalf of the commission appointed to visit Allan Settlement, reported that a call had been given by the people of that place to the Rev. Wm. Reeve. The call was accompanied by a subscription list offering \$322 in support of Mr. Reeve. The commission recommended that application be made for \$150 from the Central Fund as a supplement to the amount subscribed. They also advised that Allan Settlement be disjoined from the station on the Hastings' Road. The report of the commission was received, their recommendations adopted, and the thanks of the Presbytery given them for their diligence. Messrs. Samuel Rollin and Henry Elliott, a deputation from the congregation, were heard in support of the call. The call was sustained with the expectation that assistance would be obtained from the Central Fund. Mr. Reeve being present, the call was placed in his hands; whereupon he craved time to consider the matter.

The Presbytery decided that St. John's Church, Huntingdon, and such other station as may be associated with it should be constituted into a distinct mission field, for which aid to the amount of two dollars (\$2) per Sabbath, would be sought from the Synod's Home Mission Committee.

Mr. James Kirkland, delegate from Trenton and Consecon expressed a desire to have some minister appointed to moderate in a call in those places as soon as requested to do so by the congregation or session. Mr. McLaren was authorized to attend to the matter.

The Presbytery agreed to apply for four missionaries and one catechist to labor within the bounds during the summer. Mr. Moodie was instructed to dispense the sacrament of the Lord's Supper at Glenvale, before next meeting of Presbytery. Mr. Chambers was appointed to attend to a similar duty in Lansdowne.

The consideration of the circular ancient Psalmody, and of the Remits of Synod was deferred until next ordinary meeting. In relation to the circular ancient Knox College, the Presbytery resolved to put forth their utmost efforts to accomplish the objects referred to.

All the congregations within the bounds were enjoined to take up a collection on the 4th Sabbath of January, on behalf of the Presbytery Fund.

THOMAS S. CHAMBERS, *Presbytery Clerk*

THE PRESBYTERY OF HAMILTON.—This Presbytery met in Knox's Church, Hamilton, on the 8th day of January. The Rev. Robert Wallace of Drummondville presided as Moderator. There were present seventeen ministers and elders.

The Presbytery considered the circular issued by the Board of Management of Knox College, had unanimously resolved to bring the condition of the college before the congregations within the bounds, and employ every effort to raise a sum that will be at least equivalent to 15 cents from every member.

The Rev. John Kennie agreed to withdraw the resignation of his charge in Dunville and North Cayuga, which he had tabled at last ordinary meeting. It is very gratifying to state that Dunville engages to furnish the Pastor with a manse, and that North Cayuga had not only paid up all arrears, but added somewhat to the subscription list. The Presbytery expressed their satisfaction with this result, and the hope that their relations between pastor and people may be lasting and happy.

It was also agreed to afford assistance to the Silverhill Station, in paying off the debt on their New Church, on condition that the congregation raise an equal amount.

Intimation was given to the Presbytery, that the Chicago Congregation had given a unanimous call to Dr. Burns of St. Catharines to be their pastor. The Presbytery appointed an adjourned meeting, to be held in St. Catharines on the 30th day of January, to consider and issue the case.

The paper from the Synod Committee on Psalmody was read and considered. The Presbytery unanimously expressed approval of the use of songs of praise in public worship, in addition to those contained in the book of Psalms. They also approved of and desired a revisal of the Paraphrases and Hymns now usually bound up with the Psalms, together with the selection of a limited number of Hymns to be used in public worship. And they also transmitted to the committee, several suggestions in reference to the selection of Hymns, and in regard to other parts of the Psalmody of the church.

The subject of statistics was next referred to, for the purpose of discovering how far congregations had been faithful in making the prescribed Synodical Collections. The Presbytery enjoined on the several missionary deputations, to urge upon certain defaulting congregations, the duty of attending conscientiously to the decision of Synod on the above matter, and expressed a hope that next report will exhibit neither arrears of stipend, nor failure in any of the collections.

The clerk was instructed to inform the Probationers appointed to the Presbytery, that in making their reports of missionary labours, full statistics are indispensable.

Nothing of importance in the Presbytery's Home Mission operations occurred during the last three months.

JOHN PORTEOUS, *Presbytery Clerk.*

The next ordinary meeting to be held in Knox's Church, Hamilton, on the second Tuesday of April, at 11 a. m.

KIRK WALL, January 14th, 1867.

PRESBYTERY OF GREY.—This Presbytery held their ordinary quarterly meeting at Owen Sound, on the 8th and 9th of January.—Mr. McMillan, Moderator.

A petition from Thornbury to have Divine Service there every second Sabbath instead of every third, as at present, was taken up, and its prayer granted.

A call to St. Vincent, Sydenham, and Euphrasia, in favor of the Rev. Arch'd. Brown, Mono, was presented, and sustained.

In accordance with petition, Mr. McMillan was appointed to moderate in a call at Reid's Station, Egremont, on the 30th January, at 11 o'clock.

On the subject of Psalmody, a majority of the Presbytery were opposed to any change.

The Presbytery made arrangements for visiting by deputations their several congregations and stations, resolving if practicable, to make these visitations before next ordinary meeting.

It was agreed that next ordinary meeting be held at Paisley, on the 3rd Tuesday of March, at 3 o'clock p.m.

WILLIAM PARK, *Presbytery Clerk.*

THE HOME AND FOREIGN RECORD OF
DISTRIBUTION OF PROBATIONERS,
From February 3rd to April 28th, 1867.

Names of Probationers.	February, 4 Sabbaths.	March, 5 Sabbaths.	April, 4 Sabbaths.
REV. JAMES BOWIE...	G. 1, 2; Gy. 3, 4..	Gy. 1, 2, 3, 4, 5...	T. 1, 2; On. 3, 4.
" J. DONALDSON..	P. 1; St. 2, 3, 4..	G. 1, 2, 3; T. 4, 5..	T. 1, 2; Gy. 3, 4.
" JAMES HOWIE..	T. 1, 2, 3; On. 4..	On. 1, 2, 3; Co. 4, 5..	Co. 1; K. 2, 3, 4.
" JAMES HUME...	.....	.....	B. 3, 4.
" SAMUEL JONKS..	L. 1, 2, 3, 4.....	St. 1, 2, 3; H. 4, 5..	St. 1, 2, 3; L. 4.
" E. MCLEAN.....	.....	.....	Hu. 3, 4.
" C. MCKERACHER..	.....	.....	Ott. 3, 4.
" WILLIAM REEVE..	Ott. 1, 2, 3, 4.....	Ott. 1, 2; On. 3, 4, 5..	G. 1, 2, 3, 4.
" W. H. SIMPSON..	.....	.....	M. 3, 4.
" J. H. THOM....	L. 1, 2; T. 3, 4..	T. 1; I 1, 2, 3, 4; [Ott. 5.]	Ott. 1, 2, 3, 4.
" WALTER WRIGHT	L. 1, 2, 3, 4.....	L. 1, 2, 3, 4, 5.....	Hu. 1, 2, 3, 4.

N.B.—The figures indicate the Sabbaths, the letters indicate the Presbyteries, e.g.: L., London; Hu., Huron; H., Hamilton; St., Stratford; G., Guelph; Gy., Grey; P., Paris; T., Toronto; On., Ontario; Co., Cobourg; K., Kingston; B., Brockville; Ott., Ottawa; M., Montreal.

There are about forty-eight vacant congregations, and only eleven probationers. Of these, four have been appointed to supply missionary stations, namely: Messrs. Hume and McKeracher, within the bounds of the Presbytery of Montreal; Mr. W. H. Simpson within the bounds of the Presbytery of Cobourg; and Mr. McLean, within those of the Presbytery of Grey, during the months of February and March, and half of April; after that, they are appointed to vacant congregations.

JAMES DICK,
Convener.

Notices of Publications.

The Theory of the Ruling Eldership, or the Position of the Lay Rulers in the Reformed Churches, examined. By Rev. P. C. Campbell, D.D., Principal of the University of Aberdeen. Wm. Blackwood & Sons, Edinburgh, 1866.

This little volume discusses a subject of great practical importance to all Presbyterian Churches. It is written by one who has evidently studied it with great care. Along with many others, he has doubtless felt the difficulty of accepting the common theory of the Eldership, in the Presbyterian Churches of the Scottish type, on the sole ground of Calvin's interpretation of 1 Tim. v, 17. According to our present ideas, we have the infelicity of resting the scriptural authority of one of the chief features of our church polity on an interpretation of a text that is far from being universally held; but on the contrary is with few exceptions denied by the most learned critics of the sacred text.

Dr. Campbell's object is to show that the interpretation which finds in 1 Tim. v, 17 an evidence that there exists, or should exist, in the Christian Church, two distinct species of officers, one whose function it is solely to rule, and another who may both teach and rule, under the general title of Presbyters, rests on no formal ecclesiastical sanction, and has long been abandoned as untenable by the most learned friends of the Eldership.

This will probably surprise some presbyterians, who have never looked into the history of the doctrines and practices of the church; yet it is a position that can be made to appear good by proofs and arguments both plausible and strong.

For one thing, it is manifest that the New Testament requires of all ordained Presbyters, that they should be "apt to teach," and should "feed the flock" of God. It also describes them under the titles of "bishops," "pastors," and "teachers." Such were the elders that were ordained in "every church," by Paul and Barnabas, and in "every city" of Crete by Titus. According to this view of the office, the text in 1 Tim. v. 17 should be understood as saying, "that the presbyters, pastors, bishops, or teachers who rule well, are worthy of double honour, especially those who labour much in the work of preaching and teaching the gospel of Christ."

Dr. Campbell shows that this was the sense in which the text was understood by English Presbyterians before the time of the Westminster Assembly, by the learned Blondel and Vitring, a by the Westminster Assembly itself, and accepted by the General Assembly of the Church of Scotland when it ratified the Westminster Confession of Faith in 1647. That since that it has been held by almost all foreign divines of eminence, by such historians as Neander, Gieseler, Schaeff and Pressense; and at home it is supported by the honored names of Jamieson, Wodrow, Campbell and Hill.

What we know of the practice of the past Apostolic Church seems to confirm the idea that all *ordained* presbyters were pastors or bishops. The quotations given by Dr. Campbell from writers of the third and fourth centuries are very clear and conclusive, showing that while there was then a class of assessors in church judicatories, similar to those of the Reformed Churches, yet that these assessors were not ordained presbyters, or elders, in the true sense of the word, as used in the Epistles of Paul. The ancient practice too, of the Waldensian the Bohemian, and the Malabar Churches is conformable to this theory. Their elders were not New Testament presbyters, but only seniors or lay re-presentatives of the people.

Dr. Campbell does not, however, wish to rob the church of its eldership; he would rather give this important office its proper theoretic and practical position in the church. For the admission of the laity to the deliberation and legislative assemblies of the church, he finds a precedent in the council at Jerusalem, as recorded in Acts 15, when "brethren" are expressly conjoined with the Apostles and the elders, also in the six brethren who accompanied Peter from Joppa to Cesarea, and in such expressions as the "chief men among the brethren."

One advantage of this theory is that it takes away what has always been a weak point in our defences, and that it brings us nearer to the Congregationalists on the one hand, and to the Episcopalians on the other. It also renders the theory of the office of the eldership conformable to our practice. The great difficulty which many churches feel in their efforts to obtain suitable elders, is to get men who possess the qualifications which our present theory of the office demands. Many of our best and wisest laymen too, who might be of great use in the councils of our church shrink from the office under a sense of the lack of those qualifications which our present theoretic standard demands. The ancient theory, which Dr. Campbell so judiciously states and advocates, would most likely secure to us the best lay-representatives of the christian people in the courts of the church, and make our present practice appear conformable to good conscience and the word of God.

Dr. Campbell has, we think, done good service to the church by publishing this Tractate. It is written with decided ability and scholarship. We cordially commend it to the attention of the eldership of our church.

Towards the conclusion our author says :—

It may be asked *Quorsum hæc?* Is it the object—may it not at all events be the tendency—of this discussion to weaken the position and influence of the lay element in the church? We reply, first, that the ascertainment and maintenance of the truth in all things, especially in matters relating to religion and the church, is our plain duty, irrespective of consequences; and secondly, that even at the risk of consequences apprehended the cause of the Reformed polity on its great principles, imperatively demands that it be disembarrassed of a theory which is repudiated by its most learned friends as unjustified by scripture and antiquity, which lays it open to the charge of straining the word of God—and which by involving it in confusion, self-contradiction and absurdity shakes its very foundations.

But, in reality, so far from either contemplating or apprehending any results prejudicial to the lay element, our very object is to promote its efficiency where it exists, and its extension where it does not; and these ends, we are persuaded, may be most efficiently secured by placing it in its true light and on its proper basis. Both, it is to be feared, have been greatly impeded by the theory in question. We have no doubt that the presbyter theory of the lay assessorship, apart from the injury done by it in other respects, to the cause of the Reformed polity, has hampered and paralysed the very institution, which it might be supposed to strengthen. Those men who by character and intelligence are best fitted to serve the church in that office, are those also most conscientiously desirous to to have clear and definite views of their position and duties. Such persons, referring to Scripture for instruction, are inevitably directed, by the popular theory of their office, to the passages in which a definite account of the qualification of *presbyters* is given. They are perplexed by seeing no instructions in those passages for such a special class as the eldership. There are many who feel that they occupied an intelligible and honourable position; if, as laymen, the recognised chiefs and representatives of their brethren, they were permitted to lay on the altar such gifts as they possess—who would gladly bring, both to the local administration, and to the more general councils of the church, the precious contributions of sound judgment, wholesome influence, practical knowledge of men and things, and earnest, honest, gratuitous zeal; but who when they are desired to assume the guise and obligations of presbyters or bishops of a mutilated and inferior order, for whose guidance Scripture gives no instructions, and which popular opinion subjects in an indefinite degree to the responsibilities and duties of the presbyterate, are confused and hesitate. The consequence is, that the community loses the important services they are able and willing to render, by imposing on them a character and functions which they do not feel warranted to assume. pp. 62-65.

K.

Heaven Opened. A selection from the correspondence of Mrs Mary Winslow. Edited by her son Octavius Winslow, D.D. New York: R. Carter & Bros. Hamilton: D. McLellan.

Mrs. Winslow, a selection of whose correspondence is here presented to us, was a christian of great elocution of character, of enlarged acquaintance with the word of God, and of deep and ardent devotedness. The letters contained in this volume are well fitted to instruct, edify and comfort those who read them. The volume, we should say, is very beautifully got up.

Other Notices in our next number.

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Toronto, 11th Jan., 1867.

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